

APPENDIX I.

Memorandum regarding the Bhuttee Territory by J. Thomason, Esq., Lieut.-Governor of the North-Western Provinces, dated Camp Hissar, 9th January 1852.

Having lately passed through the Bhuttee Territory, I am desirous to place on record such observations as I was able to make in the course of my progress. This is the more necessary, because Captain Robinson, the present Superintendent, is about to leave the district, and his successor will wish to be kept informed of all that has been the subject of enquiry and remarks.

2. I entered the Territory at its western extremity from Mamdot to Fázilká, and thence marched by Abohar to Malot and along the new route by Sirsá, leaving the district at the eastern extremity a little beyond Jodhka.

Course of progress through the district.

3. The new pargana of Wattu on the Satlaj, ceded to us in 1843 by Nawáb Baháwal Khán, seems to be improving. Mr. Oliver has exerted himself with most commendable zeal to promote its prosperity. A detailed Settlement has just been formed of the inhabited villages. The Settlement is apparently fair and moderate. Málikána should be given in a few cases to the proprietors where farmers have been introduced for a short period in consequence of their recusancy. With this alteration the Settlement may be recommended for sanction for the period of twenty years.

State of pargana Wattu.

4. Much may be expected in this pargana by promoting irrigation, both from the natural channels of the river and from wells. Mr. Oliver is sensible of this, and has made great exertions for the purpose with considerable success. The sum of Rs. 1,200 was granted a few years ago for the construction of wells. By these means four *pakka* wells have been constructed in Rám Nagar, the cost of which will be repaid to the Government, and which will also yield a present income. A liberal advance of *takkávi* for this purpose will not be misplaced. In sanctioning this the Sadr Board of Revenue should allow some relaxation of their strict rules in this respect, and suit the peculiar circumstances of the new country. It is however convenient for regularity of account that all disbursements of this nature should be made as *takkávi* and so shown in the public accounts. Mr. Oliver should be allowed a large discretion in the formation of such works. I have authorized him immediately to make his preparations for extensive well-sinking, making such disbursements as may be necessary from his inefficient balance in anticipation of the regular sanction for which he should immediately apply.

Wells to be constructed in Wattu.

5. The pargana of Wattu may advantageously be considered as divided into two portions by the road which traverses it from Mamdot to Baháwalpur. The river-side portion contains 43,388 acres, of which 14,997 are cultivated, and the villages which are situated within it

Suggestion for the irrigation of Wattu by canals.

bear a jama of about Rs. 22,000. The inland portion to the south and east of the road contains 79,216 acres, which are wholly waste and unassessed from want of means of irrigation. The whole lies below the Danda, an ancient high bank of the Satlaj, and is therefore susceptible of irrigation from the Satlaj as the river portion is. Supposing the inland portion of the pargana to attain the same degree of fertility as the river portion—and this is no unreasonable supposition—the jama of the land would be Rs. 40,000, which at 10 per cent. may be held to represent a capital of Rs. 4,00,000, and would warrant an expenditure to that amount in the construction of canals and cuts from the river at the expense of the State. This scheme is well deserving of mature consideration.

6. The jail is sufficient for the required purpose, but the wards are thatched and the prisoners chained within them at night. This is most objectionable from the risk of fire. The expenditure of a few hundred rupees will enable the Assistant to make the roof *pakka* and to dispense with the use of the chain by night. This should be done immediately. The requisite cost will be sanctioned on application through the Commissioner.

7. The ferries over the Satlaj used to be managed by the civil authorities at Fázilká till the annexation of the Panjáb. The management of them was then assumed by the authorities at Fattahpur Gúgaira, but the Board of Administration have admitted the claim of the Wattu Local Committee to one-half the produce of the ferries. It is evident that the ferries can be much more efficiently controlled and managed from Fázilká, which is close on the river bank, than from Fattahpur Gúgaira which is far distant. The Board will be moved to retransfer the ferries to Fázilká on the expiration of the present farm, and the net proceeds will be divided then as now between the British districts on either bank of the Satlaj.

8. Mr. Oliver's conduct seems to have been called in question regarding the Bahak Bodlas who left the territories of the Nawáb of Mamdot, and settled in pargana Wattu. This was the subject of much enquiry, and Mr. Oliver was entirely acquitted of all blame. There is no reason whatever to suppose that he fomented discord in the Mamdot territory, or encouraged resistance to the legal authority there. He received, as he was bound to do, all refugees from that State who were not guilty of heinous crimes, and restrained them from making inroads on the Mamdot territory by way of revenge. His instructions are to continue this course of conduct, and to meet all requisitions from the Mamdot authorities for the surrender of alleged criminals by a reference to the Superintendent of Sirsá, or the British authorities in the Cis-Satlaj territory. If there is good reason to believe that the accused persons have really been guilty of heinous crimes for which they ought to be punished by the power to whom they are legally subject, they ought of course to be surrendered. In that case provision must be made for the fair trial and just sentence of the persons so surrendered. This is the course now pursued along the Oudh frontier in concert with the Resident of Lucknow.

9. The Bhuttees Territory east of Wattu and above the Danda is a different country from Wattu itself, and the difficulties of cultivating and peopling it are much greater. The soil is good, but the scantiness of the rains and entire absence of all artificial irrigation afford an efficient barrier to its reclama-

tion from a state of waste. Even in the eastern portion, where the waters of the Ghaggar generally find their way down some time or other in the year, the supply is so precarious, both as to quantity and time, that little systematic use can be made of the means of irrigation.

10. The annexed statement furnished to me by Captain Robinson shows the revenue expectations from the whole Territory for the current year 1851-52, that is the *rabí* of the last Fasli and *kharif* of the present Fasli year. The statement shows the demand and collections and balances for the Sotar (flooded) lands, and the Rohí (high unirrigated) lands separately. The produce of the former depends on the floods down the Ghaggar, that of the latter on the rains. Last year the rain was scanty, but the promise from the Sotar lands was good, when an unusual flood down the Ghaggar in February submerged and destroyed the whole of the *rabí*. Hence the large balance in *Rániá*. This year the rains commenced most favourably. There was a fine fall of rain in July, but the Ghaggar did not come down as usual in full flood. Since the beginning of August to the present time there has been no rain and no flood. Hence the *kharif* has failed, and this explains the balances of the Rohí lands. The prospect of the *rabí* is very bad, and this will affect the returns for next year.

11. It is evident that little revenue can be expected from a country so situated as the Bhutte Territory is. Till something is done to secure a regular supply of water for irrigation from some source or other large balances will constantly arise. But because this is the case we must not despair. Although the fruits of good management may not be so great and apparent as elsewhere, yet just and judicious Government may do much to humanize the people and to train them to habits of order and industry. I proceed to mention those measures which appear to be best calculated for this purpose, and to be within our reach.

12. I have been struck with the apparent uncertainty attaching to rights of land in this Territory. Although land appears to be of small value and so abundant that it might be supposed little the object of desire, there have been numerous petitions presented to me claiming the possession of certain lands, or the exercise of certain rights from which the petitioners are debarred. This is a hopeful symptom. It shows that we have material to work upon, and it indicates the direction our efforts should take. Here, as elsewhere, men will not undertake to improve land to which they hold no certain and definite title. The first step must be to assure every man of his right. Till this is done we have no ground to complain of apathy or want of energy on the part of the people. The means for effecting this are amply at hand. A professional revenue survey of the whole Territory was made twelve years ago, but the Settlement has not yet been made. I requested to be favoured with a memorandum of the number of settled and unsettled villages, but this could not be furnished at the time. There is great reason to fear that even in the settled villages rights are imperfectly defined. This is a subject deserving the closest attention of the Sadr Board of Revenue and of all connected with the district. The work must be set about earnestly, systematically, and regularly. The operation is no new or untried one. The *jama* must of course be very light. The quantity of revenue to be realized is comparatively of very little consequence. The great object is the moral improvement of the people.

13. Advertence has already been had to the precarious produce from the Sotar lands. In such Settlements as have been made there has been considerable diversity in the treatment of these lands; sometimes they have been nominally assessed at the maximum which can be realized in a good year, and heavy balances have been remitted in successive years. Elsewhere they have been altogether excluded from assessment and held *khám*. Both proceedings were alike at variance with our established principles of revenue administration. Here, as elsewhere, the jama should be fixed at the fair average produce of the lands, such as the people might hope to be able to pay with ordinary prudence in a run of years. In very bad seasons the Sotar lands should be held *khám*, and the balance left for possible recovery in future years. If there is no balance, and an unusually good season occurs, the people should be left without stint and grudge to the enjoyment of what their good fortune has given them. On this principle I would wish a 20-years Settlement of the Sotar as well as of the Rohí lands to be made.

14. There is still much waste and unoccupied land which it is most desirable to bring into cultivation. In order to effect this it is necessary that the terms on which land is to be had should be liberal, determinate, and generally known. I thought that the terms on which land was to be had have been laid down by the Government, and I still think that this is the case. But no such terms are known or observed in the district, and there seems to have been a vagueness and caprice in this respect which can scarcely have failed to check enterprise. It is very true that the circumstances of the country are peculiar, and that the habits of the people are such as make it difficult to deal with them. These facts render it necessary that the terms on which land is to be had should be carefully considered and skilfully adapted to the requirements of the case. The land in its natural state is valuable for pasturage, and the object of letting it out in grants is mainly to secure permanent habitation and a certain effort at cultivation. The people have little or no capital, and are a wandering race, peculiarly indisposed to bind themselves down to residence on a fixed spot. All grants then should provide for permanent residence as a condition of the tenure, and require collateral security for the fulfilment of the terms. If seasons of extreme severity or other unlooked-for misfortune disappoint the hopes of the grantees and frustrate their exertions, liberal allowance should be made to them; but there is no reason why the terms adapted to the ordinary course of events should not be precise and binding. If we wish to teach a wild people regularity, method and good faith, we should begin by proving to them that our own proceedings are formed on these principles. We must give ourselves no opening for partiality or caprice if we wish to inspire them with confidence in our wisdom and justice. I beg that in the spirit of these remarks the local authorities will take the subject into their mature consideration, and propose such terms as they think most suitable. It is evident that the terms prescribed for grants in the Dún or in Gorakhpur, &c. (*vide* Appendix No. XXI., Directions to Collectors) are unsuitable to the circumstances of the country. The safest way of arriving at a conclusion is to examine what have been the terms on which land has been hitherto granted in the Territory, and to adopt that course of proceeding which has generally been found most successful.

15. The attention of the local authorities has been well directed to the opening out of roads through the country. So far as the formation of the mere road goes the work is easy,

Sotar lands: how they should be settled.

Terms to be fixed on which waste land is to be granted.

Roads in the Territory.

for the soil is smooth and hard for ordinary traffic. But the important work is to provide secure and convenient halting places along the roads. This too has been well commenced, and is still in progress. Every halting place should

* The Government have ordered the construction by the executive officer of a well at Malaut. It is much wanted there, but the executive officer at Delhi is helpless here. He cannot make it, and I have desired Mr. Oliver at Fázilká immediately to set about the undertaking, and will place at his disposal the money which would have been disbursed through the Department of Public Works.

have its well* and tank for public use, entirely or partly formed by the Government with its safe and well-guarded serai containing accommo-

dation for both natives and Europeans. Provision should also be made for the sale on fair terms of all ordinary articles of food.

16. The present line of road runs from Sirsá by Dabwáli and Malaut to Fázilká and Muazzam Ghát along the Customs line. I should like to see an alternative line opened running from Sirsá south of the present line and beyond Customs jurisdiction by Abohar to Jhangar Ghát. This might often be adopted by camels laden with sugar which had paid duty and wished to avoid the further interference of the Customs officers. Little more would be requisite than to clear and mark out the line. Stations might gradually be formed along it.

17. There seems some reason to hope that when the line of road has been formed across the Panjáb in continuation of this line, and when the road from Lahore to Multan is also completed, this route by Sirsá and Fázilká will be often adopted. Already there is a very considerable amount of traffic upon it.

18. The town of Sirsá itself appears to be flourishing, and will probably advance in wealth and importance as the country around it becomes better cultivated and more populous. The public buildings, the jail, kacherries, &c., are very good, and the town is admirably supplied with all that is necessary for the protection and convenience of the people. These advantages are mainly owing to the public spirit and indefatigable exertions of Captain E. Robinson, the Superintendent, who has now held the office for upwards of twelve years. In the whole district as well as in the town his efforts have been great and unintermitted. The improvement during his tenure of office has been considerable. That it has not been greater is owing to accidents of season over which he could exercise no control. No small share of the praise which is most justly his due consists in the wonderful patience and perseverance with which he has steadily carried on his plans, notwithstanding disappointments and discouragements which would have borne down a less determined spirit. He is at length forced away from the appointment by broken health, which will admit of no further delay. In him the people lose a firm and kind friend, the Government a most energetic and faithful servant. It is hoped that his successor will vigorously apply himself to carry out the schemes which have engaged Captain Robinson's attention.

19. With this view Captain Robinson has promised to leave to his successor ample notes of all points which he considers deserving of consideration. But he also gives hope of being able at his leisure after leaving the district to compile a fuller narrative of his own experience in the district and of all that he considers necessary to its further improvement. Some such document as this will be most useful, and assistance will readily be given towards its

preparation by the grant of a sum to meet any necessary expenses which it may involve.

20. It was brought to my notice that there was much waste land round Sirsá, the site of old ruins, and unsuited in its present state for cultivation, which might be formed into gardens if sufficient inducement were held out. There can be no question of the desirableness of encouraging this in every possible way. Rules might be laid down suited to the circumstances of the place, and compiled in the spirit, but not letter, of those prescribed in Appendix No. XXIX., Directions for Collectors for the appropriation of Nazúl lands. Those who have already made gardens without any express terms should be treated with leniency and consideration. New applicants should be required to pay the full value. The steps in the process would be these—mark off all the land available for the purpose round the town, divide it into suitable allotments, fix an equitable upset price, advertise for applications. When application is made for any lot, put it up at the upset price for sale by public auction and sale to the highest bidder. The sums thus raised may be held in deposit as Nazúl funds, and disbursed by the local agents under the sanction of the Commissioner for the improvement of the town.

APPENDIX II.

The Panjābī and Bāgrī dialects as spoken in the Sirsa District; with Verses, Proverbs and Sayings.

I have in the body of the report (§ 100) given a general account of the main differences between the Panjābī and Bāgrī dialects, and in this Appendix I give them more in detail, with a few verses, ballads and proverbs collected from the peasants. The collection is very meagre, but may serve to give a general idea of the two dialects.

The genitive affix is as follows :—

| | Urdu. | Panjābī. | Deswālī. | Bāgrī. |
|---|---------------|------------------|---------------|--------------------|
| Before a nominative masculine singular ... | <i>kā</i> | ... <i>dā</i> | ... <i>go</i> | ... <i>ro, rau</i> |
| Before a masculine singular in an oblique case or a masculine plural. | <i>kē</i> | ... <i>dē</i> | ... <i>ge</i> | ... <i>re</i> |
| Before a feminine singular ... | ... <i>kī</i> | ... <i>dī</i> | ... <i>gī</i> | ... <i>rī</i> |
| Before a feminine plural ... | ... <i>kī</i> | ... <i>dīyān</i> | ... <i>gī</i> | ... <i>rī</i> |

The dative and accusative affix is—

| Urdu. | Panjābī. | Bāgrī. |
|-----------|--------------------|---------------|
| <i>ko</i> | ... <i>on, onn</i> | ... <i>ne</i> |

The active case before a past tense which is marked by *ne* in Urdu takes no termination in Panjābī, and in Bāgrī sometimes the *ne* of Urdu and sometimes no termination, *e. g.*, “I did it”—

| | | | |
|---------|-----|-----|------------------------|
| Urdu | ... | ... | ... <i>mainne kiya</i> |
| Panjābī | ... | ... | ... <i>main kīā</i> |
| Bāgrī | ... | ... | ... <i>main kariā</i> |

The base of the plural which in Urdu ends in *on*, in Panjābī and Bāgrī ends in *ān*, and in Panjābī this termination is also used for the nominative plural of a masculine noun, which in Urdu has no termination, *e. g.*, active case—

| | | | |
|---------|-----|-----|---------------------------|
| Urdu | ... | ... | ... <i>lambardārōnne</i> |
| Panjābī | ... | ... | ... <i>lambardārān</i> |
| Bāgrī | ... | ... | ... <i>lambardārān ne</i> |

There is a great difference in the postpositions. Some of them are as follows :—

| English meaning. | Urdu. | Panjābī. | Bāgrī. |
|------------------|--------------------|---|--|
| In | ... <i>men</i> | ... { <i>dē vich, vich,</i> <i>ich</i> | ... { <i>ke mēn</i> <i>re mēn</i> |
| Out of, from | ... <i>se</i> | ... <i>te, thon, son, on</i> | ... { <i>se, sun, tain</i> <i>dhoron, kanon</i> |
| With, along with | ... <i>ke sāth</i> | ... <i>dē nāl</i> | ... <i>ke sang, gail, sāge</i> |
| Near | ... <i>pās</i> | ... <i>kol</i> | ... <i>dhorē, kane, kene, kēnē</i> |
| Without | ... <i>bilā</i> | ... { <i>bājh, bājhon</i> <i>vāra</i> | ... <i>bīn, bīna</i> |
| Behind | ... <i>pichhē</i> | ... <i>magar</i> | ... <i>pāchhē</i> |
| On | ... <i>ūpar</i> | ... <i>utē, te</i> | ... <i>ūpar</i> |
| Below | ... <i>nichē</i> | ... <i>het</i> | ... <i>tālē</i> |

In Panjābī the full form of the feminine plural is generally given in adjectives and participles, *e. g.*, *hāriyān boiyān gaiyān*—“the rabi crops have been sown.”

Some of the forms of the pronouns are given below—

| English. | Urdu. | Panjábi. | Bágrí. |
|-------------|-------------|--------------------|----------------------|
| I | ... main | ... main | ... main or man |
| My | ... mera | ... mera | ... mero |
| We | ... ham | ... asín asán | ... mhá or má or mhe |
| Our | ... hamára | ... asádd sádd | ... mháro, máro |
| To us | ... hamko | ... hamánu, sánu | ... mháne |
| Thou | ... tú | ... tú, tain | ... tain |
| Thy | ... tera | ... tera | ... tero |
| You | ... tum | ... tusín, tusán | ... tam |
| Your | ... tumhára | ... tusáda, tuháda | .. thára |
| To you | ... tumko | ... tumánu, tuhánu | ... tháne |
| This | ... yih | ... ih, oh | ... yá, á |
| Of this | ... ishá | ... ehká | ... ingo |
| To this | ... isko | ... ehnu | ... inne |
| That | ... wuh | ... oh | ... bo |
| Of that | ... ushá | ... usdá, ohdá | ... búka, bero |
| To that | ... usko | ... usnu | ... bine |
| He (active) | ... usne | ... us | ... bíane |
| Which | ... kaunsa | ... kihra | |

The gerund of the verb is formed in Urdu by *ná*, in Panjábi by *an*, and in Bágrí by *bo*. In Panjábi if the root ends in a vowel a *o* is inserted, *e.g.*—

| English. | Urdu. | Panjábi. | Bágrí. |
|----------------|-----------|------------|-----------|
| Eating, to eat | ... kháná | ... kháwan | ... khábo |

The present participle is formed in Urdu by *tá* and in Panjábi by *dá* with a nasal inserted if the root ends in a vowel, *e.g.*—

| English. | Urdu. | Panjábi. |
|----------|-----------|------------|
| Eating | ... khátá | ... khándá |

The Bágrí has a peculiar past participle passive in *dor* which is perhaps connected with the form in Urdu in *húa*, *e.g.*—

| English. | Urdu. | Bágrí. |
|----------|--------------|------------|
| Struck | ... mārā húa | ... mārđor |

This form is both masculine and feminine.

Several past participles are irregularly formed in different ways in the different dialects, *e.g.*—

| English. | Root. | Urdu. | Panjábi. | Bágrí. |
|----------|-----------|----------|---------------|-----------|
| Done | ... (kar) | ... kiya | ... kúá | ... karid |
| Dead | ... (mar) | ... mara | ... múa moiya | ... .. |
| Become | ... (ho) | ... húa | ... hoiya | ... hoye |

The auxiliary verb "to be" has different forms in the different dialects—

| <i>Present Tense.</i> | | | | |
|----------------------------|-----------------|-----------------|--------------------|--|
| <i>English.</i> | <i>Urdu.</i> | <i>Panjábi.</i> | <i>Bágrí.</i> | |
| 1st singular ... <i>am</i> | ... <i>hán</i> | ... <i>hán</i> | ... <i>sán</i> | |
| 2nd singular... <i>art</i> | ... <i>hai</i> | ... <i>hai</i> | ... <i>sai, se</i> | |
| 3rd singular ... <i>is</i> | ... <i>hai</i> | ... <i>hai</i> | ... <i>sai, se</i> | |
| 1st plural ... <i>are</i> | ... <i>hain</i> | ... <i>hain</i> | ... <i>sán</i> | |
| 2nd plural ... <i>are</i> | ... <i>ho</i> | ... <i>ho</i> | ... <i>so</i> | |
| 3rd plural ... <i>are</i> | ... <i>hain</i> | ... <i>han</i> | ... <i>san</i> | |
| <i>Past Tense.</i> | | | | |
| Singular ... <i>was</i> | ... <i>thá</i> | ... <i>si</i> | ... <i>há, ho</i> | |
| Plural ... <i>were</i> | ... <i>the</i> | ... <i>san</i> | ... <i>ho</i> | |

The present tense, which in Urdu and Panjābī is formed by a participle with an auxiliary verb, is in Bāgrī the form which is used in Panjābī and Urdu as the subjunctive and conditional :—

| | English. | Urdu. | Panjābī. | Bāgrī. |
|--------------|----------------------------|------------------------|-----------------------|------------------|
| 1st singular | ... <i>do, am doing</i> | ... <i>kartā hān</i> | ... <i>kardā hān</i> | ... <i>karān</i> |
| 2nd singular | ... <i>dost, art doing</i> | ... } <i>kartā hai</i> | ... <i>kardā hai</i> | ... <i>karē</i> |
| 3rd singular | ... <i>does, is doing</i> | ... } | | |
| 1st plural | ... <i>do, are doing</i> | ... <i>karte hain</i> | ... <i>karte hain</i> | ... <i>karān</i> |
| 2nd plural | ... <i>do, are doing</i> | ... <i>karte ho</i> | ... <i>karte ho</i> | ... <i>karo</i> |
| 3rd plural | ... <i>do, are doing</i> | ... <i>karte hain</i> | ... <i>karte hain</i> | ... <i>karē</i> |

The future tense is formed as follows in the three dialects :—

| | English. | Urdu. | Panjābī. | Bāgrī. |
|--------------|---------------------|--------------------|-------------------------------|--------------------|
| 1st singular | ... <i>shall do</i> | ... <i>karāngā</i> | ... <i>karāngā, karān</i> | ... <i>karāhān</i> |
| 2nd singular | ... <i>wilt do</i> | ... <i>karēgā</i> | ... <i>karēgā, karē</i> | ... <i>karēhē</i> |
| 3rd singular | ... <i>will do</i> | ... <i>karēgā</i> | ... <i>karēgā, karā, karē</i> | ... <i>karēhē</i> |
| 1st plural | ... <i>shall do</i> | ... <i>karēngē</i> | ... <i>karēngē, karān</i> | ... <i>karāhān</i> |
| 2nd plural | ... <i>wilt do</i> | ... <i>karogē</i> | ... <i>karogē</i> | ... |
| 3rd plural | ... <i>will do</i> | ... <i>karēngē</i> | ... <i>karēngē, karān</i> | ... <i>karāhān</i> |

The Panjābī uses the form in *iyē* impersonally, as *ghar nu jāiyē* ! —is it to be gone home (by me) ? — am I to go home ?

Some of the commoner adverbs are as follows :—

| English. | Urdu. | Panjābī. | Bāgrī. |
|------------------|-------------------|--------------------------|------------------------|
| <i>Here</i> | ... <i>yahān</i> | ... <i>itthe</i> | ... <i>atthe, dthe</i> |
| <i>There</i> | ... <i>wahān</i> | ... <i>utthe</i> | ... <i>bathe</i> |
| <i>Hither</i> | ... <i>idhar</i> | ... <i>in</i> | ... <i>inne</i> |
| <i>Where ?</i> | ... <i>kahān</i> | ... <i>kitthe</i> | ... <i>katho</i> |
| <i>What ?</i> | ... <i>kya</i> | ... <i>kī</i> | ... <i>ko</i> |
| <i>Again</i> | ... <i>phir</i> | ... <i>mur, mor</i> | ... .. |
| <i>This year</i> | ... <i>imsāl</i> | ... <i>it, itwārī</i> | ... <i>ais, es</i> |
| <i>Now</i> | ... <i>ab</i> | ... <i>hun</i> | ... <i>ib</i> |
| <i>Thus</i> | ... <i>aise</i> | ... <i>ainwen, inwān</i> | ... <i>nyūn</i> |
| <i>How</i> | ... <i>kynkar</i> | ... <i>kāwān</i> | ... .. |
| <i>The same</i> | ... | ... <i>kiktojai</i> | ... .. |
| <i>Very</i> | ... <i>bahut</i> | ... <i>dher</i> | ... <i>ghano</i> |

Some of the commoner conjunctions :—

| English. | Urdu. | Panjābī. | Bāgrī. |
|----------------|------------------|---------------------|--------------------|
| <i>And</i> | ... <i>aur</i> | ... <i>hor, te</i> | ... <i>aur</i> |
| <i>If</i> | ... <i>jo</i> | ... <i>jaihar</i> | ... <i>jiko</i> |
| <i>Then</i> | ... <i>to</i> | ... <i>tān</i> | ... <i>tā</i> |
| <i>Until</i> | ... <i>jātak</i> | ... <i>jadtakar</i> | ... <i>jad lag</i> |
| <i>Whether</i> | ... <i>khwāh</i> | ... <i>bhāwen</i> | ... <i>yā</i> |

And some of the commoner interjections are :—

| English. | Urdu. | Panjābī. | Bāgrī. |
|--------------|------------------|---|-----------------------------------|
| <i>Yes</i> | ... <i>hān</i> | ... <i>āho</i> | ... <i>hambē</i> |
| <i>No</i> | ... <i>nahīn</i> | ... <i>na</i> | ... <i>kō nīn (for koi nahīn)</i> |
| <i>Quick</i> | ... <i>jaldī</i> | ... <i>chhātī, khurī</i> | ... <i>begā</i> |
| <i>True</i> | ... <i>sach</i> | ... { <i>sāt bachan</i> ... { <i>sachī gal</i> } | ... <i>bhalā</i> |

Some numbers are :—

| <i>English.</i> | <i>Urdu.</i> | <i>Panjābī.</i> | <i>Bāgrī.</i> |
|-----------------|--------------------|------------------------------------|--------------------|
| 1 | ... <i>ek</i> | ... <i>hik</i> | ... <i>ek</i> |
| 2 | ... <i>do</i> | ... <i>do, (dative dodnu)</i> | ... <i>do</i> |
| 3 | ... <i>tēn</i> | ... <i>trai, tin (gen. trēndi)</i> | ... <i>tēn</i> |
| 4 | ... <i>chār</i> | ... <i>okan</i> | ... <i>ohār</i> |
| 5 | ... <i>pānc̥h</i> | ... <i>panj</i> | ... <i>pānc̥h</i> |
| 6 | ... <i>chāḥ</i> | ... <i>chālī</i> | ... <i>chāḥ</i> |
| 7 | ... <i>sāt</i> | ... <i>sāt</i> | ... <i>sāt</i> |
| 8 | ... <i>āṭh</i> | ... <i>at̥h</i> | ... <i>āṭh</i> |
| 9 | ... <i>nau</i> | ... <i>nau</i> | ... <i>nau</i> |
| 10 | ... <i>das</i> | ... <i>daḥ</i> | ... <i>das</i> |
| 17 | ... <i>satrah</i> | ... <i>satara</i> | ... <i>satrah</i> |
| 19 | ... <i>unīs</i> | ... <i>unīḥ</i> | ... <i>ugnīs</i> |
| 20 | ... <i>bīs</i> | ... <i>vīḥ</i> | ... <i>bīs</i> |
| 22 | ... <i>bāīs</i> | ... <i>bāṭh</i> | ... <i>bāīs</i> |
| 24 | ... <i>chāubīs</i> | ... <i>chāuṭh</i> | ... <i>chāubīs</i> |
| 26 | ... <i>chāḥḥīs</i> | ... <i>chāḥḥṭh</i> | ... <i>chāḥḥīs</i> |
| 29 | ... <i>unattīs</i> | ... <i>unattīḥ</i> | ... <i>gunṭīs</i> |

The following verses in Panjābī on Tenant-right were composed during Settlement operations by Lālū, tenant of Dabwālī Dhāb.

| | |
|--------------------------------|---|
| Allāh mere bār basāī | My God peopled the desert. |
| Chār khunt-thon khalkat āī | People came from all quarters. |
| Lambardārān kol bahāī | The lambardārs settled them beside them |
| Nāl pyār de bhūen kadhāī | And coaxed them to break up land. |
| Hun jān de dīn imān khuhāī | Now they have thrown away their good faith |
| Sāmīdar te arjī lāī | And brought claims against their tenant |
| Hākīm us di bhūen khuhāī | And the ruler has taken away his land. |
| Is kánūn dī khabar na kái | We knew nothing of this law, |
| Jihra kītā hun Sarkār | Which Sarkār has now put in force. |
| Bedakhlī karnī nahīn darkār | Ejectment is not right. |
| Lambardār nun pind likhāya | The village had the lambardār's name only recorded. |
| Sāmīyān bājh na kisi basāya | No one settled a village without tenants. |
| Jithe sāmī pair na pāya | Where the tenant did not place his foot |
| Oh pind us te gaya gawāya | That village was lost to the lambardār. |
| Sāmīyān bājh na bandā bhār | Without tenants the burden could not have been sustained. |
| Bedakhli karnī nahīn darkār | Ejectment is not right. |
| Jihriyān sāmīyān raldī āiyān | The tenants that came together |
| Unhān kītiyān bahut kamāiyān | Performed great labours, |
| Būte māre te bhūin banāiyān | Cleared away the bushes and cultivated the land, |
| Muddh kaddhe te vattān pāiyān | Took out the roots and made field boundaries. |
| Tān lambardārān ghair karāiyān | Yet the lambardārs got them declared tenants-at-will. |

Hákím oh bhí chā khuháiyán
Niáun ná kítá koi Sarkár
Bedakhilí karní nahín darkár

The ruler too took away their land.
Sarkár has done no justice.
Ejectment is not right.

Ikko lambardár basáwe

Sámí ná kái kol baháwe
Chhapra kate te khuhá láwe
Bhúín kaddhe te kothe páwe

Tán usdá andája áwe
Púri dewe kár begár
Bedakhilí karní nahín darkár

If the lambardár alone people the
village,
Settle no tenant beside him,
Dig the pond and make the well,
Break up the land and build the
houses.
Then his claim may be accepted.
(If he alone do the *begár*).
Ejectment is not right.

Sámiyán dendiyan kár begár
Váddhá khándá lambardár
Bedakhilí utte húa taiyár
Bedakhilí kardí khud Sarkár
Dukhán nál basái bár

Kaure pání karan khuár
Is kam dí koi kare bichár
Bedakhilí karní nahín darkár

The tenants do the *begár* work,
The lambardár devours the profits
And is ready to eject.
Sarkár itself ejects.
The people settled the desert under
hardships ;
The brackish water distresses them ;
Let any one think of this.
Ejectment is not right.

Dhakke nál kisi nahín kaddhí
Hun tá bhále sab koi vaddhí

Lambardarán áp kadháiyán

Sámídarán te arjían láiyán

Hákím unbán diyan bhúiyán khuhái-
yan

Sámiyán ro-ke ghar nú áiyán

Unbán kíte lok khuár
Bedakhilí karní nahín darkár

No one broke up the land by force ;
Now, indeed, every one expects pay-
ment for permission to cultivate ;
It was the lambardárs themselves
that got the land broken up ;
They have brought claims against the
tenants,
The Hákím has taken away their
land,
The tenants have come home weep-
ing.
They have made the people wretched.
Ejectment is not right.

Jihre lok is ráj ich vasde

Kái ronde kái hasde
Bhúín khuhá agere nasde

Lambardár sidhí ná dasde
Likhe bájh nahín itbár

Bedakhilí karní nahín darkar.

Of the people who live under this
Ráj,
Some weep, some laugh,
(The tenants) having had their lands
taken from them flee on elsewhere.
The lambardárs do not tell the truth ;
Nothing is believed without evidence
in writing.
Ejectment is not right.

Kinhán kinhán nú ráj eh kári
Lekhā karde jā patwári

Kisí dí rakm na jāwe mári
Kisí nú dobe kisí nú tári

Jisdí húi bedakhilí sári

Usde wáste sakhtí bhári
Jidhar jāwe sab koí mári
Kiyámat badle desí sári

Orak sabnú lesí mār
Bedakhilí karní nahín darkar.

Hákim kyá kanún tikáya

Bedakhilí dá chá hukm sunáya
Ap dí khattí dá thán banáya
Ishtámp talbána nál lagáya
Khattí áwe kai hajár

Bedakhilí karní nahín darkár.

Hákim likhde hik jabán

Angreján leya bhál imán

Lokán chāe bahut Kurán
Cháiyán kasmán—karliya ján
Sábit rahá ná dín imán
Roj kiyámat hon hirán

Jinhán baddhe kúr eh bhár
Bedakhilí karní nahín darkár

Angreján te nahín sí eh bhára

Sannu hukm chá dende mára
“Lambardáro mār lo dhára”
Beimán chá karan mára

Vasdiyán nu ghat den ujára
Unhán pharliya kai kuhára
Pattan lage vadi bár
Bedakhilí karní nahín darkár

Iho mulk liya Angrej
Nahrán katke karáwen rej

For some this Ráj is advantageous.
The patwári goes and makes up his
accounts

(May no one's right be injured)
One he drowns, another he helps
across.

Whoever is ejected from all his
land

For him it is great hardship.
Wherever he goes everyone hits him.
The day of judgment will give full
reparation,
In the end will strike down everyone.
Ejection is not right.

What law is this our rulers have im-
posed on us

In giving the order for ejection?
They have made it a means of gain,
Exact stamps and process fees
That some thousands of profit may
come in.

Ejection is not right.

Our rulers write one side of the ques-
tion.

The English have looked for good
faith.

People have sworn on many Kuráns,
Taken oaths—done injury.
Good faith did not stand firm,
On the day of judgment may they
be dismayed

Who have told these great lies.
Ejection is not right.

We did not expect this ill-treatment
from the English.

They give a bad order

“Ho lambardárs make a raid”

That they may take evil counsel
together

And lay waste inhabited places.

They seized many axes

Began to root up the settled waste.

Ejection is not right.

The English have taken this country
That they may excavate canals and
irrigate it.

Pakká koí na dendá vej
 Jihre karsán makar phirej
 Unhánnu áwe Rab dí már
 Bedakhlí karní nahín darkár

Vekho loko eh kí hohí
 Bádsháh Ráje kisí ná khohí
 Is tadbír se basí rohí
 Mulk vasáwe rájá sohí
 Koi nián kare Sarkár
 Bedakhlí karní nahín darkár

Sadí terahwín—na ho rohe
 Gallán hor te bande ohe
 Lok tá howen khote drohe
 Kasmán chá te jinhán khohe
 Tán oh kiku langhsan pár
 Bedakhlí karní nahín darkár

Ralke áe sabbhe hhái
 Súní unhán bár basái
 Ik de sir te pag banháí
 Oh bangaya lambardár
 Bedakhlí karní nahín darkár

Hákim usnú hukm sunáya
 Lambardár ímán kharáya
 Sakka us dá má pyo jáya
 Usdá bhí kuchh nahín banáya
 Koí na rahgaya het piyár
 Bedakhlí karní nahín darkár

Is bedakhlí khún karáe
 Logán nu hath bahute láe
 Bande isne kai lutáe
 Kai já Sirse vich khuháe
 Kai já khutthe vich Hissár
 Bedakhlí karní nahín darkár

No one explains exactly what he means.
 Whoever practise deceit
 On them be God's curse.
 Ejectment is not right.

See people what is happening.
 Emperors and Rajas did not take away any one's land.
 It was thus that the desert was peopled.
 Who peoples the country, he is a Raja.
 May Sarkár do some justice.
 Ejectment is not right.

It is the 13th century,—Rage not.
 Things are different and persons are the same
 People are false and lying.
 Who take oaths and snatch away lands
 How will they get across?
 Ejectment is not right.

All the brothers came together
 They settled the desert waste
 Put the *pagri* on one man's head
 He became lambardár.
 Ejectment is not right.

The *hákim* issued orders to him only
 The lambardár threw away his faith
 His brother born of his father and mother
 Even to him he gave nothing
 No love or affection remained
 Ejectment is not right.

This ejectment has caused bloodshed
 Has brought violence on many
 Has caused several persons to be plundered.
 Some have gone and got stripped in Sirsá
 Some have gone and got plucked in Hissár
 Ejectment is not right.

Oliver Sâhib kiti tarsi
 "Pâelâ bharke khulâ charsi
 "Doâne viggha sab koî bharî
 "Chhad na jâsî—vichehe marsî"
 Is kanun te basî bâr
 Bedakhli karnî nahîn darkâr

Muhtam Sâhib dî vâri âi
 Dhan jannandî terî mâi
 Hâr bedakhli châ hatâi
 Ujarî jândî phir basâi

Duâiyân dendi sab khudâi
 Rab ne changî gal banâi
 Dharm de bere langhde pār
 Bedakhli karnî nahîn darkâr

Allâh mera mulk basâwe
 Hâkim changâ hukm sunâwe
 Bhûin kisî thon na khuhâwe
 Jo kuchh lage voh diwâwe
 Sab koî ghar ich rajke khâwe
 Changî tainnu duâ sunâwe
 Nâl khushi de kardâ kâr
 Bedakhli karnî nahîn darkâr

The following are fragments of the same poem :—

Lok jo bhukhe tase marde
 Rôpar jâte mihnât karde
 Utthon leâke hâle bharde
 Nit hamesha rahnde darde

Sâmiyân de vich kî tâqsîr
 Lambardâr tâ bangae pîr

Bedakhli har nûu chârhditta tâp
 Tâ bādshâh hunde mâi bâp

Mr. Oliver took pity
 "Whoever pays four annas a cow will
 graze his cattle anywhere
 Every one will pay two annas a bigha.
 No one will abandon his land—he
 will die on it."
 This is the law under which the desert
 was peopled
 Ejectment is not right.

Now the Settlement Officer's turn
 has come
 (Blessed be the mother that bore
 thee)
 Stopped the ejectments in Hâr
 Again peopled the country which was
 being deserted
 The whole world prays for blessings
 God arranged this well
 The rafts of faith get across
 Ejectment is not right.

May my God settle the country
 May the Hâkim announce a good
 order
 Take away land from no one
 Only make people pay the rent fixed
 So that everyone may eat his fill at
 home
 Praying for blessings on thee
 Doing his work contentedly
 Ejectment is not right.

People who are dying of hunger and
 thirst
 Go and work at Rûpar (on the
 canal)
 Bring their savings from there and
 pay their rent
 But are always in a state of anxiety.

What fault is there in the tenants?
 The lambardâr has been treated by
 them as a saint.

Ejectment has put everyone in a
 fever
 But the ruler is our father and
 mother

Bete betiyáu aukhe honde
 Máí báp de agge ronde
 Máí báp na kare nyán
 Betiyán dí phir kihrí thán

When sons and daughters are in
 trouble
 They weep before their father and
 mother
 If father and mother do not do justice
 Then where is there a place for the
 daughters to go to ?

The following are fragments of a poem by the same poet in similar metre,
 the refrain of which is :—

Sábit rahsan kai thikáne

Some landmarks will remain.

It begins—

Jo kuchh mera Alláh karsí
 Amla bájhon koí ná tarsí
 Likhye bájhon koí na marsí
 O karsí áp de bháwe
 Sábit rahsan kai thikáne.

Whatever my God will do
 No one will swim across without good
 works
 No one will die unless it is written in
 his fate
 He will do His own will
 Some landmarks will remain.

Viswe vade beimán

Proprietary rights are very faithless
 things

Magra karde váng Shaitán
 Bande dá chá karde ján
 Sábit rahan ná din imáu
 Viswáen bande kai ranjáne
 Sábit rahsan kai thikáne.

Make people wicked like Satan
 Do injury to people
 Good faith does not last
 Proprietary rights have made many
 people unhappy
 Some landmarks will remain.

Lambardár bháwe kyá howe
 Raiyat sári us te rowe

Whatever the lambardár be
 Though all the tenantry groan under
 him

Jhára bahke hatth ná dhowe
 Tán Sarkár usínu jáne
 Sábit rahsan kai thikáne.

Though he be a filthy fellow
 Still Sarkár recognises him alone
 Some landmarks will remain.

Lambardáran Sarkár vich jánde
 Nit hamesh kachahrí rahnde
 Ghore tattú nál lejánde

The lambardárs go to the Courts
 And always stay about the *kachahrí*
 Take their horses and ponies with
 them,

Bharan ugáhiyán rotiyán khánde.

Give their evidence and eat their
 meals.

Ralke sabnáu pind vasáya
 Bhirá bhái te cháchá táya
 Ik dá unhán nám likháya
 Jaddon kanún ju usnu hatth áya
 Sabnán nún us kadh vikháya
 Us ne áp dá hukm chaláya

All together peopled the village
 Brothers, cousins and uncles.
 They had one man's name recorded ;
 When he got hold of the Law,
 He turned them all out.
 Made his own orders to be obeyed,

Hor kisé nún kuchh na jáne
Le chalsán tainnu tháne.

Thinks nothing of anybody else.
(Saying) "I'll take you off to the
Police Station."

The following is part of a sort of hymn in different metre by the same poet :—

Ik baháe takhtán utte
Ghani jo dunyádár
Iknánnu tangrozí mildí
Horahe láchár
Bande paidá us chá kitá
Kái tikáe bhár.
Kháwan píwan dunyádári

Hirs karáwe kár.
Nafs te shaitán bande de nále
Oh bhí kare khuár.
Iknánnu chá paidá kardá,
Kinhánnu satte már.
Kadhi jangal chá váson kardá,
Kadhi ujári bár.
Tere bájhon hor ná koí
Málik hai Sattár.
Jo kuchh bhúlán main-thun páiyán,
Maithe khabar na sár.
Main gunáhi ájita banda,
Mere aib hajár.
Aib ná vekhiye mere málik
Túhín bashkan hár.

Some He has seated on thrones
Who are very prosperous
Some are given poverty
And they are helpless,
He has created men
And placed some burdens on them,
Eating, drinking and fleshly appetites
And greed produce actions
Passion and Satan too torment man.

Some he creates
Some he destroys.
Sometimes he peoples the waste places
And sometimes destroys habitations,
Save Thee there is no one,
God is Lord of all ;
What errors I have committed,
I know not.
I am a poor sinful servant,
My faults are a thousand,
Look not on my faults, O Lord
Thou art the Pardoner of sins.

The following is another fragment also repeated by Lálú.

Jisparhe vich amal ná howe,
Us dá parhá parháwan kyá.
Jis berí dá chappa na bowe,
Uste pair dharáwan kyá.
Jis bande vich tars na howe,
Us nu ro sunáwan kyá.
Jis bande vich ujr ná howe,
Us dá már hatáwan kyá.

What is the good of teaching a book
which has no practical result ?
What is the good of setting foot on
A boat which has no oar ?
What is the good of complaining
Before a man who has no pity ?
Why drive away with blows a
Man who makes no opposition ?

The following are fragments from a poem on "The Settlement" in the Panjábí dialect by Balinda Musalmán Lohár, tenant of Inakhera in Tahsíl Fázilká. It is inferior in power of expression to Lálú's, on which it seems partly founded. The poet begins by a long introduction in praise of God, Muhammad and his companions, and goes on to praise his rulers as follows :—

Kitne hoe bádsháh howe nahín
shumár,

Ginti vich ná áonde kai karor hajár,

How many kings there have been,
they cannot be counted—several
millions.

Aglán nun kí ákhná tu hun dí bát
naber,
Tú raiyat jis bádsháh dí usdá qissa
chher,
Hai ját nisára usdí kardá bare firang

London usdá watn hai gore rang o
rang,
Us jihá ná koi hikmatí na kisi akl
shahúr,
Sakhí bhí hai voh hath dá Isa os
rasúl,
Usnn Allah pákne ditta mulk
pachhán,
Qabza andar usde Dilli Hindustán,
Haule haule usdá qabza paiya Lahor,

Malika Sháhjahán dí London de vich
zor,
Sompdittá ik Lát nu Malika Sháh-
jahán
Karan adálat wáste, kítá eh farmán,
Adálat vich Angrez dí hargiz nahín
qasúr,
Hukm hoiyá Chief Court dá motim
úpar ján,
Bandobast dá mahkima jaldi karo
rawán.

Why speak of former kings, speak of
the present day,
Tell of the king whose subject you are,

His caste is Christian, he does great
and wise deeds,
His native place is London, his colour
white,
No one is so clever as he, no one so
wise,
He is generous of hand, Jesus is his
Prophet,
God has given him the country,

Dehli and Hindustan are in his grasp,
Gradually Lahore came into his pos-
session.

The power of the glorious Queen is
in London,
The glorious Queen deputed a
Governor

To do justice, and gave this order.
(There is no failure in the justice of
the English)

The Chief Court issued an order to
the Settlement Officer,
'Quickly commence a Settlement.'

Then follows a somewhat flattering description of the various Settle-
ment Officials; and the commencement of Settlement work is described as
follows :—

Mohtam Sáhíb ne usnu ditta hukm
suná,
Jo patwárá zille de jaldí jama kará
Dipti Sáhíb saddke ditta hukm suná

Dendá har ek wáste takhtá hek uthá
Jbandí takhta jeori shist paimána ján
Deke unhán sáriyán jaldi kare rawán
Nále unhán wáste ditta hukm suná
Kacho tusi zamín nu deo misl baná
Karke misl taiyár sab daftar deo
pahunchá

The Settlement Officer ordered him
to collect

All the patwáris of the district
The Superintendent gave them the
order,

Gives each of them a plane-table
Flag, table, chain, sight and scale
Sends them all off quickly
And gives them this order

"Measure the land, prepare records
And when complete send them into
the office."

He then gives an account of how the lambardárs began to eject their
tenants and appeals to Sarkár not to allow it :—

Qabza kásht kisídá ná khohe Sarkár
Pind basáya sámíyán lambardarán
ná

Let not Sarkár deprive the culti-
vator of his land
The tenants peopled the village along
with the Lambardár

| | |
|---|---|
| Hále den kadím te jo ákhya Sarkár | They pay from old time the rent fixed by Sarkár |
| Nále dende eh rahe jo sarkár begár | And have besides done <i>begár</i> work, |
| Kháre pání píke jhalí ranj hazár | Have drunk brackish water and endured a thousand ills |
| Kálán qahtán vich oh baith rahe vich bār, | They have lived on in the desert through famines and scarcities. |
| Itní ranj utháke hun hoe láchár | After enduring so much hardship they are now wretched. |
| Qabza káshat kisídá ná khohe Sarkár. | Let not Sarkár deprive the cultivator of his land. |
| | |
| Raiyat Malika Sháh dí hoí bahut hairán, | The Queen's subjects are much perplexed |
| Khusgaya haq ásámíyán hoiya zulm tamám, | The tenants' rights have been taken away ; great oppression has been exercised. |
| Wáqif na kanún de áhe eh anján | Alas these ignorant people were not aware of the law. |
| Agge kisi na bádsbáh aisé kítá kám, | Hitherto no king has acted so |
| Is aláke vich sá eh riwáj pachán, | In this district this was the rule |
| Jo koi váhe zamín qabza usdá ján | That whoever cultivated land should keep possession of it, |
| Hála hissa devanda oh rahe madám, | Regularly paying rent in cash or kind, |
| Lakkar sotá ghás bhí jo sarkári kám, | The tenants gave each in his turn wood and grass, whatever was wanted on public service ; |
| Dende sámídár san vár o vár tamám, | Gave sleeping-cots and bedding and supplies, |
| Manjí júli devande te Sarkar godám, | These are Sarkár's subjects and slaves. |
| Eh raiyat sarkárdí haigí khás ghulám, | After enduring such hardship now they are perplexed, |
| Itní ranj utháke hun kítí hairán, | It is great injustice to take away land from the cultivator. |
| Qabza kásht khohná haigá bará ziyán. | |

VERSES.

Bájh malangán te kaun ghotan ní bhangán ?
 Te dbúen kaun ní dhukáwe ?
 Te qismat vich jinhán dí likhdittí hai faqíri,
 Takht te kann ní baháwe ?
 Qismat vich jinhán dí likhí adhí
 Sári kann ní khiwáwe ?
 Qismat vich jinhán dí likh dittiyan ní dhuppán
 Te chhánwín kaun ní baháwe ?
 Qismat vich jinhán dí likh dittiyan ní qaidán ?
 Te bandon kaun ní chhuráwe ?

(Panjábí).

Except faqirs who can bruise bhāṅg? and who can cause the smoke
to rise up (and sit over it as faqirs do) ?

And who can place on a throne those in whose fate the life of a
faqir is written ?

And who can secure the eating of the whole to those in whose fate
half is written ?

Who can give a seat in the shade to those in whose fate the sunlight
is written ?

And who can free from imprisonment those in whose fate bonds
are written.

Likhi taqdīr Rabb dī kaun mete—bhāwen howen Sikandar Shāh de bete
Agarchi karan tadbīrān siyānī—lagāwen vanjh aur chappe mohānī,
Khudā kishtī jithe chāhe pahunchā de—na hargiz aql wa dānish peah jāwe.
(Panjābī).

Who can erase the fate written by God, though they be sons of king
Alexander.

Though they try cunning plans, use the punting-pole, the oar and the
helm.

God makes the boat go where he wills—man's wisdom availeth naught.

Bhukh se darte hain Rāo Rāja, aur bhukh se darte hain ehhatardhārī,
Bhukh se rāj kā tej ghat jāt hai, bhukh se sidh kī budh hārī,
Bhukh se kāmñī kām tajdet hai, bhukh se kanyā rahe kwārī,
Kahe Girdhar Rāi Kabīr kā bālakā, chāron hī Bed se bhukh nyārī.

(Hindī.)

Kings and princes fear famine ; and emperors fear famine.

The prestige of a kingdom is lessened by famine ; the upright man's
heart gives way before famine.

Famine makes the labourer leave his work—Famine makes the maiden
remain unmarried.

Says Girdhar Rāi the disciple of Kabīr—Famine is outside all four Vedas.

Pelu pīr manāo jagat men Pelu pīr manāo,
Khānd khoprā lāo jagat men Pelu pīr manāo,
Jo koī Pelu pīr manāwe dukh daladda sab mit jāwe.

(Hindī)

Worship Saint Pelu in the world, worship Saint Pelu.

Bring sugar and cocoanut-kernel in the world, worship Saint Pelu.

Whoever worships Saint Pelu—his pain and poverty will all disappear.

Verses in Panjābī by Wāris Shāh faqīr :—

Dost sohī jo bibit vich bhīr kate
 Yār sobī jo jān kurbān howe,
 Shāh sohī jo kāl vich dukh kate,
 Kul bāt dā jo nigahbān howe.
 Gān sohī jo siyāl vich duddh dewe,
 Bādshāh sohī jo shabān howe.
 Nār sohī jo māl bin baith jāle,
 Piyāda sohī jo bhūt masān howe.
 Amsāk hai aśl afyūn bājhon
 Ghussa binā faqīr dī jān howe.
 Rog sohī jo nāl ilāj howe
 Tīr sohī jo nāl kamān howe.
 Kanjar sohī jo ghairaton bājh howe,
 Jīwīn bhābrā binā aśhnān howe.
 Kwārī sohī jo kare haiyā bahutā
 Nīwīn nazr te bājh zabān howe.
 Kasba sohī jo bair bin paiyā base
 Jallād sohī jo nāmihrbān howe.
 Chākar auratān sadā beuzr howen.
 Itte ādmī benuksān howen.
 Parān jāh kupattiya rāwalā we
 Mat ān mangnu hor wadhān howe.
 Wāris Shāh faqīr bin hirs ghaffat,
 Yād Rabb de vich ghaltān howe.

He is a friend who takes away trouble in adversity,
 He is a friend who is ready to sacrifice his life.
 He is a king who removes trouble in time of famine,
 Who watches over every thing.
 She is a cow who gives milk in the cold weather.
 He is a king who watches in the night time,
 She is a woman who endures in patience (a life) without riches,
 He is a traveller who is ready to sleep in a graveyard.
 Real freedom from desire is that which is (attained) without opium
 An ascetic's mind should be free from passion,
 That is a disease which has a remedy,
 That is an arrow which has a bow along with it,
 He is a pimp who is without shame,
 Like a banya guiltless of bathing.
 She is a maiden who shows great modesty,
 Keeps her eyes down and her mouth shut.
 That is a town where the people live without enmity,
 He is an executioner who is without pity.
 Servants and wives should never make excuses,
 Such persons are without fault.
 "Get out! you rascally beggar.
 Do not come to beg lest worse befall you."
 May Wāris Shāh faqīr (the author) without greed or negligence
 Be immersed in meditation on God.

PROVERBS AND SAYINGS.

Kehar muchh bhavang mann—súre saran paían
Kirpan de ghar lachhmi—cháron den moiyan. (Panjábí.)
The tiger gives up his whiskers, the snake its jewel, the hero those who
have taken refuge with him, and the miser his wealth, only with their
lives.

Tuttya gaddá, budhí mainh, aur mit Pacháda
Bhajna bhaj nahín khádiyón khádá. (Panjábí.)
A broken cart, an old buffalo, and a Pacháda friend
Flee from these, or they will devour you.

Rajje kam na áwande Náí kuttá báj. (Panjábí.)
The barber, the dog and the falcon are no good when they are full.

Gulámán dí dostí hor phúsán dá tapna
Pardesí dí prít kadí nahín bandá apná. (Panjábí.)
One never gets any good out of the friendship of slaves or the burning of
grass, or the love of a stranger.

Kallar khet, kasút hal, ghar kaliháí nár,
Chauth maile kapre narak nishání chár. (Panjábí.)
A barren field, a crooked plough, a quarrelsome woman in the house, and
dirty clothes, are four marks of hell.

Ghar khádá paráhune—chiriyán khádá khet
Tangán khádí nárwán—kisi na páyá bhed. (Panjábí.)
One does not notice when a house is being eaten up by guests,
Or a field eaten up by birds, or a leg destroyed by guineaworm.

Ghar ná phutí phár,
Galí men turá nacháwe
Le damri dá tel muchh kun táu lagáwe. (Panjábí.)
He has not a scrap in the house, but shows his horse's paces in the
street and gets a pie's worth of oil to twist his moustache with.

Dunyá kháíye makkar se.
Rotí kháíye sakkar se. (Panjábí.)
Devour the world with deceit and eat your bread with sugar.

Raiyat bájhon rája,
Te aiyar bájhon bok
Virt bájhon Náí
Tin shai harkok.

(Panjábí.)

A king without subjects,
A be-goat without a flock,
A barber without customers,
Are three useless things.

Another version is :—

Rájá raiyat vára
Te dárhí vára lok
Khú kherá vára
Aiyar vára bok
Nái rachhán vára
Eh panje harkok.

A king without subjects,
A man without a beard,
A well without a trough,
A he-goat without a flock,
A barber without his tools,
These five things are good-for-no-thing.

(Panjábí)

Iknán matt khudá dí
Iknán sikkh láí
Iknán dittí matt ná awandí
Patthar bánd paí.

To some God has given wisdom,
Some have acquired it,
Some cannot take it when is given
them, Just as drops fall on a stone
without effect.

(Panjábí.)

Tútá Bányá jab jániye jab kahe purání bát. (Bágrí.)
You may know a Banya has come to grief when he talks of old times.

Shahrain basde deote, pindín basde manukkh
Rohiyán basde bhútne, bhar bhar marde dukkh. (Panjábí.)
Great folks (gods) live in cities, ordinary mortals live in villages,
Poor devils (goblins) live in the jungle and die after many hardships.

Dekhí Rájá terí Márwár
Akhon ke jhúmpre
Phogon ke bár.

O king, I have seen your Márwár,
Huts of ákh and fences of phog.

(Bágrí.)

Vekhí terí thalí
Bájre ke ná lagdá búr
Mothán na lagdí phalí
Je satgur tú thuthiyán
Par na lábo des thalí.

I have seen your Thalí (Bágar),
The bájra does not blossom,
Nor does the *motā* bear fruit,
O God do not bring distress (pots/herds).
On the Thalí country.

(Panjábí.)

Sánwan sowan sathre, Máh kharerí khát,
Biná maut marjänge, jere Jeth chalange bát. (Panjábí.)
Those who sleep on straw spread on the ground in the rains, or on a cot
without bedding in the cold weather, or who go on a journey in the hot
weather, will die whether it be fated or no.

Budhe karan bisáhwane jhíne kapre len.
Soí marde jániye, sote pahrá den. (Panjábí.)
If old people spread thin clothes for their bedding, or sentinels go to
sleep, you may consider them as good as dead.

Máson vich más bherá phipphar dá.
Sákhon vichon sákh bherá phupphur dá.
Gháh vichon gháh bherá khávi dá
Záton vichon zát bhera Sohú dá.

(Panjábí.)

The worst of all kinds of flesh is the lungs,
The worst of all relationships is that of father's sister's husband,
The worst of all grasses is the *khávi*,
The worst of all tribes is the Sohú.

Or shorter :—

Phipphar ná más
Khávi ná ghás
Phupphur ná sákh

The lungs are not flesh,
The *khávi* is no grass,
The father's sister's husband is no
relation,
The Sohú is no tribe at all.

Sohu ná zát.

(Panjábí.)

Másurummá ralgayá.

(Panjábí.)

From másur (mother's sister's husband), explained to mean "Nothing will come of it."

Jawái chor hai.

(Panjábí.)

"The son-in-law is a thief" because he often gets presents from the father-in-law, and thus lessens the inheritance of the agnates.

Siron ganjá te bhakhri vich kalábáziyán. (Panjábí.)
He is bald in the head and turns somersaults among thorns.
e.g., a poor man spending much money, or a stupid man talking of things he does not understand.

Nání khasam kítá te dohtrí nún chattí. (Panjábí.)
The grandmother married again and the fine was imposed on the grand-daughter.

Akkhon annhí—nám Chirágh Bibí. (Panjábí.)
Blind in the eyes and named Lady of the Lamp.

Siron ganjí kanghiyán dá jorá. (Panjábí.)
Bald in the head and keeps a pair of combs.

Sánwan pahli panchami jai na gharoke bayál,
Dhándé dhore bechkar náj bisáhan jáe. (Bágrí.)
If it does not thunder in the evening on the 1st 5th day of Sánwan, sell your cattle and go to buy grain, i.e., there will be famine.

Sánwan pahle sudh nau ná badál ná bíj,
Hal pháro indhan karo baitha chába bíj. (Bágrí.)
If it does not get cloudy or lighten on the 1st 9th of Sanwan, break up your plough and make fuel of it, and sit and chew your seed-grain, i.e., there will be no chance of sowing it.

Asárh pahlí athmí chanda uge, bádal kála ho to karoro, dhaula ho dhúndí
kár, chanda uge nirmalá pare naunahche kál. (Bágrí.)
If on the 1st 8th of Asárh the moon rise with black clouds then there will be a
scarcity—if white clouds it will rain heavily,—if the moon rise in a clear
sky then undoubtedly there will be famine.

Sánwan báje púro, tau bhí sab se buro
Ját nacháwe turo, to woh bhí buro. (Bágrí.)
If the east wind blow in Sánwan still it is very bad (said not to bring rain.)
If a Ját ride a horse (turo) that too is a bad thing.

Sánwan báje súriyo, Bhádúnre purwái,
Asauj pachhwái báje, dhán sákh sawái. (Bágrí.)
If the north-east wind blow in Sánwan, and the east wind in Bhádúg,
and the west wind in Asauj, the grain harvest will be a very good one
(1½ times.)

Chait chirparo aur Sánwan nirmalo. (Bágrí.)
If Chait is hot, there will be no rain in Sánwan.

Pahlí parwá gáje, to din bihattar báje. (Bágrí.)
If it thunder on the first of Asárh then wind will blow (and no rainfall)
for 72 days.

Wasse káin to Sáwan bhí náin. (Panjábí.)
If it rain on the cut grain (káin) then it will not rain all Sánwan.

Wasse Pohín Mahín kaun ákhe jame náin. (Panjábí.)
If it rain in Poh and Máh who can say there is no produce, i.e., the rabí
will be good.

Jeth te Hár bahut dhupáwe, barde minh nu kaun hatáwe. (Panjábí.)
If it is very hot in Jeth and Hár, who will stop the raining rain, i.e., it
will rain heavily.

Barase Phágan Chaitr te ann na mewe khetr. (Panjábí.)
If it rains in Phágan and Chait the field will not hold the grain.

Dátá so jo kál vich dewe—dhanho so jo Phágan dudh piláwe. (Panjábí.)
He is a giver who gives in famine-time—that is a cow (dhanho) which
gives milk in Phágan.

Mahính te Machháníyán—Phágan jáe duláníyán. (Panjábí.)
The buffalo and the Máchhi women go thin in Phágan (because there is
little grass and little grain to parch).

Mard nu chakkí—jhoté nu gáh
Ghore nu chhattí—trímí nu ráh
Cháron ráh kuráh.

(Panjábí.)

The mill-stone for a man—grass for a young buffalo—sacks for a horse
(to carry)—the road for a woman—these four roads are bad ones.

Jisdá mitar báníyá, usdá dushman rahá na koe.
The man who has the Banya for his friend has no enemy left.

(Panjábí.)

Kál Bággar se upje, burá Báhhman se hoe.
Famine comes from the Bággar and evil from a Bráhhman.

(Bágrí.)

Dúbí kyun ? ki sáh (sánh) na áyá.
Why did she drown ? because she could not get a breath.
Why did she go under ? because the money-lender did not come to help
her.

(Panjábí pun.)

Yá melá melí dá yá melá dhelí dá.
If you go to a fair, you should either have a friend or a shilling (8 annas)
with you.

(Panjábí.)

Chorán nun ákhe 'lago' aur sádhan nun ákhe 'jágo.'
Dagá kisi ká nahín sagá, kará nahín to kar dekho.
You say to the thieves "set to" and to the good men "wake up."
Deceit is no one's friend, if you have not tried then try and see.

(Panjábí.)

Dbíran dhíran Thákuran ! dhíran sab kuchh hoe.
Málí shínche sau ghare, rut áe phal hoe.
Softly ! softly ! Sirs ! everything comes about in time.
The gardener sprinkles a hundred jars of water on his plants and when the
season comes the fruit appears.

(Bágrí.)

Bandá kahenda 'din gayá'—umr ghatendí jáe.
Man says 'a day has gone'—and forgets that his life-time itself is passing
away.

(Panjábí.)

Rájá ráj kare, parjá sukh base.
So long as the ruler rules well, the subjects live happily.

(Bágrí.)

Bájh paremí ádmí jangal charde dhor.
Men without affection are like cattle feeding in the prairie.

(Panjábí.)

Mitrán bájh kaun chebáwe dáne.
Without friends who will have grain to eat.

(Bágrí.)

Hotá na rakhe, akela na kháe,
Jiskí básná tén lok men jáe.
Who does not hoard what he gets and does not enjoy it all to himself,
his fame (perfume) will pervade the three worlds.

(Bágrí.)

Mangan gae so mar rahe, mare so mangan jáe.
Usthun pahle woh mare, jihrá honde hí nat jáe. (Panjábí.)
Who goes to beg is as it were dying—when as good as dead he goes to beg.
But that man will die before him who refuses to give when he has something to give.

Mit mahol parkhiye, dhenú mande ghás.
Triyá jad parkhiye nirdhan ho bhartár. (Panjábí.)
A friend is put to the test in trouble, a cow when grass is scarce, and a wife when her husband is in poverty.

Nír niwána—dharm thikána. (Panjábí.)
Water seeks a low level, but faith remains fixed.

Des chori—pardes bhíkh. (Bágrí.)
Theft in one's own neighbourhood—and begging in a strange country, i.e.
You may beg elsewhere but may only steal in your own country.

Ujar khere mur basen—nirdhaniyán dhan hoe.
Gayá na joban báhware—muyá na jiwe koe. (Panjábí.)
Deserted sites may again be inhabited—and the poor may get riches.
But youth once gone does not return, nor does a dead man come to life again.

Dhan biná kaise dhanásari—puttán bin kaise parwár.
Bháiyán bin gáhar kisi—pí bin kaisá singár. (Panjábí.)
How can there be wealth without riches—or how a family without sons!
How can there be a community without brothers—or how adornment without a husband?

Teli kisko belí—kamáwe rupaiya batáwe dheli. (Panjábí.)
Whose friend is the oilman?—he earns a rupee and says it is only 8 annas.

Jinká úncha baithná—jinká khet niwán,
Un ká bairí kyá kare, jinká pí diwán? (Panjábí.)
What can an enemy do to those whose rank is high, or whose fields low, or who have the banker to back them?

Aur ghás jal jáenge, dúb rahegi kút. (Hindí.)
The dúb grass lasts good when other grasses have dried up.

Bará barái na kare, bará na bolen bol.
Hira mukkh se kab kahe, lákh hámará mol. (Hindí.)
The great do not boast or talk big words.
When does the gem say "I am priceless."

Dekhiyo mothán ke bharose mirch cháb jáe. (Hindí.)
See you don't bite pepper thinking it is *moth*.

Haldí zardí ná taje—khatras taje na ám
Sílwant síl ná taje—gun na taje ghulám. (Hindí.)
Turmeric does not give up its yellowness, nor a mango its acidity, nor a good
man his goodness, nor a slave his slavishness.

Billí ke bhágan chhínka túta. (Hindí.)
By the cat's good luck the net broke (and it got what was inside.)

Dubdhya men donu gae—Máyá milí na Rám. (Hindí.)
In vacillation both went—got neither wealth nor heaven.

Nímb ná mithá hoe—síncho gur ghíw se.
Jin ká pará subháv—jási jíw se. (Panjábí.)
A nímb tree does not become sweet, though you sprinkle it with sugar
and butter. A man's natural disposition leaves him with his life.

Kág parháya pínje, parh gayá cháron Bed,
Samjháya samjhe nahín ; ant Dhed ká Dhed. (Hindí.)
They taught a raven in a cage, and he went through all the scriptures, but he
understood them not and was in the end as much of a lout as ever.

Kágá kis ká dhan hare, koyal kis ku de,
Ek jibhya ke kárne jag apná kar le. (Hindí.)
Whose goods does the raven take away and to whom does the cuckoo give
wealth? Simply because of his sweet voice (tongue) all the world
likes him.

Triyá chilitar jáne na koe
Khasam márkar satti hoe. (Panjábí.)
No one understands a woman's crooked ways.
She will kill her husband and die with him.

Dhelá ná palle—khará bazár men halle. (Panjábí.)
He has not got a farthing and stands and brags about in the bazár (as if he
were going to buy.)

Únt na kúde, kúde borí. (Hindí.)
The camel does not jump, but his load does, *e.g.*, the master says nothing,
but the servant makes a row.

Rajjí mainh na khándí khal
Rajjá bányá jándá tal,
Rajjá Jat utháwe kal
Mára sháh paindá gal. (Panjábí.)

When a buffalo is full she will not eat oil-cake.
When a Banya is well-off, he gives time to his debtors.
When a Jat is prosperous he begins a quarrel.
When your banker is in a bad way he fastens on you.

Woh pání Multán gayá
Woh dál dalí gaí. (Hindí.)
That water has gone to Multán—those peas have been split, *i.e.*, that time is
past and gone.

Tine kamm kulalle—nangí pairí ujar chale,
Chúra bech gharáwe chhalle—motyár dhí nu goll ghalle. (Panjábí.)
Three courses are bad—to go through the jungle with naked feet, to sell
bangles and get rings, and to send a grown-up girl to tend cattle.

Nyáne nál ráj rája kise kamm nahín
Syáne nál bhíkh mangní changí. (Panjábí.)
It is not good to reign along with a fool, and it is good to beg along with
a wise man.

Kolí koi bhí na howe, to kandh nun púchleye. (Panjábí.)
If there be no one near, then take advice of the wall.

Dátá kál parkhiye—dhíná Phágan Máh
Triyá tán parkhiye—jai dhan palle náh. (Panjábí.)
A giver is tested in famine, a milch-cow in the cold weather; and a wife
is tested when there is nothing in hand.

Tine yeh béimán, afimí bhangí posti. (Panjábí.)
Men who take opium and other intoxicating drugs are not to be de-
pended on.

Ujare gránw vich bharola mukaddam. (Panjábí.)
In a deserted village an old corn-bin is lambardár.

Bhuliyá Dúm jan te já paiyá.
The Dúm missed his way and happened on a wedding-party (fell on his
feet.)

Chal chhánw agle pahar—main áún pichle pahar. (Hindí.)
Go on, shadow! in the forenoon.—I'll come in the afternoon.

Bhúl gayá nawáz máre bhukh de. (Panjábí.)
He was so hungry he forgot to say his prayers.

Tihun vich na tera vich. (Panjábí.)
That's neither here nor there.

Uti namáz gal pai gai.
His prayers came back on him upside down.

Bhalá bhalái na taje, buri buddh na de,
Kámdhen jai bikh chare, tán bhí amrit de. (Hindí).
The good man does not lose his goodness or give bad advice.
Even if Indar's cow eat poison, still she will produce nectar.

Chand kalank mukh bádali—kuch kalank mukh syám,
Triyá kalank rúp hai—guní kalank gumán. (Hindí).
It is a fault in the moon to have her face covered with clouds
And in a woman's breast to have a black tip,
And a stumbling-block in a wife to have beauty,
And in a perfect man to have doubts.

Tinu yeh míthe bhale—káman kuram kamín
Tinu yeh karwe bhale—tamáku mirch afim
Tinu yeh ujjal bhale—pandit panch hakím
Tinu yeh maile bhale—ambar sant zamín. (Panjábí).
Three things are best sweet—wife, child's father-in-law and menial.
Three things are best pungent—tobacco, pepper and opium.
Three things are best pure—priest, arbitrator and physician.
Three things are best dirty—sky, saint and soil.

Dharti ká mandal meghlá—sir ká mandal sudd
Ghar ká mandal astrí—kull ká díwá putt. (Hindí).
Clouds are the crown of the earth, and a turban the covering of the head,
The wife is the chief blessing of a household—a son is the light of a family.

Sadá ná phullan toriyán—sadá na Sáwan howe.
Sada na joban thir rahe—sada na jiwe koe. (Panjábí).
Táramíra does not always blossom—the rains do not always come.
Youth does not last for ever—no one lives for ever.

Lekhá damrí dá bakhshish lákh take kí. (Hindí).
An account should be made correct to a farthing, a gift may be a lákh.
cf. Hisáb jau jau bakhshish sau sau. His accounts are only a farthing
and he gives away lákhs.

Chandan kí chukfi bhalí—gadá bhalá na rákh ká. (Hindí).
A pinch of ground sandalwood is worth something.
A cart-load of ashes is worth nothing.

Khare nál khotá—ohnu dargáh vich totá. (Panjábí).
If a good man allow a bad man to associate with him, he will suffer loss
in the sight of heaven.

Sattar pathar khumb charháe.
Ant kore dá korá. (Hindí.)
You may wash a stone thoroughly 70 times and still it will be unbleached.

Nágán de bachche mit ná howande, bhawe din rát duddh pyáie
Kháre khú mitthe na howande lákh man gur páie. (Panjábí.)
Serpents' offspring do not become friends through you give them milk day
and night.
Brackish wells do not become sweet though you throw in any amount of
sugar.

Basiye shahr bháwe howe kahar,
Kháie kanak bháwe howe zahar. (Panjábí.)
Better to live in a town even under wrath
Better to eat wheat, even though it be poison.

Putt bigáne chummiye lálén munh bharjáe,
Nár bigáni seviye palle kuchh ná rahjáe. (Panjábí.)
If you kiss another man's child you will only get slobbers on your face.
If you go after another man's wife you will lose everything.

Sháh bharwáse chor de láí pand utháe
Jablag sháh na bándhiye chor na pakará jáe. (Panjábí.)
It is only in dependence on a shopkeeper (to receive his stolen goods) that
the thief carries off his bundle. Until you seize the shopkeeper, you
will not catch the thief.

Kí nangí naháwe, kí nachore ? (Panjábí.)
How should a naked person bathe ? What is there to wash and wring !

Chalná bhalá na kos ká—betí bhalí na yek
Dená bhalá na báp ká—Sáhib rakhe tek. (Hindí.)
It is not good to have to walk even a mile, or to have even one daughter, or to be
in debt even to your father. May God preserve our honour from these !

Oganhare kí bintí tum suno gharib nawáj,
Jai ho putt kaputt bahor pitá kun láj. (Panjábí.)
Hear my entreaty oh cherisher of the poor ! even if I be ungrateful,
If a son be a bad son, still the disgrace is the father's.

Pírán bájh muríd na sondhe—thambán bájh na kariyán
Bájh bhiráwán bhainán na sondhí—pandh udíkan khariyán
Puttán bájh máwán na sondhí—sattar daulat bhariyán
Kanthán bájh na sondhí náriyán—sattar húrán pariyán
Badlán bájh Sáwan na sondha—sattar júhán hariyán. (Panjábí.)

Disciples are no good without teachers—nor rafters without supports.
Sisters are no good without brothers—standing to look on the road for something.
Mothers are no good without sons—though they have any amount of wealth.
Wives are no good without husbands—be they lovely as fairies.
The month of Sáwan is no good without clouds—though the grass be ever so green.

Chákar chor thag banjára ghar áwe to jániye. (Hindí.)
You should notice when a servant, a thief, a robber, (thag) or a bullock-driver (banjára) comes home, *i.e.*, they are seldom at home.

Nindyá hamárá woh kare jo mit hamará hoe. (Panjábí.)
May it be a friend who finds fault with me.

Sarkár se jai tel hath áwe tán palle vich pá leiye. (Panjábí.)
Take into your lap whatever you can get out of Government, even if it be oil (which will spoil your clothes.)

(cf., muft kí sharáb qází ko bhí halál hai.
Even a qází will take spirits if he gets them for nothing)

Ag nún áí sí ghar báran ho baithí. (Panjábí.)
She came to get a light, and remained as mistress of the house.

Bhonkní sikhái, tán kátle ku áí. (Panjábí.)
Taught her to bark and she is ready to bite.

Rájá jogí agan jal, únki ultí rít
Darde rahiye Parasráam, thorí pálen prít. (Hindí.)
The king, the ascetic, fire and water are of uncertain character.
Beware Parasráam, they are little to be trusted.

Ungal pharkar paunchá phar baithá. (Panjábí.)
Having got hold of a finger he seized firm hold of the wrist.

Bhirá sohí jihra bhái chale. (Panjábí.)
He is a brother who acts as a brother.

Hákim da jhirká, chikar dá tilká, yeh dá kí dar hai bhái? (Panjábí.)
What need to fear, brother, a snub from the Ruler or a slip in the mud?

Ganjá náiyán dí mán dá kí dharáwanda hai? (Panjábí.)
What can a bald man owe to the barber's mother!

Rab ganje nun naun ná de ! nahín tán khurak khurak mar jáwe. (Panjábí.)
God give not nails to a bald man ! or he will scratch himself to death.

Kur dí tauhmat aur wele de hákim se dariye. (Panjábí.)
Beware of a false charge and of the Ruler of the time.

Ghar sūt ná patain, juláhá nál thangá thangí. (Panjábí.)
He has not a thread in the house and goes squabbling with the weaver
(to get his cloth woven.)

Mán mari rukhásaní—dhí dá nám dahí. (Panjábí.)
The mother died of want of food and the daughter is called Curds.

Mán mari kafn biná—dhí dá nám bugchí. (Panjábí.)
The mother died without a shroud and the daughter is called Bundle
of clothes.

Kachh vich juliyan, darjiyan de ghar puchhdí phire. (Panjábí.)
She has got the clothes under her arm, and goes asking for them at the
tailor's.

Bandá jore phúhí phúhí, Rám rúrháwe kuppe. (Panjábí.)
Man gathers drop by drop, and God overturns the whole jar.

Agá naire, pichhá dúr. (Panjábí.)
If you go on it is near—if you go back it is far.

Bhaidán nun báhan ikkojai. (Panjábí.)
Those that run on foot have all the same kind of horse.

Mán pyo kahen "mere hon badere."
Maut kahe "din áe nere." (Panjábí.)
The parents say, "our children are getting big,"
Death says "their days are almost numbered."

Hákim dí agarí—ghore dí pichhárí. (Panjábí.)
Don't go before a magistrate or behind a horse if you can help it.

Kyún annhá nyondiye ?—kyún do jane áwan ? (Panjábí.)
Why invite a blind man ? he will bring another to lead him and you will
have two guests to feed.

Ap mare jag parlo. (Panjábí.)
One's own death is the same as the end of the world.

Jí hai to jahán hai. (Panjábí.)
If you have life then you have the world.

Nachehan lagi, ghunghat kaisá ? (Panjábí.)
She has taken to dancing, what's the good of a veil ?

Naunda dekar janda degayá. (Panjábí.)
After inviting a guest he has locked his door and gone.

Háthiyán nál yári láwní—darwáze rakhne bhíre. (Panjábí.)
He makes friends with elephants, but keeps his doors narrow.

Ik tandurusti hazár nyámat. (Hindí.)
Health alone is worth a thousand blessings.

Nach na jáne—árgan binga. (Bágrí.)
He cannot dance, and says it is because the courtyard is crooked.

Ap dí utári—dúje dí táran nu taiyár. (Panjábí.)
She has thrown off her own veil and is ready to pull off another's.

Dhí utte gál nahí—siron utte khún nahí. (Panjábí.)
Gharon utte dand nahí. (Panjábí.)
You cannot abuse a man worse than by abusing his daughter—or wound him more than by wounding his head—or punish him more than by taking away his house.

Búdhí nár handháwe chhalle
Kwári dhí gobal ghale
Ráh chhadke ujar chale
Yih trai kam kulalle. (Panjábí.)
For an old wife to wear rings,
To send an unmarried girl to tend cattle,
To leave the road and go through the jungle,
These three things are bad things to do.

Asá pása beswá thag thákar sunár
Nauon kám na áunde, bándar Turk Kalál. (Panjábí.)
Hope, dice, the courtesan, thag, thákar, sunár monkey,
Turk and Kalál, all nine are no good.

Bhalí hui, man, pí mús nahín—hotíránd
Dunyá deí mahene hákim letá dánd. (Bágrí.)
A wife says to herself : It was lucky, dear heart, that my good-man did not die, or I should have been a widow, people would have talked scandal, the Ruler would have exacted a fine.

Godhá godhá laren, bojhon ká nás. (Bágrí.)
When the oxen fight, the burdens suffer.

Chandá tú Gagná pati, kaun bhalerá des ?—
Sampat ho to ghar bhalá, nahín bhalá pardes. (Bágrí.)
Say Oh moon, thou lord of heaven—what country is good ?
If there be wealth, home is best—if not, a foreign land is best.

Sánger phog thalí ro mewo—sarjo hai kin purán ne.
Dúdh aur daliyo khá merí ládo—mat tasee ún mewán ne. (Bágrí.)
Some old one has said : “ The fruit of the Jand and the Phog are the fruits
of the Thalí.”

Be content with milk and meal my dear—do not long for those fruits (of
more favoured climes).

This is supposed to be addressed to a young bride who grumbles at the dis-
comforts of her new home in the Bágar.

Bál ro búkbo, kirariyán ro charábo, dhábalíyán ro paharbo
Lúnkaryan ro odhbo, bhúrat ro khábo, báílí ghazab súkhí.
Chíl re tore chádhi melhi hai, mhárá betá doe dāngliyán ubhán hain
Jiko báílí nikalan kái den ní.
Surangtiyo údháe melho hai, jiko báílí síhán mare hai,
Nákre máen bijli ro tók ghát melho hai, báílí ghazab dukhí,
Háth re máen hathkarí, pagán re máen berí
Gale re máen tauq ghál melho hai, báílí ghazab dukhí. (Bágrí.)

Chewing ears of grain—taking cattle out to graze—wearing woollen
petticoats—wearing woollen shawls—eating bhurt seeds—my daughter is very
happy.

They have made her (the amir's wife) go up (three stories) as high as a
kite flies—two rascals with clubs stand (at the door) who do not let my
daughter go out.

They have clothed her in a coloured cotton sheet so that my daughter
dies of cold—they have put a bit of lightning (a nose-ring) in her nose—my
daughter is very wretched.

They have put hand cuffs on her hand (bracelets)—fetters on her feet
(anklets)—on her neck a chain (necklace) my daughter is very unhappy.

This is a contrast between country-life and town-life.

APPENDIX III.

Area by Patwaris' measurements, 1880-81 A. D.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
|--------------------|----------------|------------------|-------------|---------------|--------------------------|-------------------|---------------|---|----------------------|------------|----------|---------------|--------------|
| Assessment Circle. | Serial Number. | No. of villages. | Total area. | Unculturable. | DETAIL OF AREA ASSESSED. | | | DETAIL OF AREA CULTIVATED. | | | | | |
| | | | | | Waste. | | Uncultivated. | Total of cultivated and lately abandoned. | Total area assessed. | Irrigated. | | Sotar Barani. | Mohi Barani. |
| | | | | | Culturable. | Lately abandoned. | | | | By wells. | Flooded. | | |
| Bagar | ... | 57 | 1,73,809 | 2,304 | 38,302 | 7,596 | 1,25,607 | 1,33,203 | 1,71,505 | ..... | ..... | 385 | 1,25,272 |
| Nail tahsil Sirs | ... | 104 | 3,31,668 | 14,080 | 1,29,296 | 9,627 | 1,78,664 | 1,83,291 | 3,17,586 | 817 | 38,280 | 8,046 | 1,30,521 |
| " " Dabwali | ... | 5 | 10,023 | 431 | 2,366 | 77 | 7,149 | 7,326 | 9,592 | 75 | 635 | 5 | 6,434 |
| Total Nail | ... | 109 | 3,41,689 | 14,511 | 1,31,661 | 9,704 | 1,85,818 | 1,95,517 | 3,27,178 | 892 | 39,915 | 8,051 | 1,36,955 |
| Rohi tahsil Sirs | ... | 38 | 1,29,683 | 4,947 | 41,941 | 873 | 81,922 | 82,795 | 1,24,736 | ..... | ..... | ..... | 81,922 |
| " " Dabwali | ... | 152 | 5,12,742 | 17,664 | 1,83,522 | 884 | 3,10,672 | 3,11,556 | 4,95,078 | ..... | ..... | ..... | 3,10,672 |
| " " Fasilka | ... | 174 | 5,89,475 | 21,934 | 3,07,632 | 1,155 | 2,58,754 | 2,59,908 | 5,67,541 | ..... | ..... | ..... | 2,58,754 |
| Total Rohi | ... | 364 | 12,31,900 | 44,545 | 5,38,095 | 2,912 | 6,51,348 | 6,54,260 | 11,87,355 | ... | ..... | ..... | 6,51,348 |
| Udar | ... | 58 | 1,15,668 | 2,471 | 58,716 | 663 | 58,818 | 54,481 | 1,13,197 | 157 | ..... | 855 | 52,796 |
| Hidar | ... | 62 | 60,372 | 7,826 | 23,191 | 4,208 | 25,147 | 29,355 | 52,546 | 9,389 | 13,868 | ... | 1,390 |
| Total of district | ... | 650 | 19,23,438 | 71,657 | 7,84,965 | 25,083 | 10,41,733 | 10,66,816 | 18,51,781 | 10,448 | 53,783 | 9,241 | 9,68,261 |
| Tahsil Sirs | ... | 189 | 6,35,158 | 21,331 | 2,09,538 | 18,096 | 3,86,193 | 4,04,289 | 6,13,927 | 817 | 39,280 | 8,381 | 8,37,715 |
| " Dabwali | ... | 157 | 5,22,765 | 18,095 | 1,85,888 | 961 | 3,17,821 | 3,18,782 | 5,04,670 | 75 | 635 | 5 | 3,17,106 |
| " Fasilka | ... | 294 | 7,65,515 | 32,231 | 3,89,539 | 6,026 | 3,37,719 | 3,43,745 | 7,33,284 | 9,556 | 13,868 | 855 | 3,13,440 |

(XXX)

Classified Statement of Tenants' holdings

| IN CASH. | | | | | | IN | | |
|----------------------|---------------------|---|---------------------------------------|------------------------|--------------------------|---|-----------|-------------|
| Assessment circle. | Number of villages. | Detail of area irrigated and unirrigated. | At a consolidated charge per holding. | | Total paying cash rents. | Rate of Kamins' dues per 100 maunds of total produce. | Share of | |
| | | | Acres. | Average rate per acre. | | | One-half. | Two-fifths. |
| BAGAR. | 57 | Sotar Barani ... | ..... | Rs. A. P. | 335 | 5 maunds | ..... | ..... |
| | | Rohi Barani ... | 436 | 0 4 2 | 1,14,149 | to | ..... | ..... |
| | | Total ... | 436 | 0 4 2 | 1,14,484 | 6 maunds | ..... | ..... |
| NALI TAHSIL SIRSA. | 104 | Chahi ... | 43 | 3 0 9 | 174 | Litto | ..... | ..... |
| | | Rés ... | 206 | 1 2 11 | 9,486 | | 63 | 414 |
| | | Sotar Barani ... | 28 | 1 10 3 | 2,792 |  | ..... | ..... |
| | | Rohi Barani ... | 347 | 0 2 3 | 99,489 | | 54 | ..... |
| | | Total ... | 624 | 0 12 0 | 1,11,936 | | 117 | 414 |
| NALI TAHSIL DABWALI. | 5 | Chahi ... | ..... | ..... | 19 | Ditto | ..... | ..... |
| | | Rés ... | ..... | ..... | 260 |  | ..... | ..... |
| | | Sotar Barani ... | ..... | ..... | 2 |  | ..... | ..... |
| | | Rohi Barani ... | ..... | ..... | 2,814 |  | ..... | ..... |
| | | Total ... | ..... | ..... | 3,095 |  | ..... | ..... |
| TOTAL OF CHAK NALI. | 109 | Chahi ... | 43 | 3 0 9 | 193 | 5 maunds | ..... | ..... |
| | | Rés ... | 206 | 1 2 11 | 9,746 | to | 63 | 414 |
| | | Sotar Barani ... | 28 | 1 10 3 | 2,794 | 10 maunds | ..... | ..... |
| | | Rohi Barani ... | 347 | 0 2 3 | 1,02,298 | | 54 | ..... |
| | | Total ... | 624 | 0 12 0 | 1,15,081 | | 117 | 414 |
| ROHI TAHSIL SIRSA. | 38 | Rohi Barani ... | 8 | 0 8 0 | 64,755 | 5 maunds to 6 maunds | ..... | ..... |
| ROHI TAHSIL DABWALI. | 153 | Rohi Barani ... | 153 | 0 8 4 | 2,12,538 | 1 maund to 7 maunds | 3 | ..... |
| ROHI TAHSIL FAZILKA. | 174 | Rohi Barani ... | ..... | ..... | 1,82,763 | ..... | ..... | ..... |
| TOTAL CHAK ROHI. | 364 | Rohi Barani ... | 170 | 0 8 4 | 4,10,106 | 1 maund to 7 maunds | 3 | ..... |

according to Settlement Measurements, 1880-81.—(continued.)

| KIND. | | | | | | | SUB-TENANTS. | | REMARKS. |
|-----------------------------|-------------|------------|------------|--------------|------------------------|--------|--------------|------------------|----------|
| grain taken by Proprietors. | | | | | | | Holdings. | Cultivated area. | |
| One-third. | One-fourth. | One-fifth. | One-sixth. | One-seventh. | Less than one-seventh. | Total. | | | |
| ... | ... | ... | ... | ... | ... | ... | 435 | 8,616 | |
| ... | 184 | ... | ... | ... | ... | 184 | | | |
| ... | 184 | ... | ... | ... | ... | 184 | | | |
| 11 | 216 | 4 | 37 | ... | ... | 168 | 267 | 2,765 | |
| 15,628 | 506 | ... | ... | ... | ... | 16,611 | | | |
| 786 | 1,588 | ... | ... | ... | ... | 2,323 | | | |
| 2,325 | 10,470 | ... | ... | ... | ... | 12,849 | | | |
| 18,699 | 12,780 | 4 | 37 | ... | ... | 32,051 | | | |
| ... | ... | ... | ... | ... | ... | ... | 4 | 26 | |
| ... | ... | ... | ... | ... | ... | ... | | | |
| 1 | ... | ... | ... | ... | ... | 1 | | | |
| 46 | 197 | ... | ... | ... | ... | 243 | | | |
| 47 | 197 | ... | ... | ... | ... | 244 | | | |
| 11 | 216 | 4 | 37 | ... | ... | 268 | 271 | 2,791 | |
| 15,628 | 506 | ... | ... | ... | ... | 16,611 | | | |
| 786 | 1,588 | ... | ... | ... | ... | 2,324 | | | |
| 2,371 | 10,667 | ... | ... | ... | ... | 13,092 | | | |
| 18,746 | 12,977 | 4 | 37 | ... | ... | 32,295 | | | |
| 6 | 5,445 | ... | ... | ... | ... | 5,451 | 163 | 2,752 | |
| 759 | 3,997 | 516 | 59 | ... | ... | 5,327 | 492 | 5,796 | |
| 170 | 6,985 | 23,509 | 15,274 | 3,176 | ... | 49,174 | 107 | 786 | |
| 985 | 13,427 | 24,085 | 15,326 | 3,176 | ... | 59,952 | 762 | 9,334 | |

Classified Statement of Tenant's holdings

| Assessment circle. | No. of villages. | Detail of holdings and area. | TENANTS WITH RIGHT OF OCCUPANCY PAYING. | | TENANTS NOT HAVING RIGHTS OF OCCUPANCY. | | | | TOTAL OF TENANTS. | | | Percentage of total cultivated area held by tenants. |
|----------------------------------|------------------|------------------------------|---|----------------|---|----------------------|--|----------------------|-------------------------------|-----------------|----------------|--|
| | | | | | Who possess occupancy rights in, or own other lands in the same village or in its vicinity. | | Who have no permanent rights in other lands. | | Paying in cash and rent-free. | Paying in kind. | Total of both. | |
| | | | Cash rents or no rent. | Rents in kind. | Holding rent-free or paying cash rents. | Paying rent in kind. | Holding rent-free or paying cash rents. | Paying rent in kind. | | | | |
| | | | | | | | | | | | | |
| CHAK UTAR TAHSIL FAZILKA. | 58 | Holdings. | 250 | 85 | 213 | 13 | 718 | 658 | 1,181 | 706 | 1,887 | 73 |
| | | Area. | 3,834 | 794 | 3,337 | 283 | 15,530 | 15,871 | 22,691 | 16,948 | 39,639 | |
| | | Per cent. | 9 | 2 | 8 | 1 | 39 | 41 | 58 | 44 | 100 | |
| CHAK HITAB TAHSIL FAZILKA. | 62 | Holdings. | 141 | 271 | ... | 35 | 42 | 1,464 | 188 | 1,770 | 1,553 | 62 |
| | | Area. | 804 | 2,390 | ... | 144 | 283 | 14,535 | 1,037 | 17,069 | 18,106 | |
| | | Per cent. | 4 | 13 | ... | 1 | 2 | 60 | 6 | 94 | 100 | |
| TOTAL TAHSIL FAZILKA. | 294 | Holdings. | 2,724 | 588 | 1,073 | 345 | 4,794 | 4,265 | 85,91 | 5,198 | 13,789 | 70 |
| | | Area. | 39,940 | 8,773 | 14,139 | 4,621 | 1,02,658 | 69,797 | 1,56,737 | 83,191 | 2,39,928 | |
| | | Per cent. | 17 | 4 | 6 | 2 | 42 | 29 | 65 | 35 | 100 | |
| TOTAL TAHSIL DABWALL. | 157 | Holdings. | 8,409 | 4 | 1,216 | 33 | 3,787 | 351 | 13,412 | 888 | 13,900 | 70 |
| | | Area. | 1,29,772 | 65 | 37,988 | 1,498 | 43,275 | 4,008 | 2,16,035 | 5,571 | 2,21,606 | |
| | | Per cent. | 68 | ... | 17 | 1 | 22 | 2 | 97 | 3 | 100 | |
| TOTAL TAHSIL SIRSA. | 199 | Holdings. | 7,636 | 966 | 527 | 146 | 5,222 | 1,398 | 13,385 | 2,510 | 15,895 | 72 |
| | | Area. | 1,59,555 | 13,658 | 37,298 | 7,810 | 94,780 | 16,218 | 2,91,583 | 37,686 | 3,29,269 | |
| | | Per cent. | 40 | 4 | 11 | 3 | 29 | 5 | 89 | 11 | 100 | |
| TOTAL OF DISTRICT. | 650 | Holdings. | 18,769 | 1,558 | 2,816 | 524 | 13,803 | 6,014 | 35,388 | 8,096 | 43,484 | 7 |
| | | Area. | 3,29,267 | 22,496 | 69,425 | 13,929 | 2,45,663 | 90,023 | 6,64,355 | 1,26,448 | 7,90,803 | |
| | | Per cent. | 42 | 3 | 11 | 2 | 31 | 11 | 81 | 16 | 100 | |

according to Settlement Measurements, 1880-81.—(Continued).

| MODE OF PAYMENT OF RENT FOUND TO EXIST. | | | | | | | | | |
|--|----------------------------|--|---|---|-------------------------------|--|--|--|--|
| Detail of area irrigated and unirrigated. | Fare of rent. | IN CASH. | | | | | | | |
| | | Paying rents at revenue rates only. | At revenue rates plus <i>malikāna</i> . | | | Paying rent at a fixed rate per <i>bigha</i> . | | | |
| | | | Area. | Rate per cent. of <i>malikāna</i> on revenue. | | Up to 3 annas per <i>bigha</i> , under 5 annas per acre. | Up to 4 annas per <i>bigha</i> , under 5 ¹ / ₂ annas per acre. | Up to 5 annas per <i>bigha</i> , under 8 annas per acre. | More than 5 annas per <i>bigha</i> more than 8 annas per acre. |
| | | | | Highest. | Lowest. | | | | |
| Chahi 93 ... Nahri 659 ... Barani 38,894 .. | 73 | ... | ... | ... | ... | 12,850 | 7,763 | 1,931 | 80 |
| Chahi 7,501 ... Res 8,815 ... Barani 1,790 ... | 2 | ... | ... | ... | ... | 13 | 64 | 77 | 845 |
| Barani 2,22,867 ... Chahi 7,594 ... Nahri 652 ... Res 8,815 ... | 321 | ... | ... | ... | ... | 94,497 | 45,173 | 14,458 | 2,309 |
| Chahi ... Sotar Barani ... Res ... Barani ... Total ... | ... | 3 ... 134 852 353 | 80 65,808 24,310 | 10 | 5 | 36,989 36,989 | 51,381 51,381 | 89 31,507 31,596 | 16 3 7 5,327 5,353 |
| Chahi ... Res ... Sotar Barani ... Rohi Do. ... Total ... | 6 19 1 382 408 | 16 5,063 136 14,208 19,413 | ... 847 133 55,556 56,536 | ... 5 5 30 30 | ... 5 5 5 5 | ... 1,188 1,170 1,45,436 1,47,794 | ... 213 159 43,522 43,894 | 32 918 497 14,121 15,598 | 83 1,012 1,012 4,756 6,872 |
| ... | 1,081 | 85,356 | 60,848 | 30 | 5 | 2,79,230 | 1,40,448 | 61,652 | 14,433 |

SIRSA
Classified Statement of Tenants' holdings

| Assessment circle. | IN CASH. | | | | IN | | |
|---------------------------|---|---------------------------------------|------------------------|--------------------------|---|-----------|-------------|
| | Detail of area irrigated and unirrigated. | At a consolidated charge per holding. | | Total paying cash rents. | Rate of Kamins' dues per 100 maunds of total produce. | Share of | |
| | | Acres. | Average rate per acre. | | | One-half. | Two-fifths. |
| CHAKHITAR TAHSIL FAZILKA. | Cháhi 93 ... | 43 | Ra. As. P. | 22,617 | ..... | ..... | ..... |
| | Nahri 652 ... |  | ..... |  |  |  |  |
| | Baráni 88,894 ... |  | ..... |  |  |  |  |
| CHAKHITAR TAHSIL FAZILKA. | Cháhi 7,501 ... | 35 | ..... | 1,035 | ..... | ..... | 575 |
| | Rés 8,815 ... |  | ..... |  |  |  |  |
| | Baráni 1,790 ... |  | ..... |  |  |  |  |
| TOTAL TAHSIL FAZILKA. | Baráni 222,867 ... | 78 | ..... | 1,56,415 | ..... | ..... | 575 |
| | Cháhi 7,594 ... |  | ..... |  |  |  |  |
| | Nahri 652 .. |  | ..... |  |  |  |  |
| | Rés 8,815 ... |  | ..... |  |  |  |  |
| TOTAL TAHSIL DABWALL. | Cháhi ... | ..... | ..... | 19 | ..... | ..... | ..... |
| | Sotar Barani ... | ..... | ..... | 2 | ..... | ..... | ..... |
| | Rés ... | ..... | ..... | 200 | ½ maund | ..... | ..... |
| | Barani ... | 102 | 0 8 4 | 2,15,402 | to | 3 | ..... |
| | Total ... | 162 | 0 8 4 | 2,15,683 | 7 maunds. | 3 | ..... |
| TOTAL TAHSIL SIRSA. | Chahi ... | 43 | 8 0 9 | 174 | ..... | ..... | ..... |
| | Res ... | 206 | 1 2 11 | 9,436 | ..... | 63 | 414 |
| | Sotar Barani ... | 28 | 1 10 3 | 3,127 | 5 maunds | ..... | ..... |
| | Rohi Do. ... | 791 | 0 8 4 | 2,78,388 | to | 54 | ..... |
| | Total ... | 1,068 | 0 8 9 | 2,91,175 | 6 maunds | 117 | 414 |
| TOTAL OF DISTRICT. | ..... | 1,308 | 0 9 0 | 6,63,273 | ..... | 120 | 989 |

SETTLEMENT.

according to Settlement Measurements, 1880-81.—(Concluded.)

| KIND. | | | | | | | SUB-TENANTS. | | REMARKS. |
|------------------------------------|-------------|------------|------------|--------------|------------------------|----------|--------------|------------------|----------|
| <i>grain taken by Proprietors.</i> | | | | | | | Holdings. | Cultivated area. | |
| One-third. | One-fourth. | One-fifth. | One-sixth. | One-seventh. | Less than one-seventh. | Total. | | | |
| ... | 867 | 12,130 | 3,951 | ... | ... | 6,948 | 9 | 172 | |
| 4,692 | 8,430 | 2,340 | 1,082 | ... | ... | 17,069 | 50 | 246 | |
| 4,862 | 16,282 | 28,039 | 20,257 | 2,176 | ... | 83,191 | 166 | 1,304 | |
| ... | ... | ... | ... | ... | ... | ... | 496 | 5,822 | |
| 1 | ... | ... | ... | ... | ... | 1 | | | |
| ... | ... | ... | ... | ... | ... | ... | | | |
| 805 | 4,194 | 516 | 52 | ... | ... | 5,570 | | | |
| 806 | 4,194 | 516 | 52 | ... | ... | 5,571 | | | |
| 11 | 216 | 4 | 37 | ... | ... | 268 | 865 | 14,183 | |
| 15,028 | 506 | ... | ... | ... | ... | 16,611 | | | |
| 735 | 1,588 | ... | ... | ... | ... | 2,323 | | | |
| 2,231 | 16,090 | ... | ... | ... | ... | 18,484 | | | |
| 23,705 | 18,409 | 4 | 37 | ... | ... | 37,686 | | | |
| 24,373 | 23,885 | 28,559 | 20,346 | 2,176 | ... | 1,26,448 | 1,527 | 21,259 | |

APPENDIX V.*Villages in Tahsil Fázilká continued in form for five years from May 1883.*

| Number. | Name of village. | Annual máli-kána. | Conditions to be fulfilled in five years. |
|---------|----------------------------------|-------------------|--|
| | | Rs. | |
| 1 | Panniwála Máhlá ... | 50 | Pakka well and half the area to be cultivated. |
| 2 | Maujgarh ... | 80 | Pakka well, 50 families and half the area. |
| 3 | Pajawa ... | 50 | Pakka well and half the area. |
| 4 | Koel Khera ... | 20 | Thirty families and half the area. |
| 5 | Rupana ... | 20 | Pakka well, 40 families and half the area. |
| 6 | Bará Trath (Haripura) ... | 25 | Pakka well. |
| 7 | Pakki 'fbi ... | 25 | Pakka well and half the area. |
| 8 | Khánekí dháb ... | 25 | Pakka well. |
| 9 | Sahna Khera ... | 50 | Twenty-five families, half the area, and a pond holding 200,000 cubic feet. |
| 10 | Bishnpura ... | 60 | Pakka well, 40 families, half the area. |
| 11 | Himmatpura ... | 50 | Pakka well, 50 tenants, half the area. |
| 12 | Khairpur ... | 50 | Pakka well, good pond, 40 families, half the area. |
| 13 | Sukhchain ... | 60 | Pakka well, 40 families and half the area. |
| 14 | Mahrána ... | 60 | Pakka well, 40 families, half the area. |
| 15 | Bakhshan Khera (Sardár-pura) ... | 50 | Pakka well, 40 families, half the area (Deputy Commissioner to decide between parties—see file.) |
| 16 | Raipura ... | 100 | Pakka well, 50 families, half the area (Deputy Commissioner to decide between parties—see file.) |
| 17 | Rájánwálí ... | 100 | Pakka well and half the area. |
| 18 | Sadíqpura (Patti Amra) ... | 30 | Forty families and half the area, Sadiq to pay Rs. 3,250 to the other farmers. |
| 19 | Jinnánwála (Daulatpura) | 50 | Pakka well, 50 families and half the area. |
| 20 | Táhlíwálá Odián ... | 50 | Half the area. |
| | TOTAL ... | 955 | |

APPEN

Statement showing the varieties of Tenures held

| Nature of Tenure. | | | | |
|--|--|-----|------|--|
| I.—Zamindári— | | | | |
| (1). | Great zamindáris paying above Rs. 50,000 revenue. | { | (a.) | Held by individuals under law of primogeniture. |
| | | { | (b.) | Held by individuals and families under ordinary law |
| (2). | Large zamindáris paying above Rs. 5,000 revenue. | { | (a.) | Held by individuals under law of primogeniture. |
| | | { | (b.) | Held by individuals and families under ordinary law |
| (3). | Zamindáris paying from Rs. 1,000 to Rs. 5,000 revenue. | { | (a.) | Ditto. |
| | | { | (b.) | Ditto. |
| (4). | Zamindáris paying Rs. 1,000 and under. | { | (a.) | Ditto. |
| | | { | (b.) | Ditto. |
| (5). | Proprietary cultivating communities paying in common |  |  | ... .. |
| II.—Village communities not paying in common— | | | | |
| (1). | Pattidári | ... | { | In which the land and the revenue are divided upon ancestral or customary shares, subject to succession by the law of inheritance ... |
| (2). | Bhaiyáchará | ... | { | In which possession is the measure of right in all lands |
| (3). | Mixed or imperfect pattidári or bhaiyáchará | ... | { | In which the lands are held partly in severalty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in severalty... |
| III.—Grantees of British Government (not falling under any of the previous classes) paying revenue direct to Government in the position of— | | | | |
| (1). | Proprietors | ... | { | Including individuals rewarded for service or otherwise, but not purchasers of Government waste (V) |
| (2). | Leasees | ... |  | ... .. |
| IV.—Landholders who have redeemed the revenue, and are not members of any village community not included in any of the previous classes | | | | |
| V.—Purchasers of Government waste paying revenue direct to Government, and not falling under any of the previous classes | | | | |
| VI.—Government waste, reserved or unassigned | | | | |
| Total (which should be the total area of the district, excepting Municipalities) ... | | | | |

DIX VI.

direct from Government in the Sirsá District in 1882.

| Number of estates. | Number of villages. | Number of holders or share-holders. | Gross area in acres. | Average area of each estate. | Average assessment of each estate. | Revenue-rate per acre. | REMARKS. |
|--------------------|---------------------|-------------------------------------|----------------------|------------------------------|------------------------------------|------------------------|---|
| | | | Acres. | Acres. | Rs. | Rs. As. P. | |
| 1 | 11 | 11. | 37,493 | 37,493 | 8,000 | 0 3 5 | The figures in this statement are approximate only, and show the state of tenures in 1882 before the orders regarding the farmed villages had been carried out. In many villages it is difficult to say under which head the tenure should be classed, so that this classification should not be considered very exact. |
| 18 | 18 | 18 | 45,757 | 2,542 | 255 | 0 1 7 | |
| 104 | 104 | 951 | 3,18,268 | 3,060 | 370 | 0 2 0 | |
| 185 | 185 | 2,733 | 4,88,719 | 2,642 | 296 | 0 1 9 | |
| 3 | 3 | 482 | 16,149 | 5,383 | 1,164 | 0 3 4 | |
| 240 | 240 | 5,308 | 7,47,023 | 3,112 | 407 | 0 2 1 | |
| ... | ... | 130 | 7,178 | ... | ... | ... | |
| 89 | 89 | 786 | 2,64,868 | 2,976 | 301 | 0 1 8 | |
| ... | ... | ... | ... | ... | ... | ... | |
| ... | ... | ... | ... | ... | ... | ... | |
| ... | ... | ... | ... | ... | ... | ... | |
| 640 | 650 | 10,369 | 19,25,445 | 3,009 | 443 | 0 2 2 | |

APPEN

Statement of Tenures not held direct from Government

Nature of Tenure.

| | | | | | | | |
|--|--|--|------|-------------|---|-----|-----|
| Paying cash rates. | I.—Tenants with right of occupancy— | | | | | | |
| | (1). | Paying only the amount of the Government revenue to the proprietors | ... | ... | ... | ... | ... |
| | (2). | " such amount, <i>plus</i> a cash <i>málikána</i> | ... | ... | ... | ... | ... |
| | (3). | " at stated cash rates per acre | ... | ... | ... | ... | ... |
| | (4). | " lump sums (cash) for their holdings | ... | ... | ... | ... | ... |
| Total paying rent in cash | | | | | | | ... |
| Paying in kind. | (1). | Paying by a stated share of the produce in kind. | A. | (a) | $\frac{1}{2}$ Produce and more | ... | ... |
| | | | | (b) | $\frac{1}{2}$ " " less than $\frac{1}{2}$ produce | ... | ... |
| | | | | (c) | $\frac{1}{2}$ " " " " $\frac{1}{2}$ " | ... | ... |
| | | | | (d) | $\frac{1}{2}$ " " " " $\frac{1}{2}$ " | ... | ... |
| | | | | (e) | Less than $\frac{1}{2}$ th share of produce | ... | ... |
| | (2). | Paying by a stated share of the produce, <i>plus</i> a further cash contribution. | B. | (a) | When the share of produce paid is $\frac{1}{2}$ and more | ... | ... |
| | | | | (b) | When the share of produce paid is less than $\frac{1}{2}$ | ... | ... |
| | (3). | Paying a fixed amount of grain for their holdings with or without a further cash contribution. | C. | | | | |
| | | | | | | | |
| | Total paying rent in kind | | | | | | |
| Grand Total of tenants with right of occupancy | | | | | | | ... |
| II.—Tenants holding conditionally— | | | | | | | |
| (1). | For life | ... | ... | ... | ... | ... | ... |
| (2). | For period on lease | ... | (a). | Written | ... | ... | ... |
| (3). | Subject to village service and payment of rent | ... | (b). | Not written | ... | ... | ... |
| III.—Tenants-at-will— | | | | | | | |
| (a). | Paying in cash | ... | (b). | " in kind | $\frac{1}{2}$ produce and more | ... | ... |
| | | | | | less than $\frac{1}{2}$ produce | ... | ... |
| IV.—Holders of service grants cultivating the lands held (a) (i. e., parties enjoying free-holds from proprietors being exonerated all revenue)— | | | | | | | |
| (1). | Sankalap or Dharmarth | ... | ... | ... | ... | ... | ... |
| (2). | Conditional on service | ... | ... | ... | ... | ... | ... |
| Total | | | | | | | ... |

DIX VII.

in the Sirsa District in 1882.

| No. of hold- ings. | Area of land held. | Average area of holding. | Average cash- rent of each holding. | Average rent per acre. | REMARKS. |
|-----------------------|-----------------------|-----------------------------|---|---------------------------|---|
| | Acres. | Acres. | Rs. As. P. | Rs. As. P. | |
| 6,332 | 86,244 | 14 | 3 12 0 | 0 4 4 | The figures in this statement are approximate only, and show the tenures as they were in 1882 before the orders regarding the farmed villages had been carried out. |
| 11,948 | 2,29,965 | 19 | 6 0 0 | 0 5 0 | |
| 8,889 | 69,790 | 18 | 8 0 0 | 0 7 4 | |
| 22 | 328 | 15 | 3 14 0 | 0 4 2 | |
| 22,091 | 3,86,327 | 17 | 5 12 0 | 0 5 2 | |
| 1 | 15 | 15 | | | |
| 672 | 8,998 | 13 | | | |
| 631 | 8,952 | 14 | | | |
| 346 | 3,549 | 10 | | | |
| 194 | 5,695 | 29 | | | |
| 207 | 2,591 | 13 | | | |
| 2,051 | 29,800 | 15 | | | |
| 24,142 | 4,16,127 | 17 | | | |
| 21 | 484 | 23 | 6 8 0 | 0 4 7 | |
| 244 | 4,175 | 17 | 5 14 0 | 0 5 6 | |
| 51 | 940 | 18 | 4 8 0 | 0 8 10 | |
| 11,867 | 2,58,989 | 23 | 7 4 0 | 0 5 6 | |
| 5 | 44 | 9 | ..... | ..... |  |
| 5,689 | 96,178 | 17 | ..... | ..... |  |
| 323 | 2,757 | 9 | | | |
| 95 | 889 | 9 | | | |
| 41,987 | 7,79,533 | 19 | | | |

APPENDIX VIII.

*Notifications published in the Panjáb Gazette, relating to the Sirsá Settlement.
The 7th January 1880.*

No. 80.—*Notification.*—Whereas the Sirsá district is to be put under settlement, His Honour the Lieutenant-Governor is pleased, with the previous sanction of the Governor-General in Council, to issue the following notification of Settlement, in accordance with the provisions of section 11 of the Panjab Land Revenue Act, 1871 :—

1. The local area which is to be put under Settlement consists of the Sirsá district.

2. The Settlement will be made by the following officers ; and, in exercise of the powers conferred by Sections 49 and 50 of Act XVII of 1877, the Lieutenant-Governor hereby invests these officers with the civil judicial powers stated opposite their names respectively, and directs that such powers shall be exercised in subordination to, and subject to the control and superintendence of the Courts of the Settlement Commissioner and of the Financial Commissioner, Panjáb :—

| Name of Officer. | Designation. | Powers. |
|---|---|--|
| Mr. J. Wilson, Assistant Commissioner. | Settlement Officer in charge of the Settlement. | Powers of a Deputy Commissioner, as defined in Act XVII of 1877 to decide suits and hear appeals— (i) under the Panjáb Tenancy Act, 1868 ; (ii) to alter or cancel any entry in the register of names of proprietors of revenue-paying estates ; (iii) under section 9 of the Specific Relief Act, 1877 ; (iv) for declaration of title in land, or the rent, revenue or produce of land brought by parties in possession of the rights claimed. |
| Altáf Hosein, Extra Assistant Commissioner, temporarily, pending the arrival of Gobind Sahai. | Settlement Officer. | Ditto. ditto. |
| Alimulla, Superintendent. | Ditto. | Powers of a Tahsildar with special powers in respect of the same class of cases. |
| Kálka Parshád, Superintendent. | Ditto. | Ditto. ditto. |
| Parmeshri Sahai, Superintendent, temporarily, pending the arrival of Darban Singh. | Ditto. | Ditto. ditto. |

Appeals from the orders of Superintendents Alimulla, Kálka Parshád and Parmeshri Sahai, will lie to the Courts of Mr. Wilson and Altáf Hosein. and appeals from the orders of Mr. Wilson and Altáf Hosein will lie to the Courts of the Settlement Commissioner and Financial Commissioner, according to the provisions of the Code of Civil Procedure and of the Panjáb Courts Act, 1877.

3. The Settlement to be made will be a re-Settlement, and will comprise both a re-assessment of the revenue and a revision of the record of rights.

4. Surveys and plans will be made for the whole district.

No. 81.—*Notification*.—In exercise of the powers conferred by sections 49 and 50 of Act XVII of 1877, the Lieutenant-Governor hereby invests Major E. G. Wace, Settlement Commissioner, with the civil powers of a Commissioner, as defined in the said Act, for the purpose of deciding suits and appeals—

- (i) under the Panjáb Tenancy Act, 1868 ;
 - (ii) to alter or cancel any entry in the register of names of proprietors of revenue-paying estates ;
 - (iii) for declaration of title in land, or the rent, revenue or produce of land brought by parties in possession of the rights claimed ;
- in the Sirsá district ; and directs that such powers shall be exercised in subordination to, and subject to the control and superintendence of the Court of the Financial Commissioner, Panjáb. Appeals from the orders of the Settlement Commissioner will lie to the Court of the Financial Commissioner.

No. 82.—*Notification*.—In exercise of the powers conferred by section 49 of Act XVII of 1877, the Lieutenant-Governor hereby invests the Financial Commissioner of the Panjáb with the civil powers of the Chief Court, as defined in the said Act, for the purpose of deciding suits and appeals—

- (i) under the Panjáb Tenancy Act, 1868 ;
- (ii) to alter or cancel any entry in the register of names of proprietors of revenue-paying estates ;
- (iii) for declaration of title in land, or the rent, revenue or produce of land brought by parties in possession of the rights claimed in the Sirsá district.

The 10th August 1880.

No. 759.—*Notification*.—In exercise of the powers conferred by sections 49 and 50 of Act XVII of 1877, the Honorable the Lieutenant-Governor hereby invests Rattan Chand, Officiating Superintendent of Settlement, Sirsá district, with the powers of a Tahsildár with special powers, as defined in section 82 (d) of the said Act, for the purpose of deciding suits ;—

- (i) under the Panjáb Tenancy Act, 1868 ;
 - (ii) to alter or cancel any entry in the register of names of proprietors of revenue-paying estates ;
 - (iii) under section 9 of the Specific Relief Act, 1877 ;
 - (iv) for declaration of title in land, or the rent, revenue or produce of land, brought by parties in possession of the rights claimed ;
- within the limits of the Sirsá district ;
- and directs that such powers shall be exercised in subordination to, and subject to the control and superintendence of the Courts of the Settlement Officer in charge of the Sirsá Settlement, of the Settlement Commissioner and of the Financial Commissioner, Panjáb.

Appeals from the orders of Superintendent Rattan Chand will lie to the Courts of the Settlement Officer and Extra Assistant Settlement Officer of the Sirsá district, according to the provisions of the Code of Civil Procedure and of the Panjáb Courts Act, 1877.

The 11th August 1880.

No. 768.—*Powers.*—In exercise of the powers conferred by sections 49 and 50 of Act XVII of 1877, the Honourable the Lieutenant-Governor hereby invests Gobind Sahai, Extra Assistant Settlement Officer, Sirsá district, with the powers of a Deputy Commissioner, as defined in the said Act, to decide suits and hear appeals—

- (i) under the Panjáb Tenancy Act, 1868.
- (ii) to alter or cancel any entry in the register of names of proprietors of revenue-paying estates ;
- (iii) under section 9 of the Specific Relief Act, 1877 ;
- (iv) for declaration of title in land or rent, revenue or produce of land, brought by parties in possession of the rights claimed within the limits of the Sirsá district ;

and directs that such powers shall be exercised in subordination to, and subject to the control and superintendence of the Courts of the Settlement Commissioner and of the Financial Commissioner, Panjáb.

Appeals from the orders of Gobind Sahai will lie to the Courts of the Settlement Commissioner and Financial Commissioner, Panjáb, according to the provisions of the Code of Civil Procedure and of the Panjáb Courts Act, 1877.

The 30th March 1881.

No. 366.—*Powers.*—In exercise of the powers conferred by section 49 and 50 of Act XVII of 1877, the Honourable the Lieutenant-Governor hereby invests Kishn Parshád, Superintendent of Settlement, Sirsá district, with the powers of a Tahsildár with special powers, as defined in section 32 (d) of the said Act, for the purpose of deciding suits—

- (i) under the Panjáb Tenancy Act, 1868 ;
- (ii) to alter or cancel any entry in the register of names of proprietors of revenue-paying estates ;
- (iii) under section 9 of the Specific Relief Act, 1877 ;
- (iv) for declaration of title in land or the rent, revenue, or produce of land, brought by parties in possession of the rights claimed ;

within the limits of the Sirsá district ; and directs that such powers shall be exercised in subordination to, and subject to the control and superintendence of the Courts of the Settlement Officer in charge of the Sirsá Settlement, of the Settlement Commissioner, and of the Financial Commissioner, Panjáb.

Appeals from the orders of Superintendent Kishn Parshád will lie to the Courts of the Extra Assistant Settlement Officer and Settlement Officer of the Sirsá district, according to the provisions of the Code of Civil Procedure and of the Panjáb Courts Act, 1877.

The 18th February 1882.

No. 61.—*Notification.*—Under section 49 of Act XVII of 1877 (the Panjáb Courts Act) the Honourable The Lieutenant-Governor is pleased to direct that the jurisdiction to try civil suits relating to land with which the Settlement Officers of the Sirsá district, the Settlement Commissioner and Financial Commissioner have been from time to time invested by the notifications detailed below, shall be withdrawn, with effect from 9th March 1882, and that the said

jurisdiction shall thereafter be exercised solely by the Civil Courts by which such jurisdiction would have been exercised if the notifications aforesaid had not been published ; provided that any cases pending on that date before any officer (except the Settlement Commissioner) under the notifications aforesaid, shall be disposed of by him as if this present notification had not been issued. Any cases pending on that date before the Settlement Commissioner shall be transferred for disposal to the Court by which they would have been disposed of if the aforesaid notifications had not been published :—

Detail of notifications referred to above.

Nos. 80, 31 and 32, dated 7th January 1880,

No. 759, dated 10th August 1880,

No. 763, dated 11th August 1880,

No. 866, dated 30th March 1881.

The 9th November 1882.

No. 275.—*Notification.*—In continuation of *Panjab Government Gazette* Notification No. 61 of 18th February 1882, the Honorable the Lieutenant-Governor, on the report of the Financial Commissioner that Settlement operations are complete in the Sirsá district, with the exception of the record of 88 villages known as the "Farmed Villages," is pleased to direct under section 17 of Act XXXIII of 1871, that the record of rights recently prepared for the said district be handed over to the Deputy Commissioner of Sirsá, with the exception aforesaid.

The 15th November 1882.

No. 286.—*Notification.*—In continuation of Notification No. 61 dated 18th February 1882, under section 49 of Act XVII of 1877 (The Panjab Courts Act), the Honourable the Lieutenant-Governor is pleased to direct that the jurisdiction to try appeals relating to land with which the Settlement Officers of the Sirsá district, the Settlement Commissioner and Financial Commissioner have been from time to time invested by the notifications detailed below shall be and are hereby withdrawn, and that the said jurisdiction shall hereafter be exercised solely by the Civil Courts by which such jurisdiction would have been exercised, if the notifications aforesaid had not been published. It is also directed that all cases now pending before any officer under the notifications aforesaid, shall be disposed of by the Civil Courts by which such appeals would have been heard if the notifications aforesaid had not been published.

Detail of notifications referred to above :—

Nos. 80, 31 and 32 dated 7th January 1880.

No. 763, dated 11th August 1880.

NOTE.—A notification will shortly appear in the *Panjab Gazette* directing that the record of rights of the 88 Farmed Villages be also handed over to the Deputy Commissioner of Sirsá. —12th April 1884.

VERNACULAR INDEX AND GLOSSARY.

Note.—The numbers are those of the pages. Words used by Panjábí speakers are marked, P. and those used by Rágrís, B.

- | | | |
|--|--|---|
| <p>A.</p> <p>Achamba, B. 136. adhchára, P. 377. ádhi rát, 160. adhseri, 202. afi, 20. ágam, B. 407. ainwen, P. thus. airne, B. 106. ák, 15. ákhan, P. saying. ál, B. 241. ál, P. manure. amal, 137. ambari, P. dependent on rain. ándhi, 11. andhráta, 152. angarkha, 155. ángí, B. 155. ángan, B. 158. ángal, 200. ángshumárf, 331. ann, B. grain. ár, 407. arand, 19. arthi, 168. ásamí, 329. asar, 130. átá, 169. áthan, B. west. aukha, P. difficult. autár, 136. autri, 12. áwa, 318. ayyar, 308. azán, 171.</p> | <p>bál, 200. báichharí, 312. baláhar, 414. bald, P. bullock. bamba, 178. bángar, 29. bandúk, 31. banij, 101. hanya, 101. bángí, 109. bánk, 157. bán, 165. báng, 171. bandar, 190. band, 221. bauf banáí, 400. bányá B. seed-drill. banda, P. person. báo bája, 306. bar, 19. barchhí, 31. baran, 82. barat, 137. barkat, 145. barkatála, P. well-to-do. bari, 166. barání, 240. bár, 328. bárf, 404. básí, 144, 153. basíro, 143. basihra, 143. bása, 169. bastí, 312. báta, 17. bátká, 159. batáí, 349. batáo, B. stranger. báwar, 110. báya, 21. behá, 153. begár, 181, 411. beri, 190. ber, 18, 229. belí, 205. berra, 283. bejhar, 283. bepárf, 308. begá, B. quick. beorá, B. newa. bhamphor, 15. bhákrí, 16. bhartittar, 21.</p> | <p>bhattí, 104. bhára, 154, 181. bharola, 158, 252. bhánda, 159. bhartiya, 159. bhát, 165. bharwa, 178. bhágná, 205. bhánja, 253. bhang, 301. bhangar, 314. bhaiyáchára, 321. bhaj, P. run. bhela, 153. bhínt, B. 158. bhirá, P. 328. bhonh, P. chaff. bhúrt, 14. bhúkla, 16. bhutta, 153. bhúr, 12, 216. bhúnga, 302, 331, 420. bír bahottí, 20. birt, 100. bishnoi, 136. biloná, 152. bíndhní, B. 166. bichla, 169. bish, 178. bígha, 199, 491. biswa, 201, 328. biswánsí, 201. bíh, P. 285. bij, 285. biswadár, 329. bigorí, 352. bigherí, 352. bír, 403. bodí, 132, 134, 156. bokn, 203. borá, 309. bola, 323. boledárf, 323. búr, B. 14. búf, 15. búta, 16. bugtari, 155. burj, 158, 253, 312. bukwána, 282. burd barámad, 400.</p> |
|--|--|---|

C.

Chádar, B. 155

chaddar, P. 155.
 cháhí, 12, 216.
 chahal, 172.
 chakkar, 142.
 chakkí, 159.
 chak, 312.
 chakbat, 368.
 chálísa, 506.
 chamber, 221, 406.
 chánwal, 281.
 channa, 285.
 changga, P. good.
 charndásí, 139.
 chárhná, 144.
 charkhí, 159.
 chappa, 200.
 chappa mer, 206.
 charak chundí, 206.
 charas, 218.
 charí, 281.
 charágáh, 408.
 charwáhá, 404.
 charhde, P. east.
 chatra, 308.
 chaunrá, 156.
 chauntísa, 506.
 chaukí, 164.
 chaupál, 176.
 chaumása, 198.
 chatrmása, 198.
 chau, 250.
 chaughundí, 285.
 chaukídár, 413.
 chela, 139.
 chhamb, 4.
 chháj, 108, 252.
 chhápa, 142.
 chhári, 142.
 chhách, 152.
 chháp, 157, 223.
 chhapper, 158, 176.
 chhanna, 159, 198.
 chhalla, 164.
 chharola, 164.
 chhatánk, 202.
 chháí, 205.
 chhá, 235, 407.
 chhati, 308.
 chhat, P. a flat roof.
 chhetí, P. quick.
 chher, 235.
 chhiná, B. seize.
 chhil, P. husk.
 chhippan, 206.
 chhingár, P. 284.
 chholdári, 110.
 chholá, P. 285.
 chímba, 14.
 chikára, 22.
 chilká, 152.
 chimtá, 163.
 chita, 169.
 chína, 283.
 chithí, 397.
 chitta, P. white.
 chir, P. interval.

chítro, B. rags.
 chor, 31.
 choti, B. 132, 156.
 chúná, 107.
 chúla, 153, 158, 160.
 chunri, 155.
 chunni, 156.
 chúndá, 157.
 chúra, 157.
 churi, 157.
 chunchi, 163.
 chugna, 169.
 churál, 286.

D.

Dáb, 169.
 dabbal, 203.
 dábar, 313.
 dáchi, P. she-camel.
 dahí, 152.
 dahána, 406.
 dahserí, 202.
 dái, 163.
 dái, 206.
 dákar, 12, 216.
 dáka, 31.
 dakshina, 169.
 dak, 407.
 dál, 282.
 damrí, 203.
 danda, 3.
 dandí, 19.
 dandiyán, 157.
 dándalwása, 166.
 dán, 166.
 dandrálí, 252.
 dána, 285.
 daph, 207.
 darkhwást málguzári, 494.
 darna, 22.
 daryá, 3.
 darsan, 145.
 darwása, 158.
 dari, 206.
 daryá hadd, 400.
 dasá bise, 205.
 dasáwar, B. a distant market.
 dasna, P. show.
 dáttri, 252.
 dattí, 252.
 daulá, 379.
 dáúdí, 284.
 daura, 414.
 dáwa, B. left hand.
 dáwan, 156.
 dela, 17.
 deredár, 182.
 des, 84.
 dhábla, B. 155.
 dhá, 301.
 dháman, 13.
 dhamáhan, 16.
 dhán, B. grain.
 dhan, P. 234.

dhán, 229, 281.
 dhani, B. owner.
 dhándá, B. bullock.
 dhántá, 157.
 dhanwása, 16.
 dhár, P. 31, 194.
 dhárví, P. 31.
 dharna, 194.
 dharí, 202.
 dharmáala, 207.
 dharwái, 259, 410.
 dharat, 410.
 dhatúra, 17.
 dhaun, 202.
 dhaula, 313.
 dháwan, 106.
 dhed, 106.
 dhelí, 203.
 dhela, 203.
 dhenklí, 221.
 dher, P. much, very.
 dhím, 175.
 dhotí, 132, 155.
 dhora, 253.
 dhol, 166, 207.
 dhukna, 165.
 dhulálí, 181.
 dhwán, 161.
 dhúp, 311.
 disná, P. be visible.
 díla, 14.
 dindár, 108.
 dígar, 130, 193.
 diwáí, 144.
 diwa, 144.
 diwála, 191.
 dímak, 255.
 dona, 312.
 dohlí, 414.
 dodh, 16.
 dopatta, 156.
 dofalí, 250.
 dopahar, 160, 198.
 ducháb, 14, 427.
 dúb, 14.
 dudhe, 16.
 dutahí, 156.
 dunda, 158.
 dunggan, 252.
 dutára, 313.
 dúní báchh, 382.

F.

Fajar, 130, 198.
 faqír, 19.
 farásh, 18.
 farz, 130.
 fard badan, 499.

G.

Gabhru, P. 205.
 gad, 318.
 gádí, B. 105.
 gádá, B. 155.

gáhne, B. 157.
 gájar, 286.
 galghúta, 301.
 gám, B. 121.
 ganthí, B. 14.
 gandí búti, 16.
 gandása, 256.
 ganja, 313.
 gáopun, 146.
 gáomutr, B. 163.
 garhanm, 14.
 gasra, 12.
 gatha, 199, 491.
 gas, 200.
 gediya, 206.
 gehún, 283.
 ghan, 106.
 gharí, 199.
 gharáí, B. 106.
 ghát, 158.
 ghágra, B. 155.
 ghaggra, P. 156.
 ghara, 158.
 ghar, 161.
 ghair maurúsi, 329.
 ghí, 152, 300.
 ghonglú, P. 286.
 ghora, 205.
 ghumán, P. 201.
 ghúndí, P. 285.
 giránw, F. 121.
 girdáwar, 496.
 gith, 200.
 gindár, 256.
 gokrú, 16.
 gorkhar, 21.
 gosáyan, 139.
 golá, 146.
 gohá, P. 158, 404.
 got, 114.
 got kundála, 167.
 goliya, 255.
 gojiya, 283.
 golí, 301.
 goní, P. 285.
 gol, P. 302.
 god, the lap.
 golla, P. a slave.
 granth, 134, 159.
 guráin, B. 21.
 guru, 84.
 gujjh, P. 99.
 gur, 138.
 gúndná, 163.
 gúna, 405.
 gwár, 283.
 gwári, 161.

H.

Had Sikandri, 400.
 hákim, 162.
 haldí, 165.
 hal, 250.
 haleri, 250.
 hála, P. 352.

halál, 106, 128.
 hamel, 157.
 hán, P. 13, 220.
 hára, 152, 158.
 hár, 205.
 harat, 218, 407.
 hári, 249.
 hásil, 352.
 haslí, 157.
 hatháí, P. 176.
 hathora, 106.
 bathra, 144.
 hát, B. 186.
 hattí, P. 186.
 háth, 197.
 hathra, 200.
 hissa hákimí, 350.
 hitár, 12.
 hirn, 22.
 bolí, 144.
 hom, 17, 138, 164, 170.
 buqqa, 119, 155, 174.
 hundí, 191.
 hundáwan, 191.
 hubbí, 306.

I.

Id, 143.
 ikádasha, 169.
 iqrár náma, 402.
 irna, 404.
 isha, 130.

J.

Jachá, 163.
 jadíd, 329.
 jágir, 53, 459.
 jainí, 101, 139.
 jái, 17.
 jajmán, 100.
 jamabandi, 476.
 jamána, 169.
 jamán, 16.
 janwása, 16.
 jand, jandí, 17.
 Janet, 165.
 janwása, 166.
 jar gal, P. real truth.
 jat, 306.
 jaurak, P. a large boat.
 jau, 200, 285.
 jawálí, 284.
 jawán, 205.
 jawár, 281.
 jawánya, 16.
 jhar berí, 17.
 jhá, 18.
 jharí, 18.
 jhatka, 134.
 jhalár, 216.
 jham, 223.
 jhárná, 301.
 jháru tókri, sweeper's occupation.
 jhamela, P. quarrel.

jhanda, 142.
 jhí, 4.
 jhok, P. encampment.
 jhomprá, 157.
 jhotá, 300.
 jhút, 108.
 jhúmpa, 157.
 jhuggi, 158.
 jhúl, 206.
 ji, 183.
 jít, 205.
 jiwná, B. right hand.
 johal, B. 12.
 johar, 176, 407.
 jokham, B. 191.
 jóán, 301.

K.

Kachch, P. 134, 156.
 kách, 157.
 kachri, 283.
 kachcha, 18, 31, 177.
 kadam, 199, 491.
 káfir, 129.
 kafn, 168, 171.
 kág, 314.
 kágandora khelna, 167.
 kahí, 253.
 káhcharáí, 331.
 kair, 17.
 kainchwa, 20.
 káj, 85, 171.
 kakkh, 313.
 kákí, 163.
 kakri, 248, 286.
 kál, 506.
 kálí, 12.
 kallar, 12.
 kalewa, 152.
 kalsa, 163.
 kalas, 170.
 kálchingári, 284.
 kaliyán, 287.
 kamal, 155.
 kamána, 158.
 kamlá, P. insane.
 kammi, P. menial, 180.
 kamín, B. menial, 180.
 kán, P. sheaf.
 kán, 200.
 kankar, 12, 13.
 kána, 15, 158, 107.
 kand, P. 158.
 kanda, 16.
 kanga, 134.
 kanágat, 144, 169.
 kanphatte, 189.
 kánchhlí, 155.
 kanthí, 157.
 kangan, 157.
 kángná, 165, 167.
 kanál, 201.
 kanak, 288.
 kanár, 307.
 kanauji, 248, 286.

kapál, 169.
 karri, 12, 216.
 karrar, 12.
 karháí, 13.
 karí, 17.
 karíí, 17.
 karaít, 20.
 karewa, 94.
 kara, 134, 157, 155, 256.
 kard, 134.
 kariyán, 157.
 karbí, 158.
 karu, 163.
 karm, 168.
 karam, 199.
 karu, P. 199.
 karáshí, 251.
 karwá, 256, 286.
 kaseí, 253.
 káshmirí tittar, 21.
 katára, 16.
 katelí, 16.
 katak, 81.
 kathe, B. 121.
 kathla, 157.
 katora, 166.
 katori, 198.
 kát, 308.
 katíri, 308.
 kata, P. buffalo-calf.
 kaura, 177.
 kauri, 204, 206.
 kavaddí, 206.
 kes, 134, 156.
 kesadhári, 134.
 kharímbar, 14.
 khaví, P. 14.
 khabbal, P. 14.
 khas, 14.
 khár, 16.
 khám, 49.
 khandan, 99.
 khangáh, 143.
 khaddar, 156.
 khára, 167, 178.
 khanda, 200.
 khárl, 203.
 kharsú, 230, 281.
 kharbúja, 283.
 khal, 286.
 khárlsh, 307.
 kharcha, 350.
 khavíd, 350.
 khasra, 362, 490.
 khatauni, 362, 490.
 khálsa, 397.
 khátí, 406.
 khara bo, be quiet.
 khabba, P. left hand.
 khágar, B. bull.
 khejrl, 17.
 khes, 156.
 khewat, 338, 362, 490.
 khewatdár, 397.
 khetbat, 368.

khera kharch, 409.
 khechar, P. drawing.
 khip, P. 16.
 khámp, B. 16.
 khichri, 152.
 khich, 189.
 khoga, 20.
 khohna, P. seize.
 khoja, 108, 129.
 khoi, 14.
 khopra, 152.
 khúh, P. a well.
 khéd, P. a furrow.
 khubban, P. quick-sand, 813.
 khóí, P. 313.
 khub, 307.
 khurwa, P. 12.
 khuddí, P. 158.
 khutna, 171.
 khuddu, 206.
 khundi, 206.
 khurpa, 253.
 kíkar, 18.
 kirár, P. 101.
 kitthe, P. 121.
 kiryákarm, 169.
 kíra, 256.
 kishti banna, 401.
 kothá, 166.
 kothí, 158.
 kothliya, 158.
 kos, 200.
 koh, 200.
 kolhá, 283.
 kódl kamíní, 409.
 karsínáma, 362.
 kukarl, 314.
 kuchch, 14, 107.
 kuchch bahne, 14.
 kútl, 16.
 kunj, 21.
 kótná, B. 121.
 kúka, 185.
 kurtí, 155, 156.
 kurchhí, 166.
 kulhariya, 169.
 kund, 198, 221, 405.
 kursi nashín, 506.
 kushti, 204.
 kutra, 255.
 kungí, 256.
 kur, 250.
 kulhárl, 253.
 kutáí, 281.
 kupáí, 306.
 kyári, 252.

L.

Lagán, 352.
 lágl, 109.
 lahnde, P. west.
 lahiugá, 156.
 lamb, 16.
 lamme, P. down the river.

lámpa, 169.
 lambardár, 413, 502.
 lána, 15.
 landa, 124.
 langotí, 155.
 láo, 218.
 lap, 203.
 larí, 220.
 lára, 168.
 lassí, 152.
 latta, P. clothing.
 láthya, 16.
 lattu, 206.
 lathwá, 321.
 laung, 157.
 leh, 16.
 lesúra, 18.
 lenden, 401.
 lhoró, B. small.
 líl, 137.
 lorhí, 144.
 lohí, 155.
 lohíya, 155.
 longháriya, 155.
 lotá, 166.
 lungí, P. 88, 156.
 lukan, P. 206.

M.

Maghrib, 130.
 mahínb, buffalo-cow.
 mahájan, 101, 124.
 maháwat, winter rains, 10, 241.
 mair, 12, 216.
 maira, 12, 216.
 maina, 21.
 makhan, 152.
 mál, 313, 352.
 mál, P. cattle.
 mall, P. 204.
 málik qabza, 398.
 máíwa, 30.
 malláh, 112.
 mála, 138, 157.
 málikána, 330.
 malba, 330, 410.
 mámla, 352.
 mandir, 138.
 mandhani, 159.
 manjí, 159.
 mangala mukhí, 164.
 mangewá, 164.
 máng, 189.
 man, 202.
 maní, 203.
 mansúrl, 203.
 manáfa, 352.
 margojá, 15.
 marla, 201.
 maráyan, 230, 281.
 masít, 128, 130.
 más, 137.
 másh, 282.
 masar, 286.

mátaht, 368.
 mat, 138.
 matkana, 159.
 máthá, 169.
 matka, 203.
 matira, 248, 283.
 mauza, 317.
 maurúsi, 329.
 mela, 175, 194.
 methra, 286.
 mitti, 12.
 mirch, 283.
 mirg, 22.
 miráj, 61.
 mittha, P. 178.
 mití, 191.
 milkiyat mahdúda, 398.
 mor, 20, 166.
 modá, 124.
 mori, 178.
 mok, 190.
 moth, 282.
 morigad, 312.
 múd phal, 16.
 mukhya, 502.
 múnj, 15.
 muqaddami, 44.
 munda, 124.
 munna, 184, 201.
 mukláwa, 148, 167.
 murki, 157.
 múrat, 157.
 murwa, 199.
 muqdár, 204.
 munji, 230, 281.
 múng, 282.
 muli, 286.
 munh khur, 301.
 mukhya, B. 322.
 muntakhib, 332.
 mutaalliqá johar, 407.
 muqaddam, 413.
 munggalí P. mallet.

N.

Nabiya, 506.
 nagári, 124.
 náhar, 313.
 nahárwa, 151.
 nai, 3.
 naiváli, 6.
 naipá, B. produce.
 najawi, 284.
 nak, B. 87.
 náku, 20.
 náli, 11, 251.
 nála, 221.
 námKate, 397.
 namáni, 144.
 namáz, 128.
 nanad, 163.
 naqshah cháhát, 494.
 nár, P. stalk of wheat.
 nári, 107.

narak, 138.
 naráyan, 133.
 náriyal, 164.
 nas, P. run.
 nasib, 130.
 náth, 157.
 naunda, 165.
 nauta, 171.
 nautor, 338.
 negi, 109.
 nimb, 18.
 níkah, 128, 171.
 nirmala, 139.
 nílgae, 22.
 niwán, 6, 12, 218.
 nikka, P. small.
 nopi, P. 12.
 nyaire, nyaire, B. separately

O.

Orhná, 155.

P.

Pacháda, 87.
 pachisa, 506.
 páe, 203.
 páejáma, 128, 154.
 pag, B. leg.
 pahár, 285.
 pagri, 155, 156, 183, 405.
 paháran, 285.
 pahra, 406.
 pahar, 198.
 páhul, 134, 138, 170.
 páhi kásh, 323.
 paintálisa, 36.
 paisá, 208.
 pajáwa, 104.
 pakh, P. sail.
 pakkhá, 15.
 páli, 17, 404.
 palla, 158.
 pálná, 164.
 palang, 166, 167.
 páli, 313.
 pamman, 284.
 panní, 14.
 pán, 107.
 pankhi, 157.
 pancháyat, 174.
 pánychuja, 506.
 pána, 206.
 panjálí, 251.
 panch, 318, 368.
 páolá, 203.
 páolí, 106.
 páondá, B. 200.
 páp, 133.
 pára, 22.
 pardah nashín, 118, 159.
 parmashar, 133.
 parwa, 158.
 parbhát, B. 160, 198.
 parah, P. 175.
 parát, 167.
 paropí, P. 203.
 paráhuua, P. guest.
 pássa, P. side.
 pasel, P. 234.
 pása, 206.
 palra, 164, 170.
 pátlí, 306.
 pattar, 157.
 patti, 312, 335.
 patwári, 418, 496.
 páthhi, P. cow-dung fuel.
 paun, B. wind.
 pauh, 406.
 páulí, 158.
 paundá, 283.
 pawád, 30.
 páya, 202.
 petí, 145.
 peahí, 130, 198.
 phaliyán, 18.
 pharwán, 18.
 pharn, 22.
 phal, 31.
 phalsa, 169, 175, 203, 409.
 phát, P. 234.
 phakka, 255.
 pháora, 253.
 phálá, 251.
 pharna, P. seize.
 pháli, 145.
 phere, 166.
 phátora, 165.
 phog, 15, 16.
 phútna, B. become brackish.
 phúl, 140, 169.
 phúlkári, 155.
 pichhetí, 248.
 piyási, 15.
 pínju, 17.
 pílu, 17, 18.
 pilchí, 18.
 pípal, 19.
 pír, 130, 195.
 pídá, 166, 167.
 pind, 168, 169, 328.
 pí, P. 252.
 píhi, 302, 409.
 polí, 12.
 potra, P. 121.
 potá, B. 121.
 pothí, 186.
 potiýá, 155.
 por, 251.
 pújá, 132.
 pun, 137.
 pujári, 138.
 purohit, 165.
 purs, 202.
 purálí, 281.
 punarth, 414.
 punkhátá, 414.
 pulách, P. cultivation.

Q.

Qánúngo, 496.
qismat, 181.
qadím, 829.

R.

Rabb, P. 146.
rábri, 152.
rai, 158.
rai, P. rate.
ráj, 178.
rakh, 387.
ralná, P. 328.
ránghar, 87.
rapar, P. 12.
raptí, 414.
ras, 306.
rasoi, 169.
rattí, P. 12, 284.
ráth, 87.
ritaunda, 152.
raula, 207.
rausli, 12, 216.
rez, 12, 216, 427.
retlí, reta, 12.
ringa, 406.
riri, P. a rut.
rohi, 12, 30, 216, 427.
ror, 13, 216.
rohera, 18.
roza, 130.
roti, 152, 188.
roti vela, 160.
runkb, 137.
rut, 198.
rugardáni, 400.
rúbakár ákhír, 494.

S.

Sabd, 186.
sabarketta, 252.
sáth, 138, 139, 170.
saddna, P. shout.
sagái, 164.
ság, 286.
ságar sidhi, 206.
sahan, 158.
sailába, 12, 216.
sain, 14.
sajja, P. right hand.
sajji, 15.
sál, 158.
sál sawái, progressive assessment.
saláh, P. consultation.
sama, P. a good year.
sánwak, 14.
sani, 16.
sangri, 17.
sándá, 20.
sansár, 20.
sandasi, 106.
sankalp, 145.
sánkli, 157.

sánjh, 160.
san, 283.
sánd, B. she-camel.
sarr, 14.
sarkanda, 14.
sarága, 21.
sáras, 21.
sarógí, 101, 139.
sáriya, 155.
sarsáhi, 202.
sardár, 205.
sarangi, 207.
sarson, 248, 286.
sarhon, P. 286.
sardgarm, 307.
sarpanch, 368.
satára, 506.
satyanás, 16.
saur, sauriya, 167.
saunchí, 205.
sawer, 160.
sáwaní, 249.
sewan, 14.
sela, 31.
seth, 101.
sera, 165.
ser, 202.
seora, 230.
sharáb, 155.
sharbat, 154, 155.
shahbála, 168.
shábásh, 205.
shaine, 206.
shajra kishtwár, 494.
shajra nasab, 362, 490.
shámlát, 369.
shisham, 18.
shiwála, 132.
sher, 12, 177.
shora, 13.
shorgar, 13.
siris, 18.
sirín, 18.
sira, 154.
sirki, 157.
sídí, 168.
síyál, 198.
sidha, 199.
sitta, P., 284.
sitla, 301.
síri, 183.
simak, 307.
sot, sotar, 4, 12, 216, 29, 427.
sohanjna, 18.
sotá, 180, 160.
soli, 200.
sohága, 251.
sresbtha, 101.
surnálí, 16.
sukhlambar, 33, 99, 894.
surg, 133.
sutak, 188.
suthan, 156.
susra, 162.

sunga, 178.
sudí, 197.
súdá, 220, 407.
susri, 253.
sul, 307.
suna, 328.
sur, P. bran of barley.
surhi, P., bran of bajra.
syonk, 255.

T.

Tábar, B. 121.
tád, 157.
tafríq, 371.
tagrá, 205.
tágrí, 155, 157, 183.
tahajjad, 130.
tahsíl, 63.
tahlí, 18, 313.
tái, 163.
takávi, 59, 69, 223.
takwa, 167.
taka, 203.
táku, 301.
talna, P. be stopped.
tala, 12.
talwár, 31.
tánde, P., jawár stalks.
tání, 107.
tanúr, 108, 154.
tangglí, 253.
táolá, B. be quick.
táorí, 160.
tap, 205.
táp, 158.
tarka, 160, 198.
tár, 178.
tara, 248.
taráwat, 285.
tark, 313.
táru darya, 401.
tasa, 352.
tasdíq, 385.
tatti, 167.
táya, 162.
tet, 17.
tekna, 169.
teliya, 255.
tel, 283.
thabba, P. armful.
thádá, B. strong.
thákbast, 489.
thána, 63.
thákurdwára, 182, 146.
thát, 137.
thán, 144.
thálí, 163.
thali, 29.
thápi, 253.
thappa, 253.
thekadár, 387.
theh, thehri, 23, 404.
thok, 405.
thuti, 167.
tibbi, tibba, 12, 121.

tfl, 15.
 tirsul, 142.
 tiwal, B. 166.
 tilaur, 21.
 tilak, 165.
 tith, 169.
 tidi, 255.
 til, 283.
 tirath, 141.
 toredár, 31.
 tora, 157.
 topí, 163.
 toran, 166.
 tokni, 166.
 toba, 176.
 tola, 202.
 topa, 203.
 toda, 205.
 toká, 255.
 tokhá, 318.
 tor, P. make to go.
 toghariya, B. calf.
 todiya, B. young camel.
 trewar, P. 156.
 tringgal, P. 253.
 trighund, P. 285.
 tuká, 410.

tumba, 16.
 tughdar, 21.
 tum, 157.
 tngal, 157.
 túya, 216, 218.
 turi, 284.
 tur, P. go.
 turt, B. of late.
 tútná, B. run dry.

U.

Ubatná, 165.
 ubbe, P. up the river.
 udási, 139.
 ugde, P. east.
 ugman, B. east.
 ujár, P. waste.
 ungal, 200.
 unhála, 198.
 urár, P. this side.
 uttar, north.
 utár, 12.
 utla, 156.

V.

Váhal, 12.
 vahak, P. cultivation.

váhi, P. ploughing.
 vál, 6, 12.
 vām, 112.
 vandái, 349.
 van, 17.
 vára, 405.
 vár, 31.
 vatt, P. a field boundary.
 vatter, 241.
 vela, 40.
 vil, 301.
 viláya, 301.

W.

Wadhan, P. reaping.
 wájib, 130.
 wájibularz, 402.
 wakhuwakh, P. separately.
 wán, 220.
 wárpár, 401.
 wárpheer, 167.

Z.

Zamindár, 35.
 zohar, 130.
 zaildár, 503.

GENERAL INDEX.

[*Note*.—The numbers are those of the pages.]

A.

Abandonment of rights of occupancy, 335.
 Abohar, 194.
 Absenteesukhlambars, 399.
 Acquisition of land for public purposes, 412.
 Administration paper, 382, 402; general, 508.
 Advances, 58.
 Age, 146.
 Agricultural implements, 250; operations, 250.
 Aheris, 111; Akbar's maháls, 26.
 Alluvion, nature of, 233; rights in, 400.
 Amusements, 204.
 Animals, wild, 19.
 Annakai lake, 4.
 Annexation of the Sotar valley, 32; of the dry tract, 34; of Rori, 35; of Bahak, 35; of Wattu, 35.
 Antelope, 22, 110, 255.
 Aráins, 97.
 Area, measures of, 201; statistics of, 212, xxxv; estimate of average, 276.
 Arms, 81.
 Arrears of revenue, 58.
 Aroras, 100.
 Artisans, 184.
 Ascetics, 100, 139.
 Assessment circles, 11, 38, 421; former, 41, 46, 47, 318, 319, 324, 417; former system, 461, how distributed, 371; principles of revision of, 418; report submitted, 418; how estimated, 419; announced and distributed, 421, 493; summary of results, 456, 460, 483; fluctuating system, 462; working of, 486.
 Assignments of revenue 459.
 Attestation of the record, 365, 492; grant of occupancy rights at, 379.
 Average areas, 276; outturn, 279; gross produce, 287; prices, 291; value of gross produce, 292.

B.

Bad harvests, 241.
 Bággar 11, 29; assessment of the, 421.
 Bágri Ját, 85, 93, 154, 163; dialect, 120.
 Bahak, 35; assessment revised, 443.
 Bájra cultivation, 282.
 Baking, 153.
 Balances of revenue, 58.
 Bank of the Satlaj, old, 2, 3.
 Banyas, 100.

Barilla, 16.
 Barley cultivation, 285.
 Barter, 185.
 Bāwaria, 20, 110, 123, 141.
 Bázgar, 113, 206.
 Belts of country, 11.
 Retrothal customs, 164.
 Bhattís, 89.
 Bhattiána, 33, 35.
 Birds, 21, 255.
 Birth customs, 163.
 Bishnois, 136, 170.
 Blindness, 151.
 Bodias, 95.
 Boings, 13.
 Border raids, 27, 30, 45.
 Boundaries of the district, 1; demarcated, 33, 41, 315; on the Satlaj, 400.
 Brackishness of water, 6, 177.
 Bráhmañ, 99, 140, 145, 414.
 Breed of cattle, 304.
 Brotherhood tenure, 321.
 Buffaloes, 299.
 Bullocks, 296, 229; fair, 296.
 Burdens, how distributed, 321, 410.
 Bushes, 17.

C.

Camels, 304; diseases of, 306.
 Canal irrigation from the Ghaggar, 223; from the Satlaj, 233, 239; from Sirhind canal, 239.
 Capacity, measures of, 203.
 Carriage, 185.
 Carts, 185, 253.
 Caste system, 113.
 Cash-rents, 351, 381.
 Cattle, 67; theft of, 208; enumeration of, 298, 294; fair, 296; diseases, 301; breeding, 302.
 Census, results of the, 75.
 Ceremonies, 162.
 Cesses, 55, 457.
 Character of people, 45, 209.
 Chamárs, 106, 140, 181.
 Charms, 1, 44.
 Chishtís, 97.
 Chhímba or Chhípi, 109.
 Chúhra, 107, 129, 140, 181.
 Churál, 286.
 Chhams of the Ghaggar, 4.
 Choya, 4.
 Civil litigation, 209.
 Clay, 12.

Classes, separation of, 416.
 Climate, 10.
 Coercive processes, 61.
 Collections of revenue in kind, 318.
 Colonisation, 33, 45, 52, 73, 311, 385, 394.
 Communications, 187.
 Conquest of the Sotar valley, 32.
 Conjugal condition, 146.
 Condition of people, 209.
 Cotton, 283.
 Cows, 295, 299.
 Consumption of food grains, 287.
 Crocodile, 20.
 Crops, estimates of average, 276.
 Crime, 207.
 Cultivation, spread of, 46, 78, 214, 337 ;
 area of, 213, 363 ; on the Satlaj, 238 ;
 on the Ghaggar, 229 ; on unirrigated
 land, 247.
 Curds, 152.
 Customs, domestic, 163 ; tribal, 173 ;
 local, 402.

D

Danda, 2, 3.
 Deafness, 152.
 Definition of rights, 321.
 Demarcation of boundaries, 33, 41, 315.
 Density of population, 78.
 Description of district, 1.
 Deterioration of soil, 253.
 Deer, 22, 110, 255.
 Dhanúr lake, 4.
 Dhának, 108.
 Dialects, 120, vii.
 Diluvion, Nature of, 233 ; rights affected
 by, 400.
 Dindár, 129.
 Diseases of men, 151 ; of cattle, 301 ; of
 camels, 306 ; of horses, 306 ; of crops,
 256.
 District officers, 38.
 Domestic ceremonies, 162.
 Dogs, 309.
 Donkeys, 306.
 Drainage channels, 6.
 Drains for irrigation, 293, 407.
 Dress, 155.
 Drilling seed, 250.
 Drink, 152.
 Droughts, 28, 42, 65, 67, 70, 71, 244.
 Dám, 110.

E.

Education, 126.
 Ejectment of tenants, 341, 375.
 Ellenábád, 194.
 Enumeration of live-stock, 294.
 Erosion of Ghaggar bed, 224.
 Estimates of areas, 276 ; produce, 287 ;
 outturn, 279 ; consumption, 287 ; prices,
 291 ; value of produce, 292 ; of net
 produce, 421.
 Etiquette, 159.
 Exchange, 191.
 Expenses, common, 410.
 Exports, 189.

F.

Fair, Sirsa bullock, 296.
 Family life, 159 ; customs, 162.
 Famine, 28, 42 ; relief organisation, 506.
 Faqírs, 99, 139.
 Farmed villages, 385, xliv.
 Fasts, 143.
 Fázilka, 195.
 Fázilwáh canal, 235.
 Fees of menials, 180 ; for grazing, 331.
 Ferries, 188.
 Festivals, 143.
 Fields, number of, 363 ; area of, 363 ;
 register of, 362.
 Fish, 20.
 Floods of the Ghaggar, 5, 221, 228 ; of
 the Satlaj, 3, 237.
 Fluctuating assessment, 462.
 Fodder, 304 ; average outturn, 280 ;
 average price, 291.
 Food, 152 ; grain, consumption of, 287.
 Former population, 24.
 Forts, remains of old, 22, 25.
 Founding of villages, 311.
 Fowls, 309.
 Frost, 254.
 Fuel, rights to, 404.
 Funeral customs, 168.
 Furniture, 157.

G.

Game, 21.
 Games, 204.
 Gára or Ghára, 3.
 Gardens, remissions on, 458.
 Ghaggar, 3 ; floods of the, 221, 226.
 Ghi, 152, 300.
 Girdáwars, 496.
 Goats, 308.
 Good harvests, 241.
 Grain-stores, 158, 252 ; parching, 153 ;
 dealing, 186 ; average outturn of, 279 ;
 average price of, 291 ; rents in, 347.
 Gram, 285.
 Grasses, 13.
 Grazing-fees, 381, 403, 420.
 Guga Pír, 142.
 Guinea-worm, 151.
 Gurmukhi, 125.
 Gwár, 283.

H.

Hail storms, 11, 255.
 Hakra, 4.
 Hariána, 29.
 Harvest, good and bad, 241 ; mode of
 observing, 256 ; account of, 256.
 Health, 150.
 Headmen, 322, 334, 413, 502.
 Height above sea-level, 2.
 Heris, 111.
 Hinduism, 131, 348.
 History, 22.
 Hitár, 12, 30 ; well-irrigation, 219 ;
 assessment, 449 ; fluctuating assess-
 ment, 468.

Holdings of proprietors, 334 ; division of, 335 ; of tenants, 336 ; list of, 362 ; number of, 364 ; size of, 364.

Horses 306.

Houses, 157.

I.

Immigration, 76, 149.

Implements, agricultural, 250.

Imports, 189 ; tax on, 410.

Impressment of labour, 410.

Individualisation of rights, 414.

Infirmities, 150.

Inflections, 120, vii.

Insects, 19, 255, 253.

Insanity, 151.

Installments of revenue, 484.

Instructions for assessment, 419.

Interest, 191.

Inundation-canals, 233.

Irrigation, 216 ; from wells, 217, 406 ; from Ghaggar, 221, 226, 405 ; from Satlaj, 233, 236, 407 ; rights in, 405 ; in the Dry Tract, 239, 407.

Irrigation-works on the Ghaggar, 223 ; on the Satlaj, 233.

Islám, 128.

J.

Jágrs, 459.

Jains, 139.

Jangal, 12, 30.

Jats, 83.

Jawár cultivation, 281.

Jhabel, 112.

Jhils of the Ghaggar, 4.

Joiyas, 89.

K.

Kanjar, 113, 206.

Kaukar, 12, 13, 404.

Kharif cultivation, 248 ; crops, 280.

Kharyál, 194.

Kháti, 104, 181.

Khatik, 107.

Kind, rents in, 349.

Kuchch bahne, 14.

Kúka, 135.

Kumhár 103, 181.

L.

Labour, impressed, 411.

Labourers, 183.

Lakes of the Ghaggar, 4.

Language, 120.

Legendary history, 25.

Length, measures of, 199.

Leprosy, 152.

Lessees of farmed villages, 385.

License tax, 190.

Literature, 125.

Litigation, 209.

Live-stock, enumeration of, 294 ; value of, 309.

Lizards, 20.

Local customs, 402.

Locusts, 255.

Lohárs, 105, 180.

M.

Muafá, 459.

Máchhi, 108, 153.

Mahtam, 111.

Mahájani, 125.

Maira, 108.

Manners, 159.

Manure, 253.

Maps, 360.

Marriage customs, 114, 147, 165 ; statistics, 148.

Másh, 282.

Measures, 197.

Melons, 283.

Menials, 180, 349.

Migration, 265, 336.

Military colonists, 33, 41, 98, 394.

Milk, 152.

Minerals, 12 ; rights in, 404.

Mirasi, 110.

Mochis, 106.

Money, 185, 191, 203.

Mortgages, 131, 333, 353.

Mor, 20, 112.

Morality, 133, 211.

Mosques, 130.

Moth, 282.

Mubárikwah canal, 239.

Múng, 282.

Municipalities, 191.

Muhammadanism, 128, 348, 356.

Music, 206.

Mutiny, 61.

N.

Nal or nadí, 3, 30.

Nái, 109.

Náil, 4, 11, 29 ; irrigation, 217 ; assessment, 427 ; fluctuating assessment, 478.

Nairál, 6.

Nágari, 125.

Names of villages, 312.

Nat, 113, 206.

Native rule, right of the state, 318.

Net produce how estimated, 419.

New cultivation, rights in, 337, 374, 378, 384.

Níl, 3.

O.

Occupations, 81, 114, 184.

Occupancy rights conferred, 329, 337 ; abandonment of, 335 ; defined, 376 ; granted at attestation, 379.

Occupancy tenants, rents fixed, 330, 337, 381 ; number of, 336, 338, 381, 393 ; area held by, 336, 338, 381, 393, xxxvi.

Octroi in towns, 193 ; in villages, 410.

Od, 112.

Officers in charge of district, 38.

Oil and oil seed, 283, 286, 287.

Oliver, 39, 63.
 Omens, 144.
 Operations of agriculture, 250.
 Ornaments, 155.
 Outturn, mode of observing, 256 ; estimated, 279.

P.

Pádi nála, 234.
 Pála, 17, 280.
 Panjábi, 120.
 Parganas, 36, 38, 50.
 Partition, 334, 366, 373 ; mode of, 367 ; principles of, 368.
 Pastoral tribes, 87, 311, 356.
 Pasture, rights of, 302, 331, 403, 420.
 Patwáris, 496.
 Pedigree-table, 362.
 Physical features, 1.
 Pilgrimage, 141.
 Ploughs, 250, 309.
 Ploughing, 250.
 Polygamy, 149.
 Ponds, 31, 151, 176, 407 ; land attached to, 369, 408.
 Population, former, 24, 78 ; increase of 75 ; density of, 78 ; distribution of 197.
 Prairie, 30 ; fires, 32.
 Prayers, 130, 144.
 Prices, history of, 288 ; average, 291.
 Principles of settlement, 49, 324, 359.
 Produce of grain and straw, 276 ; gross produce, 287 ; value of, 292, 310 ; uncertainty of, 468.
 Proprietors, tribes of, 80 ; rights granted, 326, 390 ; rights transferred, 333, 353 ; dues fixed, 330, 351, 383 ; number of, 334, 338 ; holdings of, 334, 381 ; value of rights, 352, 416.
 Proverbs, 125, xxi.
 Public purposes, land acquired for, 412.
 Pulses, 236.

Q.

Qándingos, 496.

R.

Rabi crops, 286 ; cultivation, 248.
 Raids, 27, 30, 45.
 Raigar, 107.
 Railway, 188, 190.
 Rainfall, 7, 245 ; variability of the, 10, 241 ; distribution of the, 10, 241.
 Ráins, 97.
 Rájpúts, 83.
 Ránla, 32, 193.
 Rats, 255.
 Record of Regular Settlement, 331 ; of Revised Settlement, 362 ; attested, 365 ; contents of, 494.
 Regular Settlement, 50 ; principles of, 324 ; record of, 331 ; effect of, 332.
 Remissions of revenue, 48, 56 ; on gardens and wells, 458.
 Religion, 128, 133.

Remains of old villages, 22, 312.
 Rents fixed, 330, 337, 381 ; in kind, 347 ; in cash, 351 ; raised, 385 ; as a guide to net produce, 419.
 Reptiles, 20.
 Revision, former system, 461.
 Revenue survey, 45.
 Revenue-free holdings, 459.
 Revenue roll, 460, 483.
 Revision of Settlement, rights before, 358 ; principles of, 359 ; of record, 362 ; effect of, 414.
 Rice, 229, 281, 405, 438.
 Rights previous to Regular Settlement, 321 ; defined, 325, 332, 357 ; conferred, 329 ; in new cultivation, 337 ; value of, 352, 416 ; revised, 362 ; attested, 365 ; miscellaneous, 402 ; tendency towards separation of, 414.
 Rise of rent, 385.
 Roads, 187, 412.
 Robertson, 39, 63.
 Robinson, 39.
 Rohi, 12, 30 ; assessment of, 437.
 Rori, 35, 194.
 Rotation of crops, 250.
 Runner, 414, 501.
 Rural notables, 503.

S.

Saints, 141.
 Sajji, 15, 404.
 Sales of land, 181, 338, 353.
 Saltiness of water, 6, 177.
 Salt efflorescence, 12.
 Saltpetre, 13, 404.
 Sand hills, 2.
 Sand storms, 2, 11.
 Sáusi, 113.
 Sarhon or sarson, 236.
 Saraswati or Sursooty, 3, 23, 25.
 Saráogi, 139.
 Satlaj, 3 ; irrigation from, 233 ; di-alluvion on the, 400.
 Schools, 126.
 Separation of rights, 414 ; of classes, 416.
 Settlement—duration and cost, 494 ; officers, 495.
 Severalty, tendency towards, 414.
 Severity of assessments, 41, 48.
 Sexes, 149.
 Shankatwáh canal, 239.
 Sheep, 308.
 Shorgar, 13.
 Shrubs, 15.
 Shrines, 141.
 Sikandarpur nála, 223.
 Sikhism, 134.
 Sikh Jats, 85, 94, 163, 356.
 Sirhind canal, 239.
 Sirsa town, 43, 191.
 Sites of villages, 23, 404.
 Size of fields, 363 ; of holdings, 364.
 Skinner estate, 436.
 Snakes, 20.
 Social distinctions, 81, 113, 414.

Soil, deterioration of, 253 ; classes of, 12, 216.

Sotar, 4, 11, 23, 25, 29, 32, 221 ; cultivation in the, 232, 478.

Spirits, 155.

State, right of the, 318, 324.

Statistics, record of, 500.

Strata, 13.

Straw, outturn of, 280 ; price of, 291.

Struggle between proprietor and tenant, 341, 375.

Sugar, 283, 192

Sukhlambars, 33, 41, 98, 394.

Summary Settlement, 41, 43, 319.

Superstition, 32, 133, 187, 144.

Survey, trigonometrical, 2 ; revenue, 45, 360, 488 ; settlement, 360, 488.

Suthar, 103.

T.

Taimur or Tamerlane, 26.

Takávi, 58.

Tarkhan, 104, 181.

Teli, 109.

Temperature, 10.

Temples, 132, 145.

Tenants, rights defined, 326 ; rents determined, 330 ; number of, 336, 338, 381 ; at-will, 338, 374, 378, 384 ; area held by, xxxvi ; importance of, 338 ; ejectment of, 341 ; claims of, 345 ; struggle with proprietors, 341, 375.

Tenancy Act, effect of, 339 ; amendment refused, 345.

Tenures of villages, 370, 373.

Term of settlement, 486.

Thali, 29.

Thehs or thehris, 22.

Thomason, 49, i.

Thoresby, 38.

Threshing, 252.

Thunder storms, 11.

Til, 283.

Time, division of, 130, 160, 197.

Tobacco, 155.

Townships demarcated, 315 ; size of, 318.

Tracts of country, 11, 26, 29.

Trade, 185, 189.

Transfers of land, 131, 333, 353.

Trees, kinds of, 17 ; planting of, 19 ; rights in, 357, 404.

Tribes, 79, 113.

Tribal custom, 173.

Trigonometrical survey, 2.

Tunwar, 91.

U.

Uncertainty of rainfall, 241.

Uncultivated land, 293 ; net produce of, 420 ; how assessed, 421.

Unirrigated cultivation, 240, 247.

Utár, 12, 30 ; well-irrigation, 218 ; canal irrigation, 239 ; assessment of, 443.

V.

Val, 6.

Value, measures of, 203 ; of gross produce, 292, 310 ; of proprietary rights, 353 ; of live-stock, 309.

Vegetation, 13.

Verses, 125, 343, x.

Villages, when founded, 74, 340 ; how owned, 80 ; description of, 175 ; how distributed, 197 ; how founded, 311 ; how named, 312.

Village organisation, 180 ; menials, 180, 349 ; community, 180, 368, 410, 413 ; site, 409 ; common expenses, 410 ; common burdens, 410 ; officials, 413 ; headman, 413, 502 ; accountant, 413 ; watchman, 413, 501 ; runner, 414, 501.

W.

Wages, 183.

Wakefield, 40.

Waste land, 293.

Watchman, 413, 501.

Water-level, 6 ; quality of, 6, 176 ; drinking, 151, 155, 176 ; clock, 198.

Wattus, 90 ; Wattu pargana assessed, 447.

Weapons, 31.

Weeds, 16, 254.

Weight, measures of, 202.

Wells, depth of, 6 ; quality, 6 ; irrigation from, 217, 406 ; rights in, 408 ; remission on, 458.

Wheat, varieties of, 284 ; cultivation on the Ghaggar, 231, 283, 433 ; on the Ratlaj, 283.

Wild animals, 19.

Wind, 255.

Wool, 308.

Written characters, 124.

Z.

Zaildars, 503.

