

ghoro, 'a horse.' *Tale* for *niche*, 'below,' *dhore* for *pás*, 'near,' are generally used. The hill dialect of the State is that of the Simla hills. In the towns the Persian character is generally used. Nágrí is used by Brahmans for religious purposes. Shop-keeper's account books are kept in Lande. In Patiala proper some Muhammadan shop-keepers use the Urdu character, but totals are shown in Lande numerals. A few of the well-to-do Sikhs keep their accounts in Gurmukhí.

CHAP. I, C.

Descriptive.

POPULATION.

Language.

TRIBES AND CASTES.

Nearly every caste in the Punjab is represented in Patiala, but the Jats, who comprise 30 per cent. of the population (485,170), are by far the strongest element. The Jats of the Málwa, in which the main part of the Patiala State is included, have been called the finest peasantry in India. A description of the Málwa Jat, and the points in which he differs from the Jat of the Mánjha, will be found in the Gazetteer of the Ludhiána District.

The Jats of Patiala mostly claim Rájput origin, and appear to have migrated from Jaisalmer into the Málwa, or the territory south of the Sutlej which stretches towards Delhi and Bikaner, about the middle of the 16th century, though the *asli* or original *gôts* Mán, Bhullar and Her, which are of the Shiv *gôtra*, were probably settled in the Málwa before the other Jats.

The Siddhús (42,405) are the most numerous and important sub-division of the Jats in Patiala. Besides the ruling families of the Phúlkián States and Faridkot, many families of note belong to the Siddhú clan. They claim descent from a Bhattí Rájput, Jaisal, founder of Jaisalmer. The Siddhús are strongest in the Anábadgarh *nizámat*. They form an exogamous section and avoid one *gôt* only in marriage. The *jágirdárs* of Bhadaur are described elsewhere. Other important families in this State are the *jágirdárs* of Talwandí, Kotlí Sábo and Jiundán. The Siddhús are nearly all Sikhs.

Siddhú Jats.

Haríke is one of the Siddhú septs, and is called after Chaudhrí Harí, its ancestor. Chaudhrí Harí and his descendants founded 14 or 15 villages on both banks of the Sutlej, whence the name 'Haríke pattan,' and Buddha Singh, one of his descendants, settled at Sekha in Barnála *pargana*. Sardár Bhág Singh, of this sept, was Bakhshí of the State, and Sardár Basáwa Singh became its Bakhshí and Adálatí and was afterwards a member of the first Council of Regency. His grandson, Sardár Bahádur Sardár Prítam Singh, is the present Bakhshí.

Haríke.

Mehta is also a *múnhi* or sept of the Siddhú *gôt* or clan. It is named after its ancestor Mehta, who founded the village of Mehta near Barnála. Sardárs Bahálí Singh, Bótí Singh, Dal Singh and Ranjít Singh of this sept all held the post of the Commander-in-Chief in the State.

Mehta.

The Cháhil Jats claim that Cháhil, their eponym, was born of a hill fairy. They are numerous in Bhikhi, in which tahsil they own many villages, and they also hold scattered villages in tahsils Narwána, Amargarh, Bhawánigarh and Fatehgarh. Sardár Partáp Singh, Cháhil, maternal uncle's son of the late Mahárája Narindar Singh, was Bakhshí to the State. He was in command of the Patiala Contingent at Delhi in 1857, and his son Ranjít Singh is now the leading representative of the tribe. To support their claim they pay special worship to Gugá Pír, who was a Chauhan Rájput. They worship Baland Jogí Pír, their *jághera*.

Cháhil Jats.

The Dhálíwáls claim to be Chandra Bansí Rájputs by origin, through Dhálíwál, Bhattí, who migrated from Jaisalmer and settled at Kángar in Nábha territory in the 12th or 13th century. In the time of Akbar, the

Dhálíwál Jats.

¹For a detailed account of the Siddhús see Griffin's *Rájas of the Punjab* and the *Aina-i-Bardar Bans* in 3 volumes by Wali Allá Sadíq, published by order of the Faridkot Darbár.

CHAP. I, C.

Descriptive.

POPULATION.

Dhālīwāl Jats.

chief of the Dhālīwāls, Mihr Mattha,¹ is said to have given a daughter in marriage to that emperor, whence the Dhālīwāls and the 35 Jat tribes which concurred in the bestowal of a Jat girl on the emperor acquired the title or status of Darbārī. The Darbārī Jats in this State are the Tiwānas of Chinārthal, the Jhālī Gils of Dhamot and Siāwara, the Manders of Jarg, the Māngats of Rāmpur and Katānī, the Jhij of Gidri and Bawānī, the Panders of Gablotī, and the Gandhās of Raunī. Darbārī Jats pay special fees to their *mirāsīs* at weddings. The Dhālīwāls, after the decline of Mihr Mattha's family, dispersed and some migrated into the State, where they are mainly found in tahsils Bhatinda and Bhikhi, and in stray villages in Sunām, Amargarh and Sāhibgarh. The main Dhālīwāl septs are the Manī, Udī, Rūreka, Dīna and Rāmāna. The tribe is chiefly represented by the family of the late Sardār Gandā Singh, C.S.I., Bakhshī of the State, and his son Sardār Hazūra Singh is now an officer in the State forces. A man of note among the Dīnākes was Mīān Mahtāb Singh of Faridkot, whose daughter was married to Mahārāja Mahindar Singh and became the mother of Mahārāja Rājindar Singh.

Mān Jats.

The Mān Jats say they migrated from the north, and claim descent from Māndhāta, a Rājput, by a *karewa* marriage. Māndhāta settled in Lādowa in Ferozepore and thence in Akbar's reign the Māns migrated into the present *nisāmat* of Anāhadgarh, in which they own many villages. Their chief sub-septs in this State are Maur, Sandar, Khawāla and Pārāga, and they give their names to the villages of Maur, Mānwāla, Mān Khera, and Mānsa. They avoid only the one *gōt* in marriages, and form no alliances with the Bhulars or Sher Gils. At weddings they give a rupee to all the *mirāsīs*, Brahmans and Bhats of the Mān villages, and this ceremony is called *tapa* or *tappa*. The Mānsāhia Jats regard themselves as superior to other Māns. Tradition says they owe their name to the fact that the head of the family paid the revenue due to the emperor punctually. Sardār Harnām Singh *deorhiwāla* is the leading man among the Mānsāhia. Mahārāja Rājindar Singh was married into this family.

Dhillon Jats.

The Dhillon Jats claim descent from Rāja Karn, whose descendant Thal married a Jat wife. The Dhillons are said to have migrated from Delhi under the Mughals, and are now mainly found in tahsil Govindgarh and in scattered villages in Bhikhi and Fatehgarh tahsils. Their chief sub-septs in this State are the Mahna, Bangria, Gāt, Jandī, Sarāya, Garāh and Mutal. They only avoid the father's *gōt* in marriage and make no alliances with the Dhindsa and Wal (Wal is a sub-sept of the Sekhons) on account of some old dispute.

Gil Jats.

✓ The Gils trace their origin to their eponym, Gil, who fled from Rājputāna and settled in Bhatinda, where he married a Dhālīwāl. Thence, in the time of Shāh Jahān, the Gils migrated to Sāhibgarh and Sunām tahsils, in which they are now numerous. They are found also in tahsils Rāj-pura and Bhikhi. They have 11 sub-septs, Sher, Kak, Landra, Sihai, Bhādon, Jhagar, Barāla, Karora, Kand, Jajī and Jhala, the last of which is strongly represented in tahsil Sāhibgarh, where it holds 11 villages.

Marral Jats.

✓ The Marrals, returned as Jats in the Censuses of 1891 and 1901, are mainly Muhammadan, but a few are Hindus. The Muhammadan Marrals of Samāna lay claim to an Irānian origin and say they are descendants of Yazd-i-jard, the last Sassāniān king of Persia, who was conquered by the Arab Sa'd-waqās. They migrated from Kābul in the time of Prithwī Rāj, king of Delhi, under Malik Salāh-ud-dīn. On the recommendation of the Nawāb of Samāna the Malik

¹Also called Chaudhri, or Mihr Mittha.

received a grant of villages in that part together with the title of Mande or lord of 100 villages (*mandal*) from Khanda Rao, brother of Prithwí Ráj. In the time of Ala-ud-dín Khiljí, Qutb-ud-dín Marral obtained the fiefs of Samána and Malkána, and the latter, which is a *basti* of Samána, is still held in *jágir* by the Mandals of Karnál. Malik Sulemán Yár Jang, a descendant of Nawáb Arastujah Wazír-i-Azam of Haiderábád, Deccan, also holds a *jágir* in Samána itself. Malik Barkat Ali Khán of Samána is the Assistant Advocate at Patiála.

CHAP. I, C.
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Descriptive.
POPULATION.
Marral Jats.

The Dhíndsas claim descent from Rája Karn. They migrated from Sirsa in the time of the Mughal emperors and settled in Chaunda Mánví, in tahsíl Amargarh, round which place they own a number of villages. They are also found in scattered villages in tahsís Rájpura, Ghanaur and Patiála, and Ubhewál in Sunám tahsíl is a village of Muhammadan Dhíndsas.

Dhíndsas Jats.

The Randhawas¹ hold only two villages in Sáhíbgarh, and Mímsa village in Amargarh tahsíl, but they offer one or two points of interest. Their ancestors settled at Mímsa, near which, on their migrating thither from Támkot, the axle of one of their carts broke, and its owners took this as an omen that they should settle at the spot. The others went on, and failing to persuade their comrades to accompany them, they uttered a curse upon them that they should be compelled to seek a new home every 12 years. Every 12th year on the 8th Sudí of Asárh they take a cart to the spot and worship it, and an uncle cuts a lock of hair from his nephew's head. On their return home, it is said, the axle of the cart invariably breaks on the road.

Randhawa Jats.

The Tiwána Jats claim descent from Lakkhú, seventh in descent from Tiwána, a Punwár Rájpút. They migrated from Dhára Nagrí in the 13th century, and now hold several villages in Sáhíbgarh and two in Rájpura tahsís. Like Rájpúts, their women observe *parda* and they discountenance *karewa*. Their leading family is that of the Chaudhrís of Chinárthal, and Sardár Sawái Singh of this family held important posts in the State under Mahárája Narindar Singh. Two Tiwána *chaudhrís*, Majlis Rái and Wazír Khán, were prominent chiefs of this tribe in the Mughal times. There is also a Muhammadan Tiwána village in Ghanaur tahsíl.

Tiwána Jats.

The Saráhs or Saráis are mainly found in *nishámts* Anáhadgarh and Karmgarh.

Saráh Jats.

The Káleke Sardárs belong to the Saráe *gót*. They trace their descent from the Bhattí Rájpúts of Jaisalmer, and are named after their ancestor Chaudhrí Kála, who founded the village of Kályánwálí in Sirsa; his grandson Malúka founded Káleka near Dhanaula, where his descendants still hold land. Sardárs Gurbaksh Singh and Haria Singh, brothers-in-law of Mahárája Alá Singh, were fifth in descent from Chaudhrí Kála. Sardár Gurbaksh Singh was Mahárája Alá Singh's Díván, and accompanied him in all his expeditions. He is best remembered for his services when Mahárája Ranjít Singh came to Patiála to visit Mahárája Sáhíbgarh. Máí Fatto, wife of Mahárája Alá Singh, belonged to this family, and Mahárája Karm Singh also married into it.

Káleke.

The Pawánias are of Shiv *gōtra*, like the Mán, Bhular and Her, with the two latter of whom they do not intermarry. They migrated from Hissár and own four villages in tahsíl Sunám.

Pawánia Jats.

The Ghumán Jats also claim Rájpút descent. Migrating in the time of Jahángir from Rájpútána, they settled at Sajuma in the Jind State and now hold 11 villages near Bhawánígarh, Ghumána in Rájpura, and a village in Patiála tahsíl.

Ghumán Jats.

¹Or Radhawas.

CHAP. I. C.

Descriptive.

POPULATION.

Nain Jats.

The Nains¹ claim to be by origin Túr Rájput. Their ancestor Mainpál married a widow and his son Nain is their eponym. They hold many villages in the Bángar (tahsíl Narwána), such as Dhamtán Sáhí, etc., and stray villages in the Sunám and Patiála tahsils. They are said to have migrated from Delhi, where they ruled prior to the rise of the Chauhán dynasty. Their sub-septs are Jája, Bamír and Naráin. Sardár Ude Singh, Nain, was Superintendent of the Palace in the time of Máí Askaur, Díwán and Judicial Minister, guardian to Mahárája Narindar Singh and member of the first Council of Regency. His son, the Mashúr-Ala Sardár Bahádur Sardár Gurmukh Singh, is now (1904) President of the Council.

Mángat Jats.

The Mángats are only found in tahsíl Sáhígarh, where they hold six villages.

Gándhe Jats.

The Gándhes are descended from Gandhú, son of Rája Gopál, Táoní Rájput, by a Jat wife, and are found in tahsils Banúr, Rájpura and Amargarh.

Sindhú Jats.

The Sindhús appear to have immigrated into the State from the Mánjha in the 16th century and are found in scattered villages in tahsils Ghanaur, Rájpura, Amargarh, Bhatinda and Barnála.

Bhular Jats.

The Bhulars are said to have been driven from Máí in Ferozepore by the Siddhús and then to have dispersed. They own nearly the whole of seven villages in Barnála and four in Sunám tahsils. Their sub-septs are four in number, *vis.*, Kosa, Munga, Dahr and Bhátia.

Garewál Jats.

The Garewál² or Girewál is a well-known sept which once held rule over Ráipur and Gujarwál in Ludhiána. Mahárája Narindar Singh married into this family, and one of its members, Sardár Ghamand Singh, became Bakhshí. Sardár Mihmán Singh was father-in-law, and his son Híra Singh brother-in-law of the Mahárája. Sardár Kishan Singh, also of this family, is now *muatamad* to the Punjab Government. They claim descent from Rája Mahán Chand of Chanderí in Indore, a Chanderí Rájput.

Sekhon Jats.

The Sekhon Jats claim descent from the Punwár Rájputs. They are named after their ancestor Sekhon, who had seven sons, after whom were named seven *mánhís* or septs. Máí Askaur, mother of Mahárája Karm Singh, whose life sheds a lustre over Patiála history, belonged to this family, and her brother Sardár Díwán Singh was Commander-in-Chief. Two daughters of the family are now married in the Phúlkián States, one to Rája Híra Singh of Nábha and the other to His Highness the Hon'ble Sir Kanwar Ranbír Singh, K.C.S.I., of Patiála. Mahárája Amr Singh made Daria Singh his Díwán. Himmat Singh and Sawái Singh were Bakhshís, Mal Singh was Adálatí or Judicial Minister, and Sardár Sedha Singh was Díwán. They hold Bakhshiwála (in Sunám tahsíl), Kaulgarh (in Páíl), Kishangarh and Kángharh (in Bhikbí), and Karmgarh (in Anábadgarh tahsíl).

Utwál Jats.

Among the Utwáls the family of Chaudhrí Charat Rám, member of the second Council of Regency, is the most important. His grandson Sardár Sapúran Singh is now Financial Minister of the State.

Mander Jats.

Sardár Bhagwán Singh, Mander, is a Judge of the Patiála Chief Court. His father Sardár Basta Singh held the post of Názim for a long time.

Máhil Jats.

The Máhils trace their descent from the Túr Rájputs. They came from Delhi. The clan holds Sháhpur Khurd, Sháhpur Kalán and Namol in Sunám tahsíl and Khánpur in Dhuri. Sardár Fateh Singh of this tribe held high posts in the State, and was a member of the first Council of Regency. His son Sardár Mán Singh is Názim of Amargarh *nisámat*.

¹Nain is a Hindí Bhásha word meaning eye. There are said to be Nains in Bilkner also.

²The sept is so named because a Chanderí Rájput settled at Gire, a village in Rápur tahsíl, and fell in love with a Jat woman whom he kept as his mistress.

The following are some proverbs about the Jat peasantry:—

Chand na jone bakh. Fat na jone rakh— "Gram does not require much ploughing, and a Jat can do without a path" (Cf. Maconachie, No. 1022).

Fat jatān de sālē karīle ghālē mālē— "Jats are all brothers-in-law of one another and keep their own counsel (combine to help one another); i. e., Jats are closely related and scheme to protect one another" (Maconachie, No. 938).

Fat, dhattā, bakrā, chuthe bidhā nār, yih chāron bhikkhē bhālē, rajje kārē bakār— "A Jat, a bull, a goat and fourthly a widow are good, if they have an empty stomach, and bad if a full one."

Rajji bhains na khāe khal rajjā mālī chālē na hāl rajjā Fat badhāwē hol rajjā mahājan jāe tal— "A fall fed she-buffalo does not eat khal (oilcake), a full fed he-buffalo does not go well in a plough, a full-fed Jat raises quarrels, and a well-to-do mahājan becomes meek and quiet."

Fat na jone gun karā chand na jone bakh, Fat dā gūrā khansurā chāne dā gūrā chhāk— "The Jat is not grateful and gram does not require much ploughing; but shoe-beating can correct the Jat and whey digest the gram" (Cf. Maconachie, No. 936, for a more polite version).

Fat gannā na de bhellē de— "A Jat does not give a stick of sugarcane when asked, but gives a bhellē (a lump of raw sugar) when pressed."

Dāt jehī labī nahīn jē tīrē na Fat nahīn jē phīrē nā tīnd jehī bhāndā nahīn jē rukhē nē— "There is no timber like tūt if it does not split, no caste like that of the Jat if he is true to his word, no utensil like tīnd (Persian wheel pot) if it does not tumble off."

Nat bidyā pāt Fat bidyā nahīn pāt— "The tricks of a Nat (rope-dancer) can be known but not those of a Jat."

Tīnd aur Fat dā kī basāk— "A tīnd and a Jat cannot be trusted"

Rann F tī kōr sab chatti— "A Jat wife for me: all the rest are a mere waste of money." The last proverb shows that the Jat wife is the best and most economical and helps her husband in agricultural pursuits (Cf. Maconachie, No. 37).

Rājput in Patiala number 65,296. Though they have beaten their swords into ploughshares, they do not take kindly to agriculture and are far inferior as cultivators to the Jats. The Tāonis and Chauhāns are the largest sub-divisions of them in this State, but the Bhattīs rank highest.

The Bhattīs are Jādū-Bansī and are said to have been converted to Islām by Sayyid Jalāl-ud-dīn, Makhdūm-i-Jahāniān, Jahāngasht, in the time of Fīroz Shāh Tughlaq. They are now found in scattered groups, but still own some villages in tahsīl Bhatinda.

The Tāonis claim Jādū-Bansī descent, thus—

Rāja Salvāhan of Pattan in Gujrat.

Rāja Tān (grandson).

Uggar Sain (7th in descent from Tān).

Migrated from Agroha in 699 Bikramī and settled in this part of the Punjab becoming king of Burās.

Rāja Gopāl (7th in descent from Uggar Sain).

Dhīrpāl, or Nawāb Abu'l-Karīm, embraced Islām under Shāhāb-ud-dīn of Ghor after his victory over Prithwī Rāj at Tarāin (Tarāwarī) in Karnāl District in 1193. His tomb is said to be at Banūr, which is a great Tāonī centre, for Tāonis are numerous in that tahsīl and in Patiala, Rājpora and Ghanaur. The Hindu Tāonis hold Bular (in tahsīl Patiala), Lālra, Nagla and Khelan in tahsīl Banūr, and Dhakānsu, Tepla, Banwāri, Pābra and Dhamolī in Rājpora. They have 12 septs, said to be named after the sons of Rāja Gopāl, viz., Dhīrpālī, Ambpālī, Bhātīan, Motian, Rāj Ghazī, Jaisī, Sarohd, Ajemal, Jhagal and Lagal, the last six being *rāis*.

¹The references are to 'Panjab Agricultural Proverbs' edited by R. Maconachie, S.A. R.C.S.

CHAP. I. C.

Descriptive.

POPULATION.

Proverbs about Jats.

Rājput.

Bhattī Rājput.

Tāonī Rājput.

CHAP. I. C.

Descriptive.

POPULATION.

Baráh Rájputs.

Socially they have 14 *chhats* and 24 *makáns*, the *chhats* in this State being Banór, Súlron, Ajráwar, Kaulí, Ghanaur Patron, Kherá Guiju, Shámbo, Chamárú, Mánakpur and Jánsla, and in British territory Kharar, Khánpur and Morinda.

The Baráh or Varáh Rájputs claim descent from Binepál of Bhatinda and emigrated at a very distant period from Udaipur. They have a proverb—*Behá más na chahde singh, bās, Variáh*, 'the lion, the hawk and the Varáhs never taste stale meat.' Rái Kálu of Kákrá near Bhawánigarh embraced Islám in Jahángír's reign, so that their conversion is somewhat recent, and the Baráhs of Bakhtrí in tahsíl Sunám are still Hindus. They own nearly 30 villages in tahsils Sunám, Bhawánigarh and Amargarh. Their organization is the usual Rájput one of *chhats* or villages of the first rank and *makáns* or villages of the second rank, other villages being inferior to these in social status. The Baráhs have 12 *chhats* and 24 *makáns*, the *chhats* in this State being Samána, Talwandí, Kákrá, Bhumsí, Jhal, Jhondan, in Nábha Báena, Badbar, Barágraon, in Jínd Bazídpur, and in British territory Budláda and Moranda. Master Muhammad Khuda Bakhsh, Khán of Haryáú Khurd, was the tutor of Mahárája Mohíndar Singh. He also held the post of Canal Agent and that of Director of Public Instruction, Patiala State. His eldest son Muhammad Abdul Ghafúr Khán was a judge in the High Court of Patiala; of his younger sons Muhammad Abdul Majíd Khán is Foreign Minister, Muhammad Abdul Hamíd Khán is Názim of Anábadgarh, Muhammad Abdul Hakím Khán is State Vakíl at Ambála, and Muhammad Abdul Azíz Khán is Colonel of Infantry.

Mandáhar Rájputs.

The Mandáhars are found in tahsíl Narwána, and are said to have migrated into the Bangar from Ajudhia 2,000 years ago, and to have taken the ancient town of Kalait from the Chandels. That place and Bata are now held by Hindus, Badsíkrí and Hittbo being held by Muhammadan Mandáhars. They call themselves Lachman. Socially they have 12 *tapás* (as they call their *chhats*) and 360 *gáons* or villages, the *tapás* in this State being Dhanaurí, Kalait and Badsíkrí. The Hindus in marriage avoid only their own *gót*. At a funeral they give *pagris* to their *mírásís*.

Játú Rájputs.

The Játús give their genealogy as follows:—

Rája Jairath of Pattan, Tunwar.

Játú.

Assar.

Harpál.

Rána Amr, who migrated from his country and drove the Gujars from Khodána some 400 years ago. The Játús of Kánaud (Mohíndargarh) tahsíl, in which they hold 23 villages, are his descendants. Játú was so called because he was born with long hair (*jatán*) on his body. The Játús do not intermarry with the Tunwars, and in marriage only avoid their own *gót*. At a wedding, both at the *phera* or circumambulation, and at the *wadál* or leave-taking, the bridegroom's barber spreads a sheet, called *chhat*, over the bridegroom's head and his father puts into it as much money as he can afford. The Játús also give *tyág* and *lekh* to their *mírásís*. Like the other Rájputs of tahsíl Kánaud, they are sun-worshippers and fast on Sundays.

Kachwáha Rájputs.

The Hindu Kachwáhas or Kushwáhas of *pargana* Kánaud, in which they hold seven villages, are called Shaikháwat because their ancestor was born through the benediction of Shaikh Burchán, Darvesh. On the birth of

a male child they put a blue thread round its neck, and on the bathing day (the third to sixth day after birth) a second thread is put round its neck, a *tāgra* round its waist, and *kurta* on its body, all three of a blue colour. They worship the sun by offering water and fasting on Sundays. At a wedding they give *tyāg* and *lekḥ* to a *mīrāsī*. The Shaikhāwat Kachwāhās do not eat *jhatka*.

Pathāns live chiefly in the towns, and though they own land, rarely handle the plough. Khiljīs, Lodīs, Mullagorīs, Adilzais, Māmūzais and Umarzais are found in the State. Muhammad Nāmdār Khān, Umarzai, was a member of the last Council of Regency, and his elder son Muhammad Ashraf Khān is now Nāzim of Karmgarh. His younger son Muhammad Sharif Khān, B.A. (Cam.), is a barrister-at-law. The Pathāns generally marry among themselves and do not practise *karwa*.

Shaikhs (23,131) are chiefly found in the towns as traders and shopkeepers, but they own villages in the Sunām, Ghanaur and Rājpora tahsils. The Shaikhs of Karel in Sunām are the most important family. The social aspirations of converts from Hinduism, who are generally included among the Shaikhs, are expressed in the following couplet: *Sāl-i-awwal Shaikh būdam, sāl-i-dōim Mīrza; ghalla chūn arzān shawad imsāl Sayyid Mīshawam*—"The first year a Shaikh, the second a Mīrza. If corn is cheap this year, I shall be a Sayyid."

Other cultivating classes are the Ahīrs, Arāīns, Dogars, Gujars and Kambohās, and in the hills the Kanets. The Ahīrs, here as elsewhere industrious cultivators, are confined to Mohindargarh *nizāmat*. They are divided into two endogamous sub-castes, Jādū-Bansī and Gopāl-Bansī, both claiming to be Jādū-Bansī Rājputās by descent. The former sub-caste comprises 64 *gōts*, of which the principal are the Karīra, Bhangar, Chaura, Gatwāl, Dewa and Sānp. The latter worship black snakes and do not kill one if they see it. The Ahīrs are devotees of Krishna. Their leading representative is Chaudhri Budh Singh of Nangal Sirohī, whose family has held the office of Chaudhri since the Mughal times. This family also observes *parda* and discountenances widow re-marriage, which other Ahīrs practise. Though usually landowners and cultivators, the Ahīrs also take service in the army.

The Patialā Arāīns belong to the Sirsewāl branch and are said to have immigrated hither from Sirsa. All are Muhammadans, except a few in Sanaur and Ajráwar, who are Hindus. Arāīns are numerous in the Sirhind, Patialā and Rājpora tahsils, where they hold groups of villages and own land which they themselves cultivate. Their more important *gōts* are Siyāhī, Naur, Mund, Ghalan, Bhatīān and Jatiālī.

The Dogars, who are exclusively Muhammadans, came from Seohna near Lahore in the time of Mahārāja Alā Singh. Some of them were in former times Bakhshīs of the State, and of these the most famous was Lakḥna, Bakhshī of Alā Singh. The Dogars hold a considerable tract of land at Daska in Sunām tahsil, and one of them, Wazir Muhammad, is a Risāldār in the State service. They bear the title of Malik.

The Gujars are not as numerous as the Arāīns, and are a pastoral rather than an agricultural tribe, bearing much the same character here as elsewhere. They hold many villages in tahsils Rājpora and Nārnaul. Some of them are Muhammadans and some Hindus. In this State their more important septs are the Bharwāl, Lodī, Chīchī, Bargat, Duchak, Katoria, Latalā, Jandar, Chandīja, Gorsī and Rāwat, of whom the last regards itself as descended from Jagdeo Punwār, whose son Olan Palan married the fair daughter of Mor Dhaj, Katāna Gujar. Males of the Chawāra sept are believed to be able to cure pneumonia by touching the sufferer with a piece

CHAP. I, C.

Descriptive.

POPULATION.

Kachwāha Rājputās.

Pathāns.

Shaikhs.

Minor agricultural classes:

Ahīrs.

Arāīns.

Dogars.

Gujars.

CHAP. I, C.

Descriptive.

POPULATION.

Gujars.

Kambohs.

of iron. The Gujars of Rasulpur (in Rájpura) and Ghel (in Fatehgarh) have considerable influence. Rahím Bakhsh, a Gujar, attained to the position of Bakhshi in the State in the reign of Mahārāja Narindar Singh and was appointed a member of the Council of Regency on the death of Mahārāja Narindar Singh.

The Kambohs are rather more numerous than the Khatrís. They are divided into two endogamous groups, Bāwaní or the 52 *gōts* and Chaurásí or 'the 84 *gōts*,' and are found in tahsils Banúr, Ghanaur and Sunám, the Kambohs in the latter being of the Bāwaní sub-caste, many of whom embraced Islám in the time of Qutb-ud-Dín, Ibak. The Chaurásís at a wedding give a present to the Kamáchís, a caste of musicians, in remembrance of their having been delivered from prison without being forced to become Muhammadans by Diláwar Khán, Kamáchí, in the time of Shams-ud-Dín Altamah. Their leading families are the Muhammadan Bāwanís at Masingan, an ancient village in Ghanaur tahsíl, the Hindu Bāwanís of Hasanpur, and the Hindu Chaurásís of Mohi, Sératgarh and Jalálpur, all in tahsíl Banúr. At the *shánt* rite on the occasion of a marriage the Hindu Kambohs make a goat of *másh* flour, which is sacrificed by the maternal uncle of the bridegroom. The manner of sacrifice is to press it to pieces with the hands. Now-a-days seven cakes of *másh* are made instead of the goat. They celebrate the tonsure under a *jandí* tree.

Sainís.

Sainís are chiefly market-gardeners. They are found in the Banúr and Rájpura tahsils, and are all of the Gola sub-caste, an endogamous group which avoids four *gōts* in marriage and practises *karewa*. Sardár Suján Singh is the leading Sainí in the State.

Kaláls.

Kaláls are found chiefly in the towns, though they sometimes own land. Sardár Bhagwán Singh, Deputy Inspector-General of Police, and Hira Singh of Banúr, *jágírdár* of Govindgarh in the Hoshiárpur District, are leading Kaláls.

Kanets.

The Kanets are the agriculturists of the hills as the Jats are of the plains. They claim to be Rájpúts who lost caste by *karewa*. Formerly peaceable and simple-minded, they are now becoming quarrelsome and fond of litigation. They have two divisions, Kanet and Khas, but these intermarry freely. They avoid four *gōts* (locally called *khels*) in marriage. A wedding involves 7 *pherás* instead of the usual 4. Marriage ceremonies among them are of two kinds, *biyáh*, in which the bridegroom goes with the procession, and *paryána* in which he stays at home. The Kanets have developed the *karewa* custom into what is called *rít*. A woman who is tired of her husband, leaves him for some one else. The new husband pays the old the value of the woman and nothing more is said. Women frequently change their husbands more than once.

Professional
castes :

Brahmans.

Brahmans and Fakírs make up about 7 per cent. of the population. Sayyids, Bhats, Bharáts and Mírásís are of lesser importance, while the remaining professional castes in the State, such as Bhánds, Dúmnás, Bangálís, Garrís and Káprís, are few in number. The Brahmans in this State are found mainly in the towns, but some few hold land as proprietors, or trustees of religious endowments, in the villages, and they now own a few *mazrás* or villages, e.g., Brahman, Bhat, Malo and Chhajjú Mazrás, and some villages in Ghanaur, Rájpura, Banúr and Narnaul tahsils. The mass of the Brahmans belong to the Sársut branch, but the Gaurs are also represented, especially in the Mohindargarh *niámat* and the Bángar tahsíl.

The Sársut Brahmans of the towns are usually of Athbans or Chhebans status, and superior to the Bunjáhis, who are found in the villages. Some are employed in the service of the State, or are engaged in trade or agriculture, but the majority are family priests. Their leading representative is Sardár Partáp Singh, now a Special Magistrate, and his father Sardár Jagdís Singh also held a high position in the State. Among the Gaur Brahmans the Maihtás form an important section, whose members do not accept alms or act as family priests, *pádhiás*. In Kánaud tahsíl the family of Missar Jawála Singh still enjoys a *jágir* of Rs. 300 granted by the British Government for his services in 1857. Missar Naunidh Rái (Naudha Missar) of Nárike in Dhúrí tahsíl was a great man in the State among the Brahmans. The Sársut Brahmans are divided into *gotras*, named after *rishís*, such as Bhárdwáj, Kaushik, Atash, Bashist, Marichí, Batsa, Mudgal, etc., but in marriages these *gotras* are not, as a rule, taken into account. The unit which is taken into account in marriage is the *gót* or, as it is more usually called, the *al*; in Narnaul this unit is called *sásan*. It takes its name from the original sect of the section, such as Kánaudia, Bhatindia, etc. These *gôts* or *als* are frequently split up into sub-sections, thus—

- | | | | | |
|--------------|-----|-----|---|-------------------|
| 1. Joshí | ... | ... | { | (i) Malamma. |
| | | | { | (ii) Marúr. |
| | | | { | (iii) Bhárdwáji. |
| 2. Páthak | ... | ... | { | (i) Khír Khána. |
| | | | { | (ii) Machhíkhána. |
| 3. Bhárdwáji | ... | ... | { | (i) Ratan. |
| | | | { | (ii) Rúr. |

Women of the Joshí section do not wear bangles of country glass, or more than four ear-rings (*dandián*).

The Khatrís and Baniás are the most important trading castes. The Baniás (80,764) are nearly five times as numerous as the Khatrís and Aroras combined. Commercial castes.

The Baniás are the principal trading caste of the State. They hold a good deal of land on mortgage, and, though only forming strong communities in the towns, are found scattered throughout the rural areas of the State. They also enter the service of the State freely. The Aggarwál branch is most strongly represented, but the Oswáls (or Bhábrás as they are called in the Punjab) and a few Mahesrís are found in Mohindargarh *nizámat* and in the towns generally. The leading Bania family is that of the *Qánúngos* of Sunám, of whom Diwáns Gurdíal and Bishamhar Dás were the chief members. The main Aggarwál *gôts* in this State are the Gar, Go'il, Singal, Jindal and Basal, while the Mangals of Sunám hold some posts of importance in its service. The Oswáls have a distinctive custom at weddings. The bride puts on one pair of lac bangles, while a second pair, made of ivory, is Baniás.

¹Nánú Mal, an Aggarwál Bania of Sunám, was Diwán of Mahárája Amr Singh and Prime Minister of the State during the minority of Mahárája Sáhí Singh—"Griffin's Punjab Rájás."

CHAP. I, C. tied up in a corner of her *dopatta*, or shawl, as a memorial of their Rájput origin. Popular esteem is hardly the Baniás' lot, as the following sayings show—

POPULATION.**Baniás.**

'*Baya, bisiar, Baniá, bais, bandar, bok, Jo in se rah- uúra, soí sídna lok*'—'He who keeps clear of a *baya* (a bird), a snake, a Baniá, a crow, a monkey and a he-goat, is a wise man.' '*Yár már Baniá, pachhán már chor*'—'The Baniá injures his friend, the thief only him who identifies him.' '*Fiska mittar Baniá use dushman kí kia lor?*'—'He who has a Baniá for his friend, has no need of an enemy.' '*Jatti da jathera nahín, Baniá da khera nahín*'—'A Jatti (Jat wife) has no *jathera* (literally, 'tribal ancestor,' who is commonly worshipped), and a Baniá no village.'

Khattrís.

The Khattrís form an important element in the towns. Though mainly engaged in trade, they are also largely employed in the State service, while some are landowners, though not themselves cultivators. The sub-divisions of the Khattrís in this State are Kapúr, Khanna, Malhotra and Seth. Of these the Kapúr, Khanna and Seth sub-divisions are exclusively Hindu, Sikhs numbering only 1,695. The main division of the Khattrís is into Bunjáhís and Saríns. The Bunjáhís have four independent sub-sections—Dháighar, Chárgar, Báhrí and Bunjáhi. The first two consider themselves greatly superior to the rest. They avoid one *gót* only in marriage as their circle is very limited. These two sections are interesting as an example of the impossibility of a consistently hypergamous system. When they found their choice of wives was becoming restricted, they began to take wives from the other sub-sections, though still refusing to give their daughters to those they considered their social inferiors. In the year 1874 A.D. an influential committee of Bunjáhi Khattrís was organised at Patiala to bring about equality among their sub-sections and to popularise inter-marriage among them, without restriction. The first step the committee took was to prevent the superior groups from getting wives from the inferior unless they were willing to give their daughters in return. The movement has attained a large measure of success. The most important *góts* are the Sconí, Matkan, Nancháhal, Tannan, Purí, Phandí, Budhwár, Duggal and Dháwan (all Bunjáhís). The Khattrís of Páil are an influential body, whose members own land or are employed in the State. Ratn Chand, Dháwála of Ranjít Singh's court, was a Khattrí of this place. Dewa Dás Purí is now the largest landowner at Páil. The Khattrís of Sunám were *Qánúngs* under the Mughals and held various posts under Akbar. Rái Sahib Lála Nának Bakhsh, Dháwan, is the Indian guardian of the present Mahárája, and his son Lála Gora Lál is a Magistrate at Patiala. The Saríns are mainly represented by the Sodhí and Khosla *góts*, of whom the former hold extensive *muáfís* as descendants of the Sikh Gúrús. The Khoslás have long held important posts in the State, and of the sons of Lála Kalwant Rái, a former Díwán, Lála Shib Sarn Dás is Superintendent of Police, Lála Bhagwán Dás a member of the Council of Regency, and Lála Dwárka Dás Comptroller of the Palace. His younger sons, Lálas Rám Prasád and Shádí Rám, both B. As. (Cantab), are barristers-at-law.

Khattrí customs.

Several Khattrí *góts* have distinctive customs. Thus the Budhwárs send their *parohít* on the day before the tonsure of a son to invoke a bitch and a kite, and on the day of the ceremony feed the bitch and then the kite with a mixture of barley, sugar and *ghí*. It is regarded as a bad omen if the kite refuse this offering. The Purís celebrate the tonsure in the daytime, and the boy's sister, placing hairs plucked from his head on four bits of bread, buries them under an *aunla* tree. In the evening the boy touches a donkey's back with his

feet, and then beats the barber with seven shoes, giving him also some pice. The Nanchāhals of Pāil reverence Bāba Jagla, and the story goes that a woman once gave birth to a son and a snake. The latter was burnt in a *hāra* (a small round vessel for heating milk), whereupon the boy also died. Hence the serpent, called Bāba Jagla, is still worshipped, the tonsure of the boys being performed at his shrine outside the town. The Kandrās also invoke a kite before a wedding and offer food to it on the day appointed for the ceremony; after the bird has accepted the food the members of the family may eat. On the return of the marriage procession the *jandī* tree is also worshipped. Milk is never churned on a Sunday by Kandrās. The Malhotras send the *parohit* to invoke a kite the day before the *deokāj* ceremony, and on the day itself offer the bird meat. At a wedding the ear of a goat is slit open and a mark made with the blood on the bridegroom's forehead prior to the *phera* rite. The Markins also summon a kite to the tonsure rite and feed it with bread, boiled rice and *māsh*. The Kapōrs and Tannans observe the *deokāj* ceremony, and the husband kicks his wife who takes refuge in the house of the *parohit*. The husband then binds a wreath of flowers (*sehra*) on his head and follows her. At the *parohit's* house he eats some boiled rice and milk, and conciliates her with a present of jewellery. Among the Ghātīs the *parohit* makes an image of a goat out of *karāh parshād* or sacramental food, which is pretended to be sacrificed, on the occasion of a tonsure, the rite being repeated for seven successive days. The Bates avoid the use of the *madhānī* (churn) and glass bangles, nor may they weigh *ghī* in scales. The Seonīs avoid wearing red clothes or glass bracelets, and must not make *barīs*, or *chhappar* of *pannī*. The Balotas only celebrate the custom of clothing a child for the first time, *pahnī*, in the month of Asauj, after the child is five years of age. The day before the ceremony a *jandī* tree and a kite are selected, and on the day itself they make ready *khichrī* of boiled rice and *dāl* under the *jandī* tree and first feed the kite with it. Five yards of red cloth are then offered to the *jandī* and the boy is clothed in a shirt for the first time. The Sahgals have two sub-sections, (i) the Bajnās (*bajna*, to ring), whose women must not wear ringing ornaments, and (ii) the Bainganīs, whose women must not eat *baingans* or brinjal (*Solanum Mongena*).

CHAP. I, C.

Descriptive.

POPULATION.

Khatrī customs.

The few Aroras in the State are found mainly in the Anāhadgarh *nisāmat* and in the capital. Chiefly traders, they also enter the State service, and some few even own and cultivate land. The Utrādhī branch is most largely represented, the chief *gōts* in the State being the Mānaktalc, Sachdeo, Madan, Kataria, Kaleje, Dhingre and Bate. Sardār Dewā Singh, K.C.S.I., Arora, was President of a former Council of Regency, and his son Partāp Singh was Dīwān. The present representative of the family is a minor.

Aroras.

Amongst the pedlars the Maniārs are found in large numbers, while the Banjāras and Lobānās represent the carrying castes.

Maniārs.

The Jhīnwars are also called Kahārs or, honorifically, Maīhrās. They are Muhammadans, Hindus or Sikhs, but all worship Khwāja Khizr, the god of water, with offerings of wheat flour, cooked and sweetened, and sacrifices of goats. Hindus and Sikhs also reverence Bāba Kālu, a saint to whom they make offerings in kind or cash at weddings and births. Some Jhīnwars of either sex and any age wear a *kanthī* or necklace of black wool and so are called Kanthīwāls. These usually marry among themselves. The Hindus have two territorial groups, Deswāl and Multānī. These two groups usually marry each among themselves, avoiding four

Jhīnwars.

CHAP. I. C. *gôts*. Some of the *gôts* bear occupational names, e.g., the Bānbatas or rope-makers, Jhokas, firemen, Bhatiāras or cooks, who sell viands. Other *gôts* are the Khwās, i.e., sons of concubines, Rāngrās, descendants of Rāja Gopāl, a Tāonī Rājput, by his Jhīnwar wife, and Telīs. Muhammadan Jhīnwars earn their livelihood by basket-making and are distinct from the Muhammadan water-carriers who are called Saqqas. These two groups do not intermarry. The Saqqas have again three territorial groups, Sirhindī, Bāgrī and Lahorī, which again are said to be endogamous. The Saqqa is a water carrier or menial servant, but the Jhīnwar is not only a water-man, but a doll-bearer and a basket, fan and matting maker, and he will also take to cultivation and service. The Jhīnwars have a *panchāyat* system, with *chaudhrīs* who settle all disputes. No one can enter the caste by adopting its occupation.

Nāis.

Nái is a corruption of the Sanskrit *nāpik*, 'one who cuts nails,' and the Nái's chief business is shaving and cutting nails, but he is the principal man among the clients (*lāgis*) and like the Brahman *parohit* is entrusted with the arrangement of betrothals, with the distribution of *bhājīs* on the occasion of a birth or wedding, and with certain duties on the death of a member of his patron family. At the Diwālī festival he brings *hats* (toys made of grass) as presents to his patrons (*jajmān*), and for these receives his *lāg* or dues. Náis are by religion Hindus, Sikhs, or Muhammadans; the latter being termed Hajjām or honorifically *khalīfa*. Hindu Náis are similarly entitled *rāja*. Sikh Náis are called Naherna Sikhs. The Hindus worship Devī, Sultān and Gugā Pīr, and pay special reverence to Sain Bhagat, the patron saint of the Náis, to whom they make offerings in kind at weddings. The Hindu Náis have 3 *khāps* or divisions,—(i) the Banbherús, descendants of Ban Bheru, the Nái; (ii) the Golās, or descendants of hand-maidens (*golī*); and (iii) the Bārīs. The latter appear to be those who for practising *karewa* were excommunicated by the Banbherús. Banbherús only are found in this State, and they alone follow the Khatri caste system, having Dhái (2½), Chār (4), Ath (8), Bārī (12), and Bunjáhi (32) groups, like the Khatri. They are also following the Khatri's lead in the matter of social reform. As a rule the Banbherús do not practise *karewa*, but the Kachcha Bunjáhi group of them permits it. Their *gôts* are Phól, Kánkí, Súngare, Lambes, Chhadir, Rajanwāl, Bhattí, Lakhanpāl, Sindhráo, Beot, Pesi, Manjhu, Kankardán, Balási, Panju, Bhagrit, Pander, Arjanwāl, Piye, Jallan, Káliye, Rikhí, Khatri, Rala, Seopál, Painsí, Sindhú, Gadaiwāl, Bhuram and Rarya. These names show that the caste is one of mixed origin, recruited from various castes. Thus the origin of the Khatri *gót* is thus accounted for: A Khatri once went to a shrine for the shaving (*jhand*) ceremony of his son accompanied by his family. A Nái, however, could not be found, and the operation was therefore performed by the boy's uncle. When this became known the uncle was excommunicated and called a Khatri Nái. The Banbherús were Hindus originally, but some of them embraced Islám, retaining however their original caste system. Hindu women wear a *ghagra* (gown), but Muhammadans as a rule do not. The Ghagrail Banbherús are so called because their women wear the *ghagra*. The Turkmán Náis are Muhammadans, so called because their ancestors embraced the religion of the Muhammadans, who were generally called Turks or Turkmáns. The Goriás as the word denotes are Rājput. In this State, Husainí, Bhattí, Goraya and Brah Hajjams or Muhammadan Náis are found everywhere. The Husainís are Brahmans by origin, and the others Rājput. The Bunjáhi, Bārī and Ath groups of the Hindu Náis avoid four *gôts* in marriage and the others only one, while Muhammadans follow the Muhammadan Law.

The Hindu, Muhammadan and Sikh Náís have their *pancháyats* and hereditary *chaudhrís*, with the usual powers and privileges. No one can join the caste by adopting the profession. In addition to their proper work they also take to agriculture, service and trade. They frequently practise native surgery. Their women work in their *jájmáns'* houses on ceremonial occasions. The *lágs* are—

CHAP. I. C.
Descriptive.
POPULATION.
Náís.

Occasion.	Service.	Lágs.
<i>Ritán</i> ...	To take sweets to the bridegroom's house.	Annas 8 to Re. 1.
<i>Mundán</i> ...	Shaving.	Re. 1 or some pice.
<i>Fareu</i> ...	To ring <i>jháns</i>	Ditto.
Betrothal ...	...	An 8 anna piece and pice amounting to Rs. 2½ (Khatris) or Rs. 4 (Banijs).
<i>Mahdhat</i> ...	...	Some pice.
<i>Sánachithi</i> ...	Take letter to the bridegroom's house.	Eight annas.
<i>Bann</i> ...	...	A couple of pice.
<i>Shánt</i> ...	<i>Mandha bándhna</i>	Annas 4.
<i>Ghorí</i> ...	...	Re. 1.
<i>Tel talát</i> ...	...	Up to Re. 1.
<i>Phera</i> ...	<i>Bándha</i>	Re. 1.
<i>Darí</i> ...	...	Four couple of pice.
<i>Khap</i> ...	...	Rs. 2.
<i>Súhi</i> ...	...	Some pice.
<i>Pagrí</i> ...	...	Some pice or Re. 1.

Chhímbs, Chhimpā or Chhipa means (cloth) *printer*. The Chhímbs dye as well as print cloth. They are Hindus, Sikhs or Muhammadans. The Hindus and Sikhs worship Deví, Sultán and Guru Rám Ráo, and visit that Guru's *dehra* every year. At weddings they offer a rupee and a *nárial* to the Guru. Nám Dev, the famous *bhagat*, was a Chhímbs, and is the patron saint of this caste. At a wedding they make offerings at his shrine. The Muhammadans resort specially to Píran Kaliar and Sadhaura. The Hindu *Chhímbs* are divided into three groups,—Tánk, Rhilla and Dhobí. Those of the Tánk section print cloth, the Rhillas work as tailors, and the Dhobís as washermen. The Tánk being the name of a Rájpút clan claim Rájpút descent. The Rhillas appear to be Rohelas, a Rájpút clan, and some of their *gôts* are the same as those of the Rájpúts, but others belong to the Jats, e.g., Mán, Dhillon and Saráo are Jat, and Madáhir-Uthwál and Punwár are Rájpút. The Rám and Kamboh *gôts* must have once belonged to these castes. Intermarriage is confined to the group, and the members of one group do not smoke or eat with those of another. The Muhammadan Chhímbs have three territorial divisions,—Deswáls, Multánís and Sirhindís. The Sirhindís marry in their own group, but the Deswáls and Multánís intermarry. The *gôts* of the Sirhindís are:—Guslániye, Sing, Phapál, Jhakkal, Latthe, Sattar, Paintiye, Phutte and Bagicha. The Tánk *gôts* are:—Mardle, Mukkar, Bedí, Bharth, Tathgur, Sarjare Karír, Bhat, Dhaunku, Saráo, Ratan, Bhattó, Khurpe, Role, Káyath, Sábo, Parth, Jalla, Rikh Ráo, Pannal, Gúrá, Mán, Mohal, Taggar, Brah, Ráin, Khatte, Daddu, Hara, Hattu, Tokí, Ponia, Parví, Banjar, Kong, Bes, Kahtí, Patt and Parothí. The *gôts* of the Rhillas are:—Lakhmára, Gandin, Kokachh, Thera, Kachhot, Chirwal, Gadira Károtan, Noharya, Kasab,

Chhímbs.

CHAP. I. C.
Descriptive.
POPULATION.
Chhimbās.

Chūrmaband, Padla, Mid and Nattha. The Muhammadan Dhobīs have five divisions, *vis.*, Lahorī, Sirhindī, Multānī, Purbia and Deswāl. Only the latter two are found in this State. They do not intermarry. The *gōts* of the Deswāl Dhobīs are:—Gorāya, Chauhan and Kanakwāl, all Rājput clans. In marriage the Hindu Chhimbās avoid four *gōts*, Muhammadans only one. They practise *karewa*, and the *dewar* (husband's brother) is considered to have a prior claim to the widow's hand. In addition to their own occupations they take to agriculture and service. Hindu Chhimbās do not grind turmeric except at a wedding. They do not make *barīs*. Their females do not wear *kanch* bracelets or use henna. Females of the Muhammadan Dhobīs and Chhimbās wear no nose-ring, *laung*, ivory, glass bangles, or blue cloth. Muhammadan Chhimbās do not prepare *achār* and *barīs* and will not make a double hearth. No one can enter the caste by adopting its occupation. There is a *panchayat* system among the Hindu Chhimbās. The *chaudhri* is hereditary and the *panchayat* settles all the internal disputes in the clan or caste. The *chaudhri* gives *lāg* at marriages and gets a rupee and double *bhāṭī* for the performance of his duties.

Sayyids.

The Sayyids who number 8,665 are an important community in the State. They are landowners (though not cultivators) in Samāna, Banūr, Rājpora and Narnaul. The important clans are Bukhārī, Mūsawī, Tirmizī, Rizwī and Zaiṇī. The most important family is that of the Bukhārī Sayyids of Samāna described below.

The Khalīfas of Samāna.

A descendant of Sayyid Jalāl-ud-Dīn, Bukhārī, settled at Samāna in the 15th century. Several members of the family have distinguished themselves in the service of the State. Hakim Sayyid Ghulām Hassan was Court Physician to three Mahārājas—Alā Singh, Amar Singh and Shih Singh. His son, Sayyid Sa'adat Alī, was tutor to Mahārāja Narindar Singh, and subsequently Foreign Minister. The title of Khalīfa, or Tutor's son, has thus become hereditary in the family. Of Sayyid Sa'adat Alī's six sons, two—Khalīfa Sayyid Muhammad Hassan, C.I.E., and Khalīfa Sayyid Muhammad Hussain—served in the Mutiny and continued to hold high offices, until the elder died in 1895. The younger, Khalīfa Sayyid Muhammad Hussain, Mashīr-ud-daula, Mumtāz-ul-Mulk, Khān Bahādur, is the present representative of the family. He was made Foreign Minister in 1870, and his services and those of his brother in connection with the administration and advancement of Patialā have been acknowledged by successive Viceroys and Lieutenant-Governors. The Khalīfa is at present a member of the Council of Regency and his son Khalīfa Sayyid Hāmid Hussain is Assistant Settlement Officer of Rājpora. Another important family is that of Mīr Taffazul Hussain Judge of the Patialā Chief Court.

Pīrzādas.

The Pīrzādas of Dharson hold half the village in *mu'āfi*. They are the descendants of Shah Hamza. The Pīrzādas of Ajrawār in Rājpora are descended from Makhdūm Abdul Kādir 'Uzairī. The Pīrzādas of Sanaur are descended from Pīr Abdul Fattēh.

RELIGION.

Hinduism is the prevailing religion of Patialā. Of the total population 55 per cent. are Hindus, 22 per cent. Sikhs, and 22 per cent. Muhammadans. The Muhammadans slightly outnumber the Sikhs.

Gurdwāras.

The principal Sikh *gurdwāras* are—1.—At Dhamtān, where there is a large *gurdwāra*. Guru Tegh Bahādur once stayed for a month here in

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Gurdwāras.

or about the year 1575 A.D. (732 B.), when he was summoned to Delhi by the Emperor Aurazzeb, and the place is also famous for the Guru Sar Tirath, a famous tank which dates from the era of Rām Chandra, the hero of the Rāmāyana. II.—At Talwandī, famous as the Damdama Sāhib. Guru Govind Singh dwelt here for 9 months 9 days 9 *pahrs* and 9 *gharīs*. The *gurdwāra* is a large building, and a fair is held there on the 1st of Baisākh. It is regarded by the Sikhs as the fifth throne, ranking after Amritsar, Anandpur, Patna and Apehlnagar, and its *mahants* are always consulted in important questions of doctrine. Guru Govind Singh re wrote the Ad Granth here. Some of the *mahants* still make copies of the book. III.—At Sirhind, the place where the two infant sons of Guru Govind Singh were buried alive in 1704 A.D. by Bāzid Khān, Subāh of Sirhind. Two fairs are held at the *gurdwāra* called the Fatehgarh or Fort of Victory,—one on the 12th of Poh, the other on the Holi. East of Sirhind near Rauza of Mujaddid All-i-Sānī is the *darbār* of Māta Gujri, the mother of Guru Govind Singh. IV.—At Lakhnaur near Ambāla is a *gurdwāra* of Guru Govind Singh, who lived there for five years as a child. The fair is held at the Dasehra. V.—There is a *gurdwāra* at Bhatinda. In 1705 A.D. Guru Govind Singh stayed for a few days in the fort, and to commemorate his stay there a *gurdwāra* was built and Bhatinda re-named Govindgarh. VI.—At Bahadurgarh in tahsil Patiala is a *gurdwāra* which commemorates a visit of Guru Tegh Bahādur in the time of Saif Khān in 1675 A.D.

The Sodhī Khatri's of Sangatpura are descended from Pirthī Chand, the eldest son of Guru Rām Dās. They possess a book (*pothī*), a *mālā* or rosary, and a hat (*top*) of Guru Nānak, and hold villages worth Rs. 10,000 a year in *mu'āfi*. There is a *gurdwāra* at Sangatpura and a fair is held on the 1st of Baisākh.

Sikh orders:
Sodhis.

The *masands* or tithe-collectors of the Gurus were dismissed by Guru Govind Singh on account of their exactions and their oppression of the Sikhs, but other Gurus retained their *masands*, and at Ghureāi, in Sāhibgarh tahsil, the Marwāhe Sarin Khatri's, who are descendants of Bhāī Bālū of Gondwal in Amritsar, whose shrine is at Dudan in the Ludhiāna District, are still *masands* of Guru Rām Rai of the Dehra Dūn. Bhāī Bālū was appointed by Guru Amr Dās, and these *masands* now serve the *gurdwāra* in Dehra Dūn, and the *darbārs* of Mata Rājkaur at Manī Mājra and Bāwa Gurditta at Kīratpur.

Masands.

The chief *dera* of the Nirmalas is at Patialā, and its *mahant* is the head or Sri Mahant of the order. This *dera* is called the Dharm Dhaja and was built at a cost of Rs. 82,000 by the munificence of Mahārāja Narindar Singh. Attached to it are also two villages worth Rs. 4,100 a year, granted as its *mu'āfi*. The present Sri Mahant is Bhāī Udho Singh. There is also an *akhāra* dependent on this *dera* at Hardwār, and at this *akhāra* the Nirmalas are able to distribute *bhāndārā* or alms to pilgrims, as is done by the Bairāgis and Saniāsīs, but which the Nirmalas had no means of doing prior to the reign of Mahārāja Narindar Singh. The *dera* of Bhāī Sādhu Singh is at Patialā, and is noteworthy as containing the library of Bhāī Tara Singh,¹ a well-known Nirmala scholar in Gurmukhī and Sanskrit. The Nirmalas as a body study both these languages. At Barnāla Bāwa Gāndha Singh, Nirmala, has a large *dera*, with a smaller dependent *dera* at Patialā.

Nirmalas.

¹The author of a Gurmukhī *lesh* or vocabulary of the Granth.

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Hindu religious
 orders :

Díwānas.

The Akálís have the following *deras* at Patiala :—Those of Bhái Molak Singh, Bhái Bishan Singh and Bhái Rám Singh, Amritsaria, in front of the Motí Bágh, and of Bhái Híra Singh Hazúria north of the Mohinder College.

The origin of the Díwānas is very obscure. One story is that the order was founded by Bálá and Hariá, sons of Bahbal, a Siddhú Jat. Bálá, who remained celibate, was called *díwāna* or the ecstatic by the Guru. Others ascribe their origin to Guru Har Rái, others to Guru Rám Dás, and others again to his grandson Guru Mihrwán, a view which is accepted by the Díwānas themselves. The Díwānas wear red clothes, with a necklace of shells and a peacock's feather round the *pagrí*, and they do not cut the hair. They also carry an earthen cup, called *thútha*. This sect is mainly recruited from the Siddhú Jats, and is mostly found in Anáhadgarh *nizámat*. Its members are generally cultivators. Marriage is usual. Their principal *deras* are at Sangat and Bahman Díwāna, and they claim to levy a *thútha* (*lit.* cup) or benevolence of $1\frac{1}{4}$ *mans* of grain from each village every seventh year. Another *dera* was founded at Hadiáya by Híra, a descendant of Hariá in the time of Mahárája Alá Singh. Híra is said to have remained standing on one leg for twelve years, after which he slept on a bed which is still kept in the *dera* as a relic and is worshipped, as also is his *samádih*. The Díwānas also have a *dera* at Mánsa which is attached to their head *dera* at Pír Kot. It was founded by Bhái Gurdás, who was married in Mánsa and whose *samádih* is also there. A fair is held on the 14th *badí* of Chet. The *dera* of Bába Rám Dás is at Patiala, and a fair is held on the 8th *sudí* of each month at his *samádih*. On the death of a *mahant* the Díwānas distribute *bhandárá* or alms. This they call *bochh*.

Maihma
 Sháhís.

The head *dera* of the Maihma Sháhís at Lupon in tahsil Sáhíbgarh was founded by a Jat peasant named Mohar Singh who once shot and wounded a deer, but it escaped, and on his pursuing it he saw a *faqír* sitting and washing the wound. He forthwith became his disciple and settled at Lupon, where on his death in 1835 a *samádih* was built to him. At this tomb a fair is held every year at the Holi. The Maihma Sháhí *faqírs* repeat the Sat-nám and have a Granth of their own, but they also follow the Sikh Granth. They wear red clothes and are mainly recruited from the Rám Désiás and Mazhabís.

Bairágís.

The Bairágís have four main sects, Rámánandí or Rámáwat, Nimánandí or Nimáwat, Bishan Swámí and Gúria, of whom the first two are strongly represented in the State. The Rámánandís adore Rám, Lachhman and Síta, marking the trident on their foreheads, while the Nimánandís are devotees of Krishna and Rádhka and use the two-pronged symbol. These two sects combine, as it were, to form a third, the Sukhánandís, who observe both the Rámnaumí, or birthday of Rám Chandra, and that of Krishna, the Janam Ashtmí. The Sukhánandís are numerous in the *jangal* tract, and their stronghold is at Tapa in tahsil Anáhadgarh. This place was founded by Sukha Nand, a Brahman, disciple of Báwá Mádhó Dás. His *samádih* is worshipped here and a fair is held on the 9th *badí* of Bhádon. People also worship the *samádih* of Máí Dátí, a girl who was dedicated to Sukha Nand by her father. In a similar way the Rámáwat sect has, in Mohindargarh, an offshoot in the Niranjní sub-sect founded by Dyál Dás, whose *samádih* is in Dídwána in Jaipur. He imposed *bhagwen* or ochre coloured clothes and the custom of washing bread before eating it on his followers. The principal Niranjní *dera* is at Narnaul. The chief Rámánandí *deras* are those of Bába Sádhu Rám at Laungowál or Lalgarh, of Budh Rám at Tolowál in Sunám, Jánki Dás at Mánwá

in Amargarh, and Biásjī at Bareta¹ in Narwāna tahsils. At the latter offerings are made on the 2nd *sudī* of Bhādon and Chet, and at weddings a rupee is offered by the people. The Nimānandīs have a *dera* of Bābā Rādhka Dās at Laungowāl, to which a small private Sanskrit school is attached. Another offshoot of the Bairāgis is the sect of the Nirankārīs, founded by Sarjū Dās, whose *samādī* is at Patiala. The Nirankārī *dera* is at Nāngo-lī-Kherī, which village they hold in *mu'āfi*. The followers of this sect do not worship idols; they wear no clothes except a *tāgra* of *munj* and a red *langot*, but besmear the body with ashes, and they use wooden shoes called *kharāwān*. They keep the hair uncut (*jatān*).

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Bairāgis.

Of the ten Saniāsī orders, four, Girī, Purī, Nāth and Ban, are represented in the State. Their most important centre is Pāil, where members of the fraternity have been buried alive at a place called the *Das nām kā Akhāra*. There is also a *samādī* here called Bāwā Jādo Gir, at which *mannī* (a sweet thick bread) is offered on Tuesday or on the 14th *sudī* of the month. There are also Saniāsī *deras* at Sunām (of Ganga and Mathra Purīs), at Dudiān (of Nihāl Gir), and at Chhājli (of Nand Ban). All these *deras* are in tahsil Sunām. At Sirhind is the *samādī* of Hardit Gir, at Narwāna that of Bāwā Sarsuti Purī, where a fair is held on the *ikādshī* of each month, and at Bhatinda of Gulāb Nāth, at which a fair is held yearly on the Guga *naumī*. Other *deras* are the large *mat* of Bhagwān Gir at Khānpur Ganda, of Jādo Nāth at Chaunda (in tahsil Amargarh), and of Lachhman Gir and Parm Hans at Mansūrpur. Besides their orders, the Saniāsīs have also five *akhāras*,—Jūna, Niranjani, Nirwān, Atal and Bohgur. At Ujhāna Khurd in tahsil Narwāna is the shrine of Phālo, a Brahman who was a disciple of a Gir Saniāsī and a protector of kine, wherefore milk and *ghī* are also offered at his tomb. His bowl (*tūmba*) is also worshipped, being filled by peasants with grain at both harvests. Close to his shrine there is a plot of sacred ground kept by his disciples for grazing cattle. At Narwāna, Ghaibī Shāh, Saniāsī, has a shrine at which *ghī*, and at a boy's marriage a rupee, are offered. In times when disease is epidemic people offer a staff (*sota*) of *kair* wood, $1\frac{1}{2}$ *sers* of grain and $5\frac{1}{2}$ *sers* of *pūras* on Sundays. No oath may be taken on this shrine. At Bāta is the modern shrine of Bāwā Sarsuti, Purī, who settled there in 1759. The offerings are *ghī* and milk. The fair is held on the Asauj *sudī ikādshī*.

Saniāsīs.

The Gharīb Dāsīs, who are followers of the poet Gharīb Dās, are confined to tahsil Sāhibgarh. They wear red clothes, but no *chotī* or scalp-lock, and burn their dead. They celebrate the Holi at Jandiālī in Delhi at the tomb of Gharīb Dās. Some of the Gharīb Dāsīs observe celibacy. At Gharāchon in tahsil Bhawānigarh is the shrine of Bāwā Fuqrā Kutīwālā, a native of the Mānjha, who settled there in the Mughal times. He was a Sat Sāhibīa and practised austerities at the place where his shrine now stands. It is visited by people both from the Mānjha and beyond the Ganges.

Gharīb Dāsīs.

The ascetic order of the Udāsīs was founded by Srīchand, son of Guru Nānak. The Udāsīs are always celibate. Some wear red coloured clothes (*bhagwan*), others go entirely naked except for a *lungotī*, but rub ashes on the body. They congregate in monasteries (*deras*) and are divided into four *dhūnas*,—(1) Phūl Sāhib or Mīn Sāhib, (2) Bālu Hasna, (3) Almast and (4) Bhagat Bhagwān. There is also a Bakhshīsh Sangat Sāhib which was founded by Bhāī Pheru with the permission of Gūru Govind Singh. They

Udāsīs.

¹To these Rāmānandī *deras* may be added those of B. Jamnā Dās at Banmauhra, of Lāl Dās at Mimsa and Prem Dās at Nārīko (all in Dhūlī tahsil).

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Udāsīs.

pay special reverence to the Adī Granth. The four *deras* have one *akhāra* and the Sangat Sāhib another, so that they are only grouped into two *akhāras* in all. The best known *deras* in the State are the *dera* of Bharam Sarūp at Pāil; the *dera* of Sukham Dās, whose *samādī* is also revered, at Sirhind; the *dera* of Bhāī Nāma, whose *samādī* is also worshipped, at Laungowāl; the *dera* of Avdhūt at Thulēwāl; that of Barhām Deo at Kātron; that of Rām Dās at Lāda; and that of Bāwā Barhām Dās, whose *samādī* is also revered, at Rāesar. At Barnāla is the *dera* of Balrām, the *samādī* of one of whose *chēlās*, Bāwā Dyāl Dās, is also worshipped. At Tasaūlī (in Banūr tahsīl) is the *dera* of Tahāl Dās; at Nābha in this State is that of Sant Dās; and at Banūr that of Santokh Dās, where there is also a *samādī* at which offerings are made at the Dasehra. At Tarkhān Mājra (Sirhind) is the *dera* of Gursarn Dās, at Kaddon (Pāil) that of Tahāl Dās, where the *samādī* of Bāwā Siddhū Dās is revered. At Akar is the *dera* of Bishan Dās. At Patiala is the *dera* of Bāwā Magnī Rām. The *mahant* of this *dera* is the *Srī mahant* of the Udāsīs. Bāwā Magnī Rām was a famous Udāsī of the Mīān Sāhib *dhūnā*, who celebrated a great *bhandā*. He built a *chhatta*¹ in Patiala, and the street containing it is known by the name of Chhatta Magnī Rām. Another Udāsī *dera* is that of the *samādhan*, also in Patiala.

Suthras.

The Suthras owe their origin to Guru Har Rāi. They follow Guru Nānak and keep the Adī Granth in their *deras*. They wear a *sell topī* of black woollen ropes twisted round their heads, a *chhara* (necklace) of the same stuff round their necks, a mark made with lamp-black and red lead on their foreheads, and carry two *dandās* (short staves) in their hands. They do not wear trousers (*paijāms*). Their head *dera* called the *darbār* of Jhangar Shāh is at Lahore. They have 8 sections (*gharānās*), 4 large and 4 small. Out of the four large sections three have their head *deras* (called *gaddīs*) in this State. At Patiala is the *gaddī* of Mushtāq Shāh, at Sanaur that of Mahbūb Shāh, and at Sanghol that of Lāl Shāh. The fourth *gaddī* is at Māler Kotla. Of the small sections there are two *gaddīs* in this State, that of Tanak Shāh at Mulepur, and that of Sangat Shāh at Jarg. There are *mahants* at each *gaddī*. Besides these *gaddīs*, there are some small *deras* of this order.

Dādū Panthīs.

There are *deras* of the Dādū Panthīs at Bhatinda and Patiala. At Nārnaul some Baniās are called Dādū Panthīs. They are *ghiristī* (married) and followers of Dādū.

Bhāī Mūl Chand.

The patron saint of the Mahārāja of Patiala is Bhāī Mūl Chand surnamed the Baggi-bodīwāla, 'white-locked,' a Dugal Khatri, who was born at Bhatinda in 1664 with a lock of white hair. His father having no son had besought Bābā Ganga Rām, a Sārsut Brahman, of Bhatinda, to bestow a son on him, and the Bābā foretold that one would be born to him with a lock of white hair. The boy in accordance with his father's vow was given to the Bābā on his birth and became his disciple. The Bābā and Bhāī Mūl Chand left Bhatinda and settled in Sunām in the time of Mahārāja Alā Singh, who founded the village of Bhāī kī Pasaur near Sunām and conferred it on the Bhāī in *mu'ōfi* with some other lands. The Bhāī died in 1764 and after his death a shrine was built about a mile from Sunām, which is held in reverence by Hindus and Sikhs. The popular saying runs, *Bhāī Mūla bachna dā pūra*—'Bhāī Mūla's words were fulfilled.' This shrine is visited by people from considerable distances, to fulfil a vow or obtain some desired blessing, and the offerings are taken by Bābā Ganga Rām's descendants.

¹When two opposite houses in a street belong to the same person he generally connects them by means of a roof. A street thus roofed in is called *chhatta*.

The *samādih* of Bābā Alā Singh at Patiala and his *chulhās* (hearths) at Barnāla are revered and offerings made at them. It is also of interest to note that the *samādih* of Bābā Sabbha Singh, brother of the founder of the State, is revered by the people. It is at Hadiāya in tahsil Anāhadgarh.

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Samādih of Bābā Alā Singh.

Other Hindu shrines.

At Sajōma in tahsil Narwāna is the cave of Sukhdeo, son of the sage Viyāsa (who wrote the Mahābhārata) in which he died after undergoing a long penance. Close to it is a tank called the Sūraj Kund, and there is held here an annual fair on the 6th Bhādon *sudī*. At Kalait in Narwāna tahsil is a tank sacred to the sage Kapal Muni, the author of the Sāṅkh system of philosophy, who flourished in ancient times. At Karāota in tahsil Kānaud Bhikam Ahir has a shrine. He was a resident of Khudāna and was told by a Mahātma to set forth with a cart and settle wherever it stopped. This it did at Karāota, where he eventually placed himself alive in a *samādih* and waited till life was extinct. His fair is held on the Gūga Naumī of Bhādon. At Mansūrpur in tahsil Bhawānigarh is the *devāl* or shrine of Maghī Rām,¹ who came from the east of the Jumna in the time of Mahārāja Amar Singh. Becoming a disciple of Bāwā Dī, a Vedāntī, he eventually founded the Apo-Ap sect, whose members wear a blue *topa*, a *gillī* or loose wrapper of white cloth, and a *langot*. They keep the head and beard shaved. The sect worships the sun and calls its *mahānt* Sāhib or Master, as Maghī Rām himself was called. The *mahānt* never leaves his room during his lifetime, in accordance with the rule laid down by the founder. At Ujhāna in tahsil Narwāna is the *samādih* of Bābā Khāk Nāth, a disciple of Sidh Nāth. It is said that the Pachādas of Kaithal lifted the king of Ujhāna and refused to return the booty; so the Bāwā went to negotiate their ransom. He filled his beggar's bowl (*tāmōī*) with water from a well and thus caused all the Pachādas' wells to dry up. The Pachādas seeing this came to the Bāwā, who secured the return of the stolen cattle before he allowed the wells to fill again. The people out of fear refrain from swearing or taking an oath (*sugand*) on his name. It is said that he voluntarily gave up his life. He is worshipped on Sundays. At Phaphera in tahsil Bhikhi is a *samādih* of Bhāī Baihlo, Siddhā Jat, at which offerings are made. In the time of Guru Arjan he took a great part in digging the tank of Amritsar. There is a proverb about him—*Bhāī Baihlo kamm karē sab se paihlo*, 'Bhāī Baihlo is the first to help those who have faith in him.' Between Babiāl and Ralla is the shrine of Baland Jogī Pīr, the *Fatherā* of the Chāhil Jats. He fought with the Bhattī Rājputs at Changlī Ghanaurī and was killed. His head fell on the spot, but his body remained on horseback and fell fighting at a place between Babiāl and Ralla, where a shrine was built. There are also tombs of the dog, hawk and horse that were with him. The Chāhil Jats do not use the milk of a cow after calving or the grain of a harvest without first making an offering to the Pīr.

At Sirhind is the shrine of Shaikh Ahmad Mujaddid Alf-i-Sānī,² a descendant of Shahāb-ud-Dīn Farukh Shāh³ Alfārūqī, the Kābulī, who came to India from Kābul. The family were first settled in Sunām,

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The Naqshbandīa.

¹ So called because he used to eat out of an earthen pot (*maggā*).

² 'Renswer of the 2nd thousand,' so called because he was born after 1,000 years had elapsed since the Prophet's death.

³ His shrine is said to be at Chhat or Lakhnautī, and is popularly supposed to be the tomb of Shahāb-ud-Dīn Ghōrī.

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but Imám Rafi-ud-Dín took up his abode in Sirhind in the time of Fíroz Sháh. Mujaddid, his descendant in the 6th generation, was born there in 1563. He was a disciple of Báqí Billa of Delhi and founded the Naqshbandí Mujaddadia order in India, introducing the practice of *sikr khafí* or silent prayer. He wrote many religious works, of which the *Maktúbát* is the most important, and died at Sirhind in 1617 at the age of 64. His tomb is the principal shrine of the Naqshbandís in India, and is a beautiful structure, built in the reign of Sháh Jahán. The *urs* is held on the 27th of Safar and is the occasion of a considerable gathering. Pilgrims from Kábul visit this shrine. The Naqshbandís absolutely forbid music and singing, but they are said to advocate the use of fine clothes and luxurious food.

The Qádrías.

The Qádría order was founded by Sayyid Muhi-ud-Dín Abú Muhammad Abdul Qádir, Gilání. It uses both the *sikr jalí* and *khafí* (loud and silent prayer), but regards the use of hymns in religious services as unlawful. Its members are distinguished by green turbans. The Nausháhis, an offshoot of the Qádrías, have some minor *deras* in the Banér tahsíl. At Páil is the shrine of Sháh Maula, a Qádría and a disciple of Sháh Daula Daryái of Gújrát. The Qázis in his time were in power at Páil, and when he fired a rick belonging to them they scourged him, whereupon he foretold that their race would die out, and his prophecy has been fulfilled. Another Qádría shrine at Páil is that of Sháh Ghulám Fázil, a Gilání Sayyid of Sadhaura. At Banúr is the shrine of Lál Sháh, Qádría, a descendant of the well-known Sháh Qumes of Sadhaura. The *urs* is celebrated on the 11th of Rabi-us-Sání. Nabí Sháh, the *mast* or spiritually intoxicated, was a *faqír* of the Qádría order, who smoked *sulfa* (*charas*) and tobacco, lived naked, and did not take food with his own hands, being served by Dittú, a Hindu barber, who eventually murdered him, whereupon a tomb was built in his honour at Sunám in the time of Mahárája Karm Singh. His *urs* is celebrated on the 12th of Safar.

The Jalálís.

The Jalálís, an offshoot of the Suhrwardia order, said to have been founded by S. Jalál-ud-Dín Bukhári of Uch, are *faqírs* distinguished by their glass bracelets. When epidemic disease breaks out among goats people offer goats to them to stop the evil. They repeat the words 'Panj Tan' and 'Dam Maula.' The Jalálís have a *dera* of Lálan Sháh, a Sayyid of Samána, at Ghanaur. Here lamps are lighted every Thursday. Sháh Nizám-ud-Dín, another descendant of Jalál-ud-Dín, migrated from Delhi and settled at Samána, founding the family of the Bukhári Sayyids of that place.¹

Madáris.

At Háji Ratan, 3 miles from Bhatinda, is the shrine of Háji Ratan, a large building with a mosque and gateway, and surrounded by a wall on all sides. Outside the shrine is a large tank, now nearly filled with earth, and a grove of *jál* trees. The site of the shrine is now surrounded by hillocks of sand. Ratan Pál or Chan Kaur (*sic*) was the Díván of Bine Pál, Rája of Bhatinda, and with his aid Shaháb-ud-Dín Ghorí conquered that fortress, massacring the Rája and all his family. Ratan Pál then became a Muhammadan, and made a pilgrimage to Mecca. On his return he became known as Háji Ratan, and on his death in 1321 this shrine was built by royal command. The *mujáwars* of this shrine are the descendants of Sháh Chand, a Madáris, who came from Makanpur near Cawnpore to Bhatinda in the time of Sardár Jodh. Madáris are one of the *be-shara* or irregular orders of Islám, and owe their origin to Badí'-ud-Dín Madár,

¹See above, p. 73.

son of Abu Is-hāq, the Syrian (Shāmī). Besides the above it has a *dera* at Mānakpur in Banūr tahsīl, founded by Hājī Shāh Gharib Zinda Pīr of Makanpur, and the *takia* of Murād Alī Shāh at Banūr. The latter is considered the Mīr Dera or chief shrine, and offerings are made there at weddings. At Bhikhi is the shrine of Gudar Shāh, a Madīrī *faqīr*, who rode an ass and exhibited miraculous powers. The fair here is held on the 6th *sudī* of Māgh.

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Among the minor shrines are the tomb of Makki Shāh, Shahīd, at Pinjaur, and that of Khākī Shāh, Shahīd, at which latter *chūrmās* and *batāshās* are offered on Thursdays. At Samāna is the shrine of Imām Alī-i-Walī, believed to be a grandson of the Imām Mūsa Riza, whose tomb is at Mashhad. He accompanied one of the earliest Muhammadan invasions of India and fell in battle. His shrine, a fine building, is said to have been restored by Shahāb-ud-Dīn Ghori. It is believed that a tiger visits this shrine every Thursday night to worship the saint, which is locally known as the Mashhadwālī. Other tombs at Samāna are those of Muhammad Shāh Ismāīl, or Pīr Samānī, the first Muhammadan to settle at that place, which is now falling into disrepair; of Mīr Imām-ulla Husainī; of Shāh Nizām-ud-Dīn Bukhārī, and of his grandson Abdulla II. These three shrines lie close together. At Patiala itself is the small shrine of Ja'far Shāh, the *majsūb* or distraught, who lived in the reign of Mahārāja Karm Singh. At Narnaul is the fine tomb of Shāh Qulī, a Nawāb of Narnaul, who accompanied Humāyūn from Badakhshān. Shāh Qulī erected many fine buildings in Narnaul, such as the Khān Sarwar, the *mandī* or market, the Tarpolia Gate and a *sarāī*. He died in 1592, and offerings of fried gram and *gur* are made at his shrine on Fridays. At Banūr is the shrine of Shaikh Painda, an Adalzai Pathān, whose ancestors migrated from the Sulemān Khel country in the Mughal period. This saint was a disciple of Nizām-ud-dīn of Thānesar, and his spiritual power was such that when he prayed the locks of doors burst open and trees bent to the ground. A Brahman woman used to come to him daily to hear the Qurān, and when she died none could lift her bier, so the saint directed that she should be buried beneath the place where she used to sit, at his feet. Offerings are made at this shrine on Thursdays. At Dharson in tahsīl Narnaul is the shrine of Shaikh Hamza, a descendant of Shaikh Bahā-ud-dīn Zakarīa of Multān, who died in 1549. Evil spirits are driven out of men and women at this shrine. At Narnaul also is the shrine of Nizām Shāh, a descendant of Ibrāhīm Adham. His ancestor Hazrat Almastauffī came from Kābul to Hissār in the time of Halākū, and thence Qāzī Aīn-ud-Dīn migrated to Narnaul, where Nizām Shāh was born in 1500. He became a disciple of Khwāja Khanūn Alai Tāj Nagaurī of Gwalior, and died in 1588, being a contemporary of Akbar. At his shrine are two mosques, one built by that emperor, the other by his son Jahāngīr. His *urs* is held on the 27th of Safar. There is a popular saying that '*bād az juma jo kare kām uske hāmī Shāh Nizām*' or Shāh Nizām helps those who work after (the prayers on) Friday. And he is supposed to fulfil the wishes of those who remain 40 days at his shrine. At Bhatinda is the tomb of Sayyid Mirān Shāh built in 1738. Between Bhatinda and Hājī Ratan is the shrine of Māma Bhānja or 'The Uncle and his Sister's Son,' said to have been the leaders of Shahāb-ud-Dīn Ghori's army who were killed in the capture of Bhatinda. At Sanaur is the tomb of Roshan Alī Shāh, at which no one may remain after dark. Outside the walls of Barnāla is the tomb of Pīr Nasīh Walī, at which lamps are lighted every Thursday. It is forbidden to remove pieces

Minor
Muhammadan
shrines.

CHAP. I, C.
Descriptive.

POPULATION.

Minor
Muhammadian
shrines.

of brick from this shrine. At Sunám is the shrine of Kází Muizz-ud-Dín, who came there from Mecca some seven centuries ago. In building his shrine milk was used instead of water in the mortar, and the custom still subsists, milk being mixed in the whitewash used for the shrine. At Sanaur in tahsil Patiala is the shrine of Sháh Wiláyat Mubáriz-ud-Dín Husainí, a descendant of the Imám Husain and a disciple of Háfiz Mahmúd Biábání, who came from Arabia some centuries ago. His *urs* on the 27th of Rabí-us-Sání is the occasion of a large gathering. It is not permitted to cut even a twig from the trees in the enclosure of this shrine. At Bhatinda there is also a tomb of Surkh Biábání, at which salt is offered on Thursdays. At Kaulí is the shrine of Sháh Husain, famous for its power of curing boils on the knee (*sánuá*). The patient goes to this shrine taking with him a small axe, and in his circuit round the village when he meets some one he throws it down. This person picks up the axe and touches the sore with it. After completing a circuit of the village it is believed that the boil is cured, and the axe is then offered with some sweetmeat at the shrine. Saif Khán, a brother of Fidái Khán, a famous official of Aurangzeb, had been Súbáh of Kashmír, but he had a quarrel with the Wazír and, resigning his post, founded Saifábád, now called the fort of Bahádurgarh, 4 miles north-east of Patiala, where his shrine is still revered. He is said to have been in the habit of paying the workmen on his palace every fourth day with money taken from beneath a carpet spread on a platform, but when the men searched there for his hoard one night they found nothing, and he acquired a reputation for miraculous powers. Sajna Qureshí, called the Ghoránwála, has a shrine near the gate of the old fort at Sunám. He is said to have been a general of Taimúr who fell in battle at this spot, and clay horses are offered at his shrine. But nothing certain is known of this saint's origin or of that of Nizám Sháh Palanwála, which is also at Sunám. The Ganj Shahídán also commemorates the warriors who fell in some battle at Sunám, probably when Taimúr attacked the fortress in 1398 A.D. At Páil is the shrine of Sháh Hasan Sirmast, a Pathán disciple of Qutb-ud-Dín Bakhtiyár, Káki. The *urs* is celebrated on the 6th of Zil-Hij.

Chishtís.

The Chishtí order was founded by Abu Is-háq of Shám (Syria), who became the disciple of Khwāja Mimsád Dínwári and at his command settled in Chist in Persia. Muin-ud-Dín, the famous Chishtí saint of Ajmer, first brought the tenets of the order into India, and its greatest organizer in the Punjab was Báwá Farid-ud-Dín Shahr-Ganj of Pák Patan, whose two disciples Alí Ahmad Sábir and Nizám-ud-Dín Aulia founded the two sub-orders, the Sábiriya and the Nizámia, of whom the former wear white and the latter red (*bhagwen*) garments. The Chishtís use music in their devotions and the *sikr jalí* or praying aloud; and should possess the qualities of *tark*, renunciation, *isár*, devotion, *ishq*, love of God, and *inásár*, or humility. Chishtís are permitted to wear coloured clothes. Their chief shrine in this State is that of Míran Bhák at Ghurám, and disciples of Báwá Farid are also found at Banúr, Narnaul, etc. At Sanaur there is the shrine of Abu'l-Fateh, also of the Chishtí order, son and disciple of Abu'l-Qádir (a Sabzwári Sayyid descended from Sháh Badr-ud-Dín Is-háq), and son-in-law of the famous Báwá Farid-ud-Dín, Shahr-Ganj. He was born at Sanaur in 1654 and died there in 1719. The shrine is a fine building erected after his death by his dis-

¹ Or self-sacrifice.

ciples, and his *urs*, which is called *majlis*, on the 21st of Rabí-us-Sání is the occasion of a great gathering of the common people and *darveshes* who come from long distances. It is said that this saint was so affected by the singing of a hymn that he jumped into a well, but on the hymn being sung again he sprang out of it once more. His descendants are Pírzádas. At Sirhind is another shrine, that of Bandagí Sháh Ismáíl Chishtí, an Uwaisí Sabzwári Sayyid of Tirmiz, descended from the Imám Jáfar, a disciple of Burhán Tandáwarí and a contemporary of Mujaddid-i-Alf-i-Sání. A large fair is held here on the 26th of Shawwál. At Banúr also there is a shrine of Nizám Dast-i-ghaib, a Músawí Sayyid called Roríwálá Pír of the Chishtí order, who came from Ardbíl in the Mughal period. A person suffering from fever takes a piece of brick (*ror*) from the shrine and hangs it round his neck as a specific. Offerings are made here on Thursdays. At Sunám is the famous shrine of Mahmúd Banói born in 1053, son of Qutb-ud-Dín, a Tirmizí Sayyid, and a disciple of Hájj Sharíf Zind, of the Chishtí order. Having lived in Mecca for twelve years he returned with twelve disciples to India and settled at Sunám, where he died in 1119. The shrine is a fine building, and a great fair is held there on the first Tuesday in Chet *sudí*. Evil spirits, whether of men or women, are cast out at this shrine. Here also is the shrine of Khwája Gauhar, a disciple of Pír Banói, who accompanied him to Sunám. Sháh Siftí was a Nizámí Chishtí, a disciple of Sháh Husain, who came from Uch and settled at Sunám. He was a drinker of *bhang* and known as Sotánwálá, 'the keeper of the staves,' and staves and *bhang* are offered at his shrine. At Sanaur is also the tomb of Sháh Shafqat, a Sábiriá Chishtí, whose *urs* is held on the 14th of Jamádí-us-Sání. At Sanghera in tahsil Anáhadgarh is the shrine of Shaikh Ahmad Chishtí, a descendant of the famous Pír Jalál-ud-Dín, Jahánián Jahángasht of Uch, whence the saint came in the Mughal period. The *urs* is held here on the 15th of Muharram. At Ráesar is the shrine of Sarmast Sháh Chishtí, at which lamps are lighted on Thursdays, and milk and *chúrí* offered. At Narnaul there is another Chishtí shrine, that of Sháh Turkmán Muhammad Ata, a disciple of Sayyid Usmán Hárwaní, and a spiritual brother of the great Khwája Muín-ud-Dín of Ajmer. This saint came to Narnaul in the reign of Qutb-ud-Dín Ibak and was martyred while praying on the 'Id in 1243. His shrine is a fine building of stone, and an annual fair is held here on the Ashra or 10th of Muharram. Another spiritual brother of the Khwája of Ajmer, Shaikh Sádí Langochí, is also buried at Narnaul. At Samána is the shrine of Abdul Ghani Chishtí, who died in 1624. The building, which is an imposing structure of marble, is called the *Sháh ká दौरا*, and it is believed that touching the shrine for a few days is a certain cure for any disease. At night torches are said to be seen issuing from it. At Narnaul is the tomb of Mirán Táj-ud-Dín, '*Sher-sawár aur chábukmár*,' 'the rider of the tiger with a snake for a whip,' a Chishtí and a disciple of Qutb-ud-Dín Munawar, of Hánsí. His grandfather Usmán came from Firmul in Persia, and settled in Narnaul near the Dhosí hill. This saint died about 500 years ago. He is worshipped by people of all sects, including Hindus, and is the patron saint of the Sangí Baniás of Narnaul. Muhammadan bridegrooms before starting on the marriage procession drink water from a cup which has been placed on the slab of his tomb, near which are the graves of a tiger and a serpent. The saint's descendants are called Mirán-pote. He deters any one from attempting to build his shrine.

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Descriptive.

POPULATION.

Chishtí.

The cult of Mirán is widespread, especially among the women, as he confers sons and aids his devotees in every difficulty. The ritual at a *baithak* or séance in honour of Mirán is as follows:—On the Sundays and

Mirán.

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Descriptive.

POPULATION.

Mírán.

Thursdays of the light half of the month a cloth is spread on the ground, a lamp is lighted and 54 *sers* of *gulgulās*, sweet balls of flour roasted in oil, with some scent, are laid on the cloth. *Dūmnīs* meanwhile sing *kāfis* or hymns in praise of Mírán, and these *kāfis* produce ecstasy in the women seemingly inspired by Mírán, who throw their heads about, and, according to the popular belief, whatever they prophecy in this state comes to pass. As a matter of fact, however, there are two Míráns,—one Zain Khán of Amrohá, the other Sadr-i-Jahán of Máler Kotla. The former had a magic lamp, by the light of which he could see the fairies dance at night, and by whose aid he used to call to himself a king's daughter with whom he was in love. The king, however, by a stratagem seized and killed him. Seven fairies called Bībían, Bībárián or Uparlián were in attendance on Zain Khán, and they also are worshipped by some women, *dolas*, *guddís* or dolls and new grain being offered to them on the Sundays, in the light halves of Baisákh, Jeth, Kátak and Magghar, on mud platforms built for that purpose. The other Mírán, Sadr-i-Jahán, was an ancestor of the Nawábs of Kotla, who is said to have married a daughter of Bahlol Sháh Lodí.¹

Superstitions.

Khera, the site of a village, has come to mean the local deity. Hindus in Patiala believe that Khera averts plague and other epidemics. No image is made, but in the niche a lamp is kept burning on Sundays. The method of worship, when epidemics break out, is curious. A buffalo is taken to the site of Khera, where its ear is cut off and offered to Khera. The buffalo is then driven round the village with drums, and a mixture of milk, water, wine and curd is poured out in a continuous stream encircling (*dhádena*) the village. Khera is also worshipped at the start and finish of a marriage procession. *Sítla*, the goddess of small-pox, is worshipped by all Hindus and many Muhammadans. Every village has a shrine dedicated to her, and called *Mat*. Annual fairs are held in Chet at Chaparsíl and Kapárl, when offerings of wet gram and flour, yellow and black cotton seeds, and bread made of flour and sugar are presented. Deví-worship is very popular in Patiala. Many of the Hindus make long pilgrimages to the famous shrines of Mansa Deví, near Maní Májra, Naina Deví in Biláspur, and Jowála Mukhí in Kāngra. The first eight days of Asauj and Chet are especially sacred to Deví.

Kátak and cow-worship.

The month of Kátak is held sacred by the Hindus. Every morning they bathe, and especially on the last five days of the month. In the evening of the Gopa *ashtamí* festival they feed the cows with flour-cakes and crown them with garlands.

Brahma worship.

Pípal worship is the only form in which Brahma worship obtains. After bathing, the devout water the *pípal* trees which grow near the ponds and rivers in honour of Brahma.

CHRISTIANITY.

Christian Missions.

Patiala lies in the parish of Ambála, and the Chaplain of Ambála pays it occasional visits. There is a small church, capable of holding 35 people. There are 122 Native Christians of all sects. The chief mission is that of the American Reformed Presbyterian Church which was established in 1892 in the reign of Mahárája Rajindar Singh by Dr. Scott, a Medical Missionary. The Mahárája gave him a piece of land 16 *bighás* in area with a number of valuable trees and permitted him to erect a house of his own on the site. Houses have also been built on it for the missionaries. The only other society working among the Native Christians in Patiala is

¹Shaikh Ahmad, also an ancestor of the Kotla Nawábs, has a shrine at Chhat.

the American Methodist Episcopal Mission which was established in 1896. In the village of Rāmpur Katānī in Pāil tahsīl an Anglo-Vernacular Primary School has been started by the Revd. Dr. Wherry of the Ludhiāna American Mission, and in this 22 Jat and Muhammadan boys receive instruction. There is also a Mission School at Basī, where 12 or 13 sweeper boys are taught, but the school cannot be said to flourish.

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sions.

✓FOOD.

The poorer classes are the first to feel the effects of famine in every part of the State, especially in Sardūlgarh, Narnaul and the Bāngar adjoining the Hissār, Gurgāon and Karnāl Districts respectively. The people express this fact in their proverbs, *kāl vich kaun mod? gharīb*—'who died in famine? A poor man.' Other proverbs contrasting poverty and riches are:—*Jis kī kothī men dāne us ke kamle bhī siyāne*—'He who has grain in his *kothī* though a fool is regarded as an intelligent man'; *Pet men payān rotīān sabhe gallān motīān*—'He whose stomach is full talks loud'; *Jinnān khāe unnā kamāe*—'He will earn in proportion to what he eats.'

Food.

The grains which form the staple food of the people in the State are:—*Bājrá* or millet, gram, *berrá*, i.e. gram mixed with wheat or barley, *jau*, *makkī* or maize, rice, wheat, *mandwā chīnā*, *māsh*, *mūng*, *moth* and *masar*. The proportion of wheat and rice to other kinds of grain used depends mainly on the means of the family—wealthy or well-to-do people always eat wheat, which the poorer classes cannot afford. Rice is little used except at festivals and marriages. It is grown mainly in the Pinjaur *nisāmat*, that produced in the hills being of superior quality. The hill people sell their rice if of good quality, retaining only the inferior kinds for their own use. This is also the case with wheat. The best kinds of rice, eaten by well-to-do people, are imported from Delhi, Amritsar and Bareilly. Ordinary villagers in winter eat bread made of ground *makkī*, *jowār*, *chīnā* or *bājrá* with *mūng*, *moth*, *urd* (pulses) and green *sarson* or gram cooked as a vegetable (*sāg*). *Khichrī* made of *bājrá* and *moth* or *mūng* is also eaten for a change. In the hot weather bread made of wheat, *berrá* or *makkī*, with *dāl* or gram porridge, is eaten. In the Bāngar and Jangal *bājrá* and *berrá*, in Mohindargarh barley and *berrá*, and in the Pinjaur *nisāmat makkī*, are generally eaten throughout the year. The regular meals are taken at midday and in the evening. *Zamīndārs* working in the fields generally eat a light meal in the morning. This consists of the previous day's leavings with some *lassī* or butter-milk. After working a few hours a heavy meal is taken at noon. This is generally brought to the fields by the women or children as the cultivators have no time to go home. Well-to-do landholders and townspeople eat pulses and vegetables of all sorts such as *gobī*, 'cauliflower'; *begun* or *brinjal*; *torī*, *ghīā*, or *kadū*, 'vegetable marrow'; *karelā* or *shalgam*, 'turnip'; *ālū*, 'potatoes'; *matar*, 'peas'; *kakrī*, 'cucumber,' etc., with their bread. Poorer people make free use of *gājar*, 'carrots,' *kakrīs*, 'cucumbers,' *kharbūzā*, 'melons,' *aria* or *khīrā*, *phut*, *mahrās*, *ber*, *pīlū* and *nethū*—especially in times of famine. The *rotīs* or loaves eaten by villagers are generally thicker than those made in towns. Meat is but seldom eaten in the villages by Muhammadans and Sikhs as they cannot afford it, but at weddings and the like goat's flesh is eaten. Hindus abstain from meat owing to religious scruples. In the towns meat is generally eaten by Muhammadans and Sikhs. In the Mohindargarh *nisāmat* the people generally eat *rabrī* to fortify themselves against the hot winds from the Rājputāna Desert. This is made of barley, gram or *bājrá* flour with *chhāchhī* or butter-milk. Flour, *lassī* and water are mixed together and put in the sun, and when the leaven is ready salt is added and the mixture put on the fire till it is cooked. When eaten hot milk can be added, other-

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Descriptive.

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Food.

wise it is cooled by keeping it a whole night, butter-milk being added to it in the morning, and then it is squeezed, pressed through a cloth and eaten. *Sattu* of all kinds is used in the State. It is made from flour of parched grain (wheat, barley, gram, *báthú*, rice and maize), *sharbat* of sugar, *gur*, *shakkar*, *khand* or *búrú* being added to it and stirred in. Parched grain, gram, maize, *ghát*, barley, *jowár*, etc., are also eaten. In the Pinjaur tahsil *sattu* generally forms the morning meal. As soon as the maize is ripe the hill people roast a year's supply and grind it at leisure or when needed.

The use of *gur*, *shakkar*, *khand*, *ghí*, and spices of various kinds, *dhaniá* 'coriander'; *mirch*, 'red pepper'; *lasan*, 'garlic'; *haldi*, 'turmeric'; *piyás*, 'onions'; *garam masála*, condiment, is not unusual, but is commoner in towns than in villages. Hindus generally abstain from eating garlic owing to religious scruples. Punjab rock salt is mostly used in the State except in Mohindargarh, where the Sámbar Lake salt is used. Sweetmeats *laddú*, *perá*, *julebí*, *barfi*, *rájásháhi*, *bálosháhi*, *galákand*, *lauziát* and *sohanhalwá* are common in towns, but to the poor peasant they are a luxury. *Chatní*, *achár* (pickle) and *marabba* (jam) of all sorts, *búndí*, *bhallá* and *ráita* are freely used in the towns, but are regarded as luxuries in the villages. The ordinary drink in the towns is water and in villages water and butter-milk (*lassí*). Milk is generally used in both. The favourite milk in villages is that of buffaloes and in towns that of cows. In the Mohindargarh *nísámat* goat's milk is also used. In the capital well-to-do people use various kinds of *sharbats* and *araks* (such as *bunafsha*, *keora*, *nílofar*, *baidmushak*), aerated waters and ice in the hot weather. Wealthy Muhammadans and officials take tea, but the beverage is almost unknown in the villages. Hindu and Sikh Jats who can afford it drink liquor, frequently to excess, though the practice is looked upon with disfavour by all religions. Tobacco is very generally used amongst Hindus and Muhammadans alike. Smoking among women is very rare, but it is in vogue amongst the Hindu women of the capital, who also chew tobacco and take snuff. Only country tobacco is used. Cigars and cigarettes are confined to the official classes. Both Sikhs and Hindus take opium in the form of pills, which are always kept in a small tin-box, *dabbí*, in the turban or pocket (*jeb*, *khísa*). Drinking *bhang* or *sukhhá* is common among Sikh and Hindu *faqírs*, Akálís, etc. Hindus and Sikhs generally drink it on the Shib Chaudas in honour of Shíva, but some use it throughout the year, and others again only in the hot weather to ward off the effects of the heat, as it is supposed to have a cooling effect. The drinking of *post*, 'poppy,' and the use of *chandú* and *charas* is practically confined to some Hindu *sádhs* and Muhammadan *faqírs*.

In an agricultural family the daily consumption of food may be roughly estimated as follows:—One *ser* for a grown man, $\frac{2}{3}$ *ser* for a woman or an old man, and $\frac{1}{3}$ *ser* for a child. Thus a family consisting of a man, his wife, two children and an old man or woman will eat $3\frac{1}{3}$ *ser*s a day or 32 *mans* in a year.

DRESS.

Dress.

✓ □ The dress of an ordinary *samíndár* does not differ from that worn in the neighbouring British Districts. The dress of the villager is simple and made of *khaúdur* (home-spun cotton cloth). It consists of a *kurtá* or *kurtí*, a short coat with a loop, a *dhotí*, *bhotá* or *sáfa* (waist cloth), *pagrí* or *sáfá* (turban), *chádar* (cloth worn over the shoulders) and a pair of shoes made by the village Chamár. Sikhs substitute the *kachh* (drawers) for the *áhotí*. Well-to-do landholders now use English materials, the *dopatta* (turban)

being made of two halves of a piece of superior muslin (sewn together lengthwise), often coloured. They also wear a coat (made of thin or thick English cloth, according to the season, over the *kurta*) and a *paijāma*, 'trousers.' Muhammadans wear, instead of a *dhoti*, a *tehbānd* or *lungi*. In winter they have a *khesi* or *khes* (a sheet of very thick cotton material woven double), a *kambāl* (woollen blanket), and a *dohar* or *chautahi*. A woman's dress consists of *sutthan* made of *sūsi* (coloured cotton material), a *kurta* and *chādar* and a *phulkāri* (flowered silk coloured cloth worn over the head and shoulder). It is made of *gāhrā* or *dhotar* (thick or thin cloth) according to the season. When going out a woman wears a *ghagrā* (petticoat) over the *paijāma* and a *choli*, *angia* or bodice of coloured cloth. Muhammadan women wear a *paijāma*, *kurta* and *chādar*, but not a petticoat. At a wedding a somewhat better dress of various colours ornamented with *gotā* is worn. In Mohindargarh *nizāmat* and the Bangar, an *angia*, *ghagrā*, and *chādar* (or *orhni*) generally of a blue colour, are worn by the women, and among the lower classes they fix small pieces of country-made mirrors to the *orhni*, *angia* and *ghagrā*. They also wear country shoes, but women of the higher classes wear country-made slippers. In Mohindargarh a *sāhri* is also substituted for the petticoat and a *tilk*, a kind of *pashwā*, is also worn by the women of such classes as the *Felis*, *Dhobis*, *Lohārs* and *Maniārs*. The Jangal Jats wear very long turbans or *sāfās*. In the hills the men wear a *topi*, *kurta* and *langotā*, while the women wear coloured *paijāma*, a *kurta* and a *dopatta*. In addition to these the men have a blanket made of home-spun wool (*pattū*). Among the higher classes the clothes of both sexes are usually made of English stuffs. At festivals and fairs women generally wear a *sadri* (waistcoat) over the *kurti* and carry umbrellas and handkerchiefs in their hands. ▢ ✓

✱ The fashion of wearing English fabrics is growing daily more common in the villages. In towns clothes made of English material are generally worn by both sexes, in both seasons, and country fabrics are only used by poor people. The dress consists of *kurta*, *paijāma*, *pagri*, *dopatta* and coat. The *dopatta* is tied over the *pagri*, both being generally coloured. The coat is worn over the *kurta*. Shop-keepers generally use an *angarkhā*, a kind of frock-coat fastened with loops, in place of a coat, and a *dhoti* in place of the *paijāma*. Well-to-do officials use fine stuffs, and to the above dress they add *choga*, stockings and handkerchiefs which make a *Darbāri poshāk*. *Chogas* are generally made of fine muslin, broad cloth, silk and *kamkhawāb*. But the use of coats instead of *angarkhās* is daily becoming more common. *Chogas* are only worn in *Darbār* costume. Students and English-speaking officials generally wear suits in the European fashion. The educated classes also wear clothes made of the best Ludhiāna and Gujrat cloth. Officials and well-to-do people wear English shoes, boots and *gurgābis* (court shoes). Shop-keepers generally wear native shoes embroidered with gold cord, and only the lower classes use country shoes (*jūta*). The *Darbāri poshāk* of an official is gaudy and variegated, consisting of a *kurta*, *paijāma* and a coloured or uncoloured *pagri*, *dopatta*, *sadri* of *kamkhawāb* or embroidered silk, *angarkhā* made of *kamkhawāb* or a coat instead of the latter, a *kamkhawāb* or embroidered *choga*, stockings and handkerchief. The old school of officials also wear a *kamarband* or waist cloth, but the fashion is now disappearing. The dress of women in towns is like that in villages, but it is made of English fabrics of various colours, and among the higher classes it is of still better quality. Hindu widows wear a white *chādar* only. Hindu women when cooking or bathing often substitute a *dhoti* for the *paijāma*. Women when at home wear their ordinary dress and add a *ghagrā* to the *paijāma* when they go out. At weddings and other festive occasions, though the cut

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Dress.

of the garments is the same, the texture and colour are conspicuously different, and they wear light or deep coloured muslin or silk,—a *dopatta* bordered with *pattha* (silver or gold lace) and perfumed, a *kurta* of equally bright material, ornamented with gold and silver flowers, a jacket with gold lace, a very tight *paijāma* made of fine stuff, and a silk *ghagrā* over the *paijāma*. Their persons are adorned with jewellery of all kinds. Muhammadan and hill women do not wear *ghagrās* at all. Women of respectable Muhammadan families when going out generally wear a *burqa* or mantle. Both Hindus and Muhammadans, as a rule, wear the hair short, but Hindus keep the scalp lock or *choti*. Students and others who follow English fashions often wear the hair very short, and are adopting the habit of shaving the beard. The hair is washed with curds, soapnut and *sarson* or *khali*. Women generally wash the hair with *lassi* (butter-milk) and *multāni matti* or *gājni*. Men anoint their hair with *musāledār* oil, made of *sarson*, or *pholel*, made of *til* and flowers. Women generally use *ghi*, but in towns oil is often substituted for it. Women do not usually cut their hair, and it is customary to plait it. In the Jangal, Bāngar and the Mohindargarh *nizāmat* Hindu women wear high *chūndas*, the hair being braided on the top of the head.

DWELLINGS.

Houses.

The houses in the towns are nearly all built of burnt brick, and in some places of stone, with two or more storeys. The walls are wide and the foundations deep, to withstand heavy rainfall and ensure durability. Some few houses have under-ground cellars (*teh khāna* or *sardkhāna*) to protect their inmates from scorching heat and hot winds (*lū*) during the summer, and for the storage of property and valuables in troublous times. But the use of cellars is dying out, and the use of *pankhās* and *khas tattis* is on the increase. The new type of building is more commodious, better ventilated and higher than the old, but the materials used are generally inferior and less durable. Both Hindu and Muhammadan houses are built on nearly the same plan, and are surrounded by high walls to secure privacy for the women. They comprise a *deodhi*, 'porch,' leading into the street, a *sahan*, or *behra*, 'open courtyard,' a *chauka* or *rasoi*, 'cooking house,' a *dalān* and several *kothris*, 'rooms.' The *baithak* or men's apartment is separate from that reserved for the females, and has generally two entrances, one inside the *deodhi* and the other with windows opening into the lane. In it outsiders are received and entertained, as the female apartments can only be entered by members of the family and relations, and the *baithak* is generally better furnished than the female apartments. The official classes have their receiving rooms furnished in European style. Both portions are, as a rule, kept clean; and in a Hindu house the utmost cleanliness is scrupulously observed in the *rasoi*, 'cooking house,' and with regard to all articles used in cooking. The houses are built closely together, the streets and thoroughfares being generally narrow and crooked. The cattle are generally kept in the *deodhi*, but the well-to-do classes use *iwelās* or stables for this purpose. The tops of the houses are approached by steps or wooden ladders, and in summer the inmates generally sleep on the roof in the open air with fans in their hands. The roofs are generally enclosed by *parda* walls built like lattice work in order to secure both ventilation and privacy. Latrines are generally built on the highest roof. *Kikar*, *sāl*, *farāns*, *shisham* and *deodār* timber are used for building purposes, and the use of *deodār* is becoming more common, iron girders and rails being reserved for the dwellings of the well-to-do. The old *chādar chhat*, 'ceiling cloth,' is being gradually replaced by painted ceilings.

¹ With sometimes a *chaudāra* or *bāldkhāna* on the upper storey.

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In villages a few rich people and money-lenders live in *paṭṭā* brick houses, but the peasantry and artisans live in houses made of sun-dried bricks. The houses in a village are built close together, the doorway of each opening into one of the narrow, crooked lanes which traverse the village. Unlike the town houses the village houses are generally spacious, but this depends on the area of ground owned by the builder. All the people live inside the village except the Chamárs and Chūhrás, who have their houses a little way apart from the rest facing outwards. The houses of the peasantry are generally oblong in shape. The *deodhi* leads into the lane, and on one side of it the cattle are tied and fed at mangers; on the other side are the beds of the inmates, or if there is plenty of room inside, cart gear is hung on the walls. The *deodhi* is also used when it rains. The *sahn* is used as a sitting place by the inmates and for tying up cattle. The *dalán* is really the dwelling-house, and at one side of it is the *rasel, charka* or *ghulání*, where food is cooked. In some places the *ghulání* is separate and roofed, and at the other side of the *dalán* is an earthen *tothi* or *kuthla*, 'store-room.' The *kothris*, 'rooms,' are only used for storing grain, vessels, etc. In some houses there is no *deodhi*, and the courtyard is merely surrounded by walls into which the *kothris*, 'rooms,' open generally without a *dalán*. In crowded villages the tops of the houses are much used, and for getting up to the roof a wooden ladder is kept in the lane outside the door against the wall. *Charri*, stacked for fodder, and fuel are often stored upon the roof. In a village house there is an outlet in the roof called *mogha*, which serves the purpose of a sky-light and acts as a chimney to let out the smoke. In every village there is at least one *chaupál, hathái, paras, dharam-sála, bangla* or *takia* which is used as a place of meeting. In big villages each *patti* has its own *chaupál* or *hathái*. These are all used as resting places for travellers and as sitting places for the villagers. The gates of the village are also used as *hatháis*. They consist of a roofed platform with pillars open towards the road and form very comfortable places for shelter and rest, where the people sit, smoke and chat. They also are used by the travellers. The Muhammadans call such places *bangla, diwán khána* or *takia*. A *takia* is generally outside the village, and is in charge of a *faqir*, whose duty it is to keep a *hugga* always ready for use. Hindus call these places *hathái* or *dharamsála*, the latter being in charge of a *sādhu*. In Muhammadan villages there is always a mosque or *masjid* and in Hindu villages a temple or *mandar*. Outside and close round the village are generally a number of small pens or hedged enclosures called *bára, gohára, gwara, bákkal* and *bagal*, in which the women make cowdung cakes, *oplús, páthián, or gohe*; here cattle are tied and fodder stored in *kups* or *chháuirs*. In some villages the waste land adjoining the village site is used as a *pirh* or threshing floor. Round the village site there are *bar* or *pipal* trees, generally near the tanks, where the people sit and sleep in hot weather afternoons, and where the cattle also find shelter in that season. The village ponds, *tobás, chhappar, dháb, johar*, are excavations from which the clay has been dug from time to time to build the houses. During the rainy season the water from all round runs into them, carrying impurities with it, and the water so collected is used by the cattle, while a separate *johar* or *dháb* is dug to supply drinking-water. In tracts where water is scarce the same pond is used both for bathing and drinking. *Pipal*¹ and other trees are found round these ponds. In crowded villages the drinking wells are generally inside the village, but in most villages they are made outside. Unlike

¹ *Pipal, bar* and *uim* when artificially planted and grown together are called *Tri-baini* (i.e., a combination of three trees) which the Hindus regard sacred and often water. It is found near temples, wells, paths and ponds, both in towns and villages.

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Houses.

the towns the villages have no latrines. Men and women invariably go outside the village to answer the call of nature, which they colloquially call *jāngal jānā* or *bāhir jānā*. In villages a *kachchā* house is called a *ghar* or *maḥān* and a *pakkā* one a *haveli*: if it has two storeys it is called *māri* or *atāri*. A house with a thatched roof is known as a *chhappar* and a shelter without walls as *chhan*, *jhūngi*, or *jhopri*. In the villages are found *agwārs* or *nohras*, 'stalls,' attached to the houses and generally built of *pakkā* or *kachchā* bricks. These are used for the cattle as well as for sitting in. In the *nizāmat* of Mohindargarh near the low hills there are thatched houses, the walls being made of the rough stone easily obtainable in the vicinity, but otherwise they are made of mud (*laddo* or *gāchī*). There is generally a *nīm* or *pīpal* tree in every courtyard. The houses of the peasantry in the Pinjaur tahsil, situated as they are in the hills, lie scattered, unlike the villages in the plains, in picturesque isolation. They are oblong in shape and built of stone, sometimes with two storeys. The outside walls are plastered with light red earth, and the upper roofs invariably gabled, thatched or slated. Slates are now the more common because they are safer and more durable. The houses are usually kept pretty clean. The inmates occupy both the storeys. On one side of the cottage is a shed for the cattle called an *obra*. In the hills *kelo* or deodār timber is generally used for building. Every year in the *naurātra* (September) the inside and outside is replastered by the women, while in the plains this is done at the *Dīwālī* festival.

Furniture and
cooking utensils.

In towns the furniture is much like that of the adjoining British Districts, and many well-to-do house-holders and officials have European furniture. In the houses of the middle classes are beds, chairs, *daris*, mattresses, small carpets, cushions, reed stools covered with cloth or leather, *takhtposh* (Indian couch), floor cloth (if a printed *gāhrā* cloth it is called *jājam* and if made of long cloth *chāndni*), *chiks*, *safs* or date matting, lamps, pictures on the walls, boxes and portmanteaux. Shop-keepers generally fix a *khārwā* or border cloth on the wall behind their sitting place to lean against. In village houses the furniture is simple and consists of the barest necessities, such as bedsteads made of *munj* or cotton cord, stools (*pīhris*), spinning wheels (*charkhas*), cotton rollers (*belnā*), hand-mills (*chakkī*) for grinding corn, wooden boxes for keeping clothes, round reed boxes covered with leather (*patīār*), *safs* or *chatāis* (made of date leaves), churn (*madhāni*), small reed stools, or *mūhrās* made of sugarcane, *tatthās* (pressed sugarcane), *chhalnis* (sieves) made of iron or bamboo, *chhaj* or *sūp* (a winnowing apparatus), *jhārnās* (strainers), *takri* (weighing scale), iron or stone weights (*bats*), *ukhli* (wooden or stone mortar), *mūsal* (wooden pestle), *kūndī* (mortar), *sota* (pestle), *sil* and *bāttā* (grinding stone), *dātī* (scythe), *chūkā* (knife or scissors), *dhunki* (bow for cleaning cotton), *ateran* (reel), *kuhāri* (hatchet), *gandāsā* (chopper for cutting fodder), *khurpā*, *gharonchī* (wooden stand for pitchers), *chaunki* or *patrā* (wooden stool), *dīwat* (country lamp stand), *dīwās* (earthen or brass lamps), baskets (*tokrā*, *bohīā*, *chhābā*, *changer*), earthen *kothī* made of mud or *bukhāri* (a small room half sunk in the wall) for storing grain and keeping dishes and valuables, and *kuthla* or *bharolā* (large cylinder of mud used only for storing grain, with an opening a little above the ground through which the grain is allowed to run out when required). In the hills the following articles are to be found: *kiltā* (conical basket for loads), *kiltā* for manure, *khaltā* or *khaltā* (leather bag), and a *kothī* for storing grain called *bārā* or *khandā* made of wood. *Kothī* also is called *pechhri* in the plains. The bed clothes in summer consist of a *dorā*, *chotakī* (four-fold cotton covering), and

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bachhoná (bedding) or *dari*. In the winter a *lef*, *khindri* (quilt), and a *rasáí* or blanket are used. The *khindri*, *lef* or *godri* is made of rough home-spun cotton cloth stuffed with cotton. If the house-owner keeps fowls and pigeons he has a fowl-house (*khuddá*) in the *sahan* and a pigeon house on the roof. The cooking and other utensils of Hindus are almost all made of brass and bell metal, the only ones of earthenware being the cooking pot (*lauri*) for *ság* vegetables and *khichri*, and the water jars or *gharás*, which if small are called *mathá*, if big *chátí* or *mon*, if made of brass *baltohí*, *tokní*, *kujrá*, *gágar* or *kalsá*. A list of the utensils is the following:—*Parát* and *báti* (big basins for kneading flour), *gadwá* or *lotá* (brass pot), if with spout *gangáságar*; *tháí* (tray from which food is eaten); *katora*, *belwa* or *chhanna* (a big cup from which water or milk is drunk), if smaller *katori*, *pendí* or *kaulí*; *degchí* or *degchá*, *dahindí* *patilá*, *patilí* (cooking pots); *dhakní*, *sarposh* (cover for covering cooking pots); *karchhí* (spoon) if large, *chamchá* if small, *doi* if made of wood; *gilás*, *gilási*, *bhabká*, *tánbí* (tumblers) for drinking water; *tawá* (baking iron) for baking bread; *chimtá* (fire tongs); *sandási* for lifting cooking pots, etc., off the fire; *karáhi* (a large cup shaped like a frying pan), if small *londá*; and *dol* (iron bucket) for drawing water from wells. In towns *pándán* (betelnut-box), *chilmchí* (brass washing basin), *ugáldán* (spittoon), tub, bucket, *dabbá*, *katordán* (brass food dish), *túkkas* (utensils of various size fitting into each other), *tokná* or *baltohá* (large brass pitcher), and *tapái* or *teapoy* (wooden or iron tripod), are also found. The Muhammadans use earthenware cooking pots (*hándí*), *kunáí* (basin for kneading flour), *tabág* (tray for eating), (cloth and *chhabá* also serve the same purpose), and *payála* (cup) for drinking purposes. The tinned copper dishes are:—*Tháí* (tray), *katora* (cup), *gadwá* or *lotá*, both of copper or earthenware. *Tawá* is a flat circular iron-bake like that of the Hindus. The use of the *mashak* (skin) is common enough in the towns, but in the villages water is always carried in *gharás* by women and the *mashak* is only used by the servants of a well-to-do Muhammadan family. In the Jangal, Bángar and Mohindargarh, where water is scarce, men on a journey or going to their fields often provide themselves with a *kínchá* or *kúhná* (kid's skin *mashak*) or with an earthen *jhajjar*, *suráhi* or *kunjí* (goblet). The earthen vessels used for milk are as follows:—*Didhori*, *dohá*, *dohará* (used for milking into), or *kárhni* (boiling pot), *taulá* or *jhakrá* or *jamaoná* (for curdling milk), *rirkná*, *baloní* (churn), *madhání* or *rái* made of wood (churning apparatus). Brass pots are also used for milking cows. *Hará* (mud fire-place) is used for boiling milk.

BURIAL CUSTOMS, ETC.

A Hindu child under 4 is buried, and lepers are always buried. In Mohindargarh an infant under 6 months is buried in an open plain, and a cup of milk put to mark the spot. When a man is dying he gives a *dán* of a cow and some grain to an Acháraj. This is called *Baitarní Dán*, and renders easy the passage of the giver across the stream of Baitarní which leads to Dharm Ráj, the god of justice. The dying man is laid on a white sheet which is spread on the ground, over a couch of cow-dung and grass, with his head to the north and his feet to the south. Ganges water and a *Tulsi* leaf are put in his mouth and a *Tulsi* leaf on his breast, while "*Rám Rám*" is chanted in his ears. A white shroud is given to a young man or a widow, a red one to an old man, while that of a wife is ornamented. When the deceased has left grandchildren a shawl is thrown over the body, the *bírádarí* follow with

Burial customs:
Hindus.

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Burial customs:
Hindus.

music and gongs, and silver flowers are thrown on the corpse. All the sons, but especially the eldest, shave their hair, beard and moustache. The bearers walk bare-footed. On their way home the mourners break a straw and throw it over their heads to show that they have broken off all connexion with the deceased. Many are the rites subsequently performed, but they are not peculiar to Patiala. To die on a bed is considered unnatural. In that case the *kiria karam* must be performed at Pehowa 45 days after death. When a child dies the mother stays at home for three days and may not stand upright before another married woman.

Muhammadans.

The Muhammadans are content with a far simpler ritual. The body is buried after a prayer has been read. For three days no food is cooked in the house, but a near kinsman gives a supper which is called *Bhatli múnk tuk* or *kaure watte de roti*. A *mullá* or *káfiz* is appointed to read the Korán at the tomb for either three or forty days. At the *kul khawání* ceremony, which takes place three days after death, the *kaluma* is recited 125,000 times. The Korán is also recited, and food given to *mullás*, *fakírs* and the brotherhood. The *dastár bandí* or formal recognition of the heir takes place on that day. Cooked food is distributed to *fakírs* on the 10th, 20th and 40th days. Food is distributed to holy men at various intervals after the death.

OCCUPATIONS.

Occupations.

Table 17 of Part
B.

Of the whole population 53·6 per cent. is dependent on agriculture, and the State has no important industries beyond those that are carried on in villages to meet the ordinary wants of an agricultural population.

AMUSEMENTS.

Amusements.

Amusements are few. The life of the Jat is one continuous round of work and sleep. In the villages *mírásís* are popular when there is time to listen to them, and in the towns dancing girls and *rabsóís* (professional singers) perform to the accompaniment of tambourine and guitar. Boys play at hide and seek (*luk machóí*), prisoner's base (*kaudí bádí*), tip cat (*gullí danda*), cricket (*phind forí* or *gendhalla*), and other games. Kite-flying (*patang bási*) is popular with men and boys in the towns. In the hot weather men and boys are fond of swimming. Hawking is confined to the rich, as hawks are expensive. Wrestling by professionals is common, especially at fairs, while Indian clubs (*mugdar* or *mugdarián*) are often seen in the villages. Cock and ram fighting are reserved for special occasions. Chess and cards are common in towns. Strolling acrobats (*nat*) and jugglers (*madurí*) are very popular.

Fairs and festi-
vals.

Fairs and festivals are very numerous. Fairs are generally held in connexion with some shrine, but Hindus and Muhammadans frequent each other's. Cattle fairs are held at Karaota and Dharson twice a year. Nearly 20,000 head of stock change hands every year and purchasers come from the United Provinces as well as the Punjab. The *Jhakví* festival, to procure long life for children, and *karwa* for the long life of husbands, are celebrated by women only.

NAMES AND TITLES.

Names and
Titles.

Jats of good position use the Sikh title of Sardár. The Tiwánas are called Chaudhrí or Mían. Hindu Rájpúts are called Chaudhrí in Patiala Proper, Thákur in Mohindagarh, and Thákur or Mían in the hills. Brahmans are addressed as Pandit, Jotshí, Pádhá, or Missar; Khatrís are called Lála or Seth. Among the Muhammadans the Rájpúts are called Chaudhrí or Khán Sáhíb, Sayyíds, Mír Sáhíb or Sháh Sáhíb; Khokhars, Chaudhrí; and Marrals and Dogars, Malik; Aráíns are called Mehr.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

It is impossible to give such detailed information on this subject as has been collected in British Districts in the Punjab. The Patiala State covers no less than 5,792 square miles of country, and includes such widely diversified tracts as the Himálaván tahsil of Pinjaur on the one hand, and the arid plains of the Narnául *nizámat* on the other. No regular settlement of the State had been attempted previous to that recently commenced, and none of the information regarding agricultural conditions, such as is collected in the course of a scientific settlement, has yet been tabulated and recorded. The subject can therefore only be dealt with in the most general way.

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—
Economic,
AGRICULTURE.

The Patiala loam may be sub-divided into hard, light and sandy. The first of these is termed *dákar*, the second *rausli* and the third *bhur*. High land is called Bāngar (Punjābī *Dhail*) and low land Bet or Khádar. The land round the village site is *niāi*. In the hills the soils are *bangar* or *changar*, *katul* and *kul*, the former being unirrigated and the two latter irrigated land. First class *bangar* is called *lehri* and stony soil *rara*.

Soils.

In the present settlement the terms will be those in use in the adjoining British Districts, and in future the returns will be kept according to the directions of the Settlement Department by *patwāris*. At present these terms are not strictly adhered to.

The Pawādh and Bāngar tracts contain much *dákar*, while *rausli* and *bhur* predominate in the Jangal and Mohindargarh. The *dákar*, being hard, requires much ploughing and good rain, while the *rausli* needs little ploughing and readily retains moisture. *Dákar* gets as much rain as it needs in the kharif, but not enough in the rabi. *Rausli* being capable of retaining moisture is the best soil for *bārāni* cultivation. *Bhur* is very poor land, but it requires little ploughing as the sub-soil retains whatever moisture it receives. Sometimes it produces a fine crop, but heavy rainfall is prejudicial to it.

Comparison of
different soils.

There are few reliable statistics for the rainfall throughout the State.¹ The rainfall decreases gradually in proportion to the distance from the Himálays and also becomes more capricious. Fortunately a very large portion of the country lying to the south-west of Patiala, and consequently beyond the belt of good and sufficient rainfall, is irrigated by the Sirhind Canal. The Hissār Branch of the Western Jumna Canal has also rendered secure a large portion of the Narwāna tahsil. In the Banūr and Rājpora tahsils a small inundation canal² from the Ghaggar serves a number of villages. The flood water of the Ghaggar gives moisture to considerable areas in the Banūr, Ghanaur, Bhawānigarh and Sām tahsils, and occasionally renders the raising of a rabi crop possible in the outlying portion of the Bhatinda tahsil in the neighbourhood of the village of Sardūlgarh. But the Ghaggar seems to be growing more and more capricious and elusive every year. There are a few wells in the tahsils of Patiala and Rājpora, and in parts of Dhurī and Bhawānigarh. Sirhind and Pāil are sufficiently protected by wells, and

General agricul-
tural conditions.

¹ See above, page 44.

² This canal used to irrigate some villages in Ghanaur tahsil also, and may do so again as a scheme for its improvement and extension is under consideration.

CHAP. II, A. though they have no canal irrigation, these two tahsils are perhaps the richest and most productive in the State. They have, however, been heavily assessed and the people are by no means wealthy.

Economic.

AGRICULTURE.

General agricultural conditions.

There are no reliable statistics regarding cultivation except for a few tahsils in which settlement operations have reached an advanced stage, and it is impossible to generalise for the whole State from these. The most recent figures, which are given for what they are worth, show that of a total area of 3,737,457 acres, 2,964,711 acres are cultivated and 467,604 more are fit for cultivation. There are considerable areas of grazing lands and extensive tracts of State property in the Pinjaur tahsil (comprising the hill territory of the State), and on the banks of the Ghaggar, as well as in Chanáthal thána (Sáhibgarh tahsil), not far from Patiala. There is a good deal of land which has not been broken up for cultivation.

In the hill tracts cultivation mainly depends upon small streams or *káls*, some of which, leading from permanent springs, irrigate all the year round. In the higher hills both autumn and spring crops are raised on *bárání* lands. These generally receive all the rain they require. In the lower hills and in the Dún the early cessation of the rains frequently renders the raising of a rabi crop on *bárání* lands impossible. There are considerable *bárání* areas in the Banúr and Rájpura tahsils, and owing to the dry and porous character of the soil and the comparatively rapid slope of the country, which carries the water off into ravines and drainages, the absence of rain in September means a failure of the rabi crops. In this area not less than 30 inches of rain are required in the year, of which, to produce a really bumper harvest, at least 5 or 6 inches should fall in January and February. The more arid tracts lying to the south-west of Patiala are, as above explained, largely protected by canal irrigation. At the same time a good and timely rainfall is of the utmost importance. In the Bhatinda tahsil a rainfall of 15 or 16 inches in the rainy season, distributed evenly between the months of July, August and September, and a couple of inches of rain in January, or early in February, mean a bumper harvest over a very large area, and a great access of wealth to the people. In the Narwána tahsil, which constitutes the southern extremity of the State, the soil requires more water than in Bhatinda. It will be seen therefore that owing to the quality of the soil more rain is required for *bárání* crops in those tracts where the rainfall is heaviest and less where it is lightest. This roughly speaking holds good throughout the State between the extremes indicated above. In the sub-Himáláyan region 30 inches are not more effective than 15 in the southern and western extremities, and in the intermediate region the rainfall varies inversely with the distance from the Himáláyas. In the outlying Sardálgarh thána, attached to the Bhatinda tahsil, irrigation from the Sirhind Canal is impossible owing to the intervention of the Ghaggar. Further north the Nailí tract on either side of the Ghaggar is very insecure. A good harvest is occasionally raised on the *sailáb* of the Ghaggar, but the process which has led to the gradual shrinkage of the Ghaggar for many years past seems to be still in operation. In the Narnaul *nizámat* a fair kharíf crop can be raised with some 12 or 15 inches of rain well distributed through the autumn months. There are a certain number of wells which are worked in the winter months, but the rabi harvest is, generally speaking, inconsiderable, and in many villages sowings are never attempted.

Agricultural calendar.

The agricultural year begins with the *nimání ikádshí* in the month of Asáf. Accounts are cleared up or renewed, lands are newly rented, and general agricultural operations then begin, though cane and cotton have been sown long before. The rains are due on this day, as the proverb says—*adhe hár bairí ke bár*—'Rain falls in the middle of Asáf even at an enemy's

door." The monsoon generally breaks towards the end of Asár, and another proverb celebrates its coming—*Sáwan áyá he sakhi ghar ghar hoí tíj; unká Sáwan kyó kare, jis ghar bail na bíj*—"Sáwan is hailed by every one, but what good is it to a man who has neither bullock nor seed"?

In the month of Asauj the rabí crops are sown. In the month of Kátak the kharif harvest is cut, and cotton picking begins. The reaping of the rabí crops commences from the middle of Chet and ends in Baisákh. Sugar-cane is sown in Phágan and the boiling of the juice commences in Maghar and ends in Mágh. Cotton is sown before the kharif sowings: *bári tu kyún róí, main Sáwan men kyún hoí*—"Cotton, why are you weeping? Because I was sown in Sáwan." Pickings finish in Magar. The following proverbs show the months in which rainfall is advantageous or the reverse:—*Je minh pia Dewáli jaisa phúsi¹ jaisa háli*—"With rain at Dewáli, the good and bad cultivator are on equal terms." *Barse Phágan náj chudágan*—"The falling of the rain in Phágan increases the grain four times. *Barse Chet ghar na khet*—"If in Chet, nor house nor field remain."

The following calendar shows the ordinary round of the agricultural work of the year:—

No.	Name of Hindi month.	English month.	REMARKS.
1	Chet	March-April	Cane planting, irrigation for wheat, ploughing of kharif crops, and reaping of <i>sarson</i> and barley.
2	Baisákh	April-May	Reaping and threshing of rabí crops. Cotton is sown and cane is watered.
3	Jeth	May-June	Completion of threshing and storage of rabí crops, grain and fodder. Cane watering and cotton sowing continue.
4	Asár	June-July	Cotton sowings finished; sowing of <i>bajra</i> commenced; commencement of rain, and rabí ploughing.
5	Sáwan	July-August	Kharif sowing completed; ploughing for the rabí continued.
6	Bhádón	August-September	Ploughing for the rabí crops; watering and hoeing of cotton and maize.
7	Asauj	September-October	Ploughing for and sowing of rabí crops.
8	Kátak	October-November	Rabí sowing completed; harvesting of kharif crops; picking of cotton.
9	Maghar	November-December	Threshing of kharif crops; cotton picking and cane pressing.
10	Poh	December-January	Cotton picking completed; cane pressing and watering of rabí crops.
11	Mágh	January-February	Watering of rabí crops; pressing of cane completed; ploughing for cane and rabí.
12	Phágan	February-March	Watering of rabí crops.

The area that a bullock can plough varies largely. Where the cattle are poor and the men few, a plough covers little ground. In the Pawádh a pair of bullocks can cover 50 *kachchá bighás* and in the Jangal 70 or more.

¹ *Phúsi* (or *phási*), lit. means 'laggard.'

CHAP. II, A.

Economic.

AGRICULTURE.

Agricultural
operations :
Ploughing.

Throughout the State bullocks are generally used for ploughing, but in some parts of the Jangal and in the Mohindargarh District camels are also used. Only one camel is yoked to the plough.

Irrigated lands are ploughed after flooding. For wheat and maize the fields are ploughed after 4 or 5 waterings, and for cane after 6 or 7, but sugarcane fields are generally ploughed with the aid of the winter rains. The unirrigated lands are always ploughed after the first rain. After ploughing the surface is levelled with the *sohāga*, so that they may retain the moisture. For some crops the fields are only ploughed once or twice. With regard to ploughing there is a proverb: *Sāwan bāhī sāwanī, Bhādon kī bhadwār, Assā men bāhī nā bāhī bargī jān*—"Ploughing in the month of Sāwan produces an autumn crop, in Bhādon *bhadwār* grass, and in Asauj, plough or not, it's all the same." There is another proverb showing the number of ploughings required for certain crops: *Pachīs bāhī jājrān, sau bāhī kamād, jān jān bāhwe kanak nūn tūn tūn pāwo soṛṛḍ*—"25 ploughings are required for carrots, 100 for sugarcane, and the more you plough the wheat field the better will be the crop." The first ploughing is done by the Hindus after consulting Brahmans, and sometimes the advice contained in the following proverb is followed: *Budh oakhī, mangal dātī*—"Sowing on Wednesday, on Tuesday, the sickle."

Hoeing.

Hoeing is called *guddī* or *nidāī* if done by hand. It is done in a sitting posture with the *khurpa* or *ramba*, but in the Bāngar and Mohindargarh it is done standing with the *kasola*. The irrigated crops are generally hoed after every watering. The cotton and cane require a large number of hoeings: *Jo guddī nahin dopattī, tu kyūn chugne āī kapattī*—"If you did not hoe your cotton earlier, why have you come to pick cotton, O bad woman?" In the Bet cane is hoed by the *kasola* and *khurpa*. Hoeing is very good for crops; the grass and weeds are uprooted and the earth round the plant is loosened. Hoeing is confined to irrigated lands, except in the hills, where the land is hoed for all kharif crops.

Hedging.

In some places where sugarcane is largely grown, hedges are put round the fields, the branches being tied with *tatthās* (pressed cane) to make the fencing strong. This is done in the Bet, in the Pāīl and Basī tahsils, and is called *batē wālī bār*. In the Mohindargarh District these fences are generally built of mud and in some places branches of trees are stuck up round the field. Fences are generally made of *kikar*, *berī* and *malla*, or any other available material.

Reaping, stacking
and threshing.

The reaper reaps in a sitting posture, laying by the handfuls he cuts. These he afterwards binds into sheaves and stacks (*tān*) in the field. The sheaves are then taken to the threshing floor (*khalwāra*), a piece of hard ground chosen for the purpose. The place is swept clean and the crop is spread out there in a heap 2 or 3 feet high; the thresher or *phālā* is drawn round and round by two bullocks driven by a man or a boy. By this process the straw is broken up fine and the grain is separated from the grain and husks. Winnowing follows and requires a wind. The mixed straw and grain is tossed in the air with a *tanglī* and thus the grain is separated from the straw. Afterwards it is put in the winnowing sieve (*chhaj*) and allowed to fall gradually from above, the wind blowing away the remaining straw from the grain. Every kind of grain except maize is treated thus. In the case of maize the *chhatlīs* (*kīkrīs*) are cut and piled up and then beaten with rods and the grain separated from the *chhatlīs*. In the Bet the maize is threshed.

Agricultural
implements and
appliances.

The implements of the agriculturist are few in number and very simple. The common plough (*hal*) is used in all parts of the State; it opens the soil to a depth of 8 or 10 inches and produces a fine tilth. The plough

contains the following parts: beam (*halas*), share (*phálá*), coulter (*cháo*), block (*munna*) and handle (*hathail*). The beam is fixed to the *panjálí* (a kind of yoke) which passes over the heads of the bullocks. A bamboo stick with a big iron nail at the end of it called *prání* or *painí* is used to goad the bullocks. *Por* is a hollow tube of bamboo, with a leather mouth through which the seed is drilled. In Mohindargarh and the hills seed is sown broadcast (*chhitta* or *bakher*). Maize and wheat are sown broadcast everywhere. *Sohága* (roller) is a broad beam of wood to which the cattle are yoked. A man stands on it and drives them. It is used to preserve moisture as well as for crushing clods. A *sohága* with wooden teeth is called *gáhan*. *Jandra* is a rake without teeth, used for parcelling land into *kiárás*. A *kara* or iron rake worked by bullocks is used for levelling very hard soils. The *kahí* or mattock is generally used in making irrigation channels. The *ramba* or *khurpa* is a trowel with crooked handle and is used for hoeing (*guddái*). In the Bángar and Mohindargarh tracts it is done by a *kasola*. The blade of a *kasola* is like that of a *khurpa*, only somewhat broader, but the handle is a long one of bamboo, and the labourer works it standing. *Dátrí* (sickle) or *dáchi* as it is called in the hills is used for reaping crops. *Phala* or *jeli* is used for threshing and *tangli* for winnowing. *Tangli* is also used for collecting fodder. *Salanga* (a pitchfork) or *uchain* is used for making hedges. *Gandási* or *gandási* (chopper) is used for chopping fodder and *gandála* for making holes for hedging. The cotton is ginned by *belna* (a hand cotton press). The sugarcane mill is known as *kulhári*, *belna* or *charkhi*; and *dál* is a word for a basket used to lift water from below. It is worked by two men. Small carts are used to carry the harvest from the fields and for manure. In the Simla hills the *dách* is used for cutting wood, the *jhan* for breaking stones, the *jhabal* or *mend* for turning stones. The *adú*, an iron nail, is used in breaking stone. The *ramba* or *khilni* is used for breaking clods. The yoke (*panjálí*) is called *chawáyan* in the hills. The agricultural implements in the Mohindargarh *nizámat* merit special mention as the names, and sometimes the implements themselves, differ from those in use in the main portion of the State. The *sohága* or leveller is called *mech*, and the *jandra* or toothless rake used for parcelling the field into *kiárís* is replaced by the *dantáli*, a rake with nine or ten teeth and a handle of *ber* or bamboo wood. A list of the more common agricultural implements in the Phálkián States is given below for reference:—

Adú, an iron-nail used for breaking stone (Simla hills).

Bangri, a trowel (in the Bet), like the *ramba* or *khurpa*.

Bel, the collection of three pans for boiling sugarcane juice.

Belna, a hand cotton-press. The sugarcane mill is known as *kulhári*, *belna* or *charkhi*, and *bel* is the collection of three pans for boiling juice.

Cháo, the coulter of a plough.

Charkhi, a sugarcane mill.

Chawáyan, hill name for *panjálí* (q. v.)

Dách, a hatchet used for cutting wood (Simla hills).

Dál, a basket used in raising water, worked by two men.

Dantáli, a wooden rake with 9 or 10 teeth and a handle of *ber* or bamboo wood (Mohindargarh).

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Economic.

AGRICULTURE.

Agricultural
implements and
appliances.

Dātrī or *dātī*, a sickle used for reaping crops: called *dāchī* in the hills.

Tahan, a *sohāga* (q. v.) with wooden teeth.

Andāla, for making holes for hedging.

Gandāsī, a chopper.

Gundāsa, a chopper used for chopping fodder,—cf. *gandāsī*.

Hilas, the beam of a plough.

Tathail, the handle of a plough.

Tandra, a rake without teeth.

Thabal or *mend* for turning stone (Simla hills).

Than, for breaking stones.

Tahī, a mattock, generally used in making irrigation channels.

Kara, an iron rake worked by bullocks for levelling very hard soil.

Kasola, a trowel,—cf. *ramba*.

Khilnī, an implement for breaking clods,—cf. *ramba* (Simla hills).

Khurpa, a trowel,—cf. *ramba*.

Kohāri, or common axe for cutting wood.

Kulhāri, a sugarcane mill,—cf. *charkhī*.

Mech, a leveller (Mohindargarh),—cf. *sohāga*.

Munna, the block of a plough.

Painī, a goad for driving bullocks,—cf. *prānī*.

Phāla, a ploughshare.

Phala, used for threshing,—cf. *jeli*.

Por, a tube of bamboo hollowed for ploughing.

Prānī, a goad for driving bullocks,—cf. *painī*.

Panjālī, yoke of a plough.

Ramba, a trowel with crooked handle, used for hoeing, *gudāi* (Bāngar and Mohindargarh),—cf. *kasola* and *khurpa*.

Ramba, used for breaking clods,—cf. *khilnī* (Simla hills).

Salanga, a pitchfork, used for making hedges,—cf. *uchain*.

Sohāga, a wooden beam used as a roller.

Tanglī, for winnowing, also used for collecting fodder.

Uchain, a pitchfork, used for making hedges,—cf. *salanga*.

Rotation of
crops.

The *dofasī dosāla* system obtains on unirrigated lands, that is to say, a *rabī* crop will be sown in land which has just borne a *kharif* crop, and when the *rabī* has been harvested, the land will lie fallow for a year, and then bear its two successive crops as before. The same system is carried out on inferior irrigated land, but good irrigated land bears two crops every year (*dofasī harsāla*). Sugarcane and cotton exhaust the soil and are not planted in the same land in two successive years. The subject of crop rotations however is not really understood, and there is none of the intricate sequence and alternation which obtains—for example—in a rice-growing country. The most frequent crop admixtures are wheat and gram, and barley and gram. These are grown together partly with a view to increasing the yield, and partly because one or other crop is likely to succeed even if there is too much rain for gram or too little for wheat or barley. Barley of course requires less rain than wheat, and in the extreme south-west wheat is rarely seen even on canal-irrigated lands.

In the Bāngar tract, which corresponds to the Narwāna tahsíl, the people are singularly careless about manure, and large supplies accumulate in and around the village site. Elsewhere the available supply is made full use of, though in the plains it is used largely as fuel, and the fields only get what is left.

No new agricultural implements have found their way into the State, nor are there any model farms or experimental fruit gardens. There is a small amount of fruit culture in the Hlmálayās.

According to the last Census (1901) 429,731 males and 896 females have a direct interest—permanent or temporary—in land and its cultivation. Besides these, there are 551,406 persons dependent upon their labour.

Well lands generally, and sometimes unirrigated lands, are cultivated by agricultural partnerships or *lānas*, if the owner is poor or cannot cultivate his land single-handed for lack of oxen or some other cause. These partnerships are of different kinds. Thus the *jī ká siri* is the man who contributes his personal labour only, and the *ek hal ká siri* one who contributes a whole plough. In the Bāngar *lānas* are common on unirrigated lands, and the associated partner receives a share of the produce based on the nature of his contribution to the partnership. Thus if the partner cultivates single-handed with the owner's bullocks, he receives half. If two or more men help the owner and provide the seed, each paying his quota of the revenue according to his share of the *batái*, the owner finding the bullocks, they receive $\frac{1}{3}$ rd. If the partner merely assists in ploughing, he receives $\frac{1}{4}$ th. If the partner be a woman or boy who merely watches the crop, grazes and waters the cattle, or renders such lighter service, his or her share is from $\frac{1}{5}$ th to $\frac{1}{10}$ th of the gross produce.

Large landowners employ one or two permanent *kámās* or farm servants. These get a fixed wage in cash and kind—one rupee a month, some clothes, and a fixed share of the produce, varying with the crop. The *siri* or sharer is a grade above the *kāma*. These two classes returned themselves as farm servants in the Census. Field labourers (*masdūr zarhātí*) are employed by most, if not all, cultivators at seed time and harvest. Landless Jats, Nūngars, Chūbrás and Chamárs are thus employed. In the Census they returned themselves according to their caste and not as farm labourers and hence the small number of labourers shown in the Census Report, working out at an average of three to each village. Nábha has an average of under three, and Ludhiána of less than five. There are 1,100 villages in Pinjaur tahsíl, where no farm labourers are found. If these are deducted, the average for the State will be five to a village. In the hills much of the field labour is done by the women. Throughout the State women are largely employed in cotton-picking.

In the hill tracts potatoes, ginger, turmeric and rice are the most valuable crops, but a good deal of Indian corn is raised for food. In Páil and Sirhind a fair amount of sugarcane is cultivated, as also in parts of Patiala, Dhúrí and Bhawánigarh. Cotton is grown in all but the sandier tracts, such as the Barnála, Bhíkhí and Bhatinda tahsíls, and forms the staple produce in Narwāna. A certain amount of rice is cultivated in Rājpora, Banúr, the Sotlej Bet and in Pinjaur tahsíl. In Narnaul the main crop is *bājra*. Wheat is the principal rabi crop in the north-western half of the State, and barley and gram, or mixtures of the two, are

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Economic.
AGRICULTURE.
Manure.

Implements,
model farms
and fruit culture.

Number of
agriculturists.

Partnerships.

Farm labourers.

Crops.
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Part B.

CHAP. II, A.

Economic.

AGRICULTURE.

Cotton.

the most important *rabí* crops in the south and west. In years of good rainfall there is always a considerable amount of *sarson* exported from the south and west.

Cotton is generally sown in irrigated lands in the Bángar and Jangal tracts. In the Pawádh it is also sown in unirrigated lands. It is sown in the *dákar* or *raustí* soils, the land being generally ploughed three or four times, commencing in Mágh, and the seed sown during Baisákh and Asár. Whether it be sown on well or canal lands irrigation is necessary before sowing, unless there has been sufficient rain. The crop requires watering and on well lands it is watered every 10 or 15 days unless rain falls. It is sown broadcast, 5 *seers kachchá* of seed to a *kachchá* *bigha*, and 4 or 5 hoeings are given. The picking commences in Katak and ends in Maghar. This work is generally done by women and the cotton is separated from the seed by the *belna* (hand gin). Some seed (*barewen*) is kept for sowing and the remainder given to the cattle. It is a favourite food for milch-cows and buffaloes in the cold season. Only ordinary country cotton is sown every year.

Sugarcane.

Sugarcane is generally sown on well lands, but in the Bet it is sown in *sailáb* and also on *bárání* lands. It is sown near wells, as during the hottest months it requires more frequent watering than any other crop. *Chan* or *dholu* are the kinds of cane generally sown. The land is ploughed 8 or 9 times or even 20 times, commencing in Maghar. All the manure available is spread on the fields and ploughed in. The planting is done from the beginning of Chet to the middle of Baisákh. The seed consists of *porí* having *ánkh* (cuttings with eyes) cut from the last year's crops and kept in a pit for the purpose. In planting one man drives the plough and the other follows him laying down the joints in the furrows at intervals of 6 or 7 inches. After this the whole field is rolled with the *sohága*. About 4 or 5 canes spring from the eyes (*ánkh*) of the cuttings. The field is watered every seventh or eighth day, and hoed generally after every other watering. The hoeing (*ankhí guddáí*) is done with a *kasóí* and a straight *khurpi*. The cane grows to a height of 8 or 10 feet. The juice is extracted during the months of Magar, Poh and Mágh. All the cultivators have shares in a cane-mill. The canes are cut at any time of the day, and tied in bundles, after stripping each cane and removing the flag (*gaula*). Afterwards the canes are carted to the *belna* or cane-mill. The mills used are of two kinds, one of iron, the other of wood, the former requiring fewer men than the latter, but as the cane has to be passed through it in small pieces it is rendered useless for any purpose. The pressing is done by two horizontal rollers, and when the bullocks move round, the juice (*ras*) runs into a jar, whence it is taken to a boiling shed and boiled in pans. In some parts two pans are used, and in others three, the three pans being called a *bel*. In the Bet only one pan is used. For boiling and turning the juice into *bhelí* (lumps) of *gur* or *shakar* they generally employ Jhínwars, a sweeper only being engaged to keep up the supply of fuel. In the Bet the produce when boiled assumes the form of *ráb* mixed with some liquid. *Bels* and iron mills are hired, the rate of hire for a mill varying from Rs. 28 to Rs. 32, and for a *bel* from Rs. 5 to Rs. 8. The wooden mills are made or repaired at the joint expense. *Ponda* sugarcane is grown in the villages near some of the towns in the State, and is generally sown by Aráíns. It requires a great deal of manure and constant attention, but on the other hand it fetches a high price.

Wheat.

Wheat is sown in irrigated and sometimes in unirrigated plots. It is generally sown *sánuí* (i.e., once a year) and sometimes in land which has

borne a maize crop. The land is ploughed at least 4 or 5 times, commencing in Bhádon, and the seed is sown in Kátak, 5 *seers* of seed going to a *kachchá bigha*. It is watered 4 or 5 times on irrigated lands, and hoed 2 or 3 times. It is reaped up to the middle of Baisákh. There is a proverb, *kankú kunjín mehna je rahen baisákh*—"It is a great stigma for wheat to remain unreaped and for the cranes (*kúlans*) to remain in the plains after Baisákh" (the cranes generally migrate to the hills before Baisákh). There are several varieties of wheat sown in the State. The *lál* or bearded red is grown everywhere. The *sufed* (white) or *dúdí* is generally used for flour (*maida*). *Kankú* has a thicker and harder grain. *Kunj* wheat is also sown in some parts. The bearded red wheat being cheaper is consumed by the mass of the people, the *kankú* and *sufed* being used by the richer classes. The grain is eaten or sold and the surplus straw also sold. In the hills it is sown after the middle of Asauj and garnered from Jeth to the middle of Asár.

CHAP. II, A.
Economic.
AGRICULTURE.
Wheat.

Maize is generally sown in irrigated lands, but in some villages of the Pawádh and in the Bet it is also sown in unirrigated lands. If the rains are good it does not require much labour, few waterings suffice, and it ripens very soon. The *sánwí* crop gives a good return. After 4 or 5 ploughings the seed is sown during the first half of Sáwan. In the hills it is sown in Jeth. It requires 2 or 3 hoeings and 3 or 4 waterings, provided there has been good rain. The crop generally takes 2½ months to ripen and is reaped in Kátak. There are generally from 2 to 4 cobs (*chhallís*) to a stalk. In the hills it is gathered from the middle of Bhádon to the middle of Asauj. The *samíndárs* generally live on maize for the greater part of the year and the bullocks subsist on its straw. The hillmen prepare *sattu* for a whole year at a time and eat one meal of it every day. The seed generally sown in the State is yellow in colour. In the Mohindargarh *nizámat* and the Bángar tahsíl maize is only grown in small quantities.

Maize.

The cultivation of barley (*jau*) is like that of wheat, but it is sown later and ripens earlier. It is reaped in the month of Chet.

Barley.

Gram is sown after one or two ploughings in *rauslí* and *dákar* soil after the middle of Asauj. The seed required for a *kachchá bigha* is 4 *seers*. It is not irrigated from wells, nor is it hoed. It is reaped from the middle of Chet. The outturn is 7 to 10 *kachchá mans* a *kachchá bigha*. The crop entirely depends on the rains in Sáwan. In most places mixed gram and barley, or wheat and gram, are sown. This combination is called *berra*. Rape-seed (*sarson*) is generally sown in addition to or mixed with gram, *berra* or wheat, and is reaped first. *Sarson* is also sometimes cultivated in irrigated plots as a separate crop. It is used for oil. *Rái* and *tárámíra* are also sown mixed with gram or on the ridges (*ádán*).

Gram.

Bájra is the most important kharíf crop in all the more sandy parts of the State and is largely grown in the Mohindargarh *nizámat*, where it is also sown in irrigated lands. It is sown as soon as the rain falls in Asár, about two *seers* going to a *bigha*. In the Mohindargarh *nizámat* it requires 4 or 5 ploughings as well as a hoeing in Sáwan, but in other parts of the State it requires only one or two ploughings and is not hoed at all. It is reaped in Kátak, with the stalk in Mohindargarh and without it in the rest of the State. It yields 7 *mans* a *bigha* in Mohindargarh.

Bájra.

In the Mohindargarh *nizámat* *joár* is the main kharíf crop and is sown in irrigated as well as in unirrigated lands, but in other parts it is generally sown on *bárání* lands and used for fodder. It is sown

Joár.

CHAP. II, A. in Asār after 5 or 6 ploughings, about $2\frac{1}{2}$ sers of seed going to the *bigha*. For fodder 4 sers per *kachchá bigha* are sown. It is hoed as well as loosened by ploughing. It is reaped in Maghar. The average yield per *bigha* amounts to 5 mans. The fodder yield per *bigha* is 15 mans *kachchá*.

Economic.

AGRICULTURE.

Joár.

Kharif pulses.

The kharif pulses are *moth*, *múng*, *másh* and *guára*. These are sown alone (*nárohe*) as well as mixed with *joár*. *Bája* and *múng* are also grown mixed with *másh*. *Moth*, *cháwala*, *múng* and *guára* are generally sown in the *rausli* and *bhur* soils, but *másh* is sown in *dákar* or *rausli* and sometimes on wells. These pulses are sown in Sáwan and reaped in Kátak. In the hills *masar* is grown as well as in Khádar plots in the spring. *Til* is sown in *moth*, *múng* or *joár* crops, but it is generally sown round a cotton crop. *Guára* is sown alone in the Jangal. An occasional field of *alsi* (linseed), *hálon* and *metha* is to be seen everywhere.

Rice.

Common rice is grown everywhere and the best rice in the hills. *Satthi* and *dhán* are sown and *siri* is planted. It requires a low land full of water (*dabrá* and in the hills *kiárá*). The soil is ploughed 4 or 5 times, commencing in Poh. At the time of sowing the land is ploughed with a plough which has a wooden share, and is levelled 3 or 4 times with the *gahan*. When the water becomes clean it is sown from Baisákh to Sáwan, about 4 sers going to a *bigha*. It is hoed once or twice, but *siri* requires more hoeings. It is reaped in Kátak and yields from $1\frac{1}{2}$ to 3 mans a *kachchá bigha*. *Ziri* is planted in Sáwan and reaped in Kátak. *Ziri* yields 5 mans a *kachchá bigha*. In the hills *begam*, *siri* and *jhinjhan* are sown in *kiáris* from the middle of Asār to the middle of Sáwan and cut in Kátak. Rice is not sown in the *parganas* of Jabrot and Kaimli.

Other crops.

There are no other crops which call for detailed mention. *San* is produced for agricultural purposes and sown in Asār. It is cut in the beginning of Kátak and steeped in a village pond for 5 days, after which it is taken out and dried and the fibre separated from the stick. *San* and *sankukra* are generally sown round cotton and cane crops. Indigo is grown in the Bhawánígarh, Patiala, Narwána, Sirhind and Páil tahsils, the green crop being steeped in water and the dye made into balls after the usual native method. The poppy is grown in some villages of the Sirhind, Banúr and Páil tahsils, and to some extent in the hills for *post* only. *Kangni* and *china* are usually grown on a small scale, but in bad years or when the price of grain is high they are more freely sown. Tobacco is grown on well lands. Chillies are planted in Aráin villages and are largely grown in the Sirhind, Patiala and Ghanaur tahsils. The yellow and red kinds are generally sown. The seedlings are planted in Asār, and picking continues from Kátak to Poh. The yellow coloured *mirch* is largely exported and the red consumed locally. Garlic and onions are also grown. *Saunf*, coriander and *ajwáin* are also grown by the Aráins. Fine water-melons are produced in the Jangal tract. In towns and in villages near towns, vegetables of all sorts, *kharbúzas* and sweet potatoes (*shakar-gandis*) are grown on well lands. Potatoes and *arbi* are grown in the hills and the latter also in the plains, both to a smaller extent. *Sanghárás* (water-nuts) are sown in ponds. In the Mohindargarh *risámat pála*, a thorny-bush, grows spontaneously on *báráni* lands, the average produce being from one to two mans a *bigha*. It is an excellent fodder for cattle and fetches a good price. In the Jangal tract *chúra* (trefoil) is sown in Asauj for fodder only. Cattle are grazed on it during the months of Mágh, Phágan and Chet.

Hill crops.

Mandwa or *koda* is sown in Baisákh after one ploughing in Bángar soil and is cut in Kátak. In the hills, and indeed everywhere, poor people make *chapátis* of it. *Báthú* is sown like *mandwa*.

Kulthi is sown mixed with wheat. Ginger, turmeric and *kachálú* are sown on *káls* in the month of Jeth in all *parganás* except that of Haripur. They require water every 5 or 6 days if rain does not fall. They are ready for digging in Maghar. *Oghla* is sown in Jabrot in Bángar soil in the month of Asár. It is hoed twice and reaped in the middle of Kátak. The hillmen make *chapátis* of *oghla* flour. It is also eaten on fast days by Hindus in the plains and called *phalwár*.

CHAP. II, A.
—
Economic.
AGRICULTURE.
Hill crops.

The prospects of extension of cultivation are not encouraging. The apparent waste of agricultural resources is due to the marked inferiority of the soil and in the case of the Naili tract on the Ghaggar to the want of a steady and reliable rainfall. The State is already well served by railways, and there is little scope for the development of irrigation.

Extension of cultivation.

Agricultural calamities may be grouped under three heads: (1) scarcity of rain which causes famine; (2) occasional pests; (3) animals and insects which destroy the crops. (1) A history of the famines is given in Section H below. (2) *Agast* or *aguth* or *jhola* is a northerly wind which blows for a day or so about the 22nd of Bhádon and breaks maize stalks, cane and cotton. Frost (*pála*) injures *sarson*, cane and cotton very largely. Blight (due to cold winds from the north or west) causes great damage to wheat and barley when the grain is forming in the ear. Hail (*ola*) injures pulses, wheat, barley and gram. Lightning does occasional harm to cotton, pulses, gram and *san*, and sandstorms in the month of Phágan do great injury to the gram. Both indeed injure any crop when ripe or nearly so. (3) Black buck, pig and jackals do great injury to the crops, especially sugarcane. Locusts (*tiddi*) generally appear in Bhádon and Asauj. *Sundi* is a green caterpillar which attacks the gram and *sarson* stalks; good rains in the cold season destroy this insect, otherwise its ravages among the unirrigated crops are severe. Young cane plants are destroyed by *kansua* and full grown by *tela* and *pukhi* (black and white insects). White-ants (*seonk*) eat the roots of unirrigated rabi crops. Rain is fatal to all these insects. When clouds follow rain *kungi* appears on the wheat and barley heads, but a few days of sunshine remove it. Field rats also cause some damage. Rice is destroyed by *katru* and *bádha*; a red insect destroys kharif crops, while the *máhu* destroys pulses by an oil which it excretes.

Calamities of season.

Animals and insects.

The cultivators have various devices to protect their crops from destruction. They erect platforms resting on trees (*manha*) on two-forked sticks struck in the ground and there they sit watching their fields, shouting and shooting mud pellets from their *gopías* (slings). They also make scarecrows (*darna*) to frighten the animals and they light fires along their fields to keep away the pigs. *Rákhás* (watchmen) are also kept.

Zamindárs arrangements to protect their fields.

No accurate figures are available showing the number of live-stock in the State. Every one tries to conceal his cattle in order to make out his condition to be worse than it is. As there is not much public grazing land cattle are not generally bred by the *samindárs*. In some villages big land-owners have taken to cattle-breeding and in the Jangal tract fair stock is raised. The Bángar tract is suitable for cattle-breeding, but on account of the scarcity of grazing lands the people of the Bángar are growing poor. Though the people of the Jangal and Bángar use home-bred cattle for agricultural purposes, still large purchases are made from outside. The Mohin-

Live-stock.

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Economic.

AGRICULTURE.

Live-stock.

dargarh District is noted for bullocks and goats; bulls for breeding are imported. There are two big cattle fairs where 20,000 bullocks are sold every year. Draught and plough cattle are generally purchased from local dealers or the nearest markets. The draught and plough bullocks cost from Rs. 30 to Rs. 80 each. In the Jangal and the Mohindargarh District they generally cost from Rs. 50 to Rs. 80 and even Rs. 100. Camels are generally kept in the Jangal and the Mohindargarh District. They are used for draught, ploughing and riding. Plough camels cost about Rs. 60 each. Milch cows are generally kept by Dogars and Gujars. In villages and cities buffaloes and cows are kept for their milk. The cultivators make the milk into *ghí* before selling it. The Bángar was formerly noted for its cattle, but the supply from the Bángar is decreasing. The best cows cost from Rs. 40 to Rs. 60, and buffaloes from Rs. 80 to Rs. 100: ordinary cows only cost from Rs. 15 to Rs. 25, and buffaloes from Rs. 50 to Rs. 60. The goats and sheep are kept in almost every village for milk and wool respectively. Donkeys and mules are kept by potters and brick-makers. Pigs are kept in many villages by sweepers and Dhánaks. Fowls are also kept by sweepers. In the time of the Mughal emperors the Jangal produced fine horses and was famous for them, but now-a-days horse-breeding does not exist except in the Motí Bágh Stud at Patiala.

Diseases.

The prevalent diseases among the cattle are (1) *wabá* or *mari*, an epidemic disease, which spreads among cattle. The majority of those affected die the day after the appearance of the symptoms. (2) *Galgotú* is a swelling in the throat, very fatal in its effects. The animal gives up taking food. *Morkhar*, *rora* or *chapla* is the foot and mouth disease. It is an infectious disease, and though not fatal, it makes the cattle useless for a long time. For this disease the people bind *kíkar ká kar* on the feet of the animal and make him eat a loaf of *másh* flour plastered with oil. Paralysis (*ogú*), diarrhoea (*mok*), choking (*patta lagná*) are other common diseases. (3) *Nikála* is a kind of boil which sometimes causes death. *Gur*, wine, the bark of the *kíkar* tree and pepper juice are given.

Defects in cattle.

Almost all Hindu and a good many Muhammadan *samíndárs* avoid purchasing cattle if they are (1) black, (2) *sat dánta* (having 7 teeth), (3) *dhál talwár* or *hánk pukár* (having one horn upside down), (4) *dhaul jibh* (white tongued), and (6) *ek mandla* (wall-eyed).

Horse-breeding.

There is a breeding stud in Patiala belonging to the State. In 1903 the stock consisted of 5 horses, 1 pony, 3 donkeys and 25 mares. At the beginning of the year the young stock consisted of 23 fillies, 23 colts and 22 mules; during the year 19 foals were dropped. The stock disposed of during the year included 11 horses sold at a total of Rs. 2,985, and 16 mules sold for Rs. 4,760. One hundred and twenty-two mares from the Districts were covered during the year, and covering fees realised Rs. 218. The actual cost of the stud for all charges amounted to something under Rs. 22,000.

Irrigation.

Irrigation is effected by canals and wells, both *kachchá* and *pakká*. Masonry wells are worked with a bucket or Persian wheel, Jats using generally the bucket and Aráíns the Persian wheel, while some Kambohs and Sainís of the Banúr tahsil use the *dhinglí*.

Irrigation by wells is carried on in the Pawádh and the parts of the Jangal tract adjoining it. In the Jangal, where the water is far below the surface, irrigation by wells is impossible. In the Mohindargarh *nizámat* wells are also used, though not on a large scale. The water of the Pawádh and Jangal wells is generally sweet and useful for cultivation. In Mohindargarh some of the wells are sweet, but others are brackish and

only useful after rain. Wells are usually from 15 to 40 *hāths* deep; those of the Jangal being sometimes 130 *hāths* deep. They generally have one or two *bidhas* or *kohirs*, but there are some with 3 or 4 *bidhas*. The cost of construction varies according to the depth and size of a well. It may be estimated at from Rs. 250 to Rs. 800. In most villages buckets (*charsa*) are used for raising water. These are worked by 4 men and 2 pairs of bullocks. The bucket is fastened to one end of a rope and the other end of the rope is attached to the yoke of the bullocks. The rope (*lās*) works over a wooden wheel or pulley (*bhaunī*), raised a little above the well on a forked stick; when the bucket rises to the top, it is emptied into a reservoir (*kheḷ*) by a man standing there for the purpose, repeating *Bagge lile jori wāliā sohniā bhāi birā, belī terā Rām aur Rabb hai*—"O, beloved brave brother, with a pair of blue-white oxen, God is thy protector!" and other similar chants to warn the driver against the risk of loosening the rope from the yoke too soon. They can work for 3 or 4 hours at a stretch. The *charsa* costs nearly Rs. 30. It is very difficult to judge how much area can be irrigated by a well. It depends on the depth and capacity of the well and on the supply of water. The *zamindārs* say that a single bucket well can irrigate 4 or 5 *bighas* (*kachchā*) in one day. In the villages where sugarcane is largely grown and Aráíns are cultivators there the Persian wheel (*rahat*) is generally used. Each requires 2 or 3 men and a pair of bullocks. A Persian wheel will irrigate a smaller area than a bucket well, but it is not so troublesome. The wheel costs about Rs. 25.

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Irrigation.

Persian wheels.

The opening of the Sirhind Canal has greatly mitigated the effects of droughts in the Jangal. The area irrigated by this canal naturally varies with the rainfall. The Western Jumna Canal irrigates 100 villages of the Narwána tahsil. A detailed account of canal irrigation in the State is given below.

Canal irrigation.

CANALS.

The idea of irrigating Patiala territory from the Sutlej river originated with Mahārāja Narindar Singh in 1861, and a survey was made by Captain (afterwards General) Crofton in 1862 at his desire at the cost of the State. The project was however dropped for a time as the cost was considered prohibitive for the irrigation of such a limited area. A partial estimate for a combined British and Native States system was submitted by Captain (Colonel) Robert Home in 1869 and sanctioned by the Secretary of State in 1870. The closure of the account after construction took place on 31st March 1889. The three Native States—Patiála, Jind and Nábha—were associated in the construction, under the terms of an agreement executed on 18th February 1873. The Sirhind Canal was first estimated to command 4,027 square miles in British territory and 4,450 in that of the Native States, 2,970 square miles of the latter being in Patiála. This estimate was subsequently corrected on the completion of the system to 5,322 square miles in British territory and 2,998 square miles in the Native States, and on this the charges were debited in the proportion of—

Canals:
Sirhind Canal.

				Per cent.
British	64
Native States	36
Total				100

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Economic.

AGRICULTURE.

Sirhind Canal.

Each State contributed the cost of the construction of its own distributaries, and other charges were distributed amongst the States as under :—

					Per cent.
Patiála	...	...	...	...	83·6
Nábha	...	...	...	...	8·8
Jínd	...	...	...	...	7·6
Total					100·0

These proportions are still adhered to. The total cost to the Patiála State up to the end of 1901 was Rs. 1,14,61,277. The water is shared between the British and Native States Branches in the proportions of 64 per cent. and 36 per cent., the 36 per cent. received in the First Feeder at Mánpur, in Patiála territory, being divided between the three States in the same proportion as given above, *viz.*—

					Per cent.
Patiála	...	...	...	...	83·6
Nábha	...	...	...	...	8·8
Jínd	...	...	...	...	7·6
Total					100·0

The canal was originally designed as a navigable waterway. The main line of the Native States Branches from Mánpur to Patiála is at present navigable. The Choá Branch from Rauní Regulator (6 miles 1,430 feet above Patiála) was to have been made navigable and continued on to meet the Western Jumna Canal. Fortunately the locks and extension were never constructed. Irrigation began on the Patiála Distributaries in the rabí crop of 1884-85. The Native States Branches take off at mile 39 of the Main Line, on which there is no irrigation. The feeder lines are in length approximately—

					Miles.
I Feeder	...	...	...	..	18
II Feeder	...	...	...	...	14
III Feeder	...	...	...	...	9

the total length being 39 miles 4,514 feet. From the first feeder the Lisára Rájbhá takes off, and at Bharthala, the end of the first feeder, the Kotla Branch takes off. This is 98 miles 188 feet in length, and ends in a reservoir at Desu. There is a British Rájbhá (Dabwálí) at the tail entitled to the escape water. The Patiála Distributaries on this branch are the Máhorána, Sheron, Barnála, Longowál, Jagú Kotdunna, Bhíkhí, Bhainí, Ghuman, Talwandí, Jodhpur, Bangí, Rághowálá and Pakka. At the beginning of the second feeder the Rájbhá Bhagwánpura takes off and at the end, at Rohtí, the Ghaggar Branch.

On the Ghaggar Branch the Patiala State *Rājābhās* are the Bhawānīgarh, Newāda, Nidāmpur, Lādbanjāra, Khariāl, Sunām, Kotra, Diālpura, Arkbās and Bohā. This branch tails into the Ghaggar Nāla. At Raunī, the end of the third feeder, the Choā Branch and Patiala Navigation Channel bifurcate. On the Choā Branch the working *rājābhās* of the Patiala State are the Samāna and the Karamgarh. This branch tails into the Ghaggar Nāla. The Navigation Channel has one *rājābhā* taking off, known as the Bārādārī *Rājābhā*. It principally irrigates gardens around Patiala. The total length of the Patiala Distributaries as constructed is (in 5,000 feet miles)—

<i>Major.</i>	<i>Minor.</i>	<i>Total.</i>
705	879	1,584

A large drainage line, known as the Sirhind Nāla, is syphoned under the first feeder through 9 arches of 25 feet span. The present maximum discharge of the first feeder is 3,000 cusecs, about 60 per cent. more than originally designed. A feature of the Sirhind Canal is the large extent of the distributary channels, the idea being to bring the water within the boundaries of each village in a Government channel. Under this system hardly any village water-courses pass through the lands of another village. The system greatly increases the canal officer's powers of control over the distribution. The minors were originally designed to run in groups, half at a time. For this reason double the number of pipes for a given area was allowed. This has lately been altered on the Patiala Distributaries. The discharging capacities of the *rājābhās* have been increased so as to allow the minors to run all together, and when there is not sufficient water in the branches to supply all the *rājābhās* at once, the *rājābhās* are run in groups.

The fixing of permanent outlets has now been begun. When they are all fixed, the irrigated area should become more regular, though the predominating cause of fluctuations of area is, of course, the rainfall, both as regards quantity and time of year. As noted by Mr. Higham, in the completion report of the Sirhind Canal, there is never likely to be the constant and intense demand on the Patiala Branches that has arisen below the 50th mile of the British Branches, except on the tail *rājābhās* of the Kotla Branch. A line drawn from the 50th mile of the Abohar Branch to the tail of the Ghaggar Branch just divides the Sirhind Canal into the two sections of fair and intense demand, owing to the nature of the country. Nearly all the enormous increase of irrigation on the British Branches has taken place below this line. The maintenance of the minors has up to now been in the hands of the *samīndārs*. This it was hoped would lead to economy, but the *samīndārs* hopelessly neglect the channels, and they have now been taken over by the State Canal Officers and should in future be far more efficient, as regards carrying capacity. An increase of irrigation, from this cause, may be hoped for. There is very little lift irrigation done. The average *samīndār* prefers trusting to luck for sufficient rainfall to lifting water. The *samīndārs* are good cultivators, but quite incapable of arranging matters to the best advantage as to the distribution from their outlets amongst themselves. A man will take water when he can get it and put it in his field, though the crop may not want the water, and be damaged, rather than let another cultivator have it. The great hope for the Patiala Distributaries is a steady increase in high class kharif crops, such as maize, sugarcane and cotton, and a steady increase of kharif irrigation. The supply is at

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times so low in the *rabí* season that the *rājábās* barely get a ten-day turn per month. In consequence, when the season's rains are also unfavourable, a crop sown with a constant supply during sowing time cannot be brought to maturity and a large amount is ruined. A statement showing progress made in the increase of revenue is appended (A), another showing cost and income (B), and a copy of a report on the possible extension of irrigation to at present unirrigated tracts with a list of the bridges on the navigable portion of the canal (C). The State also receives irrigation from the British channels in the Bhatinda, Ludhiána and Ferozepore Divisions. A statement (D) shows the British *Rājábās* and the villages irrigated by them.

The Banúr
Inundation
Canal.

There is one inundation canal in the Patiala State. This was constructed in the time of Mahārāja Karm Singh, and much improved in the year 1915 in the time of Mahārāja Mohindar Singh. It takes off from the right bank of the Ghaggar river about 5 or 6 miles above the old town of Banúr, from which it takes its name. It used at times of heavy flood to run (some 25 miles, as the crow flies) as far as Bahádurgarh Fort. But for some years it has not run below the 12th mile. In all probability its alignment might be improved. There is only one channel, and village *khānds* or water-courses take off from it. Little irrigation is done in the *kharíf* as in years of ordinary rainfall the country is mostly flooded; while in the *rabí* the supply falls so rapidly that the crops sown are difficult to mature, though, fortunately owing to the proximity of the hills and general flooding in the rainy season, crops do not need many actual waterings. Both flow and lift irrigation are used.

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(A).

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Areas irrigated
and revenue
realized, Sirhind
Canal.

Statement showing areas irrigated and net revenue realized from Patiala State Sirhind Canal.

		Area irrigated, in acres.	Gross Revenue (collections).	Working Expenses.	Net Revenue.
			Rs.	Rs.	Rs.
To end of 1883-84 (1940)	...	...	...	...	...
" 1884-85 (1941)	...	...	5,479	28,072	-22,593
" 1885-86 (1942)	...	4,341	8,425	77,119	-68,714
" 1886-87 (1943)	...	47,920	26,504	1,71,390	-1,44,886
" 1887-88 (1944)	...	77,981	1,33,190	2,72,504	-1,39,314
" 1888-89 (1945)	...	121,901	1,89,933	3,97,035	-2,07,102
" 1889-90 (1946)	...	131,841	3,40,014	3,67,537	-27,523
" 1890-91 (1947)	...	184,545	5,16,342	3,67,742	1,48,600
" 1891-92 (1948)	...	191,362	6,49,945	3,29,563	3,20,382
" 1892-93 (1949)	...	114,859	6,84,520	3,59,437	3,25,083
" 1893-94 (1950)	...	102,073	3,26,989	3,03,160	23,829
" 1894-95 (1951)	...	95,293	4,14,683	2,55,812	1,58,871
" 1895-96 (1952)	...	227,996	4,39,305	2,58,528	1,80,777
" 1896-97 (1953)	...	321,066	9,95,033	2,94,646	7,00,387
" 1897-98 (1954)	...	279,798	11,81,263	4,25,546	7,55,717
" 1898-99 (1955)	...	304,515	10,18,525	4,27,621	5,90,904
" 1899-1900 (1956)	...	372,599	13,06,705	3,85,864	9,20,841
" 1900-01 (1957)	...	199,081	11,48,244	3,94,527	7,53,717
Total	...	2,777,451	93,85,079	51,16,103	42,68,976

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Capital outlay,
Sirhind Canal.

(B).

Statement showing Capital Outlay, Sirhind Canal, invested by
Patiala State.

		Direct Capital Outlay during the year.	Direct Capital Outlay to end of the year.	Simple Interest Charges at 4 per cent. on Capital Outlay to end of previous year plus 4 outlay during the year.	Net Revenue (as per column V of State- ment No. IV).	Simple Interest less Net Revenue.	Net Revenue less Simple Interest.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
To end of 1883-84 (1940)	...	...	89,42,530	19,67,356	...	19,67,356	...
" 1884-85 (1941)	...	4,39,358	93,71,888	3,66,288	- 22,593	3,88,891	...
" 1885-86 (1942)	...	5,40,116	99,11,004	3,85,938	- 68,714	4,54,572	...
" 1886-87 (1943)	...	8,23,171	1,07,44,175	4,13,304	- 1,44,826	5,58,190	...
" 1887-88 (1944)	...	3,44,044	1,10,88,219	4,38,248	- 1,39,314	5,75,562	...
" 1888-89 (1945)	...	50,286	1,11,18,505	4,43,734	- 2,07,102	6,30,836	...
" 1889-90 (1946)	...	- 5,754	1,11,11,751	4,44,803	- 27,523	4,72,028	...
" 1890-91 (1947)	...	3,40,535	1,14,61,277	4,51,460	1,48,000	3,02,860	...
" 1891-92 (1948)	...	- 8,905	1,14,52,372	4,53,630	3,20,382	1,38,248	...
" 1892-93 (1949)	...	- 17,706	1,14,34,666	4,57,738	3,25,083	1,32,655	...
" 1893-94 (1950)	...	61,231	1,14,97,837	4,58,640	23,820	4,34,820	...
" 1894-95 (1951)	...	46,574	1,15,44,411	4,60,865	1,58,871	3,01,974	...
" 1895-96 (1952)	...	8,589	1,15,53,000	4,61,948	1,80,777	2,81,171	...
" 1896-97 (1953)	...	28,319	1,15,81,319	4,62,690	7,00,397	...	2,37,697
" 1897-98 (1954)	...	1,922	1,15,83,241	4,63,311	7,55,717	...	2,92,408
" 1898-99 (1955)	...	88,000	1,16,71,241	4,65,111	5,90,904	...	1,25,793
" 1899-1900 (1956)	...	1,003	1,16,72,244	4,66,046	9,26,841	...	45,895
" 1900-01 (1957)	...	24,386	1,16,96,630	4,67,907	7,53,717	...	2,86,210
Total	...	...	1,16,99,830	9,51,234	41,68,976	65,39,153	11,95,995
Balance Interest Charges out- standing.	...	...	...	...	...	...	52,63,156
Total	...	...	...	...	...	...	66,30,153

(C).

*List of Regulators and Bridges, etc., from Mánpur to Patiala
Navigation Channels.*

CHAP. II, A.

Economic.

AGRICULTURE.

Regulators and
Bridges, etc.,
Sirhind Canal.

Catal miles.	DISTANCE FROM HEAD.		REGULATORS, FALL, RAPIDS OR BRIDGES.		REMARKS.
		Feet.	Number of spans.	Width of spans.	
					I, II AND III FEEDERS.
...	...		...	...	Mánpur Regulator ...
3	2,340	Foot Bridge, Maksúdra ...	2	45	
4	2,700	Road Bridge, Rámnagar	3	33	
5	2,020	Foot Bridge, Ráno ...	2	45	
7	1,366	Foot Bridge, Dhamot ...	2	45	
7	3,850	Dhamot Syphon ...	...	...	Total area of water-way = 278 square feet; width of each barrel = 10 feet.
8	1,400	Road Bridge, Dhamot ...	3	33	
9	2,484	Foot Bridge, Jandálí ...	2	45	
11	1,800	Lisára Syphon ...	...	...	Total area of water-way = 314 square feet; width of each barrel = 15 feet.
11	4,850	Road Bridge at Jargarí ...	3	33	
13	4,982	Foot Bridge at Sirthla ...	2	45	
15	1,700	Sirthla Syphon ...	...	...	Total area of water-way = 108 square feet; width of barrel = 10 feet.
15	4,514	Regulator for II Feeder...	2	28	Kotla Branch takes off here.
19	940	Bhagwánpur Cart Bridge	2	29	
21	984	Mohlgwára Foot Bridge	2	45	
21	1,612	Mohlgwára Syphon ...	...	...	Total area of water-way = 250 square feet; width of barrel = 10 feet.
23	800	Ghanáwal Foot Bridge ...	1	50	
24	1,190	Bhore Cart Bridge ...	2	29	

CHAP. II. A.
Economic.*List of Regulators and Bridges, etc., from Mánpur to Patiala
Navigation Channels—concluded.*AGRICULTURE,
Regulators and
Bridges, etc.,
Sirhind Canal.

DISTANCE FROM HEAD.		Name of work.	REGULATORS, FALL, RAPIDS OR BRIDGES.		REMARKS.
Canal miles.	Feet.		Number of spans.	Width of spans.	
		I, II AND III FEEDERS— <i>concluded.</i>			
26	1,590	Sirhind Nullah Syphon...	...	...	Total area of water-way = 1,962 square feet; width of barrel = 25 feet.
28	624	Road Bridge, Kotli ...	2	29	
29	2,140	Foot Bridge, Bhojo Májra	1	50	
31	1,650	Third Feeder, Head Regulator.	1	30	Ghaggar Branch takes off here.
32	1,614	Foot Bridge, Rohti ...	1	45	
35	2,180	Road Bridge, Rakhra ...	1	30	
36	580	Rakhra Syphon ...	...	...	Width of barrel = 7 feet.
38	3,376	Kallian Syphon ...	...	...	Total area of water-way = 390 square feet; width of barrel = 13 feet.
38	4,599	Foot Bridge, Kallian ...	1	45	
		PATIALA NAVIGATION CHANNEL.			
...	350	Road Bridge, Rauní ...	1	26	
3	2,110	Road Bridge, Ablowál ...	1	30	
4	3,550	Foot Draw Bridge ...	...	...
4	4,600	Girder Cart Bridge ...	1	39'5	Built by Patiala State.
5	1,903	Railway Bridge, North-Western Railway.	1	39'6	Rájputra-Bhatinda line.
5	2,780	Road Bridge, Lahori Gate	1	30	
5	4,750	Road Bridge, Sirhind Gate.	1	30	

(D).
Statement showing British Rājābās irrigating Patiala State villages and their lengths in the State.

NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRICTARY.		
	From	To	Difference of length.	Total length of each Distributary.		Kharif.	Rabi.	Total.
	Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.				
SARNA MAJOR DISTRIBUTARY.	Head	3 4,688	3 4,688					
	15 4,242	15 4,732	0 490					
	16 395	16 1,588	0 1,193					
	16 3,765	16 3,985	0 220					
	16 4,249	16 4,452	0 203					
	18 4,768	19 1,758	0 1,990					
	19 3,400	20 1,777	0 3,377					
	20 2,756	21 13	0 2,257					
	21 571	22 4,704	1 3,733					
				7 3,171	2	..	..	328
Bhalinda Division.								

CHAP. II, A
Economic.

AGRICULTURE.

British Rājābās
irrigating Patiala
State villages.

CHAP. II, A.

Economic.

AGRICULTURE.

British Rájbahás
irrigating Patiala
State villages.

Statement showing British Rájbahás irrigating Patiala State villages and their lengths in the State—continued.

NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.		
	From	To	Difference of length.	Total length of each Distributary.		Kharif.	Rabi.	Total.
	Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.				
SAHNA MAJOR DISTRIBUTARY— canal.	Minor No. 4 ...	7 245	8 4042	1 3797	3	...	...	42
		8 4870	9 515	0 645	3	...	...	154
		9 935	9 1670	0 735	3	...	...	359
		9 4217	11 0	1 783	2	...	...	83
		1 1907	3 2000	2 93	2	...	...	...
Minor No. 4 Branch	...	2 600	3 3698	1 3098	2	...	...	...
Minor No. 6	...	4 230	4 4464	0 4234	0	...	...	...
Minor No. 7	...	2 4735	3 3000	0 3265	0	...	...	...

Name of Division.

Division—contd.

Minor No. 8...	...	0 1,370	0 3,900	0 2,050	5 212	4	...	...	932
Minor No. 8 Branch	...	1 1,180	1 2,475	0 1,295	}	}	...	...	...
Minor No. 9...	...	2 710	3 1,497	1 787			...	...	...
	...	4 4,420	8 500	3 1,080			...	...	...
Minor No. 8 Branch	...	Head	0 1,733	0 1,733	0 1,733	...	...	...	...
Minor No. 9...	...	Do.	0 120	0 120	1 4,439	3	...	...	376
	...	0 352	1 4,671	1 4,319	2 2,000	3	...	...	271
Minor No. 1-A.	...	Head	3 2,000	2 2,000	25 1,405	...	...	...	2,546
Total	...	...	...	...	...	...	...	...	...
BHADAUR MAJOR DISTRIBUTARY.									
Direct	...	Head	9 3,900	9 3,900	17 2,713	9	...	...	2,099
Minor No. 1	...	19 4,606	27 3,419	7 3,813	}	}	...	...	963
Minor No. 2	...	Head	Tail	6 1,500			...	...	636
Minor No. 3	...	Do.	Do.	1 4,500			...	...	665
	...	Do.	4 1,453	4 1,453	4 1,453	2	...	...	1,225
Minor No. 4	...	Do.	{	}	5 1,006	2	...	...	16
Minor No. 4 Branch	...	Do.			1 235	1	...	...	1,129
Minor No. 7-A.	...	Do.			2 4,000	2	...	...	...
Minor No. 8	...	4 1,040	4 1,532	0 492	0 492	...	...	...	1,680
Minor No. 9	...	Head	Tail	4 2,500	4 2,500	2	...	...	...

CHAP. II. A.
Economic.

AGRICULTURE.

British Rajbāhās
irrigating Patiala
State villages.

CHAP. II, A.
Economic.

AGRICULTURE.

British Rājāhās
irrigating Patiala
State villages.

Statement showing British Rājāhās irrigating Patiala State villages and their lengths in the State—continued.

Name of Division.	NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.		
		From	To	Difference of length.	Total length of each Distributary.		Kharif.	Rabi.	Total.
		Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.				
Division—contd.	BRADDAUR MAJOR DISTRIBUTARY— <i>round.</i>								
	Minor No. 9 Branch	Head	Tail	1 1,500	1 1,500	1	...	...	46
	Minor No. 10	Do.	1 4,114	1 4,114	1 4,114	1	...	...	119
	Minor No. 11	Do.	0 1,345	0 1,345	0 1,345	1	...	...	40
	Minor No. 12	Do.	1 1,061	1 1,061	1 1,061	1	...	...	282
	Newar Branch	Do.	4 4,115	4 4,115	4 4,115	3	...	...	560
	Minor No. 1 ...	Do.	Tail	1 133	1 133	3	...	...	184
	Minor No. 2 ...	Do.	Do.	2 4,500	2 4,500	3	...	...	541
	Total	...	...	...	57 167	...	...	...	10,183

DHIPALI MAJOR DISTRIBUTARY.												
Direct	Head	1	4,000	1	4,000	4	1,261	2	...	487
Badhata Minor	8	3,357	1	618	2	2,261	}	}	}	}
	...	...	0	4,638	1	1,260	0	1,622		
	...	...	1	1,353	1	1,888	0	535		
	...	...	1	1,970	2	2,500	1	1,530		
Minor No. 1	1	800	4	3,500	3	2,700	3	2,700	3	881
Minor No. 2	2	1,043	4	1,592	2	549	2	549	2	502
Minor No. 3	Head	0	1,250	0	1,250	0	1,250	1	...	125
Total	11	4,447	2,284
PHUL MAJOR DISTRIBUTARY.												
Direct	Head	2	3,969	2	3,969	13	1,629	10	...	3,137
	2	4,200	2	4,200	0	160	}	}	}	}
	...	...	3	4,173	4	1,929	0	2,756		
	...	...	4	2,850	4	4,450	0	1,600		
	...	...	12	534	12	1,995	0	1,461		
	...	...	12	2,172	13	2,752	0	590		
	...	...	13	4,804	13	2,000	0	2,196		
	...	...	15	550	15	860	0	310		
	...	...	15	3,373	17	2,388	1	4,015		
	...	...	24	1,567	31	1,139	6	4,572		

CHAP. II, A.
Economic.

AGRICULTURE.

British Rājāhās
irrigating Patiala
State villages.

CHAP. II, A.

Economic.

AGRICULTURE.

British Rājāhās
irrigating Patiala
State villages.

Statement showing British Rājāhās irrigating Patiala State villages and their lengths in the State—continued.

Name of Division.	NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.		
		From	To	Difference of length.	Total length of each Distributary.		Kharif.	Rabi.	Total.
		Miles, Feet.	Miles, Feet.	Miles, Feet.	Miles, Feet.				
Division— <i>contd.</i>	PAUL MAJOR DISTRIBUTARY— <i>contd.</i>								
	Minor No. 1	Head	2 1,240	2 1,240	2 1,240	1	...	...	799
	Minor No. 5	2 2,700	4 2,625	1 4,925	1 4,925	1	...	...	275
	Minor No. 6	0 3,540	2 3,000	1 4,460	1 4,460	1	...	...	609
	Minor No. 7	Head	Tail	2 1,000	2 1,000	2	...	...	891
	Minor No. 12	Do.	Do.	4 2,500	4 2,500	2	...	...	947
	Minor No. 13	Do.	Do.	3 2,000	3 2,000	5	...	...	867
	Minor No. 14	Do.	Do.	3 3,000	3 3,000	2	...	...	1,050
Division— <i>contd.</i>	Minor No. 15	Do.	Do.	2 1,000	2 1,000	2	...	...	940
	Mehidj Branch.								
	Minor No. 5	5 597	7 3,300	2 2,703	2 2,703	1	...	...	323

Tungwāl Branch	...	1 1,577	1 4,530	0 2,953	2 4,203	4	...	...	1,023
Minor No. 3	...	6 1,750	8 3,000	2 1,350	2 4,000	3	...	...	620
Phūsmāndī water-course	...	Head	Tail	2 4,000	0 4,150	1	...	...	217
	...	Do.	Do.	0 4,150	0 4,150		...	...
Total	...	...	...	...	44 1,810	...	...	...	11,700
KOT BHAI MAJOR DISTRIBUTARY.									
Direct	...	22 2,732	22 3,236	0 504	0 504	...	...	...	...
Divān Branch	...	2 1,370	3 1,488	1 118	1 118	1	...	...	250
Sibān water-course	...	0 2,826	0 3,000	0 104	0 104	1	...	...	355
Total	...	...	...	...	1 736	...	...	...	645
BATHMAN MAJOR DISTRIBUTARY.									
Direct	...	1 3,397	1 4,196	0 799	23 2,586	14	...	...	5,723
Minor No. 1	...	2 348	18 464	16 116	4 500	1	...	...	969
Minor No. 2	...	18 4,532	26 1,203	7 1,671	2 0	2	...	...	711
Niyā Pind Branch	...	Head	Tail	4 500	6 0	5	...	...	1,616
	...	Do.	Do.	2 0	9 4,000	5	...	...	1,410
Ballūāna Branch	...	Do.	Do.	6 0	1 3,000	1	...	...	494
Ballūāna Minor	...	Do.	Do.	1 3,000	47 86	...	...	...	10,924
Total	...	...	...	...	...	...	...	...	...

CHAP. II, A.
Economic.

AGRICULTURE.

British Rājāhās
irrigating Patiala
State villages.

CHAP. II, A.

Economic.

AGRICULTURE.

British Rājāhās
irrigating Patiala
State villages.

Statement showing British Rājāhās irrigating Patiala State villages and their lengths in the State—continued.

NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRICT BUTARY.		
	From	To	Difference of length.	Total length of each District butary.		Kharif.	Rabi.	Total.
	Miles, Feet.	Miles, Feet.	Miles Feet.	Miles. Feet.				
BHATINDA MAJOR DISTRIBUTARY.								
Direct	3 1,798	18 1,195	13 4,597	13 4,597	8	...	...	3,582
Bhatinda Minor	1 3,250	4 0	2 1,750	2 1,750	1	...	...	594
Jai Singhwāla Branch	Head	Tail	4 1,000	4 1,000	4	...	...	716
Mehta Branch	Do.	Do.	12 2,000	12 2,000	8	...	...	1,395
Total	...	...	...	33 4,147	...	...	...	6,287
TEONA MAJOR DISTRIBUTARY.								
Teona	Head	0 1,000	0 1,000	7 4,136	4	...	...	1,614
Mithri Branch	Head	1 0	2 375	1 883	2	...	...	273

PATIALA STATE]

Canals.

[PART A.

Bajak Branch	...	Head	Tail	6	0	4	...	...	597
Domwálá Branch	...	1 3732	16 1972	14	3,240	7	...	...	2,877
Minor No. 2, Domwálá Branch	...	Head	Tail	4	3,000	3	...	...	398
Minor No. 3, ditto	...	Do.	Do.	5	4,000	4	...	...	722
Minor No. 4, ditto	...	Do.	Do.	1	4,000	1	...	...	194
Jangirāna Minor	...	Do.	Do.	6	3,000	3	...	...	1,540
Total	...	...	...	48	2,359	...	...	...	8,210
LALBHAI MAJOR DISTRIBUTARY.									
Direct	...	Head	2 4,828	2	4,828	2	...	...	892
Minor No. 1	...	Do.	0 179	0	179	1	...	...	154
Total	...	...	...	...	...	...	...	...	1,046
LAINBI MAJOR DISTRIBUTARY.									
Direct	...	Head	2 3,470	2	3,470	2	...	...	695
Min Branch	...	Do.	0 3,430	0	3,430	1	...	...	71
Total	...	...	...	...	...	...	...	...	...
Total Ehatinda Divisions	...	...	...	272	1,754	84	...	...	54,594

CHAP. II, A.
Economic.
AGRICULTURE.
British Rājābhās
irrigating Patiala
State villages.

CHAP. II, A.
Economic.
AGRICULTURE,
British Rājdhās
irrigating Patiala
State villages.

Statement showing British Rājdhās irrigating Patiala State villages and their lengths in the State—continued.

NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.					Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRICTARY.		
	From	To	Difference of length.	Total length of each Districtary.			Kharif.	Rabi.	Total.
	Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.					
Rāota Major Distributary	17 3,230	22 4,840	5 1,610	5 1,610	}	3	638	808	1,446
Minor No. 7, Māri Distributary	3 2,625	4 4,700	1 2,075	1 4,630					
	5 3,325	6 880	0 2,555						
Total Ferozepore Division	...	...	...	7 1,240		3	754	905	1,749
ASOHA BRANCH.									
Pakhowāl Major Distributary	Head	2 2,280	2 2,280	2 2,280		2	...	...	136
BRATINDA BRANCH.									
Dehion Major Distributary	0 250 0 4,820	0 650 1 268	0 848	0 848		1	...	...	32

Name of Division.

Ferozepore Division.

Division.

PATIALA STATE.]

Canals.

[PART A.

CHAP. II, A.

Economic.

AGRICULTURE.

British Rājābhās
irrigating Patiala
State villages.

Raikot, Minor No. 6	...	0	2,420	{	Tail 4	0	3	2,580	3	2,580	2	...	...	520
Do., Minor No. 8	...	0	4,675	{	1	125	1	2,184	1	2,184	2	...	...	137
Kalsā Major Distributary	...	1	2,160	{	Tail 13	2,613	11	2,855	11	2,855	8	...	...	1,866
Kalsā Rājābhās, Minor No. 1	...	Head		{	Tail 0	4,000	0	4,000	0	4,000	2	...	...	274
Ditto, Minor No. 2	...	Do.		{	1	2,000	1	2,000	1	2,000	2	...	...	642
Ditto, Minor No. 3	...	Do.		{	0	3,000	0	3,000	0	3,000	2	...	...	551
Kaliān Major Distributary	...	2	50	{	Tail 20	4,110	18	4,060	18	4,060	9	...	...	2,734
Kaliān, Minor No. 1	...	Head		{	Tail 2	3,000	2	3,000	2	3,000	3	...	...	748
Do., Minor No. 2	...	Do.		{	Tail 4	2,000	4	2,000	4	2,000	5	...	...	955
Do., Minor No. 3	...	Do.		{	Tail 2	0	2	0	2	0	3	...	...	212
Do., Minor No. 4	...	Do.		{	Tail 4	2,500	4	2,500	4	2,500	4	...	...	701
Do., Minor No. 5	...	Do.		{	Tail 8	1,500	8	1,500	8	1,500	5	...	...	1,253
Do., Minor No. 6	...	Do.		{	2	2,125	2	2,125	2	2,125	3	...	...	238
Do., Minor No. 7	...	Do.		{	Tail 2	3,000	2	3,000	2	3,000	2	...	...	533
Do., Minor No. 8	...	Do.		{	Tail 3	0	3	0	3	0	2	...	...	167
Karūr Branch of Kaliān	...	Do.		{	Tail 12	4,500	12	4,500	12	4,500	10	...	...	2,754
Karūr, Minor No. 1	...	Do.		{	Tail 4	4,000	4	4,000	4	4,000	3	...	...	381

CHAP. II, A.

Economic.

AGRICULTURE.

British Rājāhās
Irrigating Patiala
State villages.

Statement showing British Rājāhās irrigating Patiala State villages and their lengths in the State—concluded.

Name of Division.	NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.				Number of villages irrigated	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRI-BUTARY.		
		From	To	Difference of length.	Total length of each Distri-butary.		Kharif.	Rabi.	Total.
		Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.				
Ludhiana Division—concl.	BHATINDA BRANCH—concl.								
	Karar, Minor No. 2	Head	Tail 3 2,000	3 2,000	3 2,000	2	...	...	480
	Do., Minor No. 3	Do.	Tail 4 3,000	4 3,000	4 3,000	6	...	...	924
	Do., Minor No. 4	Do.	Tail 2 3,000	2 3,000	2 3,000	2	...	...	188
	Do., Minor No. 5	Do.	Tail 3 0	3 0	3 0	2	...	...	313
	Do., Minor No. 6	Do.	Tail 6 2,000	6 2,000	6 2,000	6	...	...	735
	Total Ludhiana Division	...	...	...	108 1,432	49	...	...	17,774
	GRAND TOTAL	...	...	...	387 4,426	135	...	...	74,117

NOTE.—Totals by Divisions given in column 7 show the actual number of villages irrigated in each Division, and not the correct totals of figures given against each channel in that column, as a village irrigated from more than one channel is taken as a separate village against each channel.

Agricultural conditions in Nárnaul closely resemble those of Sirsa. If the Sirsa Branch of the Western Jumna Canal could be extended to Nárnaul, this outlying tract of Patiala might be rendered secure. At present many wells in Nárnaul have run dry, owing to the prolonged drought with which the last century closed. There are also possibilities of tank-storage in Nárnaul, though Mr. Farrant is inclined to mistrust them. Speaking of Famine Protective Schemes in general Mr. Farrant writes—

There are several small tracts in the Patiala plains that require to be considered in connection with this subject of famine protection; but of these there are only two for which co-operation may be expected (and could be asked) from the Government. These are (a) the Nárnaul tract and (b) the portion of the Narwána tahsil that is situated east of the Ghaggar river and adjoins the Sirsa Branch irrigation. The other portions are small and isolated and could only be dealt with locally.

With regard to the Nárnaul tract, it is evident from an examination of the map that any schemes for irrigation from a canal would have to form part of a project for the irrigation of the adjacent Districts of Rohtak and Gurgaon. Such a project would have to be on a considerable scale, and would either consist of an extension of the existing Western Jumna Canal (which is improbable), or of a new canal from the Jumna river taking out above Delhi. As to whether such a scheme is possible, having regard to the physical features of the country, it is not possible to say here; but any such canal could only hope for a supply of water during the flood season, as there are already three canals fed from the Jumna—the Eastern and Western Jumna at Dádúpur, and the Agra Canal with its head-works at Okla below Delhi. It is evident then that any scheme for the protection of this tract by a monsoon canal would have to form part and parcel of a much larger scheme to be carried out by the British Government.

Nothing has been said about irrigation from tanks and wells, because these are after all only minor works in which the only assistance required of the Government would be in the matter of professional advice perhaps. Something will be mentioned further on regarding storage tanks and wells.

The only other matter requiring reference to the Government with a view to assistance is the possibility or otherwise of extending the irrigation of the Sirsa Branch to the tract of land lying between the northern boundary of the present irrigation and the Ghaggar river. There is also a small tract lying between the southern irrigation boundary and the boundary of the Jind State which is unprotected so far and to which it may be possible to extend the irrigation.

Besides the tract of Patiala territory referred to in the two preceding paragraphs, there are other small patches which feel the pinch of famine, but they are situated close to canal-irrigated country and are not in such urgent need for works of amelioration. At any rate such works would be local and such as would not depend upon the co-operation of the Government for their execution.

There is first the Sardúlgarh tract situated on the left bank of the Ghaggar river, which thus cuts it off from irrigation by the Sirhind Canal. It is doubtful whether any irrigation could be done from wells except in the immediate neighbourhood of the Ghaggar, as the spring level is probably too low. This is, however, a matter for enquiry. Further, any project for damming up the Ghaggar and storing water, besides being very costly, would meet with disapproval from the Government, and would raise thorny questions regarding the rights of the villages lower down, especially as canals have been taken out of this river near Sirsa. Then again the Ghaggar here runs in a fairly deep channel, and the greater portion of the water dammed up would be useless for irrigation as it could not command the country. The cost of a bye-wash to pass flood waters would alone be a very costly item.

The best way to irrigate this tract, if the levels permit, is to carry the water of the Boha Rájáhá across in an iron tube syphon; if the levels permit this will be not only much less costly than any scheme for storage, but a perfectly sure preventive of famine, which a storage tank would not be.

The next tract is that situated between the Ghaggar river and the irrigation boundary of the Ghaggar and Choa Branches of the Sirhind Canal. This is liable to inundation not only from the Ghaggar river itself but from the Choa nullah, is sparsely populated, and so close to irrigated country that it can never feel the pinch of famine very severely. Water for cattle can be had at no great distance—a very great advantage.

CHAP. II, A.

Economic.

AGRICULTURE.

Famine Protective Schemes.

Extensions could be made from the Karmgarh Rājāhā into a portion of this tract, but no irrigation would be done in years of good flood, and the channels would be liable to be damaged. The circumstances are not so urgent as in the preceding case; and extensions of the canal system would have to be cautiously made.

For the country on the left bank of the Ghaggar and situated between it and the Sirsa Branch, if nothing can be done from the Sirsa Branch Canal as suggested above, it is possible that it may be supplied with water from the Karmgarh Rājāhā, but levels would require to be taken. Even if the levels are favourable the scheme would be costly and would only be taken up after careful study of the whole question. Much might be done in the meantime to ameliorate the condition of the people by improving village tanks, taking care that there is sufficient catchment area for each.

The area near Patiala City and lying between the Patiala nullah and the Ghaggar is irrigated partly from the Banūr Canal and partly from cuts made from the Ghaggar. The wells are not deep either, and the country is safe. But the condition might be improved by improving the Banūr Canal alignment and taking the canal on to the watershed instead of passing it into the drainage line as has been done below Banūr. The canal could then serve more country.

To return now to Nārnaul. If this cannot be irrigated by a canal from the Jumna, either direct or from an extension of the Western Jumna Canal, recourse must be had to wells, wherever these are possible under the conditions or storage tanks. These cannot be undertaken without careful surveys and unless the conditions are favourable. These conditions are dealt with in the accompanying short note on storage tanks. It is probable that in the near future artesian wells will be tried for such tracts as this, but they will be costly, are always more or less speculative in character, and unless experts are employed in sinking them the result is sure to be disastrous.

To touch on some other points mentioned in Khalīfa Sayyid Muhammad Hussain's notes. Nothing can be done with the Sirhind and Choa nullahs except perhaps improve their outfall and make them more effective as natural drainages. The country traversed by them below the feeder line at any rate is already irrigated by canals, and they are occasionally called upon to act as escapes for the canal.

With regard to the Sarsūti, correspondence is already pending with the Government on the subject, and nothing further need be said here.

Irrigation in the hills is already carried on extensively by means of ingeniously devised *kāls*; and any system of pipe irrigation is altogether too costly to be thought of until the demand for it is shown to be really urgent.

As the greater portion of the water due to light falls of rain is absorbed into the ground, and is rapidly lost by evaporation, it is unnecessary to take into consideration for storage purposes any rainfall outside the monsoon months, July, August and September. The average for these months cannot be obtained for Nārnaul itself, but for adjoining tracts the following have been taken from the Weather Reports of the Government of India:—

Sirsa	...	...	12'01	average 1st June to 30th September.
Bikāner	...	...	9'26	ditto ditto.
Delhi	...	...	24'75	ditto ditto.
Average	...	...	15'34	

Assume that 12 inches is the average for Nārnaul.

The catchment area will depend on the proportion of rainfall running off. In Mysore, where the monsoon rainfall is about 10 inches, the proportion of run off is assumed to be 0'25 (Molesworth). Mr. Binnie's observations for small rainfalls gave much smaller proportions for the Central Provinces. It is only possible to make a rough guess and to assume that for Nārnaul the ratio of run off will be one-sixth. That is, 2 inches will be available out of the 12 inches of rainfall for storage purposes.

One square mile of catchment then will yield $640 \times \frac{1}{8}$ equals 106.67 feet acres of water; **CHAP. II, A.**
 A foot acre is simply a large unit of measurement and is equivalent to one acre covered one foot deep, equals 43,560 cubic feet. or put in another way, 6 acres of catchment are required to give 1'0 depth of water per acre of the tank. **Economic.**
AGRICULTURE.

Assuming different depths of water in the storage tank, we have the following table :— **Famine Protective Schemes.**

Depth of water in storage tank,						Catchment required per acre of tank,
10 feet ...	...	...	...	...	...	60 acres.
15 " ...	...	...	...	...	...	90 "
20 " ...	...	...	...	...	...	120 "
25 " ...	...	...	...	...	...	150 "
30 " ...	...	...	...	...	...	180 "
35 " ...	...	...	...	...	...	210 "

For a storage tank of one square mile (640 acres) and 20 feet deep, the catchment area required will be 640×120 acres, or 120 square miles. This question of catchment it will be seen imposes a limit on the size of the storage tank which must be adapted to the available area on which it is possible to collect the rainfall. In fact larger collecting areas will be necessary as the rainfall will be distributed over three months or so, and as there will be loss by evaporation and absorption in the tank and consumption of the water for irrigation purposes, it will readily be understood that smaller capacities in the reservoir will suffice.

This brings us to the question of the loss by evaporation and absorption. In Molesworth the loss of water in tanks in Rāj-pōtāna is given as 0.027 feet (average) per day all the year round. These depths appear to be very small according to experience on the Punjab Canals. On the other hand, it must be remembered that practically impervious soil is selected for building storage tanks on, and that to build one on more or less porous ground would be waste of money. Measurements in the hospital tank at Patiala gave the rate of sinkage at 0.1 feet per day, or from 3 to 4 times the above rates. In the escape channel at Patiala the rate was 0.2 to 0.3 feet per day. No one would think of constructing a storage tank on soil like this. In old established tanks the small rates of sinkage are doubtless accurate; but for present purposes a rate of sinkage of 0.1 feet per day or 3.0 feet in the month should be allowed. Even this rate will probably be exceeded for some time in a new tank.

Now it is evident, the loss from evaporation and absorption being so heavy, that the stored water should be used as quickly as possible. But here the difficulty that presents itself is this. In a good year of average monsoon rainfall there will be a full tank, but no demand for irrigation. The water will have to be kept till September or October for the rabi sowings and the loss will be very great. In a year of scanty rainfall the tank will not be full at any time perhaps, and certainly dry until good rain falls. If the rain is late no kharif could be sown, and the water would have to be stored for the rabi sowings. If the rains ceased early, on the other hand, the water stored could be used in maturing the kharif crops. In both these latter cases, however, the stored supply would be short. These three cases then will be considered—

- (1) Rainfall normal in quantity and distribution.
- (2) Rainfall late.
- (3) Rainfall ceases early.

CHAP. II, A.

Economic.

AGRICULTURE.

Famine Protec-
tive Schemes.

The next point to settle is the distribution of the 12 inches of rainfall. This may be assumed to be practically as follows :—

June—	10 days	...	1'00 inches
July—	31 "	...	4'50 "
August—	31 "	...	4'50 "
September—	20 "	...	2'00 "
92 days		...	12'00 inches

and further that in case (2) above the rainfall will be 5'5 inches in the first two months and in case (3) above 6'50 inches in the last two months.

Now in the case of normal rainfall (1) where the water must be stored for use in rabi sowings as the loss will be 9'0 feet vertical before the water is brought into use, and another 3 feet at least while irrigation is going on, or 12 feet in all, it would not be much use in having a *catchment* that will give a less depth than 20'0 feet gross, or 11 feet net. In this case the ratio $\frac{\text{water used in irrigation}}{\text{water collected off catchment}}$ equals $\frac{12}{11}$ equals $\frac{12}{11}$. A storage tank 11'0 feet deep would be required then with a ratio of 120 to 1, the calculation being as follows :—

Month	Day.	RECEIVED FROM LOSS BY		Balance in tank stored, feet depth.	Total depth in tank at end of month.
		Catchment, feet depth	Evaporation, feet depth.		
June ...	10	1'66	1'00	0'66	0'66
July ...	31	7'50	3'00	4'50	5'16
August ...	31	7'50	3'00	4'50	9'66
September	20	3'33	2'00	1'33	11'00
Total	92	20'00	9'00	11'00	...

In the above calculation it should be remembered that a catchment of 120 acres has been allowed *per acre* of storage tank. Similarly if double this or 240 acres of catchment *per acre* of storage were allowed the gross depth collected would be 40'0 feet and the net depth 40 equals 31 feet. That is to say, with this ratio of catchment the storage tank would have to hold 31 feet of water.

In the 11 feet tank above, with 8'0 feet used for rabi sowings, 3 feet acres of irrigation would be done, or 1 foot acre for every 15 acres of catchment.

The deeper the tank the more the irrigation done, but on level country it would seldom be possible to get any great depth in a tank and still command the country. Another difficulty. In hilly country, on the other hand, the catchment area would probably be limited, and a very costly dam would be necessary to store any large quantity.

In this case of normal rainfall water stored for rabi sowings (which is all that could be attempted) a tank 1 square mile in area to hold 11 feet water net would require a catchment area of 120 square miles, and the area sown, allowing 0'75 depth (for irrigation and waste), will be $640 \times 8 \times \frac{1}{8}$ equals 6,800 acres roughly. The crop would still be liable to failure if the winter rains were unfavourable. The cost of the bund, &c., would be about Rs. 3,00,000. Assuming 4 good years in 7, and a rate of Re. 1 per acre, the return would be $\frac{4 \times 6,800}{7}$ equals Rs. 3,900 about, or say Rs. 2,900 at most after deducting maintenance charges, equivalent to 0'67 rupee per cent.

In the other two cases the quantity stored with the same ratio of catchment to tank, *vis.*, 120 to 1, would be still less, *vis.*—

Rains late	...	...	...	...	5'83
Rains stop early	...	...	...	...	5'16

and the further losses before using the water being taken at 3 feet at least, the area irrigated would be 2'83 and 2'16 feet acres *per acre* of tank, or 1 foot acre for every

42 and 55 acres of catchment respectively. The returns will of course be proportionately less. **CHAP. II, B.**

To sum up, the assumptions are that—

Rainfall	12 inches, distributed as stated.
Ratio of "run off"	One-sixth.
Loss by evaporation and absorption	One-tenth feet depth per day.
Ratio of catchment to tank area ...	120 to 1, i.e., 120 acres of catchment per acre of tank.

Economic.

RENTS, WAGES AND PRICES.

Famine Protective Schemes.

Then the following depths may be stored :—

	Feet.	
(a) Normal year	11'0	} the conditions being favourable as regards command ;
(b) Rains late	5'83	
(c) Rains cease early	5'16	

and the following areas may be sown, on an average of seven years :—

* Average for (b) and (c) $2\frac{1}{2}$ feet acres, and 1 acre for every 17 acres of catchment.	$4 \times 8 \times \frac{1}{2}$ equals $\frac{32}{3}$ equals 10'67.
	$3 \times \frac{1}{2} \times \frac{1}{2}$ equals 10'00.

Total for 7 years equals 52'67 acres per acre of tank, or average equals 7 acres, say, per acre of tank.

In a tank of 1 square mile area (640 acres) the catchment will have to be 120 square miles, the cost of a bund will be about Rs. 3,00,000, the average area irrigated per year will be 4,480 acres, bringing in Rs. 4,480 gross revenue, or say Rs. 2,500 net, and a return of about 0'8 rupee per cent. In fact it is doubtful whether the working expenses would be met as it is doubtful whether any crop sown could be matured. If this were the case, taking a 4 per cent. interest rate, it would mean that Rs. 12,000 a year were being given to the tract sown to enable it to try and raise a crop.

Section B.—Rents, Wages and Prices.

Cash rents are very rare throughout the State. Even the tenants whose occupancy rights have been recognised generally pay kind rents at the same rates as tenants-at-will. These rates are much the same in ordinary villages held on the *pattidāri* or *bhaiāchāra* tenures as they are in *samindāri* villages, except that in the latter rents are raised by the imposition of various cesses. The landlord's share of the produce is sometimes as low as $\frac{1}{5}$ th, but for the whole State $\frac{1}{3}$ rd may roughly be said to be the average. One-fourth is common in the remote "Bāngar" and "Jangal" tracts, lying to the south and west of Patialā. In the central region $\frac{1}{3}$ rd is the prevailing rent rate, and in the sub-montane strip of country to the north and east of Patialā $\frac{1}{2}$ is common. Lands irrigated from wells generally pay at the higher rates, except in the dry areas to the west and south, where the soil is inferior, and the expenses of working wells very heavy.

Rents.

Wages.—In towns wages are paid in cash and in villages in both cash and kind. A coolie in Patialā may get as much as 6 annas a day, while in a village he would get 3 annas only. A carpenter earns from 8 to 12 annas a day in Patialā as against 4 to 5 annas and some food in the villages. Repairers are paid in cash or kind, or both. Cash wages now vary from 6 to 12 annas according to the seasons. Wages in kind consist of a bundle of the cuttings—straw, grain and husk, weighing about 3 *kachchá* or $1\frac{1}{2}$ *pakkā* maunds.

Wages of labour.
Table 25 of Part B.

Prices.—Prices seem to have risen 11 or 12 per cent. since Sambat 1847.

Retail and whole-sale prices.
Tables 26 and 28 (a) of Part B.

CHAP. II, C.

Economic.

Forests.

Prosperity of the peasantry.

On the whole the agricultural population of the State is well off. Their mode of living is simple, their food plain. The houses are kept in good repair, and the plough and well cattle look healthy and fairly well fed. There are parts of the State—the Mohindāgarh *nizāmat*, the Narwāna, Rājpora, Ghanaur, and Pinjaur tahsils, and the *pargana* of Sardūlgarh—with no canal-irrigation and very few wells, where at times of scarcity there is a considerable amount of privation. But increased communications and the proximity of more favoured tracts has taken away from famine half its terrors. The improved condition of the peasantry is entirely the growth of recent years, and is due largely to the introduction of canals and railways, to the establishment of large grain marts, and to the better prices for agricultural produce that have followed the improvement in communications. The Jat of the Jangal is perhaps the most prosperous man in the State. His revenue is light, his land is newly irrigated, and his prosperity shows itself in *pakkā* houses (a modern idea) and a profusion of jewellery. The Bāngar Jat again is comfortably off. The Western Jumna Canal has transformed him from a shepherd and cowherd into a farmer. He avoids meat and alcohol, but is prone to greater extravagance on occasions of marriages and funerals than the Jat of the Jangal. The Pachāda and Bāgrī Jats, who are Muhammadans, have suffered from bad seasons and famine. The Pachādas are notorious for cattle-lifting and extravagance, while the Bāgrī Jats, who emigrated from Bikāner in the famine of Sambat 1905, are honest and hardworking. The Jat of the Pawādh has to work unceasingly to make a living out of his waterless land. The assessment here (now under revision) is comparatively heavy. The Rājput is not so well off as the Jat. He relies more on the money-lender; he is lazy and his women do no work in the fields. It is quite uncommon for a Rājput to keep a stock of grain. When he threshes his grain he hands it over to the *bania* and borrows it back from him as he wants it. The general rise in prosperity has been accompanied by a rise in the price of cattle and agricultural implements, but this hardly discounts the rise in the selling price of corn. Litigation is increasing, and the expenditure on marriages and the like is extravagant. In the hills the standard of living has always been lower, but here too it is rising, and the Kanet is fairly prosperous. He does a great trade in grass and firewood, while the hill stations provide him with a variety of occupations at a handsome wage.

Section C.—Forests.

Forests.

The forest area in the State is 109 square miles, of which 72 are classed as first class demarcated forests and 37 as second class forests. These lie entirely in the hills, ranging from 8,000 feet above the sea to the foot-hills which rise from the Ambāla plains at Rāmgarh. The Dūn extends from Ambāla to Nālāgarh. The country is broken and scored by ravines, while reckless denudation has reduced the forest trees to scrub and low jungle. The hill tracts proper are in contrast to the Dūn. The smaller tract, which is about 9 square miles in extent, is an island in the middle of Keonthal State, lying to the south of the Phāgū-Mahāsū ridge close to Simla. It is well wooded with oak (*quercus dilata* and *semicarpifolia*), deodār and pine. The larger hill tract extends over about 300 square miles to the south of the

Dhāmi and Bhajji States till it merges in the Pinjaur Dún. Parts of this tract are bare, parts covered with low scrub, and parts well wooded with oak (*quercus incana*) and pine. To the east of the Asni river, round Chail, a good sized mixed forest of pine, oak and deodār stretches across the upper slopes. There are forests of *chil* (*Pinus longifolia*) on the ridges between Dagshāl and the Dún, and also between Solon and Kasauli; while the Thádúgarh Hill to the south of Kasauli is covered with a valuable stretch of bamboo.

CHAP. II, E.

Economic.

ARTS AND
MANUFACTURES.

Forests.

The State forests have suffered severely from neglect. Until quite recently the villagers had full use of the forests without check or hindrance. The Dún has been entirely stripped, and it is only the comparatively late colonization of the Simla Hills that has saved the forests on this side. Even here large areas of forest were sacrificed by the peasantry to form grass *rakhs* whose produce they sold at great profit in the various cantonments near. The question of maintaining the sources of the fuel supply, both for the people and the hill stations, received attention in 1845 and probably earlier. In 1860 Lord William Hay directed the attention of the State to the urgent necessity of protecting its forests and husbanding their produce. Since that time the matter has never been entirely lost sight of. In 1861 a forest protective establishment was instituted. The forests were placed under the Civil *nisámāt*, and between 1861 and 1870 many changes in the control tending to more effective management were carried out. British officers of the Forest Department made reports on the fuel supply in 1876, 1878 and 1888. On receipt of a letter from the Punjab Government in 1879 the State took action, appointed a Superintendent of Forests, and introduced the Conservancy Rules proposed by Mr. Baden-Powell. This was really the first step towards effective management. In 1885 the present Názim of Forests, Pandit Sundar Lāl, who had passed the Forest Ranger's test in the Imperial Forest School at Dera Dún, was appointed, and he at once stopped the reckless cutting for lime burning, charcoal making, &c. In 1890 a Forest Settlement was carried out by Mr. G. G. Minniken, who also prepared a Working Plan which was accepted by the Darbār. Besides the forests proper the State owns 12,000 acres of *bir* in the plains. Considerable quantities of *kikar* and *dhák* flourish in these *birs*, which are under the control of the Názim of Forests.

History.

Section D.—Mines and Minerals.

An account of the mineral resources of the State will be found on page 2 under the heading "Geology."

Mines and minerals.

Section E.—Arts and Manufactures.

The figures in the margin show the distribution of the whole popula-

Principal industries and manufactures.

	Actual workers.	Depend- ents.	Partially agricul- turalists.
Agriculturists ...	381,003	475,870	4,873
Non-agriculturists	312,678	487,141	...
Total ...	693,681	963,011	4,873

tion into agriculturists, non-agriculturists and partially agriculturists. No statistics of manufactures in the State can be given. Patiala produces little of artistic interest. Silver cups are made at

Patiala and Nárnaul, and gold and silver buttons at Nárnaul. Gold and

CHAP. II, F.

Economic.

COMMERCE AND
TRADE.Principal indus-
tries and manu-
factures.

silver wire is made from bars of silver (*kandla*) moulded in the State mint. Thin sheets of gold are wrapped round the silver to make gold wire, while for silver wire pure bar silver, with an alloy of copper to stiffen it, is used. The wire is then used in the manufacture of gold and silver lace (*gota*) which is said to be superior to that made in Delhi, though it is not so light as the best quality. Flattened wire (*bádla*) is woven with silk thread to make *gota* and twisted with it to make *zari*. Then again *zari* and silk thread are woven to make *katún*. Ivory bracelets, *surmedánís* (boxes for collyrium) and combs are made to a small extent. Páil is famous for carved door-frames. At the capital there is a large manufacture of brass and bell-metal ware and it is noted for its *phúl ke kaul* (light cups). There is a large market for handsome bedsteads woven with cotton string. The silk *azárbands*, *daryái* (silk cloth) and *chúria* (striped silk) of Patiala are well known, and though the two last materials are inferior to those made in Amritsar, the first is quite as good. Bhadaur manufactures good bell-metal cups and brass ware, and is noted for its *tukkas* (sets of cups). Kanaud also manufactures these wares, as well as iron pans and spoons. Sunám excels in cotton *pagris*, *khes* and *chautahís*, a gold lace *chautahí* costing from Rs. 50 to Rs. 100. *Súsi* is manufactured at Patiala and Basí, the latter being very fine in quality. At Nárnaul country shoes, silver buttons and nut-crackers (*sarota*) are manufactured, and at Nárnaul and Samána *páyas* (legs) for beds are made. Páil makes elaborate country shoes. At Ghurúan and Chaunda iron *dols* (buckets) and pans are made, and at Rauní and Dhamot iron *gágars* or water-pots. Coarse cotton and woollen fabrics are manufactured throughout the State, and at Pinjaur baskets, stone *kúndís* (pestles), *ukhlís* (mortars), *chaunkís* and *sils* (curry-stones). At Sanaur neat fans of date palm leaves are made. Country carts, *baihlís*, *raths*, and wheels are also made in some places, and raw sugar (*gur* and *shakkar*) in the Pawádh villages. In the Bet *khand* is manufactured. One pan only is used there, and the work is carried on on a small scale. *Sajji* is made in the Anáhadgarh *nisdmat*. There is a State workshop at Patiala, where repairs of every sort are done, and furniture and carriages are made. Iron work and painting is well done. There is a cotton-ginning factory at Narwána near the railway station. It was started in Sambat 1954 by Lála Kanbaya Lál. It is worked by steam, generally in the cold weather, as cotton is obtained in these months. This factory exports nearly forty thousand maunds of cotton annually, the seed being consumed locally. In some parts of the State saltpetre is manufactured. There is a press called the Rajindar Press at Patiala, where a Vernacular paper ("*Patiala Akhbár*") is issued weekly. Some of the official printing, English and Urdu, for the State is done here, although most of it is done outside.

Section F.—Commerce and Trade.

The surplus grain of the State, consisting of wheat, gram, barley, *sarson*, millet and pulse, is taken to the nearest railway station or market for export or sale. There is a considerable import of *khand*, *shakkar* and *gur* from the United Provinces. Cotton is exported from Narwána to Bombay. Red chillies are exported to Hathras and loaded at the nearest railway station. Country cotton yarn is also exported. *Ghi* is

exported from Narwána to the adjoining British Districts, but the amount produced is not sufficient to meet the requirements of the State. *Kali* (whitewash) and *chúna* (lime) are exported from Narnaul and Pinjaur. The grain marts in the State are Patiála, Dhúri, Barnála, Bhatinda and Narwána, but grain is also carried to the adjoining British marts and to Nábha. 7.

CHAP. II, G.
—
Economic.

MEANS OF COMMUNICATION.

Commerce and trade.

Section G.—Means of Communication.

Four lines of rail pass through the State. The Rájputra-Bhatinda line belongs to the Patiála State, but is worked by the North-Western Railway. The agreement was that "All costs, charges and expenses incurred by the North-Western Railway in connection with the maintenance, management, use and working of the Rájputra-Bhatinda Railway and the conveyance of traffic thereon properly chargeable to Revenue Account shall be paid out of the gross receipts of the amalgamated undertaking and so far as possible out of the gross receipts of the half year to which they are properly attributable, and in each half year there shall be deducted from the gross receipts of the Rájputra-Bhatinda Railway 55 per cent. of such gross receipts and the balance after making the said deduction shall be paid over to the Patiála Darbár." By a later agreement the amount to be deducted was reduced to 52 per cent. of the gross receipts. The principal stations are Rájputra, Patiála, Dhúri, Mansúrpur, Barnála, Tapa and Bhatinda. The Ludhiána-Dhúri-Jákhál Railway has stations at Dhúri and Sunám, while the Southern Punjab line passes through the south of the State with stations at Mánsa and Narwána. Bhatinda is a large junction, connecting with Ferozepore, Sirsa, Delhi, Samasata and Bikáner. The main line of the North-Western Railway goes north from Rájputra, leaving the Patiála State at Sirhind. The Mohindargarh *nizámat* is traversed by the Rewári-Phulera Railway.

Railways.

There are 184½ miles of metalled roads as detailed below, maintained by the State :—

Roads in place.

1. Patiála to Sunám, 43 miles, with branches to Sangrúr at mile 24; and to Samána at mile 4.

2. Patiála to Rájputra, 16½ miles, joining the Grand Trunk Road at Rájputra at mile 10; a branch takes off to the Kauli railway station. The only bridge of importance is over the Patiála Nálá at mile 2.

3. Basí to Sirhind, with branches to Bára Sirhind, ÁmKhás, Gurdwára Sáhí, Bazár Basí and circular road round Basí, 9 miles. At mile 2 is an old bridge (bridge arches) built in the time of Muhammadan kings over the Sirhind Choá.

4. Patiála to Bhunnarherí, 8½ miles. This road is chiefly maintained for shooting, but is also in line with the direct road to Kaithal. It is also largely used for grass and wood traffic from the surrounding villages and *óirs* going to Patiála.

5. Patiála to Majál, 4½ miles. This branches off from mile 3 of Patiála-Bhunnarherí Road. This road is also for shooting parties, and for grass and wood traffic.

CHAP. II, G.

Economic.

MEANS OF COMMUNICATION.

Roads in plains.

6. Patiala to Sanaur, 4 miles. There is a large bridge in mile 1 over the Patiala Nálá. This road carries heavy passenger and grain traffic.

7. Nábha to Kotla Road. Total length 18 miles, of which 8 miles lie in Patiala State.

8. Barnála-Dhanaula Road. Total $6\frac{1}{2}$ miles, of which $3\frac{1}{4}$ miles lie in Patiala. This is a feeder road to the railway.

9. Patiala-Nábha Road, 13 miles. This is at present maintained for the State by the Irrigation Department.

10. Ablowál Road, $4\frac{1}{2}$ miles. This is a road from the railway station to Ablowál bridge, parallel to the south bank of the Patiala Navigation Channel. It is an alternative road to the one running parallel to the north bank of Patiala Navigation Channel, as the road on one bank is not able to cope with the traffic.

11. Nábha-Bhawánigarh Road. Of this road 5 miles lie in Patiala State. It is a feeder line from *nisámat* Bhawánigarh to Nábha.

12. Branch road from mile 4 of Sunám-Samána road. This is 14 miles in length, total distance to Samána being 18 miles.

13. Kotla-Sangrúr Road, 11 miles, which lies in Patiala State.

14. Barnála-Hadiáya Road, a feeder road, $4\frac{1}{2}$ miles in length.

15. Patiala City Roads, 10 miles.

16. Patiala Civil Station Roads, 15 miles.

17. Patiala Cantonment Roads, $3\frac{1}{4}$ miles.

18. Motibágh and sides, 1 mile.

19. Báradarí-Rájbáhá Road, 3 miles.

20. Ablowál bridge to Báradarí, $1\frac{1}{2}$ miles.

21. North-Western Railway Approach Roads, 2 miles.

Besides, the following roads are now being metalled:—

1. Basí-Alampur Road, 5 miles. This continues through British territory to Rúpar. Government is also metalling the portion in its own territory.

2. Jákhál-Múnak Road, 4 miles. Feeder road to Jákhál railway station.

3. Bhatinda-Mandí Roads, 3 miles.

The following unmetalled roads are maintained by the State :—

(a) Múlepur Road, 5 miles. Joins Grand Trunk Road at Seráí Banjára and leads to Múlepur.

(b) Tangauri Road, 12 miles. Forms part of the District road from Ambála to Rúpar.

(c) Banúr-Rájpura Road, 9 miles. This is now being bridged, and eventually it is intended to metal it.

(d) Ghanaur Road, 8 miles, from Sambhu railway station to Ghanaur.

(e) Chaparsil Road, 3 miles. Branches off from the Patiála-Rájpura Road in mile 6 to Chaparsil, where a fair is held annually.

(f) Alampur Road, 5 miles. Now being metalled.

(g) Ghurúán Road, 3 miles.

(h) Khamánon Road, 9 miles.

(i) Ghagga-Samána Road, 15 miles.

(j) Hadiyáya-Bhíkhi Road, 16 miles.

(k) Jákhál-Mának Road, 4 miles.

(l) Nárnaul to Kánaud, 13 miles.

(m) Kánaud to Basí, 11 miles.

Total 113 miles.

In the hills, the metalled road from Ambála to Simla, which is maintained throughout by the Punjab Government, runs for great part of its length through the Patiála State.

The following roads in the hills are maintained by the Patiála State :—

1. Kandeghát-Cháil, 22½ miles. Crossing the Asní river in mile 8, a large bridge of one span 110' clear is now under construction. Cháil is the sanitarium of the State, about 7,300 feet above sea-level.

2. Kandeghát Bázár to Srínagar Kothí, ½ mile.

3. Sáfrí Road. Direct road from Kasaulí to Simla *via* Sáfrí; portion maintained by the State, 15 miles.

4. Jutogh-Arki Road, 5½ miles.

5. Dagsháf-Náhan Road, 4½ miles.

6. Mamlik-Kunhiár Road, border of Sáfrí Road, 4 miles.

7. Pinjaur-Nálágarh Road, 10½ miles.

8. Sabáthú-Kasaulí-Kálka Road, 14 miles.

9. Cháil Municipal Roads, 5 miles.

Total 80 miles 7 furlongs.

Road 1 will admit of cart traffic after the Asní bridge is built; all the other roads are mule or rickshaw paths. A road from Cháil to Kufrí, about 16 miles, has lately been made and opens direct traffic with the Hindústán-Tibet Road and Simla. The total annual cost of maintenance of roads in the Patiála State is at present about one lakh of rupees per annum. The Sirhind Canal is navigable from Rúpar to Patiála. Country produce is conveyed to the railway in carts or on camels and donkeys.

There are *seráís* at the principal towns and railway stations and *dák* bungalows at Patiála and Bhatinda.

CHAP. II, C.

Economic.

MEANS OF COMMUNICATION.

Roads in plains.

Roads in hills.

List of rest-houses.

Table 29
of Part B.
Polymetrical
Table No. 30 of
Part B.

CHAP. II, H.

POSTAL ARRANGEMENTS.

Economic.

FAMINE.

Post Offices.

List of Post
Offices, Table 3;
Working of Post
Offices, Table 32
of Part B.

Originally the postal arrangements of Patiala were confined to the conveyance of official communications which were carried by *sowárs* and *harkáras* retained in the various *sadr* offices at a total cost of over Rs. 30,000 yearly, and no facilities were offered to the public for the exchange of their private correspondence. In Sambat 1917 (1860 A.D.) in the reign of Mahārāja Sir Narindar Singh, G.C.S.I., the postal system was organized under the control of the *munshikhāna* (Foreign Office). Runners' lines were laid between various *thānas* of the State, and the public allowed to post letters at these *thānas* at a charge of two Mansúri *paisas* per letter prepaid, four Mansúri *paisas* unpaid. A special officer on a salary of Rs. 30 *per mensem* was appointed by the *munshikhāna* as *munsarim* of the postal arrangements. The postal service was given out on contract to one Ganga Rām, who undertook the appointment of the runners, and *sarbaráhs* or overseers. All postal articles were made over to the runners, who were responsible to the Deputy Superintendents of Police; these officials received the moneys paid for postage from the runners, and remitted them monthly to the treasury, where the balance, after paying the amount due by contract to the State, was handed over to the contractor. The method of payment of postage was by British stamps bought by the contractor at their face value and retailed by him. Stamps used on public service were registered and their value credited to the contractor. Postal articles for British India were despatched already stamped through Rājputra, where a clerk was stationed who delivered them to the British Post Office, paying the usual rates. Similarly articles from British territory were despatched by a clerk stationed at Nárnaul. There were no facilities for money orders, insurance, or other minor branches of postal business. In Sambat 1940 (1884 A.D.) a Postal Convention was signed between the Imperial Government and the State (Aitchison's Treaties, Volume IX, No. XXX), which was modified in 1900 A.D. By this agreement a mutual exchange of correspondence, parcels, money orders and Indian postal notes was established between the Imperial Post Office and the Patiala State Post, registered value payable and insured articles being included. Stamps surcharged with the words "Patiala State" are supplied by the British Government to the Patiala State at cost price and are recognized by the Imperial Post Office when attached to inland correspondence posted within the limits of the State. When the convention was signed the late Lāla Hukam Chand and Lāla Gaurishankar of the Punjab Postal Department were lent to the State as Postmaster-General and Postmaster of Patiala, respectively, to re-organise the postal system of the State. Lāla Hukam Chand was succeeded as Postmaster-General by Lāla Raghbir Chand in Sambat 1951 (1894 A.D.). By an agreement of 14th August 1872, the British Government agreed to construct for the State a single line of wire (on the standards between Ambāla and Lahore) from Ambāla to Rājputra, and thence to Patiala at a cost of Rs. 15,500, the Mahārāja agreeing to pay the actual cost of construction and of the maintenance of the line and the office at Patiala. The receipts are credited to the State under clause 6 of the agreement. The officials are to be natives in the British Telegraph staff. The Telegraph Act (VIII of 1860) and any other Acts passed are to be applied to the lines, and jurisdiction with regard to offences against the Act is regulated by the *sanad* of May 5th, 1860.

Section H.—Famine.

History.

From the general description of the physical conditions of the State it will be clear that the results of a failure of the rainfall are very different in different parts of the State. In the Bet and Pawādh, where there are

numerous wells, and in the Jangal and Bāngar which are protected by canals, the effect of deficient rainfall is not very serious. In the *parganas* of Sardūlgarh, Akālgarh, the Nailī, Narwāna talisil and the *nizāmat* of Mohindargarh, where there are few wells and no canals, a deficiency of rain has a serious effect on the crops and causes famine.

CHAP. II, H.
Economic.

FAMINE.

Famines.

The earliest famine of which men talk is that of Sambat 1840, known as the *chālā* or *chalisa*. This was a terrible famine which lasted for more than two years. The people could not get grain and lost their lives either from want of grain or from sickness brought on by bad food, and most of the people left their homes. The next famine was in Sambat 1869; it is known as the *dhauna* or the famine of 20 *sers*. It lasted for 8 or 9 months. Both harvests failed and the people suffered heavily. The *nabīa* was the famine of Sambat 1890. Both harvests failed, and the price of grain rose to 38 *sers kachchā* per rupee in the course of the famine, the rate before it having been 4 maunds per rupee. Sambat 1894 also brought a famine, but it was not so severe. In Sambat 1905 there was also scarcity in the Jangal tract. The famine of Sambat 1917, commonly called the *satāhira*, was a severe one. Both harvests failed and the rate rose from 3 maunds *kachchā* to 17 or 20 *sers kachchā*. Three lakhs and thirty-one thousand maunds (*pakhā*) of grain were distributed by the State to its subjects, and Rs. 3,75,000 of land revenue remitted in the famine-stricken areas; relief works were also opened. State employes and others were allowed grain at low rates and the value deducted from their pay in instalments after the famine had ceased. The famine of Sambat 1925 was felt throughout the State. It is commonly called the *pachia*. Though the crops on wells were good, prices rose to 25 *sers kachchā*. In Sambat 1934 famine was felt all over the State. No rain fell in Sāwan, and there was no crop on unirrigated lands. The Bāngar and the Mohindargarh *nizāmat* suffered severely. Collections of land revenue were suspended, but recovered next year. As in Mohindargarh the people did not recover from the severe effects of the famine, relief works were opened there. In Sambat 1940 also there was a scarcity of grain, but it was not serious and did not affect the whole State. The famine of Sambat 1953 made its effects felt on every part of the State. Rain fell in Sāwan, and crops were sown, but dried up for want of rain. The rate rose to 8 *sers pakhā* per rupee. *Takāvi* to the amount of Rs. 10,000 was distributed in Anāhadgarh and Mohindargarh. Relief works comprised a *kachchā* road from Barnāla to Bhikhi, which employed 2,312 persons and cost Rs. 36,400; repairs to the forts at Bhatinda and Ghurām (Rs. 4,914); and additions to the mausoleum of Mahārāja Alā Singh (Rs. 37,800). Grain to the value of Rs. 14,864 was distributed and blankets to the value of Rs. 7,000. The American Mission also distributed grain with assistance from the State. In Sunām a charitable institution (*sadābhart*) fed 80 persons daily. The total expenditure on relief works came to Rs. 1,97,839. The famine of Sambat 1956 was severely felt throughout the State, but more especially in Sardūlgarh, Narwāna, Akālgarh, Sunām, Bhawānigarh and Mohindargarh. The year was rainless, following a succession of bad harvests, and the grain famine was aggravated by a water famine in Sardūlgarh and a fodder famine everywhere. Twenty-eight villages were affected in Anāhadgarh, 281 in Mohindargarh and 104 in Kārmgarh. Lāla Bhagwān Dās, the Diwān (now Member of Council), was made Central Famine Officer, with assistants, as prescribed in the Punjab Famine Code. Poor-houses and kitchens were opened—the poor-house at Patiāla has never been closed—and relief works on a large scale were started. As in the former famine, rich men came forward and subscribed largely to the Famine Fund.

1783 A.D.

1812 A.D.

1833 A.D.

1848 A.D.

1860 A.D.

1868 A.D.

1877 A.D.

1883 A.D.

1897 A.D.

1900 A.D.

1900 A.D.

CHAP. II, H.

Economic.

FAMINE.

Famines.

Patiala poor-house.

The relief works, which were various and of no permanent importance, were kept open from January to September, and gratuitous relief was given till December. 10,395 were employed, on an average, every month on relief works, while 5,270 were relieved gratuitously. The total expenditure was Rs. 3,81,722. Land revenue was suspended to the amount of Rs. 2,58,715, while Rs. 2,02,208 were remitted in Mohindargarh.

In connection with the famine relief operations a kitchen was first started in the *Samádhán* at Patiala at a cost of Rs. 150 per day. Subsequently, on the 1st Baisákh 1957, a poor-house was established on the lines of the Famine Code in Ablowál, near Patiala, under the control of Lála Bhagwán Dás and the direct supervision of Abd-ul-Hakim Khán, M B, Assistant Surgeon, and the relief was strictly regulated according to the Code. The average weekly number relieved in the kitchen was highest in Phágan (3,939), and in the poor-house at the end of Baisákh (2,465). After Asauj 15th the poor began to leave the poor-house, so that the inmates fell to 304 early in Kátak and to 228 in Maghar. The total cost of the kitchen in the *Samádhán* and of the Ablowál poor-house was Rs. 27,115 from Phágan 1st, 1956, to Maghar 17th, 1957. Of this Rs. 24,465 were spent on food, Rs. 1,446 on establishment, Rs. 40 on clothes, and Rs. 802 on miscellaneous items. The railway fares of 61 persons were paid by the State to enable them to return to their homes, in addition to 333 who were sent back to Bikáner and Hissár without cost to the State and 738 residents of less distant localities who were sent home on foot with three days' food. Large numbers left the poor-house of their own accord without giving information as to their homes. There were many opium-eaters among the poor, the daily number for the week ending 13th Baisákh 1957 being 87, and they were induced to take large quantities of food and reduce their doses of opium, with the result that only two opium-eaters remained on the 1st Kátak 1957. As the opium was reduced by degrees no bad effect on their health resulted. The numbers in the poor-house on the 10th Maghar 1957 were as follows:—Hindus 58 (of whom 33 were inhabitants of the State), Muhammadans 44 (31 of the State), Cháhrás and Chamárs 34 (22 of the State); and 38 in the hospital (14 of the State). There was no case of cholera, and only 12 cases with 4 deaths from small-pox, 235 cases with 8 deaths from dysentery and 301 cases with 13 deaths from fever. Thus out of 3,929 in-door and out-door patients only 46 died and the rest were discharged cured. The average daily number of in-door and out door patients was 91.30. Except malarial fever no disease broke out in the poor-house, and the general health of the inmates was good. A school was opened for the children. All who were able to work were given light work according to their strength. As the number of compartments was small, they were made to build more with bricks made with their own hands. They were also made to twist cord and make *chárpáis* for the sick among them. As no help was rendered by the police or army, respectable famine-stricken men were employed as sepoy on annas 10 per day, and they worked very satisfactorily.

CHAPTER III.—ADMINISTRATIVE.



Section A.—Administrative Departments.

CHAP. III, A.

Administrative.

ADMINISTRATIVE DEPARTMENTS.

Government officials.

Table 33 of Part B.

During the minority of the Mahārāja the State is administered by a Council of Regency consisting of three members. There are four High Departments of State, the Finance Department (*Diwānī M. I.*); the Foreign Office (*Munshī Khāna*); the Judicial Department (*Adālat Sadr*); and the Military Department (*Bakhshī Khāna*). The Finance Minister—*Diwān*—in the early days of the State had full powers in all matters connected with the land revenue and the treasury. He decided land cases and was sometimes allowed to farm the land revenue. Mahārāja Karm Singh put a stop to this practice and organised the Financial Department. The *Diwān* is now the appellate Court in revenue cases, and all matters of revenue and finance are submitted to him. The Foreign Minister—*Mir Munshī*—transacts all business with other Governments, signs agreements, contracts, etc., and conducts the external affairs of the State. The Judicial Minister—*Adālatī*—is a recent creation, dating from the reign of Mahārāja Karm Singh. The Commander-in-Chief—*Bakhshī*—formerly combined the duties of Paymaster with his own, but the office now is purely military.¹ Mahārāja Rajindar Singh created a Chief Court of three members to hear appeals from the decisions of the Finance, Judicial and Foreign Ministers.

The State of Patialā is now divided into five *nizāmat*s or Districts, and these *nizāmat*s are each sub-divided into, on an average, three tahsils, there being in all sixteen tahsils in the State. The *Nizāmat*s and Tahsils are :—

Administrative Divisions.

*Nizāmat*s.

Tahsils.

- | | | |
|---|---|--|
| 1. Karmgarh, also called Bhawānigarh, at which place its head-quarters are. | { | 1. Patialā, also called the Chaurāsī, in the Pawādh.
2. Bhawānigarh or Dhodhān, partly in the Pawādh and partly in the Jangal.
3. Sunām, mostly in the Jangal.
4. Narwāna, comprising the Bāngar. |
|---|---|--|

¹ *The Bakhshī*.—This officer's title is translated into English sometimes by Paymaster-General, at others by Adjutant-General or Commander-in-Chief. Blochmann, *Āin*, I, 261, has Paymaster and Adjutant-General. None of these titles gives an exact idea of his functions. He was not a Paymaster, except in the sense that he usually suggested the rank to which a man should be appointed or promoted, and perhaps countersigned the pay bills. But the actual disbursement of pay belonged to other departments. Adjutant-General is somewhat nearer to correctness. Commander-in-Chief he was not. He might be sent on a campaign in supreme command; and if neither emperor, vicegerent (*wakīl-i mutlak*), nor chief minister (*wazīr*) was present, the command fell to him. But the only true Commander-in-Chief was the emperor himself, replaced in his absence by the *wakīl* or *wazīr*. The word *Bakhshī* means 'the giver' from *P. bakhshīdan*, 'to bestow,' that is, he was the giver of the gift of employment in camps and armies (*Dastūr-ul-Inshā*, 232). In Persia the same official was styled, 'The Petitioner' (*āriz*). This name indicates that it was his special business to bring into the presence of the emperor any one seeking for employment or promotion, and there to state the facts connected with that man's case. Probably the use of the words *Mir 'Arz* in two places in the *Āin i Akbarī* (Blochmann, I, 257, 259) are instances of the Persian name being applied to the officer afterwards called a *Bakhshī*. The first *Bakhshī* (for there were four) seems to have received, almost as of right, the title of *Amīr ul-Umarā* (Noble of Nobles); and from the reign of Alamgīr onwards, I find no instance of this title being granted to more than one man at a time, though in Akbar's reign such appears to have been the case (*Āin*, I, 240. Blochmann's note). (From an article in the *Journal of Royal Asiatic Society*, 1896, pages 539-40, by W. Irvins, on the Army of the Moghals).

CHAP. III, A.

*Nizāmat.**Tahsils.*Administra-
tive.ADMINISTRATIVE
DEPARTMENTS.Administrative
Divisions.

- | | | |
|---|---|--|
| 2. Amargarh, also called Basī, at which place its head-quarters are. | { | 1. Fatehgarh or Sirhind, in the Pawādh.
2. Amargarh, in the Jangal, also known as Dhūrf, where the present tahsīl head-quarters are.
3. Sāhibgarh, also called Pāil, where the head-quarters are, mainly in the Jangal and partly in the Pawādh. |
| 3. Anāhadgarh, also called Barnāla, at which place its head-quarters are. | { | 1. Anāhadgarh,
2. Govindgarh or Bhatinda,
3. Bhīkhī, |
| 4. Pinjaur | { | 1. Rājpora,
2. Banūr,
3. Ghanaur,
4. Pinjaur, in the Himālayān area. |
| 5. Mohindargarh, popularly called the Nārnaul <i>nizāmat</i> . | { | 1. Mohindargarh, also called Kānaud, from the name of the old fort and town at which its head-quarters are.
2. Narnaul. |

Of these five *nizāmat*s the first three comprise all the main portion of the State, and Pinjaur also includes the detached part of the State which lies in the Simla Hills and forms tahsīl Pinjaur. The *nizāmat* of Pinjaur however is mainly composed of the Pawādh tract, which forms the north-eastern part of the main portion of the State. The *nizāmat* of Amargarh comprises the rest of the Pawādh (Fatehgarh and part of Sāhibgarh tahsīls), and the northern part of the Jangal tract (the remainder of Sāhibgarh and the whole of Amargarh tahsīls). Karmgarh Nizāmat comprises the south central part of the main portion of the State, including the tahsīl of Narwāna which lies in the Bangar tract south of the Ghaggar. Anāhadgarh *nizāmat* lies wholly in the Jangal and Mohindargarh in the Bagar. Mohindargarh consists of the outlying block of Patiala territory, which is really a part of the Rewat on the borders of Rājputāna. The head-quarters staff of each *nizāmat* consists of a Nāzim, two Nāib-Nāzims, and a Tahsildār in charge of the head-quarters tahsīl. Nāzims date from the reign of Mahārāja Narindar Singh, when, under the name of *Munsarim haddast*, they were appointed to introduce cash assessments. The Nāzim is practically a Deputy Commissioner with the powers of a Sessions Judge in addition. He hears all the appeals of his Nāib-Nāzims and Tahsildārs, whether civil, criminal or revenue. Karmgarh and Amargarh *nizāmat*s have each two Nāib-Nāzims; Anāhadgarh has three,—two at Barnāla and one at Bhatinda; Mohindargarh one, posted at Nārnaul; and Pinjaur two—at Rājpora and Sanaur. The Nāib-Nāzim is the court of original jurisdiction, both civil and criminal, the Tahsildār having criminal jurisdiction in a few petty cases only. The Tahsildār is the court of original jurisdiction in revenue cases, and has criminal powers in cases falling under Sections 425 and 441–447 of the Indian Penal Code. The Tahsildār of Pinjaur has the powers—civil and criminal—of a Nāib-Nāzim. The Tahsildārs have no civil cases and hardly any criminal. Hence they work with a small establishment, consisting of a *Sidha-navīs*, an *Ahlmad* and two *Muāwan Sidha-navīs*. Only the Tahsildār