

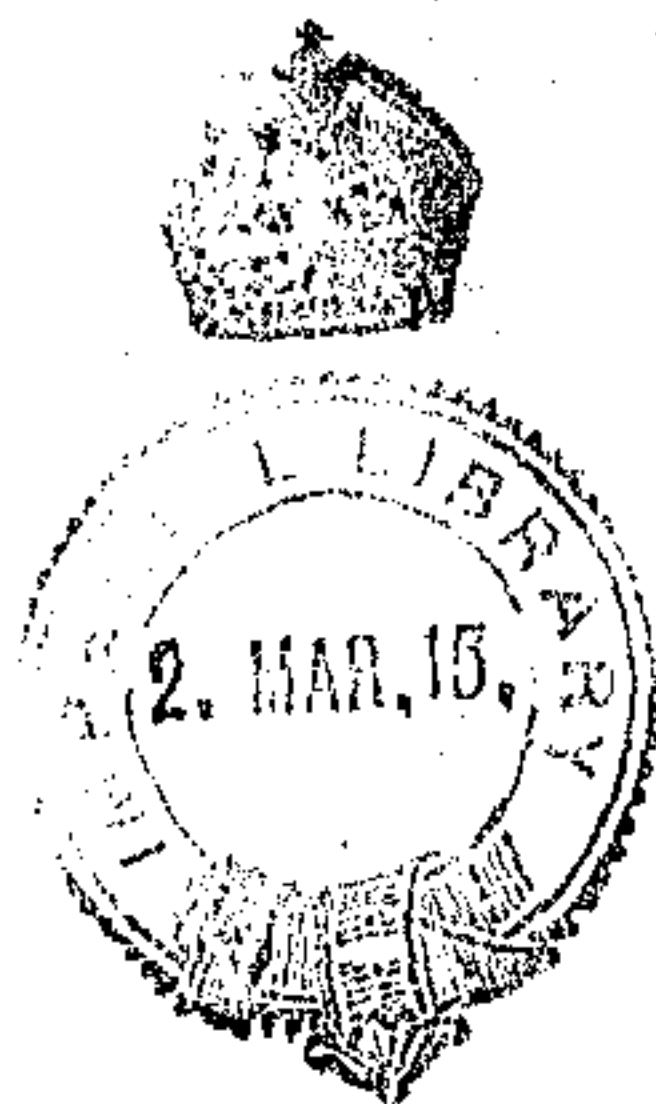


NOTES ON  
**The Garhwal District**



By  
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DEPUTY COLLECTOR

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DEDICATED

TO

V. A. STOWELL, Esq., I.C.S.,

DEPUTY COMMISSIONER

GARHWAL

AS A MARK OF THE AUTHOR'S  
RESPECT.



## P R E F A C E

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I HAVE been thinking of writing a small pamphlet giving my experience of Garhwal as a Deputy Collector, for a long time, but for various reasons I could not do so until about the end of my service.

I have attempted to give a general outline of the country and of other matters which a Deputy Collector ought to know. Mr. Atkinson's Gazetteer and the Settlement Reports of Messers, Traill, Lushington, Balten, Beckett and Pauw give a full account of the district in various aspects and the Hill Tenures by Mr. Stowell gives a full account of the tenures in the hills, which is a subject not found in other books in such a condensed form. These books should be read carefully, but my object in writing this pamphlet is to give to the officers transferred from the plains, who have not been in the hills before, a general idea of the country they have come to, and the sort of work they will have to do. I hope it will be useful to them and to other readers also.

DHARMANAND JOSHI.



## LIST OF ERRATA.

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| Page 6  | line 12th     | <i>read</i> | places           | <i>for</i> | palces.       |
| Page 7  | line 7th      | <i>read</i> | Brahmins         | <i>for</i> | Brahmin.      |
| Page 7  | line 8th      | <i>read</i> | Thaplials        | <i>for</i> | Thaptials.    |
| Page 7  | line 27th     | <i>read</i> | exists           | <i>for</i> | exist.        |
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## CHAPTER I

### PRELIMINARY

THE district of Garhwal derives its name from 'Garh,' a fortress. In former times when the use of firearms was unknown, forts were built on isolated hills, which were considered safe from invasion, as big stones could be rolled down to prevent the access of an attacking force. There are many ruins of these old fortresses still to be seen, *e. g.*, at Chandpurgarh in pargana Chandpur, Badhangarh in pargana Badhan, Lohbagarhi in Chandpur pargana and Langurgarhi, Mawagarhi in Ganga Salan. It is said that a subterranean passage extended from these forts to the stream at the base, whence water could be secretly obtained during a siege. In Sanscrit Garhwal is called 'Durg-desh' which also means the same thing.

Nearly the whole district consists of mountain ranges and hilly country, intersected by rivers and ravines. Below Dwarikhal, about 30 miles from Pauri, the hills become lower and lower, until they disappear in the flat of the Kotdwar Bhabar.

The district is bounded on the north by Tibet, on the east by the Almora district, on the south by Bijnor, and on the west by the Tehri State.

When the British conquered the country it was in the hands of the Gurkhas. Raja Sudarshan Shah, who had reigned in Garhwal before the Gurkha conquest, came up with the British force from Hardwar, and when the Gurkhas were defeated the district was divided into

nearly equal portions between the British Government and the Raja, Sudarshan Shah. The boundaries between the two States are well marked, except to the north. From Hardwar up to Deoprayag the Ganges forms the boundary. From Deoprayag to Rudraprayag the Alaknanda is the boundary. From Rudraprayag up to near Agustmuni, the Kali river divides the two States, but from that place upwards there is no marked boundary. The division was made by villages,—those to the east belong to the British Government and those to the west to the Tehri State. Where there was any possibility or chance of a boundary dispute, pillars were erected from time to time. The boundary though not distinctly marked is understood by the people in the two States.

As may be expected in a hilly country the climate of the district generally is temperate. In the higher hills it is cold especially in winter, but in the inhabited portions of the district the climate for the most part is mild. Towards the south, below Dwarikhal, it is warmer. In the valleys, which are numerous, it is warm in summer and the rains, and cold in winter. Some valleys, particularly the Nayar and Pindar valleys, are malarious in the rainy season. The Ganges valley all along, though hot in summer, is not very malarious. Those who drink the Ganges water at all seasons appear to be healthy. This is particularly noticeable in the inhabitants of Srinagar which was the old capital of the district in the times of the Rajas. The people live there throughout the year and drink the river water but they are healthy looking. Of the two valleys those of the Pindar and the Nayar the latter is more unhealthy.

The principal rivers in the district are :—

(1) The Alaknanda, which issues from the Himalayas beyond Badrinath, joins the Dhouli river coming from the Niti side, at Vishnuprayag, further down it is

joined by the Mandakini river, which comes from the Nanda Devi peak at Nandprayag. About 13 miles further on, the Alaknanda is joined by the Pindar coming from the Pindari glaciers in the Almora district, at Karnprayag. About 20 miles still further it is joined by the Kali or Mandakini river coming from Kedarnath side. After a course of another 40 miles the Bhagirathi river coming from Gangotri in the Tehri State joins it at Deoprayag. It is called the Ganges from that place. About 12 miles further, the Ganges is joined by the combined waters of the two Nayars at Byasghat. There are some smaller streams also which join the Alaknanda and its tributaries at different places. It may be mentioned here that except from the Nayars there is no irrigation from any of the great rivers in Garhwal. The reason is, they pass through steep banks on both sides and there are no level places throughout the course where water could be taken for irrigation. Another reason is that they are too big and violent for the people to dam them with 'bunds'. The country has a healthy and bracing climate generally.

Kotdwar is the terminus of the railway from Najibabad. Officers transferred to Garhwal from the plains have to come to Kotdwar first. From here they go to the different stations to which they are posted. There are three sub-divisions in the district, viz., Lansdowne, Barahsyun, and Chamoli, each forming the charge of a Deputy Collector. These officers are under the Deputy Commissioner in charge of the whole district. The head quarters of the southern Sub-Division are at Lansdowne,—a military station 19 miles from Kotdwar. There is a cart road from Kotdwar passing through Dogadda. The distance by the cart road is much greater than by the bridle road, being 26 miles.

From Kotdwar to Pauri, the head quarters of the Barahsyun Sub-Division as well as of the whole district, the distance is 48 miles. There are dak bungalows at suitable distances,—at Dogadda 8 miles, Daramundi 14 miles, Banghat 26 miles, Adwani 38 miles, and Pauri 48 miles from Kotdwar. The road as far as Daramundi is nearly level, but from there it consists of ups and downs to Adwani whence it is nearly level to Pauri.

From Pauri to Chamoli, the head quarters of the northern Sub-Division, the distance is 68 miles. There are Inspection Bungalows at Srinagar, Chantikhal, Rudraprayag, Nagrasú, Karnprayag, Sonala and Chamoli, at the distance of 10 miles from each, only Srinagar is 8 miles from Pauri. The road is excellent all along and nearly level from Srinagar. The Sub-Divisional officers are provided with quarters at their head quarters. Rent is payable for the use of the houses at Chamoli and Lansdowne, but the house at Pauri is occupied rent-free.

Lansdowne and Pauri are situated at high elevations but Chamoli is on small eminence on the banks of the Alaknanda, 3,400 ft. above the sea-level. It is warm in summer and the rains, and at times a *pankha* is very welcome. The place however is healthy. Water is brought in a pipe from a distance of about a mile. Lansdowne is a military station and Pauri as stated above is also the head quarters of the district. There is some society in these two places, but Chamoli is very lonely. The nearest village is about a mile distant. There is a *chatti* (collection of sheds for the shelter of the pilgrims) below the Deputy Collector's house known by the name of Lalsangá. During the pilgrim season the place is lively, but at other times it is very dull. Chamoli has not only a *chatti*, but it has a dispensary, post and telegraph office and a police *chauki*.

The district is divided into 11 parganas viz., (1) Gangasalan (2) Tullasalan (3) Mallasalan (4) Choundkot (5) Barahsyun (6) Dewalgarh, (7) Chandpur, (8) Nagpur, (9) Pnaikhanda, (10) Dasoli and (11) Badhan.

Lansdowne Sub-Division includes Gangasalan, Tullasalan, Mallasalan and Choundkot parganas. Barahsyun or the central Sub-Division includes Barahsyun, Dawalgarh and a portion of Chandpur parganas. The remaining parganas, Pnaikhanda, Nagpur, Badhan and Dasoli and portion of Chandpur, form the Chamoli Sub-Division. These Sub-Divisions are not equal in extent. The northern Sub-Division is territorially larger, but it has less population in it. There are 33 Patwari circles in the Lansdowne Sub-Division, 21 in Barahsyun and 21 in Chamoli. In each Sub-Division there are two Supervisor Kanungos. Of these 4 were hereditary posts held by people of the Khandyuri family. One of the posts however has for the present gone to an outsider on the dismissal of a Khandyuri incumbent. The two are ordinary Kanungoships.



## CHAPTER II

### PEOPLE AND CUSTOMS

**T**HE population with the exception of a few Musalmans consists almost entirely of the Hindus.

These Musalmans were old inhabitants of the country who were converted to Islamism. They bear Mahomedan names, but in manners and customs they are like the Hindu residents, their neighbours. They have very imperfect notions of the creed they profess. A few Musalmans have shops at Kotdwar, Lonsdowne, Pauri and Srinagar, but they are not permanent settlers.

In the towns of Kotdwar and Srinagar, and at Lonsdowne, there are some Banias, Jains and Agarwalas, residents of Najibabad and other places, who are considered large traders. Those at Srinagar have become permanent residents of the place though they have to go to the plains for marriages. There is a sprinkling of Christian population at Pauri and other places, mostly at Chopra near Pauri, belonging to the American Mission. The Hindu population consists of Brahmins, Rajputs, and Doms. The Vaisya community is very small and so is the real Kshetriya caste. The Rajput class which embraces all classes below Brahmins and above Doms or shudras, predominates. This is the cultivating class and may be considered as the backbone of the district population.

The Brahmins are divided into two classes *viz.*, the Sarolas and the Gangaris. The former are higher in social scale than the latter. A Gangari can take

rice cooked by a Sarola, but a Sarola will not take it from a Gangari. A Sarola may marry a Gangari girl, but a Gangari cannot marry a Sarola girl. Although a marriage between a Gangari and a Sarola is perfectly legal and is recognized as a valid marriage socially, the issue of such a marriage becomes a Gangari. There were originally 12 families or 'Barthan' of the Sarola Brahmin called (1) Nautials (2) Khandyuris (3) Ratyuris (4) Gairolas (5) Thaptials (6) Semvvals (7) Chamolas (8) Maindunis (9) Dobhals \* (10) Nawanis (11) Diundi and (12) Semalli. These Brahmins were specially selected by the old Rajas as their cooks and priests. Later on some more classes were taken into the Sarola class, like Dimris, Hatwals and some others. There are altogether 28 families of Sarolas at present. They are all equal socially; they intermarry among themselves and the issue of the marriage in their own class continues Sarola. But a Sarola has other wives and some times from the Rajput class. The offspring of the latter is considered illegitimate, but he retains the name of the caste to which his father belonged.

A Sarola does not take cooked rice from the hands of his Gangari wife, but there is no restriction as regards taking *roti* and *puri*. It may be mentioned here that among the Hindus generally, restriction in the matter of interdining between castes and even people of the same class exist in taking cooked rice and *dal* which is called 'Katchi rasoi', but there is no great restriction in the matter of 'Pakki rasoi', which means 'puri' cooked in ghi and vegetables. All the three upper classes or their representatives in this country can take 'pakki rasoi' together. When cooked by a Sarola all classes can take rice also. The Sarolas were the cooks of the old Rajas, consequently the people take rice cooked by them

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\* There are Dobhal Gangaris also.

without hesitation. There are however some classes of Brahmins among the Gangaris who do not take rice from a Sarola. The influence of the old Rajas who adopted the Sarolas as their cooks was greater in the central and the northern part of Garhwál, than in the southern and eastern parts. In the latter therefore the Sarolas are not regarded as possessing any special distinction.

The other class of Brahmins—the Gangaris which represents the majority, have many names derived mostly from the village in which they live and from some occupation which they followed. The chief among this class are the Bughanas, the Dobhals, the Unials and the Dangwals. These are called Chouthoke Brahmins. They held high and important posts in the times of the old Rajas.

There is a feeling of rivalry and jealousy springing up between the two classes of late. Some families among the Gangaris have begun to assert their position as in no way inferior to the Sarolas, as some of these consider themselves intellectually superior to many Sarolas.

The Kshetriya class pure does not exist in British Garhwal, but many families claiming descent from the old Kshetrias are found all over Garhwal. They are Bartwals, Aswals, Kunwars, Jhin Kwans, Pharswans, Sajwans, Rawats, Bists, Negis, Gusains, Bhandaris, and some others. Besides the Kshetrias and the class known as Rajputs as mentioned above, there are some Khassias—probably descendants of aboriginal tribes, who have no kshetriya blood in them. They occupy a higher place than the Doms, and generally come under the designation of Rajputs.

The local Vaishyas as stated above are very few and do not need any special mention. Those who call themselves as Vaishyas come under the general designation

of Rajputs which is a very comprehensive term. Some real Vaishyas from the Almora district have settled in some northern places, but they are very few.

The Doms are the lowest class. They are found in every village, and form a most important factor in the village economy. It is a general belief that these Doms are ill-treated by the higher classes, but as a rule such is not the case. Of course socially the three upper classes hold themselves superior to the Doms and would not allow themselves to be touched by them, but as this has been going on from time immemorial and both parties have, so to speak, been born into these mutual relations the sting has vanished from this obviously insulting treatment. A Dom will never take it as personal insult if a Brahman or a Kshetriya keeps aloof from him. In other respects the Doms are treated with kindness. They are so very necessary to the community that it would not do to offend them. If they left a village, its people would be seriously inconvenienced. The Doms are the masons, carpenters, and smiths. They make all the implements of husbandry and remove dead cattle from cowsheds, which a Hindu of upper class would never do. Until a dead animal, particularly a cow, is removed from the cowshed the owner cannot take food. For these reasons the Doms are maintained in every village, and are given all kind of support by the upper classes.

Among the Doms also there is a caste distinction. Some of them consider themselves of higher caste and will not intermarry with the other classes. Lohars (blacksmiths), barais or mochis (shoemakers), or's (masons and carpenters), and koli (weaver) belong to the higher class. Aujis (drummers) hurkias (whose females dance) are regarded as of the lowest class. Some of the Doms are very poor, but the greater portion of this class earn good wages in their occupation and are fairly

well off. This class generally has no land, nor do they depend on agriculture for their livelihood. They cultivate some land as sirtans, but pay no rent. They are maafi khid-mati tenants. At time of harvest they get their share of grain from the cultivators for their services. This is sufficient for their support with their other earnings.

The people in the northern parganas of Nagpur, Painkhanda, Dasoli and Badhan, also in the higher parts of Chandpur, Barahsyun and Dewalgarh are physically strong and healthy. They can carry heavier loads and work harder than those of the lower parganas, who are physically weak, being liable to attacks of malarious fever during the rainy season. The Garhwali regiments at Lansdowne are recruited from the people of the upper parganas generally.

The inhabitants of the northern parganas and those living in the higher villages, at Chandpur and Dewalgurh wear wollen blankets all the year round. They rear goats and from the wool of their own goats and sheep, supplemented by what they buy from the Bhoteas, they prepare their blankets. Some of the inhabitants of Chandpur and Dewalgarh living in higher villages and others living in warmer villages use hempen cloth called 'Teoka,' which a class of people, who go by the name of Pavilas, prepare and sell to others. This is not a warm dress but the people, male and female, have got accustomed to it and wear it throughout the year. Most females have only one Teoka for their whole dress. In other parganas cotton cloth is generally used with a woollen blanket outside by some people. Cotton cloth is always purchased. The blankets are sometimes home-spun and sometimes purchased.

People living in different parganas and in different climates have some difference in manners and customs, also in character. The dialect though it is one for the whole district, has some peculiarities for each pargana.

People living in colder places are as a rule simpler, more truthful and less intriguing than those living in the warmer and southern parts. The people in the three Salans, Choundkot and Barhsyun are more civilized but they lack the simplicity and truthfulness of the northern parts. This is due to their having come in contact with plainsmen.

I mentioned a Khassia class as distinct from the Rajput class. It deserves special mention. It is probable that these people, who are variously called as Rathis-Khassias or Pavilas, were the original inhabitants of Garhwal before the other classes came from the plains. They live in higher villages of Chandpur and Dewalgarh parganas. They grow hemp and prepare hempen cloth. Of all the people in Garhwal this class is the simplest and very truthful. There is not much litigation among them. They are physically strong and substantial with fewer wants and those easily supplied by their own exertions. They have flocks of goats and sheep, which is their chief wealth. They make blankets from the wool for their own use and also sell goats; and the hempen cloth which they make brings them money. Their land in high altitudes produces barley, chuwa, china, and wheat; rice is not generally grown in the villages, but the courser grain particularly chuwa is abundant.

Polygamy is common here, especially among the old Rajput families, whose importance is often determined by the number of wives they have. If there are more wives than one, they live apart and have separate houses and land assigned to them. This prevents conflict between them. Those who have land in more than one village generally marry more wives as they require more hands for agricultural work. Besides married wives unmarried ones called 'dhantis' are also kept. They may be widows or vergins. If the latter, they



are of lower class with whom marriage cannot be properly contracted. Payment is made to the parents or relations of such wives.

Polyandry is unknown in this district.

In former times, division of property among the sons, went by wives; that division was, as is locally called, 'Soutia bant' or division per stirpes. This custom is now disappearing. Unless such division is made by the father it is not recognized. It is customary among all classes, except a few among the Brahmins and higher classes of Rajputs, to take money for a girl given away in marriage. Large sums are demanded according to the age of the girl. The more grown up the girl is the more money is demanded. Early marriages except among Brahmins of higher class are not common. Some people give their daughters in marriage without taking money. It is called 'Kanyadan.' When a girl is given in 'dan,' the bridegroom has to go with the marriage procession to the bride's house where the marriage ceremony is performed; but when money is taken, the girl is sent to the bridegroom's house, where the usual ceremony is performed, but not so fully as in the case of 'Dan.' Marriages of both kinds are, however, legal and binding. When money is taken, a portion of it, generally a third, is returned to the bridegroom in the shape of vessels, cows, goats and grain, which is also called the dowry. It includes the jewels given to the girl by the father. The amount taken for a grown-up girl is sometimes as high as a thousand or fifteen hundred rupees.

When there is a marriage of a son or his tonsure, and when a daughter is given away in Dan, and sometimes, in the case of well-to-do people, on the occasion of the weaning of a boy, the ceremony being called Pasmī or 'Anna prasan,' friends and relations are invited to attend the ceremony. Some 'Laddus' or 'Pakorās' (a

preparation of urd, fried in oil) are sent to friends and relations with an invitation. When the guests arrive they pay some money not less than a rupee, to the host. This payment is noted down in the presence of people assembled and is called 'Neota.' It is a debt of honor which has to be returned on similar occasions to the man who paid it. It is sometimes doubled, but it cannot be less than the amount received. This debt is scrupulously paid. If a man who has given money in 'Neota' to others is childless himself and had no occasion to invite those whom he had given the 'Neota,' they all return the money to him before his death or to his heirs after his death. The advantage of this system is that when a man has need for money, he collects a sum from his friends and relations in 'Neota' which saves him the necessity of borrowing money at a high rate of interest; very often he collects enough for his requirements and he has to return it in small sums and after long intervals and so he is not inconvenienced in repayment.

Although wives are in the majority of cases bought from their parents, the relations between the two families after marriage become very intimate; when daughters come to their parent's house after marriage they are never sent back without some present. The poorest man will give her a load of grain and some cooked delicacies according to his means to carry home,—a brother or a nephew will carry the load,—among richer people, the presents of course are more costly.

Among the lower classes marriage laws are very lax, widows take a new husband generally. The young widows do it as a rule. Sometimes middle-aged women if they have a young family when the husband dies adopt a husband who goes by the name of 'Tekua'. Apparently he is taken as a ploughman to do all the agricultural work which a male alone can do. The issue from these



husbands, unless the matter comes to court, which is seldom, is treated like legitimate issue in matter of division of property. Among the lower classes, it is a common thing for the widow of the elder brother to become the wife of the younger. The issue is called 'Bhaujeta' and socially he is treated as a legitimate son.

The chief festivals are :—Holi, Dewali, Makarsankrant, Basant Panchami, Bijayadasami, and Janmastami. On the festival days every family, poor or rich, will prepare some delicacies according to its means. Sometimes men and women dance and sing. The dance of the Pandawas is a common amusement.

Generally in Navaratri which is the period which ends in the festival of Bijayadasami male buffalos are offered in sacrifice to the goddess Mahish mardani. The sacrifice is attended with much cruelty, all people assembled give cuts to the victim with their knives. This maddens the buffalo and the people pursue it and continue giving cuts until it is killed. This practice has now been made penal as cruelty to animals.

There are but few national games. Chief among them is 'gendi khel' or playing with a ball on the Makarsankrant day. This game is played between the people of Ajmer and Udepur pattis in pargana Gangasalan. The people of these pattis range themselves on either side of the Tal stream. A ball made of cloth is thrown by one party as a challenge to the other party. Whichever party succeeds in taking the ball to its side of the stream wins the game.

There are no large fairs held in the district at any place, but small fairs are held on festival days of Bhikwatsankrat, Basantpanchami, Sheoratri, Janmastami, Uttarain and Kartikipournamasi at different places. The gathering at any place is not large and the people stay for one night only, and disperse the next morning.

The fairs pass off quietly and no police arrangements are necessary.

Two fairs may be mentioned here as possessing some peculiar features,—the one at Salt Mahadeo in Tallasalan pargana on the day of Uttarain and the other at Srinagar held on the day of Kartikipournamasi in Kamaleswar Temple.

At Salt Mahadeo, marriages, for which no auspicious day could be found or when astrologers have predicted some misfortune to the contracting parties, one or the other or both, by the marriage, are performed on the Uttarain day at this temple, and it is believed that the married couple would be exempt from harm by the marriage being celebrated there.

On the Kartikipournamasi many people from the neighbouring parts come to Srinagar and assemble in the temple of Kamaleswar. Among the visitors the females abound. Those females who have no son stand up all night in front of the image of Siva with a wick burning in a cup full of oil held in their hands. It is a very troublesome task, but the women go through it with great patience. They are supported by some females who keep them company all night. This is done on the night of Baikunthachaturdasi. On the following morning, the Kartikipournamasi day, the people after bathing in the river go to their homes.

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### CHAPTER III

## LAND TENURE AND SETTLEMENT PAPERS

THE most important thing, with which a newly transferred officer has to make himself familiar is the revenue system of the district which is peculiar to it. The Tenancy Act is not in force in this district, nor is any rent law laid down by any Legislative Act. The Revenue Act however with some omissions is in force.

The Settlement papers should be studied with care as they give great help in deciding cases connected with land whether civil or revenue.

After the country was conquered by the British Government in 1815 a kind of settlement based on what is called 'Nazari Paimaish' was made in Sal 1880 by Mr. Traill, the Commissioner of the division, which is known by the name of Sal Assi Bundobust. At this settlement the boundaries of all the villages were determined which the people understand perfectly. A rough estimate of the area under cultivation in each village was made and shown in Bisis (= nearly an acre) under separate toks or plots of land. A phant or khewat was made for each village giving the names of the 'hissedars' or proprietors, with the approximate area in their possession and the amount of revenue assessed on it. The hissedars only appeared in this document and no tenants of any class were mentioned. In the times of the former

rulers the people had no proprietary right in the soil, that right was vested in the sovereign, the people were like tenants or cultivators, though they had the power of selling or mortgaging their interest in the land. Proprietary or *hissedar* rights were conferred on the cultivators for the first time by the British Government.

The settlement of Sal Assi was followed by another settlement made by Mr. Balten, the Commissioner in S. 1896, 16 years after, known as *bis sala bundobust*, because it was made for 20 years. In this settlement some attempt was made to record tenants also in the phant, but only *khaikars* or occupancy tenants were mentioned in addition to the *hissedars*.

The classification of tenants, and their relations with proprietors, were more clearly defined in the settlement of Mr. Beckett made in the early sixties. For the hill tenures Mr. Pauw's settlement report and 'Hill Tenures' by Mr. Stowell should be read carefully. They give a full and complete account of all kinds of tenure.

Briefly there are three tenures in the hills *viz.* *hissedar*, (proprietor), *khaikar*, (occupancy Tenant or a sub-proprietor in villages cultivated wholly by *khaikars*), *sirtan* (tenant at will). There are no ex-proprietary tenant or tenants at fixed rates in this part of the country. The rent payable by the *khaikars* to the proprietor is determined by the settlement officer himself. It is fixed on the revenue payable for the land. The *khaikar* has to pay to the *hissedar* the revenue plus 20 per cent on it and all the cesses. This is called *malikana* and is not liable to any abatement or enhancement during the currency of the settlement. The rent payable by the *sirtan* to the proprietor is left to be settled between the two. There is no *zemindari* system in this country. The land which is measured and on which revenue is assessed belongs to the people, and the un-measured

land belongs to Government and has now come under the designation of 'Protected Forest.'

The settlement records consist of the following papers :—

- |                                   |                         |
|-----------------------------------|-------------------------|
| (1) Shajra or map of the village. | (3) Muntakhib.          |
| (2) Khasra.                       | (4) Terij.              |
|                                   | (5) Phant or rent roll. |

Muntakhib is prepared from the khasra. It gives at one place, all the fields in a village belonging to one hissedar. First comes all the land held by him in khudkast, then comes the land in possession of a sirtan or sirtans, and finally the land held by a khaikar or khaikars. Terij is made from the muntakhib. It shows all the land owned by a hissedar at one place as in the muntakhib only the detail of numbers is omitted and the total area only is given. The total is made up of the khudkasht land, and that held by the sirtans and the khaikars separately as in the muntakhib. In giving the area the classification of the soil is also given in the muntakhib and the terij. From the terij phant is made. In this document the total area belonging to a hissedar including the khudkast and that held by the sirtans and khaikars is given. This area is shown in two columns, in the first the total area, in the second, what is called the 'Jarab Nali'—this will be explained further on, then the amount of revenue and cesses payable are shown in separate columns. There are two parts of this phant, the first gives the names of the hissedars only and the second gives the name of the hissedar and the khaikar or khaikars under him, if there are any khaikars in the village. If there are no khaikars there is only one part. In the second part the amount of malikana payable by the khaikar and the area held by him are shown; the sirtans have no place in the phant. One copy of the phant is given to the malguzar

called Padhan in this district and he collects the revenue and cesses from the proprietors. He has nothing to do with the second part. The hissedars collect rent from their khaikars. The padhan gets 5 per cent. on the total revenue proper of the village which is payable by the hissedars in addition to cesses. If there are any khaikars in the village they pay it to the hissedar with the rent. In some villages the padhan holds land free of revenue in lieu of cash payment as *malguzari* dues. There is a third person sometimes entitled to a percentage on the revenue of the village. It is the Thokedar. In the times of the Rajas these thokedars variously called Kamins or Sayanas were entrusted with the collection of revenue of some patts. The system introduced by the British Government does not require the intervention of these thokedars but for their old rights Government allows them a percentage on the revenue which varies from 3% to 10%. This is allowed only in those villages in which the thokedars previously received their dues. Before the settlement of Mr. Beckett the khaikars did not pay a fixed sum to the hissedar as *malikana* or rent. They gave him some dues and rendered some services without payment. These dues and services were—a leg of goat when the tenant killed a goat, one rupee in cash when the tenant married his daughter in which case the tenant also got money, one basket of maize in the rainy season, and one seer of ghi; on the occasion of marriages, the tenants had to carry the palki of the bride or bridegroom in the family of their hissedars, they had also to carry the luggage of the hissedar if he went on a journey. All these dues were commuted into a cash payment called *malikana* as mentioned above and which is shown in the phant. In the previous phants these *dasturs* were mentioned but they are done away with now. But sometimes when a khaikar is newly created the hissedar



enters some of the *dasturs* in the lease which the *khaikar* agrees to pay in addition to or in lieu of the *malikana*, but this is not mentioned in the *phant*. In connection with the creation of a new *khaikar* it may be mentioned here that in this part of the country *khaikari* rights can be purchased from the *hissedars*. The latter can make any one *khaikar* in their land on getting a premium. These *khaikars* have to pay the same amount of *malikana* as the other *khaikars* of the village have to pay calculated on the area given to them in *khaikari* lease.

The soil classifications are :—

Irrigated (*Talaun*), 1st class dry (*Awal Upraun*), 2nd class dry (*Doem Upraun*), fallow, *Ijran* or waste. This is the classification which Mr. Beckett had adopted. At the present survey which was a cadastral survey in the greater portion of the district this classification has been retained, one more class '*Katil*' or unterraced clearing has been added.

Under fallow there were no classes at last settlement, but it was found at the time of the present survey that people left cultivated lands fallow on the approach of the survey so that the land might be entered as fallow in the *Khasra*, and escape the higher rate of revenue for a cultivated land. As this land was of different kind all the classes of cultivated land are also shown under fallow. There is another column in the present *khassra* of the cadastrally surveyed villages headed "otherwise"; this shows all land which has come under measurement but is not cultivable, such as paths, roads, house sites, &c. In Mr. Beckett's settlement they were left out of measurement and consequently there was no necessity for any such column in the *khassra*. This classification appears in the *khassra* and *muntakhib* and in *terij*, where it is prepared. In the cadastrally surveyed parts *terij* has been dispensed



with. In the phant the total area assessable to revenue is only shown but there is another column which gives what is called 'Jarab nali' or area reduced into one class. For purposes of assessment or rather for distribution of the Jumma over individual shareholders the different classes of soil were reduced to one class that is the second class dry or 'doem upraun' in the following proportion :—

one nali irrigated =  $1\frac{1}{2}$  nalis 1st class dry.

= 3 nalis 2nd class dry.

= 6 nalis of katil.

or

one nali katil =  $\frac{1}{2}$  nali doem upraun.

$1\frac{1}{2}$  doem upraun = 1 nali 1st class dry or awal upraun.

3 doem upraun = 1 irrigated.

Land shown as parti kadim or upraun has not been assessed to revenue. According to the above proportion the whole area of the village under different classes was reduced into second class dry and it is called the 'jarab nali.' The assessment is made on a bisi of 'jarab nali.' By this arrangement it is easy to calculate the amount of revenue payable on a share transferred to another by sale or otherwise in mutation cases.

Mr. Beckett's method of survey was very simple. There was a chain 60 ft. long divided into 10 parts called 'ganthas.' In measuring a field however irregular in shape, the full length of the field from one corner to another was measured; then the width of the field taken at different turnings was measured the several widths were added up and then divided by the number of places at which the width was taken. And this gave the breadth of the whole field, the length and breadth both given in yards, gave the area of the field in square yards.



It was fixed by experiment that one nali (or 2 seers) of wheat was sown in 240 sq. yards of land, which area was made the standard nali. As the fields in the hills are very small, a nali was divided into 16 parts called annas; one anna is equal to 15 square yards. Thus a field 5 yards long and 3 yards broad has an area of one anna, a field say 20 yards long and 12 yards broad has an area of one nali. 20 nalis make one *bisi* which is nearly equal to an acre. In an acre there are 4840 square yards and in a *bisi* there are 4800 square yards.

Any dry land in which wheat and rice are grown is classed as first class dry or awal upraun and the land which produces coarser grains such as barley, mandua and jhungora only is classed as 2nd class dry or 'doem upraun.' Katil is an untterraced clearing in which coarser grain only is sown and that at some intervals.

In every village the cultivated area is divided into two portions or '*sars*.' The rotation of crops in one portion is wheat or barley then mandua, fallow for one crop, then rice, then again wheat and so on. In the other portion the order is fallow then rice after rice, wheat and then mandua, again fallow and so on these *sars* are changed. In two years ordinarily 3 crops are grown. In the warmer villages which are irrigated, the land is '*dofasli*' i.e., there are two crops grown in a year, there is also an intermediate crop sown in these villages. After the wheat is cut, '*bhangna*' is sown; it ripens in 90 days, and after it is cut rice is transplanted in the land. Food grains grown here are; rice, wheat, barley, mandua, or koda, kauni, bhangna, chuwa, phapar or ogal, and china. The last 4 grains are produced in higher villages in which rice does not thrive. The leguminous crops consist of '*bhat*,' '*gahat*,' '*masur*,' '*tor*' in small quantities, '*urd*' and '*rainsh*.' '*Til*' is grown in the southern part and in warmer villages. Mustard is grown everywhere but it

requires a rich soil. There is very little cotton and sugarcane grown in this district; chillies and turmeric are grown largely in the three Salans and Chouunkot parganas. They are sold at Ramnagar and Kotdwar and fetch a good price. Onions and tobacco are grown everywhere in the irrigated land. They are grown for household consumption and for sale also. At the present settlement the greater portion of the district was surveyed cadastrally but the soil classification and treatment of area is the same as in Mr. Beckett's system with slight changes as previously mentioned. The only difference in the present and the old maps is that in the old maps each terrace was separately measured and shown in the map, while in the present map more than one terrace, if they are in possession of the same individual, are shown as one field, but if there are more terraces than one included in the field they are indicated by dotted lines. These dotted lines should not be taken as representing the position of the terraces, they only give the number of terraces in the field. The following pattis and parganas have been cadastrally surveyed—Parganas Gangasalan, Tallasalan, Mallasalan, Choundkot, Barahsyun, Chandpur and Dewalgarh wholly. In pargana Nagpur, patti Talla Nagpur, Bichla Nagpur, Dasjula, and Khader.

- In pargana Badhan. Pindar Par (there are two patwari circles now) Khansar and Karakot.

Pargana Painkhanda and Dasoli wholly and the patti Malla Nagpur, Malla Kaliphat and Talla Kaliphat in pargana Nagpur, and patti Pindar Par in pargana Badhan have not been cadastrally surveyed. In these places no measurement of any kind was made. Nor was any record of rights prepared. The phants only were revised. For purposes of assessment a rough estimate was prepared of the new cultivation made in each village after Mr. Beckett's Settlement, and the village was assessed

on the basis of this estimate added to the assessed area of Mr. Beckett's Settlement. The Settlement officer in consultation with the thokdars and padhans taking into consideration the extent of new cultivation and other circumstances of the village fixed the jamma and it was distributed afterwards by the hissedars and the padhans among the individual co-sharers. This distribution is certainly not accurate ; but revenue is collected according to this distribution and nearly 12 years have passed and no complaints have been made about this distribution of the jamma. The land revenue of the district determined at the present Settlement amounted to about Rs. 1,48,000 exclusive of the cesses. New record of rights has been prepared in the cadastrally surveyed parganas and pattis and the old record is superseded ; but in the non-cadastrally surveyed parganas and pattis the old record of rights stands except the phant which has been revised. In verifying any land in these places the old map is used. It is not always easy to verify correctly according to the old maps, as many changes have taken place since in the position of the fields, but on the whole a fairly correct verification is possible. The old maps have this advantage over the new ones in that the paths, water places, temples and some big trees or stones are prominently shown in them and with their aid any required field can be easily traced out. In the present maps the scale being smaller, such places cannot be shown prominently. It must however be borne in mind that in accuracy the present maps are superior to the old ones.

The tenures in the hills have been previously mentioned. Some detailed information may be given about them here. The hissedar is just like the landlord or proprietor in the plains. He has full rights over the land in which he is a hissedar. A khaikar is the occupancy tenant of the plains. He cannot alienate the

holding but if he does so with the consent of the hissedar the transfer is valid. The transferee becomes khaikar in the place of the transferor. A khaikar can sublet his holding, but if the khaikar dies without issue the holding lapses to the hissedar free of all incumbrances created by the deceased khaikar.

The khaikar's male issue, and failing male issue sometimes his daughter if she is living with her parents, succeeds to the holding. The law prevailing in the plains, by which collaterals, not cultivating the holding jointly with the deceased khaikar at the time of his death are debarred from inheriting his occupancy right, is recognized here also. The collaterals cultivating the holding jointly are entitled to succeed if the khaikar leaves no direct male issue. If there is no male or qualified female or collateral successor the holding lapses to the hissedar. There are however certain restrictions in respect of the lapsing of the holdings. In villages in which the hissedar himself or other hissedars have *khud-kast*, and there are khaikars also in that village, the holding of a deceased khaikar under circumstances mentioned above lapses to the hissedar; but there are some villages which are held entirely by the khaikars, no hissedar in that village has any *khud-kast* or has any sirtan cultivating his land. If any khaikar dies without any qualified successor, his holding does not revert to the hissedar, it goes to the khaikari body of the village.

The reason for this restriction is that these khaikars were very old cultivators of the soil and paid the rent or revenue of the village directly to some person appointed by the State to collect revenue. They were often the original cultivators over whom a grant of the village was made to some one by the Rajas before the British occupation; but when after the conquest of the country

hissdari rights were for the first time given, those who paid the revenue, or were the grantees to the State for such villages, succeeded in being recognized as hissedars of the village. Formerly land and the rights in land were not so valuable as they have become now and the people themselves, not knowing at the time what their future position might be, made no objection to their becoming tenants of some powerful and intelligent hissedar upon whom they could rely for protection in case of need. In fact they were glad that they themselves were not pushed to the front. Thus they became khai-kars. Considering their former position it has been ruled from time to time that in such villages the hissedar should not be allowed to have any footing. He is only entitled to the cash rent paid by the tenants or khai-kars. By this lapsing of the holding of a deceased khai-ka to the khai-ka body in the village the internal economy of the village remains undisturbed, all the privileges in respect of waste and unmeasured land in that village are enjoyed by the khai-kars, but these would be shared by the hissedar if the holding of any khai-ka lapsed to him. He could give the holding to an outsider and thus make things unpleasant for the resident khai-ka community.

The rent payable by the khai-ka is fixed by the Settlement Officer as has been previously mentioned. It is not liable to abatement or enhancement during the currency of the settlement. Cases for ejectment of a khai-ka are very rare. If the khai-ka fails to pay the rent, which is very seldom the case, the hissedar can sue for his ejectment. If he is out of possession for more than six months he loses his occupancy rights. Khai-kars like hissedars can ask for a partition of their joint holdings and it is done like that of a hissdari land.

A khaikari right is not acquired by length of possession but it can be purchased from the hissedar. The position of a khaikar in the hills except in so far that he has to pay 20 per cent more is sometimes better than that of a hissedar, because it can go in tact to his descendants without being saddled by his debts as khaikari rights cannot be attached in satisfaction of a decree.

The position of a sirtan, however, is very precarious; a sirtan will remain a sirtan no matter how long he may have cultivated the land. There were cases of sirtans which called for special consideration at the time of settlement. Many sirtans had been located in villages which were altogether waste before. They were given to understand, verbally or by documents which were inadmissible for want of stamp or other causes, that they would be made khaikars. Under this impression they improved the land, built houses, and became permanent settlers. These at time of the settlement were made khaikars, those that remained sirtans have no prospect of becoming khaikars until the next settlement. But permanent settlers who reclaim Nayabad lands (and do not merely extend sirtan's holding) may be held to have occupancy (khaikari) rights by the courts during the currency of settlement though they cannot be recorded till the next settlement. The system of giving leases or taking counterparts of leases in the case of sirtans is almost unknown. The only leases which strictly speaking are sale-deeds executed here are when a new khaikar is made.

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## CHAPTER IV

### CIVIL WORK

THE Sub-Divisional Officers and other officers not in charge of a sub-division have to do civil work in addition to the revenue and criminal work in the hills.. There are no Munsiffs or Subordinate Judges here. The Deputy Collectors and Assistant Commissioners have to do all the work. Formerly there was an officer called Saddar Amin, who did the civil work only. In those days civil and revenue cases had a very wide and unmistakeable distinction. Cases about money purely were called civil cases and those that had any connection with land were revenue cases. The Saddar Amin decided only money cases but the Deputy Collectors and Assistant Commissioners decided both classes of cases. This old distinction has now been done away with and the classification of civil and revenue cases is just like what it is in other districts of the United Provinces, and Saddar Amin's office has been abolished. All classes of rent suits are defined in Rule 30 of the Kumaun Rules; as also the revenue cases and all suits that do not come under rule 30 and the description of revenue cases are civil. Excepting the Tenancy Act all the other Acts and Regulations are in force. A Schedule of the Acts and Regulations in force in this district is given in the Kumaun Rules. The Deputy Collectors and Assistant Commissioners invested with the power of an Assistant Collector 1st Class can decide civil cases up to Rs. 5,000 in value, those having the



powers of an Assistant Collector of the 2nd class can try suits up to the value of Rs. 500 only.

The appeals from Deputy Collector and Assistant Commissioner of both classes are triable by the Deputy Commissioner and appeals against his decision are heard by the Commissioner who is the High Court for the Kumaun division in civil matters except for the purposes of the Indian Succession Act of 1865, the Indian Companies Act of 1882 and the Indian Railways Act in which he has powers of the district Judge.

The decision of the Commissioner may, on the application of a party or of its own motion in cases in which his decree is not final, be referred by the Government to the High Court N. W. P., for its report and opinion. The Government may thereafter pass such orders as may appear to it to be proper. The civil cases coming before the courts in this district are generally of the following nature :

- (1) Money transactions.
- (2) About rights and title in land and for recovery of possession.
- (3) Pre-emption.
- (4) For possession of a wife.
- (5) Rights of pasturage and disputes about grass used for thatching.
- (6) Irrigation channels or guls.
- (7) Galledari suits.

These are the common suits brought every day. As there is only one pleader in this district the litigants have for the most part to conduct their own case. The cases are therefore simple in nature and do not involve any technicality and intricacies of law.

(1) Suits for money are mostly filed on the strength of bonds, acknowledgments of debt or pro-notes. There is nothing peculiar in them requiring any notice. They are



suits like what are instituted elsewhere in civil courts. The language of the bonds and pro-notes &c., is very simple and the whole meaning is evident on the surface.

But besides the above cases there are other cases for recovery of debts secured neither by bonds nor pro-notes. They are called 'Dastganda' debts and are frequently brought in civil courts. Stamps are not procurable at all places; and in villages where the old simplicity still continues, money is lent without any security, and the debt very often is paid punctually, but when a suit of this kind is brought in court it is rather difficult to decide. The whole evidence consists of oral statements and the witnesses brought by parties are generally unreliable. A man who would not utter falsehood in private matters will not hesitate to perjure himself before court when he is called by any party to give evidence for him. He thinks it is his duty to speak in favour of the party that called him even if he has to make a false statement; and another and a stronger motive for perjury is the desire of a witness to find evidence against a person or persons who had given evidence against him or some of his ancestors in any case. When evidence is not very convincing or when it is equally balanced the parties very often agree to have their case settled by '*kasm*' or oath. The *kasm* or oath is an ordeal which is felt by the people as very impressive. It is administered in various ways—sometimes one party lights a lamp in court and tells the other party to extinguish it after uttering certain words which he dictates. Another method is to make one party speak before the court that if he owes the money, and is falsely denying it he would pay it a thousand times in 'Akbat' or next world. The third form of *kasm* is that in which one party holds some sacred book in his hand and repeats words dictated by the other party.

The fourth and most impressive form is to administer the oath in some well-recognized temple. Both parties agree to abide by the result of the ordeal. A statement of the points in dispute between the parties is written on a piece of paper, called 'bunda,' one party puts down the paper before the deity and the other party picks it up, the party who picks up the paper wins the case. The statement is generally in the following form. "If I, so and so, have done such a thing may the *kasm* go against me, and if I have not done it and am unjustly charged with having done it then the *kasm* may go against the other party." The *kasm* is usually administered through a peon of the court in the presence of the *pujari* of the temple. The people strongly believe that anyone who takes a false oath is sure to suffer some calamity within a short time. Very often the *kasm* is agreed to, but does not take place, the friends of both parties intervene and a *razinama* is made. In cases, in which there is nothing except oral evidence to go upon, this form of *kasm* is perhaps the best way of deciding the case to the satisfaction of both parties.

(2) *Cases about rights, title, and for possession.*

These are chiefly about plaintiff's share in the property of a joint family. These cases are not frequent as rights of persons, have been defined at time of settlement and they are specified in the village phant. It is only in new cases and not contemplated at time of the settlement that such disputes arise. They are sometimes about division between brothers as to whether it is to be *soutia bant* (per stirpes) or *bhai bant* (per capita).

*Soutia bant* was very common in this district when the practice of having several wives was widely prevalent, but is now fast disappearing. *Soutia bant* is not recognized unless there is a clear proof of the parties being governed by the custom. In cadastrally surveyed pattis

cases about land which is recorded in settlement in the name of one man, while it is in possession of another, are frequent. Sometimes the man in possession brings a suit for a declaration of his right and sometimes the other party brings it. The latter sues for recovery of possession alleging that he has been dispossessed by the man in actual possession. Mistakes of this kind happen at time of measurement, sometimes there are cases between legitimate and illegitimate children, the latter claiming equal share and the former not being prepared to give any, the custom obtaining among the people concerned is usually followed.

(3) Pre-emption cases are very common. Land is now becoming very valuable and those who have much money and no land are very anxious to buy it. The custom in the matter of pre-emption is mentioned in the *wajib-ul-arz* of each village; by it a kinsman within 3 degrees is entitled to pre-emption as against any other, and a co-sharer in the same village may claim pre-emption against an outsider. To prevent relations or co-sharers from bringing a suit for pre-emption clandestine sales are often effected. The people have recourse to a dodge for evading the registration of documents. If a property is sold for say Rs. 600, six sale-deeds are written, each for Rs. 99, specifying one-sixth of the land in each deed as sold. Another dodge to shut out intending pre-emptors, or to make the transaction a profitable speculation to the vendee is that the consideration money is falsely exaggerated, *e. g.*, if 300 are actually paid, 600 are mentioned in the sale-deed. When sale-deeds are registered some money, probably the real amount, is paid before the registering officer and the rest is acknowledged to have been received at home. Very often fraud is committed in the presences of the registering officer. Full amount mentioned in the deed

is paid before him, but when the parties leave the office the amount falsely entered changes hands again.

(4) Possession of a wife.—Suits of this kind are common among the lower classes of Rajputs or Doms. Among these lower classes people who have no son give their daughter to some one who agrees to live with them as their *ghar-jamain*. The marriage is considered a conditional marriage. It becomes valid if the bride-groom remains in his father-in-law's house as his *ghar-jamain*. Sometimes the *ghar-jamain* becomes dissatisfied with his dependent position and tries to live separately but the parents will not send their daughter to live with him, so he sues for possession of his wife. Sometimes the father-in-law sues the recalcitrant *ghar-jamain* to either live with him or to give up all claim over his daughter as husband. Marriage laws are not regarded as very stringent among the lower classes as has been mentioned before. Very often a woman becomes dissatisfied with her husband and wants to take up with another with the consent or connivance of her parents. She continues to live with her parents and does not come to the husband. The case may be one of enticement or adultery but the husband not having sufficient proof to proceed criminally against the seducer brings a civil suit for recovery of possession of his wife against his father or mother-in-law.

(5) Declaration of right of pasturage &c.—This class of suits has come into existence in very recent years. Sometimes a co-sharer reclaims some waste land against the consent of the other villagers or he sometimes obtains permission to cultivate some waste land which the villagers regard as their "gowchar" or pasture ground. Suit is brought against the cultivator for a declaration of the right of villages as their pasture ground or in other words to have the cultivation stopped. These suits have become numerous now.

People in the northern parts, particularly in high places, thatch the roofs of their houses and cowsheds with a kind of grass called '*shalima* grass.' It makes the roof water-tight. It is produced in high hills. Each village has a preserve of its own from which that village takes the grass at a fixed period. Sometimes another village cuts grass from the preserve and so the suit is brought. These suits are brought mostly in the Chamoli Sub-Division.

(6) *Suits regarding irrigation channels.*—Frequent occurrences of scarcity resulting from failure of rain have of late aroused a great activity in the construction of water courses from all available streams. It often happens that some other village claims a prior right to the use of the whole water in the streams. This necessitates a suit either from one village or from the other. Cases of this kind are also increasing.

(7) *Galledari suits.*—There are some people particularly the Doms who deal in cattle and are called *galledars*. They take cattle and goats from one man and promise to give him others in exchange, these cattle are given to others in exchange for their cattle or goats. In this exchange these *galledars* make a profit for themselves. Sometimes a discount or a premium in cash is also agreed to. Very often some one is cheated by the *galledar*. Instead of suing this *galledar*, who is not a substantial man he sues the person to whom the *galledar* had sold his cattle. Such suits are common throughout the district.

These *galledars* are now receiving the attention of the police also.

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## CHAPTER V

### CRIMINAL WORK

NEXT in importance comes the criminal work. Criminal Courts are subject to the jurisdiction of the High Court, Allahabad, and all the enactments and rules in force in the plains are equally in force here.

There are, however, very few crimes of a serious nature in this district. In former times, they were very few, but they are increasing with increased facilities for communication with people of other districts. This is particularly the case in the Lansdowne sub-division which is adjacent to the plains districts in the south. Dacoities and robberies occur sometimes in that sub-division, but these crimes are almost unknown in the upper parganas.

Murders are few and far between ; cases of dacoity and robbery, brought before the courts in the upper and central sub-divisions are technically so called. They are in reality petty cases of assault and theft combined. Thefts now and then occur, but are mostly detected except in the pilgrim line where the thieves escape before any report of the theft is made.

There are only three fixed police stations in the district—Kotdwara, Lansdowne and Srinagar,—a few policemen are stationed on the pilgrim route at some important places during the pilgrim season only. The Patwaries and Kanungos have the power of a Police officer in charge of a station in their *halqua*.

All complaints in cognizable and non-cognizable offences are made to the patwari, except where there is a regular police. The patwari investigates cognizable

offences and if the offence is proved, brings the accused and the witness to court to which he is subordinate; and report only is submitted if the offence is not proved. Sometimes in non-cognizable cases, e.g., cases of mischief, the patwari is required to make preliminary investigation. The patwaris generally have not a good knowledge of police work. The section of the Penal Code quoted by them are not always appropriate but the investigation generally is reliable.

In serious cognizable cases the kanungo of the circle is directed to take up the investigation. The kanungos are more intelligent and experienced officers.

In non-cognizable cases complaints are made to the Sub-Divisional officer. The offences complained of mostly are assault and hurt, mischief and enticement.

It is a common thing here in cases of simple assault to add robbery of some money or jewels to make it a more serious case. This is done to give point to the complaint of assault or hurt. If section 200 of the Criminal Procedure Code is made use of before the summons or warrant is issued many complaints turn out groundless and may be dismissed under Sec. 203 C. P. C. Many so-called hurt or mischief complaints turn out simply disputes about land which can be settled in the Civil or Revenue Court. The people have an idea that if they could get the opposite party punished in the Criminal Court their case in the Civil Court would become much easier, or the conviction might render a suit in the Civil Court unnecessary, the opposite party being frightened by the result of the Criminal Case.

Complaints about enticing away a wife are very common but hardly 5 out of 100 cases are prosecuted; as soon as a warrant for the arrest of the seducer is issued the leading men in the village effect a compromise. The aggrieved husband gets what is called '*Shadi*

*Kharcha*, marriage expenses, and he abandons all claims over the unfaithful wife who thereafter lives openly with the seducer as his mistress or wife. The *Mazkuri* who takes out the warrant in enticement cases plays an important part in the compromise and often gets his percentage on the money offered to the complainant. Cases of riot are extremely rare. As the population consists almost entirely of Hindus, religious riots between the Hindus and Mahomedans are unknown; and what in other cases are reported as riots, turn out to be simple cases of assault or affray. Complaints about separate maintenance by wives are also common as a result of polygamy but very often the husband and the wife make up in court. These complaints are made generally by the deserted wives to get a release from their husbands who have got other wives. Excise offences are very few but offences under the Forest Act are increasing. There are some prosecutions under the Stamp Law. The people have not yet realized that pro-notes below Rs. 20 are also liable to stamp duty. Sometimes pro-notes and acknowledgments of debts are written at places where stamps are not available and they are left unstamped. The substitution of postage stamps for receipt stamps will reduce these offences. Cases of kidnapping women for marriage to people in the plains or selling minors for prostitution occur in pargana Gangasalan in the Lansdowne sub-division. Offences triable solely by the Court of Sessions except those of murder are usually tried by the Deputy Commissioner under the enhanced powers given to him by Sec. 30 of the Criminal Procedure Code. Very few cases are therefore committed to the Sessions Court.

There are no Honorary or Special Magistrates in the district except one at Srinagar for the trial of cases under Sec. 34 of the Police Act.



## CHAPTER VI

### REVENUE WORK INCLUDING RENT SUITS

There is not much revenue work in this district. There are now and then cases for arrears of revenue brought by the malguzar against co-sharers. Sometimes cases for arrears of rent against khalkars and very seldom against the sirtans. Such cases can be instituted in the court of the Tahsildar at Pauri, if the parties so desire. Cases for ejectment of a sirtan or by a sirtan against hissedar for illegal ejectment are more common. A sirtan though ordinarily liable to ejectment cannot be summarily evicted by the hissedar. If the latter wants to eject a sirtan he must bring a suit. If a tenant or sirtan has held the land for some years and has made any improvement in it he is entitled to get compensation before he is turned out. Improvements consist of terrace walls and water courses for irrigation but cowsheds built by sirtans and sometimes dwelling houses built by them also come under the improvements. If a sirtan is ejected he is allowed the value of the improvements made by him if any, before he is turned out and it is specified in the decree. A sirtan is ejected after the standing crop sown by him is cut.

Partition cases take more time and require careful attention. In the pattis and parganas which have been cadastrally surveyed the partition work is easier as the record of rights is up-to-date, but in those

pattis where cadastral survey was not made and the record of rights has not been revised the work is somewhat difficult. Verification of possession by local inspection is absolutely necessary in non-cadastrally surveyed parts. Very often land is recorded in possession of khaikars in the old records who have left the village or otherwise vacated the holding. This fact can only be made clear by a local verification of fields, as partitions are made on records, the hissedars should be made to get mutations made in the records before partition is done. Sometimes fields recorded in the name of one person are found to have been in possession of another without any objection.

Perfect partitions are unknown in this district ; only imperfect partitions are made. In making partitions existing possession to the extent of the co-sharer's share is, as a rule, maintained ; but if a co-sharer has in his possession more than he is entitled to as his share, it is taken away from him and given to another who had less. The shares of each co-sharer in an undivided property are specified in the phant, and partition is made accordingly. Not only should the area be proportionate but each co-sharer should get proportionate share of good or bad land according to the classification of soil. Any disputes or objections relating to right title and interest raised in the course of partition should be tried as civil suits ; pending the decision of such suits the partition remains in abeyance.

It saves much future litigation if the parties are shown on the spot all the fields allotted to them. They can then make objections if they are not satisfied with the partition about any particular field. The amins sometimes make a paper partition only and do not care to show the fields to the parties on the spot. It is therefore very important to ascertain from the parties

before partition is sanctioned whether they have seen the land which is allotted to them.

*Boundary disputes* have ceased now as all land not measured in the name of any individual is Government property and comes under the designation of the Protected Forest.

*Mutation.*—When there is any transfer necessary by succession, sale, or otherwise, the transferee verbally applies to the patwari of the circle who fills in a form and sends it to the tahsildar. In the form the name of the transferor, or whose share is transferred, the name of the transferee, the area transferred, with the amount of revenue or rent are given. The patwari after examining some witnesses certifies that possession has passed to the transferee. The usual fees are then levied by the tahsildar through the patwari and a notice is sent calling on anyone who may have an objection to the mutation to attend on a specified date. After completing the enquiry the case is sent up to the Sub-Divisional officer who passes final order and the record is then sent to the Land Record Office for necessary alterations in the record of rights. Mutation on mortgages are not customary in the district. One thing particularly noticeable in mutation cases is in connection with applications made by the hissedars for entry of land in possession of a khaikar in their khudkast. Some khaikars resign their holding wholly or in part to their hissedar by a deed called Ladawa and on the strength of this ladawa the hissedar applies for entry of the land in his khud. When the entire holding is resigned the mutation is very simple, the name of the resigning khaikar is removed; but when a portion of the holding only is resigned without specifying the fields, the area or rent only being mentioned, mutation in so much area without specifying the land or rent only as is often done involves

much future litigation. It is therefore advisable that the fields resigned are ascertained on the spot through an amin before mutation is ordered. If this is not done and mutation is made in a certain area there is no way afterwards for separating the khudkasht from the holding, the rules do not provide for a partition of khudkasht and khaikari land between a hissedar and a khaikar. The same procedure should be adopted when a new khaikar is created and his name is sought to be entered in settlement records.

In connection with mutation mention should be made of the Land Record office. All settlement records, old and new, are kept in the Land Record office, which is under a Peshkar\* with a large staff under him, to carry out mutation work and partition, &c. In civil and revenue suits and in partitions the amins verify the land with the aid of the Shajra; these amins are also under the Land Records Peshkar through whom orders are sent to them.

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\* Corresponding to the Saddar Kanungo of the plains.

## CHAPTER VII

### MISCELLANEOUS WORK

THIS is of various kinds and most of it is peculiar to the hill districts. It may be divided into the following heads :—

(1) Reports from the Patwaris and Kanungos about the condition of crops, prevalence of diseases of an epidemic character and other general matters.

(2) Miscellaneous petitions.—Several petitions are received daily which sometimes contain matter which ought to be the subjects of a civil, revenue or criminal case the petitioners have to be directed accordingly. But there are others, such as, those relating to cutting of trees without permission, making unauthorized cultivation in waste lands which are the pasture grounds of the village, obstructing village paths, &c., &c., those petitions are generally sent to the patwari for report and on receipt of his report orders are passed. It is very often necessary to call the parties and dispose of the matter after hearing what they have to say. Sometimes local inspection by the Sub-Divisional Officer is necessary before the matter can be satisfactorily disposed of.

(3) Applications for opening water mills.—No one is allowed to construct a water mill for grinding corn without permission of the District Officer. Applications for erection of a mill are made, and if there is no objection of any kind, the Sub-Divisional Officer sends up the application to the District Officer for sanction with his recommendation. An annual payment varying from eight

annas to two or three rupees according to the circumstances has to be made for each mill which is called the mill rent and is collected with the land revenue. This item of revenue is assigned to the District Board.

(4) Application for Nayabad.—These are numerous. As has been previously remarked, new cultivation outside the measured area is not permitted without the permission of the District Officer. Mere extensions of measured fields which do not involve cutting of trees are however allowed without specific sanction.

When anyone wants to cultivate a plot of land, he has to apply to the Sub-Divisional Officer. The application is sent to the patwari for report and for a rough sketch of the locality. The patwari has to report on the following points :—

Whether there are any trees on the land, what is its area, how far it is from the measured land, whether the cultivation would interfere with the pasturage of the village or the general convenience of the people &c. On receipt of the report from the patwari, if the application is not open to any objection, and there are no valuable trees in the land, it is recommended by the Sub-Divisional Officer, and sent to the Deputy Commissioner for orders. If the area is small the Deputy Commissioner allows the cultivation, but when it is large and apart from old cultivation proceedings under the nayabad rules are taken, the land is regularly measured and objection to the grant are heard and determined; and if no objection is made or it is disallowed if made, the case is submitted with the assessment proposal to the Deputy Commissioner who sends it to the Commissioner if he approves of the proposals. Final sanction rests with the Commissioner (vide Nayabad Rules).

It is very necessary in order to avoid future litigation about Nayabad that the preliminary enquiry



should be very carefully made. All persons who have anything to do with the land should be asked if they have any objection; not only those belonging to the village in which the land is situated but those in the neighbouring villages also who may have grazing rights in the land should be given an opportunity of raising objections if they have any. Those who have no objections should be made to sign the *darkhast* in proof of their having no objection. The Patwaris often make a surreptitious enquiry; one or two people, probably the friends of the applicant, are asked and on their saying that they have no objection, report is made that no one objects. But objectors turn up after permission to cultivate the land is given by the Deputy Commissioner and they have to bring a civil suit. If all objections were heard before the application is recommended such suits which are becoming too numerous may be avoided. Such suits cannot however upset a regular Nayabad grant sanctioned by the Commissioner and assessed to Revenue.

These heads include principally the miscellaneous work done in office. There is however some out-door work which is performed during the touring season.

The Deputy Commissioner every year issues instructions to Sub-Divisional Officers regarding their tours and indicates the principal points to be attended to. Similar instructions are issued in regard to excise matters.

The chief things to be done on tour are :—

(1) Inspection of the arm licenses and examination of the weapons covered by them with a view to ascertain in regard to each license whether it is still in force, what the condition of the weapon or weapons is, and how it is used. A register is kept of all licenses inspected in the course of the year and submitted to the Deputy Commissioner.

It is a common thing for a man presenting a license to call himself by the name of the man in whose name the license is given. This is not done generally with any criminal intent but only to spare the man the trouble of attending himself. Sometimes, but very rarely, it happens that the licensee is dead and the license has not been renewed in the name of his successor, the man presenting the license, probably the son of the licensee, answers to the name of the deceased licensee.—This requires careful examination.

(2) Inspection of the Schools.—The Schools in the Sub-Division are to be inspected, the condition of the building, the attendance and other matters relating to the School to be reported to the Deputy Commissioner.

(3) Testing of the Vital Statistics.—Two senior Sub-Divisional officers are also *ex-officio* members of the District Board. Vital Statistics have to be examined and a statement is submitted at the end of the year. Vaccination statements sent by the vaccinators have also to be tested.

(4) Forests on the route are to be inspected and if there is any destruction of trees or new cultivation inside them without authority, it has to be enquired into and report is to be made to the District Officer.

(5) Examination of the patwari's papers and testing of the "Jinswur" work done by the patwaris. In all cadastrally surveyed parts the patwaris are required to plot all new cultivation on the map, and in doing so the patwari has to report if any cultivation is contrary to rules and is unauthorized. The patwari's circle is divided into five portions and one portion is done every year. In five years the whole circle must be finished, and after that it should be done again in the same manner until the termination of the Settlement. The



Sub-Divisional Officers have to see how the patwaris have done their work.

The patwaris prepare every year an indent for the trees required by the villagers for their domestic use. This indent has also to be examined, and it has to be ascertained whether the patwari has prepared it correctly and if he knows from what place the trees should be given.

(6) The condition of the District Board roads is to be noticed and reported to the Deputy Commissioner.

(7) It is sometimes necessary to inspect localities in connection with civil or revenue suits or in connection with Nayabad applications. It is done in the course of touring.

(8) In former times before suspension bridges were built the rivers were crossed by means of 'jhulas' or rope bridges. Suspension bridges have now been constructed over rivers in public roads but in some out-of-the-way places 'jhulas' are still used as means of crossing rivers. A contract is given to *dhonars* to make such jhulas, and they are authorized to levy a small contribution from the passengers of which a tariff is supplied to them. In the course of touring the jhulas on the route should be examined and enquiries should be made if proper fees are taken from the passengers. These jhulas are 'public ferries' under the Northern India Ferries Act.

(9) Where there are cattle pounds the accounts must be tested. There is no cattle pound in the Chamoli Sub-Division. But there are two in the Barahsyun Sub-Division, one at Pauri and the other at Srinagar. In the Lansdowne Sub-Division there are more. Most of the district is excluded from the operation of the Cattle Trespass Act.

(10) Rainguage stations and dispensaries have to be inspected once a year.

(11) Police stations at Srinagar, Lansdowne and Kotdwara have to be inspected and also the temporary police stations established during the pilgrim season.

Besides the above miscellaneous duties the Sub-Divisional Officer, Pauri, is also in charge of record room, copying department, Land Record Office, English Office and Stamps.

*Income tax.* The Sub-Divisional Officers assess on incomes below two thousand rupees. Assesseees having income above that amount are reported to the Deputy Commissioner for assessment. Objections against assessments made by them are heard by the Sub-Divisional Officers.

Though the district generally is in a fairly prosperous condition the individual income very seldom comes to the taxable limit. The population generally consists of agriculturists. There are some money-lenders also among them, and although the rate of interest is very high, being twenty-five per cent., the total income of such money-lender is generally less than the taxable amount.

The persons who pay incometax in this district are :—  
(1) Shop-keepers at Kotdwar, Lansdowne, Dogadda, Pauri, Srinagar, Nandprayag, Pipalkoti and Joshunath. Some of these shop-keepers are money-lenders also. (2) The Pandas of Kedarnath and Badrinath and the Priests of Brahma Kapali at Badrinath, and some Dimris at Badrinath. The incometax paid by persons connected with the temples is variable. A Panda one year has a good income and in the other if his clients (Jajmans) do not come, he gets nothing. The pilgrimage affects the income of the shop-keepers also on the pilgrim route.

It is very difficult to make a correct estimate of the income of the Pandas and other persons connected with the temples. Individual payments are small but in the aggregate they come to a considerable amount. Some-

times one pilgrim pays a large sum. The Pandas keep no account of their income, at any rate they never produce any, and the reports about their income are sometimes exaggerated and often underestimated. The Pandas themselves in order to please their Jajmans and at the same time to induce others to give largely, exaggerate the amount they get from a rich pilgrim, but of course at the time of assessment the amount is much reduced. The best way of assessing the income of these men is by having a 'panchayat' of the Pandas and an approximate estimate of the income is possible by the help of the panchayat supplemented by other information. In the panchayat besides the Pandas, some respectable inhabitants of the village may also be summoned.

Of late some timber merchants have begun to float chir timbers from the upper parganas. They make a handsome profit by selling it at Hardwar. Their income can be ascertained from the Forest Department of the district. There are some timber merchants in the southern part also, most of these men sell their timber in other districts and are assessed there.

*Excise.* The Deputy Commissioner is in charge of the excise for the whole district, but Sub-divisional Officers have to look to excise matters in their Sub-Divisions. Instructions are received every year from the Deputy Commissioner on the points connected with excise on which enquiry is to be made and report submitted in April or before.

In regard to the excise administration there are a few things which require careful notice.

In the Chamoli Sub-Division the Bhotas living in pargana Painkhanda are authorized to make liquor for their own use, within the pargana. They are not to sell or give it to anyone. Outside the pargana they cannot make liquor for their own use even. But this

privilege is very often abused by the Bhoteas. Not only in pargana Painkhanda but outside in the lower villages where they live in the winter months. They prepare liquor secretly and sell it to the people. Many prosecutions have ended in conviction and this malpractice is decreasing, but it cannot be said that it has stopped. A careful watch has to be kept on the Bhoteas when they are in the down country. Nowhere is this privilege more abused than at Badrinath by the Mana Bhoteas. They make liquor in their village which they are authorized to do and secretly supply the people at Badrinath with it. It is very difficult to detect this. If any Bhotea is caught with liquor at Badrinath he has a ready excuse that he is taking it to his relative at Badrinath or at other places within the pargana. There is always a police at Badrinath but they have not succeeded in detecting illicit sale of liquor.

Some Bhoteas have become domiciled in some villages in the lower parganas in the Chamoli Sub-Division. They also require careful watching. They very often make liquor for the villagers who help them in every way and never give information against them.

There were complaints before of cheap liquor being smuggled into the country from the Tehri side. The liquor there was certainly cheap compared with the liquor sold in the British Garhwal and many people went to the Tehri shops to buy liquor to the detriment of the licensed vendor's custom. But this matter has now been satisfactorily arranged between the British Government and the Tehri State. The latter have removed all liquor shops to a distance of five miles or so from the border. There are no shops now within easy reach of the people on this side and consequently there is no smuggling of liquor from the Tehri State. In the Bhabar between Koldwar and Laldhang, liquor is sometimes brought from the

adjoining shops in the Bijnor district to the loss of the contractor at Kotdwar, but it is purchased from the licensed vendor in the Bijnor district.

There are altogether 16 shops in the district. The number seems to be sufficient for those who require liquor. There is more demand for it in Nagpur and Painkhanda parganas and they have got sufficient shops.

*Hemp Drugs.*—Except in Kotdwar, Lansdowne, Pauri, Srinagar and to some extent at Karnprayag and Nandprayag the consumption of *charas* depends on the pilgrims only. Local demand in other places is almost nil. There are shops along the pilgrim routes at convenient distance from which pilgrims can buy *charas*. The sale of *charas* is increasing with the pilgrims. The pilgrims do not take liquor but they smoke *charas*. They favor 'Arkand,' the *charas* obtained from the Panjab. They do not like the indigenous article which they consider very weak. *Charas* used to be manufactured in this district before, and although a shop was opened specially for purchasing locally made *charas*, the people did not take the *charas* to this shop, but took it to Ramnagar and Kotdwar where they sold it privately and sometimes gave it in the village to *charas* smokers or to Fakirs. Manufacture of *charas* is now altogether prohibited, but the people are allowed to cultivate the hemp plant. This plant is sown very largely in the higher villages of parganas, Chandpur and Dewalgarh and in some villages in pargana Barahsyun and Mallasalan. Formerly the people used to sow hemp close to their houses as it requires a rich soil, but it was considered harmful to health. The plant grows to the height of 8 or 10 ft., and obstructs the air. For this reason sowing hemp near the houses is prohibited. This plant is very useful and no part of it is wasted. From the leaves *charas* is made. The seed makes a nutritious

and warming admixture to vegetables during the cold season. Oil is expressed from the seed and the oil cake is given to cattle and sometimes taken by men. From the fibres a kind of cloth called '*teoka*' is prepared, a piece 3 yards by  $1\frac{1}{2}$  yards sells for a rupee or a rupee and four annas. Bags, large and small, are also made from the fibres. From coarser fibres ropes are made. The stalks are used for lighting and serve the purpose of a wick for a lantern. In the northern part people make a rope shoe called '*chapel*' from the fibres of wild hemp. These '*chapels*' are very useful to the sportsmen as they prevent the foot from slipping in precipices. The hemp cloth is worn by males and females and is the only clothing used by many people.

*Opium* is not consumed so largely by the pilgrims as *charas*. Its sale is therefore very limited. All cases of infringement of excise rules brought to the notice of the Sub-Divisional Officer should be reported to the Deputy Commissioner, under whose sanction the offenders are prosecuted. Reward is given to informers.

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## CHAPTER VIII

### FORESTS

THE civil protected forests in this district, as distinguished from the Imperial forests directly the charge of the Forest Department, are under the control of the Deputy Commissioner and are administered through an officer of the Forest Department, generally an Extra Assistant Conservator. There are Deputy Rangers, Foresters and Forest guards under him.

The civil forests are divided into two classes, open and closed. Formerly civil forests were left to the people but they destroyed the trees ruthlessly for temporary cultivation and many hill sides were altogether denuded of trees. It became necessary therefore to exercise some control over the action of the villagers. A forest staff was appointed to look after the forests.

In the open forests the villagers are allowed to cut trees for domestic purposes without permission except when the trees to be cut are reserved. The reserved trees are :—sal, sissum, tun, chir under 3 ft. in girth, deodar, cypresses, box wood and khair. The patwari prepares indents for the villagers every year and the trees are given them in the open jungle.

In the closed forests no one can cut any kind of tree without permission but rights formerly exercised are allowed. The open forests are under the control of patwaris and padhans who frame and pass indents and give trees. The closed civil forests are under the control



of the District Forest staff. The legal rights of the villagers are the same in both open and closed forests. (The present system will probably be changed by notification very shortly.) It is very necessary in the interests of the people themselves that forests should be preserved. The reservation of forests in the central and upper Sub-Division generally has not been much complained of by the people. There is ample forest left for their requirements but in the southern part and in Choundkot pargana where there is not much land under forest and cultivation is extensive the reservation is felt by the people, but it is more necessary in these parts in their own interests. The chief grievance of the people is about firing the forests. If jungles are not fired every year grass is not obtained but at the same time firing destroys young sapplings—whether firing the jungles is to be allowed or not is a very complicated question. It is however not prohibited in open forests.

In Choundkot pargana and in some bare hills in Barahsyun trees have been planted and it is expected that in a few years these hills will be well-wooded.

Scarcity of firewood was being felt at Pauri, the head quarters of the district—where population is increasing every year but a cart road over the hill towards Khrisú where there is a large oak jungle has greatly facilitated the transport of fuel into the station. Many forest bungalows have been built and forest roads opened out of the income derived from the Department. There are pacca bungalows at Sirkot, Dhanpur, Khirsú, Kaleth, Dwarikhal and Naugarkhal, and wooden bungalows at Tilkhani, Bhainswara, Chari, Malsi, Nagnath and Binsar. Chir trees that are old and would in a few years fall down and rot are being sold every year to the timber merchants. The timber



is floated down by rivers to Hardwar. This work has brought money into the country but prices of food grains have risen considerably in the part where the work is going on. The timber is floated by the Panjabis who are great experts in the business. Chir abounds in the central and northern part and in higher hills in the upper parganas, cypresses and boxwood are abundant. In the southern part sal, haldu, khair, and some tun are found. There is not much deodar in the British Garhwal. There are a few trees on both sides of Pandukishwar and some at Binsar and Tarasur.

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## CHAPTER IX

### EDUCATION

THERE are two schools in which English is taught, one at Chopra, an old institution maintained by the American Mission; the other at Srinagar which is a Government school opened lately. Both teach up to the Matriculation standard. The desire for a knowledge of English is increasing. Many boys have passed from the Chopra Mission School in the Entrance test. There are some graduates and under-graduates who studied in the colleges in the plains.

The country owes much to the American Mission who were the pioneers in the spread of English education in this country. The Chopra school gets a grant from the Government.

There are 5 Vernacular Middle schools at Nagnath in pargana Nagpur, Khirsu in pargana Dewalgarh, Kanskhet in pargana Barahsyun, Pokhera in pargana Mallasalan, Matiali in pargana Mallasalan. Boys from the Upper Primary schools go to the nearest Vernacular Middle school. There are boarding houses built for the accomodation of boys in all the places where there are Vernacular schools.

There are about 106 upper and lower primary schools, 37 indigenous, receiving a monthly grant from the District Board, and 6 or 7 female schools.

The supervising staff consists of a Deputy Inspector and two Sub-Deputy Inspectors under the control of the District Board.

A more than passing notice is necessary of the primary education in this district. It is, as stated in many places, mostly an agricultural country. The education at present imparted in the schools is of the three Rs, most of the boys leave after they have passed the Upper Primary test, some read for the Vernacular Middle. The aim of all in passing the examinations is Government service. It is however impossible for Government to provide all youths who pass examinations with appointments. These youths when they fail to secure appointments have practically no vocation in life. After passing an examination which is more than what their ancestors had done they begin to look upon their home surroundings with disgust and upon the profession of their fathers as something beneath their position as educated youths. Having acquired just sufficient knowledge of reading and writing they take to reading cheap vernacular papers. Their failure to get Government service had already created a feeling of grievance against Government in their minds and it is strengthened by the reading of the papers. The result is, they not only become discontented subjects, but a source of anxiety to their parents and friends. They do not know how to earn a decent living and in the expectation of getting Government service they had acquired expensive tastes in dress and had been eating better food in the school than what they can get at home after passing the examinations. If the parents do not give them money to supply their wants they quarrel with them and gradually get into bad ways. If however in the schools the text books gave them instructions regarding the occupation which they have to follow after they leave the schools, they would make use of the informations gained in the school in their every-day-life. Having learnt in the school, about agriculture and other things they would imbibe

better ideas of their business in life, and would not look down upon it when they leave the school. The subjects in all primary schools should treat of agriculture in the first place, then improvement of the breed of cattle,—how to make the cows yield more milk, and bullocks do more work,—rearing of the trees, refining wax, and other subjects useful to a rural life. Some sanitary primers teaching simple lessons on ventilation, cleanliness and other preventives of diseases could be taught with advantage. The boys would learn to read and write and at the same time they would bring practical knowledge with them which they could turn to their advantage at home. They would thus become useful to their families, and would make a decent living for themselves, and live as happy and contented people. At present the simple knowledge of reading and writing acquired in the schools is not of much practical use to the boys in their after life.

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## CHAPTER X

### DISTRICT BOARD

THE two senior Sub-Divisional officers are *ex-officio* members of the District Board and are required to attend the meetings at Pauri, whenever they can do so without detriment to more important and pressing work. Most of the roads in the district are under the management of the District Board. The roads maintained by the P. W. D. are the pilgrim route from Lachman Jhula to Rudraprayag, from Rudraprayag to Kedarnath, and from there *via* Ukhimirath to Chamoli, from Rudraprayag to Badrinath *via* Karnprayag and Chamoli and from Karnprayag to Mehal Chauri; the road from Srinagar to Kotdwar, from Pauri to Simli (Almora road), from Joshimath to Niti, and from Nandprayag to Gwaldam; the rest of the roads are under the District Board. All suspension bridges are under the P. W. D. management.

Most of the dispensaries are also under the District Board. There are dispensaries at Kotdwar, Banghat, Birounkhal, Pauri, Srinagar, Kande, Karnprayag, Chamoli, Joshimath and Ukhimath. During the pilgrim season a dispensary is opened at Badrinath also. The Srinagar dispensary is under the charge of an Assistant Civil Surgeon. The others are under passed Hospital Assistants. The Medical Department is under the direct control of the Civil Surgeon who resides at Pauri.

The cost of the pilgrim dispensaries is paid from the Sadaburt Fund, which consists of the revenue of villages in Garhwal and Almora districts which were dedicated to the temple of Badrinath for Sadaburt purposes by the former Rajas.

The pilgrim dispensaries give much relief to the pilgrims. There is a leper asylum at Srinagar under the charge of a local committee.

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## CHAPTER XI

### PILGRIMAGE

**T**HIS is a most important subject as far as the district is concerned. Pilgrimage is a source of income to people in many shapes.

There are two sacred shrines situated at the northern end of the district at Kedarnath and Badrinath. The former is situated at an altitude of 1173 ft. and the latter at 10400 ft. Though the present temple at Badrinath was built in historical times by Swami Shankaracharya, the place was known as Badrikashram in remote ages also. We find mention of it in Mahabharat. The Pandavas after the battle of Kurukshetra are said to have come to these places of pilgrimage, to expiate the sin of killing their relatives in the battle. The places round Kedarnath are teeming with anecdotes about the Pandavas. There is a large perpendicular stone standing at a place 3 miles below Kedarnath. This is split up into two, and this is said to have been done by Bhimsen with his club (Gada). A peak in the Himalayas near Kedarnath goes by the name of 'Kunti bhandar' or the store house of Kunti, mother of the Pandavas.

This region, particularly the portion above the Alaknanda River seems to have been inhabited by the *rishis* of old who came here for meditation. The old legends speak of the people living in these parts as demi-gods, called Gandharvas, Yakshas, and Kinnars. It is probable that the old inhabitants spoken of in the legends are the ancestors of the present Bhoteas living in the village of Mana near Badrinath and the Niti valley.

Whatever it may have been before the time of Shan-karacharya there is no doubt that after his time Badrinath and Kedarnath have been annually visited by pilgrims from all parts of the country. It is very difficult to know how the people managed to come here when there were no roads and no bridges across the big rivers. The jhulas probably were invented in those days.

Before the conquest of the country by the British Government the number of pilgrims was very small. From the old records and traditions about offerings made in the temple of Badrinath it appears that the offering though of greater value were much smaller in amounts. The roads have been much improved now. Suspension bridges span the larger rivers and wooden ones have been built over smaller rivers and ravines. The pilgrims road from Lachman Jhula up to Joshimath along the bank of the Ganges and the Alaknanda is rideable throughout and the ascents and descents have been well aligned. Between Joshimath and Badrinath also difficult bits have been improved, and except in some places this part of the road is also rideable.

There are pilgrim hospitals along the whole route where pilgrims receive medical treatment free of charge and the poorer of them are fed as indoor-patients. Dharm Salas commodious and comfortable have been built at principle places *en route* from Hardwar to Badrinath by Kalikamliwalas, an institution of Fakirs founded by Baba Kali Kamliwala who seems to have been greatly respected by the Marwari community. The Marwari Seths pay large sums for the erection of Dharm Salas and the works are conducted by the agents of the Kalikamliwalas. Grain is distributed gratis at Badrinath and Kedarnath at the expense of the Marwaris and other rich pilgrims. The pilgrims can travel so comfortably now that all classes of people, princes and peasants, rich and



poor come to visit the sacred shrines, the most liberal of all pilgrims are the Marwaris. Their generosity has contributed largely to the comfort of the pilgrims.

This country owes much to the pilgrimage. Roughly speaking 8 or 10 lakhs of rupees come to the district from the pilgrims in different shapes and the income is shared by all classes. Small banias on the road side who keep shops make a handsome profit by the sale of provision. They keep a chhappar for the accommodation of the pilgrims and those only are allowed to live in it who buy provision from their shop. They do not charge anything for the chhappars but the charges for lodging are practically added to the price of the provisions sold. At every Chatti or resting place people keep cows and buffalos, mostly buffalos, for the sale of milk. The artisans also have their stalls on the way in which baskets, wooden vessels, shoes, sticks and brass and copper images and Kankans (wristlets) are sold. Some people sell fruits on the way and get their share of income also from the pilgrims.

In larger places like Srinagar, Ukhimath, Nandprayag, Pipalkoti, Joshimath, and Badrinath cloth and other valuable things are also sold and the bankers advance money to pilgrims on heavy interest on the security of the pandas.

Of those who get the largest amount of money from the pilgrims are the pandas. There are two classes of these pandas,—those of Kedarnath living in Nagpur, and those of Badrinath who live in Deoprayag in the Tehri State. Some of the latter class have settled in the British territories on this side of the Ganges. The Kedarnath pandas appear to be old inhabitants of the place while the Deoprayagi pandas were natives of the plains who afterwards settled in this district. The latter as a class are more refined.

These pandas spend much money of their own on the pilgrims. They go about all over India during the cold weather inducing people to go to Badrinath and Kedarnath. They accompany them personally and sometimes send their servants with them when they have too many batches to attend. The Kedarnath pandas are paid at Kedarnath and the Badrinath pandas at *Tapta Kunda* in Badrinath, but the latter get some money at Deoprayag also where all pilgrims bathe on their way up. The pandas of Badrinath get more than the Kedarnath pandas. The former get sometimes about ten thousand rupees worth of gift from one pilgrim.

After the pandas come the priests of Brahma Kapali in Badrinath. They do not go anywhere to bring the pilgrims; but every pilgrim who comes to Badrinath whose father is dead must perform *Shradh* or offering of *pinda* to the deceased ancestor, at Brahma Kapali a place at a short distance from the temple. Though the amount given by individuals is not large, from 4 annas to a rupee, and sometimes more, the total amount collected comes to some 10 or 12 thousand rupees a year.

Then come the Dimris. These have got their Jajmans among the hill people of Kumaun and Garhwal only. The pilgrims from the plains are mostly monopolized by the pandas. The income of the Dimris from the pilgrims direct is very small but they are also *pujaris* of the temple of Lakshmi where offerings of some value are made by the pilgrims. These amount in a good year to something like three or four thousand rupees.

The Dimris are the chief officials in the temple of Badrinath. They hold the office of Lekhwar accountant and some minor office. They are the cooks of the temple. No one but a Dimri can cook the 'Bhog' which is offered to the deity and they are handsomely paid for this work from the temple funds. Besides the

pay they sell the ' Bhog ' to the pilgrims and get a good price.

The offerings to the temple of Kedarnath in a good year amount to about fourteen or fifteen thousand rupees while in Badrinath they amount to about a lakh of rupees in cash and kind. Besides these offerings the temples have another fixed source of income. It is the assigned revenue of some villages endowed to them by the old Rajas called ' gunth ' villages.

A considerable portion of the income of the Badrinath temple is spent in giving ' Prasad ' and presents in cloth to pilgrims. Vishnu is the deity worshipped at Badrinath. There is a tradition connected with the image at present existing in the temple. It is said that the image had been removed from its place by the Budhists but when Shankaracharya vanquished the Budhists and restored the old religion he went to Badrinath to build a temple, he did not however find the image. He had a dream at night that the image had been thrown into the Alaknanda river at Narad Kund. Shankaracharya dived into the kund the next morning, he picked up an image but it was mutilated. He dropped it thinking that there must be another. He then picked up another stone but it turned out to be the same which he had dropped. He tried three times but every time the same stone came up. At last he was convinced that this was the image. He then set up the image and built a temple. Formerly a Sanyasi was the Pujari and also manager at Badrinath, but afterwards a Brahman of the Namburi class (who live in the south of India) was selected as the Pujari and he subsequently became the Rawal also, which office combines the functions of a Pujari and a manager. No one but a Namburi Brahman can be made a Rawal and he alone is authorized to touch the image. To provide for emergencies there is always a Naib Rawal

appointed at the same time the Rawal is appointed, so that if on account of sickness or any other cause the Rawal himself is unable to do the Puja the Naib Rawal should be at hand to do it. Rawal is appointed by the Raja of Tehri, and the subordinate officials are appointed by the Rawal. The accounts of the temple are submitted every year to the Tehri Durbar, and there they are audited and passed.

The word Badrinath is derived from the word 'Badari' from which the Hindi word 'Ber' is derived, and it is understood that 'Ber' trees grew at the place, but they are not to be found there now.

Kedar Nath comes from the word 'Kedar' which means an 'irrigated' field or a 'bed in a field.' The place where the temple is built is swampy, and suggests the idea of an irrigated field or bed prepared for sowing rice. Shiva is worshipped at Kedar Nath, under the name of 'Patita Pavana' or the Saviour of the fallen. Jangum Fakirs of the lingait caste are the Pujaris, they also come from the south. This temple was also built by Shankaracharya evidently to mark his disapproval of the antagonism between the followers of Vishnu and Shiva. Although many Vaishnavas still avoid the temple and images and in some cases the very name of Shiva, the followers of Shankaracharya, known as 'Smartas' who number more than any other Hindu domination in India as a whole show their catholicity by worshipping both Shiva and Vishnu. Accordingly the vast majority of pilgrims visit both Kedarnath and Badrinath. The number of those who avoid Kedarnath is by no means very large.

The Rawal of Kedarnath, as head of pujaris, does not do the puja himself. He remains at Ukhimath and has a number of pujaris under him—chelas of the math who do puja by turns at Kedarnath and in all the subordinate temples *viz.*, Guptakashi, Ukhimath and

Madhymeshwar. The Rawal of Kedarnath is nominated by his predecessor and then appointed by an electorate body consisting of the pujaris, the officials and the residents of the gunth villages in the neighbourhood of the temple of Ukhimath called 'Panch gains'; their election is approved by the commissioner, and a sanad is given by him to the Rawal. The Rawal afterwards gets 'Tilak' from the Raja of Tehri as a recognition of his office.

The pilgrims begin their pilgrimage proper after bathing at Hardwar on the Bikhavatsankrant which falls about the middle of April. The temple of Kedar Nath opens between the first and second week of May, and the temple of Badrinath about a fortnight later, so that the pilgrims visiting Kedar Nath on the day of the opening of the temple can reach Badrinath on the opening of that temple. The pilgrims come up by the pilgrim route from Lachman Jhula. The first place of importance on the way is Byasghat which is the junction of the Nayar river with the Ganges. It is called 'Batprayag' in Sanscrit. The pilgrims must bathe here. They then go to Deoprayag which is the junction of the Bhagirathi and the Alaknanda rivers and which is considered more sacred than the other Prayags (confluence), except Allahabad, which is regarded as the most sacred of all 'Prayags.' From Deoprayag the pilgrims go to Srinagar the town which was built some years ago on the destruction of the old town of this name which used to be the capital of Garhwal and is the only town in this district. From there the pilgrims go to Rudraprayag which is a junction of the Alaknanda with the Kali or Mandakini river coming from the Kedarnath side. This is also a place of bathing, being one of the five sacred Prayags in this district. From Rudraprayag the majority of pilgrims go to Kedarnath. Those strict Vaishnavites who object to go to a temple of



Shiva go to Karnprayag and thence to Badrinath. From Kedarnath the pilgrims turn back by the same road to Guptakashi and thence go to Ukhimath where the Rawal resides and thence across the mountains to Chamoli where the main road to Badrinath joins. From Chamoli the pilgrims travel by easy marches to Joshimath where there is a temple and the Rawal also lives in winter with his staff. From Joshimath after bathing at Vishnuprayag, the junction of Alaknanda with Dhouli river, coming from the Niti side finally reach Badrinath. The total distance from Hardwar to Badrinath by the direct road is about 180 miles. From Rudraprayag to Kedarnath the distance is about 53 miles. From Kedarnath to Chamoli it is about 55 miles.

Every pilgrim makes a stay of 3 days at Badrinath and some stay longer, they then come down by the same road to Chamoli, and thence to Nandprayag, the junction of the Alaknanda with the Mandakini and then to Karnprayag which is the junction of the Alaknanda with the Pindar river—these two places are also regarded as sacred places for bathing. From Karnprayag the pilgrims go via Mehalchouri to Ram Nagar where they take the train. The pilgrims generally keep up their health until they reach Kedarnath. The extreme cold of the place begins to affect their health from that place and it begins to break down. They are quite exhausted by the time they reach Badrinath; on their return journey their condition gets worse. The chief complaint is diarrhoea brought on by abrupt change of climate and indifferent food. Some women are foot-sore. The poorer pilgrims of course travel on foot, the rich too make a point of performing their journey on foot but some aged people and particularly females among the richer people are borne on jhampons carried by four bearers. Some pilgrims who cannot afford to engage

a jhampan, are carried in a 'Kandi' or basket which is a wickerwork seat borne by a single coolie upon his back. Except a few who are very poor the pilgrims engage coolies to carry their luggage. The coolies for jhampan, kandi, and luggage generally come from the Tehri State and are engaged at Hrishikesh for the whole journey to Mehalchouri, the end of this district. The charge for a jhampan varies from Rs. 80 to Rs. 120, according to the weight of the pilgrim, that of a kandi from Rs. 30 to Rs. 40 and a luggage coolie takes about Rs. 30. These coolies get presents on the way particularly at Badrinath and Kedarnath in addition to the fixed hire. Pilgrims who fall sick or become weak on the way engage jhampan and kandis at different places, sometimes for the remaining journey and sometimes for one or two marches only. The coolies engaged on the way charge 8 as. or Re. 1 per diem according to the necessity of the pilgrim. These coolies are of the British territory and are supplied by the choudhris of the chattis who are responsible for their good conduct.

It takes about 45 days to perform the journey from Hardwar to Kedarnath and Badrinath and thence to Mehalchouri, the end of the pilgrim route in this district.

With increased facilities for traffic the number of pilgrims is increasing every year and with them thieves from the plains have also begun to come up. They come in the garb of pilgrims and it is difficult to detect them on the way.

The pilgrims having an idea that this country is free from thieves and Badmashes become careless from Hardwar up and on the way when they bathe leave their things without anyone to guard them. This is the opportunity for the thieves; they seize upon the things and run away with them, and by the time the pilgrims realize their loss they are gone out of sight. The pilgrims



as a rule do not report thefts to the Police and if they sometimes do, it is too late to catch the thief as he is miles away by that time. Thefts seldom occur at places where the police are stationed but on the route, particularly in bathing places. If the police patrolled the road, not in police uniform, but in plain clothes they might detect the thieves red-handed.

During the pilgrim season a head constable with three constables is posted at Lachman Jhula, Ukhimath, Karnprayag, Chamoli, Badrinath and Lohba. There is a Sub-Inspector at Joshimath instead of a head constable. He has charge of Badrinath out-post also. The jurisdiction of the pilgrim police extends over a mile on either side of the pilgrim road, beyond that is the jurisdiction of the Patwari of the circle.

The pilgrims gratefully appreciate what Government is doing every year for their comfort. The sanitation along the pilgrim route was formerly the subject of much adverse comment by people who came here for the sake of scenery more than for pilgrimage, but under the sanitation scheme now introduced sweepers are appointed along the whole route to keep it clean.

The majority of pilgrims come by the pilgrim route from Lachman Jhula, but some now go to Gangotri and Jannotri from Hardwar through the Tehri State and come to Trijugi Narain on the Kedarnath route *via* Nali Kantha.

Besides the temples of Badrinath and Kedarnath there are two other temples on the pilgrim route, that of Kamleshwar in Srinagar and Gopeshwar between Ukhimath and Chamoli. The former is well endowed, the latter has also some villages dedicated to it. The Kamleshwar temple is presided by a mahant and who is a man of position in this district next to the Rawals of Badrinath and Kedarnath.

## CHAPTER XII.

### TIBETAN TRADE AND BHOTEAS.

**T**HE trade with Tibet has been from time immemorial in the hands of the Bhoteas living in the village of Mana near Badrinath and in the Niti valley on both sides of the Dhouli river. The Bhoteas are of two classes, the Marchas and Tolchas, the latter consider themselves superior to the former in social scale, they do not take food with the Marchas and although they sometimes give their daughters in marriage to the Marchas they do not marry the Marcha girls themselves. Both these classes trace their origin to the Brahmins and Kshatris but there is no authentic account available about their descent. The Marchas have a peculiar type of eyes which bespeaks a Mongolian descent.

Whatever may be their origin these two classes have all along been quite distinct from other inhabitants of Garhwal. They do not intermarry with Garhwalis whom they call Gangaris. They come down in November after trading with Tibet between June and October, and settle in the Alaknanda valley during the winter months when their native place is covered with snow and go up again in May. Some Tolchas living near Tapoban and Surain Thota live in their villages throughout the year. On account of extensive cold nothing grows in winter in the Niti valley and in the village of Mana, after the people go home in May, some phapar (buck wheat) and barley are sown. They ripen in October.

The Bhoteas are a purely trading people. They trade with Tibet in summer and the rainy season and in winter they trade in British territory exchanging salt and wool which they bring from Tibet for grain, which they take to Tibet. Borax they sell at Ramnagar or Kotdwar for cash, with which they buy cloth and other articles which they take to Tibet. Sometimes they bring gur, tobacco and other things from the plains and sell them in the country. When they have nothing of their own to carry, they use their sheep and goats to carry such goods on hire which the sheep and goats can carry. The sheep and goats can carry a load 10 or 12 seers in weight put up in two bags one on each side. The Bhoteas were in a prosperous condition at one time but they have become poor now and many are involved in debts. Formerly they had a flourishing trade with Tibet in borax, salt and wool. They used to buy borax at the rate of two or three rupees a maund and sell it at Ramnagar at the rate of 22 or 23 Rs. a maund, but for the last 30 years the borax trade has become very slack. The buying prices in Tibet have risen and the selling price at Ramnagar has fallen, and the demand for it has become less. The Bhoteas have now to pay five or six rupees a maund at Tibet and they only get nine or ten rupees a maund at Ramnagar, the slackness in the borax trade has ruined others also who bought from the Bhoteas.

Since the reduction of duty on salt, Sambhar and rock salt are being very largely imported into the district from the plains. The imported salt is much cheaper than the Bhotea salt and superior in quality. Except in the most northern parganas people do not care for Bhotea salt now. Wool too has become dear in Tibet as there is a great demand for it in the woollen mills of Cawnpore and other places. The Bhoteas of Johar in the Almora

district get large advances from the mills and buy wool in Tibet, before the Garhwal Bhoteas reach the market. The latter are in a great disadvantage in this respect, they cannot go to Tebet without first obtaining permission from Tibetan authorities, who do not grant it until they are satisfied that there is no disease among men and cattle in this part, the people cannot go beyond their usual mart without a special pass. By the time all the formalities have been gone through the wool is sold to the Bhoteas of Johar, and the Garhwali Bhoteas have to be content with leavings of the traders who have been before them in the mart.

Thus the Bhoteas are becoming poorer and poorer every day. Many people of Mana have given up trading, they have taken to manual work at Badrinath, where they labour in the pilgrim season, and in the valleys in winter months. The women among the Bhoteas are very industrious—they are always weaving blankets, the men generally spin the wool. Some of the blankets called thulmas and chuktas sell at Rs. 10 to Rs. 25 or Rs. 30 a piece. These women are hardy as well as industrious, they carry loads of considerable weight.

The chief imports from Tibet are wool and woollen goods, salt, borax, horses, goats, Lhasa rugs, dogs, and yak tails; the principal exports are grain, piece goods woollen and cotton, gur, sugar candy, and dried fruits. The Tibetan traffic is registered at Bampa in the Niti valley and at Mana near Badrinath.

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## CHAPTER XIII

### LOCAL INDUSTRIES

**T**HERE are very few industries in this district and such as there are produce articles for local use only.

In the parganas of Nagpur, Painkhanda, Dasoli, Badhan and the higher villages of parganas Chandpur and Dewalgarh, the people rear goats—with their wool and with that purchased from the Bhoteas they make blankets for their wear. Some sell them to others in the district who have no goats. In pargana Chandpur and the higher villages of Dewalgarh and Barahsyun, the Pavilas make a cloth out of hempen fibres, which has been mentioned before. In parganas Badhan, Dasoli and Nagpur people make mats, baskets large and small from the reed known as ringala, these baskets, larger ones particularly, are in great demand for storing grain. Mats are used in houses and also by the agriculturists for threshing rice in the fields.

In pattis Kaliphat and Malla Nagpur and in the southern pattis of parganas Mallasalan, Gangasalan, and Tallasalan wooden vessels are made which are used by the people largely for domestic purposes. Hand baskets made in Nagpur are largely purchased by the pilgrims. Formerly in the southern parganas coarse cotton cloth was made, but this industry has been abandoned as imported cloth is cheaper.

Srinagar stone cutters were famous in former times. There is a quarry of soft stone in the neighbourhood of

Srinagar from which good stone for carving was procurable. The present generation of stone cutters has abandoned fine work, as there is not much demand for it. Temples are not built now-a-days as they were in former times and the stone cutters have nearly forgotten the art of their ancestors. A few still make small images, cups and tumblers of stone.

Srinagar slippers simple and embroidered were famous in former times. The embroidered slippers have become out of fashion now, but simple slippers are still made and can compare favourably with any slipper made in India.

Formerly some iron and copper mines were worked and the requirements of the district were met from the local mines. The principal copper mine of Dhampur which had been worked to a great depth and was abandoned many years ago, is being opened again by a company formed in England. If the mine proves a success it will be a source of great profit to the district. A few iron mines are still worked but only as supplying work for some idle time rather than for any profit. Iron imported from the plains is much cheaper. The digging and smelting of ore costs so much labor that the profit is very small. The local miners or 'lohars' who used to work the mines have therefore taken to making iron tools and utensils from the imported article. The miners destroyed forests ruthlessly in smelting ore and there is much restriction now in the matter of cutting trees required for smelting and that is also one of the reasons for the stoppage of local mines.

There were three tea plantations in the district, at Museti including Gadoli, Silkot including Beni Tal and Gwaldam including, Talwari. There was a fourth, a smaller plantation at Rithia near Lohba. Except Gwaldam the other plantations have practically ceased to



exist as tea plantations. They have been sold to people who are using them for agriculture. At the time when all these plantations were in working order the people in the neighbourhood found employment in them. As long as green tea was in demand the tea industry paid well but after the trade in green tea became slack no tea garden anywhere is paying well. Some plantations make a little profit and some manage to exist in hope of better times.

Potato cultivation was unknown in this country. Sir Henry Ramsay, late commissioner of the division, whose name is a household word here as well as in the Almora district, gave potato seed to the people of Malla Dasoli, about 30 or 35 years ago, since then potato cultivation has been increasing. Potatoes do not go out of the district.

There are almost no fruit trees in this district—apples, pears, and other fruits so common in the Almora district are rare here.

Vegetables are also rare except those that grow in the rainy season without much trouble. The only fruits that can be had here are plantains, oranges and walnuts, and mangoes in the vicinity of Srinagar and in some valleys. Some varieties of Srinagar mangoes are very superior.

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## CHAPTER XIV

### SCARCITY OR FAMINE

FAMINES, such as occur in the plains are unknown here, but on account of failure of rain scarcity has occurred several times. The worst in recent years was that of 1908. The failure of the Kharif of 1907 was followed by the failure of the Rabi. This had never happened before within the memory of the oldest inhabitants. But free distribution of cash Takavi in the beginning and the importation of grain later as scarcity increased saved the country. There were no deaths by starvation anywhere.

The northern parganas of Nagpur, Painkhanda, Dasoli, Badhan and the higher villages in Chandpur, Dewalgarh and Barahsyun generally get rain more or less even when the other parts do not get any. This is probably due to the forests which abound in these parts. The failure of crops therefore is never a total one. The people in these parts have always a reserve of grain which they can fall back upon in time of scarcity, the distress caused by scarcity is, as a rule, not serious ; but in the southern parganas failure of rain is more common and the people generally consume the whole produce of their crop and do not leave much in reserve and the failure of crop means something like a famine to them. In 1908 the people of Choundkot, Udepur, Bungi, Bijlot, Gujru and Maniarsyun, took large advances of grain from the Kotdwar, Dogadda and Salt Mahadeo depôts.

The crops in irrigated areas are always safe but there is not much irrigation in this district, roughly four per cent. of the cultivation is irrigated but as has been already noticed the people are showing much activity in providing means of irrigating their land. Many guls (irrigation channels) were constructed in 1908 as 'Famine Works' and as the people have begun to realize the benefits of irrigation a great deal of dry land will, where possible, become irrigated in a few years. Advances are given to people on an easy rate of interest,  $6\frac{1}{2}$  per cent.

In the northern parganas, particularly in Nagpur, there would be a large stock of grain in reserve every year if it were not for the pilgrims. About 50 or 60 thousand people come every year and are fed with grain produced in this part. No grain is imported above Srinagar. The pilgrims eat rice and wheat mostly and the coarser grain is left for the people. This not only feeds them in ordinary years but is also reserved for times of scarcity; thus the failure of one crop in a year does not press on them heavily. Many people in the northern parts and some in the southern parts also keep large stocks of coarse grain for loan. These men are not necessarily large cultivators themselves, but they have been dealing in grain for a long time. They lend it to people and seldom sell it for cash. For each load lent the borrower has to return one and a half load at the next crop. In this way the hoard goes on increasing. Mandua does not keep for more than five years. The old stock is therefore cleared away within this period and replaced by the new grain. The other kinds of grain,—rice, wheat, jhungora and kauni can keep much longer. These dealers have risen to prosperity in most cases from a small capital of grain.

In times of scarcity these grain dealers give much

help as they did in 1908. Talla Kaliphat in Nagpur pargana, Malla Dasoli in pargana Dasoli, patti Bachansyun in Dewalgarh always support the neighbouring pattis. On the approach of scarcity it would be well to keep a list of these grain dealers.

Relief works are not in favor with the people as a rule. They do not like to work on famine wages although they would be ready to work if full wages are given. The people in the hills have a certain amount of self respect which prevents them from resorting to relief work. They would not go to the relief work unless pressed by extreme want. The successive failures of crops in 1907-08 have however impaired this feeling of self-respect in people living in the southern parganas, orphanages or state kitchens are not necessary in the hills. What is wanted is cash advance judiciously made in the earlier stage and grain advances in more advanced stages when the people cannot go to the markets at the foot of the hills to buy grain. In giving cash advances care should be taken so that it is not given to those who might make other use of the advances.

Cart roads are greatly wanted in this district as it is very difficult to import grain in times of scarcity to the central and northern parts. If the cart road from Lansdowne were extended as far as Rudraprayag and another from the Almora side from Baijnath to Karnprayag relief in times of scarcity would reach all parts without any difficulty.

Of all the relief works water courses are the most suited not only for the temporary relief they afford in the shape of wages but as a safeguard against future scarcities. Wheeled traffic and irrigation will be the saving of the district.

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## CHAPTER XV

### SPORT

THE northern part of Garhwal is a great place for sport. Sportsmen from different parts of India come here in the months of May and June, and in September, October and November. Game is becoming scarce now but leopards and bears though they are shot every year for the sake of reward are not decreasing. A reward of Rs. 10 is allowed for a leopard, and a reward of Rs. 6 for a bear. The reward for bears however is allowed from year to year. It has been stopped generally. The bears do a great deal of harm in this country not only to the crops but to human life. A bear mauls his victim fearfully. Stoppage of reward would cause a large increase in the number of bears. Gurals and kakars are found in warmer places, but musk-deer, thars, burrels and jaraos are found in the higher and snowy regions. The musk-deers, thars and burrels come down from the snowy regions in the month of October and again move up in April and May. These are the months when they can be easily found.

Moonals and other pheasants are abundant in Nagpur, Painkhanda and Dasoli high hills,

Tigers are in evidence in the Duda Toli Forest and about Trijugi Narain in Malla Kaliphat. The Duda Toli tigers sometimes become man-eaters. In the Bhabar deer of various kinds, leopards and tigers are found.

## CHAPTER XVI

### EPIDEMICS

THE plague called, 'mahamari' in the hills, has been known in this part from a long time. It is called 'golia' or 'putkia' also. The people well understand the value of isolation as a means of preventing the spread of the disease. No pressure is necessary to make them leave the village when a case occurs. The death of rats heralds the approach of the disease, as villages are sparsely situated the disease does not spread. The people of the affected villages as soon as they become aware of the outbreak betake themselves to the neighbouring jungles and live apart from each other in thatches. In some pattis there are ready made thatches and two or three thatches make a comfortable dwelling. In other places huts are made with branches and grass. No one goes near the people when they leave their village.<sup>34</sup> The people take only dry things with them and they do not return to the village until the disease is stamped out. Before occupying the houses, they clean them thoroughly and the old grain, ghi, and oil remaining in the house are destroyed. Whenever the epidemic broke out in this district it was generally confined to the village where it appeared. It did not spread.

Cholera has become very common particularly in the hot weather during the pilgrim season. It is generally believed that it is brought by the pilgrims from the plains. Isolation is adopted in the outbreak of cholera also and contagion is so much feared that men will leave their

wives and children if they are attacked, and the women will run away from their husbands and children if they are attacked. People dying of cholera and plague are buried and not cremated and the funeral obsequies of the deceased are not performed immediately as is the custom among the Hindus but after some months when the disease is altogether gone. Malarious fever is common in the valleys during the rainy season and continues till October or November. There was a large mortality from malarious fever in the year 1908.

A kind of disease like footsore breaks out now and then. It is also considered epidemic. Though it is not as a rule fatal it makes the sufferer unfit for work for a long time. Leprosy is also a common disease.

Foot and mouth disease locally called 'khuria' among the cattle and 'bamka' and 'atthela' among the goats is very common but rinderpest is of rare occurrence. It is imported from the Bhabar into the southern parganas. Two veterinary assistants are maintained in this district.

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## CHAPTER XVII

### KOTDWAR BHABAR

**T**HIS is a Government estate under the direct management of the District Officer.

It was jungle before, there was probably a little cultivation here and there which was included in the Bijnor District, but since the demarcation of the districts of Bijnor and Garhwal was made by a road running from east to west the portion above the road has come to the Garhwal District.

This part was inhabited in olden times by the Boxas, a semi-barbarous tribe, who lived on wild roots and game but did not care for cultivation. The 'gothias' or owners of cattle herds from the Kumaun, now Almora district, used to come to this jungle to graze their cattle during the winter season; it was they who practically commenced the cultivation. In front of their cattle sheds they began to sow 'lai' (rape) to be used as a green vegetable and some tobacco. Both these crops flourish in a rich soil; the *gothias* had ample manure, and the yield began to be profitable, gradually the cultivation of lai and tobacco increased. The *gothias* then commenced sowing wheat which could be sown and cut within the time they usually spent in the Bhabar in cold weather. They made katcha canals at their own expense from the nearest stream for both drinking and irrigation purposes. Finding the cultivation becoming profitable and themselves getting more and more accustomed to the climate the *gothias* began to grow kharif also. By and by people from



Garhwal also began to realize the value of cultivation in the Bhabar and in time to seek it as eagerly as the *gothias* from Kumaun, Boxas, Chamars and other classes living in Bijnor were employed as ploughmen or *sajhis*. There was not much cultivation up to 1869 when Colonel Garsten, (?) the then Senior Assistant Commissioner of Garhwal, took up the Bhabar in his own hands. He had seen the great improvement made in the Kumaun Bhabar under Sir Henry Ramsay's direct management. From that time dates the prosperity of the Garhwal Bhabar. Pucca canals were constructed from the Khoh river and irrigation became more certain. Later on canals were taken out from Malin and other streams. Under the management of the successive Deputy Commissioners Kotdwar Bhabar has now become a prosperous Government estate yielding a rent of something over 20,000 besides other income which however is subject to fluctuation.

There are at present 67 villages extending along the foot of the hill from Jhirna to (Siggaddi) about 58 miles in length. The cultivation is not continuous. From Saneh to Haldu Khata it is nearly one sheet of cultivation, but from Haldu Khata to Laldhang and between Saneh and Jhirna large tracts of jungles intervene between cultivated areas. The whole tract is about 2 miles in width.

At present there are two canals, from the Khoh river called Eastern and Western Khoh canals. Two canals from the Malin stream called Eastern and Western Malin canals, the Sukhrou canal, Ginwain Soṭ Gul and the Siguddi canal which is the latest work, there is no more water available for extension of cultivation, some water from the Malingoes to the Bijnor villages also.

The staff in the Kotdwar Bhabar consists of one Kham Superintendent, 4 Patwaris and some men in canal establishment. The Deputy Commissioner manages

the Kham Estate himself, but the civil and criminal work in the Bhabar is done by the Sub-Divisional Officer of Lansdowne.

Kotdwar, a small town, is built upon a small eminence on the banks of the Khoh river. The Banias chiefly of Najibabad are the largest traders. It is the mart of the three Salains of Barahsyun and Choudkot parganas. The people of Northern parganas also buy gur and salt from this mandi in winter. It used to be a prosperous little mart and the establishment of a contonment at Lansdowne and the opening of the railway at Kotdwar had greatly added to its prosperity. But unfortunately the Khoh river for some years has been cutting into the high bank on which the mandi is built, and there is danger of the whole mandi being washed away some day. A new mandi has sprung up of late years at Dogadda about 8 miles north. Many traders have settled there on account of the uncertain state of the Kotdwar mandi. The cart road to Lansdowne passes through Dogadda, and it is a great advantage to this growing mart and it bids fair to become the principal mart very soon.

In the Kham Estate the cultivators have no proprietary rights. They are the tenants of Government holding 5 years lease paying rent on the area under their cultivation the rent rates vary from 4 to 12 annas per bigha. In every village there is a head man locally called Sargiroh who originally got the lease of the village or more correctly to whom a certain area was given for cultivation. This Sirgiroh locates other tenants. He advances money for seed and cattle to the tenants, and is generally responsible for the cultivation of the whole lands. He gets 10 per cent., on the rental as his Sargirohi dues. He also has a large area under his direct cultivation and the other tenants help him in cultivating this land.

The lai or rape is a very profitable crop and finds a ready sale on the spot. Rice and wheat also pay well. The tenants are in a prosperous condition as the jungle has been cut to a large extent the climate has much improved. Many tenants live in the Bhabar throughout the year. Formerly all the hill cultivators used to come up to their homes in the hot weather and rains leaving the Boxas and other resident sub-tenants in charge of the cultivation, returning to the Bhabar about the end of October with their families. They still come up in summer with their families but they go down occasionally to look after cultivation and remain for some days.

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## CHAPTER XVIII

### GENERAL REMARKS

**G**ARHWAL was a poor country in former times. It had few internal resources of its own, and very little communication with the outer world. During the few years preceding the conquest of the country by the British Government when Garhwal was under the Goorkhas its condition must have been very wretched. The oppression of the officials, and the general lawlessness are proverbial even now. If anyone is ill-treated he says: गोर्ख्याणी होगई "Gorkhiani hogai,"—I have been treated as in the time of the Gurkhas. Since the conquest of the country by the British Government it has been making steady progress.

People of Garhwal have many sources of income now; on account of the improvement in the roads the number of pilgrims coming to Badrinath and Kedarnath is increasing every year and an increase in pilgrimage means an increase in the people's income. The Lansdowne regiments have opened a field for employment to the young men of upper Garhwal. There are many people of lower Garhwal in police mostly in Burmah. The patts of Sabali and Khatali pargana Mallasalan, and some people from Badhan, serve as Jhampanis at Naini Tal. People from Nagpur, Dewalgarh and some people from southern Garhwal go to Simla and Mussorie. The people in the salans find work in Government forest. Thus they have many facilities for earning money. They are generally industrious and thrifty in habits.

Those at home spend much time and labour in improving their land.

The inhabitants of Nagpur, Painkhanda, Dasoli and Badhan are substantial people, those of Dewalgarh and Chandpur are fairly well-to-do. But people in some parts in Barahsyun and Choundkot and generally in the three salans are poor. These people get no benefit from pilgrimage.

All over Garhwal there is a passion for litigation particularly when land is concerned.

The Gohna flood which occurred in 1894, did much damage along the banks of the Alaknanda and the Ganges. The old town of Srinagar which had been about 500 years in existence has been totally washed away, and so were all the *pacca* buildings in the pilgrims' *Chattis en route*. In many places good irrigated land was swept away. But thanks to the admirable precautionary arrangements made by Government no lives were lost and all the moveable property had been removed from houses in the flood level. The flood occurred at 4 o'clock in the morning but the people were prepared for it. The damage done was to land and house which was unavoidable.

The town of Srinagar has been rebuilt about a mile to the north of the old town above the flood level. It is a very nice town well laid out with broad streets at suitable intervals. The new town is being built up, but it will be many years before it reaches the old dimensions. Srinagar is losing its importance every year. In former times it was the only town in the district where all things were procurable. Nearly two-thirds of the British Garhwal and a greater portion of the Tehri State purchased things at Srinagar. But a small town has come into existence during recent years, named Kirtinagar, in the Tehri State on the opposite side of the old town, and

has arrested all custom from Tehri side. Many shops have been opened in different places from which people in their neighbourhood get their requirements. Pauri, the head quarter station, 8 miles from Srinagar, which formerly contained a few houses for the Amlas and one or two shops, has now many shops. Many houses have been built and all custom of the neighbouring pattis is taken away from Srinagar, consequently the progress of Srinagar must be slow.

Some of the irrigated land along the banks of the Alaknanda washed away by the Gohna flood, has been reclaimed where it was possible and the houses in the chattis washed by the flood have been rebuilt and the people have nearly forgotten the disaster of 1894.

Telegraph line has been extended to Badrinath. It will be a great boon to the pilgrims particularly, as they will be able to get news of their friends and also get telegraphic money orders when they need money. To the people in the northern parganās who have many relations in distant places the facility of communication with the outer world will be very welcome. If a cart road is brought into the interior the prosperity of the district will increase very much.

In former times the dwelling houses in Garhwal were very low, but good houses with proper arrangements for ventilation are being made now. In almost all classes great changes are visible which show a growing prosperity. The Rajput classes and the Doms have prospered more than the Brahman community who are still poor with the exception of those in service. This is because they will not turn their hands to everything as Rajputs can do.

People of all classes in this district have an ambition of becoming 'Lalas,' shop-keepers. In the pilgrim route all who have got something over and above their



immediate requirements which they can sell to the pilgrims will open a shop. Not much capital is required to get the title of a 'Seth' here. In villages a man having a thousand or two to lend, is called a Seth. The rate of interest charged is very high, 25 per cent., or 'Choupanja' as it is locally called, so that in four years the principal is doubled.

In this district on account of pilgrimage prices are always high and living is dear particularly for an outsider who has to buy everything. The Deputy Commissioner, and the Sub-divisional officers when going on tour have to carry almost everything they require. This makes travelling expensive. It is for this reason the Government allows an increase of 50 per cent., in travelling allowance to officers in the hills. The officer stationed at Lansdowne can get what he requires from Kotdwar, but officers stationed at Pauri and Chamoli, particularly the latter are under a great disadvantage in this respect.

In touring in the Sub-Division roads either Provincial or under the District Board are available for travelling but when localities have to be inspected in out of the way places foot paths have to be used, which are not rideable. The journey must either be made on foot or in a dandi carried by coolies. But when one has lived in the hills for some time he gets accustomed to walking up and down, and it is not considered a great hardship. The country is generally healthy and with a little care one can keep his health here.

FINIS

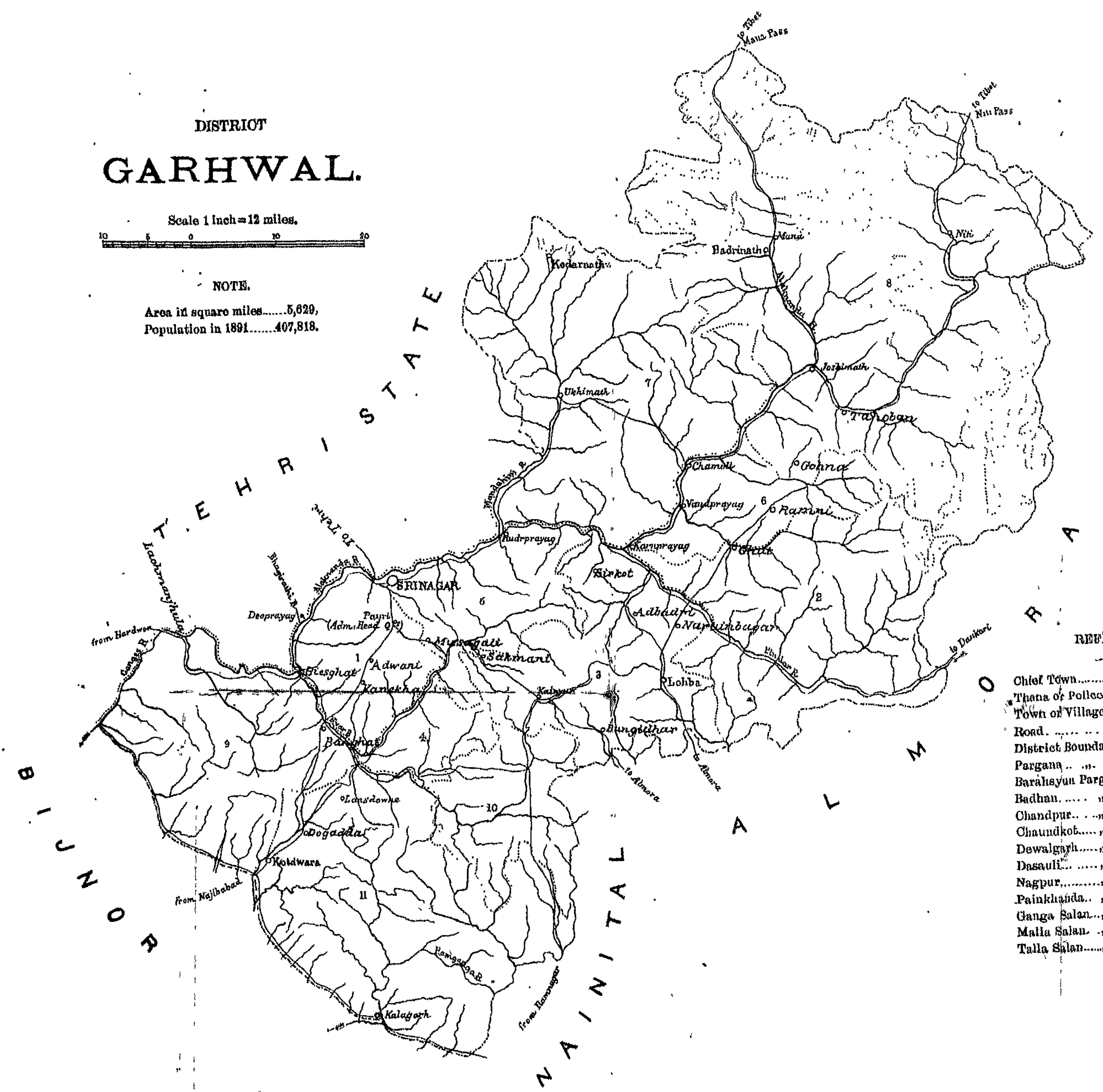




DISTRICT  
**GARHWAL.**

Scale 1 inch = 12 miles.  
10 5 0 5 10

NOTE.  
Area in square miles.....5,620,  
Population in 1891.....407,818.



REFERENCE.

- Chief Town.....SRINAGAR
- Thana of Police Station.....Koldwara
- Town of Village.....Pauri
- Road.....
- District Boundary.....
- Pargana.....
- Barahsyun Pargana.....1
- Badhan.....2
- Chandpur.....3
- Chandkot.....4
- Dawalgarh.....5
- Dasauli.....6
- Nagpur.....7
- Painkhanda.....8
- Ganga Salan.....9
- Malla Salan.....10
- Talla Salan.....11