

Chapter III.]

Agricultural Products.

Para. 55.

Importance
of cattle.Grazing and
watering.Statement of
cattle.

§ 17. Cattle of course form an important feature of the agricultural economy * of the district. An ordinary Jat will certainly have his yoke of oxen and a cow or buffalo, or both. A cow gives eight or ten calves, one a year; and a buffalo will give 15 or more. The cattle are milked ('dúhná') at sunrise—the vessel ('dúhní') either of earth or of 'pítal' is put up in a niche in the wall and some two hours later the milk is warmed up to boiling. The skim comes up and then the vessel is taken off the fire, and put away for use, but the cream ('malái') is taken away. 'Ghí' is made the next day in the churn ('bilominí') the milk being curdled with a little 'lassí.' Buffaloes' milk is considered richer and stronger than cows' or goats'. Among buffaloes one of a 'bhúra' (dirty grey-brown?) colour is the best though it is rare: its milk is considered speedily nourishing.† Cattle are taken out to graze when the sun gets up in winter—in the hot weather buffaloes and bullocks are taken out in the last watch of the night ('pasar.') Sheep and goats cannot feed when the dew is on the ground: they get worms in the mouth and feet. Water is given about 10 o'clock and again after this toward sunset—they come home before the sun goes down. In the cold weather water is generally given only once—as of course

* An old saying is

*'Bhains ká than
Yá kúe kī man.'*

Either the teat of the buffalo or the masonry top of the well (is necessary in time of drought).

† There are several sayings of a very idiomatic kind which are explained by this—as for the rarity of the colour (which I am bad at describing though I know it myself)

*'Bhúra bhainsa, chándili Jo,
Pús malúwat, birle hí ho.'*

A bhúra buffalo, a woman with no hair on the top of her head, a winter rain in Poh—these may be, but rarely. Then again as to the strength of the nourishment of its milk. Two men are wrestling together, and one tauntingly challenges the other to come on 'taine kyá bhúri bhains ká dúdh piyá hai' (have you been drinking the milk of a 'bhúra' coloured buffalo.)

And as to the value of the animal when a man is angry without a cause—the object of his resentment says "kyá téri bhúri bhains khéd-li." Have I carried off your 'bhúri' buffalo.

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thirst is less. The following statement shows the number of horned cattle, sheep, goats and mares, in the district as compiled from the village statements:—

TAH-SIL.	CHAK.	Plough cattle.	Other kind.	Sheep.	Goats.	Mares.	TOTAL.
BALLABGARH.	Khádar Bángar, ...	5,480	12,402	412	1,528	266	20,088
	Bángar, ...	8,518	20,327	950	3,830	336	33,961
	Dahri Sailábá, ...	2,634	3,947	417	621	93	7,712
	Zerkohí, ...	2,859	6,700	191	5,339	128	15,217
	Khandrát, ...	1,280	3,022	214	806	38	5,360
	Kohí, ...	2,841	12,039	123	12,743	30	27,776
	TOTAL, ...	23,612	58,437	2,307	24,867	891	1,10,114
DEHLI.	Khádar Bángar, ...	1,350	4,372	612	182	89	6,605
	Bángar, ...	11,200	32,455	2,204	3,225	581	49,665
	Dábar, ...	7,115	17,027	728	899	194	25,963
	Zerkohí, ...	2,468	6,889	495	675	116	10,643
	Kohí, ...	1,776	4,392	86	889	44	7,187
	Khandrát, ...	1,033	3,778	520	744	68	6,143
	TOTAL, ...	24,942	68,913	4,645	6,614	1,092	1,06,206
SUNI-PAT.	Khádar, ...	14,209	29,750	4,869	2,831	278	51,937
	Bángar, ...	17,847	48,091	3,401	4,451	375	74,165
	TOTAL, ...	32,056	77,841	8,270	7,282	653	1,26,102
DIS-TRICT.	GRAND TOTAL, ...	80,610	2,05,191	15,222	38,763	2,636	3,42,422

§ 18. In connection with the subject of cattle may be noticed the custom of 'rorá nikálná.' 'Rorá' is a disease of the cattle—as bad as cholera is for men. To do away with it a rope is tied across from one house to another at the entering in at the village—on it a piece of 'siris' wood and a 'ghará-lid' ('chapní') are tied in the middle. And underneath it a plough in the ground. A weed, called 'bhainsá-gúgal' is burnt like incense in a fire—its smoke is put on all the animals of the village—it either stops disease or prevents it—on the rope near the 'chapni' a red piece of thread and 'supárí' *(chhalia) is fixed on the day of giving smoke to the animals—they eat stale bread so as not to light their own fires. No grinding is heard either throughout the village that day, which is called 'akhtá.' All Hindu zamíndárs observe the ceremony and so do Mussalmáns.

* A small round thing used with 'pán' (betel-leaf.)

Para. 56.

The custom of 'Rorá nikálná.'

Chapter IV.]

Wells—Bands—and Canals.

CHAPTER IV.

IRRIGATION.

*Wells—Bands—and Canals.***Para. 57.**

Irrigation in Delhi district comparatively abundant.

§ 1. Delhi stands high in the list of Punjab districts as regards the proportion of protected, *i. e.*, irrigable area. The statistics, given for the purposes of the Famine Commission,* place the percentage of such area, as compared with the total cultivated land, at 37 of which 15 (see para. 66) may be taken as protected by wells, 4 by bands and irrigation from Jhils, and 18 by canals. Some particular notice will now be taken of each of these.

Para. 58.

Number and kinds of wells.

‘Kúrand ká cháh.’

§ 2. There are † in the whole district 8,841 working wells, *viz.*, 4,797 in Sunipat, 2,256 in Delhi, 1,788 in Ballabgarh. This information, however, is not so precise as it looks, for “wells,” so called, are of four kinds, of very unequal degrees of efficiency in irrigation. There is first the ordinary masonry well, ‡ made of brick, or stone, and mortar, and constructed to last, and often actually lasting hundreds of years. § Next in point of solidity of construction is the dry masonry well. This is found chiefly in the circles near the hills where the vicinity of the rock renders the use of rough, half hewn, stone very cheap; but there are not very many places where this kind of construction answers. Then there is the wooden well, || a well of which the sides are built of curved block pieces of wood, like the segments of a cart wheel, in length varying from 9 inches to two feet. These wells in favourable soil, and not too deep-sunk, last for many years, sometimes a full generation. They are found in many circles but specially in certain villages of the Khádar. Lower than these in the scale of efficiency and durability is the Jár-ká-kúa, ¶ a mere hole, dug in the earth with its sides fenced round

* See Volume I of Report page 178.

† Or were in the years of measurement 1872—75; the number would now almost certainly be somewhat larger.

‡ ‘Pakká kúa,’ ‘golá,’ ‘rékhtá.’

§ It depends very much on the sub-soil whether a well will last—the old wells (which are made with a mortar, hardly ever alas equalled now-a-days!) often fail, and fall into large block pieces, because of some treacherous giving way of a sandy, which is always liable to become a hollow sub-soil.

|| ‘Gandwále ká cháh.’

¶ Also called ‘Banwála.’

Good soil for durability of wells.

Wells—Bands—and Canals.

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with brushwood of various kinds * and thus forming a rude support to the crumbling soil. These wells are of course very cheap, and in most places last only one, two, or three years, though in a firm hard soil they may last a little longer. The depth to which they are sunk is of course small, the deepest that I have noticed was about twenty feet. Some villages, like Náhri in Sunipat, or Pindwálá kalán in the Delhi Dábar, are famous for this characteristic of their irrigation—one that the zamíndár knows how to value, though he will ventilate the fact as a grievance if he thinks there is any chance of its being believed.

§ 3. Besidesthese wells is the 'jhalár,' and the 'dhenklí'—the former is found on the side of river streams and Jhíls, and is merely a variety of the Persian wheel with larger 'tindás' (water pots)—the latter is a simple but ingenious apparatus by which the water to be raised comes up in a vessel suspended from the long arm of a lever of the balance kind, and its weight is overcome by the weight of a block of hard earth or mud piled on the other end of the lever. The pole constituting the beam of the lever works up and down on a rude wooden fulcrum placed in a fork of the support which is also of wood. When the water raised is to be emptied into the distributory channel, the weight of the short end holds the vessel at the level of the surface. The manual labour necessary is employed to sink the vessel in the well—a curiously inverted process but which answers its purpose. The mechanical advantage is found in the length of the arm from which the vessel hangs. Supposing it double the other it is clear that a power = $\frac{1}{2}$ of the weight only is required for sinking the vessel in the well, and as the weight is so graduated as to only just exceed that of the water-vessel when full—it follows that the husbandman working at his 'dhénklí' is nearly as twice well off mechanically speaking as when pulling over the smooth pulley of the rope—and bucket well.†

§ 4. As to the means of raising the water there are two kinds of wells—the rope-and-bucket or 'charsá,' and the Persian wheel or 'harat.' The first is the only kind used in the southern part of the district and up northward to Rathdhaneh, i. e., nearly as far as Sunipat. Then comes a small zone in

* The most common kinds of wood, used for this purpose, are 'jhári,' 'dhák,' and 'bánsá.'

† This is clear theoretically, and practically also there is not much less advantage: so that I do not understand the remark in Punjab Products, page 207—"it is the most laborious and least productive of all methods of irrigation." As a matter of fact the irrigation is given only to small plots of land, but it is by men who would otherwise probably get and give no water at all.

Para. 59.

'Jhalár.'

'Dhénklí.'

Para. 60.

Two modes of raising water 'charsá' and 'harat'

Remark on the 'Dhénklí.'

Chapter IV.]

Wells—Bands—and Canals.

Comparative
efficiency of
these.

Reasons de-
termining the
prevalence of
one or of the
other.

The 'charsá'
is harder for
the men than
the 'harat.'

This seen in
the muscles of
'charsá' work-
ing zamindárs.

Description
of a good
typical well-
cultivation in
a Jat village.

which both 'charsá' and 'harat' are found, and then beyond this, comes the part where only the 'harat' is used. In Karnal district, Tahsil Pánipat, I believe, the Persian wheel alone is employed. Both kinds of wells are so commonly known that I need not describe them.* There is the question, however, of comparative efficiency as regards irrigation on which a few notes may be made. It is not merely the depth of the spring level that practically decides the question for the agriculturist which he shall use. It is far more if not entirely a matter of custom and traditional habit. There are villages in the Khádar, where the water is so near that a Persian wheel would seem the simplest mode of raising water, where yet from long hereditary use the people employ only the 'charsá.' And again in some villages north of Sunipat the water is not so very near as from this cause alone to make the 'harat' specially eligible. A fact which is more likely to afford a partial explanation in some cases is the difference in the division of labour. In the 'harat' the arduous labour falls alone on the oxen. In the 'charsá' while the animals have to work hard, there is also a good deal of active though intermittent labour for the men. The toil of the oxen in the 'harat' is unremitting, while in the 'charsá' though the temporary strain is greater, there are intervals of rest while the animals are coming up from the hollow ('gon') where they are released from the 'láo.' The man driving the Persian wheel ordinarily sits on the beam behind the oxen as they go round. The influence of the active muscular strain in the 'charsá' work is seen in the well developed sinewy frames of the Jats and Ahírs who work at this from morning till night. Nothing is pleasanter of its kind than to walk through a well-cultivated Jat village in the early morning, say in the middle or latter end of March. The season if it has been a fairly favourable one has started the Rabí crops with a decently heavy winter rain ('maháwat') about the end of December, but since then there has been fair weather with a bright sun and gentle west wind, and the first watering ('korwa') has done its work and brought on the crops to that stage when they want moisture again. The fields round the village are masses of green, interspersed here and there with lines of the yellow mustard flower—near the houses the crops look darker than the others and have a stronger growth telling of thickly laid manure. The wells are frequent and close and their elevated platform enables the eye to pick them out at once in

* The double rope of the 'harat' is called 'mál'—the wooden transverse pieces in which the 'tindás' are fastened are called 'rédi'—the ends of these perforate the two parts of the 'mál.' The 'bár' is the wheel on which it lies.

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the landscape and calculate roughly how much land lies under each. On every side the oxen are moving up and down the pretty long slope leading to the hollow which is dug out so as to give them a better purchase on the ground in making the pull to raise the water—the voices of men and boys at close intervals fill the air with the musical cry made when the 'charsá' is being heaved up at the top of the pull. Streams of water trickling silently along the narrow, carefully earthed up, irrigation channels tell that busy work is going on, and here and there a barefooted Jat is alternately opening up and closing the little beds ('kiári') which all careful cultivators use so as to economise the precious fluid. Spare yoke of oxen stand lazily eating straw at the mud-built manger—trees sprinkled here and there give at once variety and shade to the scene which to one interested in the people is very pleasing. Several hundred acres are laboriously and finely tilled, and the sweat of the brow earns good bread. The men themselves, as before noted, are of good stature, straight-limbed, and wiry withal. Their voices are baritones, not wanting in a rough melody, and their faces are many of them comely. Draw up to them and unless they imagine that anything is to be got by whining, their talk will show them fairly well to do, and contented.

§ 5. But to return to the question of the efficiency of the 'charsá' as compared with the 'harat.' The labour of the men on the 'charsá' has already been stated as greater than at the 'harat.' The labour of the oxen is considered more severe also. Personal observation obtained the following figures which may be relied on as trustworthy and carefully accurate. The depth of water of course is a very important element in determining the supply—another, less so perhaps but still important, is the abundance of the spring supply; as a water-level which falls rapidly is much the same as if it were originally lower. The number of men again at work * makes a difference necessarily, and also the size of the 'charsá.' † A big one though it moves a trifle more slowly on the whole yields more. The yield in Mitráon it will be noticed on a good specimen of well with men to match is very large. The general result, so far as it goes, would show the supply yielded by a fair 'charsá' to be greater than that of a Persian wheel.

Para. 61.

Comparison
of the 'charsá'
and 'harat'—
(continued.)

* Only one man at a time can work at the bucket, but at the pegs of the 'láo,' there are sometimes two—sometimes one only.

† The size of the 'charsá' is reckoned by the number of 'muthis' or hand-breadths—it measures when held suspended vertically.

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Experiments of one hour's out-turn.

	VILLAGE.	Time of day.	Depth to water.	Pairs of oxen.	No. of men at the pegs.	How many 'muthi' ká Charsá.	Water in one turn.	No. of turns.	Out-turn in one hour.
Charsá.	Sunpiat,	10 to 11 A. M. {	8½ 'háths.'	2	2 men	9	3 mds.	98	340 mds.
			11 'háths.'	...	on pegs	...	18½ sers.	...	...
Charsá.	Zainpur,	11:45 to 12:45 A. M. {	9 'háths.'	2	1 man	9 rather	2 mds.	98	267½ mds.
			11 'háths.'	...	on peg	short	29½ sers.	for 4 minutes.)	rope broken
Persian wheel.	Bégah,	12 to 1 P. M. {	9 'háths.'	1	...	51 tindás	× 3 sers	77	316 mds.
			11 'háths.'	...	...	...	3½ chits.	...	...
Charsá.	Mitráon,	12:30 to 1:30 P. M. {	8 'háths.'	2	2 men	9 full	3 mds. 23½	113	405½ mds.
			13 'háths.'	...	on pegs	...	52 × 2 S. 14 chits.	...	...
Charsá.	Tehár,	3:10 to 4:10 P. M. {	12 'háths.'	2	2 men	9 full	3 mds. 20½	107	326 mds.
			19 'háths.'	...	on pegs	...	51 × 23, 14 chits.	...	6 sers.

How much water is required to water a given area.

It is difficult to estimate the quantity of water required to water a given area—but at different rates of depth some comparative idea may be obtained as follows, taking 340 maunds as perhaps the fairest average:—

This gives $340 \times 82 \frac{2}{7} = 27,977$ lbs nearly.

A cubic foot of water weighs 1,000 oz. avoirdupois = 62½ lbs, so that there would be 447½ cubic feet nearly poured out in one hour.

At an estimate of 1 inch depth this would give very nearly an acre in a day of eight working hours. The actual extent irrigated is less than this considerably, and the depth I should say greater.

Para. 62.

Area protected by a 'láo' on the average.

§ 6. The estimate of the extent of land which can be considered thoroughly protected by a one-láo well is not very clearly made out. It necessarily differs inversely according to the depth and rapidity of exhausting the supply. The zamíndárs themselves perhaps think the latter point more important than the actual depth from the surface. Nothing delights a good husbandman more than a strong equable spring of water which he can work at for hours without reducing it more than a foot or so—'pakká pání'—then, he calls it—'kachchá pání'—on the other hand he complains of

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greatly—where the water level sinks sometimes as much as 6 or 7 feet in a few hours. In a good many villages the wells cannot be worked continuously all day—rest has to be given to them to get the supply replenished by percolation. 10 acres on the average is perhaps a low estimate of protection—the zamíndárs will allow this—about 11 will give probably more really accurate results. The least diameter for a single ‘láo’ well that I have seen in use is $3\frac{3}{4}$ or say 4 cubits equal to $6\frac{1}{2}$ feet or thereabouts. The largest would be more than double this—a four-láo well in full work is a fine sight.

is about 11
acres.

§ 7. The cleaning out of wells depends much on their position as of course one protected by a masonry coping (‘mian’) standing a foot or two above the surface of the ground prevents sand and earth from falling in. The Persian wheel which generally has nothing of the kind requires much more attention in this respect than the ‘chársá.’ The latter if kept fairly full of water needs cleaning only once in 5 years, and often not then. The task when necessary is performed by the owner or his tenants.

Para. 63.

Cleaning
out wells.

§ 8. The expense of sinking a well of course varies very greatly according to the kind of soil in which it is made and the depth at which water is met with. In Sunipat there are three degrees noted—one of the Bangar soil (‘garh’), the second is the higher Khádar—the third the land immediately bordering on the river. In digging wells in the Bangar, the soil turned out is very generally stiff loam, with here and there a stratum of ‘kankar.’ Occasionally a small depth of sand intervenes to be succeeded lower down by the loam as above. In the Khádar this soil is not found or found only in thin strata; the subsoil is mainly sand. Of course this alters the conditions of excavation. The plan of sinking a well is as follows:—

Para. 64.

Expense of
sinking a well

the subsoils
found in Suni-
pat.

The earth is excavated down to the spring level—then the ‘nīm-chak’ is made—a round frame either of ‘kíkár,’ ‘lasora’ or ‘dhak’—the wood is about $1\frac{1}{2}$ foot broad and a span thick (i.e., high.) The pieces are fitted closely together like those of a wheel, and are fastened with nails. On this is built up the masonry cylinder (‘golá’ or ‘kothí’). This generally extends beneath the surface from 14 to 17 ‘háths’ and above it some 12 or 13 ‘háths.’ On the top of this cylinder a rough frame work is placed consisting of four large beams, two one way and two another (‘dháran’). On these is heaped up a mixture of mud and earth—as a make-weight, and the earth dug out from below is also put on it. The weight thus accumulated sinks the well down to the

Mode of
operations
the ‘nīmchak’

the ‘kothí’

the ‘dháran’

Chapter IV.] Wells—Bands—and Canals.

Old way of sinking in the Bangar.

the present practice of boring down in the centre

the 'Bāwanī' spring level.

Khādar wells

well-divers and sinkers.

Bāngar men.

Rates of pay.

A lucky start is necessary.

Old practice of divining a good place for a well.

surface or further. It is then built up again. The old way used to be to sink the cylinder down to the real spring level; but now the usual way is to sink it, as said before, down some 14 or 15 cubits and then bore down in the centre of the cylinder with a 'ballī' made of two or three beams fitted together and headed with a sharp point. Across this 'ballī' is fitted a cross beam 'dandilā' to both ends of which is fastened a well rope. This is passed over a pulley (chāk or bhāwan) as at the well and then the 'ballī' is alternately raised and let down sinking down at each time lower and lower till the real spring is arrived at. This is at 52 'hāths' beneath the surface, and this point the natural spring level ('sār') is called accordingly 'bawānī.'

In the 'Khādar' water is found at 14 'hāths,' and the cylinder goes some 7 or 8 'hāths' below this point. The 'nīmchak' is made by the village carpenter—the masonry work requires a mason who is found only in the towns or larger villages. In the Khādar the excavation is made by the Jats themselves. In every village are several fellows who can dive ('gote mār'), and they go down into the water with the 'khāssa' which brings up each time enough earth to give hard work to some 20 men to raise it up on to the 'dhāran'—platform. The divers are of every tribe and caste. In the Bāngar the plan used to be the same, but since the canal irrigation has rendered the sub-soil percolation more copious, few men not making a regular trade of it can stand the enormous flow of water that comes in below a certain depth, so that the diver who can work in a Bāngar 'golā' generally becomes known—he has also the dignity of a special name * 'Sihā.' They are generally of the Jhīnwar caste. They get about 12 annas or Re. 1/-per foot of excavation—with a 'pagrī' at the finish.

For beginning the work of course a lucky day is necessary. The 'parohit' or some other person possessing the necessary learning is called in, and generally getting something for his pains—either a rupee, or some meal and 'ghi,'† points out the propitious season. It is incumbent on the husbandman at all events to make a beginning on that day—if he cannot conveniently spend much time he must at least dig not less than five hoe-fuls with his 'kassī.' The undertaking thus auspiciously begun may then be intermitted, if need be, for a month. There is a practice still obtaining in some parts of placing 5 vessels full of water on the spot

* Jhāmī—the tool is called Jhām.

† When food is thus given it is called 'sidhā.'

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chosen for the well. After standing for a whole night, if they are found full in the morning, the place is reckoned lucky. If not full, expectation of good water is unreasonable. Some of the intelligent zamíndárs, however, doubt whether this is thoroughly reliable. A more reasonable custom is that of distributing alms large or small on the completion of the undertaking. When asked what would happen if this is not done, the zamíndárs reply—'who would omit such a good precaution?' The work of danger is finished, and thanks are reasonable.' The speculative character of the risks in sinking a well is shown by the proverb.

'Johar dāmán.'—To dig a pond requires but money.

'Kúá Rámán.'—But Rámá's aid (is necessary) for a well.

Doubted by some.

Distribution of alms.

§ 9. Distinctions are drawn here as elsewhere as to the quality of the water which may be sweet ('míthá')—brackish ('malmalá')—or salt ('namkín' or 'khárá'). The salt water is of course not good for water, but the brackish wells often produce the finest crops, nor is this good effect confined alone to inferior soils. On superior soil also it is considered best of all to have the first watering ('kor' or 'korwá') made by brackish water, and then water with sweet. Where there are two wells within a practicable distance of each other—the water of both will be interchanged in this way—the brackish water irrigating the lands of both for the 'kor,' and then the sweet water coming over all in its turn. The reason given for this is that the land requires some degree of saltiness—it is alleged that there will be a perceptible difference in the yield of two fields side by side—one of which has the 'malmalá kor,' and the other the sweet. The appreciation of salt as a manure is shown from the fact that it is common to scrape the ground round the 'ábádí' and carry it on the fields—one cart-load being a dose for 2 kachá bighás. Distinction is even made in the quality of land from its trees—the best banjar is shown by the growth of 'dhák'—then 'bánsá' (*Tephrosia purpurea*) and lastly 'kair.' The 'bánsá' itself is known as a salt plant, and consequently the land near the plant for a short time is productive—but afterwards becomes what it naturally would be.

Para. 65.

Distinctions drawn as to quality of water.

Salt as a manure.

Land affected by the saline qualities of its trees.

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Para 66.

§ 10. Some facts about wells in each chak are given below:—

TAHSIL.	Assessment circle.	Cultivated area in acres.	W E L L S.			AREA IRRIGATED FROM WELLS WITH PERCENTAGE ON CULTIVATED AREA.		
			Masonry.	Without masonry.	Total.	Masonry.	Without masonry.	Total.
BALLAGARH.	Khádar Bángar...	39,353	246	75	321	A. 2,015 5	A. 404 1	A. 2,419 6
	Bángar	57,870	613	217	830	6,359 11	1,505 3	7,864 14
	Dahri—sailábá...	20,437	159	7	166	658 3	11 0	669 3
	Zerkohí	18,147	160	3	163	874 4	3 0	877 4
	Khandrát	6,254	228	0	228	1,871 30	0 0	1,871 30
	Kohí	16,090	80	0	80	334 2	0 0	334 2
	TOTAL ...	1,58,151	1,486	302	1,788	12,111 8	1,923 1	14,034 9
DELHI.	Khádar Bángar...	9,188	103	156	259	881 10	1,653 18	2,534 28
	Bángar	74,525	512	182	694	3,927 5	2,380 3	6,307 8
	Dábar	53,249	745	32	777	5,259 10	205 0	5,464 10
	Zerkohí	18,047	207	1	208	1,775 9	13 0	1,788 9
	Kohí	12,825	70	0	70	722 6	0 0	722 6
	Khandrát	4,976	246	2	248	2,012 41	15 0	2,027 41
	TOTAL ...	1,72,810	1,883	373	2,256	14,576 9	4,266 2	18,842 11
SUNIPAT.	Bángar	1,16,982	887	189	1,076	6,197 6	1,573 1	7,770 7
	Khádar	71,152	2,597	1,124	3,721	28,447 40	8,345 12	36,792 52
	TOTAL ...	1,88,134	3,484	1,313	4,797	34,644 19	9,918 5	44,562 24
DISTRICT.	GRAND TOTAL ...	5,19,095*	6,853	1,988	8,841	61,331 12	16,107 3	77,438* 15

*These are the figures of the assessment reports. The corrected area is 5,19,417—or 322 acres more. The corrected well watered area is 75,389 (see para. 200).

Wells—Bands—and Canals.

[Chapter IV.

§ 11. Irrigation from 'bands' is a characteristic feature in all parts of the district, lying under or near the hills. The principle is that of concentrating the rain-fall so as permanently to moisten a given cultivated area, allowing surplus water to run or drain off—and applications of this principle were successfully made on a large scale by the former rulers of the country. In no respect perhaps does the civilization of the Mughal Empire show better than in this of artificial irrigation. In a report of 1848, written by Mr. E. Battie, in charge of the Najafgarh Jhil works, there is an interesting account of two of the largest of the hill circle 'bands'—Chhatarpur, and Khirkí. But there are numerous others which only a good local knowledge gives an acquaintance with, for most of them are in a semi-ruinous condition, and not a few are in out of the way corners, among ravines, or on the slope of not very accessible hills. Some are evidently too far gone for repair, some are not worth it,* but others almost certainly are, and might well get it from the District Funds.† It gives a sense of dreary desolation to ride through these gaping holes in what are still magnificent lines of works which might be so beneficial and remunerative, but of which the only use at present seems to be to remind us that in some administrative matters we have much to learn.

Para. 67.Irrigation
from 'bands.'

§ 12. Below is given a list of all but very petty 'bands' showing the locality, and the area affected by them, with some other facts. One or two of the large earth-work 'bands' and notably that of Tilpat, have been very much injured by the construction of the Agra Canal, the line of which comes down athwart the catch basin of the 'band' in one part. It may be noted that there are places here and there where probably new 'bands' might be constructed with success. There are two or three places at the foot of the hills on their Ballabgarh side where it is almost impossible to think that

Para. 68.List of
'bands.'Sites for
new 'bands.'

* There is a printed correspondence on this subject with Government letter No. 2,927 I, dated 10th July 1877.

† One attempt by the way has recently been made to do the right thing in this, but it was not successful. The District Rates Committee last year (1878-79) appropriated a large sum to repair the breach in the Gawálpahárá 'band.' The estimates were sound, and could have been successfully carried out, but the work was not pushed on with sufficient energy, though on the approach of the rainy season, great exertions were made to raise the work to a sufficient height to save it from the expected floods. The Tahsildar sent in a false report as to the height of the earth-work, but when the rains began, the truth was found out. For several days an exciting race ensued between the slowly rising embankment and the uncertain effects of the heavy clouds, but at last a 2-inch rain came, and the embankment "went." An episode not without a moral!

Chapter IV.] Wells—Bands—and Canals.

water might not be thus advantageously stored. I know that the zamíndárs are foolishly obstinate about the proposal to pay 8 annas per bigáh instead of 4 annas, but this I believe is partly because of the new Settlement and the fear lest the erection or repair of a 'band' should bring with it an increase in the assessment. I think in some instances now they would be willing to pay the higher rate, but if not I would still suggest consideration of the projects in question, not as a financial speculation but as a benefit to the least advantageously situated parts of the district.

No.	N A M E.	T A H S I L.	REMARKS AS TO AREA IRRIGATED, CONDITION, &C.
1	Ambarhai ...	Delhi ...	Estimated to irrigate 215 acres, but this 'band' has been broken, and is not worth repair, in fact it probably did more harm than good.
2	Arangpur ...	Ballabgarh ...	About 130 acres are moistened by this 'band,' which is a natural basin and thus is easily kept in fair working order.
3	Bijwásan ...	Delhi ...	About 300 acres were moistened by this 'band,' but it is broken now and should not be repaired, as it does more harm than good.
4	Chhatarpur ...	Ballabgarh ...	A fine 'band' moistening some 500 acres, broken and wants repairing. If it is not repaired, deterioration of the neighbouring lands is certain.
5	Gwálpahári ...	Gurgáon ...	Another fine 'band'—the lands of six villages would benefit from its repair, and will be damaged by its continued broken condition.
6	Hauz Khás ...	Ballabgarh ...	About 40 acres here form a 'hauz' or bath-tank in fair preservation and there is no chance of damage.
7	Khirkí ...	Ballabgarh ...	This 'band' is broken and might well be repaired, it would prevent the formation of ravines and fissures over a large extent of ground.
8	Mahpálpur ...	Delhi ...	A very fine masonry 'band' but broken and neglected—would moisten 200 acres if well looked after, and preserve other land too.

Wells—Bands—and Canals.

[Chapter IV.

No.	N A M E.	T A H S I L.	REMARKS AS TO AREA IRRIGATED, CONDITION, &c.
9	Mánakpur ... Basantnagar.	Delhi	A first rate position for a 'band,' but broken now in the middle, still moistens about 100 acres. Ravines are forming near the break—a masonry 'band.'
10	Naráina ...	Delhi	A kachá 'band' made in 1861—and broken in 1875. No need to repair it, it is not in a good place.
11	Pálam	Delhi	A large work, broken, and not fit to be repaired. If 'bands' are made on this side of the hills they should be made higher up, i. e., more to the east than this line.
12	Rajokhri ...	Delhi	A very strong masonry 'band' of ancient make, long since partially broken, now it would be difficult to repair as deep ravines have formed.
13	Sultánpur ...	Ballabgarh ...	A pakká 'band' repaired by the zamíndárs, somewhat broken but not much—and will be now doubtless repaired. Moistens some 40 acres.
14	Tilpat	Ballabgarh ...	A large kachá 'band' made in 1861—broken by the line of the Agra Canal. It still moistens some land, but not much.
15	Tughlakábád...	Ballabgarh ...	Two 'bands,' one an old one, the other made in 1861—broken but might well be repaired—perhaps by the zamíndárs—about 110 acres moistened by them.
16	Yáhyánagar ...	Ballabgarh ...	A kachá 'band' made in 1861, and still in good repair. Some ábíaná is taken here.

§ 13. There are besides the hill 'bands' in the north-west of Ballabgarh, the south-west of Delhi, and the east centre of Ballabgarh, several minor 'bands,' made to catch the drainage near Dhauj and Páli, but these apparently are very happy-go-lucky concerns, and are not at present of any considerable importance. There is also, or rather was, a 'band' in the boundary of Pugthalla in the north-west of Sunipat tahsil which the men of that village either erected or, as some say, strengthened in the stormy days of the mutiny. For twenty years therefore the band has been doing its work, but

Para. 69.

Minor
'bands' in
south Ballab-
garh.

The Pugthal-
la 'band.'

Chapter IV.] Wells—Bands—and Canals.

Small 'band'
at Mandauri.

Para. 70.

Najafgarh
Jhil.

History of
drainage
schemes.

Kishan Lal's
proposals.

Work carried
out by Captain
Durand.

lately complaint was made by the villagers of Balli Kutabpur whose land, it will be seen on the map, is on the south-west corner a good deal swamped by the drainage water, thrown back by the 'band.' The canal officers, on the ground that a natural drainage of the country was obstructed, have obtained the demolition of the 'band'; the water now if it goes along what is said to be the drainage line of this part of the country, should go off south-west and then south into the Najafgarh Jhil. This 'band' did good to the lands of Pugthalla in the way that is usually attempted in Jhelum, and Sháhpur, and other hill districts of the Punjab, *i. e.*, by keeping the water off the land—allowing moisture to come only by percolation.

There is another small 'band' in the lands of Mandauri in Sunipat, the reason of the construction of which I could never understand. It rather looks as though the zamíndár had miscalculated the effects of canal irrigation. At present in a fairly rainy year there is generally a good swamp on what should be only moderately moist ground. Of course it supplies the villagers with a grievance.

There are no other works in this district which can be said to have been erected as 'bands.' The roads do as a matter of fact and as already noted serve or "dis-serve" as 'bands.'

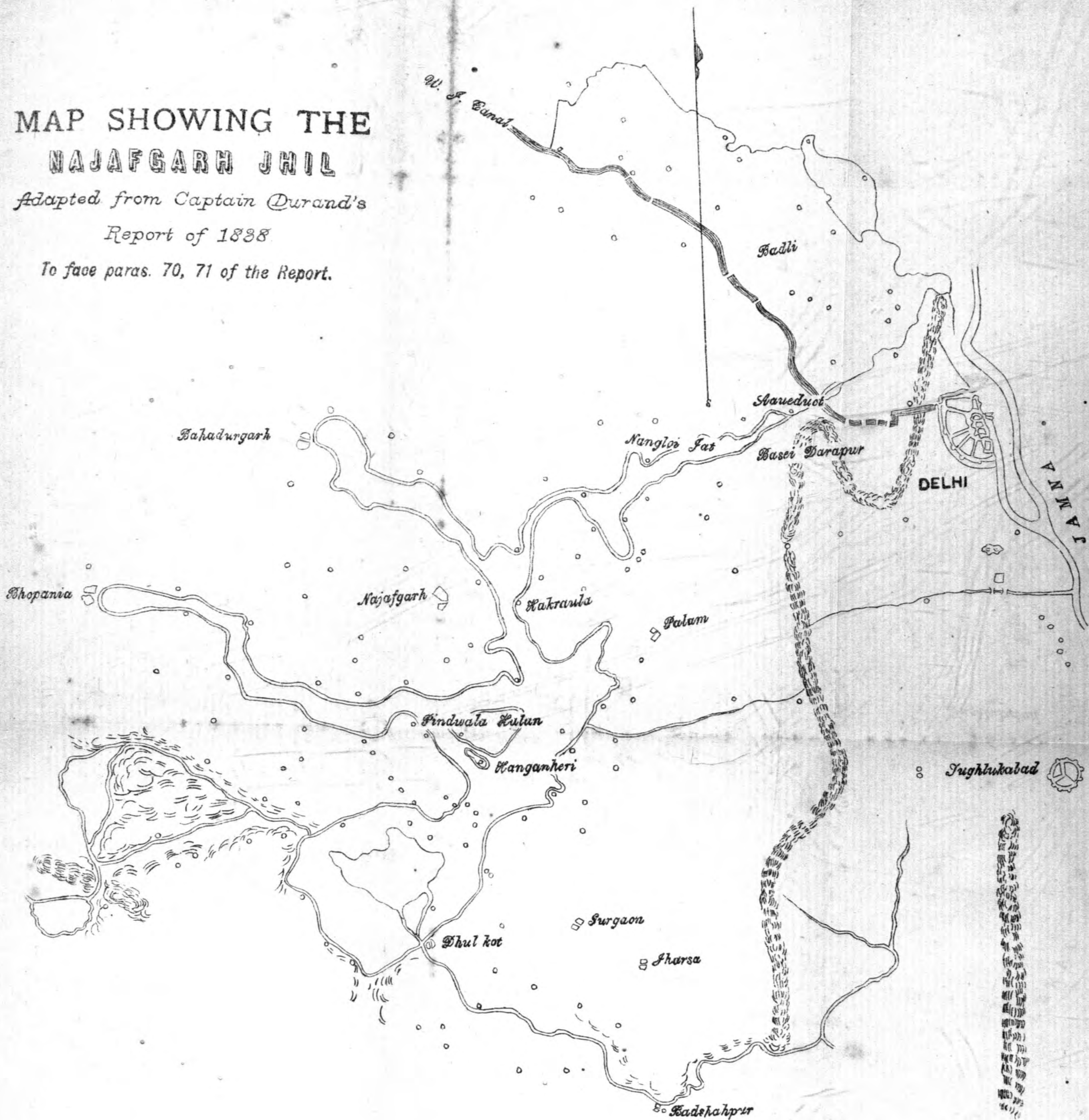
§ 14. The Najafgarh Jhil works seem to require separate notice. The sources of the drainage flow, which in ordinary years sets in so strongly from the south-west and north-west and east from the hills, have been described in Chapter I of this report.* The idea of draining the Jhil and thus reclaiming the land appears to have originated with Kishan Lal, Díván to the Jhajjar Nawáb. He offered to execute the work, the expense of which he estimated at Rs. 70,000/- if he might have half the profit. Government refused the offer and undertook the scheme itself. The Jhil was then estimated to cover 52½ square miles—the cost was put down at Rs. 40,000/- and it was thought that 40,000 bigáhs of land equal to Rs. 1,20,000/- revenue would be recovered. The Collector's estimate, however, of the revenue to be gained was at first Rs. 35,000/- and then Rs. 24,000/-. The work was carried out under Captains Durand and Western at a cost which appears to have been Rs. 58,154/-. The actual result has never been accurately gauged, but Mr. Lawrence, in his report of 1844, while giving reasons for thinking the estimate of the Engineers to be too small, puts the gain to the revenue at Rs. 13,000/- on an outlay of nearly Rs. 60,000/-. From Captain

* This para. is summarised from paras. 11, 12, 13 and 14 from J. Lawrence's

MAP SHOWING THE NAJAFGARH JHIL

*Adapted from Captain Durand's
Report of 1838.*

To face paras. 70, 71 of the Report.



Wells—Bands—and Canals.

[Chapter IV.]

(afterwards Sir Henry) Durand's interesting report submitted in 1838, I abstract the following notes, as the report itself is not accessible to most readers. The sketch plan given in the margin, which is adapted with slight alterations from his pages, will show the sources of the drainage which flows into the Jhíl.

Abstract of
his report of
1838.

(1.)—These are:—(1) The Sáhíbí. (2) The Bádsháhpur nulla. (3) The drainage from Bhopáníá. (4) That from Bahádargarh. (5) That from the west side of the Delhi hills immediately overlooking the Jhíl.

(2.)—The Bádsháhpur nulla used to throw its water to the south into the Sohna valley. It was diverted by “establishing two dams at Bádsháhpur, a critical point, where the “northerly and southerly sloping plains meet, unembarrassed by the range of hills, the continuity of which is broken.”

(3.)—The object of this is siad to have been to irrigate the land between Bádsháhpur and Dhúlkot—but as the Jhíl was a good deal lower than the surrounding country, the abrasion of the fall of the drainage cut out a deep channel, and carried back the low level of the Jhíl some way beyond Dhúlkot.

(4.)—From the sketch plan it will be seen that “the Jhíl may “be divided into three branches, the main one extending “from the ‘Pul chádar’ or canal aqueduct to Dhúlkot. (In “a later report he says to Magraula which is $24\frac{1}{2}$ miles); “the Bhopáníá line which branches from the main one “at Kánganherí (14 miles;) and the Bahádargarh line “which joins the main one near to Najafgarh”—($7\frac{1}{2}$ miles.)

(5.)—The main line is remarkable for the hollow at its southern extremity. It was formerly deeper than at present, but the drainage from the Bádsháhpur nulla has brought down silt, and raised it materially (a foot or a foot and a half in half a century)—a fortunate occurrence not foreseen.

(6.)—The line of the Sahibí stream is crossed by the Badli dam in Rohtak. This, being out of my district, I need not discuss. Captain Durand, however, notes the importance of its connection with any scheme for draining the Najafgarh Jhíl.

(7.)—From Basei Dárápur to the ‘Pul chádar’ the ground is high—from there westward to Keshopur there is a rapid fall—and also on the eastward to the Jamná—“the ridge therefore on which the Hansi road and the “canal aqueduct are situated, may be looked on as the “natural obstruction to the drainage of the Jhíl.”

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Abstract of
Captain
Durand's Re-
port.—(con-
tinued.)

- (8.)—"Suited to the circumstances under which they are placed, is the system of cultivation pursued by the villages bordering the Jhíl. Experience has taught them the level which the waters usually attain, and with reference to this, is the disposition of their crops. That is, from the higher grounds they obtain the common Bārání crops; their cotton is sown out of reach of anything but extraordinary floods; their sugarcane fringes the whole Jhíl, and is kept accurately a little above, but close to, the ordinary level of the Jhíl water, so as to facilitate the irrigation of the plant without actually subjecting it to injury from submersion; the low grounds in the immediate vicinity of the Jhíl are sown with gram and wheat, and also as the water retires in consequence of being expended in irrigation, by partial drainage, by evaporation, &c., the rich soil laid dry is ploughed up, and produces a fine crop of wheat."
- (9.)—The floor of the arches supporting the canal is only two feet below the bottom of the main line and secondary branches or six miles below the deepest part of the basin at the southern extremity of the main line.
- (10.)—Without drainage the alternation of heavy and light rainfall in successive years keeps up a kind of equilibrium of moisture—if complete drainage were made yearly there would be no residuum of moisture to fall back on in a dry year—a "defect by no means to be overlooked." The remedy proposed was to have an escape on the west side of the Western Jamná Canal and run off surplus water into the Jhíl as might be wanted.
- (11.)—"The customary height of the Jhíl water in the month of October, may be said to be that of the pier ledges of the 'Pul chádár,' or three feet six inches upon the Kak-raula gauge pillar. By the end of October, owing to the evaporation and the commencement of cultivation, the water level is reduced to about three feet upon the gauge. In the month of November more water is consumed in the cultivation of the lands bordering the Jhíl than in the preceding month, this together with evaporation, &c., reduces the level of water to two feet four inches upon the gauge. In December rain usually falls, upon which the waters again rise to two feet six or seven upon the gauge. From this month until May the waters rapidly diminish until the gauge is left dry; that is to say, until about three feet of water in the basin is the total supply which remains over as a stock for the rains of the following June to add to."

Wells—Bands—and Canals.

[Chapter IV.]

The total of submerged ground in October with the ordinary three feet six inches on the kakraula gauge, is 27,040 acres, or a little over 42 square miles.

- (12.)—Captain Durand then proposes to construct a regulator bridge dam on the west side of Basei—to have a regulator for the Bádsháhpur nulla, and an escape for canal surplus water for use in dry years. He anticipates draining 33,000 bigáhs at Re 1/- per bigáh additional revenue.* The present arrangement at the 'Pul chádár' is the outcome of the scheme—the regulation of the Bádsháhpur nulla appears to have been given up as impracticable while the construction of an escape on the west side of the canal was opposed by the Superintending Engineer on the ground of the silt which would be passed down the canal toward Delhi instead of being taken off higher up in Karnál.

§ 15. The actual benefit derived from the drainage of the Najafgarh Jhíl, so far as it has hitherto been effected, is difficult to gauge, but it must have been considerable. Under the new arrangements of the chak Jhíl (see para. 250 A.) if my proposal made as to credit of the revenue realised on the land within the chak is accepted, this part of the out-come at least will be clearly known.

As regards the past, in the printed correspondence already alluded to (No. 11 proceedings July 1877) the capital of the Jhíl works is stated at Rs. 1,35,298/- the average direct income for the past ten years had been Rs. 4,687/- and the cost of establishment and maintenance Rs. 14,179/- per annum; so that there was a loss of over Rs. 9,000/- yearly. This being demonstrated there would seem little chance of any financial success in dealing with the question. But it must be remembered that we have to think not merely of the increase of revenue which may be obtained by drainage, but also of the loss of revenue in remissions and deterioration of soil

* In 1873 another report was submitted by Captain Ashton Brandreth, R. E. He first deals with the supply of the Jhíl, and then turning to the question of drainage he distinguishes two objects—the first to prevent the autumn floods from injuring the Kharif crops—the second to dry up the lands flooded in time for the winter crops. He also discusses the financial and revenue aspects of the question, but as his facts here are at fault the results arrived at are not conclusive. The impossibility of preventing the Kharif floods is, I think, demonstrated—but the other part of the project is not dealt with, and this to a revenue officer seems more important. There is, however, I believe a scheme on hand for enlarging the drain and getting more command over the water in the Jhíl. So far as local knowledge of two years can justify an opinion, I do not think that annual drainage of even a very large portion of the submerged area would do any damage in the way anticipated by Captain Durand.

Proposals for
Regulators
and Escape.

* Present
arrangements
how far an out
come of this.

Para. 71.

Estimates of
Financial re-
sults of the
drainage
works.

Captain
Ashton Brand-
reth's Report
of 1873.

Settlement
Officer's opini-
on thereon.

New hopes
of extension of
drainage of the
Jhíl which
would be good.

Chapter IV.]

Wells—Bands—and Canals.

Para. 72.

Canal, irrigation.

The Agra Canal.

The Western Jamná Canal.

Its antiquity.

Re-construction in the early days of our Administration.

Clearances.

The 'Reh' Committee at Aligarh in 1878.

caused by the want of it. In this connection too the remarks of Dr. A. Taylor in his report (quoted in para. 19 above) are worthy of consideration. He states that there is a noticeable improvement in the physical well-being of the cultivators in the neighbourhood consequent on the drainage of the Jhíl.

§ 16. The canal-irrigation is perhaps the most important of all, important both for good, and for ill. Irrigation from the Agra Canal is and perhaps always will be insignificant owing to the high level of the land in this district through which it runs. But the water of the Western Jamná Canal has for many years been a factor of enormous power in determining the condition of the zamíndár in a large and densely populated portion of the district. An account of the construction of the canal does not seem to fall strictly within the limits of this report as it is only a branch which comes into the district; and the facts will probably be given in the Karnal Settlement Report. It appears that the Delhi Canal is a work of considerable antiquity, certainly some centuries old, and the tradition of the country side says that after copious and long continued irrigation the Bángar chak of the district became ruined with 'reh,' that the canal was given up, and people took to wells, or to dependence on the rainfall, to nourish their crops. I do not know how far this is true, but about the year 1815 the canal water was re-introduced. In an official document of the time it was noted that several persons were ready to contract to do the excavation and clearing work necessary for this purpose, but "a work so dignified, so popular, and so beneficial should not fall to the share of any but the Government." It was estimated that one lac yearly for three years would cover the expenses of the scheme, the result of which it was hoped would be to bring under cultivation "vast tracts now deserted."

Lieutenant Blaine, the Officer in charge of the work, was called away to the field by the Goorkha war, but operations must have been pushed on without great delay, for in 1819, as is noted in para. 178 infra, the canal was running.

After this I have no information at hand before 1838 when a systematic clearance was made, and once again before the mutiny. At the regular settlement in 1842 little damage from water-logging seems to have been noticed or even apprehended. But in 1856, remissions for 'shor'* began, and

* For the last conclusions arrived at by 'experts' on the subject of 'reh' reference should be made to the 'Report on the deterioration of land by reh in the Aligarh district' in 1878. The opinions indeed held by the committee issuing the report are not unanimous, but every one of them illustrates, I think, the progress made of late years in the appreciation of the importance and of the true nature of the problem. I may record my general agreement with Mr. Ibbetson as to his statement of the case, though I cannot accept the necessity of his proposed remedy, universal 'lift' irrigation.

Wells—Bands—and Canals.

[Chapter IV.]

others were made in 1858, and since then the subject has been one of constant anxiety to all officers acquainted with the state of the case. Nothing can more try a man's loyalty to the idea of the advantages of canal irrigation than district work near the banks of the Western Jamná Canal, and if I have been able to preserve mine it is because I expect much from changes which though long promised, and long delayed, will surely before long come to pass. Moderate irrigation and good drainage are all that are wanted to restore the Bángar of Delhi to the beautiful fertility described by John Lawrence about forty years ago, as allowing one 'to ride for miles as through a highly cultivated garden.' But every year's delay in bringing these measures into operation makes the remedy hoped for more difficult.

§ 17. Of the two modes of irrigation, that of 'flow' (tor) is far more common than by 'dál' or 'lift.' Irrigation by lift is more advantageous in this that it implies a higher level of land to be irrigated, and a greater labour in irrigating it, so that as a rule a 'tor' village is likely to be more water-logged than a 'dál' one. The realignment of the canal may of course make changes in this respect as to particular villages—but I have no means of estimating their extent. The average acreage under 'dál' irrigation for seven years in the kharíf was 1,617 acres as compared with 38,690 'tor'—and in the rabí 4,545 as compared with 33,978 'tor.'

§ 18. The rates charged as 'ábiáná' on the canal vary according to the class of crop, as below* :—

PER ACRE.		I.	II.	III.	IV.	V.
		Sugarcane.	Rice.	Indigo.	All Kharif crops not specified above.	A single water-irrig before sowing, or to fallow lands.
By over flow.	Rs. 5 0 0	Tobacco.	Opium.	Cotton.		
	Per crop.	Vegetables.	Water-nuts (singhárás.)	All rabi crops.		
By lift.	Rs. 3 5 4			Toriá.		
	Per crop.					
	Per annum.					
	Rs. 3 0 0					
	Per crop.					
	Rs. 2 4 0					
	Per crop.					
	Re. 1 10 8					
	Per crop.					
	Re. 1 0 0					
	Per crop.					
	Re. 1 0 0					
	Per crop.					
	Re. 0 10 0					
	Per crop.					

* Sanctioned in No. $\frac{617}{1}$ of 10th September 1873 from Government of India Public Works Department to Joint Secretary to Government Punjab and published in Gazette, No. 4,068, I, of 29th September 1873.

Beginning of 'Shor' remissions.

Remark on the problem "Are Canals good?"

Para. 73.

Irrigation by 'tor' and 'dál.'

Para. 74.

A b i á n á
(Water-rates.)

I also give a Tabular Statement showing the irrigation from the canal for the seven years ending 1877-78:—

YEAR.	K H A R I F.							R A B I.							T O T A L.	
	Villages.	AREA IRRIGATED IN ACRES.			AMOUNT OF WATER-RATE.			Villages.	AREA IRRIGATED IN ACRES.			AMOUNT OF WATER-RATE.			Area irrigated.	Amount of Water-rate.
		Tor.	Dál.	Total.	Tor.	Dál.	Total.		Tor.	Dál.	Total.	Tor.	Dál.	Total.		
1871-72	208	43,691	1,535	45,226	1,54,885	2,810	1,57,695	203	57,733	6,554	64,287	1,30,982	8,130	1,39,112	1,09,513	2,96,807
1872-73	202	43,899	2,074	45,973	1,67,680	3,906	1,71,586	198	29,594	6,725	36,319	67,455	7,756	75,211	82,292	2,46,797
1873-74	194	38,852	1,841	40,693	1,54,207	3,754	1,57,961	175	13,870	6,952	20,822	31,559	7,453	39,012	61,515	1,96,973
1874-75	155	28,329	1,393	29,722	1,07,234	3,427	1,10,661	186	39,676	3,006	42,682	80,009	4,542	84,551	72,404	1,95,212
1875-76	188	34,180	1,360	35,540	1,23,637	3,288	1,26,925	179	21,407	1,396	22,803	42,115	2,130	44,245	58,343	1,71,170
1876-77	191	38,327	1,164	39,491	1,39,469	3,060	1,42,529	179	28,381	3,318	31,699	58,047	5,008	63,055	71,190	2,05,584
1877-78	197	43,551	1,954	45,505	1,55,026	3,871	1,58,897	197	47,185	3,862	51,047	1,02,865	6,014	1,08,879	96,552	2,67,776
TOTAL ..	1,335	2,70,829	11,321	2,82,150	10,02,138	24,116	10,26,254	1,317	2,37,846	31,813	2,69,659	5,13,032	41,033	5,54,065	5,51,809	15,80,319
Average,	191	38,690	1,617	40,307	1,43,163	3,445	1,46,608	188	33,978	4,545	38,523	73,290	5,862	79,152	78,830	2,25,760

Wells—Bands—and Canals.

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Under the new arrangement owner's rate is to be taken, at one-half of the 'ábiáná': and this is to be taken per crop, so that dofasli land will pay owner's rate twice. No one who knows the facts will doubt the expediency as well as the equity of this. It is the heavy successive cropping of one kind after another which exhausts the fertility of the soil.

Owner's rate
how fixed.

Chapter V.]

Tenure of Land.

CHAPTER V.

Tenure of Land.

Para. 75.

Tenures of villages.

§ 1. The tenure of land in the Delhi district is not complex : the only practical question of difficulty is the ever difficult problem of tenant-right. The usual statement is given as Appendix V. Of the 810 villages in the district the distribution is shown as follows :—

Zamíndarí.	{ Landlord,	...	26	
	{ Communal	...	70.	96
Pattídárí.	{ Perfect	...	25	
	{ Imperfect	...	314	339
Bhayachára.	{ Perfect	...	4	
	{ Imperfect	...	371	375
TOTAL,		...	...	810

Para. 76.

Further explanation of the division.

§ 2. The terms 'perfect' and 'imperfect,' or as they are sometimes used 'pure' and 'mixed' deal with the degree of separation only, not with the degree of thoroughness or uniformity of the principle governing that separation ; so that the classification does not tell as much as could be wished. No difference for example is marked by it between the *thoroughgoing* pattídárí village, and a village in which though its primary divisions of 'tarafs'—'pattís' or 'pánás' are based on ancestral shares, the individual proprietors of each 'pattí' as among themselves hold by 'bhayachára,' *i. e.*, base their tenure on possession. Yet such a difference seems quite as important as the fact of there being, or not being, common land undivided. I therefore add a further subdivision of Pattídárí villages as follows :—

1.—Thoroughgoing, <i>i. e.</i> , as between 'tarafs,' and in the 'tarafs' as between proprietors also <i>pattídárí</i>,	...	...	...	...	189
2.—As to primary divisions <i>pattídárí</i> ; and within those divisions <i>bhayachára</i> (vulgo <i>pattídárí bhayachára</i>.)	...	...	...	...	147
3.—As to primary divisions <i>pattídárí</i> ; within those divisions <i>zamíndarí bilíjmál</i> ,	3
TOTAL, ...					339

Tenure of Land.

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§ 3. The 26 'zamíndarí wahid,' villages are distributed as follows:—in Delhi 9; in Sunipat 2; in Ballabgarh 15. Of the nine Delhi villages four belong to Government Andhauri, Kaithwará, Khandrat Kalán, and Shakarpur, but the last named has disappeared under the diluvion of the river. The others are Hamidpur, Khánpur, Kuraíní, Khor Punjab, and Sikan-darpur.

In Sunipat the two villages are Harsána Kalán and Bahálgarh.

In Ballabgarh, Government owns four entire villages, Sagarpur, Sihí, Shikargah Tilorí, and Yahyanagar, and the eleven others are Tájpur, Karnhera, Majhaolí, Ballabgarh, Daulatabád, Sahopura, Maujpur, Bagh Ghálib, Tilorí Bánger, Chírsi and Chandaolí. The last three have been recently purchased by the family of Amjad Ali of Faridábád as is noted under the sections dealing with Government property in Chapter XII.

Not one of these villages is held by Muhammadan donees from the Delhi emperors. The title in each case is very recent and indeed rarely is any right found going further back than the mutiny, and not a few represent gifts from Government for services done at that critical time.

§ 4. Besides the ordinary proprietary right as represented by the right to engage for the Government revenue, there are in six villages in Ballabgarh 'superior proprietors,' who take a percentage on the revenue paid by the 'biswahdars,' but exercise for the most part no other right in the property. These villages are Phaphonda, Dígh, Tájpur, Ajraunda, Alipur and Sadpura, and the percentages paid in them to the superior proprietors ('Ala Malikán') are diverse, varying in amount from 5 % to 10 %. The following statement gives the particulars:—

Para. 77.

'Zamíndarí Wahid' vil-lages.

Titles of zamíndarí vil-lages recent.

Para. 78.

Superior proprietors.

Statement of

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STATEMENT.

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Statement of villages in which there are both

1	2	3	4	5	6	7
Serial Number.	Name of village.	Tenure.	Inhabited or uninhabited.	Jama according to old and new Settlement.	Heads of the families of inferior proprietors, with caste and residence.	Heads of the families of superior proprietors, with caste and residence.
1	Alipur.	Pattidári, mixed.	Inhabited.	Old jama Rs. 700/- new jama 920/-.	Sukhan, caste Tagá, resident of the village.	Rám Lal & Dharman, Tagás of village Ghorasan.
2	Aprandah.	Pattidári, mixed.	Inhabited.	Old jama Rs. 2,421/- new jama 2,215/-.	Sánwat and Bhimma Jats, residents of the village.	Rám Singh, Thákur, and Kadhara, Gowrahs, and Ilahi Bakhsh Sheikh, residents of the village.
3	Digh.	Bhyachára, mixed.	Inhabited.	Old jama Rs. 2,009/- new jama 2,258/-.	Pohap Singh son of Motí Pohap Singh, son of Mohanram, and Nathwa, Jats, and Rám Bakhsh Ahir, and Gangáram Brahmin, residents of the village.	Jísukh Gowrah, resident of the village, Lala, Gowrah, resident of Sunpahar, and Chuni, Gowrah, resident of Pahládpur Mozea Digh.

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superior and inferior proprietors.

8	9	10
Detail of superior and inferior right.	Percentage of Málikáná paid to the superior proprietors.	R E M A R K S.
The superior rights extend over $\frac{1}{3}$ of the village.	5 % on jama of $\frac{1}{3}$ of the village.	<p>It has been judicially decided that the superior proprietors should receive only 5 % Málikáná and not possession of $\frac{1}{3}$ of the village. The Summary Settlement of the entire village was made with the owners of $\frac{2}{3}$ of the village. The superior proprietors live in another village—their right is limited to the Málikáná.</p> <p>The entire village has now been settled with proprietors in possession (inferior proprietors of $\frac{1}{3}$ and zamindárs of the remainder.)</p>
The superior right is 6 biswas of the entire village.	10 % on the jama of 6 biswas.	<p>This village formerly belonged to the Gowrah tribe. The ancestor of Iláhi Bakhsh embraced Muhammadanism and the Rájá of Ballabgarh took from him the proprietary right in 5 biswas which is now in possession of Government, and its settlement was made with the tenants as farmers of the remaining 15 biswas. 9 biswas are held by the Gowrahs as proprietors, and 6 biswas are held by the Gowrahs as superior proprietors and by the Jats as inferior proprietors, the Gowrahs are Lambardárs of the 9 biswas and the Jats of 6 biswas ; by this it is understood that the settlement of the 6 biswas was made with the inferior proprietors. The superior proprietors' rights are limited to the Málikáná.</p> <p>The 6 biswas held on a superior and inferior proprietary tenure have now been settled with the inferior proprietors ; 9 biswas more with the zamindárs (superior proprietors of the 6 biswas,) and the remaining 5, the property of Government, with the tenants as farmers.</p>
The superior right is for the entire village, 50 bigáhs, 6 biswas being held by the superior proprietors as tenants at will.	5 % on jama of the entire village.	<p>By judicial order Jisukh, &c., were declared superior proprietors of the entire village and Pohap Singh, &c., inferior proprietors—the settlement of the entire village was made with the inferior proprietors, the 50 bigáhs, 6 biswas being held by the superior proprietors as tenants without rights of occupancy. The superior proprietors mostly reside in other villages—their rights being limited to the Málikáná.</p> <p>The settlement of the entire village has now been made with the inferior proprietors.</p>

Tenure of Land.

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Statement of villages in which there are both

1	2	3	4	5	6	7
Serial Number.	Name of village.	Tenure.	Inhabited or uninhabited.	Jama according to old and new Settlement.	Heads of the families of inferior proprietors with caste, and residence.	Heads of the families of superior proprietors with caste, and residence.
4	Phaphundah.	Zamindari communal.	Uninhabited.	Rs. 1,200/- (old and new jama.)	Daulat and Sobha Jats, residents of Diálpur.	Ganga Bakhsh Jat, resident of Sihí.
5	Tájupur.	Bhyachára, mixed.	Inhabited.	Old jama Rs. 400/- new jama 370/-.	Mohar Singh Jat, resident of the village.	Imám Bakhsh and Jawáhar Sheikhs of Dhá-dhar ; Ghasitá and Sultán, Sheikhs of Kherí kalan ; Mendhí, Mahbúb, and Kuria, Sheikhs of Sherpur ; and Muhammad Bakhsh and Hurmat Sheikhs of Karáoli.
6	Sadpura.	Zamindari communal.	Inhabited.	Old jama Rs. 448/- new jama 650/-.	Bijeram and Jasram, Brahmans, residents of the village.	Pitambar and Bhaeron, Brahmans, residents of the village.

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Tenure of Land.

superior and inferior proprietors.—Continued.

8	9	10
Detail of superior and inferior right.	Percentage of Málikáná paid to the superior proprietors.	REMARKS.
Superior right over entire village.	7 % on jama of entire village.	<p>It was decided judicially that Daulat, &c., were the inferior and Ganga Bakhsh and others the superior proprietors. The settlement of the entire village was made with the inferior proprietors, the superior proprietors have no possession of any land. This village is uninhabited and the inferior proprietors reside in the adjoining village Diálpur, of one fifth of which they are the proprietors—the superior proprietors reside in village Síhí, distant four 'kos' from Phaphundáh.</p> <p>The settlement of the entire village has now been made with the inferior proprietors.</p>
Superior right in entire village, 16 biswas of land possessed by the superior proprietors residing in Kherí kalan on a cultivating tenure.	10 % on jama of entire village.	<p>Mohar Singh and others were declared judicially the inferior proprietors, and Imám Bakhsh, &c., the superior proprietors of the entire village; the settlement of the entire village was made with the inferior proprietors. The superior proprietors reside in different villages, and their rights are limited to the Málikáná.</p> <p>The settlement of the entire village has now been made with the inferior proprietors.</p>
76 bigahs, 8 biswas is in possession of the inferior proprietors, the remaining part of the village is in possession of the superior proprietors on a zamin-dári tenure.	5 % on jama of 76 bigahs, 8 biswas.	<p>It was judicially decided that Pitambar, &c., were the superior proprietors of 76 bigahs, 8 biswas possessed by the inferior proprietors. The settlement of the entire village together with the land possessed by the inferior proprietors, was made with the superior proprietors.</p> <p>The entire village has now been settled with the superior proprietors.</p>

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§ 5.—The principal facts regarding the rent and cultivation of land in the district are given below in an abstract of form B., submitted for each tahsíl with the assessment report:—

Para. 78 A

Abstract of form B. showing analysis of rents.

		BALLABGARH.		DELHI.		SUNIPAT.		TOTAL.		
		No. of holdings.	Area.	No. of holdings.	Area.	No. of holdings.	Area.	No. of holdings.	Area.	
Occu- pancy tenants	{ Cash rent	5,119	28,482	3,781	17,685	3,273	9,270	12,173	55,437	
	{ Rent in kind	2	12	460	1,810	13	45	475	1,867	
Ten- ants- at will	{ Cash rent	8,266	28,995	10,822	33,362	19,681	48,697	38,769	1,11,054	
	{ Rent in kind	163	1,049	1,450	7,183	1,000	3,402	2,613	11,634	
Total of tenants paying in cash...		13,385	57,477	14,603	51,047	22,954	57,967	50,942	1,66,491	
Total of tenants paying in kind...		165	1,061	1,910	8,993	1,013	3,447	3,088	13,501	
Total of tenants of both classes ...		13,550	58,538	16,513	60,040	23,967	61,414	54,030	1,79,992	
Percentage of total cultivated area held by tenants ... ..		...	37.1	...	34.7	...	32.6	...	34.67	
Modes of payment of rent found to exist.	In Cash.	{ At Revenue rate only ...	5,959	21,779	9,570	30,114	18,361	39,504	33,890	91,397
		{ At Revenue rates plus Málikáná	4,749	23,403	125	974	64	300	4,938	24,677
		{ At a consolidated revenue ("chakanta") ...	2,677	12,295	4,908	19,959	4,529	18,163	12,114	50,417
	Rate per cent of Málikáná on revenue.	{ Highest ...	...	Rs. 700	...	1,525/-	...	...	...	1,525
		{ Lowest ...	...	2/8	...	3/-	...	...	...	2/8
		Rate of 'kamin's' fees per 100 maunds. The rate varies throughout the District.								
In Kind	{ Share of grain taken by proprietors after deduction of 'kamins' fees.	1/2	82	689	26	101	6	15	114	80.
		2/5	22	120	369	1,439	282	1,171	673	2,730
		1/3	60	242	1,439	7,176	719	2,185	2,218	9,603
		1/4	1	10	37	131	6	76	44	217
		1/5	39	146	39	146

* These figures indicate tenants, paying rent per bigáh.

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Para. 78 B

Occupancy
right in the
Delhi district.

The 12 years'
rule should
not be held as
binding.

Consequences
of enforcing
the rule.

§ 6. The question of right of occupancy for the tenant is an important one in this district, and it is rendered somewhat more difficult by the historical fact of the transfer of this part of the country to the Punjab in 1857. I do not propose to discuss at any length a point which may be considered still 'subjudice,' but it may be well to record my experience gained in the settlement that the people themselves never had here any clear and definite idea of a right of occupancy on the part of any tenant. On this point reference may be made to para. 177 which gives the report of a District Officer many years ago and which may be thought free at least from the bias which now appears to attach to most discussions of the problem. I do not press this fact as one which is important for the formation of a new principle. The principles appear to have been settled generally by Act XXVIII of 1868, but Delhi and the parts near it are in the peculiar position of having been subject, previously to 1857, to the administration of the North West Province. And all that I wish, and this I do most earnestly wish, is that it should not be presumed because the district was thus subject to the Revenue Board at Allahabad, that 'the 12 years' rule' as it is commonly called should hold good. The question should in the absence of specific law be treated as one of local custom, and each case decided on its merits with reference to this. I believe a decision lately given by the Chief Court tends this way, but have not been able to refer to it. It is at any rate easy to show that the hard and fast application of the 12 years' rule would land us in difficulties. There is no reason why on this principle right of occupancy should be given to those, or acknowledged in those, only, who have held the land in question for 12 years previous to the mutiny. If the 12 years' rule was binding in the Delhi territory before the mutiny, I can see no reason why it should not be held as binding between 1857 and 1868, *i.e.*, between the date of the mutiny and consequent transfer of Delhi to the Punjab, and the passing of the Punjab Tenancy Act. It would therefore include all those in possession for 12 years previous to 1868—which is pretty much the same as saying that all persons who have cultivated since the mutiny are occupancy tenants. I do not hesitate to say that this conclusion, if practically adopted, would run strongly against the local ideas of tenant right, even those of the tenants themselves, as very few would be unscrupulous enough to assert, or prejudiced enough even to think, such a title sufficient to give the right of occupancy. Such a conclusion would also in a very material degree stultify the laborious enquiry recently made into the status of tenants in

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the Government villages in Ballabgarh, as the gift of occupancy right was there limited (and as I think with sufficient indulgence) to those who had been cultivating 12 years before the mutiny. This rule, which has of itself determined the large majority of these cases on Government estates, was adopted after careful discussion and was intended to be something more liberal than actual law required (see para. 315 in Chapter XII.)

§ 7. The size of the holdings of this class of tenants it will be observed, is smaller in Sunipat than in Delhi, and in Delhi than Ballabgarh, and though the average difference is not much, the aggregate is very considerable, so that in Ballabgarh which has a cultivated area of only 158,151 acres as against 188,134 in Sunipat shows 28,494 acres as held with right of occupancy as against 9,315 only in the northern tahsil. Delhi, with a cultivated area of 172,810 has 17,685 acres. The reason of this larger proportion in Ballabgarh is no doubt found in the liberal treatment by Government of tenants in the villages confiscated from the Rájá of Ballabgarh, and this perhaps may also account for the larger average of area. The number of occupancy tenants who pay in kind is very small, indeed except in Delhi they hardly exist at all, and in many parts it is an argument put forward in litigation against a tenant's claim to the right of occupancy that he pays in kind, and this is said without any reference to the Tenancy Act. The immense majority of the class pay at revenue rates of the village, except when the rent has been raised by judicial decree, and this I need hardly say is not often the case.

§ 8. Tenants at will also very often pay at revenue rates, in fact if column 3 of the above statement be compared with column 10, it will be evident that there must be at least 20,000 holdings paying nothing more than this. In other words, with regard to some 7 per cent. of the whole cultivated area of the district, the social economy so arranges itself that a proprietor gets no return from his land; and does not find it to his advantage to evict a tenant who pays only the Government revenue. This is suggestive as to the stage of competition reached by the community, and the degree in which rigid political economy can be considered applicable to it.

There is no great difference in the size of holdings of tenants at will as compared with those of occupancy tenants, though in each tahsil they are slightly smaller.

The commonest form of rent * paid by tenants at will,

* 'Zabti' rates are not common; though they are taken sometimes for sugarcane, and other high crops. But they are not important, and I distrust the rates named.

Para. 79.

Tenants, holdings varying in size and number in the different tahsils.

Occupancy tenants rarely pay in kind.

Para. 80.

Tenants at will.

'Chakótá.'

'Zabti rates.'

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Tenure of Land.

'Bigheri.'

Economic relations of landlord and tenant are slowly developing.

Rent in kind generally $\frac{1}{3}$ of produce.

'Ijára' near Sunipat.

when it is something more than mere revenue, is a lump sum for the holding, called 'chakótá.' This though generally lower than what might be thought a full rent, often reaches a considerable figure, especially in valuable lands near towns, and in a lesser degree, in the largest villages. In such places social attrition is greater, and the bonds of custom are in this respect looser, than in the more secluded parts. Other modes found less commonly are by revenue rates plus 'Málikáná' (or landlord's fees) at so much per cent. on the revenue, or by a lump sum per 'bigáh' (bighéri) which then without reference to percentages includes the revenue. Thus in not a few villages a rupee the 'kachá bigáh' is taken on all land cultivated by the tenant, a pretty good sum on a large extent of land. Nothing is more interesting in the agricultural system of the district than to watch the slow, unconscious, and so to say half-blind way in which the relations of landlord and tenant are adjusting themselves in accordance with the progress and development of the country,* the comparative increase of intelligence among even the zamíndárs, and the general rise in prices which is so important a feature of agricultural history of the past twenty years.

Rent in kind is far oftenest $\frac{1}{3}$ of the produce, and this after the 'kamins' or village menials have taken away their dues. Next to $\frac{1}{3} - \frac{2}{5}$ (panjdú) is the most common proportion. A kind of natural equity gives the lower rate of $\frac{1}{3}$ on land newly broken up, or even less than this. One-half is very rarely taken.

Near Sunipat I have noticed a very interesting compromise between the equity of sharing the produce, and the convenience of taking in cash. This is called locally 'ijára'† and may be defined as a prevaluation in grain. Thus every fild held by the tenant is estimated according to its known capacity, and on it a quantity of grain is fixed as rent. It differs radically from 'bataí' in that it is known and fixed and thus gives no occasion for the bickering disputes that so often rise at the division of the crop. It also differs of course from 'zabtí' in not being cash. The grain rent is generally, but not necessarily, the crops grown in the current season.

* I may refer here to the notes given in the famine papers (at the end of the first volume) showing facts concerning agriculturists in Delhi district, land-holders and tenants. They were drawn up under my own supervision and I believe accurately represent the facts and circumstances of the average zamíndár life in the parts they refer to.

† The word ijára means a 'farm,' and is applied to contracts of revenue in book-language. In the Hazára Settlement Report it also refers to money. The system here noted for rent is the main principle I believe of the Chamba State assessments of revenue—with a conditional commutation into cash.

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§ 9. The land held in cultivation by tenants throughout the district is 179,992 acres or 34·67 of the whole cultivation. This leaves 339,425 acres or 65·33 per cent. for the personal or 'khud-kasht' tenure of the proprietors. This average proportion, however, is not sustained in some parts, and indeed depends much on caste, and traditional habit. Where there are tenants with right of occupancy of course the facts are rendered obscure as referring to a state of things perhaps long ago, or modified by adventitious influences that we cannot accurately estimate. But the proportion of land held by tenants at will is more significant, and shows in several ways how the close proprietorship of the land works. Here will be found a small body of proprietors not apparently possessing the physical vitality to multiply sufficiently to furnish cultivating proprietors for the whole cultivated area of the village: there, perhaps in the very next village the robust virility of the proprietary stock asserts itself by affording 'pahi-kasht' (non resident) tenants all round to the neighbouring estates. So long has this been going on that not unfrequently the proprietors of one village are tenants with right of occupancy in another. The Jat is largely 'khud-kasht' if one may use a convenient abbreviation of expression; his strong working hands are loth to let go any of his holding; while the Muhammadan, especially the Sheikh is willing to eat a little less and let his muscles lie at rest. This is one of the principal causes of the considerable variation in the proportions held by proprietor and tenant respectively in different parts. Near Delhi this proportion is often $\frac{3}{4}$ of the village cultivation—while in some Jat villages of the more prosperous and healthy kind the whole area is in the hands of the owners with the exception of a few acres.

§ 10. An interesting kind of tenure found in this district and in Gurgáon also is the tenant-status of the 'dohlidár' and the 'bhondadár.' The 'dohlí' and 'bhondah' are sometimes confounded, but should not be so as they are really different in a material point. The 'dohlí' is a grant of land for cultivation made in return for religious services, such as attendance at a shrine, or giving water at a well, provided it be done by a Brahmin, fakir, or other holy person. A 'bhondáh' on the other hand is a grant of inferior degree, to persons of inferior degree in return for ordinary menial services, and has no connection with religion: the 'bhondadár' is generally a chumár carpenter, 'bheestie' or the like. If he does not do what is expected of him he is deprived of the 'bhondáh' land. A 'dohlidár' on the other hand is not under this control. If he himself goes away giving up the

Para. 81.

Extent of
land cultivated
by tenants.

Varying in
different parts.

Jats gener-
ally cultivate
themselves.

Near Delhi
the tenant
cultivation is
very large.

Para. 82.

'Dohlidárs'
and 'bhonda-
dárs.'

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land, then it may be given to some one else, but not otherwise, although the idea of surrendering altogether the proprietary title is never entertained. I do not think this kind of village grant is known in the Panjab—at any rate I have never met with it though arrangements something like it are common in various parts. It is of course a kind of ‘muafi’ held from zamíndárs. The ‘dohlí’ is generally smaller than the ‘bhondah’ though neither is found over 10 bigáhs in extent; at least I know of no grant larger than this. The total extent of land held in ‘dohlí’* and ‘bhondah’ is given below :—

Extent of
land held by
them.

TAHSIL.	DOHLÍ.			BHONDAH.		
	No. of villages.	Holdings.	Bigáhs	No. of villages.	Holdings.	Bigáhs
Delhi ...	175	1,005	1,017	1	1	3
Ballabgarh ...	70	186	397	110	279	976
Sunipat ...	150	1,199	1,614	28	58	107
District ...	395	2,390	3,028	139	338	1,086

Para. 83.

Wood pre-
serves.

Management
of these.

The words
‘dohlí’ and
‘bhondah.’

§ 11. Another characteristic incident of land tenure in the district is the reservation of wood-producing land in the ‘shámilát deh’ as an enclosure whence no fuel or wood is to be cut. This is I believe generally connected with religion in the shape of a fakír’s hut, or grave, or a religious shrine—but sometimes no such religious element is observable, and in such cases the practice is probably due to the love of shady trees which not unnaturally is possessed strongly by the zamíndár. I took some pains to ascertain the facts about these ‘rakhyás’ as they are called (perhaps from ‘rakhná’ to hold, or keep), and I find that the prohibition against cutting or using the wood is no mere form of words. As a rule indeed the people with that faculty of docile obedience which is at once such a help and a trouble (when it degenerates as

* The derivation of the name ‘dohlí’ is said with some plausibility to be ‘do-half’—two turns or furrows of the plough made over thus to religious use. ‘Bhondah’ is written in books sometimes ‘bhondá’ with a long ‘á’ at the end, but I believe the silent ‘h’ is the more correct.

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so often is the case into slavish adherence to custom) to the administrator, observe the social precept without asking more about it. But if a man transgresses by cutting the wood he is fined at different sums, generally twice the value of the wood. If he does not pay he is put out of caste—but as a fact the villagers say a fine is always paid without excuse. Money thus obtained is spent in charity. There are forty-six villages at least which thus preserve trees never to be cut.

The common preservation of land for timber-growing (the timber being cut at regular intervals) may be noticed here, though it is more an incident of the management, than of the tenure of land. In ninety villages this is done: the trees are generally 'kikar' or 'van' or 'dhák,' and are cut at intervals of about five years. In some places the income thus derived is very considerable.

§ 12. The 'ábádí' or village site is generally held in common, but the ground of each proprietor's house practically belongs to him. As regards the important point of the rights of non-proprietors, which marks almost more than any thing else the degree of development of the village into a town, the practice is diverse. In 20 villages it is said (I think doubtfully) that non-proprietors can sell their houses with the land on which they are built; in 589 villages they may sell the materials (malba) but not the site; and in 56 they can dispose of neither. In 13 cases it was found at attestation of the administration paper that the matter was in dispute: in eight villages no non-proprietors had houses. In one village Bhaskaula in Ballabgarh there is the curious compromise that those persons who though not proprietors in the village itself are proprietors in villages adjoining, viz., Muazzimábád and Mohabatpur, may take away the 'malba,' but other non-proprietors may not. The remaining 123 villages have no 'ábádí'.*

The 20 villages where non-proprietors are said to be entitled to sell the site of houses as well as the materials are thus distributed Sunipat 14: Delhi 3: Ballabgarh 3. Some of the places are no doubt towns where one would expect to find the rule thus *e. g.*, Sunipat, Máhráulí, Faridábád and perhaps Bowána, but for little places like Kurainí, Situoli, Newáda zer Najafgarh, and others, it is not easy to find an explanation.

* In Delhi 50; Ballabgarh 53: Sunipat 20: and of these so far as is known never inhabited, Delhi 17: Ballabgarh 16: and Sunipat 3. About 16 it is not known if they have ever had 'ábádís.'

Para. 83 A

The 'ábádí'
how held.

Non-pro-
prietors right
overhouses in-
habited.

Chapter VI.]

Statistics of population.

CHAPTER. VI.

*Statistics of population with remarks on the principal tribes and towns.***Para. 84.**Population
by the census
of 1868.Its distribu-
tion.

§ 1. The latest available statistics of population for the district generally are the papers of 1868, by which the number of its inhabitants is shown as 6,21,675. Among the 810 villages, the size varies greatly, from the huge estates* in Sunipat yielding several thousands of rupees revenue to the petty hamlets near the city and in the north of Ballabgarh, paying only Rs. 50/- or 60/- yearly into the Treasury. The population varies accordingly: the average village will have an extent of about 991 acres, a population of 760, and pay something over a thousand rupees revenue. This fact stamps the district as much more akin in these points to the thickly inhabited and heavily assessed parts of the North West Provinces than to the less fully developed tracts of the Punjab where the incidence of the revenue is considerably lighter and the square mile numbers far fewer inhabitants. The incidence of the jama per acre of cultivation is Rs. 1,136† placing the district the highest in the Province save Jullundur.

Para. 85.City of
Delhi.

§ 2. In discussing the details of population, the city of Delhi is important as giving an enormous market for agricultural produce. Its population is according to the last enumeration 154,417, including those suburbs which so closely surround the walls as to form really part of the city. Next to providing a market for consumption, its most important characteristic from a Settlement Report point of view is the large supply of manure which such a large town must afford. The cultivation in the villages round its walls is in many places of a very high class.

Minor towns
above 2,000
population.

Besides Delhi itself there are no towns of large size or importance. Those which contain more than 2,000 inhabitants are as follows, given in order of population as far as may be correctly known or estimated.

* The estate of Bhatgáon, which has been now assessed at Rs. 6,000/- (dry jama,) used to pay at one time Rs. 15,000/- including that part of the revenue which is called Owners' rate.

Present in-
cidence of
jama.

† This statement is taken from the last revenue returns of 1878-79—in which a cultivated area of 525,676 is shown with a jama of Rs. 9,69,900—the figures as I should show them now are 5,19,417 cultivation and Rs. 8,44,480/- jama giving an incidence of 1/10/0 per cultivated acre, exclusive of Owner's rate.

Statistics of population.

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BALLABGARH TAHSIL.

Ballabgarh.

No.	NAMES OF TOWNS.	Popula- tion.
1	Farídabád	7,990
2	Ballabgarh	6,281
3	Fatehpur Billoch	3,874
4	Máhráulí	3,596
5	Mohiná	3,581
6	Tigáon	2,820
7	Sháhjahánpur	2,191
8	Chháensa... ..	2,110

DELHI TAHSIL.

Delhi.

1	Najafgarh	3,592
2	Indarpat	3,337
3	Ghayáspur	3,226
4	Bawáná	2,980
5	Narelá	2,437
6	Bánkner Ghoga	2,341
7	Kherá Kalán	2,308
8	Pálam	2,081
9	Karálá... ..	2,036

Chapter VI.]

Statistics of population.

Sunipat.

SUNIPAT TAHSIL.

No.	NAMES OF TOWNS.	Popula- tion.
1	Sunipat	12,176
2	Bhatgáon... ..	3,976
3	Purkhás	3,609
4	Kheoráh	3,381
5	Murthal	3,291
6	Moháná	3,072
7	Juán	2,893
8	Rohat	2,841
9	Chilkáná	2,792
10	Ráthdhaneh	2,744
11	Naháí	2,668
12	Jákhaulí	2,522
13	Kakrohi	2,381
14	Ahúláná	2,336
15	Pináná	2,281
16	Gúhná	2,194
17	Bighá	2,168
18	Barwásní	2,167
19	Hilálpur	2,158
20	Ganaur	2,122
21	Pug Thalá	2,080

Distribution
of towns fairly
equal.

Except in
the hills.

A brief description of each of these places will be given further on in this Chapter when something has been said of the tribes of the district. A glance at the map A. submitted with this report will show that these small towns are so distributed as to form almost everywhere a market not far distant in any case from any even the most retired hamlet—and where there seems a comparative want of such a market it will generally be found that the average size of the villages themselves is very comfortable. In the point of distribution of numbers then the district is fairly well off—though as might be expected the thickest swarm of human beings is found in the carefully cultivated plains of the Khádar river-ain or in the still productive lands of the canal villages. The population of the hills is naturally sparse.

Statistics of population.

[Chapter VI.

§ 3. The distribution of tribes and castes is for the most part clear and decided, and may be easily understood. The extent of lands owned by the principal tribes is given in Appendix VI. The prevalent tribe is that of the Hindú Jats and they may be distinguished broadly into two divisions—those of the north and middle of the district—and those of the south. The latter centre mainly round Ballabgarh. Their historic traditions are connected with the Jat Rájás (see para. 95) who had their capital there, and they have a lingering sentiment about Bhartpur the seat of their greatest representative. The northern men on the other hand have, so far as is known, nothing in common with this history. The great division here is into two ‘Dharráhs’ or factions called ‘Dahiyás’ and ‘Ahúlánás.’ This division runs right through Sunipat and more faintly through Delhi Tahsil, and is so firmly rooted in the popular mind that Muhammadans even class themselves with one or the other party. Thus the Muhammadan ‘Gújars’ of ‘Pánci Gúj-rán’ call themselves ‘Dahiyás,’ and so do all the neighbouring villages—though I never found a man to give reasonable explanation why. The historical tradition of the origin of the ‘Dahiyás’ is embodied in a characteristic story as follows:—The son of Rájá Pirthwi, Haryá Harpál, being defeated in battle by the King of Delhi took refuge in a lonely forest which from the number of its trees he called Ban-auta—now corrupted into Barantá—in Rohtak. There he ruled and his son Dhadhíj after him. Dhadhíj one day in hunting chanced upon a certain pond or tank near Pogthalá in the same district where the Jat women had come together to get their drinking water. Just then a man came out of the village leading a buffalo-cow-calf with a rope to the pond to give it water. The animal either from fright or frolic bounded away from the hand of its owner, and he gave chase but in vain. Neighbours joined in the pursuit which was nevertheless unsuccessful till the animal in its headlong flight came across the path of a Jatní going along with two ‘gharrás’ of water on her head. She quietly put out her foot on the rope which was trailing along the ground and stood firm under the strain which the impetus of the fugitive gave. The calf was caught, and Dhadhíj looking on with admiration, became enamoured of the stalwart comeliness of its captor. Such a wife, he said, must needs bear a strong race of sons to her husband, and that husband notwithstanding the fact of her already being married he forthwith determined to be himself. By a mixture of cajolery, threats, and gift-making he obtained his desire—and the Jatní married the Kshatri prince. By her

Para. 86.

Distribution of tribes simple.

Jat tribe largely prevalent—of this two divisions.

Southern and Northern.

The ‘Dahiyas’ and ‘Ahulánás.’

Traditional origin of the ‘Dahyas.’

Chapter VI.]

Statistics of population.

he had three sons—Tejá—Sahjá—and Jaisá. Dhadhíj gave his name to the Dahiyás, and his children spread over the neighbouring tracts dividing the country between them—Tejá's descendants live in Rohtak—Sahjá's partly in Rohtak—and in 12 villages of Delhi--Jharant, Jharanti, Anandpur, Rohat, Kakrohi, Kheri mauájat, Malhá Mazrá, Hasanáyrpur Tihará kalán, Tajpur Tihará khurd, Kheri Dahiyá, Bhatgáon, Nasirpur Bángar. Jaisá's descendants live in Rohtak and in the following 16 villages in Delhi--Mandaurá, Mandauri, Turkpur, Bhatgáon, Bhatáná Jáfarábád, Bidhnauli, Garhi bálá, Fatehpur, Abbáspur Bhuvápur, Mohammadábád, Koáli, Náhrá, Náhri, Hilalpur, Saidpur.

Another tradition.

Another tradition derives the name Dahiyá from Dadh-rérá, a village in Hissár which it thus makes the starting place ('nikás') of the tribe.

The 'Ahulána' tradition.

The Ahúlána tradition is not so picturesque as that of the Dahiyás. Their origin is traced to Rájputáná. Their ancestor whose name is not known was coming Delhiwards with his brothers Móm, and Sóm in search of a livelihood. They quarrelled on the road and had a deadly fight on the banks of the Ghátá naddí. Móm and Sóm who were on one side killed their nameless kinsman and came over to Delhi to the King there who received them with favour and gave them lands; to Sóm the tract across the Ganges where his descendants live as Rájputs now in Muzaffarnagar and Meerut. Móm was sent to Rohtak, and he is represented now by Jats there, in Hánsi, and Jhind. The Rohtak party had their headquarters in Ahúláná in that district, and thence on account of internal quarrels they spread themselves in different directions, some coming into the Delhi district. Dates of these migrations are misty and in fact are considered unimportant, for things of this kind are always said to have happened an immemorial time ago. The division into 'Deswálás' and 'Pachamwálás' which is sometimes mentioned as belonging to the Jats, is not known, I believe, in Delhi. Lists of villages belonging to the Dahiyá and Ahúláná sections will be found in Appendix VII. The population of this tribe in the three tahsils is 1,07,856—according to the census of 1868.

Division into 'Deswálás' & 'Pachamwálás' not known locally.

Para. 87.

The Delhi Gujar

§ 4. The most characteristic tribe of the district, next to the Jat, is the Gujar, and indeed from the fact that there are a few Gujar villages near the city itself we hear more of the Delhi Gujar than of the Delhi Jat. A good deal has been written about the origin of the tribe but very little is known. It appears probable that Gujar have lived in this

Statistics of population.

[Chapter VI.]

part of the country from very remote periods; and they occupied the hills because no one else cared to do so, and because their solitary and inaccessible tracts afforded better scope for the Gujar's favourite avocation, cattle-lifting. But though he thus has possessed two qualifications of a Highlander—a hilly home, and a covetous desire for other people's cattle, he never seems to have had the love of fighting, and the character for manly independence which distinguished this class elsewhere. On the contrary the Gujar has generally been a mean, sneaking, cowardly fellow, and I don't know that he improves much with the march of civilisation, though of course these are exceptions*: men who have given up the traditions of the tribe so far as to recognise the advantageousness of being honest (generally.). The rustic proverb—wisdom is very hard on the Gujar—one saying has already been given in para. 5 foot note, and here are others:—

(1).—‘Sabhi zat marjae, jab kar Gujar se dosti.’

‘Make friendship with a Gujar when all other tribes have ceased to exist’:—

(2).—‘Gujar se ujar bhala, ujar se phali ujár.’†

‘Solitude is better than a Gujar (for a companion)—even though it be such wretched solitude that a wild beast's jungle is better.’ In other words, the company of wild beasts is preferable to that of a Gujar.

His habit of thieving, and that of the Ranghar also are described in very curt terms:—

(3).—‘Kutta, bil i, do—Ranghar, Gujar do’—

‘Ye cháron na ho; to pair phailáke so!’

The dog, and cat, two.—The Ranghar, and Gujar, two;—If these four (creatures) are not (near): then go to sleep with your feet stretched out, (*i. e.*, in ease and security).

The chief centres of the Gujar tribe are Tigáon in Balabgarh Máhráulí and the villages to the south of it in the same tahsíl; and Pánchi Gujrán in Sunipat where the men are Muhammadans and are worse cultivators even than their Hindú kinsmen, who themselves are not much in this way. In Delhi the men of Chandráwal and one or two other villages are Gujar, and all the cháukídárs of the civil station

his character.

Proverbs
about him.

Centres of
the Gujar
tribe.

* Chagan of Sultanpur is an intelligent well-disposed man—Wazir Sing of Tigáon well-disposed but not intelligent—Máharájá of Fáttehpur Chandlá is intelligent but not well-disposed.

† I am not quite satisfied as to the accuracy of the distinction I have attempted here between ‘ujár,’ and ‘ujár,’—but it is the best I can make of the very difficult phrase.

Chapter VI.]

Statistics of population.

are drawn from this tribe who for the consideration of five rupees per month waive their prerogative of house-breaking. So far fixed has this discreditable black-mail become that the police virtually recognise it, and in one or two cases where a rash resident attempted to dispense with the services of a *chaukidár*, his house I believe was promptly plundered. Such at least is the idea in Delhi.

There is perhaps some difference of morality in favour of the Gujars round about *Tigaon* as compared with the men of the hills, and old *Wazír Singh* told me solemnly that he and his villages had taken an oath against cattle-stealing. I fear such an oath, however, would not be kept long. The canal (curious fact) has rendered cattle-lifting more difficult, as its banks in *Ballabgarh Tahsíl* are rather steep, and the bed lies low, and the Gujar cannot easily get the cattle he is driving off, across it, except at the bridges, which of course delays his operations and increases the chance of their being detected. *Tigaon* has a very heavy *chaukidári-tax* to pay (see below para. 99).

According to the census of 1868—the Gujars of the district number 22,164.

Para. 88.

Brahmins of
the district.

§ 5. A more pleasing subject is the Brahmin. He is not a first rate agriculturist, but far better than the Gujar, and in character he is quiet and peaceable, honest and not much given to litigation. The proverb says of him, however, rather unfairly.

‘*Kál Bágar se upaje ; bura Brahmin se howe.*’

‘It is as common for a Brahmin to do ill, as it is for famine to come on the *Bágar* tract, (*i. e.*, the dry tracts toward *Bikanir* and *Sirsa*.’

Proverbs
about them.

Yet his general peaceableness is testified by the admonitory rhyme before quoted in para. 16.

‘*Brahman bandhe chura*

Wuh bhi bura.’

‘It is a bad thing for a Brahmin to wear a knife.’

Tagas.

The Brahmins are more numerous than the Gujars, being 56,465. There is a tribe called *Tagas* originally Brahmins, but who do not now intermarry with them. They say that they differ from the Brahmin only in not habitually collecting alms, which they have given up (*tyag-dena*) and hence their name. These men number 5,587: as Hindus they are fair cultivators, but when made into Muhammadans they, as is usual, deteriorate. The *Tagas* are found mainly

Statistics of population.

[Chapter VI.]

in Sunipat, but there is Fatehpur Taga in the south of Ballabgarh. The Brahmins are spread pretty fairly over the district. Their largest village is Tilpat in Ballabgarh, but they are co-sharers with Jats in the first class estates of Bhatgáon and Musthal in Sunipat and in other places.

§ 6. The Ahirs number 14,109—their traditions claim for them a Rájput origin and the story goes that when the incarnation of Krishn took place in Bindrában some demon carried off the cattle of an ancestor of the tribe, and also the man himself while tending them. Krishn by his omnipotence created a man for the purpose of tending the cattle, and brought back the cattle for him to take care of—and his descendants were henceforth to be called Ahirs. This is a curiously Irish story, and does not deal well with the original herdsman, but another tradition steps in to add that the defeated and disappointed demon, when he saw his evil intentions thwarted brought back the abducted cattle-driver, so that he and Krishn's man have between them to account for the tribe. Its present representatives are a quiet orderly set of men, first class cultivators, and altogether unobjectionable to a degree hardly equalled by any other class.* Their villages lie mostly near Najafgarh, where they have quite a little colony, but there is also a smaller set of Ahir villages near Bádli.

§ 7. The Rájputs in the district are for the most part scattered; their number is given in the census papers as 10,677, but if there are really as many as this it must be by including several classes which doubtfully claim a Rájput origin, such as Ranghars which might with advantage be kept separate. They are not good cultivators, but are not of great importance any way in Delhi. The Gaurvas in Ballabgarh have several villages near Ladhauli—they are said to be degenerate Rájputs who make second marriages (karáo or karéwa.) They are especially noisy and quarrelsome, but sturdy in build, and clannish in disposition.

* Yet the proverb (made probably long ago) is fiercer on the Ahir almost than on any tribe :—

Gádar, lámp, ahír ke áśra na rahiye
Théthar aur pahár kí thokar bhi sahiye.

Dont rely on a jackal, the 'lámp' (a kind of grass)—or an ahír—but endure a kick from a Rájput, or from a hill, (i. e., a stumble,) and still worse :

'Sabhi zát Gopál kí ; tín zát be pír.'

'Bakt pare, lajje nahín : Beswa, Besan, Ahír' (wakt).

'All tribes are God's creatures : but three kinds are merciless

'When a chance occurs they have no shame—a whore, a banya, and an ahir.'

Para. 89.

Ahirs, their origin.

Present character.

Para. 90.

Proverbs on the Ahir.

Chapter VI.]

Statistics of population.

Chauháns.

The Chauháns are more respectable than the Gaurwas, and are I believe really Rájputs, as they certainly are in most other places. They are the best cultivators of the tribe, and are otherwise decent and orderly. They own a few villages near Delhi on the south, and there is a small colony of them near Jakhauli in Sunipat where Manphul Zaildár is a Chauhán.

Para. 91.

Meos.

§ 8. The Meos are not numerous in Delhi, but they have a compact following in the south of Ballabgarh having pushed up there from Merval. For particulars of this interesting tribe reference may be made to Mr. Channing's Report on the Gurgáon district.

Para. 92.

Saiyids.

§ 9. The Saiyids are very few, but they hold in proportion to their numbers a large extent of land, as there are several single proprietors who by themselves hold villages, as for instance Amjad Ali of Faridábád, who owns three villages in his own tahsíl and Alipur in that of Delhi. In Sunipat too there are several families who hold their heads rather high. As cultivators they are worthless.

Para. 93.

Nau-Muslims.

Statistics of
population
how far com-
plete.

§ 10. I do not know that there is any other tribe requiring special notice. The Muhammadan Shaikhs or Nau-Muslims are a lazy thriftless set of cultivators, living mostly in the Khádar. I give below a tabular statement which gives a good many facts as to population, &c. They are taken as before from the census papers of 1868, and will be to a certain extent superseded by the new enumeration which will be made before this report reaches Government, but I do not imagine that there will be any great differences among the agriculturists as between 1868 and 1881. But it must be remembered that the figures deal with the 772 villages given (see the Gazetteer) as forming the district in 1868.

Statistics of population.

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P A R T I C U L A R S.					FIGURES.	T a b u l a r Statement.
Total population,	6,08,850*	
Total Males,	3,26,306	
Total Females,	...	...	...	...	2,82,544	
HINDUS,	...	...	Males,	...	2,37,109	
			Females,	...	2,01,777	
			Total,	...	4,38,886	
MUHAMMADANS,	...	...	Males,	...	68,033	
			Females,	...	62,612	
			Total,	...	1,30,645	
SIKHS,	...	...	Males,	...	436	
			Females,	...	144	
			Total,	...	580	
OTHERS,	...	...	Males,	...	20,728	
			Females,	...	18,011	
			Total,	...	38,739	
Area in square miles,	...	...	...	...	1,227.32	
Number of villages or townships,	...	...	...	...	772	
Number of enclosures,	...	...	...	...	85,721	
Number of houses,	...	...	...	...	1,68,390	
Total population,	...	...	...	...	6,08,850	
<i>Averages calculated from preceding columns.</i>	{		Persons per square mile,	...	496.21	
			Villages or townships per square mile,	...	0.63	
			Persons per village or township,	...	788.66	
			Enclosures per square mile,	...	69.86	
			Persons per enclosure ...	...	7.10	
			Houses per square mile,	...	137.27	
			Persons per house,	...	3.61	

* Agriculturists 2,63,348 (of whom Males above 18 years of age 1,35,121,) and non-agriculturists 3,45,502.

Chapter VI.]

Statistics of population.

CLASSIFICATION BY AGE :—

M A L E.			F E M A L E.		
Adults (above 18.)	Youths (12 to 18.)	Children (below 12.)	Adults (above 18.)	Young women (12 to 18.)	Children (below 12.)
1,89,571	27,001	1,09,734	1,72,324	17,322	92,898

Para. 94.

Notes on
towns—Farídábád.

§ 11. I proceed to make some notes on the towns, taking them in the order given in section 2 of this Chapter :—

Farídábád—said to be founded in 1607 A. D. by Shaikh Faríd Treasurer of Jehangír for the purpose of protecting the high road (which passed through the present town) from robbers. He built a fort, serai, tank, and a masjid. In later times it was the headquarters of a pargannah (see below under Ballabgarh). Its population is 7,990—it has a Thána, Municipal Committee and Police Rest-house: its revenue is assessed at Rs. 2,011/-. It is 16 miles south of Delhi, and is about a mile off the main road, with which it is connected by pakka roads slanting north and south—Mir Amjad Alí lives here.

Para. 95.

Ballabgarh
its founding

its history.

§ 12. *Ballabgarh** is not an ancient town at all. The earliest account I have been able to obtain of its becoming important shows that in 1705 Gopál Singh a Jat zamíndár of the village Aláwalpur came over and settled in Síhi near Ballabgarh, having turned out the Taga cultivators of that place. As he waxed strong by plundering travellers on the Muthra road which passes by Síhi, he was able to attack Amjad the Rájput Chaudhrí and with the aid of the Gujars of Tígáon to kill him. Murtaza Khán, the local Government officer of Farídábád, tried to make matters quiet by appointing Gopál Singh Chaudhrí of the Farídábád pargannah, with a cess of 1 anna in the rupee on the revenue. This was in

* The name is probably a corruption from Balrámgarh, the fort of Balráam its founder.

Statistics of population.

[Chapter VI.]

1710. In 1711 Gopál Singh died, and was succeeded by his son Charandás. Charandás seeing how weak the imperial grasp was growing even in the nearer districts, appropriated the revenue and openly refused to make it over to Murtaza Khán. He was, however, seized and in 1714 imprisoned by the latter in Farídábád fort; and he remained there some little time till his son Balráam, duping the Muhammadan officer under pretence of paying a ransom, set him at liberty.* Father and son then obtained the aid of the Bhartpur Rájá Súrājmal and killed Murtaza Khán. The ascendancy of the Bhartpur chief continued down to 1738—in the next year the Delhi king gave the titles of Naib Bakhshí, and 'Ráo' to Balráam, and it was to celebrate the acquisition of these honours that Balráam built the stone fort-palace of Ballabgarh. But he was not allowed long to enjoy his rank for he was killed in return for his murder of Murtaza Khán by the son of his victim Akibat Mahmúd. His sons Kishan Singh and Bishan Singh remained in possession of the Ballabgarh fort—and they were in 1762 nominated 'killádár aur názim' of this parganna by the Mahárájá of Bhartpur. In 1774, however, he dismissed them from his service—and they died just at the same time. Next year Ajít Singh son of Kishan Singh, and Híra Singh, son of Ráo Kishandás, presented themselves before the Emperor at Delhi and agreed to deliver possession of the Ballabgarh parganna to the royal authority. Accordingly Najaf Khán of the imperial establishment was deputed to take it. Ajít Singh was appointed 'killádár' and 'názim' of Ballabgarh—while Hírá Singh was taken away by the Nawáb Najaf Khán to Agra. The next year he came back, and Ajít Singh was formally entitled Rájá, and Hírá Singh was called Rájá and also 'Sálár Jang.' The revenue of Ballabgarh was estimated at Rs. 1,20,000, and it was made an istimrár tenure of 60,000 rupees. Meanwhile the administration of the country had come into the hands of Mádhóji Scindia, and he remitted the amount taken as istimrárí. In 1793 Ajít Singh was murdered by his brother Zálím, but was succeeded by his son Bahádar Singh. In 1803 on the approach of General Lake, Bahádar Singh sent his son Pirthi Singh, and Hírá Singh sent his son Gangá Parshád to the English army. Pirthi Singh was killed at the fight at

Its history—
(continued.)

* The story goes that he promised to pay a large amount in cash directly his father was freed. To carry out the agreement it was stipulated that the captive should be set at liberty directly the silver came into the hands of his captors. He was brought guarded to the side of the Tank near Ballabgarh—and when the cart bringing the treasure had come up—and one or two bags of rupees had been examined, Charandás was let go—he immediately made off on a fleet horse with his son. The other bags were found to contain 'paisá.'

A native
stratagem.

Chapter VI.]

Statistics of population.

Bahádar
Singh.

Dara Mukandra, and Gangá Parshád ran away. It appeared that Hírā Singh was in collusion with the Mahrattas and he was therefore turned out of office, Bahádar Singh being confirmed in it—12th December 1804—and received next year the grant of pargannas Páli and Pákal in return for undertaking the police arrangements of the road. This Rájá built the town of Ballabgarh which is also called 'Rámganj.'

Narayan
Singh.Anrúd Singh.
Sahib Singh.

Bahádar Singh died in 1806. Naráyan Singh his son succeeded, but died also in the same year. Anrúd Singh took the Ráj, and ruled till 1818. His minor son Sáhí Singh came next, and the widow of Anrúd Singh built a 'chhatrí' in memory of her deceased husband, with a pakka tank. Sáhí Singh died childless in 1825, and was succeeded by his uncle Rám Singh. In the time of this prince the pargannah of Páli Pákal was resumed by the Government, the Magistrate of Delhi undertaking the charge of the police of the environs of the city (1827). Farídábád meanwhile was left in his charge, and he was considered responsible for maintaining the public peace on the Muthra road between the limits of Burhiyáká-pul and Mauzá Pirthala in Palwal. Rám Singh died in 1829—and Náhar Singh his son came to power. The earlier years of his reign saw great mischief and intrigue, caused by Abhe Rám and Pirthí Singh, the ministers, through whose mismanagement debts were contracted on account of the Estate.* "In 1839 Abhe Rám was dismissed, and Newal Singh the maternal uncle of Nahar Singh having come into power he ejected Pirthi Singh also, "and in conjunction with Rámparshad nephew to Deo Kanwar became the actual ruler, though all acts continued to be "done in the name of Rájá Náhar Singh."

Rám Singh.

Nahar Singh

his minority.

"In 1840 Newal Singh becoming absolute, disputes ran high, and disorganisation increasing, the British Agent was "appealed to, and our interference sought. Enquiries were "instituted through a special Commissioner deputed to Ballabgarh, and the management of the territory was experimentally entrusted to Kanwar Mádhó Singh, a grand-nephew of Rájá Bahádar Singh, the first chief (within the "time of our influence)—but the plan failed, and parganna Farídábád was taken under direct British management. "The young Rájá, however, protested against this arrangement, and as he had attained his majority and urged his "competency to manage his own affairs, the territory was restored to him." Yet after a long reign he was implicated

* Quoted from a semi official compilation "our Political Relatives in the North West Provinces."

Statistics of population.

[Chapter VI.]

in correspondence with the mutineers in 1857 and was hanged. The 'Ráj' was confiscated, but the Rání dowager Rání Kishan Kanwar was allowed to reside in Ballabgarh and she has recently bought the zamíndarí rights from Government for Rs. 64,500. She herself gets a pension of Rs. 500 a month.

The town is 22 miles from Delhi on the Muthra road. It has a tahsíl and tháná (in the old palace of the Rájá a handsome building built four square with a large courtyard in the middle)—a dispensary, school and Municipal committee. Population 6,281—revenue Rs. 2,008/-. There is no one of any note in the place itself—the zaildár is Imam Bakhsh whose village Ranhera is close by. He lives sometimes here, sometimes in Delhi.

§ 13. *Fatehpur Biloch* was founded some 330 years ago; being given to Fateh Muhammad Khán by the emperor of the day. He was a Biloch in the imperial service, hence the name of the village, and his descendants still occupy the land. Population 3,874—revenue Rs. 2,622/-. Ghísé Khán lambardár here is a respectable man. The village is some 8 miles south-east of Ballabgarh.

§ 14. *Máhraulí* is said to have been first founded 700 years ago by Shams-ud-din Altams who was pleased with the spot which he came on while hunting. He made the tank called 'Talao Shamshí,' and settled Jats there as zamíndárs. After awhile Khwaja Kutb-ud-din a fakír came and settled there and the people liked him so much that the name 'Mihrwálí' was given to the place of his residence, and corrupted afterwards into 'Máhraulí,' and the famous 'Kutb Minár' perpetuates his own name. In 1556 A. D. Akbar gave the village in maafi for the support of the shrine, and it is still held by the servants collectively in jágír. The population is 3,596. The place is a very pleasant and picturesque one. It stands on the metalled road about half-way from Delhi to Gurgáon, and is higher than most of the surrounding country. Its air in the rainy season is fresh, and somewhat cooler than that of Delhi, and the romantic ruins grouped round the noble pillar of the Kutb are of themselves interesting. There is a dak-bungalow; a tháná; and a police rest-house in the fine building called Adam Khán's tomb. Revenue Rs. 2,000/.

§ 15. *Mohina*. This large village stands 13 miles south-east of Ballabgarh. It is held in perpetual jágír by the family of Hidáyat Alí for services done in the mutiny. There are two divisions or tarafs, one of the Saiyids, and the

Hanged in the mutiny.

The present town.

Para. 96.

Fatehpur Biloch.

Para. 97.

Máhraulí.

Para. 98.

Mohina.

Chapter VI.]

Statistics of population.

other of the Jats, sharing about half-and-half of the estate. The Saiyids say that the founder was one 'Mu(h)'in-a-dín'—while the Jats look back to a Brahmin called 'Mohan.' It is not easy to say which is true. The population is 3,581; the village is poorly built, and is not in any way worth special mention. Ashraf Alí son of the dead Rasaldár Hidáyat Alí has built a queer looking house which he calls a 'bungalow' for the reception of Europeans passing through the place. Revenue Rs. 5,500/.

Para. 99.

Tigáon.

§ 16. *Tigáon* is a large Gujar village rather more than four miles east of Ballabgarh. Its population is 2,820. The origin of the name is unknown: Pathans are said to have lived in the place in old days, and the Gujarars to have succeeded them. There is nothing noticeable here, except the large force of chaukidárs which is considered necessary to take care of the poor Gujarars. Wazír Singh is the recognised head of the clan, but he is getting very feeble, and I do not know whether his son is to succeed him. Revenue Rs. 3,903/.

Para 100.

Shahjehanpur.

§ 17. *Shahjehanpur* is a village of Gamwas and Shaikhs on the Jamná: there is nothing noticeable about it. The population is 2,191. It is some 12 miles rather south of due east from Ballabgarh. Revenue Rs. 3,026/.

Para 101.

Chhaensa.

§ 18. *Chhaensa* is 12 miles south-east from Ballabgarh, it has a police-chauki, and a rest-house. Population 2,110. Said to have been founded first by Meos, and the Rájprats came in when the others gave up. Revenue Rs. 4,552/. There is nothing else noticeable.

Para 102.

Tilpat.

§ 19. *Tilpat* is a village of much less than 2,000 population, but it is a very old and well-known place, said to have been inhabited ever since the time of the Pandús, and its great antiquity is attested by the height of the mound constituting its site. The zamindárs are Brahmins, and the jama is Rs. 2,500/- 14 miles from Delhi.

Para 103.

Najafgarh.

§ 20. Next to Delhi city the largest town in the sadr tahsil is *Najafgarh* about the foundation of which the stories are various and uninteresting, the only point in common being that some person of the name of 'Najaf' settled it, which was no doubt the case. The population is 3,592—it has a tháná, school, dispensary, and Municipal committee. The estate is small and is assessed at only Rs. 1,065/. The present proprietors are of mixed castes, some being Shaikhs, some Saiyids, Patháns, Brahmins, &c., 43 tribes! It is about 17 miles west of Delhi, but is considerably south of the metalled road to Rohtak, so that horseback is the only means

Statistics of population.

[Chapter VI.]

of reaching it, and even this in the rains is sometimes difficult, as the floods rise high on parts of the road. The principal man here is a money-lender called Deekishen who has acquired land in the vicinity. He is intelligent, and fairly well disposed, but of course is like others of his class in his aims and principles. There are very fine ber-trees in Najafgarh; their fruit is said to weigh 5 tolas to a single 'ber,' but I have not seen such a one.

'There is a special family here of Muhammadans, called 'Mirdhas,' who are traditionally measurers of land and crops. I do not know that they get much of this work now, but they claim to have done it in the time of the Muhammadan kings.

§ 21. *Indarpat* also called *Puráná kilā* is now almost a suburb of the city of Delhi. It stands in a commanding position about 2 miles from the Delhi gate on the Badarpur road. The ruins are interesting. The present town has a mixed population of Saiyids, Pathāns, Chauháns, Jats, &c. The proprietors are chiefly Chauháns, and Sánís. Population 3,337—and revenue Rs. 2,091.

§ 22. *Ghyáspur*—population 3,226, is a town a little further south than Indarpat on the same road. The revenue is Rs. 1,368. The proprietors belong to several castes and tribes. Nothing else noticeable.

§ 23. *Bowána* is a large Jat village on the Western Jamná Canal 16 miles from Delhi to the north-west—population 2,980. The story of its founding is that 1100 years ago two Brahmins, Kala and Thákuria, came from Gaur Bengálá to Delhi, and so pleased the reigning king by their learning and piety that he showed them great favour and made them his constant companions. Thus one day while hunting they came together to the place of the present site of Bowána, and it pleased the Brahmins so much as a large and pleasant jungle, that they besought the king to give them land there. The king said they should have as much land as they pleased, whereon they asked for 52000 bigáhs, and the estate took its name accordingly—'Bawána.' In time it became corrupted into 'Bowána.' In the course of successive generations colonies were sent out to the following places which became independent villages—Daiyápur kalan—Bazidpur Thákarán Nángal Thakaran—Hareolí—Jhanjháli—Sanauth—Holambí khurd—Káteorá—Káthípur—Bhorgarh—Shahpur Garhí. No person of note among the villagers. At one time Bowána was the headquarters of a tahsíl and also a tháná. It was changed for Alípur some years before the mutiny. Revenue Rs. 4,411/-. Proprietors mostly Jat and Brahmin.

The 'Mirdhas' of Najafgarh.

Para 104.

Indarpat.

Para 105.

Ghyáspur.

Para 106.

Bowána.

Its story.

Chapter VI.]

Statistics of population.

Para 107.

Narela.

§ 24. *Nárela* 17 miles from Delhi on the old imperial road to Karnál. The tradition goes that nine hundred years ago, Nanna Khatri married the only daughter and only child of a wealthy Jat called Lálá. Being cast out of his own tribe in consequence he was adopted by his father-in-law and succeeded accordingly to his property which was called after him 'Nan-hera,' and is so still by the common people. Population 2,437. The proprietors are Jats and Brahmins. The ábádí of the village Mámúrpur* forms one with Nárela. Revenue Rs. 3,200/-. Good tobacco is grown here.

Para 108.Bánkúer
Ghoga.

§ 25. *Bánkúer Ghoga*. This village is about a mile west of Nárela. Population 2,341. Revenue Rs. 2,722/-. There used to be good camels here, and are still I believe.

Para 109.

Khera kalán.

§ 26. *Khera kalán*. On the east side of the canal about a mile from the Grand Trunk Road and 10 miles north-north-west of Delhi. Revenue Rs. 2,432/- and population 2,308. Nothing noticeable save the great damage done by the canal to the soil.

Para 110.Pálam, its
former impor-
tancethe barber
chaudhrí.

his system

fees levied by
him and his
assistants.

§ 27. *Pálam*. There is a station at this village on the Rájputáná Railway about 10 miles south-west-west of Delhi. Population 2,081 and revenue Rs. 2,317/-. Pálam is a very old place, and is said to have been founded before the Christian era by an incarnation of the deity called 'Parlamba-sukli' abbreviated into 'Pálam.' Be this as it may, it seems certain that under the emperors at one time considerable authority was exercised by the men of Pálam, and 360 villages are said to have been under them. The only vestige of this authority now is found among the barbers. Rámrikh barber of Pálam claims to be chaudhrí among his brethren of the razor in several districts, viz., the pargannahs of Have-lí Pálam—Jhajjar—Sunipat—Jhársa—Farídábád—Badlí—Kharkauda—Mandaulí—Najafgarh. There is a man in Pálam called Gupta who enjoys the title of Díwán, and in various villages, nine in number, there are 'Tappedárs.' The chaudhrí's title is hereditary and has been held in the present family for at least ten generations. He takes Rs. 4/- on each wedding and Rs. 3/- on a funeral throughout his jurisdiction, and these dues are paid by all decent barbers without a murmur. The 'Díwán' gets 8 annas on a wedding and burial alike, and each Tappedár 4 annas. The offices are all hereditary. The chaudhrí also decides many social disputes among the men of his tribe—he summons the disputants by

* Mohan Lál of Mámúrpur is a respectable man, and is the leading person of the neighbourhood. He really belongs as noted elsewhere to Mámúrpur but is always called 'Mohan of Nanhera.'

Statistics of population.

[Chapter VI.

means of his own messengers: a panchayat is held in his house at Pálam, and he then issues his order levying a 'naz-zarána' of Re. 1/- from the person in whose favour the dispute is decided: 8 annas is due to the 'Díwán' and 4 annas to the Tappedárs. Food for the persons composing the panchayat and the other members of the brotherhood who come together, is provided by the complainant. This is a curious piece of social economy: there is no doubt of its genuineness, as the zamíndárs and lambardárs of the place fully attest it.

There is no one specially of mark in Pálam just now. Fatteh Singh lambardár is a decent fellow, but he has not much standing in the district, being weak in character, and not very well off in pecuniary matters.

§ 28. *Karálá* is a village about 13 miles north-west of Delhi being some four miles nearly due north of Nanglóí Jat a police chaukí on the Rohtak road. Population 2,036, and revenue Rs. 3,006/-. The most noticeable man of the place is Khushí Rám, but he is not first class even among zamíndárs.

We come now to Sunipat where the large villages are most numerous.

§ 29. *Sunipat* itself is a town of very great antiquity. Tradition leads back as far as to the Pandús, but putting this aside there seems every probability that the place has been inhabited for some two thousand years. "The town," I quote from the Gazetteer, "is picturesquely situated on the side of a small hill, which, standing out as it does on a level plain, is evidently formed from the debris of buildings that have crumbled to decay" during the various stages of the inhabited period of the town. One story of the foundation is that Rájá Sími "13th in descent from Arjuna brother of Yudisthira" made here his seat of sovereignty. Some years ago a terra cotta image of the sun was found in the course of excavations, and also on another occasion a vessel full of silver coins which were evidently very old—probably of the time of Alexander, if not before then.

The town is 27 miles from Delhi along the old Imperial road, by the Grand Trunk Road and the branch road from Bahálgarh it is about 28. On the old road at distances of $1\frac{3}{4}$ kos are the Mínárs useful as pointing the way, and according to local tradition used also as signal stations.

The present town is about a square mile in extent—one part is called the 'Kot' and the other 'Mashhad' or place of

Para III.

Karálá.

Para II2.

Sunipat

its antiquity.

The present town.

Chapter VI.]

Statistics of population.

martyrdom, being the place where it is said Násimdín met his death at the hands of a Hindu Rájá (see para. 168 note). The tháná and tahsíl are on the top of the 'Kot.'

Sunipat has long been the headquarters of the tahsíl, (see also Chapter IX para. 179). The proprietors are mainly Saiyids and Patháns, Muhammadans, of one pattí, and of the other, Jats. The revenue is Rs. 6,380/- the larger half belonging to the Muhammadans, who, however, have only the same number of lambardárs (six) as the Hindus. The population is given as 12,176. There is of course a Municipal committee,* and two of the members are Honorary Magistrates, Faizul Hasan, and Pirthí Singh.

There is no special trade in Sunipat—the 'gur' made in the canal villages passes most of it eastward to Baghpat—or the other way westward through Rohtak (see also remarks on trade under para. 162).

Para 113.

Bhatgáon.

Its hamlets.

Its history.

§ 30. *Bhatgáon* is the largest village in the district, situated on the Jamná Canal 34 miles north-north-west of Delhi and 8 miles west of Sunipat. The proprietors are Jats and Bráhmíns, the latter being the 'parohits' of the others. There are four divisions, and 7 lambardárs. The population is 3,976, and the revenue demand, as now fixed at dry rates, Rs. 6,005. An early date is given for the foundation of the village, but the two Garhís or hamlets—Garhí Hakíkat Singh, and Ratan-garh,—are of comparatively recent origin dating back only 150 and 100 years respectively; as to the main village it is said to have been settled by Harsí Jat from the Rohtak village khánda, turning out the former inhabitants 'Bháts'—whence the name. The place is said to have been more populous than at present up to 1829-30 when the scourge of cholera carried off 1,400 of its inhabitants. Again in 1868 when the census was taken, the population is said to have been adventitiously increased by the influx of strangers from other parts, on account of the drought, which pressed less seriously on canal irrigated lands than elsewhere.

Irrigation was re-introduced in 1824; and its effects have been felt more actively here than in most villages.

Bhatgáon is the leading village of the 'Dahya' side of the tahsíl—the most notable man is Lachman, who though old has a good deal of influence. Sugarcane is an important crop of course, and so is rice.

* The men of Sunipat are not a good set at all. It seems necessary to mention as notables—Záman Ali who I believe was made zaildár on the death of Abbás Khan—Iftikar Ali—Muhammad Zakki—Salámat Singh, the two men mentioned above, &c.

Statistics of population.

[Chapter VI.]

§ 31. *Pur khás* is a fine canal village nine miles north west of Sunipat—population 3,609—revenue Rs. 4,607/- nothing noteworthy: the people are chiefly Jats: the leading family is that of Máré zaildár.

Para 114.

Pur khás.

§ 32. *Kheorah* stands east of the Grand Trunk Road 24 miles north of Delhi and some 6 miles east of Sunipat. Population 3,381 and revenue Rs. 6,519/-. The proprietors are mainly Jats. The best man of the place is Rámbakhsh zaildár. There is an aspiring money lender, Harnám, who should be kept in his proper place.

Para 115.

Kheorah.

§ 33. *Murthal* is a larger village even than Kheorah—some 6 miles slightly to the west of north from Kheorah. The population is 3,291 and the revenue Rs. 6,840/- proprietors Jats chiefly. A considerable local market. Indraj zaildár is the leading man.

Para 116.

Murthal.

§ 34. *Mohána* is a canal village west of the canal some 11 miles west of Sunipat; population 3,072; jama Rs. 5,310/-. The proprietors are mainly Rors a tribe not found elsewhere in Delhi though they are known in Rohtak. The tradition is that one Mohan, a weaver, settled the place. Jamnadás is the most noticeable man here.

Para 117.

Mohána.

§ 35. *Juán*: another canal village on the banks of the canal 9 miles north-west from Sunipat and 37 from Delhi. The owners are almost all Jats. Population 2,893; revenue Rs. 2,859/-. Some of the Jats have turned Muhammadans. Many villages are offshoots from Juán, *e. g.*, Kareorí—Náhra Dábarpur—Sitaolí—Ráhmána,—Chatya Dewa—Raulad, Latífpur—Salémpur Toráh—Satárpur Májra—Naina Tátarpur—Bádsháhpur Máchú—Khizarpur Jat. The two leading families are those of Hukmí (dead)—and Abhe Rám (to be distinguished from the zaildár of Sardhána.)

Para 118.

Juán.

§ 36. *Rohat*, a large canal village 6 miles south-west from Sunipat—population 2,841; revenue Rs. 3,736. The proprietors are mainly Jats. There is nothing particular to note about the history of the place, save that it was one of those honourably distinguished for good behaviour and helping fugitive Europeans in the mutiny. As a reward among other things, canal water was given free for several years. The two leading families are those of Anant Rám and Cheyt Rám, but neither of the men is trustworthy.

Para 119.

Rohat.

§ 37. *Chilkáná* stands at the north end of the district about 2 miles west of the Grand Trunk Road and some forty miles from Delhi. The population is 2,792: the revenue

Para 120.

Chilkáná.

Chapter VI.]

Statistics of population.

- Rs. 3,913/- and the revenue payers, Gujars and Brahmins. No man of any great note here; Ratana is well to do.
- Para 121.** *Rathdhaneh.* § 38. *Rathdhaneh* is about 23 miles from Delhi being nearly three miles north-west from Rai on the Grand Trunk Road. The jama is Rs. 5,371/- and population 2,744. The people are Ták Seroa Jats, industrious and first rate in cultivation. The principal man is Dúngar zaildár, a very good fellow.
- Para 122.** *Náharí.* § 39. *Náharí* is 3 miles north-west from Náréla—Jama Rs. 3,517/- population 2,668—the proprietors are Jats and Brahmins. The place looks a healthy one, and the people strong: there were some very fine mules brought from here last year, for the Kabul purchases. Zálím is the most influential man here.
- Para 123.** *Jakhaulí.* § 40. *Jakhaulí* is 22 miles from Delhi being 4 miles east of the Grand Trunk Road at Rai—population 2,522, and jama Rs. 4,627/-. The proprietors are Chauháns, and their leader is the zaildár Manphúl.
- Para 124.** *Kakrohí.* § 41. *Kakrohí* is 2 miles north of Rohat and some 5 south-west of Sunipat—population 2,381, revenue Rs. 3,216/-. Jats and Brahmins are proprietors. No man of note at all.
- Para 125.** *Ahulána.* § 42. *Ahulána* is a mile east of the canal 48 miles from Delhi. The villagers are mainly Jats, and very contentious. The leading family is that of Sheó Singh lambardár, but the village has a bad name with district officers: the men are not willing to do more than can be helped in obedience to orders. Revenue Rs. 4,201/- population 2,336.
- Para 126.** *Pinána.* § 43. *Pinána* is nearly three miles west of Mohána and some 14 miles west of Sunipat. Jama Rs. 3,000/-, population 2,281. The people are Jats. There is a good chaupál here. The leading man is Hoshnák lambardár (since dead.)
- Para 127.** *Gúhna.* § 44. *Gúhna* is 2 miles south-west of Mohána—population 2,194: revenue Rs. 3,614/- the biswahdars are Brahmins and Banyas. Ramukh is the most notable man, but is not much.
- Para 128.** *Bigáh.* § 45. *Bigáh* is 5 miles east from Panchí Gujrán on the Grand Trunk Road 37 miles from Delhi. The proprietors are Ranghars and Tágas chiefly. The place is well to do, having large capabilities of further development. Jama Rs. 4,806/-. Population 2,168. There is no man of note.
- Para 129.** *Barwásní.* § 46. *Barwásní* is on the line of the 'new Delhi Canal' 4 miles west of Sunipat. The proprietors are

Statistics of population.

[Chapter VI.]

Jats. Jama Rs. 2,906/- population 2,167. The notable man here was Rám Chand (since dead,) he has left a young son.

§ 47. *Hillálpur* is a fine Bángar village on the east of the canal some six miles above Bowána. The proprietors are Jats and physically finer than many of the villages near that irrigate from the canal. Jama Rs. 2,600/- population 2,158. The best family here is that of Pem Ráj whose son Singh Rám has been made zaildár. The village is largely in debt.

Para 130.

Hillálpur.

§ 48. *Ganaur* stands on the old imperial road 35 miles from Delhi. It used to be the headquarters of a small tahsíl and there are some old pakka buildings which speak of an importance rather bygone now. The proprietors are Hindu Tagás, and Mahájans. The jama is Rs. 4,633/- and the population 2,122. The most notable family here is that of the Tagá Bhup Singh who is zaildár. There is a Kanungo family also, of Kayaths, to whom the Naib Kanungoship of the tahsíl has been given.

Para 131.

Ganaur.

§ 49. *Pugthallá* is a canal village on the west of the canal some 2 miles from Sardhána which is 47 miles from Delhi. The people are Jats: population 2,080; jama Rs. 3,203/-. There is no one of note here. The men of Pugthallá have had a dispute with Balí Kutbpur for many years about a 'band' which in the days of the mutiny they put up on the north-east side of their land toward Balí Kutbpur. Recently by order of the canal officer it has been demolished.

Para 132.

Pugthallá.

CHAPTER. VII.

*The People; their appearance, habits and mode of life; with notes on their principal social customs.***Para 133.**

The people
their physique
and appear-
ance.

§ 1. The physique of the ordinary zamíndár of the district differs much among the various tribes, depending apparently more on caste and tribe than anything else. The Jats of the well villages are generally healthy and strongly made, with a frame which compared with an Englishman's is very light, but very often exceedingly wiry and capable of great endurance. The average weight is supposed by an intelligent man of their class to be 'chaudah dhari' = 70 sers, or rather more than 140 lbs. say 9 stone and a half. I should think this a fair estimate: certainly it is not too small. The Jat skin is a light brown, and in a young man smooth and fresh looking reminding one more of the traditional Italian olive complexion than any thing we mean by the somewhat opprobrious epithet dark. The Shaikh here is physically very inferior and the Muhammadan Tagá not much better. The Brahmins and Ahírs do not differ much from the Jat in appearance, while the Gujar has about the same tint. The Chauhán Rájputs are considerably darker. The face has often regular and sometimes even handsome features, the great fault being a want of energy in the expression which is for the most part either apathetic, or sensual. Of the women's faces one sees little, but they seem less animated even than those of the men. Their figures, however, as seen at the village well are in youth well rounded and supple: the arm especially with the tight fitting silver ornament clasping the biceps is not seldom a model of comeliness, yet this grace is soon lost, as much probably from poor diet and bad sanitary conditions as any thing. Both sexes have as a rule beautiful teeth, white, strong and regular which they clean with the usual toothstick ('dautāun.') The hair of course is black, or a blue black, but the Hindú tribes shave it except the crown lock (chotí.) The Muhammadans sometimes shave the head clean, sometimes not at all: but a young fellow when he does not shave will generally by way of personal ornament have a parting shaven neatly from front to back of his head. The face is not shaven by the Muhammadan though he may cut his moustache with scissors if it seem too long. The beard here as elsewhere is greatly cared for: it is called rather grandiloquently 'Khudá ká.

The habits and mode of life of the people.

[Chapter VII.]

núr' (the light of God) and it is not fitting to cut it. Hindús generally shave the beard but not the moustache. But in times of mourning the nearest heir as a matter of course will shave himself clean on head and face. This is a point of religious duty. Both Hindús and Muhammadans shave under the armpit.

§ 2. The main food of the zamíndár is of course grain, wheat and channa—jowár, makkeí, bajrá with milk and ghí: rice, if he is above the average in means.

In the cold weather beginning with Kátik or Mangsur he will eat jowár or makkeí mixing with it green food made of mustard leaf or cabbage. In Cheyt or even Phágan the jowár is changed for wheat: or if the man is poor he must eat barley bread. Bajrá bread is good for the cold weather.

Meals are taken twice in the day, in the morning about 10 and in the evening somewhere about 7 or 8. If a man however has hard-work he eats something* (básí) either bread or 'khichrí' made from bajrá, or 'dalyá' of makkeí, or 'dalyá' of jowár, or lassí ('sít or chha') before starting for his work, or half an hour after he has begun it. If he is well off he may treat himself to a sweetmeat ball (ladú) of gur, til and wheat meal. This is considered a morning comforter and very strengthening. His morning meal will be brought by his wife or daughter or some other woman of his family, or a boy: his food being washed down by a drink from the well or if none is near, a pond, or he may have brought water from his house. The zamíndár be he well to do or poor, will generally have green food for part of his daily diet. When this is mixed with meal he calls it 'ság,' and when it is the simple plant boiled in water its name is 'bhújí.' This last is made often from the tender plant of the 'panwár' (cassia occidentalis see Punjab plants p. 62), but this is only in the beginning of the rains: afterwards when the fibres of the plant get strong and tough it becomes unfit for such use.

'Gur' when it has to be bought is eaten as a luxury in the cold weather by men well to do, but if a zamíndár is making 'gur' at his 'kollu,' both he and his family will generally turn the product to domestic use in the different stages of its making. His shivering urchins standing in the frosty air of the early January morning over a smouldering fire near the 'gurgoí' (see Appendix IV.) will be nibbling the long

Para 134.

Food

in the cold
weather and
at other times.

Vegetables.

Several uses
of 'gur.'

* Básí means stale; but in this sense it includes 'sád' (which is strictly speaking fresh cooked food.)

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The habits and mode of life of the people..

Quantity
eaten.

stalks ('pachganda') and the raw juice will be mixed by the good wife with rice ('ras ki khír') and served up as a savoury dish for the husband at his early morning meal—or mixed with milk it is a warming drink ('tasmei'), again when the boiling is going on and the 'gur' is nearly made, a favourite comestible is obtained by mixing it with milk and boiling it to a thin consistency. This which is called 'shíra' is eaten with bread, much as we eat honey.

Men, women and children eat the same food. The full food for a man is a ser, the woman generally as much as the man and no wonder for your good Jat wife is by no means a lazy creature or devoid of muscle. When young she draws water for her family, it being considered a shameful thing that a man should do this office for himself: he will avoid the 'chaupál' in taking water home. Young women and old alike spend an hour or two in grinding, early in the morning. Going through the village in the early dawn or dark very often the only sound is that of the woman's industry at the mill.* 5 sers is an ordinary task, but if need be she can grind -10.

Ways of cook-
ing.

The general ways of cooking food are (1) 'rotí' (2) 'dalyá' (3) 'khichrí.' The peculiarity of 'dalyá' which is generally made from wheat, 'jowár,' 'makkeí,' is that the grain is bruised rather than ground, it is then thrown into boiling water in a cauldron ('hándí') and boiled with salt and 'dál' of mung or 'moth.'

'Dalyá.'

'Khichrí.'

'Khichrí' is made from 'bajrá' mixed with 'mung kí dál' and pounded in a mortar—when this is fine it is thrown into a vessel in the same way as 'dalyá' but is cooked longer and it should be cooked slowly: it should be thick enough to stick on a wall when thrown there.

'Dál.'

'Dál' is made of 'mung,' 'moth' and 'urd': the grain used for the purpose is merely split up, not ground. It is considered better to make the bread, one part of 'channa' with two of wheat—salt being mixed also: this is called 'misí' by zamíndárs, 'besní' in towns. The thick 'rotí' made from wheat alone is called 'pání kí rotí'—the thin (like our 'chapattí') made after rolling out is called 'phulka' or 'mánda.'

Rotí.

Para 135.Dress of the
zamíndár
(Hindú)

§ 3. The ordinary working dress of the Hindú zamíndár is only the 'pagrí'; 'the dhotí' (cloth worn round the loins and middle) and the 'kamari'—a short vest with sleeves. Sometimes he takes the 'kamari' off at work es-

* Reminding it may be some of us of the description of the virtuous wife of old—'she riseth while it is yet night.'

The habits and mode of life of the people.

[Chapter VII.]

pecially in the hot weather, but he will always wear it when cutting wheat to save his body moist with perspiration from the dust coming out of the falling sheaves. On occasions of ceremony, however, such as a holiday at a fair, or a marriage, he will put on a longer coat called 'angarkha' which comes down below the knees, and in the cold weather this is often lined like a 'razaí' with cotton stuffing. This garment sometimes takes the same pattern too as our 'razais' and then has a rather comical effect—at others it is a gorgeous blue or purple which strikes the eye from a distance. The 'chádar' too or cloak is worn across the shoulders over the 'angarkha' and is really the most picturesque part of the zamíndár's custom. In the cold weather he wears a 'razaí' wound about him like a cloak ('liháf'—'saur'). 'Pyjamas,' *i. e.*, trousers tight below the knee and very loose at the hips are worn by many lam-bardárs and other more luxurious persons.

The only difference in the boy's dress as compared with the man is that he wears a 'langotí' round his middle instead of the 'dhotí' which is assumed when the boy is changing into the young man at 17 or 18 years of age.

The women wear the 'gagra' (also called 'tukrí' or 'langa') or loose drawers—the 'angí' a short sleeved vest which covers the breast but leaves the chest partly bare and the abdomen wholly so: and the 'orhna' or cloak veil which comes over the head and body too. The 'angí' and 'orhna' in the case of well-to-do zamíndárs are often handsomely made of fine linen.

The Muhammadan zamíndár wears the same clothes as the Hindú, and even fastens his 'pagrí' in the same way so that it is not always easy to discern one from the other by his appearance: his 'kamari' or 'angarkha,' however, is fastened differently, the Hindú fastening on his right side and the Muhammadan on his left.

The Muhammadan women wear tight trousers 'pyjamás' and in place of the 'angí' the 'kurtí' which is longer than the other coming down over the stomach and waist—the chest too is covered. Their costume is completed by the 'orhna', the only difference being in the prevailing colour; a Muhammadan is very fond of blue, the Hindu inclines to saffron.

The Muhammadan boy like his Hindú neighbour wears a 'langotí' instead of 'dhotí,' otherwise he dresses like his father. Shoes are worn by both sexes of all ages, but a zamíndár generally finds the bare foot best for a long journey, in which case he carries his shoes in his hand. These shoes

Boy's dress.

Women's dress.

The Muhammadan dress of men.

and women.

The Muhammadan boy

shoes.

Chapter VII.]

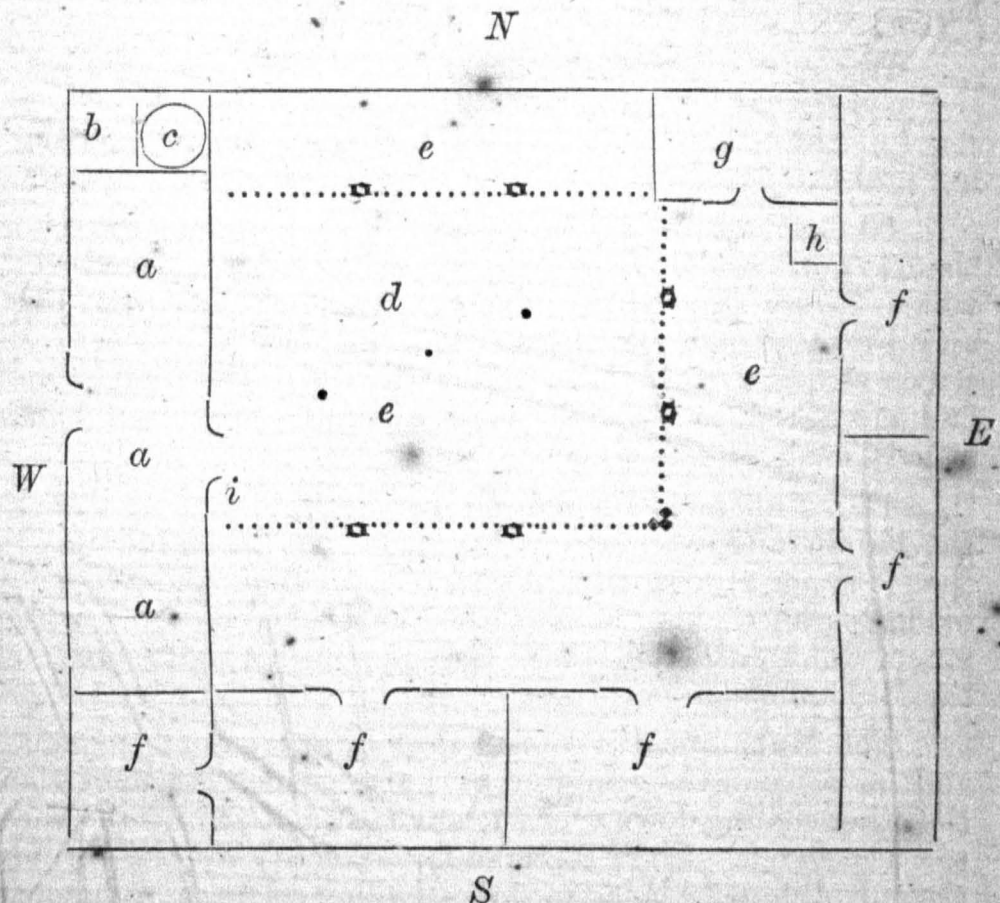
The habits and mode of life of the people.

Para 136.

Houses.

are rough and clumsy being furnished by the village Chumar who generally gets grain at the harvest as payment for his total services without going into details; if however, he is paid in cash, the price of a pair of shoes is about 12 annas, or if specially good, a rupee. They are made of buffalo, cow and bullock hide (the Hindú not objecting to use the leather in this way), and last about four months, the zamíndár generally requires three pairs in the year.

§ 4. There is no great difference in the style of houses of Hindús and Muhammadans. The main thing that causes variations is the pecuniary condition of the householders. The best way of noting the different parts of the zamíndár's dwelling will be to give a rough plan of a sample house belonging to a well to do Jat.



The 'dahlij.'

In the village main street its front will be a blank wall some ten or twelve feet high with a door somewhere about the middle. Turn in here and you find yourself in the 'dahliz' (or 'dahlij') (a) which is a kind of porch, it is also called 'deorhi' as in parts of the Punjab. This is roofed with rough wooden rafters (kari) and opens on the inner side on

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the courtyard of the house. If it is deep it will have supporting pillars (thamb or sitún) supporting the main cross—beam (shatír) which runs along its length. In the 'dahlíj' horses and cows are fastened up and the 'takht' a large seat is often put there handy for a lounge or a meditative pull at the 'hukáh.' In our friend's house if you look round to the left *i. e.* the north end of the 'dahlíj' you will see a 'khor' or 'thán' (b) or manger put up in the corner. This is generally a box like erection made of earth, the 'thán' for horses is say four feet high, the 'khor' for cattle lower, either solid or hollow underneath, to admit of an arched recess (ták) a convenience which a thrifty zamíndár is very fond of and will always get into walls and spare places when he can. At the right hand end of the khor is the 'kundí' (c) a hollow made in the top of the manger for the grain of the animal (when he gets any). The rest of the manger is kept for fodder, and on the outside an edge is made either of wood or earth to prevent the food from falling when tossed about in eating. The inner door of the 'dahliz' is not generally exactly opposite the street door but on one side, so as to make a screen for the 'chauk' (d) where the women and children of the house pass much of their time and in the hot weather sleep—the cattle too stand about in it. Going across the yard we come to an ante room or verandah roofed like the dahliz (e) and leading to the inner rooms or 'kothás' (also called 'obáras') (f). In the corner of the dálán (b) or in a corner of the inside room will be the 'kothí' or house granary made of hard earth well mixed with chaff and cowdung and built up very carefully by the women-folks a span height at a time. It looks white and clean and stands four feet high or more. A good wife will generally adorn her 'kothí' with fantastic representations of peacocks, parrots or other birds, done in chalk or with the red earth ('gerhu') which is sold in the bazar: a big 'kothí' will hold 50 maunds of grain an average one about 30. Its lid is called 'pahán.' The cooking of the family is done in the 'dálán' or, as is very often the case, the room at the east end of the north 'dálán' will be open to it and the cook room there (rasóí) (g.) The rooms which are here shown at the east end are the principal rooms of the house. Their chief furniture will be 'charpais' or 'kát' one for each member of the family—one or two low stools for the women to sit on (pídhá)—the cotton spinning wheel ('charkhí')—and the women's clothes box, a wicker basket some two feet high ('patiár'); the men's clothes are kept in a locked box together with ornaments and papers or other property of value. There is generally too a 'cháj' or fan made

The than.

The chauk.

The kothi.

The obaras.

Furniture of
the inner
rooms.