

Chapter VII.] The habits and mode of life of the people.

Drinking
water.

Para 137.

Household
vessels.

of reeds and its joints fastened with leather. For getting on to the roof which is used for storing 'juwar' stalks and sleeping in the hot weather, there is the 'parkala' a rough set of steps built up into the inner side of the 'dahlij'. The water for household drinking is kept in an earthen vessel ('paindá' or 'matká') kept in the 'rasoi': it is brought twice daily morning and evening by the women from the village well.

§ 5. The general name for household vessels is 'bartan' but this means properly any thing *used* or *in use* ('bartná—bartáwa'). The earthen vessels collectively are 'básan' and the metal ones 'kásan.' Taken separately there is first.

1.—'Bartná' of brass ('degchi for Musalmans') for cooking 'dál' and 'khichrí'—of small size—its lid is 'dakhní.'

2.—'Tokní' of brass ('degcha for Musalmans') for cooking rice and 'dalyá'—large.

3.—'Tokna' ('deg for Musalmans') the same but larger.

4.—'Thálí' (rikábi) of 'Kánsí'—a cauldron.

5.—'Bela' or 'katorá' ('pyálá for Musalmans') of brass or 'kánsí'—for drinking milk or 'sít' ('lassí')—'katorí' when of a smaller size.

6.—'Lota' or 'banta' ('badna for Musalmans') drinking vessels of brass.

7.—'Abkhora' very small like a glass in shape and size—of brass.

8.—'Chamchá' a brass spoon for stirring the food being cooked.

9.—'Parát' ('tabak for Musalmans') of brass, a tray in which the flour is rooled before cooking.

10.—'Bilomini' or churn, an ingenious instrument which, however, is well known.

There will of course be a grinding mill ('chakkí') to afford the women some thing to do.

Para 138.

Women's
ornaments.

§ 6. Hindús and Muhammadans alike wear ornaments in the ear and nose, on the forehead and crown of the head, the neck, chest, upper arm, and wrist ('kalaií' or 'ponchá') thumb ('anguthá') and finger; ankle ('takhna') and toe (unglí). Gold is not worn on the foot but any of the other ornaments may be made of it, if the wearer is rich enough to afford it: for the most part, however, the material is silver; poor people have them of pewter (ráng) or bell-metal ('kánsí'). The number of the different kinds is very large but it will be enough to mention those most commonly worn.

The habits and mode of life of the people. [Chapter VII,

Women's
ornaments.—
(Continued.)

- (1).—On the crown of the head—on the 'chotí' is worn a silver or bell-metal ornament also called 'choti.' This is not now in fashion among the better zamíndárs—the poorer caste still keep it up; a bell-metal 'chotí' costs five or six annas, for silver ornaments the price including the making up is as a rule, Rs. 1/ per 'tola,' Muhammadans have the same name for the 'chotí' and use it without any reference to caste.
- (2).—On the forehead is 'munh ká sáz'—a chain ornament fastened on the top of the head and coming down on each side round to the ear where it joins the earring. The Muhammadans wear it and use the name.
- (3).—The earring for the Hindú is the 'bálí' and for the Muhammadans 'jhúmká': the shapes of the body of the ornament are slightly different and the little balls are hung from it in different fashion—the 'bálí' having three balls 'gonghrú' in a chain and the 'jhúmká' having no chain but the balls immediately pendent from the main part. The ear also is differently pierced: the Hindú has a hole in the lobe and in the outer rim at the top, the Muhammadan has some 15 or 20 perforations all the way up the cartilage.
- (4).—For the nose there is the 'nath' a name common to Hindús and Muhammadans—it is a ring ornamented with a picture generally of a parrot for Hindús, or imitation jewels. The Muhammadan wears the imitation jewels, but I believe not pictures.
- (5).—On the neck is the 'hansla' or 'hansli' the usual horse shoe shape—worn alike by Muhammadans and Hindús.
- (6).—On the chest the women wear the 'jhálrá' which may be a rupee or other ornament hung on a string round the neck.
- (7).—On the upper arm is the 'bázú-band' a jointed ring and 'tádd' ('d' pronounced very heavy) a broad plain ring. The Muhammadans wear only the first—Hindús both.
- (8).—On the wrist is the 'mattí' or 'kangní' worn generally by Hindús only. Sometimes, however, the Muhammadans also wear it. The Muhammadan speciality here is the 'naugiri' a bracelet of nine pieces strung on a string: the 'kangní' is all one piece.
- (9).—The thumb ring with mirror ('ársí') is worn alike by Hindús and Muhammadans.

Chapter VII.] The habits and mode of life of the people.

Men's orna-
ments.

(10).—Finger rings are worn (anguthí) on any finger by both classes.

(11).—On the ankle is the 'pazeb' (or foot ornament) a ring with pendent balls, alike for Hindús and Muhammadans.

(12).—On the toes there are the 'challa' and 'bichua' for Hindús. The Muhammadans wear only the first which is plain, while the other has three bars of raised work. The 'challa' is worn on any toe but when the 'bichua' is used it occupies the second third and fourth.

All these are worn by women only—men whether Hindú or Muhammadan wear the following:—

(1).—On the chest the 'tora' or 'kanthila' made up of five chains with two blocks ('singhára') where they fasten. The chains hang in front, the blocks settle down on the top of the chest on each side.

(2).—The Hindú may wear a rosary ('mála') one bead of gold and the next of coral—the Muhammadans do not wear this.

(3).—Both wear the 'kare' on the wrist, a plain bracelet or ornamented it may be with some representation of a lion.

(4).—There is the signet ring ('mohr') worn by all or rather possessed by all—it is not seldom kept in the 'págri.'

(5).—The big toe whether belonging to a Hindú or Muhammadan may get a 'challa.' Though these ornaments are said to belong to men it is not a common thing to see a Hindú zamíndár wearing them unless he is a dandy or dissolute fellow. Very few of the better class have I seen with them. Boys wear them up to about eighteen and ear rings to boot, but leave them off gradually as hair comes on the face. Earrings go first, then the bracelet: the youngster may keep the chest ornament a little longer if he likes, but he will get talked about and perhaps laughed at if he wears ornaments when he has become a father—according to the saying

'Já ghar sús matakání Bahú ko kaisa Singhár.'

In the house where the mother-in-law is fond of adorning herself what sort of adornment will there be for the daughter-in-law.*

* The idea here of transferring the feminine sex to himself and his son seems to me a very delicate piece of satire.

Not often
worn by ad-
ults.

The habits and mode of life of the people. [Chapter VII.]

§ 7. The divisions of time or hours of the day are as follows:—

- (1).—‘Pasar’ = 4 ‘gharís’ before break of day.
- (2).—‘Pelí phāthi’ or ‘tarke’ = The ‘bursting of the yellow dawn.’
- (3).—‘Bási ká wakt’ = Time of taking the early morning meal ‘chotee haziri.’
- (4).—‘Kalewar’ = Time of the morning meal.
- (5).—‘Dopahar din’ = Noon.
- (6).—‘Dhalá huá din’ = 1½ or 2 P. M.
- (7).—‘Tisra pahar’ = About 3 P. M.
- (8).—‘Pichla pahar’ = From thence to sundown.
- (9).—‘Hándiánká wakt’
or
‘Dhoraneká wakt’ } = A ‘gharí’ or ½ a ‘gharí’ after sunset.
- (10).—‘Pahar rát gaya’ = ‘Khichri kháne ke wakt’ then follow.
- (11).—‘Sotá’ = Sleeping time.
- (12).—‘Adhí rát’ = Midnight.
- (13).—‘Paharka tarka’ = A ‘pahar’ short of dawn.

Para 139.

Division of time—hours of the day.

§ 8. The local names of the days of the week are beginning with Monday. ‘Somwar,’ ‘Mangal,’ ‘Budh,’ ‘Brihaspat,’ ‘Sukr,’ ‘Saníchar,’ ‘Aitwar,’ and the word for these is ‘bar’ (Panjabí ‘wár’ or ‘vár.’) The day of the month is ‘tith’ the month being as usual divided into two periods of fifteen days each (pandrahwára) the fortnight while the moon is crescent being ‘Sudí’ and the waning time ‘badí,’ the ‘badí’ is reckoned as the first. Once in three years comes the intercalary month—‘laund’ which when it comes in ‘Sawan,’ ‘Bhádón,’ ‘Kátak’ or ‘Mágh’ is reputed to bring a famine with it as affirmed in the lines.

‘Do Sawan, Do Bhádón.’

‘Do Katak, Do Mágh.’

‘Suná Rupa bechkar.’

‘An bisawan ja.’

In the year with two months ‘Sáwan,’ ‘Bhádón,’ ‘Kátak’ or ‘Mágh’ go and sell your gold ornaments and buy grain.

§ 9. The religion of the Jat is of course Hindúism but he does not know very much about it. He talks about Para-

Para 140.

Days of the week.

Para 141.

Religion.

Chapter VII.] The habits and mode of life of the people.

The village
deities
'Bhumian.'

meshwar, and the more intelligent men say they believe in only one God, but there is a traditional worship of tutelary village deities ('Bhumián') which lies really nearer to his heart. The 'Bhumian' was once a man, and he has now gained his apotheosis in the half fond half fearful superstition of his descendants. The Brahmins say he must be honoured by worship at the 'thán' which has been existing for generations in his name, a pakka built little pillar with places to burn little lamps in which are used alike by Hindús and Muhammadans in devotional offices: and food distributed to the holy men at this spot is a religious almsgiving of spiritual value. When his son is married he will pay a religious visit to the shrine of the 'Bhumián,' and when his cow or buffalo calves, a little* of the first milk given will be boiled hard and given as an offering to the deity. Besides the 'Bhumián' there is the 'gházi mard' a relic apparently of Muhammadan tradition, a tutelary deity too with a difference: the Muhammadans take the place of the Brahmins as regards receipt of beneficences in his name, though both Hindús and Muhammadans worship him. The goddess of small-pox too should have a place of worship like the Bhumián in every village of a properly devotional turn of mind, but an intelligent Hindú complains that the worship of this personage has gone somewhat out of fashion since vaccination has systematically been practised.

Other local
deities.

Besides the local deities the village pays great respect to the gods of the various shrines in his neighbourhood. The fairs of the district depend greatly on a religious origin but the people make the occasion of worship a time of social conviviality and amusement. Excepting the fancies noticed in para. (47) about lucky days, I do not think the Delhi zamíndár cares much about demons and other evil spirits. Having seen the railway he has passed that stage: I have not been able to discover any interesting superstition as to the

Demomology

Proverbs.

* A very little is sufficient as the 'Bhumián' is not hungry as men are. He wants faith and not food, according to the proverb.

'Sad Rajpúts, Sanis and

Aur proceedings throughout the Gujars.

"Spiritual persons hunger have only a verbal agreement without

† This is called 'mánd' in connection with these shrines y. Meos have slight variations from the

'Mán

"Nah

If you

If not

The habits and mode of life of the people. [Chapter VII.]

behaviour of evil spirits with the crops of unwary husbandmen such as those related in Settlement Report of Hoshungabád, but I have been assured of the existence of professors of "clairvoyance," men who can tell others "what their wives are fifty miles off." This learning is called 'bhút bidya' (demonology) and there was a few years ago a well known professor of it at 'Nyá báns' in Sunipat.

§ 10. The Jat boys play hockey 'gend khuli' but the goals on either side are as wide as the place played on—and not limited to the narrow space of the English game: another game very much answering to the fine Punjabi game of 'Pitkandhi' is 'kabadhi' or 'touch.' The party is divided into two sets each in their base, and when a man is sent by one set, one of the other set goes after him to touch him, and after touching him to get home to his own base. The other man, however, having been touched closes with him to prevent this.

§ 11. I have not been able to devote much attention to the investigation of social customs but some of the leading ceremonies may be noticed. They will be found related in the vernacular in the 'riwájám.' When a boy is born the representation of a hand with outspread fingers is made with geru* or 'mendi' on the outside wall of the house. Muhammadans use the emblem in *chalk* on occasions of rejoicing, such as 'Id' and at marriage. The Hindú may make pictures at such times but he keeps the emblem of the outstretched hand † for a birth, and for a birth of a son—not for a girl. It is called 'thápá'. On the sixth day after birth, rejoicing is made in the house by the women who call in their neighbours of the same sex; sweetmeats are distributed. On the tenth day (among Hindús only) is the 'dasutan'—a homely feast; and the ceremony of 'Hom' is performed—a mixture (called Sákal) of rice, 'ghí,' 'jau,' 'til,' sugar and five fruits (i. e. pistachio, cocoa-nut, large raisins, almonds, dates) is ground up and a little of it thrown in a fire in the room where the boy is born and the mother and child are set before it, the room having been 'leaped' and the earthen household vessels

Para 142.

Games.

Para 143.

Social ceremonies.

At Birth.

Purification.

* Geru see Punjab Products page 23—is a hard red laminated earth used for dyeing. It is obtained from Dera Ghází Khán.

Mendi (or Henna) see Punjab Products page 348—scientific name *Lawsonia inermis* is a hedge-like bush, cultivated in gardens for the dye obtained from its leaves.

† After a marriage, however, the bride's mother when she dismisses her daughter to her husband's house the first time (which is for a few days only), puts her outstretched hand in a vessel of mendi and then marks the breast of the bridegroom's father with it.

Chapter VII.] The habits and mode of life of the people.

Para 144.

Betrothal.

being changed. Till all this is done the house is unclean, and as such cannot be entered by neighbours, no one goes into the room in fact except a woman attendant.

§ 12. The first great ceremony in life after birth is the betrothal in marriage. This is made usually in very tender years, there is no minimum age. The proceedings are much the same for Jats and Gujars, the Muhammadans following the Hindús with striking similarity. Matters are thus managed:—The father or other nearest relative of the girl sends a Brahmin or a 'naí' (it does not apparently matter which) out on the search for a suitable match. The Brahmin goes to some friend of his own castē (or the 'naí' to a brother 'naí') and asks for information about a suitable bridegroom. The other will tell him of such and such a boy, and get the lad to his house or elsewhere to show him to the messenger, to see that he has no bodily defect, such as lameness, deafness, being one eyed or the like. The messenger being satisfied goes back to report to the girl's father. Then on a lucky day ['subh-thith'] fixed by the Pandits, both 'naí' and Brahmin will go, taking a rupee to the relatives of the girl. If they consent, the betrothal is made forthwith on the day mentioned by the Pandits. On that day the relatives of the boy are collected and if the family is one of position, persons of other families living near also. The boy is seated on a low seat (chaunkí) covered with cloth; he is handsomely dressed for the occasion. The Brahmin of the girl's family will make a mark (tiká) on his forehead with haldí (saffron) or 'rolí' (a mixture of saffron and borax). The Brahmin also gives him a rupee and places a sweetmeat or some sugar in his mouth. For this service he gets Rs. 4/- from the boy's father, while his confrere the barber gets Rs. 3/- and it may be an old garment. The friends also join in a feast of 'shakar' (molasses), and the matter is accomplished. The amount of fee slightly varies in different tribes; it is given at the time of dismissal and is called 'bidági' or 'rukhsatáná.' Among the Gaurwas a cocoanut (náriel) is given with the rupee to the boy, and this is done also by the Rájpúts, Sanis and some others. The Brahmins follow the proceedings throughout like the Gujars. The Shaikhs say they have only a verbal agreement without any particular ceremony. Meos have slight variations from the Gujars in details, but none of importance. The expense here is almost entirely on the side of the boy's father who provides the entertainment for his friends, and the fees for the ceremonial messengers.

Small Variations in above.

The habits and mode of life of the people. [Chapter VII.]

The bride's and bridegroom's faces are turned to the east, and they are then seated on two low stools 'pírhá,'—on the right hand the youth, on the left the girl. The veil of the bride is tied to the 'chaddar' of the bridegroom. This ceremony is called 'ganth-jóra.' In the woman's veil are placed 'paisá' and rice, in the 'chaddar' of the man, betel-nut and rice. After this sacrificial prayer is made (not by Muhammadans) and then the stools of the pair are exchanged, the bride sitting down on that of the bridegroom, and *vice versa*. Then the sacred mark ('tilak') is made on the forehead (not by Muhammadans) and necklaces are put on the husband, and the pair take their departure.

The 'pirha-
pher.'

The final moments are a scene of great sorrow real or affected. The mother weeps violently and noisily—the women of the family beat their breasts as if the girl were going to her death, and the girl herself who one would think was glad enough puts in a sympathetic whine which she stops on the slightest occasion (such as the passing by of the Settlement Officer.) Meanwhile the bridegroom stands by and looks foolish as in fact he generally does when I have seen him. The Rájpúts don't send the bridegroom to fetch his wife: his 'pagrí' and knife are sent to represent him. The 'mukláwa' takes place in the third or fifth year after marriage. When the bride and bridegroom are both adult or adolescent at time of marriage the ceremony of changing stools, called 'pírhá-phér' may be appended to the other and this does instead of the regular 'mukláwa.' There is also some disagreement among the various tribes as to which party takes the initiative, some saying one, some the other, but this does not appear practically important as neither side can really move unless the other agrees.

Final depar-
ture of the
young wife.

§ 15. Second marriages (karáo or karéwa) are practised by most of the Hindú tribes, Jats, Gujars, Ahírs, Gaurwas, &c. Part of the Rájpút Chauháns even have taken up the custom, and on this score are called Chauháns simply, without the addition of Rájpúts: their stricter kinsmen will not acknowledge them or intermarry with them now. The Hindú Tagás, and the Brahmins still keep up the old prohibition too. The Muhammadans of course are free to marry again, and the 'karáo' of a woman of Islam is called 'nikah sání' (a second marriage.) For the Hindú 'karáo' there is no other ceremony than that of collecting the brotherhood and in their presence putting a veil over the new wife, with 'chúrís' (bracelet rings.) This is always done: and when it has, the 'karáo' wife is in all respects a legitimate wife,

Para 147.

'Karáo.'

Ceremonies
not necessary
except putting
on rings.

Chapter VII.] The habits and mode of life of the people.

Para 148.

Restrictions
of consanguini-
ty in marriage.

and her sons inherit with those of the wife married by 'shádí.' 'Karáo,' should not be made within a year of the husband's death.

§ 16. The restrictions forbidding marriage with relations are more wide in their scope than ours. The narrowest ban is that of one 'gót' or clan—viz. that the wife must not be of the husband's 'gót'—but Shaikhs and Saiyids do not observe this. The Meos bar only one 'gót,' the man's own. Among the Gujars, the Muhammadans of Sunipat also do this, but those of Ballabgarh like their Hindú confriers bar three 'góts,' the man's own; the mother's; and the father's mother's 'gót.' The Gaurwás do the same. On the other hand the Hindú Jat adds a fourth 'gót' with which it is unlawful to marry—the mother's mother's—and the Ahírs do the same. The Muhammadan Jats, an unimportant section of the tribe in this district, do not appear to know their own minds about the fourth 'gót'; and indeed this part of the ban is a moot point among several tribes, those who bar only three 'góts' asking satirically

Proverb.

'Nání, kání'

'Kinn mání'

Who cares for the restriction about marrying one of the mother's mother's 'gót'?

Para 149.

Disposal of
the dead.

§ 17. The Hindú thinks the corpse should be burned at once on death occurring, the unpleasantly suggestive reason being given that if worms are bred in the dead body then other animals are burned with it. His nearest male relatives bathe the body, and put clean clothes on it with a 'chádar' (not shoes) covering the feet; a rough stretcher ('pínjri') is made and on it cotton is laid to make it soft, and it is shouldered by four near relatives who take it to the cremation ground ('marghat' or 'chíhání,') the eldest son or nearest relative sets fire to the clothes, and a watcher is left by the fire three days to see that it does its work, he may be any relative except the son-in-law (who is not of the same 'gót'). The bones that remain unburnt are called 'phúl,' but the name properly is confined to the bones of the fingers and toes. It is a favourite act of filial piety to take the 'phúl' to the Ganges, and if a man is well to do he will

* The word here 'kání' seems added in the way so commonly adopted of making a verbal jingle without attending much or at all to the sense of the addition. But kání (one eyed) so happens to give a satirical force to the rhyme by affording a contemptuous antithesis. It is a favourite jest used to anger a kinsman to call him 'nání kání.'

The habits and mode of life of the people. [Chapter VII.]

almost certainly build a kind of memorial or mausoleum ('chhatrí') over the spot where the corpse was burnt. In such case of course the cremation has taken place on private land not on 'the common ground like the 'marghat.' The Muhammadan corpse is of course buried not burnt. It is washed and dressed as with Hindús: prayers are read at the grave as usual with men of this faith.

§ 18. Thirteen days after a death the Jat feeds Brahmins, and 'Hom' is performed as at birth. The Muhammadan performs this kind of charity to fakírs on the 20th and 40th days. The Hindú continues his alms once a month for a year, *i. e.*, till the anniversary after death ('barsódí.') On the fourth anniversary ('chaubarsí') he gives a cow to Brahmins and clothes. After this once a year he has to feast the holy men, and the day is called 'khíyái.'

Para 150.

Ceremonies
after death of
relations.

Chapter VIII.]

Administrative and Miscellaneous.

CHAPTER VIII.

*Administrative and Miscellaneous.***Para 151.**

Administra-
tive divisions
of the district.

§ 1. The district as before noted has three tahsils which conveniently enough divide its area among them. Sunipat is 28 miles north of Delhi and Ballabgarh 22 miles to the south; both towns are connected with the sadr by metalled roads. The thanás are 11 in number Mahráulí, Alipur, Sunipat, Larsauli, Najafgarh, Faridábád, Ballabgarh, Nangloi Jat, Rai and two in the immediate vicinity of the city,* Paharganj, and 'Sabzamandí.' There are also 31 subordinate 'chaukis' in various parts of the district, most of them being on the main roads: in Delhi tahsil 12; Sunipat 7; Ballabgarh 12. Other facts as to the number, distribution, and work of the police are given in Appendix VIII, the idea of which was taken from the Hazara Settlement Report.

The Tahsildárs of Sunipat and Ballabgarh are ex-officio sub-registrars of their tahsils, and the Treasury Officer at the sadr does the work for the Delhi tahsil. There are no special sub-divisions for registration purposes besides the tahsils. The Deputy Commissioner as usual is the District Registrar.

Para 152.

Staff of Offi-
cers.

§ 2. The administrative staff usually consists of the following officers, but of late years the number of Assistants and Extra Assistants has occasionally varied:—

Deputy Commissioner.

Judicial Assistant Commissioner.

1 Assistant Commissioner.

2 Extra Assistant Commissioners.

Judge of the Small Cause Court.

3 Tahsildárs.

3 Naib Tahsildárs.

District Superintendent of Police.

2 Assistant District Superintendents.

The Civil Surgeon.

One of the Extra Assistant Commissioners is generally a European, in charge of the treasury, and one of the Assistants of the Police Officer is specially in charge of the City Police for which he receives an additional allowance.

* There are also four thanás inside the city. Kotwáli—Hauz Kazi—Delhi Gate and Kashmíri Gate.

Administrative and Miscellaneous.

[Chapter VIII]

The cost of the administration as thus carried on is given in the accounts of the Accountant General's office as Rs. 95,600/- for 1879-80.

§ 3. The Police force of the district for the same year is shown as below :—

Para 153.

Police force of the district.

CLASS.	INSPECTORS.			DEPUTY INSPECTORS.			SERGEANTS.			CONSTABLES.			TOTAL OF ALL GRADES
	1st Grade.	2nd Grade.	3rd Grade.	1st Grade.	2nd Grade.	3rd Grade.	1st Grade.	2nd Grade.	3rd Grade.	Mounted.	Foot.		
											1st Grade.	2nd Grade.	
Imperial... ..	2	3	5	7	10	22	34	30	327	102	542		
Municipal ...	2	1	3	6	17	33	...	327	202	591			
Cantonment ...	...	...	2	...	4	2	...	1	2	11		
Supplied to private com- panies.	Details not given										13	13	
TOTAL ...	2	2	4	5	12	16	43	69	30	655	319	1,157	

This gives a policeman to every 525 persons in the population; to say nothing of the chaukidárs who (see para. 312) number 908. Delhi therefore is one of the most jealously guarded districts in the Province for the whole of which the constable averages about 1 in 890 of the population.

§ 4. The population of the Delhi district as a rule is not addicted to crime. The Gujars as before noted are bad thieves, but nearly all the other tribes are peaceable and fairly honest, crimes of violence are not common. After the mutiny, John Lawrence (I think it was) wrote:—"of the agrestic population a large proportion are predatory and turbulent by nature, but they appear now to know their masters, and behave accordingly." The lesson received in 1857 appears to have had permanent effect, for I do not think any considerable numbers of Delhi zamindárs could now be described as ill-behaved. I give some criminal statistics below:—

Para 154.

Crime.

Chapter VIII.]

Administrative and Miscellaneous.

I. Statement of Cases and Persons brought to trial, Delhi District.

Cases and persons tried.

	NO. OF CASES TRIED.			NO. OF PERSONS TRIED.		
	Non-bailable.	Bailable.	Total.	For non-bailable offences.	For bailable offences.	Total.
1877	664	2,416	3,080	1,056	4,552	5,608
1878	1,059	2,197	3,256	1,429	3,508	4,937
1879	774	1,760	2,534	982	3,178	4,160
AVERAGE ...	832	2,124	2,957	1,156	3,746	4,902

II. Statement of more heinous criminal offences:—

More heinous offences.

Y E A R.	Offences against coin and stamps.	M U R D E R S.					Dacoity.	Robbery.	Criminal Trespass and house breaking.	Theft.	Receiving and dealing in stolen property.
		By Thugs.	By Dacoity.	By Robbers.	By Poisons.	Other Murders.					
1877	20	...	...	...	1	5	4	3	171	351	119
1878	59	...	...	1	...	3	...	6	258	555	184
1879	10	...	...	1	1	3	...	...	180	398	156
AVERAGE ...	30	...	...	6	6	4	13	3	203	495	153

This cannot be said to show anything more than moderate criminality.

Administrative and Miscellaneous.

[Chapter VIII.]

§ 5. Civil litigation is about the average—the following figures show its amount during the last three years:—

Year.	Cases disposed of	Value of suits.
1877	7,057 ...	Rs. 4,90,056
1878	7,313 ...	„ 7,73,774
1879	5,967 ...	„ 7,38,573
AVERAGE...	6,779 ...	Rs. 6,67,467

Para 155.

Civil litigation.

§ 6. As regards Education, Delhi stands high among the districts of the province for the intelligence of its people,* but the removal of the Delhi College, or rather its absorption into that of Lahore, has undoubtedly put some check on the higher education of the place.† I quote the following account of this institution from the Punjab Gazetteer (preliminary edition.)

Para 156.

Education.

“The Delhi College was founded in 1792. It was, at first, exclusively an Oriental School, supported by the voluntary contributions of Muhammadan gentlemen, and managed by a Committee of the subscribers. In 1829 it acquired a large accession of income by the gift of Rs. 1,70,000 of Nawáb Fazil Alí Khán of Lucknow, when an English department was added to it. In 1855 the institution was placed under the control of the Educational department. In the mutiny of 1857, the old college was plundered of a very valuable oriental library and the building completely destroyed. A new institution was founded in 1858, and was affiliated to the University of Calcutta in 1864. The old college attained to great celebrity as an educational institution and produced many good scholars. Its pupils are to be found in positions of trust throughout Upper India. The college educated up to the degree standards of the Calcutta University; and since 1868 some of the highest places both in the B. A. and M. A., examinations have been held by the students of this institution. In 1872 for instance, the very highest M. A. place, with the University Gold Medal, was won by a Delhi man, and in the B. A., examination of 1873, the first native in the First Division, out of Calcutta, was from Delhi.”

The Delhi College.

* There are it may be noted 11 printing presses at Delhi.

† I hope not to be misunderstood here as implying disapproval of this measure. To express such disapproval here would be hardly fitting, and it certainly would not represent my opinion. On the contrary I think the abolition entirely right, and a strong step toward the realisation of a wise policy in educational matters. There is a movement at present going on for founding a new Delhi College on private subscriptions, but I doubt its soundness, and success.

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Administrative and Miscellaneous.

Para 157.Expenditure
on Education.

The college was closed from the 1st April 1877.

§ 7. The total sum expended upon education in the district in 1877-78 was Rs. 1,03,866/10/-, and the number of scholars, as given below:—

SCHOOLS.	STUDENTS ON THE ROLLS AT THE END OF THE YEAR			
	Hindús.	Muhammadians.	Others.	Total.
Upper District School	65	11	1	77
District School (Middle Class)	214	29	...	243
Anglo-Arabic School (Middle Class)	6	150	...	156
Vernacular School (Middle Class) at Arab Sarai, Najafgarh, Sunipat, Ballabgarh, Faridabad, Haveli Palam, and Mahrauli... ..	710	200	4	914
Anglo-Arabic School (Lower Department)	3	141	...	144
38 Lower Class Schools... ..	1,462	239	1	1,702
2 Female Schools	29	20	...	49
Jail School	37	30	4	71
Government Normal School	36	49	1	86
GRANT-IN-AID SCHOOLS.				
European Girls' School (Lower Class) ... ..	...	...	37	37
European Training School (Normal) ... ..	...	...	3	3
S. P. G. Mission School (Higher Class)	200	15	12	227
8 S. P. G. Mission Schools (Lower Class)	458	129	18	605
Anglo-Vernacular School (Middle Class) ... ..	...	...	...	...
Anglo-Sanscrit School (Middle Class)	81	5	...	86
6 Vernacular Schools (branches of District Schools)	338	138	1	477
26 Baptist Mission Schools for low caste boys	25	40	667	732
6 S. P. G. Mission Female Schools (Lower Class)	58	83	...	141
S. P. G. Mission Female Industrial School (Lower Class) ... ..	...	28	...	28
S. P. G. Mission Zanana Classes (Lower Class)	146	86	...	232
S. P. G. Mission Female Normal School	40	17	...	57
Baptist Mission Zanana Classes	15	113	6	134
4 Baptist Mission Girls' Boarding Schools	82	...	30	112
INDIGENOUS SCHOOLS.				
Un-aided—23 in number	205	62	48	315

Para 158.The Dis-
trict Jail.

§ 8. The district Jail is an old building, formerly a Sarai, a few hundred yards outside the Delhi Gate on the

Administrative and Miscellaneous.

[Chapter VIII.]

Badarpur road. The number of prisoners in it averages about 367 as shown from the statement below :—

YEAR.	Total jail population.	Daily average.	Cost of rations per head of average strength (convicts).	Average cash earnings per head of convicts sentenced to labour.	Average net cost to Government per head of convicts.	Death rate per cent. of total jail population.	Ratio per cent. of average strength of admissions to hospital.	Number of escapes.	Total number of civil prisoners.
			Rs. A. P.	Rs.	Rs.				
1875	1,217	382	24 11 9	6	53	3·07	59	3	84
1876	1,119	336	18 6 10	10	46	1·73	85	...	106
1877	1,730	352	23 5 5	10	45	1·64	27	2	38
1878	2,015	417	25 7 0	5	53	12·74	167	...	50
1879	1,376	346	22 14 9	9	47	17·63	129	...	56
AVERAGE	1,491	367	22 15 7	8	49	7·36	93	1	67

Its Statistics.

§ 9. The principal dispensaries in the district are: Delhi city (3)—Ballabgarh—Sunipat—Farídábád—Alipur and Máharaulí. The total expenditure on these for 1878 was Rs. 16,720/-; and 94,307 patients were treated of whom 1,220 were in-door patients.

Para 159.
Dispensaries.

§ 10. The Municipalities of the district, except that of the city itself are all third class and unimportant; they are Sunipat, Farídábád, Ballabgarh, Najafgarh. Their statistics for 1878-79 are as follows :—

Para 160.
Municipalities.

N A M E.	Population.	Income.	Expenditure.	Closing balance at credit.
Delhi	1,60,562	2,13,631	2,16,754	5,806
Sunipat	13,637	7,272	9,677	2,015
Farídábád	7,583	3,661	3,495	388
Ballabgarh	6,671	4,148	3,545	877
Najafgarh	4,309	2,690	2,272	1,674

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Para 161.Honorary
Magistrates.

§ 11. There are Boards of Honorary Magistrates at Delhi and Sunipat.

Para 162.

Trade.

§ 12. The trade of the district lies mainly in the city, and as such need not be described at length here. The traffic on the part of the zamíndárs and those traders directly connected with them is mainly in grain and 'gur,' but there is little about it calling for remark. The main lines are up and down the Grand Trunk Road, the Agra road, the Gurgaon road (for Rewári and Firozpur Jhirka) and the Rohtak road for the due west parts. A cross-road line of importance comes into Sunipat tahsíl from Kharkaudá in Rohtak going eastward to Baghpat, and there is some little traffic along the Chhaensa and Kabulpur Bángar line in the south.

Para 163.Roads and
other commu-
nications.

§ 13. The district is more than usually well provided with means of communication. There is a metalled road running throughout the whole length north and south—another metalled road running nearly due west from Delhi toward Rohtak—and the Rájputána railroad nearly bisects the country between this and the Mathra road to Ballabgarh. The Agra canal also brings up stone and takes down grain, to a small extent. All these lines converge on Delhi and form a radiating system of communications on the north north-west west south-west and south which leaves little to be desired. It would, however, be good to have a public thoroughfare along the banks of the canal. Some of the heaviest traffic of the country lies in the cotton, 'gur,' and grain carts of the canal villages of Sunipat. The cross-country lines of road in that part of the tahsíl are often soft and rutty, very often cut up by wrong-headed watercourses that seem to think the more turns they can take the better, and being on a high level compared with the long-used hollowed out lanes, frequently flood them more copiously than the fields intended for irrigation. If on the new line of the canal a good kacha road were laid down on one side, and if country traffic were not merely winked at but encouraged and developed it would prove a real and great benefit. The charge of the repairs of the road would rightly be chargeable to the district funds. A list of the principal roads with some remarks on each is given in Appendix IX. On the east of course the main outlet from the district is across the Jamná

Administrative and Miscellaneous.

[Chapter VIII.]

at Delhi by the Railway Bridge.* In Appendix X is given a polymetrical table of distances which I compiled when acting for a short time as Deputy Commissioner of the district, and which may be found useful for reference.

§ 14. From the top to the bottom of the district there are 12† ferries over the Jamná at the following villages—Maimárpur, and Dahísrá in Sunipat tahsíl; Buráí and Wazírábád in Delhi; and in Ballabgarh—Okhla, Jaitpur, Karáolí, Mahábatpur, Kabúlpur Khádar, Majháolí, Shahjahánpur, and Chaénsa. At Maimárpur and Chaénsa, bridges of boats are annually made—though they are broken up during the rainy season. At Delhi itself the bridge has an underway for passengers and carriage traffic.

§ 15. The income of the past five years for the different ferries is given below :—

Sl. No.	FERRIES.	1875-76	1876-77	1877-78	1878-79	1879-80	AVERAGE
1	Maimárpur...	3,700	3,600	3,325	3,100	2,910	3,327
2	Dahísrá ...	825	665	700	682	755	725
3	Buráí ...	205	210	80	180	130	161
4	Wazírábád...	280	170	160	90	160	172
5	Okhlá ...	315	170	260	285	275	261
6	Jaitpur ...	465	215	470	325	205	336
7	Kiráolí ...	350	160	250	220	135	223
8	Mahábatpur.	500	525	550	510	245	466
9	Kabúlpur Khádar	720	600	520	570	275	537
10	Majháolí ...	360	470	495	365	225	383
11	Sháhjahánpur ...	200	245	355	550	200	310
12	Chaénsa ...	9,410	2,600	2,400	1,595	1,000	3,401
		17,330	9,630	9,565	8,472	6,515	10,302

* On the river Jamná there is not much navigation: there is a wood-depôt of small size at Garhi Mehndipur below Maimárpur—and corn is brought down the river to Delhi sometimes from Begáh, a large village in the north of Sunipat, but I do not know of anything else worth speaking of in the way of river-trade and communication.

† There is beside these an important ferry at Jhúndpur opposite the town of Bághpat between Maimárpur and Dahísra, but the management of this is in the hands of the Meerut District authorities. The average income for four years is Rs. 13,943; it is shared equally between the two districts.

Para 164.

Ferries.

Para 165.

Ferry income.

Jhúndpur
Ferry.

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Administrative and Miscellaneous.

Table of
principal arti-
cles of toll.

These ferries are almost always leased by auction; the contractors take toll on passengers and traffic at rates the chief of which are the following:—

1.—Each person	3 pies.
2.— „ laden pony or donkey	9 „
3.— „ pony or donkey, not laden	6 „
4.—2 ox waggon	4 annas.
5.—Laden bullock or buffalo	1 anna.
6.—Bullock or buffalo, not laden... ..	6 pies.
7.—Camel—laden... ..	4 annas.
8.— „ —un-laden	6 pies.
9.—Riding horse	1 anna.
10.—Pálki with 4 kahárs	12 annas.
11.—Sheep and goats	1 pie.
12.—For opening a bridge to let a vessel pass	8 annas.
13.—Ekka, or 'bahli'	4 „

Para 166.

Western
Jamná Canal
as a navigation
channel.

§ 16. The Western Jamná Canal is not at present navigable, though the scheme for its re-alignment will among other alterations make it so. Yet the Canal department has done a good deal lately in the way of bringing up materials for the new bridges and Canal bungalows, and taking down to the Delhi market the timber cut on the banks of the old line.

The Agra
Canal.

The Agra Canal is navigable and boats ply regularly up and down it, but from the official report of the Executive Engineer in charge it appears unlikely that the income from navigation tolls will ever be equal to the interest of the additional capital required to make the canal navigable.

Para 167.

Fairs.

§ 17. Fairs in Europe are generally looked on as originated for purposes of trade. In India it is not always or often so. These gatherings here have for the most part a religious origin, being connected with some shrine or other object of religious veneration. Then when thousands of people are collected, it is natural for traders to come also, finding special opportunities for selling their wares. In Delhi, however, there is very little trading done at the fairs which are looked on more as holiday gatherings than anything else. They are indeed a great feature in the social life of the zamíndár, and though no doubt they bring abuses in their train, and are partly responsible for increased expenditure and occasional thriftlessness, yet it is hard to see the pleasant throngs

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[Chapter VIII.]

of holiday makers crowding the roads on their way to them—father, mother, and children all decked out in their best clothes, trudging along together, and a merry laugh now and again breaking out from parties here and there as one tells some trivial story to beguile the way, without feeling that there is much innocent amusement and relaxation possible and often actually realised in this way.

§ 18. A list is given (in Appendix XI) of 33 fairs which take place periodically in various parts of the district. They differ of course much in importance, and many are of purely local interest—yet within the narrow circle of two or three miles the advent of the fair-day is regularly observed; and in any matters concerning the zamíndár must certainly be taken into consideration. The most important gatherings are those at Bahápur some 6 miles south of Delhi—at Máhrauli—and at Sunipat. The fair at Máhrauli especially is a favourite resort for the Delhi people. The great one is in Sáwan and is fixed yearly by popular consent for some week in that month. It is called the ‘Pankhá Melá,’ because ‘Pankhás’ are carried in procession on Wednesday to the Hindú temple, ‘Jog Máya,’ and on Thursday to the shrine of Kutbdín for the maintenance of which a tolerant Government allows a jagír of Rs. 2,000/- a year.

The fair at Bahápur occurs in Cheyt on the 8th and 9th days of the moon, and on the corresponding days in Asoj. This is also a religious meeting; the origin of its localisation at Bahápur is said to be that a Rájá in olden time saw a vision of the Goddess Devi on the spot, and forthwith built a shrine. Subsequently to this, Rájá Kidárnáth erected a temple of masonry, and the fair is said to have been held continuously since then.

The fair at Sunipat is held on the 11th day of the Muharram. Offerings of sweetmeats, bread, &c., are made at the shrine of Nasír-ud-dín,* the local saint, who is said to have made a ‘jihád’ upon the Hindús, and to have met with a martyr’s death.

* I once heard an account which made his death not so highly meritorious as that of a ‘shahid’ though it was certainly unfortunate. “A Rájá wanted his horse and so killed him,” said my informant a Hindú, who seemed rather to grudge unnecessary ascription of religious merit in the way of martyrdom. I turned to a Muhammadan for explanation. “Well” said he “it was partly about a horse but it was because he was a ‘pir’ too.” And then as if to give a Roland for the Oliver just delivered on the other side he added. “He was the first man in India who rode on horses: before his time there were none, and the Rájás used to ride on Buffaloes.” The Hindú was silent.

Para 168.

The same continued special fairs at Bahápur, Máhrauli Sunipat.

Occasion of the Sunipat fair.

A native repartee.

Chapter IX.] Previous Fiscal administration of the District.

PART II.—*The Settlement.*

CHAPTER IX.

*(Introductory) on the previous Fiscal administration of the District.***Para 169.**

History and antiquities of the district, why not attempted.

A note only given of the previous revenue administration.

Para 170.

Occupation of Delhi in 1803 and arrangements then made

the same continued.

§ 1. I have not for several reasons attempted to give an account of the history and antiquities of the Delhi district. Their interest during several centuries is bound up with the history of the city—and the history of the city during that time is really the history of the Mughal Empire. Such a theme would be very different from that which in writing this report I have proposed for myself and I therefore make no apology for putting it aside altogether. For those who wish to pursue the subject there are books in abundance—histories, biographies, and travels, in Persian, Urdu, and English enough to keep a student well employed for years. All that will be given here, is a note on the revenue administration of the district since it came first under our influence and then under our authority with such reference to the general history of events as may serve to make it intelligible. Even this owing alike to want of time and materials will be but fragmentary.

§ 2. On the 11th September 1803 the Mahrattas were defeated in the battle on the Hindan by General Lake and three days after the English entered Delhi as the real masters of the Mughal. The arrangements made for the maintenance of the King Sháh Alam were “that a specified portion of the territories in the vicinity of Delhi “situated on the right bank of the Jamná should be assigned “as part of the provision for the maintenance of the Royal “family. That these lands should remain under charge of “the Resident at Delhi and that the revenue should be “collected and justice should be administered in the name “of his Majesty Sháh Alam under regulations to be fixed “by the British Government. That his Majesty should be “permitted to appoint a Díwán, and other inferior officers to “attend at the office of collector, for the purpose of ascertaining and reporting to his Majesty the amount of the “revenues which should be received, and the charges of collection, and of satisfying his Majesty’s mind that no part “of the produce of the assigned territory was misappropriated. That two Courts of Justice should be established for “the administration of Civil and Criminal Justice, according

Previous Fiscal administration of the District. [Chapter IX.

"to the Muhammadan law, to the inhabitants of the city of Delhi, and of the assigned territory. That no sentences of the Criminal Courts extending to death should be carried into execution without the express sanction of his Majesty, to whom the proceedings in all trials of this description should be reported, and that sentences of mutilation should be commuted. That to provide for the immediate wants of his Majesty, and the Royal household, the following sums should be paid monthly, in money from the treasury of the resident at Delhi, to his Majesty for his private expenses, sicca Rs. 60,000/-; to the heir—apparent, exclusive of certain Jágirs, sicca Rs. 10,000/-; to a favourite son of his Majesty, named Mirzá Izzat Bakhsh, sicca Rs. 5,000/-; to two other sons of his Majesty, sicca Rs. 1,500/-; to his Majesty's fifty younger sons and daughters, sicca Rs. 10,000/-; to Sháh Nawáz Khán, his Majesty's treasurer, sicca Rs. 2,500/-; to Saiyad Razí Khán British Agent at his Majesty's Court, and related to his Majesty by marriage, sicca Rs. 1,000/-; total per mensem, sicca Rs. 90,000/-. That if the produce of the revenue of the assigned territory should hereafter admit of it, the monthly sum to be advanced to his Majesty for his private expenses might be increased to one lách of Rupees. That in addition to the sums specified, the sum of sicca Rs. 10,000/- should annually be paid to his Majesty on certain festivals agreeably to ancient usage."

§ 3. The first Resident of the Delhi territory was Sir David Ochterlony* who was in charge from 1803—1806. He had not been a year in office before the city was besieged by Holkar whose large and well appointed army was, as is well known successfully beaten off by a handful of Europeans and natives under the gallant leadership of their soldier-governor, until Lord Lake returned. General Ochterlony's bravery, however, was more acceptable to Government than his civil administration, and in 1806 he was removed to Ludhiáná then a frontier station. His successor, Mr. R. G. Seton from Bareilly, was a man of high character and amiable temperament, but wanting in self confidence, and in practical energy of decision. He leaned much on a stronger man than himself, Charles Metcalfe, who on his departure for Europe in 1810 was appointed to the important post of Delhi Resident. For nine years he remained in it developing that administrative experience and vigorous practical

Para 171.

Sir D. Ochterlony as Resident.

Mr. Seton.

Charles Metcalfe

* His name by a characteristic metathesis is known among the natives as 'Lóuf akhtar.'

Chapter IX.] Previous Fiscal administration of the District.

goes to Haidarabad.

Alexander Ross.

Charles Metcalfe again.

Sir Edward Colebrooke.

Martin.

Murder of William Fraser in 1835.

Thomas Theophilus Metcalfe.

wisdom which afterwards placed him so high on the roll of Indian names. As a mere boy he had in 1809 confronted and successfully treated with the great Ruler of the Sikhs, and the early charge of the Delhi residency was the immediate reward of his brilliantly self-reliant management of the treaty of the Satlaj—"one of the best kept treaties of Indian History." In December 1818 he entered the troubled period of his life by transfer to Haidarabad as Resident, and Ochterlony returned for two years with Henry Middleton as Collector. In 1821 Ochterlony went to Rájputáná, and, after an acting charge by Middleton, Alexander Ross was appointed in 1822 to the administration as Agent to the Governor General. In 1823 William Fraser acted as Agent, and then Charles Elliot succeeded for a few months when he went as Agent to Farukhábád, and Charles Metcalfe came back again as Resident with control of Rájputáná, and the conduct of foreign relations with Kábul and Lahore. In this capacity he was present at the memorable siege and capture of Bhartpur. In 1828 he was appointed member of the Governor General's Council and was succeeded by Sir E. Colebrooke. The scandal that occurred in this gentleman's time is well known, and also the unpopular but courageous part taken in the matter by Charles Trevelyan then acting as his Secretary. The way in which the affair is described in a native account, perhaps by an intentional euphemism, is that "in his time, Rám Gopál, and others of his dependants, made bribes run high" ('rishwatsitáni ká bázár garm kiya'). The result was that the Resident was removed. William Fraser was appointed to act, but was also removed for openly showing sympathy with the accused. Mr. Hawkins succeeded but as he was not acceptable to the king, Mr. Martin was appointed and remained there till 1832 when the Residentsip was abolished and an Agency again constituted. Rájputáná was made a separate charge, leaving Delhi and the protected territory, and the foreign relations still with the local administration. William Fraser, however, was murdered in 1835 at the instigation, as it was proved, of the Nawáb of Ferozpur,* who met with condign punishment. Then came the long administration of Thomas Metcalfe reaching for 18 years up to 1853. During his time in accordance with the march of political events, and the advance of our border toward the north, the Protected States were put under George Clerk, afterwards Sir G. Clerk, at Ludhiáná. Hansi, Hissar and Sirsa still remained connect-

* For a detailed account of this, see Col. Sleeman's "Rambles of an Indian official"—Vol. 2—pp. 209—231.

Previous Fiscal administration of the District. [Chapter IX.]

ed with Delhi. In November 1853 Thomas T. Metcalfe died, and next month Simon Fraser became Agent and Commissioner. The tragic end of this officer, killed on the fatal 11th of May 1857, is well known. In September 1857, when Delhi was taken, Mr. C. B. Saunders was appointed Commissioner, while Hissar, Hansi and Sirsa were made into the separate Commissionership of Hissar under the charge of Mr. E. Brandreth, with the political charge of the petty states of Dujáná and Lohárú. Pataudi remained under the Delhi Commissioner.

§ 4. The immediate charge of what is now the Delhi district was held first by a Principal Assistant, and subsequently by a Collector under the Resident, and Civil Commissioner. So far as I can gather, the first distribution of the Delhi territory was into Divisions—an Assistant being entrusted with the charge of a Division. At this time Sunipat formed part of the Northern Division with head-quarters at Pánípat, * while Delhi and part of Ballabgarh formed the Central Division—Gurgáon and Rohtak * and the parts round these made up the Southern and Western Divisions. In 1820 the Civil Commissionership was abolished or changed for a Deputy Superintendent on Rs. 3,000/- a month, whose duties were primarily revenue, and about the same time Delhi was put under the Board of Revenue, North West Provinces.

§ 5. The above tells something of the men who, for about half a century, administered the affairs of Delhi. About their administration the district itself furnishes little information. The Delhi records were completely swept away in the mutiny, and the only way of learning the district history would be to study the side-lights obtainable from other districts or to search the records in the North West Provinces. The latter proceeding would have required a personal investigation of some time, and was absolutely impossible, if I had proper regard to the pressing practical work of my charge. The records of Karnál I did look into and made some notes on. But I am rather doubtful whether here too the labour was not too great for the results obtained. Such as they are, I note them briefly here.

§ 6. The character of our ante-mutiny Government in Delhi was, as may be supposed, "patriarchal," and exhibited fairly the usual features, good and bad, of such an administration. The abilities and the working of the diffe-

Simon Fraser.

Changes after the Mutiny.

Para 172.

The Delhi district.

Changes in administrative divisions.

Para 173.

The character of the administration can be only briefly glanced at.

Para 174.

It was patriarchal

* More detailed information on this point will doubtless be found in the Settlement Reports of Karnál and Rohtak.

Chapter IX.] Previous Fiscal administration of the District.

and
unequal at
times.

Remarks
showing this.

rent officers appear to have varied very greatly, from the easily distinguishable energy and practical wisdom of a John Lawrence down to the haphazard and arbitrary proceedings of some of the younger assistants whose names it seems more graceful not to chronicle.* The ideas of revenue management seem in many cases to have been very crude—issuing in arbitrary, not to say unjust, acts which sometimes called down the censure of superior authority in no measured terms. The limits of the respective powers of the various grades were not so precisely defined or perhaps so carefully observed as is the rule now-a-days. Thus in 1832 we find a younger brother writing to the elder who is his superior officer flatly refusing to carry out his peremptory orders, until the matter is referred to Government. At another time the Collector who has summoned one of the Skinner family as a defaulter tells the Commissioner he will use coercive measures notwithstanding his “expressed disapproval.” Somewhat later we read of a severe censure passed on the Collectors of the Delhi division for their “discreditable exhibitions” and “fancy proceedings” in revenue matters; while the Commissioner (who in 1832 was apparently rehabilitated) was reminded that he was responsible for not allowing these to continue.† Still later an incoming Collector complains that he has taken charge of “a very mis-managed district.” The Commissioner asks for particulars and is told that the report of a native subordinate that “the darbár of extorting bribes

A treasury
officer of the
old days.

* One gentleman, finding (like so many of us after him) that the work of counting bags of rupees is not the most pleasant of tasks, quietly refused to receive a remittance of several lacs on its way to his treasury from another district, and sending on one of the multitudinous sawárs who did duty, now as orderlies and now as revenue peons, turned the escorting convoy back to the station whence it came. It reads like poetic justice to learn that he had to defray personally the pay of the escort during the days it was employed in carrying out his rather self-assuming order.

On official
passage of
arms.

† In 1847 there is a passage of arms between the Commissioner and the Collector. The former, who appears to have been a man taking interest in many matters, in passing through the district in camp, called for and examined some village accounts (“malbá”) in which he found suspicious or unwarrantable items, such as Rs. 22/- and 17/- for diet money of lambardárs—Rs. 111/- for religious offerings, &c. He sent the books for enquiry to the Collector who remonstrated saying that such a proceeding seemed hardly to fall within the work of a Commissioner who in fact should busy himself with higher matters. Sir T. Theophilus, however, did not see the matter in this light, and handed it up to the Revenue Board, who, after a further reference, supported him cordially and reprimanded the Collector in set terms.

Previous Fiscal administration of the District. [Chapter IX.]

is in force" is nearly true—the criminal* administration is most neglected and most corrupt."

§ 7. The great idea indeed of successfully managing the revenue appears to have been to put strong pressure on subordinates, beginning at the Tahsildár, who was held personally responsible for balances.† This pressure was passed on to the zamíndárs in the shape of quartering 'sawárs' on the villages till the revenue was paid. In 1820 the number of horsemen, used for this purpose in the Northern Division alone, is given as follows:—Pánipat 135—Sunipat 31—Ganaur 5.

§ 8. Under such circumstances it was not strange that complaints should come up from time to time that "cultivators in whole sets of villages are absconding *en masse*," either during or at the end of the short leases given them. It was considered a measure of relief to proclaim that "Government would take only Rs. 1/- a kacha bigáh in the "Khádar lands and 12 annas in the Bángar." These indulgent rates give about Rs. 4/12/- and 3/10/- as the incidence per acre! Reports of distressed villages (which were made in less parliamentary language than would be considered suitable now-a-days) mentioned in 1824 that 'Chatera Bahádar-pur' (which has just been re-assessed at Rs. 860/-), "paying Rs. 1,400/- should pay Rs. 500/-"; "Malba Mazra, assessed at Rs. 2,180/-, beats Chatera Bahádar-pur hollow in poverty and privation." Of Kimáshpur, assessed at Rs. 4,130/-, the "zamíndárs are tolerably intimate with poverty"; while another village, Atáel, "has not a tale to tell now-a-days for it is deserted!"

§ 9. Some miscellaneous facts may be given which throw light upon the revenue administration and the general condition of the country—all of them are, I think, interesting and some are very instructive.

* For some, perhaps many, years after we assumed the administration of the Delhi territory it would seem that the value of stolen property—almost invariably cattle—was recovered either from the village where it was found or that whence it was taken. This procedure though rough was effective, and in the later correspondence there are complaints of its having been disallowed. I should doubt whether under a good magistrate in the early days, crime was more prevalent than now, though to be sure J. Lawrence writes in 1835 that it is not many years ago since Panipat tahsil was attacked by Dacoits. I do not know that this pitch of audacity has been reached in modern days, but we have lately had one or two deliberate dacoities which might make the criminal returns of the district look bad—while it is not more than 10 or 12 years ago since dacoity with murder was executed in broad day-light within a dozen miles of Delhi.

† It required a Circular in 1836 to stop the practice of crediting fines on Tahsildárs and other officials to the village balances.

Para 175.

Personal responsibility of Tahsildárs.

Para 176.

Results of harsh revenue administration

Official slang and wit.

Para 177.

Miscellaneous revenue facts.

Old administrative practice in cases of theft.

The 'old order' compared with the 'new.'

An old way of paying off revenue balances.

Chapter IX.] Previous Fiscal administration of the District.

Report on some features of the revenue system 1819.	a. (1).—In December 1819 the Collector submits a report on certain points in the revenue system; he remarks "that the term 'zamindári,' as used in Bengal, is inapplicable here, as there are no single owners of estates; "the tenure of each proprietor is limited to a certain "specific spot, to a certain number of bigáhs." This account of course describes well enough the bhaiyáchará villages but can not include the pattidári tenures; there may have been no zamindári villages at that time in the district, though I should doubt it.
Tenures.	
Distribution of assessment.	(2).—The assessment in the Bángar lands is described as being distributed either—(1) by a rate per bigáh, (2) by a rate on ploughs, (3) by a tax on cattle, and houses. In the Khádar it is said to depend on the number of bigáhs held by each proprietor.
Sharing of produce.	(3).—As to the respective proportions of produce taken by the proprietor and cultivator, it is said that "in Buhut (Bhet) lands the Ryutts get one-half; while in Bunjur "the proportion is greater." Of direct management of "land not under assessment" it is said that "Government becoming proprietor receives a proportion equal "to what the proprietor would, had the village been "assessed, subject to the same arrangements with regard "to the quality of the lands."
Payments in cash and kind.	"Settlements" between proprietors and "Ryutts" are either in money or kind. Cash payments are generally so much on the bigáh (bigherí), and payments in kind are for the most part half and half.
Commutation.	(4).—There are no general pargannah rates, it is said, for commuting grain rates into cash; questions of dispute are disposed of by arbitration. The patwári gets $\frac{1}{2}$ ser per maund of the whole produce of grain. The chamár gets 1 ser as his due—the carpenter and smith 1 ser between them.
Payments to village servants.	
Ejectment of tenants and occupancy rights.	(5).—On the important question—can a proprietor eject a resident or a 'pye-kásht' (pahí kásht) tenant—the somewhat curious answer is given: "the proprietor can eject "a 'pye-kásht,' or a resident tenant, after expiration of "the term for which the village has been assessed. If "it is not assessed, he can not." Supposing this to represent correctly the current impressions of the time in the matter it is plain, (1) that there is a connection between the tenure and the payment of revenue which

Previous Fiscal administration of the District.

[Chapter IX.]

has not in more recent days, so far as I know, been put forward even by the most strenuous supporters of the tenant. (2) That this means little or nothing, so far as regards the point of permanency of tenure, inasmuch, as will be seen almost immediately, the "term for which the village has been assessed" was invariably a very short one—three, five, or seven years. (3) That there was no material difference as regards eviction between the 'pye-kásht' and the "resident tenant."

- (6).—The principal crop in the Bángar lands for the Kharíf is given as cotton; in the Khádar, sugarcane. This is interesting as showing that, in the canal villages, the sugarcane crop must have developed greatly in later times—the comparative facility and copiousness of canal irrigation would enable it to supplant the Khádar produce in the market. The fact that sugarcane cultivation in Delhi Khádar lands was greater formerly than at present is corroborated by other isolated facts which in different places have come to my knowledge.

Kharíf crops.

Sugarcane cultivation has declined in the Khádar—increased in the Bángar.

b. The payment of fees to lambardárs as a right, under the name of 'mukaddamí,' was established as a regular thing only in 1842 as will be presently seen. Previous to this the disbursements on this account were made on special bills sent in on each occasion and later on, annually. The rate does not appear to have been uniform, but averaged about 3 or 3½ per cent. On one occasion, in 1824, the Revenue Board would seem to have refused this as a deduction from the jama, it is not clear why; and in 1830, Hugh Fraser, Collector of Pánípat, wrote against giving the allowances at all, saying that it tended to make the lambardárs "stipendiaries" of Government.

'Mukaddamí' fees not regular charges.

c. In 1826 statistics of some villages in Sunipat tahsíl are given which may be usefully compared with corresponding data, as obtained at the Regular Settlement, 1842, and now during the operations recently concluded.

Statistics of some Sunipat villages as compared with their present figures.

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VILLAGES.	Year.	Inhabitants.	Cultivators.	Ploughs.	Wells.	Cattle.	Total Area.	Cultivable.	Jama settled in 1821-22.	Subsequent ja-más.
1.—Pabsará ...	1826	97	41	17	13	82	2,636	2,236	850	850
	1842	0	0	0	0	0	877	749	0	704
	1880	472	42	43	16	535	863	782	0	1,025
2.—Chhidyá Yúsafpur ...	1826	41	15	10	4	26	1,080	740	850	750
	1842	0	0	0	0	0	528	424	0	581
	1880	198	49	28	7	148	523	508	0	680
3.—Ghásanli ...	1826	251	69	31	24	310	1,944	1,344	2,000	1,900
	1842	0	0	0	0	0	1,855	1,212	0	1,302
	1880	880	131	111	74	1,003	1,517	1,272	0	2,000
4.—Ghayáspur	1826	164	25	10	10	121	2,200	1,700	1,130	800
	1842	0	0	0	0	0	1,112	1,058	0	981
	1880	340	83	46	39	182	1,049	949	0	1,100
5.—Sunperá ...	1826	120	29	12	10	216	2,527	2,291	1,260	1,150
	1842	0	0	0	0	0	1,045	868	0	549
	1880	606	77	69	42	338	1,072	1,019	0	1,150
6.—Pabnerá ...	1826	283	67	24	19	350	2,014	1,834	2,900	2,500
	1842	0	0	0	0	0	822	763	0	1,160
	1880	869	107	64	26	338	629	528	0	1,025
7.—Patti Brahmanán ...	1826	15	4	2	6	28	250	240	400	200
	1842	0	0	0	0	0	316	314	0	200
	1880	56	12	13	6	60	321	314	0	225
8.—Begáh. ...	1826	840	154	68	44	850	6,007	5,786	6,741	4,250
	1842	0	0	0	0	0	3,734	3,629	0	3,571
	1880	2,168	332	333	118	1,784	3,984	3,650	0	4,800
9.—Chándanli	1826	84	21	16½	12	211	650	618	0	950
	1842	0	0	0	0	0	853	645	0	905
	1880	330	76	32	26	243	833	732	0	750

TakKávi.

Wells in canal villages.

d. Takkávi appears to have been given pretty frequently, and in villages where now, alas! the spring level has been so raised, and the spring water so spoilt by the canal irrigation and bad drainage, that wells would not be attempted, such as, Barwásní and Mahípur. The latter now is one of the worst swamp-villages in the district. The amount given generally was Rs. 100/- per well, which it would seem was by way of aid rather than as the total cost of the improvement. Still money went no doubt further then than now. The average expense of sinking a well in the Khádar village of Piplí

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Khera is given as Rs. 175/- in 1843. It would now be Rs. 200/- or 225/-.

e. The remission of revenue on land, lost by the zamíndár, and compensation for it when taken by the Government, were not regulated in quite the same fashion as they are now. In 1842 the Collector recommends, as proper, the abolition of the 10 per cent. rule for diluvion and alluvion (see para. 265), and thinks that in no case should increase be made, while reduction should "not be allowed as a right, but as a rare concession." When land is being taken up for the (old) "Grand Trunk Road," care is to be taken that "the trees remain the property of the zamíndárs, as otherwise charges fall heavily on Government." It does not appear whether remission of revenue or compensation was given here (1847). Almost certainly not the latter, for the modern theory of compensation which has been crystallised under Act X, 70 was, I believe, not developed then. Mr. Turnbull on the canals, for instance, "could not see that" for rajbahás giving canal-irrigation "remissions were necessary; since the work is the zamíndárs own, and not like a road." As for compensation that was not mentioned. In refusing (1841) to give anything to a maáfidár who has lost his land, apparently by diluvion, the Board of Revenue say:—

"Government are not responsible for a direct act of God. The reason why Government grant remission on loss of Khálsá land is because the man has less land, and cannot pay so much revenue. The maáfidár pays Government nothing and can have no claim on them for anything."

§. 10. Other interesting points turn up from time to time on different subjects more or less closely connected with land revenue administration. In September 1819 (in which year it is incidentally stated that the Delhi Canal was running) the Commissioner asks the Collector of the northern division if he has any objection to withdraw a prohibition issued by him against the exportation of grain from his district. In 1820 a proclamation was issued by the Governor-General forbidding the use of forced labour in any way either on behalf of Government or private persons. So that 'begár' has been spoken against for a considerable number of years. In 1823 a revision of customs rules (apparently in the towns) took place, and grain was exempted from taxation. In 1824 Government appears to have resolved to grow coffee in the plains, and to have issued orders for the encouragement of European enterprise, at the same time directing

Remissions of revenue.

Alluvion and deluvion.

Compensation for land taken up.

Para 178.

Miscellaneous facts.

Prohibition against exportation of grain

'Begár' prohibited in 1820
Revision of customs' rules.

Coffee growing in 1824.

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Tax on alienations of property.

'Meteorology.'

The road cess.

Status of the Ballabgarh Rájá. Salt made in his territory.

Para 179.

Tahsíl arrangements.

Sunipat.

the preservation of rights of "khud kásht or other cultivators "enjoying an hereditary right of occupancy." In the same year a petition is presented to the Commissioner praying for repeal of a tax of 6 per cent. on sales and mortgages levied "by an order of Mr. Wilder, passed some 8 years ago." The policy of this tax is supported by the Collector of the day. In 1825 a prohibition was issued against cultivation of the poppy in the Delhi district. As early as 1838 attention was paid to 'meteorology,' and in 1841-18 raingauges appear to have been imported to be set up at different stations, but six years later they are "all found to be wrong, showing less than ought to be."

In 1841 málguzárs who refuse to contribute to the road fund, which then appears to have been, in name at least, a voluntary levy, must be made to give labour for the repair of the district roads at the rate of 1 man with a 'pháwará' and basket for every hundred rupees jama until the roads are in good order. These instructions were quoted with approval by the authorities as having been issued by Mr. Boulderson the Commissioner of the adjoining division of Meerut some years before.

In 1838 it is noted that the Ballabgarh Rájá is not an independent chief, and so not entitled to receive compensation for ceasing to manufacture salt. The liberality of the Court of Directors, however, granted as a matter of grace what could not be asked as right.

§ 11. The arrangements as to tahsíls appear to have been as follows:—

As regards Sunipat there were at first two tahsíls both having their head-quarters at the town; then another, a small one, with a very poorly paid Tahsildár, was made up at Gawaur. This was the state of things in 1835 when, (1) Sunipat Bángar had a Tahsildár drawing Rs. 50/- a month and the revenue was Rs. 2,13,040; (2) Sunipat Khádar: a Tahsildár on Rs. 50/- and revenue Rs. 70,999; (3) Gawaur: a Tahsildár on Rs. 30/- and revenue Rs. 67,444. (It is not clear whether this revenue includes jágir or not). In 1836 the Gawaur tahsíl was incorporated with the Sunipat Khádar, and the Tahsildárs' pay was revised as follows:—

Tahsildár Bángar Rs. 175/-.

Tahsildár Khádar Rs. 125/-.

This administration continued till 1851 when the two

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Pánípat tahsils were made one and the same amalgamation took place in Sunipat—the one tahsíl being called Larsaulí. Larsaulí then remained, with its 205 villages, in Karnál district till 1857, when it was transferred to Delhi. For Delhi the head-quarters were at first in the city, then at Najafgarh; then there were two tahsils, one at Máhraulí and one at Bawáná. The Bawáná tahsíl was moved to Alípur, and after the mutiny to Delhi. Máhraulí was given up and its villages divided between Delhi and Ballabgarh. This last, in addition to the villages thus gained, included the ráj villages, and those of pargannáh Pálí-Pákal.

Delhi.

Ballabgarh.

§ 12. The nature of the early revenue arrangements has already been described as very summary. They appear to have been made as much as possible on the basis of existing arrangements without considering whether those assessments were originally just or not, or whether changed circumstances did not make it necessary to modify them materially. Of course when a village or a set of villages broke down entirely, and the cultivators absconded in a body, it became obviously the only thing to do to remodel and probably to moderate the assessment. And in this way, settlement operations were always more or less in progress—the agreements being intended apparently to last only for a few years, or until they should break down. If an estate was fairly lucky the settlements made with it appear to have been in Sunipat as follows :—

Para 180.

Summary Settlements.

Settlement operations always in progress.

Dates of settlements in the ordinary way.

1.—Before 1817—the existing demand.

2.—From 1817-18 to 1824-25—First Summary Settlement.

3.—From 1825-26 to 1829-30—An agreement, or series of agreements, hardly authorised enough to be called a Settlement.

4.—From 1830-31 to 1840-41—Second Summary Settlement.

5.—From 1841-42 to 1872—Regular Settlement.

But in the earlier period it is not uncommon to find

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Para 181.

Farms.

years noted as 'tahsíl khám,' showing the assessment to have broken down.*

§ 13. Under such circumstances farms naturally were common, and when they broke down direct management had to be resorted to with very significant results. Thus, in 1824, in an occasional report, 48 villages are mentioned as held in farm-while; in about the same year, 39 villages which had been assessed at Rs. 70,005/-, when held under direct management brought in only Rs. 50,544/-. In the case of nine villages the leases aggregating Rs. 32,131/- had been cancelled by the second member† of the Board, and the 'khám' collections in the following year reached only Rs. 13,375/-!

Para 182.

Summary of the characteristics of Sunipat administration.

§ 14. It would appear then that up to the regular Settlement, Sunipat shared the misfortunes of Pánípat. The summary assessments were equally harsh—the measures taken for realisation were equally oppressive and unsuccessful. In fact in 1839 the tahsíl was so badly in debt to the treasury that Government adopted the common sense remedy of re-

Bidhnauli collections.

* The village of Bidhnauli, for instance, experienced the following vicissitudes of assessment :—

From 1819-20 to 1822-23	...	...	...	Rs. 2,250/-.
From 1823-24—1824-25	tahsíl khám, average	..	1,774/-.	
From 1825-26—1829-30	...	...	...	2,300/-.
From 1830-31—1832-33	...	...	...	2,222/-.
From 1833-34—1842-43	...	...	...	1,905/-.
From 1843-44—1873-74	...	...	...	1,651/-.

This looks as though there had been considerable over-assessment at first; on the other hand in a village close by, Bágru, a rapid increase was made.

From 1817-18 to 1825-26 it paid	...	...	Rs. 1,651/-.
From 1826-27 to 1833-34	..	...	1,655/-.
In 1834-35	...	...	2,286/-.
In 1835-36	...	...	2,857/-.
From 1836-37 to 1843-44	..	...	3,576/-.
From 1844-45 onward	..	...	3,900/-.

W. Fraser and the Fraser family.

† This was the irrepressible W. Fraser whose doings mark him out as a man of energy and uncommon self-reliance. He does not seem to have recognised any limit to his own authority for he made, sanctioned, and cancelled settlements while on tour in a free-handed way that brought him under censure more than once. There is a rather amusing minute by the Board in which (the second member himself being present) they record collectively their grave disapprobation of Mr. Fraser's proceedings. This is the man who was murdered in 1835 by the Nawáb of Ferozpur. The family of Fraser was better known in Delhi territory than any in the early days, and there are not a few floating traditions of various kinds about them. One of them, Hugh Fraser I think, lies buried in a village grove at Kheorah.

Previous Fiscal administration of the District. [Chapter IX.]

pudiating its own exactions by striking off the large balances then existing which were indeed practically irrecoverable. There is, however, in the office, a manuscript report on Pánípat and Sunípat, signed by J. Lawrence, in which notes are made on each village with recommendations for new assessment. These notes look like Mr. Fraser's handwriting as seen in Pánípat letters. From the remarks I extract the following as of some interest:—

"Soonpat Bángur is the finest, most populous, and best cultivated pargannah in the district. It contains 97 khálsa villages, of which 77 are irrigated from the canal, and the greater part of remaining 20 have more or less irrigation from wells. Water varies, on an average, in depth from 35 to 70 feet, but most of the villages without the canal are at the junction of the pargannah with the khádir or low lands and water therefore is seldom more than 35 feet deep. They could all have the canal, but the outlay of capital is more than small villages at a distance can afford, and to those adjoining the khádar it is not worth the expense. Canal irrigation is carried to a very considerable extent, probably exceeding half the whole cultivated area. Independent of the actual amount of irrigation, every village benefits more or less in proportion to its distance from the canal, the constant percolation from it affecting the soil and increasing its productive powers most surprisingly. Wells to a considerable distance which were formerly dry are now amply supplied with water.

"There are four descriptions of soil according to the revenue survey, three of which are nominal, or at least to which no attention appears to have ever been paid in assessing; when land was evidently inferior, a lighter assessment was, however, always allowed.

"The fourth is Bhoor which being wholly unproductive is never assessed.

"The first description is Bángar, or upland, of which the whole pargannah, except where it joins the khádir, or low lands, may be said to consist. The soil is very productive, but tenacious, and requires considerable ploughing and superior cattle for its management.

"The second is termed khádar, which, in this pargannah, is merely the land of a village situated relatively rather lower than the rest of the area, and on which therefore the autumnal rains remain a little longer than usual.

Note on Sunípat in 1836.

Irrigation.

Soils how described.

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"Third Mutteeanah, or mixed, in which there is a considerable proportion of sand; this is the least productive.

"The population of the pargannah bears a very good proportion to the area and at the same time is very equally spread over its surface. This circumstance and its extensive irrigation has rendered it a perfect garden. You may ride for miles and see nothing but the most splendid cultivation. The survey returns of 1825 give an area of 1,05,381 acres of culturable land, of which 69,692 acres was then cultivated. Irrigation from the canal has since probably doubled and of course the cultivation has greatly increased. The revenue of Soonpat Bángur for 1243, Fashí, Rs. 2,57,549/9/-, which gives the acreage rate of Rs. 2/0/7 $\frac{1}{4}$ and Rs. 2/15/2 on the then cultivated land. With reference to its málgoozáree area, it is the highest assessed pargannah in the district; with regard to its resources, or its cultivation, the lowest."

Remark on above.

It will be noted how prosperous the condition of the country appears to have been at the time (1836). I do not know what was done on these notes, but if my supposition is right, that they were written by Mr. Fraser, they would be the basis of those proposals of his which were disallowed by Government and which were superseded by Mr. Edmonstone's Settlement of 1842.

Para 183.

The Regular Settlement; its Financial Results.

§ 15. That settlement gave a reduction in the Bángar of Rs. 2,949/-, and in the Khádar of Rs. 19,761/-, on the regular Government demand. The payments, however, on the cesses and police were increased—in the Bángar by Rs. 10,051/-, in the Khádar by Rs. 4,908. So that the net result on the whole tahsíl was a reduction of Rs. 7,751/- as shown below:—

Its Financial Results.

		Jama.	Lam-bar-dári.	Road.	Police.	TOTAL.
Sunipat Bángar	{ Former ...	2,52,131	11,593	...	...	2,63,724
	{ Regular Settlement ...	2,49,182	12,462	2,618	6,564	2,70,826
,, Khádar	{ Former ...	1,27,801	5,545	...	...	1,33,346
	{ Regular Settlement ...	1,08,040	5,394	1,135	3,924	1,18,493
CHANGE ON TOTAL TAHSIL ...		-22,710	+718	+3,753	+10,488	-7,751

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Mr. Edmonstone considered these reductions necessary; "it was ascertained," says he, speaking more particularly of the Khádar, "that the greatest difficulty had been invariably experienced in realizing the demands of Government, that notwithstanding *strenuous and well sustained efforts*, the district officers and their subordinates had been baffled, and that balances had been frequent and large."

Mr. Edmonstone's remarks.

There is no doubt of the strenuousness and sustained character of the efforts in question; their very summary procedure, however, only the more forcibly strengthens the Settlement Officer's opinion; for, if such almost unlimited authority, harshly exercised, could not stave off balances, it was clear that relief must be given.

Remark on them

Relief, however, was sufficiently given only in the Khádar—the assessment there with one or two exceptions, for which there are special reasons, was moderate, and its results has been a success. The Bángar assessment was, it seems to me, writing thirty years after the event, too high—that is for a continuance. The soil then must have been still in its first burst of glorious fruitfulness under canal irrigation. The sight of a good Bángar village then must indeed have been one to inspire confidence—the '*shor*' was a very imperfectly understood evil (we hardly understand it even yet); and its power of expansion could not be foreseen. So the heavy rates of Rs. 3/2/- and Rs. 1/10/- were levied on the '*nahrí*' and '*barání*' lands with confidence, and the Settlement Officer was able to predict "a speedy and perfect restoration of the pargannah (Bángar) to that state of prosperity which has hitherto distinguished it."

and on the assessment.

Expectations of the Settlement Officer then.

These expectations were partly realized. The palmy days of the Bángar were probably the first ten years of the regular settlement. Enormous irrigation was carried on, and as yet it had not made its slowly but surely working result felt. As years went on, however, the calamity became apparent, and the series of reductions began which in all amount to nearly 23,000 rupees.* In detail they are as follows:—

How far realised.

* There was a recovery in 1872 of 1,048 rupees, levied on some '*shor*' land in tháná khurd, renovated by canal-silting—a most interesting and pretty successful experiment. The jama, by the way, put on this land seems somewhat severe.

Tháná khurd land reclaimed

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Reductions found necessary in the Bángar.	Year.	No. of villages.	Amount.
	1856	2	3,380 0 0
	1858	2	1,663 8 0
	1859	26	13,266 0 0
	1860	5	4,649 0 0
	4 years ...	35	22,958 8 0

The Khádar.

Summary of remarks on last settlement

Para 184.

Delhi tahsil.

After this there were no more reductions, doubtless because the end of the settlement term was drawing near. Meanwhile the Khádar was going on favourably: there seems reason to believe that throughout the thirty years of settlement its development has been steady and decided. Like the "happy country" of classic reference its annals are a blank—or nearly so; the total balances being Rs. 2,942—an insignificant amount which remained unpaid on the one or two villages which by some oversight had remained heavily burdened, and even these came short only in the bad years, 1860-63. The balances in the Bángar too were very insignificant Rs. 1,456/- but there was an ever increasing and much more destructive loss than that of money going on, the effect of which is only now seen. The results of the settlement working may thus be summed up. For the Bángar, bad—because the ground and the men cultivating it are not in so good condition as at the beginning. For the Khádar, good—because the ground is not injured, nay in some respects better, and the men too are better off now than in 1842.

§ 16. In the Central division there was a settlement by Mr. J. H. Taylor which is alluded to by Mr. Lawrence in reporting the regular settlement of 1844, but I do not know in what year this was made. The arrangements would seem to have been slightly more permanent than in Sunipat, but the number of farms shows that the zamíndárs were not happy under them. Mr. J. Lawrence in his report of 1844 says:—

Previous Fiscal administration of the District.

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"Of 346 villages, the engagements of 214 are made with the proprietors, and 132 with farmers; of these latter all but 40, which continue until the end of settlement, will gradually, during the next 8 years, revert to the owners. The number of farming leases is no doubt an evil, but it appears to have been an unavoidable one. The practice seems always to have prevailed in the district to a great extent. Indeed, I believe, there have always been more farming leases here, than in all other districts of the division put together."*

The assessment he reported for these 346 villages was Rs. 3,57,852 being a decrease of Rs. 36,984 or nearly 10 per cent. on Mr. Taylor's jama of Rs. 3,94,836; and the incidence per cultivated acre of the revised amount was Rs. 2/0/9. That of the southern pargannah, which included the hilly villages near Mahraulí, was Rs. 1/11/7, as against Rs. 2/5/5. In comparing these results with the present tahsíl the partial difference in limits must be remembered.

§ 17. This relief was considerable and doubtless was necessary, but if so, it is not easy to understand the strong terms in which the prosperity of the country is spoken of. The report says:—

"In a flourishing pargannah on this side the river, we have no large zamíndár with his lác or two lacs of annual income, but on the other hand, we have thousands of small proprietors each with his brood mare, his buffaloes, his oxen, in short, with every thing that marks a comfortable position in life. In no part of the Western Provinces, of which I have had experience, are the tenures so complete and so well recognized as here no districts where the ancient village communities are in such excellent preservation, or where the practice of our civil courts has hitherto done so little harm."

The "brood mare" certainly is a feature of some of the most prosperous districts in the Punjab, but it is not commonly found in Delhi at present.

§ 18. Since settlement there is not much to record of this part of the district. Since the mutiny the balances have been Rs. 56,381/-, the suspensions Rs. 99,782/-, and the remissions Rs. 21,368/-, giving for the yearly average, as percentages on the annual demand, balances 1·6 per cent, suspensions 1·7, and remissions ·4 per cent.

* There is a village in this tahsíl said to have been sold up for a balance of less than ten rupees! The farmer himself bought it.

Farms.

Assessment
reported by
John Lawrence.

Para 185.

Prosperity of
the pargannah
as then described.

Para 186.

Subsequent
fiscal history.

Chapter IX.] Previous Fiscal administration of the District.

The number of sales of land also in this tahsíl is given for the 14 years 1861-74, taken in two sets of seven years. [The figures of sales and mortgages for the whole district will be found in appendices XII and XIII respectively.]

PARTICULARS.	Ist seven years (1861-67).	Ind seven years (1868-74).	14 years (1861-74).
Sales.			
Number of sales	89	97	186
Area	6,338 0 0	3,405 0 0	9,743 0 0
Jama	9,785 0 0	4,561 0 0	14,346 0 0
Price paid	81,970 0 0	1,11,442 0 0	1,93,412 0 0
Average per acre	12 14 11	32 11 8	*19 13 7
Price per rupee of jama ...	8 6 0	24 6 11	13 7 9

Reductions.

Before the mutiny, under an authority not to be ascertained here, reductions were given to the amount of Rs. 3,874/-, and after the mutiny it was considered necessary further to give relief in certain villages, especially those belonging to the confiscated estates of the rebel Nawáb of Jhajjar. Rái Bansí Lál, Extra Assistant Commissioner, was deputed for the work; and I agree with Mr. Wood's notes, recorded in several places in the Village Assessment Books, in thinking that he "overdid" it in not a few villages. The amount thus remitted was Rs. 7,541/-, which, in addition to the sum above-mentioned, gives Rs. 11,415/- as the total amount reduced since settlement.

Para 187.

Ballabgarh.

§ 19. Of Ballabgarh, 126 villages belonged to the Rájá of Ballabgarh and first came into our hands after the mutiny. The first settlement of these was made for Rs. 1,55,701/- for one year: then came a second of 3 years at Rs. 1,21,440/-; and then one for seven years at Rs. 99,212/-. In a manuscript report by Mr. Cooper, Deputy Commissioner of Delhi, of 1861 it is said:—

Memo. by
F. Cooper,
1861.

"The pargannah came under attachment in September 1857. Notwithstanding rebellion abroad, and the agitation and turmoil around Delhi, agriculture went on with charac-

* Average of 4 years ending 1876 is Rs. 47/10/11.

Previous Fiscal administration of the District.

[Chapter IX.]

“teristic indifference to political strife, and the crops sown in June and July of 1857 were peacefully reaped in October. What is more, the heavy instalment of revenue of the deposed chieftain was promptly paid up to the last pie. A Summary Settlement was at once made upon the average of 10 years’ revenue collections according to the Rájá’s accounts on a total of Rs. 1,68,151/8/0.” This jama referred to 134 villages, 8 of which had been subsequently transferred to Gurgaon and Bulandshahar.

Mr. Cooper goes on to observe:—

“As might have been expected, the late chief’s collections were very heavy. In the year 1855 he had absolutely laid a tax of Rs. 1,97,000/-. The usual consequence ensued; half the villagers deserted, and the enraged chieftain rack-rented the remainder.

“The smallest amount in a very bad season was Rs. 1,26,000/-. In such a year one-half would, under our system, have been collected. The assessment now sanctioned is Rs. 1,29,849/-. The calculations were thus:—

“Five years average	... ..	1,60,355
“12 years do.	... ..	1,75,558
“Summary Settlement	... ..	1,69,538
“By rates	... ..	1,52,502
“Extra Assistant’s proposals	... ..	1,52,912
“Revised and sanctioned	... ..	1,29,859

“The reduction on the Summary Settlement amounts to nearly Rs. 40,000/-. The result is a happy mean between the heavily assessed southern pargannah and the very light rates of the adjoining pargannah Gurgaon.”

The seven years settlement was made by Bansí Lál.

The other 8 villages, now first regularly settled, were jágírs.

Of the 148 villages of regular settlement Mr. Wood gives the summary jama as Rs. 1,06,380/-

According to No. 2 village statements „ 95,823/-

As the jama stood before the mutiny „ 94,039/-

The demand now before revision ... „ 92,829/-

After the mutiny a reduction of ... „ 2,226/- had been given.

The 148 villages of Regular Settlement

Chapter IX.] Previous Fiscal administration of the District.

Pargannah
Páli-Pákal.

Mr. Barnes's
report in 1841

Among these 149 villages must be reckoned those of the pargannah Páli-Pákal. This pargannah (see printed report of about 1841 by G. Barnes) was at the conquest of Delhi given "by General Lord Lake to the Rájá of Ballabgarh, for the purpose of defraying the expenses of a police establishment to patrol the road between Delhi and Pulwul, which at that time was lined on either side by dense jungle, and infested with thieves. The original grant was simply for life; but on the application of the Resident of Delhi, the pargannah remained in the possession of the Ballabgarh family till the death of Konwar Ráj Singh in 1832, A. D.

"On its lapse, the pargannah comprised 43 villages, of which 18 were entirely removed from the main body of the pargannah, and occupied isolated situations within the limits of the adjacent divisions."

Twenty five of the old set were kept in the pargannah by Mr. Barnes, together with two from Sohna,* while the others were distributed among the neighbouring pargannahs. Mr. Barnes, in the report referred to, gives a concise and graphic account of the circumstances of this part of the district. It would seem that the Summary Settlement here was made in 1832, and that W. Fraser, Commissioner of Delhi in 1834, made a settlement for 20 years. Mr. Barnes's revision thus broke in half-way on this term. The jama assessed by him was Rs. 25,304/-, being a reduction of Rs. 5,380/- on Mr. Fraser's settlement.

Para 188.

Summary of
fiscal history
of Ballabgarh.

§ 20. Of this tahsíl as a whole it may be said that the previous assessment, though unequal in incidence in different parts, was, in 1872, when revision began, decidedly light.

Para 188 A

Collections
under the old
assessments
and general
revenue.

§ 21. The collections of revenue for the district under the settlements now revised were, for 1877-78 (the last year in which the old arrangements remained in their entirety), as follows:—

* This makes 27: the names of these were:—

Sakrauna—Saroji—Kheri—Gujar—Nagla—Jogyán—Zakupur—Karneráh—Firozpur—Aliáwalpur—Páli—Majesar—Mádálpur—Bijupur—Oli—Khorí—Jamálpur—Pákal—Páotah—Dhauj—Gotra Mohabbatábád—Bájri—Tikri Kherah—Mángar—Kot—Sulákhri—Alampur—Nurpurdhumaspur—Kharkharáh—Ranhera.

Previous Fiscal administration of the District.

[Chapter IX

Collections.

Land revenue.	Fluctuating and miscellaneous revenue.	Local rates.	EXCISE.		Stamps.	TOTAL.
			Spirits.	Drugs.		
8,80,170	12,940	59,308	34,595	33,549	2,03,553	12,24,115

T

The collections under excise and stamps are added to show the relative importance of the land revenue.

§ 22. I add here, as the fittest, though not altogether a fitting place, some notes on the state of the district during the troubled time of the mutiny. As early as 1855 two years before the out-break, a seditious pamphlet was published in Delhi called '*Risāla Jehād*,' directly preaching a religious war against the infidels who held the country. It was supposed to have been written about 1828 by one Maulavi Muhammad Ismail a Wahābī, and about 1850 was translated into Hindī. Seditious placards, later on, were posted in various places of the city.

When the actual rising took place at Delhi on the 11th May, the king sent a letter to the Commissioner of the Agra division, G. F. Harvey, Esquire, who had been Commissioner for a short time in Delhi some years before, telling of the out-break and protesting his helplessness. In the city, however, everything was done in his name, and orders were issued to the zamíndárs of the district for the collection of revenue. The papers in the printed volume of the trial of the king give a lively idea of the burlesque of order and government that went on in the imperial city of the Moghuls between May and September 1857. The king was nominally at the head of affairs, he was treated with reverence in the Oriental fashion, and amused himself with recording his signature, and occasionally short autograph orders, on the numerous petitions presented, but the real power was in the hands of the soldiers. Complaints are not long wanting of their violence and unruliness; the banyá is indignant at the summary appropriation of his goods going on, and compares the present administration

Para 188B

State of
Delhi district
during the
mutiny.

The King's
conduct.

The city of
Delhi, May—
September
1857.

The banyá's
discomfort.

Chapter IX.] Previous Fiscal administration of the District.

Turbulence
of the zamín-
dars.

Traffic not
safe.

Want of
money, and
its remedy.

The Rájá of
Ballabgarh.

Nawáb of
Jhajjar.

Para 188 C

Noble ex-
ceptions to
the general
disloyalty.

Mír Hidáyat
Ali.

unfavourably with that of the 'kafirs,' who, however wretched they were in religion, respected the rights of property. The zamíndárs of some village outside, having attacked and been beaten off by their neighbours with whom they have had a long standing grudge, write in fulsome terms congratulating the king in the massacre of the hateful English, protesting their fervent loyalty, and praying for punishment on their temporarily successful rivals. The king writes 'let the Mirza see to this,' and a foraging party soon after visits both villages, to the gain probably of neither. Grain carts coming into the city are not unfrequently seized by regiments on their own account, and when enquiry is made they protest they must do something of the kind as they do not get their pay. This last fact is one which, as time goes on, assumes an uncomfortable prominence and makes it necessary for the imperial dignity to stoop to such unpopular exactions as a compulsory loan. This, it need hardly be said, is followed by more complaints from the banyá, who in return gets threatened with bodily penalties and so matters go on; the mutineers are scarcely loyal to the 'emperor,' they quarrel among themselves for the best quarters, get little or no regular pay, but recoup themselves by plundering any person who seems weak enough to invite it and wealthy enough to be worth it. As regards matters outside, the Rájá of Ballabgarh trims to secure himself on both sides, but is hopelessly convicted of collusion with the king by letters under his own seal protesting his respectful loyalty to the Muhammadan, and his joy at the defeat of the English—so much so that a 'man he had in his own service belonging to the detested race he will not retain any longer near him.*' The Nawáb of Jhajjar is as bad or worse, and the zamíndárs throughout the district fall into lawless habits of attacking their neighbours, and plundering travellers.

§ 23. Yet there are bright exceptions of men who, moved by loyalty to our government, or pity for individuals, did good service in the way of protecting and concealing fugitive Europeans and helping them on their way to safe places. A list of rewards given for such work is noted in Appendix XIV, but a few are worthy of special mention. The most illustrious instance of hardly-tried loyalty in the district perhaps was that of Hidáyat Ali, a Risaldár in the native army, on

* This I fancy must allude to a European called 'Masters' or some such name who is said to have been murdered in the Rájá's palace—now the police rest house. But I have not seen this in print.

Previous Fiscal administration of the District.

[Chapter IX.

leave at the time of the outbreak. This gallant fellow* took in, fed, quartered, and, for more than a week, protected a band of European fugitives some thirty in number, among whom was Mr. Ford the collector of Gurgaon. To do this within forty miles of the centre of rebellion and within reach of two days easy march of the mutineers' Cavalry at Delhi, showed an unswerving loyalty which was conspicuously noted at the time, and generously rewarded after the re-establishment of order. Government presented the Risaldár with a dress of honour and splendidly engraved and jewelled sword valued at Rs. 1,000/-, and also gave him the perpetual jágír of his village, Mohina, which is assessed at Rs. 5,450.

§ 24. Another instance of courageous humanity, which was no doubt founded on, and intensified by, a personal liking for the officer concerned, was the help given by the zamíndárs of Isápúr, or Ishákpúr, in the Delhi Dábar, to the wife and children of Mr. Nunn, Assistant Patrol in the Customs Department. For three months the zamíndárs of the village hid them in their houses and fed them on their own food—this notwithstanding the known mutinous disposition of the Nawáb of Jhajjar in whose territory Isápúr then was. The reward here was 10 biswas (or half) of the village Bákargarh adjoining, whose zamíndárs had set fire to a Government bungalow, and were punished accordingly. Besides this Rs. 200/- inám was granted out of the jama of Bákargarh, and a pension of Rs. 100/- each given to the four lambardárs. One of them has now been made a zaildár (Khusháli or Khushí Rám.)

§ 25. Other cases of services more or less meritorious were those of Bhúre Khán of Kalálí Bágh, who helped and sheltered Sir John Metcalfe in his flight to Jaipur; the za-

Para 188 D

The men of
Ishákpúr.

Para 188 E

Other cases
of good ser-
vice.

*The account locally given of the first appearance of the Collector of Gurgaon and other persons of consequence, as fugitives is very graphic, and has no doubt had some picturesqueness added to it during the lapse of the twenty years since the occurrence of the facts on which it is founded. It begins somewhat in this fashion :—

"It was just about noon, and the Risaldár Sáhib was taking a nap, when "one of his men came and woke him saying.—"there is a 'gorá' standing "at some distance from the village under a tree, his head bare, and his clothes "dirty, and he has a stick in his hand, and he makes signs." The Risaldár "Sáhib got up at once and went out, and found that this was a scout sent out "by the fugitive party to see if they might come into the village, &c., &c.

This is not quite in accordance with fact, for the Europeans were not badly provided with arms, and were not so destitute as is here said. They had tried the Chhaensa ferry in vain as they were menaced by mutineers on the other side and the Rájput villagers on this side were also disaffected and obstructive. They were recommended to come back to Mohina by Naráyan Singh a trooper of, I think, the 12th Irregular Cavalry.

Chapter IX.] Previous Fiscal administration of the District.

The Kailána
men.

Pallah.

míndárs of Rohat who sheltered and helped on their way to Karraal a company of English fugitives, and the Kailána men higher up who did the same good office. In a garden at Kailána is the grave of a little child of Captain Fraser, Bengal Engineer's, who died during that terrible flight in the May heat. On the eastern side there are sadly interesting traces of another party who must have escaped one by one from the flagstaff-tower on the 11th. The first place marked is Pallah, in the Delhi tahsil, some 15 miles north-east of the city, where Mrs. Peile travelling by herself alone, and apparently on foot, got shelter, protection and assistance on her way north. Perhaps here or a little further away she met her wounded husband, Lieutenant F. Peile of (I think then) the 38th Light Infantry, and together with Dr. and Mrs. Wood, and Major Patterson, they got help from Hardíál, a lambardár of Murshidpur, taking them on to Larsaulí whence they must have succeeded in escaping to Karnál. The lambardár has a certificate from Captain Peile dated Delhi, January 1867.

Para 188 FGeneral dis-
affection and
its punish-
ment.Revenue
collections.The special
Commission.

§ 26. Yet on the whole, of course, the dark side predominated. The district generally appears to have been mutinous, and certainly got sharply punished. The Gújar chaukidárs of Chandrawal burnt the civil station, and the hill Gújars broke out thieving, plundering, and, wherever they could, burning Government property. For a time disorder was rampant. But it was very short lived; all the north part of the district was overawed by the presence of the camp on 'the Ridge', and supplies were obtained through friendly zamíndárs without much difficulty. Nothing is more surprising in a small way, among the big events of that time, than the ease and rapidity with which things were settled again after the fall of Delhi. The revenue due in June 1857 was partially collected, and that due in December in full. This re-establishment of order it may be imagined was not effected without sharp measures. The special commission appointed for the summary punishment of offenders convicted 2,025 persons, acquitting 1,281. Of the convicts, 392 were hanged, 57 were sentenced to life imprisonment, and many more to imprisonment for shorter terms. Nor can these figures be thought to show all the punishment inflicted. The official report itself says.—'It is difficult to analyse all that may have been done during that period of excitement'. And there is no doubt that, though hardly anything could be too severe a retribution for the diabolical acts of cruelty that we read of, or hear of, as having been perpetrated by the mutineers and their sympathisers; the Delhi district received

Previous Fiscal administration of the District. [Chapter IX.]

a lesson which will never be forgotten.* As before quoted, 'the agrestic population had been taught to know their masters,' while the city retained only one-fourth of its former population. The king himself, as is well known, was tried by a special commission in his own Hall of audience, and was convicted of rebellion against the British Government and of being accessory to 'the slaughter' of 49 christians, chiefly women and children, within his palace-walls.' In January 1858 a general disarming of the people took place; penal fines were levied from offending villages, and the political punishment was pronounced of transfer to the Punjab. By Act 38 of 1858 the imperial city was annexed as a provincial town to the frontier province, and the firm hands of the Chief Commissioner assumed charge of the Delhi territory which he had done so much to reconquer from the mutineers. The civil courts re-opened in July 1858.

Trial of the king.

Disarming of the population and transfer to the Punjab.

* It is not a common thing perhaps to meet a man shot for mutiny in 1857. Yet there is, or till very lately was, one in the village of Khor Punjab, in the Delhi Bāngar. The villagers had sent a khidmatgār of Sir J. Metcalfe's who came to them for concealment, into Delhi to be given up to the king. This was base no doubt, and so thought the English authorities. There is a spot pointed out where 20 or 21 of the zamīndārs were stood up in a line and shot down one after another. Our friend was shot in his turn and tumbled down, no doubt thinking himself dead. Yet after the departure of the executioners he found he was only badly wounded, and managed to recover and live these many years. No one would, I fancy, want him shot again?

A 'mutineer' shot but not killed.

Chapter X.] History of the operations of the present Settlement.

CHAPTER X.

*History of the Operations of the Present Settlement.***Para 189.**

Distribution of villages at the commencement of settlement operations.

§ 1. The district of Delhi was placed under Settlement by Punjab Government Notification 119 of 29th January 1872. At that time the distribution of villages among the three tahsils was as follows :—Ballabgarh 282 : Delhi 305 : Sunipat 211 : Total 798 villages.

During Settlement the following changes were made :—

1.—Ballabgarh*	received by alluvion from Buland.	villages	
	shahr	7	
† gave to Delhi	... ..	6	„
	Leaving finally	283	„
2.—Delhi	‡ received as above mentioned	6	„
§ „	by alluvion from Meerut	3	„
||	increased by separation of estates	2	„
¶ gave to Sunipat...	... ..	27	„
\$ „	Meerut by diluvion	1	„
	Leaving finally	288	„
3.—Sunipat	¶ received as above mentioned	27	„
	||° increased by separation of estates	1	„
	Leaving finally	239	„

* Chak Makanpur—Chak Parasrámpur—Chak Latífpur—Belá kalán—Chak Jaganpur—Chak Motípur—Chak Basantpur.

† Bijwásan—Salehpur—Samálka—Kápushera—Rájókhri—Málikpur kohí.

‡ See above.

§ Arázi Sabápur—Arázi Badarpur—Arázi Pacháhera.

|| Timarpur separated from Wazirábád and Ghogá from Bánkner.

¶ Bákípur—Basantpur—Bhera—Dáhisara—Jántí—Sersa—Kundli.—

Nathúpur—Bazidpur Sabáoli—Sháfíábád Kherí Manaját—Sháfíábád Pána Paposián—Munirpur—Dhéki—Náhrá—Náhrí—Mandaura—Turkpur—Mandaurí—Hillálpur—Jhanjháoli—Jataulá—Katlúpur—Saidpur—Firozpur—Rámpur—Nizampur khurd—Kundal.

\$ Jatiwára khurd.

° Jántí split up into Jántí kalán and Jántí khurd.

History of the operations of the present Settlement. [Chapter X.]

The transfers between the tahsils were effected under the authority of Government Punjab's letter No. 1,608 of 17th November 1875. The measurements were thus made on 810 villages and assessments were announced on these, but during the last season three estates Jaganpur, Motipur, and Muazzumábád Mázra Sheikhpur, were carried over to Bulandshahr leaving only 807 villages in the district* and 280 in Ballabgarh.

§ 2. Of the 798 villages put under Settlement there were † 600 which had already been under a regular Settlement at different times, while 198 had been under summary Settlement only. By tahsils as follows :—

	Ballabgarh	Delhi	Sunipat.
Previously under Regular Settlement ...	148	244	208
„ „ Summary ...	134	61	3

of the Summary Settlement villages in Ballabgarh 126 had belonged to the confiscated territory of the Rájá of Ballabgarh. The 8 remaining were jágirs, or had been held in private property by the king of Delhi. Of the 61 in Delhi, 7 had belonged to the Nawáb of Jhajjar, 13 to the jágir of Mirza Mughal Beg, 3 to the jágir of Rájá Jísukh Rái, 11 to the king as private property, 3 to Rámrao Pálgir, 5 to the king of Oudh, 4 to the Nawáb Bahádar Jang Khan, and the remainder to separate jágirdárs. The three villages in Sunipat were also jágirs. A detailed list of all villages for the first time under regular settlement in 1872 will be found in Appendix XV.

§ 3. Settlement operations were conducted under the Land Revenue Act, XXXIII, of 1871 which came into force on January 1st, 1872, and the rules published by the Local Government in accordance therewith; the instructions for assessment were as follows :—

“The general principle of assessment to be followed is “that the Government demand for land revenue shall not exceed the estimated value of half the net produce of an “estate, or, in other words, one-half of the share of the pro- “duce of an estate ordinarily receivable by the landlord “either in money or kind.”

* Its boundary with the North West Provinces districts of Meerut and Bulandshahr had been determined as the deep stream of the river Jamná. [See Notification No. 4 of January 3rd 1870 Punjab Gazette.]

† In the first Notification the number was given as 619, but under subsequent notifications 19 more villages in Delhi were considered as having been only summarily settled.

Para 190.

Regular Settlement and Summary Settlement villages.

Para 191.

Authority for and principles of assessment.

Government share.

Chapter X.] History of the operations of the present Settlement.

Produce estimates.

"2. In applying this principle in the case of the districts above named, where produce rents prevail, special attention should be given by the Settlement Officer to produce estimates."

Rent rates and other data to be considered.

"3. In estimating the land revenue demand, the Settlement Officer will take into consideration all circumstances directly or indirectly bearing upon the assessment, such as rent rates where money rates exist, the habits and character of the people, the proximity of marts for the disposal of produce, facilities of communication, the incidence of past assessments, the existence of profits from grazing and the like. These and other considerations must be allowed their weight."

Revenue rates to be reported.

"4. The gross assessments for each Settlement Circle having been framed by the Settlement Officer on the principles above indicated, revenue rates on soils may be deduced therefrom and the proposed gross assessment together with the proposed revenue rates, must be reported to the Government for preliminary sanction, and will, when sanctioned by the Local Government, form the basis of assessment of particular estates in the circle; but, in the assessment to be ultimately adopted, full consideration must be given to the special circumstances of each estate. The principle laid down in rule I is to be observed in the assessment in each case."

Para 192.

Gazetted Officers of the Settlement.

§ 4. The charge of the settlement, as well as that of Karnál and Gurgaon, was entrusted to Mr. Oswald Wood. He was to be styled the Settlement Officer of the Delhi division, and to help him in the triple charge two assistants, Mr. O'Brien and Mr. Ibbetson, were appointed. Mr. Wood assumed office on January 8th, 1872. Mr. Ibbetson was deputed to the local charge of Karnál, and Mr. O'Brien to Gurgaon. On the 3rd March 1873, however, he made over this charge to Mr. Channing, as he was transferred to the settlement of Muzaffargarh.

Mr. Wood remained in charge of the Delhi Settlement till November 3rd, 1877, when he gave over to Mr. Channing preparatory to his starting for Rohtak as Deputy Commissioner. After this Mr. Channing held office for a short time with Mr. Wilson as Assistant; and in January 10th, 1878, I took over from the latter who had been in temporary charge

History of the operations of the present Settlement. Chapter X.]

till my arrival. I was to be the officer in charge of the Delhi and Gurgaon Settlements, with Mr. Wilson as my assistant in the joint task. It was found best for him to take the local supervision of Gurgaon, and this arrangement continued till his transfer to Sirsa in November 1879, when the Gurgaon Settlement, with the exception of some English office work, was complete. I took two months leave in 1878, and he three months in the next year.

There was, at starting, no Extra Assistant Settlement Officer, but by Government letter No. 364 dated 21st March, 1876, Munshi Ajudhia Parshad, the Superintendent of Ballabgarh tahsil was appointed to the office, and thereafter worked in this capacity till the end of operations. The other Superintendents at commencement were Fakir Burhán-ud-dín in Delhi and Bansidhar in Sunipat. Subsequent changes are shown below *.—

Pargannah.	NAME.	Pay.	Order of appointment.	PERIOD OF SERVICE.		REMARKS.
				From	To	
BALLABGARH.	Ajudhiá Parshád.	Rs. 250/-	Notification No. 815, dated 14th June, 1872.	Beginning of Settlement operations.	15th April 1876.	Promoted to the rank of Extra Assistant Settlement Officer.
	Bandé Ali.	Rs. 200/-	Secretary to Financial Commissioner's No. 2,918 dated the 19th May, 1876.	31st May 1876.	7th April 1878.	Muhammad Ali, Deputy Superintendent, carried on the work up to 30th May 1876. His procedure in judicial cases was found to be grossly irregular, and he was offered the alternative of reduction or resigning. He chose the latter.
	[Ram Chand Deputy Superintendent.]	Rs. 100/-	No. 53 of 4th June, 1878, in Punjab Government Gazette of 17th June, 1878.	8th April 1878.	25th May 1878.	Worked as acting Superintendent.
	Sri Ram.	Rs. 200/-	No. 54 of 4th June, 1878, in Punjab Government Gazette of 17th June 1878	26th May 1878.	17th May 1879.	Proved unequal to the task and so had to leave the post.

* Fakir Burhán-ud-dín remained in charge of the Delhi tahsil throughout.

Chapter X.] History of the operations of the present Settlement.

Pargannah.	NAME.	Pay.	Order of appointment.	PERIOD OF SERVICE.		REMARKS.
				From	To	
SUNIPAT.	Aziz-ud-din.	Rs. 150/-	No. 85 of 5th June, 1879, in Punjab Government Gazette of 23rd June, 1879.	2nd June 1879.	End of Settlement.	Was temporarily appointed.
	Bansi Dhar.	Rs. 225/- after-wards Rs. 250/-.	Notification No. 815 of 14th June, 1872.	Beginning of Settlement operations.	22nd June 1877.	Pay increased from Rs. 225/- to Rs. 250/- on M. Ajudhia Parshad's promotion, to the rank of Extra Assistant Settlement Officer. Went on leave and died.
	Chandan Lal.	Rs. 200/-	Appointed acting Superintendent under Gazette notification No. 3,979 of 14th July, 1877, and permanent by Secretary to Government Punjab's No. 857 dated 31st July, 1877.	23rd June 1877.	End of Settlement.	During the Superintendent's absence on leave (from 21st April 1879 to 9th May 1879). Dal Chand Deputy Superintendent officiated as Superintendent and received acting allowance.

Para 193.

Subordinate Staff.

§ 5. The subordinate staff consisted at first of one Deputy Superintendent for each tahsil. The designation of these officials had been Sadar Munsarims till (in Secretary to Government's No. 387, of 17th May, 1868, to Secretary to Financial Commissioner) sanction was given to the change to Deputy Superintendent, and, in his No. 3,189, of 6th May, 1873, this order was transmitted by the Financial Commissioner for adoption in the Delhi Settlements. Meanwhile the Financial Commissioner had in the previous year recommended that some of the powers of the superintendents should be habitually exercised by the Deputy Superintendents. He suggested that final attestation of the record in all undisputed cases should be made by the latter; those of dispute being reserved for the final attestation by the superintendents. This was sanctioned by Government.

The original Deputy Superintendents were Bandé Ali in Ballabgarh; Wazir Chand in Delhi; and Harbans Lal in Sunipat. It was found however after two years' experience that this portion of the staff required strengthening, and in April 1875, reduction was made of one Munsarim and one Naib Munsarim in each tahsil, and from the money thus

History of the operations of the present Settlement. [Chapter X.]

saved, the pay of an additional Deputy Superintendent was provided. The men appointed were Hanuman Sahai in Ballabgarh; in Delhi, Ghulam Hosain, and in Sunipat, Gulalji. Lastly, when Bansi Dhar died, and Chandan Lal was (see the list above) appointed in his place at Sunipat, his pay was made Rs. 200/-, and the Rs. 50/- per month thus saved was appropriated for a third Deputy Superintendent in this tahsil, where the work throughout has been heaviest. Bakar Ali was chosen for the new appointment, and Sunipat continued to have three Deputy Superintendents till nearly the end of settlement, when it was found possible to reduce to the previous number. Changes were made subsequently among these officers as follows:—Harbans Lal was dismissed for laziness; Kanhaya Lal, appointed in his place, was transferred to Gurgaon for insubordination, Dal Chand being brought in from that district. Wazir Chand was dismissed for absenting himself without leave; Muhammad Ali was appointed in his stead but eventually resigned, when Ram Chand was brought over from Gurgaon. Hanuman Sahai was degraded for bad work in attestation, and Azmat Hosain was promoted to his place. He however got his head turned by the elevation, and was relegated to his former rank of Munsarim, Gyan Chand being promoted to the vacant Deputy Superintendentship. In 1876 when Bandé Ali became Superintendent of Ballabgarh, Abdurrahman, Naib Kanungo of Delhi, was made Deputy Superintendent and was sent back to his substantive post in 1879.

The staff of Munsarims originally sanctioned was four for each tahsil with 8 Naibs, and after the reduction above noted ten men remained. This establishment included the Tahsil Kanungo as a Munsarim and his Naib as a Naib Munsarim. The Sadr Kanungo did not come into the settlement. As the close of settlement operations in the district was contemporaneous with the restriction of settlement operations in the province, a good many of these men came under reduction; and, in cases where Government employ in other quarters was not obtained, were dismissed with a gratuity.

§ 6. On February 9th, 1872, the Settlement Officer issued his instructions for procedure in making measurements. First the boundaries of the village were to be demarcated, then the measurements of the fields were to be taken in hand, and last of all the abadi. A tracing on bambu-fibre paper (*bansi-kayhaz*) was to be made for the boundary-record

Para 194.

First instructions for measurements.

Chapter X.] History of the operations of the present Settlement.

Boundary disputes.	<p>bundle, and the signatures of the lambardárs taken on the boundaries of each village. The limits, as laid down in the maps of neighbouring villages, were to be compared before the work of the field-measurements was begun: in the case of a dispute report was to be made for decision by competent authority: the field measurements would be delineated on the original boundary map, which was to be made of Serampur paper backed underneath by linen cloth. Villages in the riverain were divided into three 'chaks'; 1—the dry chak (kámil satah); 2—the alluvial 'chak' (chak tughíání); and 3—the intermediate, where floods may come, but do not always (chak Ihtimálí); each to have a separate numbering of its fields. The scale of measurements was to be 2 jaríbs to the inch: each jaríb being 55 yards; this is equal to 2 inches to the English furlong, or 16 inches to the mile. Half and quarter <i>gathas</i> were not to be entered in the list of fields, and in adding totals of areas fractions less than 10 biswansis were to be neglected. Land abandoned within three years of measurement was to be entered as cultivated. The different kinds of soil were to be carefully discriminated and entered. Attestation of the correctness of the measuring work was to be made by the Munsárim, Deputy Superintendent, and Superintendent, after personal verification of a specified proportion of the entries.</p>
Riverain villages.	
Scale of measurement.	
'Parti jadid.'	
Attestation by Supervising Officers.	
Para 195.	<p>§ 7. At first both works; the demarcation of boundaries and the field-measurements, were started together the more intelligent patwaries being selected for the first. But in April 1872, the Commissioner ordered the boundary work to be completed before beginning the other; and action was taken accordingly. The Settlement Officer directed that where masonry pillars already existed the map should follow these, leaving objectors to sue for alteration by regular suit: if a contradiction appeared between the old boundary maps of neighbouring villages, the Superintendent would report on the merits of the case; where no pillars existed the zamíndárs were to be warned to put them up within a specified time, in default of this, the work would be done by the Superintendent, and the charge levied from the village. In his No. 272 of 2nd August 1872, the Financial Commissioner ordered stone pillars to be substituted for brick-masonry work, in places where the latter did not seem likely to last. The work of demarcating boundaries was finished by the end of March 1873, as a rule, but a few villages in Ballabgarh and Delhi were not finally demarcated till the begin-</p>
Demarcation of Boundaries.	
Boundary pillars.	
Work finished.	

History of the operations of the present Settlement. [Chapter X.]

ning of 1874. There were 332 cases of boundary-disputes: in Ballabgarh 81; in Delhi 144; in Sunipat 107, and not a few of these were litigated with great bitterness.*

In two cases separate records were afterwards made up for each of two estates which at this time were demarcated under one boundary. Thus in Sunipat, Jántí Kalan and Jántí Khurd had one 'thákbast'; and in Delhi, Mukandpur was demarcated together with Nisf Mukandpur. On the other hand Mehndipur and Nisf Garhí Mehndipur were demarcated separately, but as they wished to remain one estate, one record was prepared, and the assessment of course was announced accordingly. The progress for each tahsil is shown year by year as follows:—

Year.	Ballabgarh.	Delhi.	Sunipat.	District.
1872-1873	258	303	211	772
1873-1874	31	4	...	35
1874	1	2	...	3

* I may mention as an illustration of this, the case of the quarrel between Hasanpur and Kurar—a most interesting one, but rather saddening, as an instance of an unintentional, but real and unmistakeable wrong done by our courts:—

A long pending quarrel had existed between these two villages, dating as far back as 1827. After various vicissitudes of litigation without any definite conclusion, a petition was filed before Mr. Wood, in the course of measurements. The land claimed lay close to the Grand Trunk Road, which passes between the two villages, and consisted altogether of 57 bigáhs of pasture land, which, in this part of the tahsil, is valuable property. The case was referred to arbitrators, and their award confirmed by the Settlement Officer. Appeal was made to the Commissioner, who ordered that the area occupied by the Grand Trunk Road should be deducted from the total extent of the litigated ground, and the remaining land divided into two equal shares, each village taking half, and the road being entered in the limits of Kurár. This was on the revenue side; so the parties turned to the civil court. The civil court maintained in effect the revenue order of the Commissioner. Appeal was made to the Commissioner as a civil court, who in his order said that the *Grand Trunk Road had been laid down by himself on the revenue side, as the boundary between the villages*; and this was now the order appealed from. He dismissed the appeal, and the decree came to me to execute. The obvious mistake as I found directly I came to the spot was, in supposing the Grand Trunk Road to be exactly in the middle of the contested area, whereas it was on the Kurár side of the middle. The Kurár men therefore according to the former order of the Commissioner would get some land on the Hasanpur side of the road, whereas now they got none. They naturally were very excited about the matter, but I had the pillars put up on my presence, and then told the lambardárs I would do my best to see them righted. The Commissioner, however, on reference being made, said that the Chief Court had confirmed his predecessor's order, and the Chief Court, on petition for review, said the case was too old to take up.

Cases of dispute in each tahsil.

Progress year by year.

The Hasanpur Kurar boundary dispute.

Chapter X.] History of the operations of the present Settlement.

Para 196.

Preparation
of the khám
khwat [Pre-
liminary
statement of
holdings.]

Patwari's
papers.

The old settle-
ment papers.

Order as to
the authority
of previous
records.

§ 8. On the 12th March 1872, the Settlement Officer ordered that the geneological table [shajrá nasb] should be prepared when the work of attestation began, but in May he directed that it, and the preliminary statement of holdings, (khwat khám) should be made up before measurement. The latter was to be founded on the yearly papers of the patwári, and then attested on presence of the lambardárs, proprietors, and cultivators. Cases of dispute were to be referred to the civil court. These directions were in accordance with Secretary to Financial Commissioner's No. 2,362 of 8th April 1872, but subsequently it was resolved not to put reliance on the patwarís' papers, and the preparation anew of a khewat khám was ordered. The patwári was to compile the geneological table, and the Munsarim was to attest the yearly papers of 1278, Fasli, (1871-72), and on the list of corrections (fard badr) prepared during such attestation would be founded the khám khewat.

With regard to the old settlement papers, it would appear from a report made by the Deputy Commissioner, under his No. 685, of 14th November 1872, that the records of 403 villages were destroyed during the mutiny, and these villages were in Delhi and Ballabgarh; for the records of Sunipat (or, as then called, Lar'saulí tahsíl, and consisting of 211 villages) were not touched. Copies of the papers with the patwarís were taken; and these were substituted for the records destroyed, and are, the Deputy Commissioner, thought 'to all purposes as valuable as those destroyed.' 'The restoration,' reported the Settlement Officer, 'was effected under the superintendence of the Kánungos and Sadr Kánungo.' An Extra Assistant Commissioner of the district, however, considered them to be very incorrect, and likely to give great trouble. As it was very necessary to know what value should be officially placed on these papers, a reference was made on this appoint, and in Secretary Financial Commissioner's No. 5,837, of 29th August 1873, the following directions were obtained:—

"The Settlement record, whether original or reproduced after the mutiny, should be followed in all cases where there is a dispute. If there has been an alteration recorded in the Patwari's papers, which varies the entry made in the Settlement record, and the correctness of this subsequent entry is not disputed, the Patwari's papers or the khewat khám should be followed."

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In connection also with this, the Financial Commissioner observed, and Government in its No. 2,045, of December 21st 1874, confirmed the remark, "that though the records prepared after the mutiny have not the force of a record of a regular Settlement sanctioned by the Local Government for the purposes of the Punjab Tenancy Act, yet that as it is the best evidence procurable of the nature of tenures, it should not be lightly set aside, but the person who seeks to correct the record should be called on either to prove his right in a suit, or should procure the consent of other parties to the alteration he proposes to make."

The geneological tables were to be written after taking the accounts given by the Bháts whose expenses were to be paid by the lambardárs. The results of the enquiries in each case were to be entered in the 'khám khewat,' and only in special circumstances was a separate record to be framed. In cases of 'batwára' which had been disallowed by the district officers, but had been acted on by the parties, the entry should state the facts of possession.

The 'khewat khám' work was finished for nearly all the district in March 1874; the progress year by year is shown below :—

NAME OF TAHSIL.	No. of Villages.	Works in 1872-1873.	Works in 1873-1874.	Work done after March 1874.
Ballabgarh	290	193	88	9
Delhi	309	202	105	2
Sunipat	211	15	196	...
Whole district ...	810	410	389	11

§ 9. It has already been mentioned that orders were given to push on the work of boundary demarcation before doing the village measurements. In Sunipat, this was especially necessary as the maps were wanted for comparison with the results of the Revenue Survey. The measurements in Delhi and Ballabgarh, therefore, were at first ahead of those in the other tahsil. The work done under this head is also shown year by year :—

Geneological tables.

'K h e w a t khám' work finished.

Progress year by year.

Para 197.

Measurements of villages and khasras.

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Progress year by year.	TAHSIL.	Villages.	Work	Work	Work	Work	Work done after March 1876.
			1872-73.	1873-74.	1874-75.	1875-76.	
	Ballabgarh ...	290	43	49	190	7	1
	Delhi ...	309	2	48	130	129	...
	Sunipat ...	211	...	...	124	86	1
	Whole district	810	45	97	444	222	2

Instructions
for making
entries.

1.—Bound-
aries of
fields.

2.—Measure-
ments of
riverain vil-
lages.

3.—Roads.

4.—Former
numbers of
fields.

5.—Form of
khasra.

6.—'Maurúsi'
and ghair
maurúsi
terms.

7.—Entries
in khasra.

8.—Rule for
calculating
fractions in
measure-
ments.

9.—Names of
soils.

Some of the instructions given as to the mode of making entries in the maps and khasras may be noted, as useful for the interpretation of the record. The measurements of the boundaries of fields were all to be entered [chauméndah] in the map; the area of the 'ábádí' was to be put down under one number; measurements in villages on the river which followed the rule of fixed boundary (see para 265 infra) would only extend up to the margin of the deep stream, although there might be land of the proprietors on the other side of the river. Roads, it was at first directed, should be measured according to their actual present extent, but subsequently the order issued to put them down according to the former measurements; and notice would be given to the Tahsildar to see that the boundaries were observed by the zamindárs. The former numbers of fields were to be entered in the column of remarks, but for the villages at present under regular settlement for the first time no reference was necessary. This latter order, however, was corrected in 1876, and it was notified that in all cases the former numbers were to be recorded.

A new form of khasra was issued under the Punjab Gazette of 25th August 1876. The names 'maurúsi' and 'ghair-maurúsi' were to be used. The entries in the khasra were to be made on the agreement of the parties: in the case of dispute the column would be blank, and they would be referred to a civil court.

For calculating measurements, in case there should be fractions of gathas in both length and breadth, the old fraction should be given up for the length, and the breadth advanced to the next (higher) whole number.

The use of the terms 'dákar,' 'rausli,' and 'bhur,' for the kinds of soil was prescribed in supersession of the order previously issued for the use of the words 'góind,' 'majhár' and 'páló.'

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Land irrigated for one year previous to measurement, or upwards was to be entered as 'cháhí,' and other land lying under the well would be written down 'muhít cháhí.' The fact of irrigating land in one village from a well situated in another, would not alter the character of the entry. If a proprietor lent his well to another to water his land, it would not make that land 'cháhí,' but if the transaction were done for a price, the field benefited would be entered as irrigated. For irrigation from a tank or pond, a fair estimate was to be made according to the capabilities of the pond. A well out of repair should be entered as abandoned, and the land put down as unirrigated; but if the repairs would cost little or nothing, the land would be reckoned as 'muhít cháhí.' Well-land irrigable from the canal would be entered as 'nahrí.' But nahrí lands were all to be entered as unirrigated, in accordance with Government orders for the assessment at dry rates.*

10.—Irrigated land.

§ 10. The first order was not to give the 'parchas' of the rough statement of holdings to the zamíndárs until measurements had been checked and sanctioned, but it was subsequently thought better for the patwáris to prepare the 'parchas' of the work done daily, and make them over to the cultivators. The fee of 6 piēs was to be taken when the first entry of the first field in the holding should be made, the other entries being added afterwards as the fields of the holding were met with. Hindí-writing patwáris were to make the entries in Hindí. Tenants at will if they did not want to take the 'parchas' could not be forced to do so.

Para 198.

Rough 'parchas.'

§ 11. It seems well to note here the work done by patwáris in measurements, though it is mentioned again in para. 285, Chapter XII, in the general account of the treatment of patwáris during the settlement. Mr. Wood at first appears to have intended to use amíns as a help for those patwáris, who should, prove inefficient in measuring, and in February 1872 directed, that on the request of the patwári, an amín should be appointed on wages at the rate Rs. 2/8 per hundred acres of cultivated land, and Rs. 1/4 for uncultivated. Khasra writers on Rs. 10/- a month were to be chosen for those patwáris who knew only Hindí. Afterwards, however, in deference to peremptory orders from higher authority no

Para 199.

Measurement work done by Patwáris.

Appearance of the amín.

* I quote these orders historically, and because from the mere fact of having directed the settlement procedure, they are important for the district officer. Some of them may perhaps seem of doubtful utility, or expediency, as leaving too much to the discretion of subordinates.

Chapter X.] History of the operations of the present Settlement.

His disappearance.

amíns were allowed; the superintendents were to be held responsible for this, and any Munsarim helping a patwári in order to save him trouble would be suspended.

Yearly papers and village diary discontinued.

To relieve the patwáris for the time they were to be engaged in this arduous work, the preparation of yearly papers was discontinued while the settlement should be in progress, and also the compilation of the village diary. With this help the work was pushed on, and if a patwári proved hopelessly incapable, his place was taken by an agent, who under the name of 'gomáshta' did much what the objectionable amín would have done. This however, was done as exception, not as a rule, and thus obedience to the Government orders was preserved. Among the many reasons which may be found for the delay in completing the Delhi measurements this is cited, and I think fairly, as one of importance.

Fines on patwáris.

As evidence that the power punishment misconduct by fine, did not lie rusty from want of use, it may be mentioned that the amounts of fines levied on patwáris during the settlement was Rs. 12,404/5/4.

Para 200.

Comparison with revenue survey measurements.

§ 12. In comparing the results of the settlement measurements with those of the revenue survey, differences of less than 5 per cent. in the cultivated area were not considered to require interference or further enquiry. The comparison gave the following return:—

In Ballabgarh out of 290 villages 45 or 16 p. c. differed more than 5 per cent.

In Delhi „ 309 „ 100 or 32 „ „ ditto ditto

In Sunipat „ 211 „ 47 or 22 „ „ ditto ditto

In the whole dist. „ 810 „ 192 or 24 „ „ ditto ditto

Difference of the settlement measurements.

Further enquiries and review of the measurements were made, and corrections ordered from time to time. On the part of the survey also review was made, and partial correction found necessary (see letter of the Deputy Superintendent of survey No. 28 of 30th December 1875). Adjustment of these particulars was complete in September 1877, except in the case of one village in Sunipat, Anandpur, which, after personal verification, I passed in 1878. No thorough comparison could be had in the villages on the river, as the measurements were not made in each case in the same year. The total result arrived at differs from the revenue survey measurement by no less than 12,587 acres or 1.6 per cent., but I give it below as it stands:—

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TAHSIL.	TOTAL AREA.	MINHAI.		CULTURABLE.			CULTIVATED.			
		Unculturable.	Unassessed.	Waste.	Lately Abandoned.	Gardens.	Well watered.	Naturally moist.	Unirrigated.	Total of cultivation.
Ballabgarh ...	2,48,828	65,357	3,900	19,375	663	407	13,912	5,590	1,39,624	1,59,126
Delhi ...	2,76,405	41,460	7,085	51,563	2,209	1,196	17,527	20,257	1,35,108	1,72,892
Sunipat ...	2,90,452	34,043	924	65,131	2,001	954	43,950	1,453	1,41,996	1,87,399
Total of the District ...	8,15,685	1,40,860	* 11,909	1,36,069	4,873	2,557	75,389	27,300	4,16,728	5,19,417

* 8,932 cultivated—making total land actually cultivated ... 5,28,349

NOTE :—The Revenue Survey areas for each tahsil are :—

Ballabgarh ...	...	...	...	...	...	...	...	2,46,246
Delhi ...	...	...	...	...	...	...	...	2,72,224
Sunipat ...	...	...	...	...	...	...	...	2,84,628

Statement
showing de-
tailed settle-
ment areas.

Chapter X.] History of the operations of the present Settlement.

Para 201.Attestation
of rights

§ 13. The special circumstances of the district, as regards its old settlement records, have already been noticed (para. 196).

How made.

The attestation of rights therefore presented some points of more than ordinary difficulty. The plan pursued was not the same throughout; on May 26th, 1875 the Settlement Officer ordered an experiment of one month's work in attestation at the head-quarters of the tahsíl, to be tried at Delhi alone; the other two Superintendents were allowed to attest on the spot—*i. e.*, in each village, or in the case of very small villages, by summoning the proprietors to a neighbouring one of better accommodation. The Commissioner, however, in April 1876, proposed the selection of a few larger villages as temporary head-quarters stations for each tahsíl, to be changed from time to time as the locality of the work changed. The object was to give stability and method to the movements of the attesting officers, and at the same time prevent the inconvenience to the zamíndár of having to come further than he could conveniently manage in one day. This plan was tried for some months; the Superintendents of Delhi and Ballabgarh, wished to return to the attestation at the tahsíl; the man at Sunipat said, he had not yet begun the work, and the Extra Assistant recommended attestation on the spot. This was sanctioned by the Commissioner in April 1877, and was the system pursued thereafter till the completion of the work. To my mind there can be no question that on the whole attestation at the village, if the superior supervising officers are moving about the district with fair activity, is decidedly the best.

Attestation
at the village.Attestation
if honestly
done is nearly
perfect.

The details of attestation, if honestly carried out, leave little to be desired in the way of scrupulous and minute attention to accuracy. The patwári has perforce, after the experience gained in measurements, some considerable degree of local knowledge: any inferiority in technical knowledge is supplied by the Munsarim or Naib Munsarim, who is always, or nearly always, a man of intelligent and practical acquaintance with the rules of framing the record. Then after him, still on the spot with every means of knowledge close at hand, comes the Deputy Superintendent, who, if he is a fairly good man, is the key stone of the whole business, and the most valuable of all settlement subordinates. If he goes through the village-papers, as he can, nothing as a rule can escape his enquiries. But I need hardly say it is not so; the patwári, the Munsarim, and the Deputy Superintendent, all alike, are lazy or corrupt, and attestation be-

But in
practice these
failings.

History of the operations of the present Settlement. [Chapter X.]

comes a hap-hazard process in which the minimum of care is taken, which may be thought sufficient to escape punishment. It is here that the power of the Settlement Officer is shown in securing active and fair supervision on the part of the superintendents. In Delhi, in attempting this, I met with not a little trouble. A very large proportion of the establishment were full of the faults above referred to, and fine, degradation, and dismissal had to be used at times with severity. At the same time a good many men responded to the call for hard work, and I believe the most trying part of it (as I think), the attestation of rights, has been fairly done. Mistakes there must be, but on the whole I believe the record to be a moderately good one—considerably better than, two years ago, I hoped to make it. The work done in each year is shown below:—

Progress
year by year.

TAHSIL.	Villages.	Work 1875-76.	Work 1876-77.	Work 1877-78.	Work 1878-79.
Ballabgarh	283	72	108	46	57
Delhi ...	288	85	82	107	14
Sunipat ...	239	14	24	115	86
District ...	810	176	214	268	157

Ballabgarh was finished in March 1879; Delhi in September 1878, and Sunipat in March 1879. The attestation of the Superintendents was general, and not limited or minimised at any percentage (though I tried this as an experiment at 10 %); it followed that of the Deputy Superintendents without any great delay. A few of the orders of the Settlement Officer as to principles and special points of attestation may be given here. I should have wished to give these at greater length, but I have had no time to go over all the papers.

Orders of
Settlement
Officer as to
attestation.

(a.)—Particulars of mortgages should always be given—and if the amount is not known, or in dispute, a remark should be made to that effect.

Mortgages.

Chapter X.] History of the operations of the present Settlement.

Government property.	(b.)—When any village of Government property, or having Government rights in it, was about to come under attestation, due notice was to be given to the Tahsildár in order that he might be able to watch the proceeding on behalf of Government.
Dates.	(c.)—The date of attestation should always be entered.
Mortgagee in possession.	(d.)—If any mortgagee were found in possession, his name was to be entered in the margin of the 'shajra nasb,' opposite the entry of the proprietor whose land he was holding.
An absentee's interest.	(e.)—The important point of alteration of record sought for where there is question of an absentee's interest, was decided after reference to Government. The instance given was that A, B, and C, are joint owners of an estate; C, is absentee; A, and B, have sold the whole of the estate to D. How is D's right to be recorded? The Commissioner (Col. Davies) held that he ought to be recorded as owner of $\frac{2}{3}$ i. e., of A and B's share, and in possession of the share of C, ' $\frac{1}{3}$ out of possession.' The Officiating Financial Commissioner (Mr. Ouseley) considered that D should be recorded owner of the whole. Secretary to Government's No. 701 of June 19th, 1877, concurred with the Financial Commissioner ruling "that the consent or non-consent of the absentees might affect the validity of the transfer in a court of law; but all the Settlement Officer has to do, is to ascertain whether the transfer has or has not taken place, and to frame his record accordingly."
Numerous names on successive khátás.	(f.)—As to the entry of numerous names in successive khátás it was ruled by the Commissioner, with the approval of the Financial Commissioner, that the set of names might be written once, and a reference made in subsequent khátás where the names are the same.
Land leased for term of settlement.	(g.)—An important case (from Karnál) was decided for guidance in the three settlements of the division. Where the land or part of the land of a village had been farmed or leased to outsiders for term of settlement, how should the record be framed? The Financial Commissioner in his No. 4,767S of 9th August 1875, held, that the framing of the record must be postponed till the announcement of the assessments, when the real owners would be admitted, and recorded as admitted.

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§ 14. Intimately connected with, or rather forming an integral part of, the attestation of proprietary right (which may be considered as the primary object of the record) is the inquiry into, and record of rights of tenants. The subject of tenant-right in the district has already been referred to in the chapter on tenures of land, para. 78 B; and it is only necessary here to note the mode of recording the facts dealing with it in the settlement papers. For each village a separate 'misl' was made up, and from this the entries in the register of rights and liabilities (khewat khāṭaunī) were made. Where there was dispute the fact was noted. In villages under Regular Settlement for the first time, the status of the tenants was to be enquired into, and determined by the Superintendent, and entries made accordingly in the record, leaving those dissatisfied to sue in a regular suit to establish their claim. In the villages undergoing revision of Regular Settlement, changes in the former entries could be made only by agreement of parties. Where a judicial order had already determined the status of the tenant, no enquiry would be made, but entry effected according to the terms of such order. For instance, if a tenant were declared to have right of occupancy, but no section or clause added, we should not attempt to interpret this, but put it down as it stood in so many words. I think this* best fulfilled the meaning of Act XXXIII of 1871 on the subject of alterations in the record. The tenant enquiry was finished in Sunipat and Delhi in September 1879, and in Ballabgarh in December of the same year.

The attestation of rents of tenants-at-will was made at the time of the attestation of proprietary right; that of tenants with rights of occupancy was done after the announcement of jamas. But, in event of dispute, alteration here in the rate of rent was not to be made. Where revenue was increased, if the proprietors and tenant agreed, the amount paid as rent (generally the revenue rate of the village) would increase; but where there was dispute the former sum would be entered. Thus, if a jama were made smaller, and the occupancy tenant claimed reduction on this ground, it would be allowed only if the proprietor agreed. If he did not the former sum would be entered.

* Since writing this, I have met with an expression of official opinion of very great authority to the contrary effect. If I keep the text as it is, it is because I am here writing what I personally think right. Moreover it is necessary to say what has been done.

Para 202.

Enquiries into rights of tenants.

A separate misl for each village.

Effect of former entries.

Attestation of rents.

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Para 203.

The Wájib-ul-arz, or administration-paper.

Right of Government to cut grass.

What the paper consists of.

How it was prepared.

The enquiry into tenant right in the confiscated villages of Pallabgarh is mentioned separately—see *infra* paras. 315 and 316.

§ 15. In his Secretary's 1864 S, of 9th April, 1877, the Financial Commissioner asked for samples of the administration paper under preparation in the Delhi division. Under this office No. 143, of 25th May, 1877, this was complied with; and in April of the next year I submitted various slight alterations in the form previously sent up. In his No. 1,574, of 8th March, 1878, the Financial Commissioner had given his general approval to this, but had noted that 'all provisions not require by existing rights and usages in the community, or by the exigencies of the settlement' should be excluded. He also directed that the provision which (in accordance with the supposed orders of Government) had been entered as to the right of Government, to cut grass should be excluded, "except in villages near cantonment where the loss to the people from this cause has been considered so large as to necessitate a reduction of the assessment, which otherwise might have been imposed." Ordinarily, then, the matter has been omitted; but, in 130 villages in the neighbourhood of Delhi, the provision has been recorded, that for Government cavalry horses, grass may be cut on uncultivated ground, or on the borders of fields, without giving any cause for complaint or ground for claiming compensation. I have, where it was necessary, moderated my assessments on grazing land near Delhi accordingly. The administration papers of these villages were attested and proved by the proprietors after taking up the new assessments.

The administration-paper of the new settlement consists of 59 sections, distributed among 18 chapters. An analysis of these is given at length in Appendix XVI. It is sufficient here to note that, as far as possible, the substance and order of the directions given in the revenue rules have been expressed and imitated. The plan of attestation was that the rough draft or 'chitta' of the new paper should be drawn up by Munsarims, and then attested by the Superintendent, each process being gone through at the village or very near it. The old administration paper was to be read out carefully, and the corresponding provisions in the new paper to be first taken in hand: if there was agreement the old entry might be maintained or altered, if there was dispute, the fact would be noted and the old entry maintained. Then the other points not mentioned (if any) would be as-