

the system is not popular in the villages, especially among the Sikh Jats, who think they could, if left to themselves, arrange much more cheaply and as efficiently for the watch and ward of their villages; on the other hand I found that the Bággrís, who are a feeble folk, were quite willing to have a strong watch and to pay for it.

Besides these watchmen 456 villages have at least one runner (*daura*), and there are altogether 495 village-runners in the district drawing pay aggregating about Rs. 5,000. Their duties have been described at page 414; they have not yet been defined by law. No change was made at the present Settlement in the arrangements regarding this useful class of village servant, which were simply recorded as we found them.

349. I have already described at pages 322, 327 and 334 how the village headmen, the leaders (*panch* or *mukhya*) of the groups of colonists became proprietors (*biswadár*) and headmen (*lambardár*) of the villages; and the present position and duties of the headmen are described at page 413. At the beginning of the Regular Settlement there was little distinction between the terms proprietor (*biswadár*) and headman (*lambardár*); and in 1862, when Mr. Oliver revised the *lambardári* arrangements of the district, he found that a great many small villages with a low assessment had nearly as many headmen as proprietors. He accordingly selected one or two of them according to the size and circumstances of the village and confined the privileges of headmanship to them, leaving the others to enjoy the rights of proprietors only. In some cases the proprietors agreed among themselves who was to be headman, but as a rule no one agreed to have his right effaced, and the Settlement Officer made a selection with regard to age, influence, hereditary claim or personal fitness; in many cases in which he could not arrive at a satisfactory decision on these grounds, he cast lots and chose the man on whom the lot fell. As a rule the claimants acquiesced in the decision; the few appeals made were generally rejected and the headman or headmen selected enjoyed the privileges of the post and drew its emoluments. No new appointments were made during the currency of the Settlement, but while the operations of the Revision were in progress and especially after the new assessments had been announced, I had presented to me no fewer than 173 applications for the post of headman. Many of these were presented by descendants of the so-called headmen who had come under reduction in 1862, representing that they or their fathers were formerly headmen and had lost their appointments simply because the assessment of the village was small, and claiming the restitution of the post now that the assessment had been increased. Others again were made by men having no hereditary claim, real or imaginary, simply on the ground that the assessment having been raised the number of headmen should be increased, or on the ground that the present arrangements did not properly represent them or were inadequate for the good management of the village. Most of the applications were made more for the sake of the power and position of headman, which are highly valued, than for the emoluments.

According to the Land Revenue Rules, the number of village headmen should be as small as is compatible with the efficient performance of

their duties and the representation of the various interests concerned ; and a circular issued by the Financial Commissioner directs that as a general rule one headman should be considered sufficient for every Rs. 500 of assessment. I had seen in Gurgáon and Rohtak the evils resulting from an excessive number of headmen, and the extent to which it weakens the administration, and was therefore inclined to be very chary in recommending the increase of the present number ; all the more so, as the large number of applications showed that unless the line were strictly drawn, the relations between headmen, proprietors and tenants, throughout the district would become seriously unsettled. I therefore proceeded on the principle of letting well alone and of interfering with existing arrangements only where they seemed clearly inadequate. I refused to consider the so-called *lambardári* of the Summary Settlement as constituting any claim to a separate post now, though where there seemed other good reasons the fact that the applicant's ancestor was formerly one of the leaders of the village was accepted as strengthening his claim. Where it was a question of the representation of interests, I paid attention to the extent to which the interests conflict, to the natural affinities and repulsions of the parties ; for instance, I thought it more important to have separate headmen for Sikh and Musalmán *pattís* than for two *pattís* of Sikh Jats who differed only in their clan. Acting on these principles I recommended for sanction only 16 of the 173 applications and dismissed the remainder. The claims were generally investigated when the whole village was assembled to hear its new assessment, and I explained my decision and the reasons for it to all interested. Some 30 appeals were preferred, but they were all dismissed, and my recommendations were sanctioned and the number of headmen increased by 16 only. There are now 935 headmen in the 650 villages.

In my anxiety to allay the excitement on the subject I perhaps rejected on the general grounds stated above some applications which I might have been inclined to recommend for sanction had they come up singly. It seems desirable that such cases should be decided from time to time on their own merits without waiting for a general revision ; and should at any time the work of a village be increased, as for instance by the introduction of canal-irrigation, or should a headman on any emergency show himself too weak for the administration of the whole village, the Deputy Commissioner might at once send up the particular case and ask for the sanction of the Financial Commissioner to an increase in the number of headmen in that village.

350. In other districts of the Panjáb it had been found advisable in the interests of general administration to form an additional link between Government and the people by selecting the leading headmen, placing them in charge of circles of villages as *zaildárs* or rural notables, making them responsible for occurrences within their circles, and requiring them to aid the officers of Government to the best of their power in matters of police and general administration, an allowance being granted them in return for the performance of these duties of 1 per cent. out of the revenue realisable by Government ; and it was after some discus-



sion decided that the system should be introduced into the Sirsá district. In carrying out these orders, I myself took the votes of the headmen for the men whom they wished to be placed over them. A considerable number of them said they did not wish for any new authority, and that they preferred things to remain as they were; some of them refused to give any vote at all; others when pressed voted for themselves. A large number of headmen would not vote for any one by name, but asked to have as zaildár some one of their village, clan, tribe or religion. There were altogether 935 headmen, and of these 166 voted for no one, that is, they either said they did not want a zaildár at all, or refused to give any indication of their wishes; 30 voted for themselves, 24 for some one of their religion, 34 for one of their tribe, 52 for one of their clan, and only 209, or less than a fourth of the whole, voted for some person other than themselves by name. Following the indications given by the votes I endeavoured as far as possible to put villages of the same religion together under a man of that religion. Where the number of the same religion was large, I divided them by tribes, and again where the number of the same tribe was large, as in the case of the Jats and Rájpúts, I endeavoured to divide them by clan, putting all of the same clan under a man of that clan. As a rule, the votes followed these distinctions; where they did not I gave more weight to them than to the votes, for distinctions of religion, tribe and clan are more lasting than mere personal likes and dislikes. Generally the votes were given for the most prominent men who had made themselves most useful to Government, but in a few cases in which such a man failed to secure many votes, I made him a zaildár over a small circle of neighbouring villages where he had shown himself able and willing to aid the tahsíl, Canal and Settlement officials to establish schools, make roads, vaccinate children, clean villages, plant trees, kill locusts, and otherwise to help in administrative arrangements; and in one or two cases in which votes were given for a man who had held back when others were doing their best to aid in such matters, I disregarded the votes and refused to appoint him zaildár. So mixed up together are the villages of different religions, tribes and clans in this district, and so limited is the influence of even the most important headmen, that a distribution on these principles has resulted in a large number of small zails. At first I thought of dividing each tahsíl into a few large circles and appointing men in the hope that they would in time gain influence over the villages placed under them. The Financial Commissioner however (Mr. Lyall) expressed his opinion that special regard should be paid to the circumstances of the district, and that in arranging the zails we should follow the natural divisions of the people, take things as we find them, and give each zaildár a circle of such a size as a man of his calibre may be expected to work properly, placing under him those villages over which he already possesses some influence or may be expected to gain some within a reasonable time. I acted on this principle in distributing the villages into zails and did not pay much attention to the compactness of the circles. It looks bad on a map to have an irregular straggling zail, but in practice there is little harm in such an arrangement; if a

zaildár has under him a village of his own religion within ten miles of his home, it does not lessen his usefulness or influence in the village that he should have in going to it to pass through a village of another religion which is not in his circle. These arrangements were explained to all the headmen of each tahsíl and their objections were heard and decided by the Deputy Commissioner and myself, after full discussion with the parties interested. A register was then drawn up showing the villages in each circle, the tribe and religion of the inhabitants, the votes of the headmen and other particulars, with a note of the reasons which led the Deputy Commissioner and myself to adopt the arrangements made and to reject the claims of those men whom we did not appoint. This register with accompanying maps is now in the Deputy Commissioner's office. All the arrangements we proposed were sanctioned and the appeals made were all dismissed. Of the 147 villages whose inhabitants are principally Sikhs, 115 have been placed under a Sikh zaildár; of the 231 Hindu villages, 167 have been placed under a Hindu; and 220 of the 261 Musalmán villages have been placed under a Musalman zaildár, so that only 148 of the 650 villages in the district have been placed under a zaildár whose religion differs from that of the majority of the inhabitants. Again, of the whole 650 villages, 471 have been placed in the zail of a man of the same tribe, and it has been found possible to place 250 under a man of the same clan as the majority of the proprietors. Of the 209 cases in which a headman voted for some one other than himself by name, it has been found possible to satisfy 150 of the votes. The zaildárs thus appointed form as good a representation of the peasants of the district as could be got. Few men of any influence among the peasantry have been omitted. Some men of note, especially men belonging to the trading classes, were refused the posts they coveted chiefly because their influence was confined to the towns or was not acceptable to the villagers or not likely to be employed for their good. The following analysis of the 69 appointments will give an idea of the relative importance of the different classes of land-owners. As regards religion, there are 29 Musalmáns, 22 Sikhs and 18 Hindus, of whom one is a Bishnoi. As regards tribe, there are 36 Jats or Játs, 18 Rájputs, 5 Bodlas, 3 Ráíns, and one of each of the tribes, Chishtí, Shaikh, Pathán, Bráhmaṇ, Gosáyan, Kumhár and Khátí. As regards clan, of the 22 Sikh Jats, 9 are Sidhus; of the 18 Musalmán Rájputs, 6 are Wattus, 4 Tunrs, 3 Panwárs and 2 Bhattís; and of the Bágri Játs 3 are Godáras.

The following statement gives an abstract of the arrangements for each tahsíl, the zaildár's average emoluments being calculated at 1 per cent. on the estimated average assessment on which cesses are levied :—

| TAHSIL.               |     | Number<br>of villages. | Amount<br>of allow-<br>ance. | Number<br>of zaildárs. | Average<br>number of<br>villages. | Average<br>annual<br>emolu-<br>ments. |
|-----------------------|-----|------------------------|------------------------------|------------------------|-----------------------------------|---------------------------------------|
|                       |     |                        | Rs.                          |                        |                                   | Rs.                                   |
| Sirsa                 | ... | 199                    | 1,109                        | 18                     | 11                                | 62                                    |
| Dabwali               | ... | 157                    | 785                          | 21                     | 7                                 | 37                                    |
| Fazilka               | ... | 294                    | 927                          | 30                     | 10                                | 31                                    |
| Total of the district |     | 650                    | 2,821                        | 69                     | 9                                 | 41                                    |



As the emoluments were thought too small, the Deputy Commissioner and I were authorised to supplement them by grants out of the land-revenue to selected zaildárs not to exceed  $\frac{1}{4}$  per cent. on the total land-revenue, and the grants proposed by us amounting to Rs. 694 were sanctioned, so that the total cost to Government of this additional link in the administration is Rs. 3,515 per annum. These additional grants (*inám*) are not hereditary and are held on condition of the grantee's efficiently discharging the duties of his office as zaildár; on the death of a zaildár who holds a grant, it may be bestowed by the Commissioner of the division on the deceased zaildár's successor in office or on any other zaildár, provided that the main object for which these grants have been sanctioned be kept in view, viz., that they be given to zaildárs whose receipts from the ordinary 1 per cent. allowance are undesirably small.

There are only three men in the district who have the privilege of a seat in Darbár—these are (1) Rámsukhdás, Aggarwál Banya of Sirsá, the District Treasurer; (2) Jánkidás Charndási Sádhi of Rori who aided the fugitives in the mutiny; and (3) Kamaruddín Khán Pathán of Sirsá. There are only nine men who enjoy the coveted privilege of sitting on a chair on official occasions (*kursi nashín*); these are two Rájputs, two Játs, two Banyas, a Bodla, a Biloch and a Pathán.

351. The superior Revenue staff of each tahsíl consists of a tahsildár and his assistant who are responsible for the collection of the revenue, for the maintenance of the record, and for the due performance of all administrative duties. The tahsildárs have also the powers of a Criminal and Civil Court. Above them there are usually two Assistant or Extra Assistant Commissioners, one of whom is stationed at Fázilká, both having Revenue, Criminal and Civil powers; and above them comes the Deputy Commissioner.

352. One of the most important duties of the Revenue staff is to guard against famine and make arrangements to meet it. The history I have given of former harvests will have shown how precarious the produce of the district is, and how liable it is to suffer from fatal drougths in which the land produces almost nothing and men and cattle are in danger of starvation and find difficulty even in procuring water to quench their thirst. Tradition tells that there was a great famine in A.D. 1759 (Sambat 1816), but the era from which all modern village history dates is the great *chálisa* famine (*kál*) of A.D. 1783 (Sambat 1840) which is said to have lasted for seven years and to have left the country desolate of man and beast. In more recent times came the famines of 1833 (*nabiya*), of 1837 when the cheapest grain sold at Sirsá at 16 seers, of 1848 (*pánchiya*) when the rate was 20 seers, of 1860-61 (*satára*) when it was 12 seers, of 1868-69 (*pachísa*) when it was 14 seers, and the scarcity of 1877-78 (*chauntísa*). Experience has shown, especially of late years, that a failure of one year's harvests is not enough to cause anything like famine in the district. The people are accustomed to lose one year's crops and are generally able to provide for it by storing up the surplus of good years

or have sufficient savings to support themselves until the next year's harvest. It is when a bad year or a succession of poor years has used up all their surplus stores of grain and fodder and exhausted their savings that another failure of harvest is likely to cause distress; and after a succession of bad years it is necessary to be ready to succour distress should the rains again fail. In more thickly peopled parts of the country extensive migration of the population under pressure of scarcity is grave cause for anxiety, but here it is not necessarily a symptom of serious distress, for the people are still given to wandering and often go away for a time to more favoured tracts to escape the minor discomforts of a drought. For instance, in the hot weather of 1881, after the failure of the rains of 1880, many villages in the Fázilká Rohí were deserted by half their population, who went off with their cattle to the river side but were by no means in any great distress. It is however necessary to watch the immigrants from Rájputána, who in 1860-61 and again in 1868-69 wandered north from Bíkáner in large numbers and formed a large proportion of the starving poor whom it was necessary to support for the time. One of the first and most efficacious measures of relief is the suspension of the land-revenue demand. In 1860-61 Rs. 62,000, or nearly a third of the year's demand, were altogether remitted; in 1868-69 Rs. 53,000 were suspended and the remissions ultimately amounted to Rs. 30,000. The revenue is now so light and the district so much better prepared for famine that it can hardly be necessary ever to remit revenue, though it may be advisable after a run of bad seasons to suspend largely. In 1860-61 the amount spent in the district on famine relief is said to have been Rs. 16,500, of which Rs. 5,000 were raised in the district and the rest given by Government or the Relief Committee, and the number of daily rations given during the period of distress was 4,78,738, which is equivalent to the support of 2,600 persons for six months. Relief works appear to have been started to afford employment to the destitute, and after the drought was over Rs. 22,000 were advanced for the purchase of bullocks and Rs. 25,000 for the purchase of seed. In 1868-69 the amount spent on famine relief in Sirsá was Rs. 34,373, of which Rs. 9,275 were received from subscriptions, Rs. 6,598 given by Government, and Rs. 18,500 by the Central Relief Committee; and the number of daily rations given was 5,97,550, which is equivalent to the relief of 3,300 persons for six months, while the number of days' employment given was 2,60,987, which is equivalent to work for 1,400 persons for six months. After the drought was over, about a lách and a quarter of rupees were advanced for the purchase of cattle and seed, and these advances were not recovered for several years.

It seems improbable that, now that the Rewári-Firozpur Railway runs through the district, there will ever be any actual scarcity of grain in the country, or that prices will rise so high as in former famines, and the district is certainly in other respects much better prepared to meet a scarcity than it was, not only because of the development of irrigation from the Sirhind and Satlaj inundation-canals which will afford employment and food in time of need to many of the residents of the Dry Tract and their cattle, but because the people generally have grown richer



and have accumulated a much larger amount of capital which can in time of need be converted into money wherewith to buy food. It seems probable, however, that a widespread drought following a year of scanty harvests will kill off a large number of the cattle, which are chiefly dependent on the ponds for water and on the prairie for grass. The loss of cattle in 1860-61, 1868-69 and even in the less severe drought of 1877-78 was enormous. Yet the loss was soon recovered and the district soon began again to export cattle, and there seems little danger of any mortality among the cattle so great as permanently to cripple the cultivating power of the district. In gauging the extent of distress it will be well to remember that the loss of even a large number of cattle is not so serious to the Sirsá peasants as the loss of a harvest, and that they are accustomed to losses of both kinds and regulate their system of agriculture and cattle-breeding accordingly. For instance, in 1880-81, which was not a very bad year, the loss of crops to the Sirsá peasants as compared with an average year was at least seven lákhs of rupees or the value of some 40,000 cattle, and yet there was no distress of any importance. In preparation for famine the district has now been divided into 31 famine relief circles, besides the towns of Sirsá and Fázilká, and arrangements have been made to place certain selected zaildárs and others in charge of these circles when famine threatens. Lists of works for the employment of the destitute in time of scarcity and of works for the better prevention of famine have also been drawn up, so that should famine again come upon the district no time will be lost in organising relief.

353. Local self-government has not yet made much progress in the district. There are five Municipalities deriving an income chiefly from a low octroi-duty charged on imports, which is administered by a committee of the leading residents nominated by the Deputy Commissioner; and a district committee consisting of the leading peasants, also nominated by the Deputy Commissioner, administers the district fund, the principal part of whose income is derived from the local rate on the land. But hitherto the whole management both of Municipal and District funds has really been in the hands of the Deputy Commissioner himself, and the members of the committees have been rather his advisers and assistants than responsible administrators. There are in the district two Anglo-Vernacular Middle Schools and 19 Vernacular Primary Schools, chiefly supported by these funds, besides 105 indigenous schools supported by the people. There are two dispensaries with accommodation for in-patients, one at Fázilká in charge of an Assistant Surgeon, and one at Sirsá in immediate charge of the Civil Surgeon who exercises general supervision over all matters of medical and sanitary administration. The police force consists of 373 men of all grades, of whom 90 are required for standing guards chiefly over the treasuries, so that only 283 are available for the general prevention and detection of crime; they are superintended by a European officer in subordination to the Deputy Commissioner. There is a good jail at Sirsá, capable of accommodating 412 prisoners; it is usually under the superintendence of the Civil Surgeon.

354. All authority centres in the Deputy Commissioner who is Chief Magistrate and Collector and is responsible for the criminal, civil, revenue, and general administration of the district. From him each branch of the administration extends downwards in a complete chain; for instance, his authority reaches the lowest class of cultivators through the Assistant Commissioner, tahsildár, zaildár, headman, proprietor and tenant, and reaches the patwáris through sadr kánungo, kánungo, and girdáwar. Thus the Deputy Commissioner, with the assistance of five subordinate Magistrates and less than 400 police, rules with ease a quarter of a million of people, scattered over 3,000 square miles of country, which is bordered on both sides for many miles by semi-independent Native States—and there is not a soldier within 80 miles of him. Such is the value of prestige.



## APPENDIX I.

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

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

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

Course of progress through the district.

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

State of pargana Wattu.

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

Wells to be constructed in Wattu.

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

Suggestion for the irrigation of Wattu by canals.

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

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

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

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

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



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

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

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

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

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

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

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

Roads in the Territory.



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

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

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

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

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

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

18. The town of Sirsá itself appears to be flourishing, and will probably advance in wealth and importance as the country around it becomes better cultivated and more populous.

The town of Sirsá. The public buildings, the jail, kacherries, &c., are very good, and the town is admirably supplied with all that is necessary for the protection and convenience of the people. These advantages are mainly owing to the public spirit and indefatigable exertions of Captain E. Robinson, the

Captain Robinson's exertions for the improvement of the town and district.

Superintendent, who has now held the office for upwards of twelve years. In the whole district as well as in the town his efforts have been great and unintermitted. The improvement during his tenure of office has been considerable. That it has not been greater is owing to accidents of season over which he could exercise no control. No small share of the praise which is most justly his due consists in the wonderful patience and perseverance with which he has steadily carried on his plans, notwithstanding disappointments and discouragements which would have borne down a less determined spirit. He is at length forced away from the appointment by broken health, which will admit of no further delay. In him the people lose a firm and kind friend, the Government a most energetic and faithful servant. It is hoped that his successor will vigorously apply himself to carry out the schemes which have engaged Captain Robinson's attention.

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

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

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



## APPENDIX II.

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

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

The genitive affix is as follows :—

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

The dative and accusative affix is—

| Urdu.     | Panjābī.           | Bāgrī.        |
|-----------|--------------------|---------------|
| <i>ko</i> | ... <i>nu, nun</i> | ... <i>ne</i> |

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

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

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

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

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

| English meaning. | Urdu.              | Panjābī.                                      | Bāgrī.   |
|------------------|--------------------|---|--|
| In               | ... <i>men</i>     | ... { <i>de vich, vich,</i><br>... <i>ich</i> | ... { <i>ke mēn</i><br>... <i>re mēn</i>               |
| Out of, from     | ... <i>se</i>      | ... <i>te, thon, son, on</i>                  | ... { <i>se, sun, tain</i><br>... <i>dhoran, kanen</i> |
| With, along with | ... <i>ke sāth</i> | ... <i>de nāl</i>                             | ... <i>ke sang, gail, sāge</i>                         |
| Near             | ... <i>pās</i>     | ... <i>kol</i>                                | ... <i>dhore, kane, kene, kēnē</i>                     |
| Without          | ... <i>bilā</i>    | ... { <i>bājh, bājhon</i><br>... <i>vāra</i>  | ... <i>bin, bina</i>                                   |
| Behind           | ... <i>píchhe</i>  | ... <i>magar</i>                              | ... <i>páchhe</i>                                      |
| On               | ... <i>úpar</i>    | ... <i>utte, te</i>                           | ... <i>úpar</i>  |
| Below            | ... <i>níche</i>   | ... <i>het</i>                                | ... <i>tale</i>  |

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

Some of the forms of the pronouns are given below—

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

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

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

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

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

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

| English. | Urdu.        | Bágrí.     |
|----------|--------------|------------|
| Struck   | ... mará húa | ... maráor |

This form is both masculine and feminine.

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

| English. | Root.     | Urdu.    | Panjábí.      | Bágrí.    |
|----------|-----------|----------|---------------|-----------|
| Done     | ... (kar) | ... kiyá | ... kítá      | ... kariá |
| Dead     | ... (mar) | ... mara | ... múa moiya | ...       |
| Become   | ... (ho)  | ... húa  | ... hoiya     | ... hoyá  |

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

| <i>Present Tense.</i>      |                 |                 |                    |  |
|----------------------------|-----------------|-----------------|--------------------|--|
| <i>English.</i>            | <i>Urdu.</i>    | <i>Panjābī.</i> | <i>Bāgrī.</i>      |  |
| 1st singular ... <i>am</i> | ... <i>hān</i>  | ... <i>hān</i>  | ... <i>sūn</i>     |  |
| 2nd singular... <i>art</i> | ... <i>hai</i>  | ... <i>hai</i>  | ... <i>sai, so</i> |  |
| 3rd singular ... <i>is</i> | ... <i>hai</i>  | ... <i>hai</i>  | ... <i>sai, so</i> |  |
| 1st plural ... <i>are</i>  | ... <i>hain</i> | ... <i>hain</i> | ... <i>sān</i>     |  |
| 2nd plural ... <i>are</i>  | ... <i>ho</i>   | ... <i>ho</i>   | ... <i>so</i>      |  |
| 3rd plural ... <i>are</i>  | ... <i>hain</i> | ... <i>han</i>  | ... <i>san</i>     |  |
| <i>Past Tense.</i>         |                 |                 |                    |  |
| Singular ... <i>was</i>    | ... <i>thā</i>  | ... <i>sī</i>   | ... <i>hā, ho</i>  |  |
| Plural ... <i>were</i>     | ... <i>the</i>  | ... <i>san</i>  | ... <i>he</i>      |  |



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

|              | English.            | Urdu.          | Panjābī.       | Bāgrī.    |
|--------------|---------------------|----------------|----------------|-----------|
| 1st singular | ... do, am doing    | ... kartā hūn  | ... kardā hān  | ... karūn |
| 2nd singular | ... dost, art doing | ... }          | ... kardā hai  | ... kare  |
| 3rd singular | ... does, is doing  | ... }          | ... kardā hai  | ... kare  |
| 1st plural   | ... do, are doing   | ... karte hain | ... karde hain | ... karān |
| 2nd plural   | ... do, are doing   | ... karte ho   | ... karde ho   | ... karo  |
| 3rd plural   | ... do, are doing   | ... karte hain | ... karde han  | ... karen |

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

|              | English.     | Urdu.       | Panjābī.                | Bāgrī.      |
|--------------|--------------|-------------|-------------------------|-------------|
| 1st singular | ... shall do | ... karūngā | ... karāngā, karsān     | ... karshān |
| 2nd singular | ... will do  | ... karegā  | ... karegā, karsī       | ... karshī  |
| 3rd singular | ... will do  | ... karegā  | ... karegā, karu, karsī | ... karshī  |
| 1st plural   | ... shall do | ... karenge | ... karēnge, karsān     | ... karshān |
| 2nd plural   | ... will do  | ... karoge  | ... karoge              | ...         |
| 3rd plural   | ... will do  | ... karenge | ... karange, karsan     | ... karshan |

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

Some of the commoner adverbs are as follows :—

| English.  | Urdu.       | Panjābī.          | Bāgrī.          |
|-----------|-------------|-------------------|-----------------|
| Here      | ... yahān   | ... itthe         | ... atthe, āthe |
| There     | ... wahān   | ... utthe         | ... bathe       |
| Hither    | ... idhar   | ... in            | ... inne        |
| Where?    | ... kahān   | ... kitthe        | ... kathe       |
| What?     | ... kyā     | ... kī            | ... ke          |
| Again     | ... phir    | ... mur, mor      | ... ..          |
| This year | ... imsal   | ... it, itwārī    | ... ais, es     |
| Now       | ... ab      | ... hun           | ... ib          |
| Thus      | ... aise    | ... ainwen, inwīn | ... nyūn        |
| How       | ... kyūnkar | ... kīnwīn        | ... ..          |
| The same  | ...         | ... hikkōjai      | ... ..          |
| Very      | ... bahūt   | ... dher          | ... ghano       |

Some of the commoner conjunctions :—

| English. | Urdu.      | Panjābī.     | Bāgrī.      |
|----------|------------|--------------|-------------|
| And      | ... aur    | ... hor, te  | ... aur     |
| If       | ... jo     | ... jaikar   | ... jiko    |
| Then     | ... to     | ... tān      | ... tā      |
| Until    | ... jabtak | ... jadkīkar | ... jad lag |
| Whether  | ... khwāh  | ... bhāwen   | ... yā      |

And some of the commoner interjections are :—

| English. | Urdu.     | Panjābī.                                | Bāgrī.                     |
|----------|-----------|---|----------------------------|
| Yes      | ... hān   | ... āho                                 | ... hambe                  |
| No       | ... nahīn | ... na                                  | ... kō nīn (for koi nahīn) |
| Quick    | ... jaldī | ... chhettī, khurī                      | ... begā                   |
| True     | ... sach  | ... { sat bachan }<br>... { sachī gal } | ... bhaḍī                  |

Some numbers are :—

| English. | Urdu.        | Panjábi.                     | Bágrí.       |
|----------|--------------|------------------------------|--------------|
| 1        | ... ek       | ... hik                      | ... ek       |
| 2        | ... do       | ... do, (dative doánu)       | ... do       |
| 3        | ... tén      | ... trai, tin (gen. tríondí) | ... tén      |
| 4        | ... chár     | ... chau                     | ... chár     |
| 5        | ... pánch    | ... panj                     | ... pánch    |
| 6        | ... chhe     | ... chhi                     | ... chhe     |
| 7        | ... sât      | ... sat                      | ... sât      |
| 8        | ... áth      | ... ath                      | ... áth      |
| 9        | ... nav      | ... nau                      | ... nap      |
| 10       | ... das      | ... dah                      | ... das      |
| 17       | ... satrah   | ... satára                   | ... satrah   |
| 19       | ... unís     | ... unih                     | ... ugnís    |
| 20       | ... bís      | ... víh                      | ... bís      |
| 22       | ... báís     | ... bávíh                    | ... báís     |
| 24       | ... chauhís  | ... chauhíh                  | ... chauhís  |
| 26       | ... chhabbís | ... chhávíh                  | ... chhabbís |
| 29       | ... unattís  | ... unattíh                  | ... guntís   |

The following verses in Panjábi on Tenant-right were composed during Settlement operations by Lálú, tenant of Dabwálí Dháb.

Alláh mere bár basái  
Chár khúnt-thon khalkat áí  
Lambardáran kol bahái

Nál pyár de bhúen kadhái  
Hun ján de dín ímán khuhái

Sámídar te arjí láí

Hákím us dí bhúen khuhái

Is kánún dí khabar na kái  
Jihra kítá hun Sarkár  
Bedakhlí karní nahín darkár

Lambardár nun pind likháya

Sámiyán bájh na kisi basáya

Jithe sámi pair na páya

Oh pind us te gaya gawáya  
Sámiyán bájh na bandá bhár

Bedakhli karní nahín darkár

Jihriyán sámiyán raldí áiyán  
Unhán kitiyán bahut kamáiyán  
Búte máre te bhúin banáiyán

Muddh kaddhe te vattán páiyán

Tán lambardáran ghair karáiyán

My God peopled the desert.  
People came from all quarters.  
The lambardárs settled them beside  
them

And coaxed them to break up land.  
Now they have thrown away their  
good faith

And brought claims against their  
tenant

And the ruler has taken away his  
land.

We knew nothing of this law,  
Which Sarkár has now put in force.  
Ejectment is not right.

The village had the lambardár's name  
only recorded.

No one settled a village without  
tenants.

Where the tenant did not place his  
foot

That village was lost to the lambardár.  
Without tenants the burden could not  
have been sustained.

Ejectment is not right.

The tenants that came together  
Performed great labours,  
Cleared away the bushes and cultivated  
the land,

Took out the roots and made field  
boundaries.

Yet the lambardárs got them declared  
tenants-at-will.



Hákim oh bhí chá khuháiyán  
Niáun ná kítá koi Sarkár  
Bedakhilí karní nahín darkár

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

Ikko lambardár basáwe

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

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

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

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

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

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

Dhakke nál kisi nahín kaddhí  
Hun tá bhále sab koi vaddhí

Lambardarán áp kadháiyán

Sámídarán te arjiyán láiyán

Hákim unhán diyan bhúiyán khuhái-  
yan

Sámiyán ro-ke ghar nú áiyán

Unhán kíte lok khuár  
Bedakhilí karní nahín darkár

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

Jihre lok is ráj ich vasde

Kái ronde kái hasde  
Bhúin khuhá agere nasde

Lambardár sidhí ná dasde  
Likhe bájh nahín itbár

Bedakhilí karní nahín darkar.

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

Kinhán kinhán nú ráj eh kári  
Lekhá karde já patwári

Kisí dí rakm na jáwe mári  
Kisí nú dobe kisí nú tárí

Jisdí húi bedakhilí sári

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

Orak sabnú lesí már  
Bedakhilí karní nahín darkar

Hákim kyá kanún tikáya

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

Bedakhilí karní nahín darkár.

Hákim likhde hik jabán

Angreján leya bhál imán

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

Jinhán baddhe kúr eh bhár  
Bedakhilí karní nahín darkár

Angreján te nahín sí eh bhára

Sannu hukm chá dende mára  
"Lambardáro már lo dhára"  
Beimán chá karan mára

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

Iho mulk liya Angrej  
Nahrán katke karáwen roj

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

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

Whoever is ejected from all his  
land

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

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

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

Ejection is not right.

Our rulers write one side of the ques-  
tion.

The English have looked for good  
faith.

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

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

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

They give a bad order

"Ho lambardára make a rajd"

That they may take evil counsel  
together

And lay waste inhabited places.

They seized many axes

Began to root up the settled waste.

Ejection is not right.

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



Pakká koí na dendá vej

Jihre karsán makar phirej  
Unhánnu áwe Rab dí már  
Bedakhlí karní nahín darkár

Vekho loko eh kí hohí  
Bádsháh Ráje kisi ná khohí

Is tadbír se basí rohí

Mulk vasáwe rájá sohí

Koi nián kare Sarkár  
Bedakhlí karáí nahín darkár

Sadī terahwín—na ho rohe  
Gallán hor te bande ohe

Lok tá howen khote drohe  
Kasmán chá te jinhán khohe

Tán oh kiku langhsan pár  
Bedakhlí karní nahín darkár

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

Hákim usnú hukm sunáya  
Lambardár imán kharáya  
Sakka us dá má pyo jáya

Usdá bhí kuchh nahín banáya  
Koí na rahgaya het piyár  
Bedakhlí karní nahín darkár

Is bedakhlí khun karáe  
Logán nu hath bahute láe  
Bande isne kai lutáe

Kai já Sirse vich khuháe

Kai já khutthe vich Hissár

Bedakhlí karní nahín darkár

No one explains exactly what he means.

Whoever practise deceit  
On them be God's curse.  
Ejectment is not right.

See people what is happening.

Emperors and Rajas did not take away any one's land.

It was thus that the desert was peopled.

Who peoples the country, he is a Raja.

May Sarkár do some justice.  
Ejectment is not right.

It is the 13th century,—Rage not.

Things are different and persons are the same

People are false and lying.

Who take oaths and snatch away lands

How will they get across?

Ejectment is not right.

All the brothers came together

They settled the desert waste

Put the *pagri* on one man's head

He became lambardár.

Ejectment is not right.

The *hákim* issued orders to him only  
The lambardár threw away his faith  
His brother born of his father and mother

Even to him he gave nothing

No love or affection remained

Ejectment is not right.

This ejectment has caused bloodshed  
Has brought violence on many

Has caused several persons to be plundered.

Some have gone and got stripped in Sirsá

Some have gone and got plucked in Hissár

Ejectment is not right.

Oliver Sáhib kití tarsi  
 " Páolá bharke khulá charsí  
 " Doñe viggha sab koí bharsí  
 " Chhad na jásí—viebche marsí"

Is kanun te basí bár  
 Bedakhlí karní nahín darkár

Muhtam Sáhib dí varí áí

Dhan jannandí terí máí

Hár bedakhlí chá hatáí  
 Ujarí jándí phir basáí

Duáiyán dendi sab khudáí  
 Rab ne changí gal banáí  
 Dharm de bere langhde pár  
 Bedakhlí karní nahín darkár

Alláh mera mulk basáwe  
 Hákim changá hukm sunáwe

Bhúín kisí thon na khuháwe  
 Jo kuchh lage voh diwáwe  
 Sab koí ghar ich rajke kháwe

Changí tainnu duá sunáwe  
 Nál khushi de kardá kár  
 Bedakhlí karní nahín darkár

The following are fragments of the same poem :—

Lok jo bhukhe tase marde

Rópar játe mihnát karde

Utthon leáke hále bharde

Nít hamesha rahnde éarde

Sámiyán de vich kí táqsír  
 Lambardár tá bangae pír

Bedakhlí har nún chárhditta táp

" Tá bádsháh hunde máí báp

Mr. Oliver took pity

" Whoever pays four annas a cow will  
 graze his cattle anywhere  
 Every one will pay two annas a bigha.  
 No one will abandon his land—he  
 will die on it."

This is the law under which the desert  
 was peopled  
 Ejectment is not right.

Now the Settlement Officer's turn  
 has come

(Blessed be the mother that bore  
 thee)

Stopped the ejectments in Hár  
 Again peopled the country which was  
 being deserted

The whole world prays for blessings  
 God arranged this well  
 The rafts of faith get across  
 Ejectment is not right.

May my God settle the country

May the Hákim announce a good  
 order

Take away land from no one  
 Only make people pay the rent fixed  
 So that everyone may eat his fill at  
 home

Praying for blessings on thee  
 Doing his work contentedly  
 Ejectment is not right.

People who are dying of hunger and  
 thirst

Go and work at Rupar (on the  
 canal)

Bring their savings from there and  
 pay their rent

But are always in a state of anxiety.

What fault is there in the tenants?

The lambardár has been treated by  
 them as a saint.

Ejectment has put everyone in a  
 fever

But the ruler is our father and  
 mother



Bete betiyán aukhe honde

Mái báp de agge, ronde

Mái báp na kare nyán  
Betiyán dí phir kihri thán

When sons and daughters are in trouble

They weep before their father and mother

If father and mother do not do justice  
Then where is there a place for the daughters to go to ?

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

Sábit rahsan kai thikáne

Some landmarks will remain.

It begins—

Jo kuchh mera Alláh karsí  
Amla bájhon koí ná tarsí

Whatever my God will do  
No one will swim across without good works

Likhye bájhon koí ná marsí

No one will die unless it is written in his fate

O karsí áp de bháwe  
Sábit rahsan kai thikáne.

He will do His own will  
Some landmarks will remain.

Viswe vade beimán

Proprietary rights are very faithless things

Magra karde vág Shaitán  
Bande dá chá karde ján  
Sábit rahan ná dín imán  
Viswáen bande kai ranjáne

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

Sábit rahsan kai thikáne.

Lambardár bháwe kyá howe  
Raiyat sári us te rowe

Whatever the lambardár be  
Though all the tenantry groan under him

Jhára bahke hatth ná dhove  
Tán Sarkár usínú jáne  
Sábit rahsan kai thikáne.

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

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

The lambardárs go to the Courts  
And always stay about the *kachahri*  
Take their horses and ponies with them,  
Give their evidence and eat their meals.

Bharan ugáhiyán rotiyán khánde.

Ralke sabnán pind vasáya  
Bhirá bhái te cháchá táya  
Ik dá unhán nám likháya  
Jaddón kanún ju usnu hatth áya  
Sabnán nún us kadh vikháya  
Us né áp dá hákm chaláya

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

Hor kisí nún kuchh na jáne  
Le chalsán tainnu tháne.

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

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

Ik baháe takhtán utte  
 Ghani jo dunyádár  
 Iknánu tangrozí mildí  
 Horahe láchár  
 Banúe paidá us chá kítá  
 Kái tikáe bhár.  
 Kháwan píwan dunyádári

Some He has seated on thrones  
Who are very prosperous  
Some are given poverty  
And they are helpless,  
He has created men  
And placed some burdens on them,  
Eating, drinking and fleshly appetites

Hirs karāwe kār.  
Nafs te shaitān bande de nāle  
Oh bhī kare khuār.  
Iknānu chā paidā kardā,  
Kinhānu satte mār.  
Kadhi jangal chā vāson kardā,  
Kadhi ujārī bār.  
Tere bājhon hor nā koī  
Mālik hai Sattār.  
Jo kuchh bhūlān main-thun pāiyān,  
Maithe khabar na sār.  
Main gunāhi ājita banda,  
Mere aib hajār.  
Aib nā vekhiye mere mālik  
Tūhīn bashkan hār.

And greed produce actions  
Passion and Satan too torment man.

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

The following is another fragment also repeated by Lálú.

Jis parhe vich amal ná howe,  
Us dá parhá parháwan kyá.  
Jis beri dá chappa na howe,  
Uste pair dharáwan kyá.  
Jis bande vich tars na howe,  
Us nu ro sunáwan kyá.  
Jis bande vich ujr ná howe,  
Us dá már batáwan kyá.

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

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

Kitze hoe bádsháh howe nahín  
shumár,

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

Ginti vich ná áonde kai karor hajár,



Aglán nun kí ákhná tu hun dí bát  
naber,  
Tú raiyat jis bádsháh dí usdá qissa  
chher,

Hai ját nisára usdí kardá bare firang

London usdá watn hai gore rang o  
rang,

Us jihá ná koi hikmatí ná kisi akl  
shahúr,

Sakhí bhí hai voh hath dá Isa os  
rasúl,

Usnu Allah pákne ditta mulk  
pachhán,

Qabza andar usde Dillí Hindustán,  
Haule haule usdá qabza paiya Lahor,

Malika Sháhjahán dí London de vich  
zor,

Sompdittá ik Lát nu Malika Sháh-  
jahán

Karan adálat wáste, kitá eh farmán,  
Adálat vich Angrez dí hargiz nahín  
qasúr,

Hukm hoiyá Chief Court dá motim  
úpar ján,

Bandobast dá mahkima jaldi karo  
rawán.

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

His caste is Christian, he does great  
and wise deeds,

His native place is London, his colour  
white,

No one is so clever as he, no one so  
wise,

He is generous of hand, Jesus is his  
Prophet,

God has given him the country,

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

The power of the glorious Queen is  
in London,

The glorious Queen deputed a  
Governor

To do justice, and gave this order.

(There is no failure in the justice of  
the English)

The Chief Court issued an order to  
the Settlement Officer,

'Quickly commence a Settlement.'

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

Mohtam Sáhíb ne usnu ditta hukm  
suná,

Jo patwári zille de jaldí jama kará  
Dipti Sáhíb saddke ditta hukm suná

Dendá har ek wáste takhtá hek uthá  
Jhandí takhtá jeori shist paimána ján

Deke unhán sáriyán jaldi kare rawán  
Nále unhán wáste ditta hukm suná

Kacho tusí zamín nu deo misl baná  
Karke misl taiyár sab daftar deo

pahunchá

The Settlement Officer ordered him  
to collect

All the patwáris of the district

The Superintendent gave them the  
order,

Gives each of them a plane-table  
Flag, table, chain, sight and scale

Sends them all off quickly

And gives them this order

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

the office."

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

Qabza kásht kisidá ná khohe Sarkár

Let not Sarkár deprive the culti-  
vator of his land

Pind basáya sámíyán lambardáran  
nál

The tenants peopled the village along  
with the Lambardár

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

## VERSES.

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

(Panjábí.)



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

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

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

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

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

Bikhi taqdír Rabb dí kaun mete—bháwen howen Sikandar Sháh de bete  
Agarchi karan tadbíran siyání—lagáwen vanjh aur chappe mohání,  
Khudá kishítí jithe cháhe pahunchá de—na hargiz aql wa dánish pesh jáwe.  
(Panjábí).

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

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

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

Bhukh se darte hain Ráo Rája, aur bhukh se darte hain chhatardhári,  
Bhukh se ráj ká tej ghat ját hai, bhukh se sídh kí budh hári,  
Bhukh se kámní kám tajdet hai, bhukh se kanyá rahe kwári,  
Kahe Girdhar Rái Kabír ká bálaká, cháron hí Bed se bhukh nyári.  
(Hindí.)

Kings and princes fear famine; and emperors fear famine.

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

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

Says Girdhar Rái the disciple of Kabír—Famine is outside all four Vedas.

Pelu pír manáo jagat men Pelu pír manáo,  
Khánd khoprá láo jagat men Pelu pír manáo,  
Jo koí Pelu pír manáwe dukh daladda sab mit jáwe.

(Hindí)

Worship Saint Pelu in the world, worship Saint Pelu.

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

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

## Verses in Panjābī by Wāris Shāh faqīr :—

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

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



PROVERBS AND SAYINGS.

Kehar muchh, bhavang mann—súre saran paían

Kirpan de ghar lachhmí—cháron den moiyan.

(Panjábí.)

The tiger gives up his whiskers, the snake its jewel, the hero those who have taken refuge with him, and the miser his wealth, only with their lives.

Tuttya gaddá, budhí mainh, aur mit Pacháda

Bhajna bhaj nahín khádiyón khádá.

(Panjábí.)

A broken cart, an old buffalo, and a Pacháda friend  
Flee from these, or they will devour you.

Rajje kam na áwanáe Náí kuttá báí.

(Panjábí.)

The barber, the dog and the falcon are no good when they are full.

Gulámán dí dostí hor phúsán dá tapna

Pardesí dí prít kadí nahín bandá apná.

(Panjábí.)

One never gets any good out of the friendship of slaves or the burning of grass, or the love of a stranger.

Kallar khet, kasút hal, ghar kalihárá nár,

Chauth maile kapre narak nishání chár.

(Panjábí.)

A barren field, a crooked plough, a quarrelsome woman in the house, and dirty clothes, are four marks of hell.

Ghar khádá paráhune—chiriyán khádá khet

Tangán khádí nárwán—kisi na páyá bhed.

(Panjábí.)

One does not notice when a house is being eaten up by guests,  
Or a field eaten up by birds, or a leg destroyed by guineaworm.

Ghar ná phutí phár,

Galí men turá nacháwe

Le damri dá tel muchh kun táu lagáwe.

(Panjábí.)

He has not a scrap in the house, but shows his horse's paces in the street and gets a pie's worth of oil to twist his moustache with.

Dunyá kháíye makkar se.

Rotí kháíye sakkar se.

(Panjábí.)

Devour the world with deceit and eat your bread with sugar.

Raiyat bájhon rája,

Te aiyar bájhon bok

Virt bájhon Náí

Tin shai harkok.

(Panjábí.)

A king without subjects,

A he-goat without a flock,

A barber without customers,

Are three useless things.

Another version is :—

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

A king without subjects,  
A man without a beard,  
A well without a trough,  
A he-goat without a flock,  
A barber without his tools,  
These five things are good-for-nothing.

(Panjábí)

Iknán matt khudá dí  
Iknán sikkh lai  
Iknán dittí matt ná awandí  
Patthar bünd paí.

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

(Panjábí.)

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

(Bágrí.)

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

(Panjábí.)

Dekhí Rájá terí Márwár  
Akhon ke jhúmpre  
Phogon ke bár.

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

(Bágrí.)

Vekhí terí thalí  
Báire ke ná làgdá búr  
Mothán na lagdí phalí  
Je satgur tá thuthiyán  
Par na lábo des thalí.

I have seen your Thalí (Bágar),  
The báira does not blossom,  
Nor does the *moth* bear fruit,  
O God do not bring distress (potsherds).  
On the Thalí country.

(Panjábí.)

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

(Panjábí.)

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

(Panjábí.)



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

(Panjábí.)

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

Or shorter :—

Phipphar ná más  
Khávi ná ghás  
Phupphur ná sákh

Sohu ná zát.

(Panjábí.)

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

Másurúmmá ralgayá.

(Panjábí.)

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

Jayái chor hai.

(Panjábí.)

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

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

(Panjábí.)

Nání khasam kítá te dohtrí nún chattí.  
The grandmother married again and the fine was imposed on the granddaughter.

(Panjábí.)

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

(Panjábí.)

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

(Panjábí.)

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

(Bágrí.)

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

(Bágrí.)

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

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

Sánwan báje súriyo, Bhádúnre purwái,  
 Asauj pachhwái báje, dhán sákh sawái. (Bágrí.)  
 If the north-east wind blow in Sánwan, and the east wind in Bhádúa, and the west wind in Asauj, the grain harvest will be a very good one ( $1\frac{1}{4}$  times.)

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

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

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

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

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

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

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

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



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

(Panjábí.)

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

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

(Panjábí.)

Kál Bágár se úpje, burá Báhman se hòe.  
Famine comes from the Bágár and evil from a Bráhman.

(Bágrí.)

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

(Panjábí pun.)

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

(Panjábí.)

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

(Panjábí.)

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

(Bágrí.)

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

(Panjábí.)

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

(Bágrí.)

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

(Panjábí.)

Mitrán bájh kaun chabáwe dāne.  
Without friends who will have grain to eat.

(Bágrí.)

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

(Bágrí.)

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

---

Mit mahol parkhiye, dhenu mande ghās.  
Triyā jad parkhiye nirdhan ho bhartār. (Panjābī.)  
A friend is put to the test in trouble, a cow when grass is scarce, and a wife when her husband is in poverty.

---

Nir niwāna—dharm thikāna. (Panjābī.)  
Water seeks a low level, but faith remains fixed.

---

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

---

Ujar khere mur basen—nirdhaniyān dhan hoe.  
Gayā na joban bāhware—muyā na jīwe koe. (Panjābī.)  
Deserted sites may again be inhabited—and the poor may get riches.  
But youth once gone does not return, nor does a dead man come to life again.

---

Dhan binā kaise dhanāsari—puttān bin kaise parwār.  
Bhāiyān bin gāhar kisi—pī bin kaisā singār. (Panjābī.)  
How can there be wealth without riches—or how a family without sons!  
How can there be a community without brothers—or how adornment without a husband?

---

Telī kisko belī—kamāwe rupaiya batāwe dhelī. (Panjābī.)  
Whose friend is the oilman?—he earns a rupee and says it is only 8 annas.

---

Jinkā úncha baithnā—jinkā khet niwān,  
Un kā bairī kyā kahe, jinkā pīl diwān? (Panjābī.)  
What can an enemy do to those whose rank is high, or whose fields low, or who have the banker to back them?

---

Aur ghās jal jāenge, dūb rahegī khūb. (Hindī)  
The dūb grass lasts good when other grasses have dried up.

---

Barā barāī na kare, barā na bolen bol.  
Hīra mukkh se kab kahe, lākh hāmara mol. (Hindī)  
The great do not boast or talk big words.  
When does the gem say "I am priceless."



Dekhiyo mothán ke bhārose mirch chāb jāe. (Hindí.)  
See you don't bite pepper thinking it is *moth*.

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

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

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

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

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

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

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

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

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

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

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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

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



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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

Pírán bájh muríd ná sondhe—thambán bájh ná kariyán  
 Bájh bhiráwán bhainán ná sondhí—pandh udíkan khariyán  
 Puttán bájh máwán ná sondhí—sattar daulat bhariyán  
 Kauthán bájh ná sondhí náriyán—sattar húrán pariyan  
 Badlán bájh Sáwan ná sonlha—sattar júhán hariyán. (Panjábí.)



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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

Bhirá sobí jhira bhái chale. (Panjábí.)  
He is a brother who acts as a brother.

---

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

---

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

Chandá tú Gagná pati, kaun bhalerá des' ?—

Sampat ho to ghar bhalá, nahín bhalá pardes.

(Bágrí.)

Say Oh moon, thou lord of heaven—what country is good ?

If there be wealth, home is best—if not, a foreign land is best.

Sánger phog thalí ro mewó—sarjo hai kin purán ne.

Dúdh aur daliyo khá merí ládo—mat tarse ún mewán ne.

(Bágrí.)

Some old one has said : "The fruit of the Jand and the Phog are the fruits of the Thalí."

Be content with milk and meal my dear—do nót long for those fruits (of more favoured climes).

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

Bál ro búkbo, kirariyán ro charábo, dhábaliyán ro paharbo

Lúnkáryan ro odhbo, bhúrat ro khábo, báílí ghazab súkhí.

Chíl re tore chádñ melhí hai, mñará betá doe dāngliyán ubhán hain

Jiko báílí nikalan kái den ní.

Surangtiyo údháe melho hai, jiko báílí síhán mare hai,

Nákre máen bijli ro túk ghát melho hai, báílí ghazab dukhí,

Háth re máen hathkarí, pagán re máen berí

Gale re máen tauq ghál melho hai, báílí ghazab dukhí.

(Bágrí.)

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

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

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

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

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



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

| 1                  | 2              | 3                | 4           | 5             | 6                        | 7                 | 8           | 9   | 10                   | 11                         | 12       | 13            | 14           |
|--------------------|----------------|------------------|-------------|---------------|--------------------------|-------------------|-------------|---|----------------------|----------------------------|----------|---------------|--------------|
| Assessment Circle. | Serial Number. | No. of villages. | Total area. | Unculturable. | DETAIL OF AREA ASSESSED. |                   |             |   |                      | DETAIL OF AREA CULTIVATED. |          |               |              |
|                    |                |                  |             |               | Waste.                   |                   | Cultivated. | Total of cultivated and lately abandoned. | Total area assessed. | Irrigated.                 |          | Sotar Barani. | Rohi Barani. |
|                    |                |                  |             |               | Culturable.              | Lately abandoned. |             |   |                      | By wells.                  | Flooded. |               |              |
| Bágar              | 1              | 57               | 1,73,809    | 2,304         | 38,302                   | 7,596             | 1,25,607    | 1,33,203                                  | 1,71,505             | .....                      | .....    | 335           | 1,25,272     |
| Náli tahsil Sirsá  | 2              | 104              | 3,31,666    | 14,080        | 1,29,295                 | 9,627             | 1,78,664    | 1,88,291                                  | 3,17,586             | 817                        | 58,280   | 8,046         | 1,30,521     |
| " " Dabwáli        | ...            | 5                | 10,023      | 431           | 2,366                    | 77                | 7,149       | 7,226                                     | 9,592                | 75                         | 635      | 5             | 6,434        |
| Total Náli         | ...            | 109              | 3,41,689    | 14,511        | 1,31,661                 | 9,704             | 1,85,813    | 1,95,517                                  | 3,27,178             | 892                        | 58,915   | 8,051         | 1,36,955     |
| Rohi tahsil Sirsá  | 3              | 38               | 1,29,683    | 4,947         | 41,941                   | 873               | 81,922      | 82,795                                    | 1,24,736             | .....                      | .....    | .....         | 81,922       |
| " " Dabwáli        | ...            | 152              | 5,12,742    | 17,664        | 1,83,522                 | 884               | 3,10,672    | 3,11,556                                  | 4,95,078             | .....                      | .....    | .....         | 3,10,672     |
| " " Fázilká        | ...            | 174              | 5,89,475    | 21,934        | 3,07,632                 | 1,155             | 2,58,754    | 2,59,909                                  | 5,67,541             | .....                      | .....    | .....         | 2,58,754     |
| Total Rohi         | ...            | 364              | 12,31,900   | 44,545        | 5,33,095                 | 2,912             | 6,51,348    | 6,54,260                                  | 11,87,355            | ...                        | .....    | .....         | 6,51,348     |
| Utár               | 4              | 58               | 1,15,668    | 2,471         | 58,716                   | 663               | 53,818      | 54,481                                    | 1,13,197             | 167                        | .....    | 855           | 52,796       |
| Hitar              | 5              | 62               | 60,372      | 7,826         | 23,191                   | 4,208             | 25,147      | 29,355                                    | 52,546               | 9,389                      | 13,868   | ...           | 1,890        |
| Total of district  | ...            | 650              | 19,23,438   | 71,657        | 7,84,965                 | 25,083            | 10,41,733   | 10,66,816                                 | 18,51,781            | 10,448                     | 53,783   | 9,241         | 9,68,261     |
| Tahsil Sirsá       | ...            | 199              | 6,35,158    | 21,331        | 2,09,538                 | 18,096            | 3,86,193    | 4,04,289                                  | 6,13,827             | 817                        | 39,280   | 8,381         | 3,37,715     |
| " Dabwáli          | ...            | 157              | 5,22,765    | 18,095        | 1,85,888                 | 961               | 3,17,821    | 3,18,782                                  | 5,04,670             | 75                         | 635      | 5             | 3,21,106     |
| " Fázilká          | ...            | 294              | 7,65,515    | 32,231        | 3,89,539                 | 6,026             | 3,37,719    | 3,43,745                                  | 7,33,284             | 9,556                      | 13,868   | 855           | 3,13,440     |

## APPEND

## Classified Statement of Tenants' holdings

| Assessment circle.   | No. of villages. | Detail of holdings and area.              | TENANTS WITH RIGHTS OF OCCUPANCY PAYING. |                     | TENANTS NOT HAVING RIGHTS OF OCCUPANCY.  |                      |  |                       | TOTAL OF TENANTS.             |                       |                           | Percentage of total cultivated area held by tenants. |
|----------------------|------------------|---|--|---------------------|--|----------------------|--|-----------------------|-------------------------------|-----------------------|---------------------------|--|
|                      |                  |   | Cash rents or no rent.                   | Rents in kind.      | Who possess occupancy rights in, or own other lands in the same village, or in its vicinity. |                      | Who have no permanent rights in other lands. |                       | Paying in cash and rent-free. | Paying in kind.       | Total-of both.            |  |
|                      |                  |   |  |                     | Holding rent-free or paying cash rents.  | Paying rent in kind. | Holding rent-free or paying cash rents.      | Paying rent in kind.  |                               |                       |                           |  |
| BAGAR.               | 57               | Holdings ...<br>Area ...<br>Per cent. ... | 3,304<br>92,792<br>81                    | ...<br>...<br>...   | 113<br>8,520<br>7  | ...<br>...<br>...    | 830<br>13,266<br>12                          | 13<br>184<br>...      | 4,247<br>1,14,578<br>100      | 13<br>184<br>...      | 4,260<br>1,14,762<br>100  | 83   |
| NALI TAHSIL SIRSA.   | 104              | Holdings ...<br>Area ...<br>Per cent. ... | 3,046<br>44,979<br>31                    | 870<br>11,935<br>8  | 322<br>14,448<br>10  | 138<br>5,971<br>4    | 3,042<br>52,637<br>37                        | 1,272<br>14,145<br>10 | 6,410<br>1,12,084<br>78       | 2,280<br>32,051<br>22 | 8,690<br>1,44,115<br>100  | 74   |
| NALI TAHSIL DABWALL. | 6                | Holdings ...<br>Area ...<br>Per cent. ... | 175<br>2,210<br>66                       | 1<br>8<br>...       | 20<br>375<br>12  | 3<br>68<br>2         | 38<br>510<br>15                              | 11<br>168<br>6        | 233<br>3,085<br>93            | 15<br>244<br>7        | 248<br>3,339<br>100       | 47   |
| TOTAL OF CHAK NALI.  | 109              | Holdings ...<br>Area ...<br>Per cent. ... | 3,221<br>47,189<br>32                    | 871<br>11,943<br>8  | 342<br>14,823<br>10  | 141<br>6,039<br>4    | 3,080<br>53,147<br>36                        | 1,283<br>14,313<br>10 | 6,643<br>1,15,159<br>78       | 2,295<br>32,295<br>22 | 8,938<br>1,47,454<br>100  | 74   |
| ROHI TAHSIL SIRSA.   | 38               | Holdings ...<br>Area ...<br>Per cent. ... | 1,288<br>21,784<br>31                    | 98<br>1,723<br>2    | 92<br>14,330<br>20   | 8<br>1,839<br>3      | 1,350<br>28,827<br>41                        | 113<br>1,889<br>3     | 2,728<br>64,941<br>92         | 217<br>5,451<br>8     | 2,945<br>70,392<br>100    | 84   |
| ROHI TAHSIL DABWALL. | 152              | Holdings ...<br>Area ...<br>Per cent. ... | 8,234<br>1,27,562<br>58                  | 3<br>57<br>...      | 1,196<br>37,613<br>17  | 80<br>1,430<br>1     | 3,749<br>47,765<br>22                        | 340<br>3,840<br>2     | 13,179<br>2,12,940<br>98      | 373<br>5,327<br>2     | 13,552<br>2,18,267<br>100 | 70   |
| ROHI TAHSIL FAZILKA. | 174              | Holdings ...<br>Area ...<br>Per cent. ... | 2,333<br>75,312<br>19                    | 282<br>5,589<br>3   | 880<br>10,802<br>6   | 297<br>4,194<br>2    | 4,034<br>86,895<br>48                        | 2,143<br>39,391<br>22 | 7,227<br>1,33,009<br>72       | 2,722<br>49,174<br>27 | 9,949<br>1,82,183<br>100  | 71   |
| TOTAL CHAK ROHI.     | 264              | Holdings ...<br>Area ...<br>Per cent. ... | 11,853<br>1,84,658<br>39                 | 1,681<br>7,369<br>2 | 2,148<br>62,745<br>13  | 335<br>7,583<br>2    | 9,133<br>1,63,487<br>35                      | 2,590<br>45,120<br>9  | 23,134<br>4,10,890<br>87      | 3,312<br>59,952<br>13 | 26,446<br>4,70,841<br>100 | 72   |



## DIX IV.

according to Settlement Measurements, 1880-81.

| MODE OF PAYMENT OF RENT FOUND TO EXIST.   |               |                                     |   |   |         |  |  |  |  |  |
|---|---------------|-------------------------------------|---|---|---------|--|--|--|--|--|
| Detail of area irrigated and unirrigated. | Free of rent. | IN CASH.                            |   |   |         |  |  |  |  |  |
|   |               | Paying rents at revenue rates only. | At revenue rates plus <i>málikána</i> . |   |         | Paying rent at a fixed rate per <i>bigha</i> .           |  |  |  |  |
|   |               |                                     | Area.                                   | Rate per cent. of <i>málikána</i> on revenue. |         | Up to 3 annas per <i>bigha</i> , under 5 annas per acre. | Up to 4 annas per <i>bigha</i> , under 6 annas per acre. | Up to 5 annas per <i>bigha</i> , under 8 annas per acre. | More than 5 annas per <i>bigha</i> more than 8 annas per acre. |  |
|   |               |                                     |   | Highest.                                      | Lowest. |  |  |  |  |  |
| Sotar Baráni ...                          | ...           | ...                                 | ...                                     | ...   | ...     | 335  | ...  | ...  | ...  |  |
| Rohi Baráni ...                           | 94            | 5,726                               | 49,018                                  | 30  | 5       | 47,688   | 7,848  | 2,754  | 679  |  |
| Total ...                                 | 94            | 5,726                               | 49,018                                  | 30  | 5       | 48,023   | 7,848  | 2,754  | 679  |  |
| Cháhi ...                                 | 6             | 16                                  | ...                                     | ...   | ...     | ...  | ...  | 32   | 83   |  |
| Réz ...                                   | 19            | 5,063                               | 847                                     | 5   | 5       | 1,188  | 213  | 948  | 1,021  |  |
| Sotar Baráni ...                          | 1             | 128                                 | 133                                     | 5   | 5       | 835  | 159  | 497  | 1,012  |  |
| Rohi Baráni ...                           | 102           | 7,449                               | 6,033                                   | 5   | 5       | 60,982   | 16,160   | 4,486  | 4,077  |  |
| Total ...                                 | 128           | 12,656                              | 7,013                                   | 5   | 5       | 63,005   | 16,532   | 5,913  | 6,193  |  |
| Cháhi ...                                 | ...           | 3                                   | ...                                     | ...   | ...     | ...  | ...  | ...  | 16   |  |
| Réz ...                                   | ...           | 134                                 | 80                                      | ...   | ...     | ...  | ...  | 89   | 7  |  |
| Sotar Baráni ...                          | ...           | ...                                 | ...                                     | ...   | ...     | ...  | ...  | ...  | 2  |  |
| Rohi Baráni ...                           | ...           | 1,579                               | 761                                     | ...   | ...     | 359  | ...  | 115  | ...  |  |
| Total ...                                 | ...           | 1,716                               | 791                                     | 5   | 5       | 359  | ...  | 204  | 25   |  |
| Cháhi ...                                 | 6             | 19                                  | ...                                     | ...   | ...     | ...  | ...  | 32   | 99   |  |
| Réz ...                                   | 19            | 5,197                               | 877                                     | ...   | ...     | 1,188  | 213  | 1,037  | 1,028  |  |
| Sotar Baráni ...                          | 1             | 128                                 | 133                                     | ...   | ...     | 835  | 159  | 497  | 1,014  |  |
| Rohi Baráni ...                           | 102           | 9,028                               | 6,794                                   | ...   | ...     | 61,341   | 16,160   | 4,551  | 4,077  |  |
| Total ...                                 | 128           | 14,372                              | 7,804                                   | 5   | 5       | 63,364   | 16,532   | 6,117  | 6,218  |  |
| Rohi Baráni ...                           | 186           | 1,031                               | 505                                     | 8   | 8       | 36,766   | 19,514   | 6,931  | ...  |  |
| Rohi Baráni ...                           | 352           | 64,227                              | 23,519                                  | 10  | 5       | 36,580   | 51,381   | 31,392   | 5,327  |  |
| Rohi Barani ...                           | 246           | ...                                 | ...                                     | ...   | ...     | 81,634   | 37,346   | 12,450   | 1,553  |  |
| Rohi Barani ...                           | 784           | 65,258                              | 24,024                                  | 10  | 5       | 1,54,980   | 1,08,241   | 50,773   | 6,660  |  |

## Classified Statement of Tenants' holdings

| IN CASH.             |                     |   |                                       |                        |                          | IN  |           |             |
|----------------------|---------------------|---|---------------------------------------|------------------------|--------------------------|---|-----------|-------------|
| Assessment circle.   | Number of villages. | Detail of area irrigated and unirrigated. | At a consolidated charge per holding. |                        | Total paying cash rents. | Rate of Kamins' dues per 100 maunds of total produce. | Share of  |             |
|                      |                     |   | Acrea.                                | Average rate per acre. |                          |   | One-half. | Two-fifths. |
| BAGAR.               | 57                  | Sotar Barani ...                          | .....                                 | Rs. A. P.              | 835                      | 5 maunds to 6 maunds                                  | .....     | .....       |
|                      |                     | Rohi Barani ...                           | 436                                   | 0 4 2                  | 1,14,149                 |   | .....     | .....       |
|                      |                     | Total ...                                 | 436                                   | 0 4 2                  | 1,14,484                 |   | .....     | .....       |
| NALI TAHSIL SIRSA.   | 104                 | Chahi ...                                 | 43                                    | 3 0 9                  | 174                      | Ditto   | .....     | .....       |
|                      |                     | Réz ...                                   | 206                                   | 1 2 11                 | 9,186                    |   | 63        | 414         |
|                      |                     | Sotar Barani ...                          | 28                                    | 1 10 3                 | 2,792                    |   | .....     | .....       |
|                      |                     | Rohi Barani ...                           | 347                                   | 0 2 3                  | 99,482                   |   | 64        | .....       |
|                      |                     | Total ...                                 | 624                                   | 0 12 0                 | 1,11,936                 |   | 117       | 414         |
| NALI TAHSIL DARWALI. | 5                   | Chahi ...                                 | .....                                 | .....                  | 19                       | Ditto   | .....     | .....       |
|                      |                     | Réz ...                                   | .....                                 | .....                  | 280                      |   | .....     | .....       |
|                      |                     | Sotar Barani ...                          | .....                                 | .....                  | 2                        |   | .....     | .....       |
|                      |                     | Rohi Barani ...                           | .....                                 | .....                  | 2,814                    |   | .....     | .....       |
|                      |                     | Total ...                                 | .....                                 | .....                  | 3,095                    |   | .....     | .....       |
| TOTAL OF CHAK NALI.  | 109                 | Chahi ...                                 | 43                                    | 3 0 9                  | 193                      | 5 maunds to 10 maunds                                 | .....     | .....       |
|                      |                     | Réz ...                                   | 206                                   | 1 2 11                 | 9,746                    |   | 63        | 414         |
|                      |                     | Sotar Barani ...                          | 28                                    | 1 10 3                 | 2,794                    |   | .....     | .....       |
|                      |                     | Rohi Barani ...                           | 347                                   | 0 2 3                  | 1,02,296                 |   | 64        | .....       |
|                      |                     | Total ...                                 | 624                                   | 0 12 0                 | 1,15,031                 |   | 117       | 414         |
| ROHI TAHSIL SIRSA.   | 38                  | Rohi Barani ...                           | 8                                     | 0 8 0                  | 64,755                   | 5 maunds to 6 maunds                                  | .....     | .....       |
| ROHI TAHSIL DARWALI. | 152                 | Rohi Barani ...                           | 162                                   | 0 8 4                  | 2,12,538                 | 1 maund to 7 maunds                                   | 3         | .....       |
| ROHI TAHSIL FAZILKA. | 174                 | Rohi Barani ...                           | .....                                 | .....                  | 1,32,763                 | .....   | .....     | .....       |
| TOTAL CHAK ROHI.     | 364                 | Rohi Barani ...                           | 170                                   | 0 8 4                  | 4,10,106                 | 1 maund to 7 maunds                                   | 3         | .....       |



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

| KIND.                                  |   |                             |                               |              |                        |  | SUB-TENANTS. |                  | REMARKS. |
|--|---|-----------------------------|-------------------------------|--------------|------------------------|--|--------------|------------------|----------|
| grain taken by Proprietors.            |   |                             |                               |              |                        |  | Holdings.    | Cultivated area. |          |
| One-third.                             | One-fourth.                             | One-fifth.                  | One-sixth.                    | One-seventh. | Less than one-seventh. | Total.                                     |              |                  |          |
| ...                                    | ...                                     | ...                         | ...                           | ...          | ...                    | ...  | 435          | 8,616            |          |
| ...                                    | 184                                     | ...                         | ...                           | ...          | ...                    | 184  |              |                  |          |
| ...                                    | 184                                     | ...                         | ...                           | ...          | ...                    | 184  |              |                  |          |
| 11<br>15,628<br>735<br>2,325<br>18,699 | 216<br>506<br>1,588<br>10,470<br>12,780 | 4<br>...<br>...<br>...<br>4 | 37<br>...<br>...<br>...<br>37 | ...          | ...                    | 168<br>16,611<br>2,323<br>12,849<br>32,051 | 267          | 2,765            |          |
| ...                                    | ...                                     | ...                         | ...                           | ...          | ...                    | ...  |              |                  |          |
| ...                                    | ...                                     | ...                         | ...                           | ...          | ...                    | ...  |              |                  |          |
| 1                                      | ...                                     | ...                         | ...                           | ...          | ...                    | 1  |              |                  |          |
| 46<br>47                               | 197<br>197                              | ...                         | ...                           | ...          | ...                    | 243<br>244                                 |              |                  |          |
| 11<br>15,628<br>736<br>2,371<br>18,746 | 216<br>506<br>1,588<br>10,667<br>12,977 | 4<br>...<br>...<br>...<br>4 | 37<br>...<br>...<br>...<br>37 | ...          | ...                    | 268<br>16,611<br>2,324<br>13,092<br>32,295 | 271          | 2,791            |          |
| ...                                    | ...                                     | ...                         | ...                           | ...          | ...                    | ...  |              |                  |          |
| ...                                    | ...                                     | ...                         | ...                           | ...          | ...                    | ...  |              |                  |          |
| ...                                    | ...                                     | ...                         | ...                           | ...          | ...                    | ...  |              |                  |          |
| ...                                    | ...                                     | ...                         | ...                           | ...          | ...                    | ...  |              |                  |          |
| 6                                      | 5,445                                   | ...                         | ...                           | ...          | ...                    | 5,451                                      | 163          | 2,752            |          |
| 759                                    | 3,997                                   | 516                         | 52                            | ...          | ...                    | 5,327                                      | 492          | 5,796            |          |
| 170                                    | 6,985                                   | 23,569                      | 15,274                        | 3,176        | ...                    | 49,174                                     | 107          | 786              |          |
| 935                                    | 16,427                                  | 24,085                      | 15,326                        | 3,176        | ...                    | 59,993                                     | 762          | 9,334            |          |

## Classified Statement of Tenant's holdings

| Assessment circle.         | No. of villages. | Detail of holdings and area. | TENANTS WITH RIGHT OF OCCUPANCY PAYING. |                | TENANTS NOT HAVING RIGHTS OF OCCUPANCY.   |                      |  |                      | TOTAL OF TENANTS.             |                 |                | Percentage of total cultivated area held by tenants. |
|----------------------------|------------------|------------------------------|---|----------------|---|----------------------|--|----------------------|-------------------------------|-----------------|----------------|--|
|                            |                  |                              | Cash rents or no rent.                  | Rents in kind. | Who possess occupancy rights in, or own other lands in the same village or in its vicinity. |                      | Who have no permanent rights in other lands. |                      | Paying in cash and rent-free. | Paying in kind. | Total of both. |  |
|                            |                  |                              |   |                | Holding rent-free or paying cash rents.   | Paying rent in kind. | Holding rent-free or paying cash rents.      | Paying rent in kind. |                               |                 |                |  |
| CHAK UTAR TAHSIL FAZILKA.  | 58               | Holdings.                    | 250                                     | 35             | 213   | 13                   | 718  | 658                  | 1,181                         | 700             | 1,887          |  |
|                            |                  | Area.                        | 3,824                                   | 794            | 3,337   | 283                  | 15,530                                       | 15,871               | 22,691                        | 18,948          | 39,639         | 73   |
|                            |                  | Per cent.                    | 9                                       | 2              | 8   | 1                    | 39   | 41                   | 56                            | 44              | 100            |  |
| CHAK HITAR TAHSIL FAZILKA. | 62               | Holdings.                    | 141                                     | 271            | ...   | 35                   | 42   | 1,464                | 183                           | 1,770           | 1,953          |  |
|                            |                  | Area.                        | 804                                     | 2,390          | ...   | 144                  | 233  | 14,535               | 1,037                         | 17,069          | 18,106         | 62   |
|                            |                  | Per cent.                    | 4                                       | 13             | ...   | 1                    | 2  | 80                   | 6                             | 94              | 100            |  |
| TOTAL TAHSIL FAZILKA.      | 294              | Holdings.                    | 2,724                                   | 588            | 1,073   | 345                  | 4,794  | 4,265                | 85,91                         | 5,198           | 13,789         |  |
|                            |                  | Area.                        | 39,940                                  | 8,773          | 14,139  | 4,621                | 1,02,658                                     | 69,797               | 1,56,737                      | 83,191          | 2,39,928       | 70   |
|                            |                  | Per cent.                    | 17                                      | 4              | 6   | 2                    | 42   | 29                   | 65                            | 35              | 100            |  |
| TOTAL TAHSIL DABWALL.      | 157              | Holdings.                    | 8,409                                   | 4              | 1,216   | 33                   | 3,767  | 351                  | 13,412                        | 388             | 13,800         |  |
|                            |                  | Area.                        | 1,29,772                                | 65             | 37,988  | 1,498                | 48,275                                       | 4,008                | 2,16,035                      | 5,571           | 2,21,606       | 70   |
|                            |                  | Per cent.                    | 58                                      | ...            | 17  | 1                    | 22   | 2                    | 97                            | 3               | 100            |  |
| TOTAL TAHSIL SINSA.        | 199              | Holdings.                    | 7,536                                   | 966            | 527   | 146                  | 5,222  | 1,398                | 13,385                        | 2,510           | 15,895         |  |
|                            |                  | Area.                        | 1,59,555                                | 12,658         | 37,298  | 7,810                | 94,780                                       | 16,218               | 2,11,583                      | 37,686          | 3,29,269       | 78   |
|                            |                  | Per cent.                    | 49                                      | 4              | 11  | 2                    | 29   | 6                    | 89                            | 11              | 100            |  |
| TOTAL OF DISTRICT.         | 650              | Holdings.                    | 19,769                                  | 1,558          | 2,816   | 524                  | 13,803                                       | 6,014                | 35,388                        | 8,090           | 43,478         |  |
|                            |                  | Area.                        | 3,29,267                                | 22,496         | 69,425  | 13,929               | 2,45,683                                     | 90,023               | 6,64,355                      | 1,26,448        | 7,90,803       | 7  |
|                            |                  | Per cent.                    | 42                                      | 3              | 11  | 2                    | 31   | 11                   | 84                            | 16              | 100            |  |



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

MODE OF PAYMENT OF RENT FOUND TO EXIST.

| Detail of area irrigated and unirrigated.                                | Folio of rent.             | IN CASH.                               |                                 |  |         |  |  |  |   |
|--|----------------------------|--|---------------------------------|--|---------|--|--|--|---|
|  |                            | Paying rents at revenue rates only.    | At revenue rates plus malikana. |  |         | Paying rent at a fixed rate per bigha.           |  |  |   |
|  |                            |  | Area.                           | Rate per cent. of malikana on revenue. |         | Up to 3 annas per bigha, under 5 annas per acre. | Up to 4 annas per bigha, under 6 annas per acre. | Up to 5 annas per bigha, under 8 annas per acre. | More than 5 annas per bigha more than 8 annas per acre. |
|  |                            |  |                                 | Highest                                | Lowest. |  |  |  |   |
| Chahi 93 ...<br>Nahri 652 ...<br>Barani 38,894 ..                        | 73                         | ...                                    | ...                             | ...                                    | ...     | 12,850   | 7,763  | 1,931  | 80  |
| Chahi 7,501 ...<br>Rez 8,815 ...<br>Barani 1,790 ...                     | 2                          | ...                                    | ...                             | ...                                    | ...     | 13   | 64   | 77   | 840   |
| Barani 2,22,867 ...<br>Chahi 7,594 ...<br>Nahri 652 ...<br>Rez 8,815 ... | 321                        | ...                                    | ...                             | ...                                    | ...     | 94,497   | 45,173   | 14,458   | 2,209   |
| Chahi ...<br>Sotar Barani ...<br>Rez ...<br>Barani ...<br>Total ...      | ...                        | ...                                    | 3<br>...<br>134<br>652<br>352   | ...                                    | ...     | ...  | ...  | ...  | 16<br>2<br>89<br>5,327<br>5,352                         |
| Chahi ...<br>Rez ...<br>Sotar Barani ...<br>Rohi Do. ...<br>Total ...    | 6<br>19<br>1<br>382<br>408 | 16<br>5,063<br>128<br>14,206<br>19,413 | ...                             | ...                                    | ...     | ...  | ...  | ...  | 83<br>1,012<br>1,012<br>4,756<br>6,872                  |
| ...  | 1,081                      | 85,356                                 | 80,846                          | 30                                     | 5       | 2,79,230   | 1,40,448   | 61,652   | 14,433  |

## SIRSA

## Classified Statement of 'Tenants' holdings

| Assessment circle.               | IN CASH.  |                                       |   |   | IN  |                                   |   |
|----------------------------------|---|---------------------------------------|---|---|---|-----------------------------------|---|
|                                  | Detail of area irrigated and unirrigated,                               | At a consolidated charge per holding. |   | Total paying cash rents.                      | Rate of Kamins' dues per 100 maunds of total produce. | Share of                          |   |
|                                  |   | Acres.                                | Average rate per acre.                      |   |   | One-half.                         | Two-fifths.                               |
| CHAK UTAR<br>TAHSIL<br>FAZILKA.  | Cháhi 93 ...<br>Nahri 652 ...<br>Baráni 38,894 ...                      | 43                                    | Rs. As. P.<br>.....                         | 22,617  | .....   | .....                             | .....                                     |
| CHAK HITAR<br>TAHSIL<br>FAZILKA. | Cháhi 7,501 ...<br>Ráz 8,815 ...<br>Baráni 1,790 ...                    | 35                                    | .....                                       | 1,036   | .....   | .....                             | 676                                       |
| TOTAL TAHSIL<br>FAZILKA.         | Baráni 222,867 ...<br>Cháhi 7,594 ...<br>Nahri 652 ...<br>Ráz 8,815 ... | 78                                    | .....                                       | 1,56,415                                      | .....   | .....                             | 576                                       |
| TOTAL TAHSIL<br>DABWALL.         | Cháhi ...<br>Sotar Barani ...<br>Ráz ...<br>Barani ...<br>Total ...     | .....<br>.....<br>.....<br>102<br>102 | .....<br>.....<br>.....<br>0 8 4<br>0 8 4   | 19<br>2<br>269<br>2,15,402<br>2,15,683        | .....<br>.....<br>1/2 maund<br>to<br>7 maunds.        | .....<br>.....<br>.....<br>3<br>3 | .....<br>.....<br>.....<br>.....<br>..... |
| TOTAL TAHSIL<br>SIRSA.           | Chahi ...<br>Raz ...<br>Sotar Barani ...<br>Rohi Do. ...<br>Total ...   | 43<br>206<br>28<br>791<br>1,068       | 3 0 9<br>1 2 11<br>1 10 3<br>0 8 4<br>0 8 9 | 174<br>9,486<br>3,127<br>2,78,388<br>2,91,175 | .....<br>.....<br>5 maunds<br>to<br>6 maunds.         | .....<br>63<br>54<br>117          | .....<br>414<br>.....<br>.....<br>414     |
| TOTAL OF<br>DISTRICT.            | .....   | 1,308                                 | 0 9 0                                       | 6,63,273                                      | .....   | 120                               | 980                                       |



## SETTLEMENT.

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

| KIND.                              |             |            |            |              |                        |          | SUB-TENANTS. |                  | REMARKS. |
|------------------------------------|-------------|------------|------------|--------------|------------------------|----------|--------------|------------------|----------|
| <i>grain taken by Proprietors.</i> |             |            |            |              |                        |          | Holdings.    | Cultivated area. |          |
| One-third.                         | One-fourth. | One-fifth. | One-sixth. | One-seventh. | Less than one-seventh. | Total.   |              |                  |          |
| ...                                | 867         | 12,130     | 3,951      | ...          | ...                    | 6,948    | 9            | 172              |          |
| 4,692                              | 8,430       | 2,340      | 1,032      | ...          | ...                    | 17,069   | 50           | 340              |          |
| 4,802                              | 16,282      | 38,039     | 20,257     | 3,176        | ...                    | 83,191   | 166          | 1,304            |          |
| ...                                | ...         | ...        | ...        | ...          | ...                    | ...      | 496          | 5,822            |          |
| ...                                | ...         | ...        | ...        | ...          | ...                    | 1        |              |                  |          |
| ...                                | ...         | ...        | ...        | ...          | ...                    | ...      |              |                  |          |
| 805                                | 4,194       | 516        | 52         | ...          | ...                    | 5,570    |              |                  |          |
| 806                                | 4,194       | 516        | 52         | ...          | ...                    | 5,571    |              |                  |          |
| 11                                 | 216         | 4          | 37         | ...          | ...                    | 268      | 865          | 14,133           |          |
| 15,628                             | 506         | ...        | ...        | ...          | ...                    | 16,611   |              |                  |          |
| 735                                | 1,588       | ...        | ...        | ...          | ...                    | 2,323    |              |                  |          |
| 2,331                              | 16,699      | ...        | ...        | ...          | ...                    | 18,484   |              |                  |          |
| 28,705                             | 18,409      | 4          | 37         | ...          | ...                    | 37,686   |              |                  |          |
| 24,373                             | 38,885      | 38,559     | 20,346     | 3,176        | ...                    | 1,26,448 | 1,527        | 21,259           |          |

## APPENDIX V.

Villages in Tahsil Fazilká continued in farm for five years from May 1883.

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



## Statement showing the varieties of Tenures held

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

## DIX VI.

*direct from Government in the Sirsá District in 1882.*

| Number of estates. | Number of villages. | Number of holders or share-holders. | Gross area in acres. | Average area of each estate. | Average assessment of each estate. | Revenue-rate per acre. | REMARKS.  |
|--------------------|---------------------|-------------------------------------|----------------------|------------------------------|------------------------------------|------------------------|---|
|                    |                     |                                     | Acres.               | Acres.                       | Rs.                                | Rs. As. P.             |   |
| 1                  | 11                  | 11                                  | 37,493               | 37,493                       | 8,000                              | 0 3 5                  | The figures in this statement are approximate only, and show the state of tenures in 1882 before the orders regarding the farmed villages had been carried out. In many villages it is difficult to say under which head the tenure should be classed, so that this classification should not be considered very exact. |
| 18                 | 18                  | 18                                  | 45,757               | 2,542                        | 255                                | 0 1 7                  |   |
| 104                | 104                 | 951                                 | 3,18,268             | 3,060                        | 370                                | 0 2 0                  |   |
| 185                | 185                 | 2,733                               | 4,88,719             | 2,642                        | 296                                | 0 1 9                  |   |
| 3                  | 3                   | 482                                 | 16,149               | 5,383                        | 1,164                              | 0 3 4                  |   |
| 240                | 240                 | 5,308                               | 7,47,023             | 3,112                        | 407                                | 0 2 1                  |   |
| 89                 | 89                  | 130<br>736                          | 7,178<br>2,64,858    | 2,976                        | 301                                | 0 1 8                  |   |
|                    |                     |                                     |                      |                              |                                    |                        |   |
|                    |                     |                                     |                      |                              |                                    |                        |   |
|                    |                     |                                     |                      |                              |                                    |                        |   |
|                    |                     |                                     |                      |                              |                                    |                        |   |
| 640                | 650                 | 10,369                              | 19,25,445            | 3,009                        | 443                                | 0 2 2                  |   |



## Statement of Tenures not held direct from Government

## Nature of Tenure.

|   |  |  |                       |                                   |   |     |     |
|---|--|--|-----------------------|-----------------------------------|---|-----|-----|
| I.—Tenants with right of occupancy—   |  |  |                       |                                   |   |     |     |
| Paying cash rates.  | (1).   | Paying only the amount of the Government revenue to the proprietors                            | ...                   | ...                               | ...   |     |     |
|   | (2).   | " such amount, <i>plus</i> a cash <i>málikána</i>  | ...                   | ...                               | ...   |     |     |
|   | (3).   | " at stated cash rates per acre  | ...                   | ...                               | ...   |     |     |
|   | (4).   | " lump sums (cash) for their holdings  | ...                   | ...                               | ...   |     |     |
| Total paying rent in cash   |  |  |                       |                                   | ...   |     |     |
| <hr/>   |  |  |                       |                                   |   |     |     |
| Paying in kind.   | (1).   | Paying by a stated share of the produce in kind.   | A.                    | (a)                               | $\frac{1}{2}$ Produce and more                            | ... | ... |
|   |  |  |                       | (b)                               | " " less than $\frac{1}{2}$ produce                       | ... | ... |
|   |  |  |                       | (c)                               | " " " " $\frac{1}{3}$ "                                   | ... | ... |
|   |  |  |                       | (d)                               | " " " " $\frac{1}{4}$ "                                   | ... | ... |
|   |  |  |                       | (e)                               | Less than $\frac{1}{5}$ th share of produce               | ... | ... |
|   | (2).   | Paying by a stated share of the produce, <i>plus</i> a further cash contribution.              | B.                    | (a)                               | When the share of produce paid is $\frac{1}{2}$ and more  | ... | ... |
|   |  |  |                       | (b)                               | When the share of produce paid is less than $\frac{1}{2}$ | ... | ... |
|   | (3).   | Paying a fixed amount of grain for their holdings with or without a further cash contribution. | C.                    |                                   |   |     |     |
|   |  |  |                       |                                   |   |     |     |
|   |  |  |                       |                                   |   |     |     |
| Total paying rent in kind   |  |  |                       |                                   | ...   |     |     |
| <hr/>   |  |  |                       |                                   |   |     |     |
| Grand Total of tenants with right of occupancy  |  |  |                       |                                   | ...   |     |     |
| <hr/>   |  |  |                       |                                   |   |     |     |
| II.—Tenants holding conditionally—  |  |  |                       |                                   |   |     |     |
| (1).  | For life                                       | ...  | ...                   | ...                               | ...   |     |     |
| (2).  | For period on lease                            | ...  | { (a). Written        | ...                               | ...   |     |     |
|   |  |  | { (b). Not written    | ...                               | ...   |     |     |
| (3).  | Subject to village service and payment of rent | ...  |                       | ...                               | ...   |     |     |
| <hr/>   |  |  |                       |                                   |   |     |     |
| III.—Tenants-at-will—   |  | ...  | { (a). Paying in cash | ...                               | ...   |     |     |
|   |  |  | { (b). " in kind      | { $\frac{1}{2}$ produce and more  | ...   |     |     |
|   |  |  |                       | { less than $\frac{1}{2}$ produce | ...   |     |     |
| <hr/>   |  |  |                       |                                   |   |     |     |
| IV.—Holders of service grants cultivating the lands held (a) (i. e., parties enjoying free-holds from proprietors being excused all revenue)— |  |  |                       |                                   |   |     |     |
| (1).  | Sankalap or Dharmarth                          | ...  | ...                   | ...                               | ...   |     |     |
| (2).  | Conditional on service                         | ...  | ...                   | ...                               | ...   |     |     |
| Total   |  |  |                       |                                   | ...   |     |     |

## DIX VII.

*in the Sirsá District in 1882.*

| No. of hold-<br>ings. | Area of land<br>held. | Average area<br>of holding. | Average cash-<br>rent of each<br>holding. | Average rent<br>per acre. | REMARKS.  |
|-----------------------|-----------------------|-----------------------------|---|---------------------------|---|
|                       | Acres.                | Acres.                      | Rs. As. P.                                | Rs. As. P.                |   |
| 6,232                 | 86,244                | 14                          | 3 12 0                                    | 0 4 4                     | The figures in this statement are approximate only, and show the tenures as they were in 1882 before the orders regarding the farmed villages had been carried out. |
| 11,948                | 2,29,965              | 19                          | 6 0 0                                     | 0 5 0                     |   |
| 3,889                 | 69,790                | 18                          | 8 0 0                                     | 0 7 4                     |   |
| 22                    | 328                   | 15                          | 3 14 0                                    | 0 4 2                     |   |
| 22,091                | 3,86,327              | 17                          | 5 12 0                                    | 0 5 2                     |   |
| 1                     | 15                    | 15                          |   |                           |   |
| 672                   | 8,998                 | 13                          |   |                           |   |
| 631                   | 8,952                 | 14                          |   |                           |   |
| 346                   | 3,549                 | 10                          |   |                           |   |
| 194                   | 5,695                 | 29                          |   |                           |   |
| 207                   | 2,591                 | 13                          |   |                           |   |
| 2,051                 | 29,800                | 15                          |   |                           |   |
| 24,142                | 4,16,127              | 17                          |   |                           |   |
| 21                    | 484                   | 23                          | 6 8 0                                     | 0 4 7                     |   |
| 244                   | 4,175                 | 17                          | 5 14 0                                    | 0 5 6                     |   |
| 51                    | 940                   | 18                          | 4 3 0                                     | 0 3 10                    |   |
| 11,367                | 2,58,939              | 23                          | 7 4 0                                     | 0 5 6                     |   |
| 5                     | 44                    | 9                           | .....                                     | .....                     |   |
| 5,689                 | 95,178                | 17                          | .....                                     | .....                     |   |
| 323                   | 2,757                 | 9                           |   |                           |   |
| 95                    | 889                   | 9                           |   |                           |   |
| 41,937                | 7,79,533              | 19                          |   |                           |   |



## APPENDIX VIII.

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

No. 30.—*Notification.*—Whereas the Sirsá district is to be put under settlement, His Honour the Lieutenant-Governor is pleased, with the previous sanction of the Governor-General in Council, to issue the following notification of Settlement, in accordance with the provisions of section 11 of the Panjab Land Revenue Act, 1871 :—

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

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

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

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

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

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

No. 31.—*Notification*.—In exercise of the powers conferred by sections 49 and 50 of Act XVII of 1877, the Lieutenant-Governor hereby invests Major E. G. Wace, Settlement Commissioner, with the civil powers of a Commissioner, as defined in the said Act, for the purpose of deciding suits and appeals—

(i) under the Panjáb Tenancy Act, 1868 ;

(ii) to alter or cancel any entry in the register of names of proprietors of revenue-paying estates ;

(iii) for declaration of title in land, or the rent, revenue or produce of land brought by parties in possession of the rights claimed ; in the Sirsá district ; and directs that such powers shall be exercised in subordination to, and subject to the control and superintendence of the Court of the Financial Commissioner, Panjáb. Appeals from the orders of the Settlement Commissioner will lie to the Court of the Financial Commissioner.

No. 32.—*Notification*.—In exercise of the powers conferred by section 49 of Act XVII of 1877, the Lieutenant-Governor hereby invests the Financial Commissioner of the Panjáb with the civil powers of the Chief Court, as defined in the said Act, for the purpose of deciding suits and appeals—

(i) under the Panjáb Tenancy Act, 1868 ;

(ii) to alter or cancel any entry in the register of names of proprietors of revenue-paying estates ;

(iii) for declaration of title in land, or the rent, revenue or produce of land brought by parties in possession of the rights claimed in the Sirsá district.

*The 10th August 1880.*

No. 759.—*Notification*.—In exercise of the powers conferred by sections 49 and 50 of Act XVII of 1877, the Honorable the Lieutenant-Governor hereby invests Rattan Chand, Officiating Superintendent of Settlement, Sirsá district, with the powers of a Tahsildár with special powers, as defined in section 32 (d) of the said Act, for the purpose of deciding suits ;—

(i) under the Panjáb Tenancy Act, 1868 ;

(ii) to alter or cancel any entry in the register of names of proprietors of revenue-paying estates ;

(iii) under section 9 of the Specific Relief Act, 1877 ;

(iv) for declaration of title in land, or the rent, revenue or produce of land, brought by parties in possession of the rights claimed ; within the limits of the Sirsá district ;

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



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

*The 11th August 1880.*

No. 763.—*Powers.*—In exercise of the powers conferred by sections 49 and 50 of Act XVII of 1877, the Honourable the Lieutenant-Governor hereby invests Gobind Sahai, Extra Assistant Settlement Officer, Sirsá district, with the powers of a Deputy Commissioner, as defined in the said Act, to decide suits and hear appeals—

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

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

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

*The 30th March 1881.*

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

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

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

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

*The 18th February 1882.*

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

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

Detail of notifications referred to above.

Nos. 30, 31 and 32, dated 7th January 1880,

No. 759, dated 10th August 1880,

No. 763, dated 11th August 1880,

No. 366, dated 30th March 1881.

The 9th November 1882.

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

The 15th November 1882.

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

Detail of notifications referred to above :—

Nos. 30, 31 and 32 dated 7th January 1880.

No. 763, dated 11th August 1880.

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



# VERNACULAR INDEX AND GLOSSARY.

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

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