

FINAL REPORT
ON THE
REVISED SETTLEMENT
OF THE
KULU SUB-DIVISION
OF THE
KANGRA DISTRICT

BY

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PREFACE.

As explained in paragraph 52 of this report, I was transferred from the Kulu subdivision in November 1891 before the distribution of the new land revenue was complete. A final report on the settlement could not have been prepared before 1895, in which year the assessment of the Wazíri Rúpi was finally sanctioned by Government. My time was then too fully occupied with the settlement of Dera Gházi Khan for me to write a report, and I have only this year been ordered by Government to do so. It was originally intended that I should contribute a few chapters to the Final Report of the Kángra Settlement, but the much regretted death of Mr. O'Brien prevented this, as his successor, Mr. A. Anderson, was acquainted only with the work which had been done in Kángra. This report, however, is merely a supplement to Mr. Anderson's, and does not recapitulate any matter in the latter which is common to both Kángra and Kulu. I have followed the arrangement of Mr. Anderson's report, and have mentioned, I believe, all points in respect of which the procedure followed or the decisions arrived at were different in the two parts of the district.



A. H. DIACK.

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ON THE

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OF THE

KULU SUBDIVISION

OF THE

KANGRA DISTRICT.

CHAPTER I.

DESCRIPTIVE AND STATISTICAL.

The Kulu subdivision consists of three tracts of country, each of a widely different character from either of the others. For administrative purposes it is divided into two tahsils, called, respectively, Kulu and Saráj (the latter often erroneously called Plách from the name of the village in which the old tahsíl building was situated), but this division has been made with reference to the distribution of population and of arable land, and takes no account of the triple division by physical features. The Saráj tahsíl and the greater part of the Kulu tahsíl taken together form a homogeneous tract, which is generally referred to as Kulu proper. The other two tracts form the remainder of the Kulu tahsíl and are called, respectively, Láhul and Spiti.

2. Kulu proper includes the upper portion of the Beás valley, together with a small piece of the Sutlej valley, and its area is 1,934 square miles. On the north a very high mountain range separates it from the valley of the Chenáb, which at this point is included in Láhul. The western boundary is more complex. Towards the north it is the ridge which forms the water-shed between the Beás and the Rúvi, the latter stream rising on the other side of it and flowing through the Bara Bangáhal taluqa of the Pálampur tahsíl of Kángra. Further south an offshoot from that ridge divides Kulu from the valley of the Ul, which in the upper portion of its course flows through the Chhota Bangáhal taluqa of Pálampur, and in the lower through Mandi State. About half way down the western border of Kulu the boundary quits this spur and turns to the east down to the bank of the Beás river, which for the next ten miles of its course southward is the boundary between Kulu and Mandi State. The river then turns abruptly to the west, and flows through Mandi territory. At the point where it turns it is joined from the east by the Sainj stream which separates the Kulu tahsíl on the north from the Saráj tahsíl on the south. Close to its confluence with the Beás the Sainj is joined from the south by another stream, the Tirthan, which for the next few miles, as far as the village of Manglaur, forms the western boundary of Kulu. Between its source and Manglaur the course of the Tirthan is from east to west lying entirely within the limits of Kulu, and from Manglaur southwards the western boundary of Kulu is a small tributary of the Tirthan rising in a high ridge (the Jalori), which running east and west bisects the Saráj tahsíl. From the source of that tributary the boundary crosses the ridge in a straight line southwards to the source of a similar small stream, which flowing in a southerly direction falls into the Sutlej and separates Kulu from, on the upper part of its course, Mandi, and on the lower part, Suket State. The southern boundary of Kulu is formed by the Sutlej, which divides it from the Simla district, from several petty Native States under the control of the Deputy Commissioner of Simla, and from the larger State of Rampur Bashahr.

The eastern boundary is towards the north, the very high range separating the Beás valley from Spiti, which is the valley of the Spiti river, a tributary of the Sutlej. This range running southwards gives off first the Párbati river and then the Sainj and the Tirthan already mentioned as tributaries of the Beás, and then throws out the lateral ridge which bisects the Saráj tahsíl. South of this ridge the eastern boundary of Kulu separates the subdivision from the Rámpur Bashahr State which lies on both sides of the Sutlej. It runs down a spur projecting southwards from the ridges into the valley of the Karnad, a small affluent of the Sutlej, and then follows the Karnad down to its junction with the river.

3. Láhul is bounded on the south by the Bára Bangáhal taluqa of Kangra and by Kulu proper, on the east by Wazíri Spiti, on the north by the Ladákh Province of Cashmere and on the west by Chamba State. To the south and east the boundary is formed by the crests of two mountain ranges, which give off southwards the Rávi and Beás rivers and south-eastwards the Spiti stream. The two ranges culminate at their junction in a great snowy peak more than 21,000 feet above the sea, and the highest in the subdivision, known by many names, of which the most popular is Deo-tibba. On their north sides the two ranges sink abruptly down to the left edge of the Chenáb, or Chandra, of which Láhul is the cradle. The crest of the ridge on the north or right bank of the Chenáb, which has an average elevation of more than 18,000 feet above the sea, is included in Láhul. It forms the water-shed between the Chenáb and the Indus, and the northern boundary of Láhul extends a little to the north of it, so that all the six rivers of the Punjab, except the Jhelum, draw some part of their waters direct from the Kangra district. To the west the Chenáb forces its way into Chamba through a very narrow valley, and the boundary on this side is for the most of its length formed by the summits of high spurs thrown out from the ranges to the north and south of the Chenáb valley. Láhul contains an area of 2,255 square miles.

4. Spiti (the *s* is silent) is completely hemmed in by lofty mountain ranges of an average elevation of 18,000 feet or more above the sea, which divide it from Kulu proper and from Láhul on the west, from Rámpur Bashahr State on the south, from Great Tibet on the east, and from Ladákh on the north. It consists of the upper valley of the Spiti river which rising from the western Himalaya at an elevation of about 16,000 feet and at a point not far distant from the source of the Chenáb pursues a south-easterly course, leaves Spiti by a gorge cut through the mountain range to the east and thereafter flows through Rámpur Bashahr State to join the Sutlej. The area of Spiti is 2,155 square miles.

5. The subdivision is divided into *wazírís* which correspond to the *talúqs* of Kangra proper. Láhul and Spiti are each a *wazírí*. Kulu proper, which contains a total area of 1,934 square miles and forms a strip of country about eighty miles in length and varying from twenty to fifty miles in breadth, is divided into six *wazírís*, four of which, with Láhul and Spiti, make up the Kulu tahsíl, while the other two form the Plách tahsíl. Wazíri Parol occupies the northern extremity of Kulu proper, and extends from the source of the Beás southwards along both banks of that river. On the right bank its southern boundary is the Phojalati stream, an affluent of the Beás. South of the Phojalati Wazíri Lag Sari occupies the whole of the right or west bank of the Beás down to the Sarwari,* another tributary of the Beás, which forms the northern boundary of Wazíri Lag Maharája, and includes the whole of the remainder of the part of Kulu proper lying to the west of the Beás. On the left or east bank of the river Wazíri Parol extends down to its junction with the Párbati, and includes a portion but not the whole of the northern half of the valley of that stream. The remainder of the part of the Kulu tahsíl lying to the east of the Beás forms Wazíri Rupí, which is separated on the south from the Plách tahsíl by the Sainj and on the north from Wazíri Parol by the Párbati up to its junction with the Malána stream, an affluent from the north, and from that point onwards by the

* Both Lag Sari and Lag Maharája protrude towards the sources of the Phojalati and the Sarwari, a little to the north of these streams.

spur which is the watershed between the Malána stream and the Párbati and which is an off-shoot from the great range of mountains to the north. Wazíri Inner Saráj (or Saráj Jánib Beás) comprises the whole of the tract between the Sainj on the north and the Jalori ridge running through the middle of the Saráj tahsil on the south, while Wazíri Outer Saráj (or Saráj Jánib Sutlej) stretches southwards from the ridge to the Sutlej. The areas of the six *wazírís* are approximately estimated to be as follows :—

						Square miles.
Waziri Parol	...	...	...	...	...	496
Lag Maharája	...	...	...	...	...	84
Lag Sari	...	...	...	...	...	94
Rúpi	...	...	...	...	...	677
Inner Saráj	...	...	...	...	...	308
Outer Saráj	...	...	...	...	...	275

6. As the name implies each *wazíri* was under the Rájás, governed by a *wazír* or civil governor. This *wazír* was subordinate to the Prime Minister, or *Chauntra Wazír*. The *wazíri* was subdivided into *kothís* and each *kothi* was further subdivided into *phatís*, and this arrangement continues almost unchanged to the present day. The origin of the name *kothi* is the granary or store-house in which the collections of revenue in kind from a circuit of hamlets were stored; from meaning the granary the word *kothi* came to be applied to the circuit of hamlets which supplied its contents. As the collections were made from the landowners according to the hamlets in which they were resident, it often happened that fields lying within the territorial limits of one *kothi* were considered to belong to another *kothi* because their owner happened to reside in the latter. The boundaries of these circuits were consequently somewhat vague, and in the waste they were often indistinct owing to the indifference with which the property in waste land was regarded prior to British rule. Generally, however, a *kothi* comprised the whole of a ridge or spur lying between two streams, or a strip of a mountain side between the river and the summit of the mountain range limited in the other two directions by small glens or ravines. This is the case now with all *kothís*, and the anomaly of land belonging to a *kothi*, though situated beyond its limits, was done away with at the revision of settlement now reported on. The boundaries of *phatís* were at the same time (with two exceptions) clearly demarcated. These were formerly very vague because the *phati* was a subdivision not so much of the land as of the population of the *kothi* for the apportionment of the share of service or forced labour to be rendered by them to the State. The following statement shows the number of *kothís* and *phatís* in Kulu proper :—

Wazíri.								Number of kothís.	Number of phatís.
Lag Maharája	...	...	...	...	...	...	...	6	22
Lag Sari	...	...	...	...	...	...	...	5	18
Parol	...	...	...	...	...	...	...	6	31
Rúpi	...	...	...	...	...	...	...	6	17
Inner Saráj	...	...	...	...	...	...	...	14	39
Outer Saráj	...	...	...	...	...	...	...	11	43
Total								48	170

Lábul is divided into 14 and Spiti into 5 *kothís*. In these *wazírís* the *kothís* are not subdivided into *phatís*, and in Spiti the boundaries of *kothís* are not demarcated as in Kulu. The word *gránw* or *gánw* is not in these

hills synonymous with *mauza* as in the plains; the word is applied merely to a hamlet or collection of houses and the cultivation around it. The *phati* is composed of a number of such *gránws* or hamlets, and in its primary signification as a subdivision of the people of a *kothi* took no account of the waste land. And similarly the *kothi* as an aggregate of two or more *phatis* was a subdivision effected with regard only to the cultivated land and its produce. It was the *kothi* which was taken by Mr. Barnes at the regular settlement of 1851 as his fiscal unit equivalent to the *mauza* of the plains. Under the Sikhs each *kothi* had borne a separate assessment, and it was desirable that the new assessment should follow the old lines as much as possible.

7. Kulu may be approached from the plains by three routes: (1) *viâ* Patháñkot Railway Station and Kángra or Dharmśála, (2) *viâ* Simla, and (3) *viâ* Jullundur and Hoshiárpur. The main trade route is the first. It enters Kulu proper at the centre of its western boundary near Sultáñpur, which is the only town in the subdivision. From Sultáñpur a good mule road runs northward up the Beás valley over the water-shed between it and the Chenáb, and on through Láhul to the boundary of Ladákh. Thence onwards as far as Leh it is maintained by the Cashmere State, and it is one of the main highways for commerce with Yárkand and Central Asia. The second route is also a good mule road running southwards down the Beás valley and on through Saráj to the Sutlej, after crossing which it joins the Hindustán-Tibet road to Simla. The third route is not now much made use of by traders. A good road runs up the Párbati valley and another leaves the Sultáñpur-Simla road near the village of Manglaur, and runs south-eastwards to the bank of the Sutlej opposite Rámpur, where there is a rope and cradle bridge across the river. There is a substantial bridge over the Sutlej on the Sultáñpur-Simla road, and on all the roads above-mentioned the streams are crossed by good wooden bridges. Off these routes the paths and bridges are of the rudest description. The foot-paths are the merest tracks if required by the hillmen only for themselves to go by, but slightly improved if required for sheep and goats, and rather more so if used by cattle. Coolie carriage is the only form of transport used by the people in Kulu proper. In Láhul and Spiti there are ponies, and these are capable of going over the roughest paths. Sultáñpur is the trade centre of the subdivision. Nagar, the head-quarters of the Assistant Commissioner and Forest Officer, is a large village, and Banjar, the head-quarters of the Saráj tahsíl is a small hamlet. The chief places in Láhul and Spiti are the large villages of Kyelang and Dankhar.

8. The following table shows the average rainfall at the two tahsíl head-quarters and at Nagar according to the Meteorological reporter's figures:—

Name of place.							From 1st April to September 30th.	From 1st Oc- tober to March 31st.	Total of the year.
Nagar	...	...	...	...	...	...	28·7	24·02	52·7
Kulu (Sultáñpur)	...	...	...	...	...	...	38·18	8·9	47·0
Banjar	...	...	...	...	...	...	36·79	7·94	44·73

These stations are central, and the figures represent fairly the rainfall experienced in villages of medium elevation. The monsoon rainfall, however, varies very much locally, and is less than the tables shown in the lower parts of the Beás basin and in the lowlying land along the Sutlej. At a higher elevation more rain falls, and on the slopes towards the head of the Beás valley and also along the Jalori ridge and a spur which it throws out down the centre of Outer Saráj the rainfall is excessive. The winter rains are of importance for the *rabi* crops, and the snow which falls in that season on the higher hills forms a store of water for irrigation in the summer when it is melted by the sun. The

following are the estimated depths of snow in five successive years on selected summits:—

Tahsil.	Name of pass and height,	DEPTH OF SNOW ON APRIL 25TH.				
		1888.	1889.	1890.	1891.	1892.
Kulu	Rotang, 13,000 feet	4	15½	6	10	8
	Hamta, 14,500 feet	3	13	8	Not known	2½
	Bhubhu, 10,000 feet	4	2	1½	5	...
	Sri Kand, 15,000	14	55	17	36	6
	Jalori, 10,500 feet ... ..	...	1	1	4	...
	Gargarasan, 17,000 feet	7	2	8	12	...
	Bashleo, 11,000 feet	1	2	2	4	...

The mid-Himalayan range, which is the southern boundary of Láhul, forms a barrier which the monsoon currents that force their way up to the Beás and Rávi valleys cannot cross and the high mountain ranges between which the Chenáb flows after it leaves Lahúl form similar barriers to the west. The result is that Láhul enjoys a comparatively rainless climate though the snowfall in winter is severe. The following table obtained from the Rev. A. W. Heyde of the Moravian Mission at Kyelang shows the fall registered in three specimen years:—

YEAR.	Snow (melted) December and January to May.	Rain June to November.
1884	33.43	12.84
1889	14.04	6.64
1890	12.11	17.39

The rainfall during the summer of 1890 was the heaviest observed by Mr. Heyde during a residence of more than thirty years in Láhul. The conditions in Spiti are similar: there is less rain and a greater snowfall than in Láhul. Both villages are cut off from communication with Kulu proper and the outer world in the winter, Láhul for two or three months and Spiti for longer.

Population: rate of increase: Density.

9. The population of the subdivision as returned in 1868, 1881 and 1891 is given in the following table:—

TRACT.	POPULATION IN		
	1868.	1881.	1891.
Kulu proper	90,313	100,259	105,651
Láhul	5,970	5,760	5,982
Spiti	3,024	2,862	3,548
Total	99,307	108,881	115,181

The population of Kulu proper increased by 11·5 per cent. between 1868 and 1891 and by 5·9 per cent. between 1881 and 1891. The rate of increase, however, was not uniform throughout the tract, and in the densely populated *waziri* of Inner Saráj was as low as 3·5 during the latter decade. In Láhul the census of 1891 was the first that was taken simultaneously with that of the rest of India by enumerators belonging to the country. In Spiti the enumeration was made both in that year and in 1881 not simultaneously with the census elsewhere, but after the opening of the passes in the early summer, which is the time of year when a number of the people leave their valley for a time to get supplies, and the difference between the two enumerations is due to the exodus having commenced earlier in the one year than in the other. The following table shows the density of population:—

<i>Waziri.</i>	<i>Population per square mile of cultivated land by census of 1891.</i>						
Parol, Lag Sari and Lag Maharája	939
Rápi	902
Inner Saráj	1,008
Outer Saráj	853
Láhul	1,300
Spiti	1,775

The high figures for Láhul and Spiti are remarkable.

All the cultivation in these villages is irrigated and the harvests are very secure and a small cultivated area can support a larger number of people than elsewhere; it is also the case that the natives of these cold and sterile valleys, who are mainly Buddhists, eat lighter meals than the Hindús of Kulu; and there is actually some export of grain from Láhul and Spiti to Tibet. The cultivated area of these valleys, too, is probably under-estimated; it has not yet been carefully measured as in Kulu proper.

10. In Kulu proper and Saráj the population is almost entirely Hindu, and the few Muhammadans who are found there are immigrants from Ladákh. The bulk of the inhabitants (61,655) are Kanets who own 66 per cent. of the total cultivated area and who when asked their caste answer zamíndár as readily as Kanets. They claim to be of impure Rájput origin but they are probably of aboriginal stock; they are not strict observers of caste except in Outer Saráj. The Kanets are exclusively agriculturists and shepherds and are industrious and thrifty cultivators. They are sober as well as thrifty, and it is only in the three *waziris* at the head of the Beas valley that drinking is indulged in. The average size of a Kanet's holding is 4 acres of cultivated land. The smallness of holdings is exaggerated by the fact that the returns relating to them are necessarily based on the returns for each *phati* and that many proprietors hold land in two or more *phutis*. Thus the estates of the seven Europeans who owned land in Kulu at the time of the revision of settlement were shown as 36 holdings. Brahmans own 6 per cent. of the cultivated land. They are scarcely to be distinguished in appearance from Kanets, but their caste absolves them from taking part in any irksome kind of labour, and though most of them have no scruples against following the plough they are an idle lot. The average size of a Brahman's holding is 3 acres. The majority of the impure or low-caste people were returned at the census of 1891 as Dagís in Kulu and as Kolís in Saráj and were 29,013 in number and owned 8 per cent. of the cultivated area. In dress and customs they do not differ materially from Kanets, except that they are generally poorer and have no caste scruples. A Dagí's holding averages 2 acres. A large area was assigned by the Rájás of Kulu as endowments in perpetuity to temples and idols, and about 18 per cent. of the total cultivated area continues to be so held. In conferring land in this way the Rája divested himself of his lordship and conferred it upon the idol or shrine and the cultivator thenceforward paid rent and did service in respect of such land to the shrine and not to the Rája. An area of 1,540 acres was at the time of revision of settlement owned by

Distribution of population by religions and castes in Kulu proper: cultivated area and its distribution by castes: smallness of holdings.

Europeans. Nearly the whole of it lies in the Beás valley, and it forms $5\frac{1}{2}$ per cent. of the total cultivated area of Wazírís Parol, Lag Sari and Lag Mahárāja. The cultivated area as ascertained by measurement at revision of settlement was as follows :—

Wazíri.							Area in acres.
Lag Mahárāja	...	...	...	...	...	...	8,172
Lag Sari	...	...	...	...	...	...	5,216
Parol	...	...	...	...	...	...	14,396
Rúpi	...	...	...	...	...	...	10,123
Total Tahsíl Kulu, excluding Láhul and Spiti							37,907
Outer Saráj	...	...	...	...	...	...	24,241
Inner Saráj	...	...	...	...	...	...	11,212
Total Tahsíl Sari							35,453
GRAND TOTAL							73,360

The average size of a holding is from 3 to 4 acres only and the average land revenue per holding is Rs. 4 to Rs. 5, but the smallness is exaggerated for the reason given above.

The produce of the holding is sufficient for the maintenance of the proprietor and his family, and they have many miscellaneous sources of income from which to pay the land revenue.

11. The population of Láhul is mainly composed of so-called Kanets, but they are different in appearance from the Kanets of Kulu, their features being of the Mongolian type. Láhul is divided into three main valleys: those of the Chandra and the Bhága, called, respectively, Rangloi and Gara, and that of their united streams, the Chandra Bhága or Chenáb, called Paltan. The inhabitants of Rangloi and Gara are without exception Kanets and their religion is rather Buddhist than Brahmanical. Paltan is said to have been populated from Chamba and elsewhere, and the people are more Hindu than Buddhist. Throughout Láhul the people are careful and laborious cultivators. Much of the field work is done by women. The holdings in cultivated land do not now differ materially from *zamindári* holdings elsewhere, but were originally regarded as allotments held subject to feudal service. The total cultivated area is 2,943 acres and the average size of a holding is 1.77 acres; 45 per cent. of the holdings are small, less than one acre each, 45 per cent. average, *i.e.*, more than one acre and less than four acres; and 10 per cent. are large, exceeding 4 acres. In addition to the area returned as cultivated there is an almost equal area in which meadow grass is grown to be made in hay.

12. In Spiti the religion of the people is the Buddhism of Tibet, and there is no distinction of caste such as there is among Hindus. The great mass of the peasantry returned themselves at the census of 1891 as *chha-zhung* or middle class, midway, that is between noble families, of which there are two in Spiti, and the menial and artisan classes. They are suspected of eating beef and have no scruples against working in leather as the Kanets have. The cultivated area was estimated at revision of settlement at 1,232 acres. The custom of primogeniture prevails, and as soon as the eldest son marries a wife he succeeds to the family estate and to the ancestral dwelling or the "big house" (*khang-chhen*) as it is called locally, whence its occupant, the head of the family, is known as *khang-chhen-pa*. On his succession the father retires to a smaller house (*khang-chung*), whence he is called *khang-chung-pa*, receives a definite plot of land for his maintenance, and has nothing more to do with the family estate and its burdens. His younger sons, the brothers of the *khang-chhen-pa*, are sent in their childhood to Buddhist monasteries in which they spend their lives, unless in the event of the *khang-chhen-pa* failing to beget issue one of them elects to abandon the monastic life and take his eldest brother's place in the family. In addition

to the two kinds of estates referred to above, the large holdings which descend intact from eldest son to eldest son and the smaller plots which similarly descend from ousted father to ousted father, there are still smaller (*yang-chung*) plots held by the grandfather if he survives the ousting of his eldest son by his eldest grandson, by female or illegitimate relatives of the family, or by the tenants. The holders of these plots are called *yang-chung-pas*. The average size of a *khang-chhen-pa's* holding is three acres and of the smaller holdings one acre.

13. There are two classes of tenants in Kulu: (1) tenants holding under individual landlords, and (2) tenants of temple lands. Of the tenants of the first class those from whom the proprietor takes rent in the form of a share of the produce (almost invariably one-half) go by the name of *gháru*, while those who pay fixed rent in lump sums of cash or amounts of grain are called *utkru*. The tenant makes use of his own cattle and supplies the necessary manure. Generally the straw is divided as well as the grain unless grass is plentiful and the owner does not care to take it. It may be said generally both of *ghárus* and of *utkrus* that none of them possess rights of occupancy. In connection with the revision of settlement several suits were instituted to establish occupancy rights, but rarely with success. Temple tenants also are of two classes: (1) those called *bhato* who hold fields rent free in lieu of service rendered to the temple which is generally hereditary, and (2) tenants who pay rent. The amount paid by a tenant of the latter class is generally a fixed quantity of grain, butter and oil, and is nearly always small, and it may be doubted whether the status of such cultivators is not higher even than that of occupancy tenants, for in some cases where assignments to temples have been resumed the quondam tenants pay the revenue and cesses due on their tenancies to the headman of the *kothi* direct and render nothing whatever to the temple. In Láhul very little land is let out to tenants, but it is the custom in the Thákars' *jágirs* there to grant plots of land rent free to members of the *jágirdár's* family or to his hereditary servant in consideration of their cultivating the *jágirdár's* land for him, or rendering personal domestic service to him. When land is let to a tenant a cash rent is usually paid, otherwise the landlord takes half the gross produce. In Spiti a good deal of land is let to tenants who generally pay rent in kind, amounting to half the gross produce of the land with sometimes a small cash payment in addition.

14. In Kulu proper some of the hamlets are situated as low as 2,500 feet and others as high as 9,000 feet above the sea, and consequently a large variety of crops is produced. In the valleys and on the hillsides up to an elevation of 5,000 feet or even higher if the aspect is favourable, maize is grown to a very large extent and is the chief kharíf crop in unirrigated land. A large proportion of the area yields two harvests a year, and in addition to wheat, which is the crop most valued in the rabi, much barley, opium, *sarson* and pulses are grown. Further up the mountain side the cold is unfavourable to the cultivation of maize, and its place is taken by *kodra*,* *chini*,† *kangni*,‡ *ogal*,§ and *sariára*.|| A fair proportion of the land yields two harvests in the year, but as wheat ripens too late to be followed by a kharíf crop more barley is grown than wheat in the rabi. Above an elevation of 7,000 feet *sariára* and buckwheat (*kathu*)¶ are almost the only crops in the kharíf, except that small patches near villages are cultivated with hemp. Only a small portion of the land yields two harvests in the year, and barley is the chief crop in the rabi, though in Saráj the poppy grows well even at a high elevation. Potatoes are grown in places in such land. This zone extends up to 8,000 feet or higher, and hamlets are not generally to be found at a greater elevation, but up to 9,000 feet or more there are stretches of cultivation of a kind called *kutal*. It is too high to bear any rabi crop but wheat, or any kharíf crop but buckwheat. The soil is rich and very fine, wheat is to be seen growing upon it, though the seed if sown lower down comes to nothing. The percentage borne by the area artificially irrigated (known as *ropa* in Upper Kulu and as *kiár* in Outer Saráj) to the total cultivated area is 14 in the richer *wazíris* of Parol, Lag Mahárája and Lag Sári; 4 in

* *Eleusine corocana*. † *Panicum miliaceum*. ‡ *Pennisetum italicum*. § *Fagopyrum esculentum*. || *Amaranthus nadrádha*. ¶ *Fagopyrum esculentum*.

Rúpi and in Outer Saráj, and less than 1 in Inner Saráj. Rice is the only crop grown on such land in the kharif harvest. A rabi crop is also grown on it wherever the aspect and elevation permit the crop to ripen before the commencement of the rice-planting season. In the lower rice lands wheat fulfils this condition and is preferred, as it is more valuable than barley, and in Outer Saráj the poppy is also grown, but in the higher lands only barley can be obtained. Water is not given to the rabi crops from the *kuhl* or water-course, except in seasons of exceptional drought. The rice land is carefully terraced into level fields. The water-course which supplies the irrigation is often brought from a long distance, and, having its head high up the valley of the torrent which feeds it, has sometimes to be conducted by means of wooden aqueducts round cliffs and across streams. If it falls out of order the work of many hands is required to put it in repair, and there is an organized system of long standing for collecting labour. The few tea gardens of Kulu are in irrigated land which has a right to receive water from a *kuhl*. The climate of Kulu is not well suited for tea. The quality of the leaf is excellent, but the flush of leaf is not heavy. All kinds of European fruit and vegetables can however be grown with success, and the orchards, planted by Captain R. C. Lee at Bundrol about 30 years ago, and those at Dobhi now held by Mr. W. H. Donald, yield large and very fine pears and apples which find a ready sale in Simla and in other big stations both in the hills and in the plains. Smaller orchards have been planted by other gentlemen, but the prospects of the fruit trade would be better if communications between Kulu and Simla on the one hand and the railway on the other were improved. Sugarcane was introduced some years before the revision of settlement in Colonel Rennick's estate by Aráins who have settled there as tenants.

The following table shows the percentage of the cultivated area occupied by each of the more important crops :—

Waziri.	Rice.	Maize.	Kodra.	Sariara.	Buckwheat.	China.	Other kharif crops.	Total kharif crops.	Wheat.	Barley.	Oilseeds.	Poppy.	Other rabi crops.	Total rabi crops.	Total crops of the year.	P. double-cropped.
Parol, Lag Bári and Lag Mahárája.	14.57	14.73	11.05	7.37	4.69	2.49	19.01	73.91	40.01	13.33	2.56	1.80	1.24	58.93	182.84	82.84
Rúpi	5.56	24.39	8.64	5.12	3.57	2.16	20.32	69.26	37.94	21.03	2.26	5.07	1.08	67.38	136.64	36.64
Inner Saráj	2.03	27.90	4.06	10.56	4.82	3.01	15.81	63.29	35.95	35.22	...	8.38	.88	75.43	137.84	37.84
Outer „	6.26	4.21	12.18	11.10	2.42	2.81	19.36	57.84	45.40	23.07	...	3.64	.48	73.98	130.82	30.82

15. In Láhul cultivation is possible only with the aid of irrigation, and water is obtainable in abundance from the torrents that feed the three rivers. Very little land is irrigated from the rivers themselves, as they flow between steep high banks. The fields lie either on naturally level plateaux on the banks of the torrents, or in terraces on the hill side wherever a channel can be brought from the nearest side stream without much difficulty and without danger of its being injured by avalanches or falling rocks. Owing to the slight rainfall the mountain slopes are very bare of vegetation, and the plots of cultivation dotted about upon them are a pleasant contrast to the surrounding desolation. The few natural forests of Láhul are not sufficient to provide a full supply of fuel and fodder for the inhabitants and their cattle and sheep, and to make up the deficiency willow trees are thickly planted along the banks of the irrigation channels and in marshy places. The willows are pollarded, and the branches are cut every fourth year. Poplars are also freely planted. Snow lies over the whole of Láhul from December generally till the end of April. During that time no agricultural work is possible. Ploughing begins in May when the snow has melted off the ground. Sometimes in the higher villages after a late winter the snow has to be cleared off the fields with wooden shovels to allow of the land being ploughed up and the seed put in. In the lower villages of the Pattan valley an early barley crop is reaped in July, and

Crops and methods of cultivation and irrigation in Spiti.

Tree planting.

it is possible to follow it with a second crop of buckwheat which ripens toward the end of September. Elsewhere harvest work begins with the mowing of the hay in the beginning of August in the lower villages and as late as the middle of September in the higher ones; and then the buckwheat, barley and wheat are reaped in succession. These are the chief crops grown, and there are three kinds of barley, all apparently peculiar to Láhul and of excellent quality. Potatoes are grown throughout Láhul and peas in Rangloi and Gára. Small plots near houses are sown with tobacco and *sarson* in Patan and with hemp (for fibre) and with vegetables nearly everywhere. A striking feature of the agriculture of Láhul is the cultivation of grass for hay. A large quantity of

Hay. fodder is required to support the farm stock during the winter months when all the pasture land is under snow, and all straw is very carefully cut and stored. During the winter a man's load of hay sells for a rupee. On the dry mountain slopes no grass grows and the grass of the sheep runs on the ridges is not suitable for hay-making. Each cultivator therefore keeps a portion of his land under grass, generally steep sloping, stony land unsuitable for the production of cereals. Such hay fields are known as *dang*. The sloping banks (*piri*) between the terraced fields are also cropped with hay. When water is let on to such lands a spontaneous growth of various kinds of grass and herbs springs up. A lucerne-like plant with a yellow flower (called *chumpa*) has also been introduced into the hay fields and is much valued. As a rule a cultivator has as much land under grass as under cereals. The area under crops in 1890 was wheat 385, barley 1,597, and buckwheat 1,072 acres.

16. In Spiti as in Láhul crops cannot be grown without irrigation, and the arrangements for irrigation are similar to those of Láhul. The system of cultivation is a little different. The fields are ploughed in October or November for the following year's harvest and are manured. The fields thus prepared lie under the snow all the winter, and when the snow has melted require only to be stirred with the rake or hoe before the seed is sown. It is generally May before all the fields are sown. The following statement shows the percentage borne to the total cultivated area of the *waziri* by the area under different crops:—

Statement showing the percentage borne by the area under different crops to the total cultivated area of Waziri Spiti.

1	2	3	4	5	6	7	8	9
Wheat	Barley.	Peas.	Buck-wheat.	Chína.	Sarson (oilseed).	Grass.	Total grains cropped.	Area not cultivated.
13.20	16.18	13.43	1.1	.63	6.09	.01	95.64	4.36

Barley is the chief crop, both because it is the staple food of the people and also because it is the only crop which can be grown in the higher villages. It is curious that while both in Kulu and in Láhul wheat, and not barley, is the crop which is grown at the highest elevation about 9,000 feet above the sea in Kulu and 11,500 feet in Láhul, in Spiti the reverse is the case; and wheat cannot be produced at a higher altitude than 12,500 feet above the sea, whereas barley grows well in all the villages, some of which are nearly 14,000 feet elevation. Mustard and peas can be grown at a higher elevation than wheat, but are not cultivated in the highest villages except peas occasionally for fodder only. Buckwheat is little valued and little sown, though it ripens very quickly, in 40 days from the date of sowing. *Chína*, or as it is locally called *tsi-tsi* (*Panicum mibiaceum*) is produced only in the three lowest villages at an elevation of less than 11,500 feet above the sea; it is the last grain sown and the last reaped. Good grass grows only in a few hollows where snow has lain long and saturated the ground with moisture, or where for other reasons the soil is swampy. Irrigated land is too valuable for any of it to be systemati-

cally devoted to hay cultivation, but the banks of the water channels and the slopes between fields are richly clad with grasses and nutritious fodder plants, which along with all the field weeds are eagerly collected and made into hay. The hay obtained from these sources forms but a small portion of the fodder required. The whole of such of the sparse vegetation of the hillside as is fit for cattle food is collected and carried in from great distances laden on yaks and ponies. The gathering in of the wild herbs from the hillside to form fodder begins about the end of July and continues during the following month. By the time the hay-making is over the buckwheat is ready to be cut. The barley reaping begins about the middle of September, and then the wheat and other grains are gathered in.

17. The following table shows the extent to which land changed hands between the revision of settlement of 1871 (of the regular settlement of 1878 in the case of Wazíri Rúpi) and of 1891 :—

Name of Wazíri.	TO AGRICULTURISTS OF THE VILLAGE.			TO FOREIGN AGRICULTURISTS.			TO MONEY-LENDERS.			TO EUROPEANS.			TOTAL SALES (PRICE P. G.)		
	Cultivated area in acres.	Price in rupees per acre.	Per cent. of area sold on total cultivation.	Cultivated area in acres.	Average price per acre in rupees.	Per cent. of area sold on total cultivation.	Cultivated area in acres.	Price in rupees per acre.	Per cent. of area sold on total cultivation.	Cultivated area in acres.	Average price per acre in rupees.	Per cent. of area sold on total cultivation.	Cultivated area in acres.	Per cent. of area sold on total cultivation.	Average price per acre in rupees.
Lag Mahārāja, Lag Sari and Parol ...	1,221	36	4.38	241	28	0.87	155	31	0.66	1,170	17	4.21	2,787	27	10.03
Rupi ...	302	31	2.88	81	29	.31	125	29	1.23	...	...	...	469	30	4.53
Inner Sarāj ...	310	46	2.76	115	38	1.02	3	29	.02	2	30	.02	429	48	3.83
Outer Sarāj ...	730	34	3.01	56	44	.23	38	50	.16	47	48	.19	871	37	3.59
Lábul ...	112	106	3.8	...	...	...	...	...	...	22	100	.7	134	107	4.5

The following table shows the area ascertained to be under mortgage at the time of the revision of settlement of 1891 :—

Name of Wazíri.	TO AGRICULTURISTS OF THE VILLAGE.			TO FOREIGN AGRICULTURISTS.			TO MONEY-LENDERS.			TOTAL MORTGAGE.		
	Cultivated area in acres.	Mortgage-money per acre (in rupees).	Mortgaged area on cultivated area per cent.	Cultivated area in acres.	Mortgage-money per acre (in rupees).	Mortgaged area on cultivated area per cent.	Cultivated area in acres.	Mortgage-money per acre in rupees.	Mortgaged area on cultivated area per cent.	Cultivated area, in acres.	Mortgage-money per acre, in rupees.	Mortgaged area on total cultivated area per cent.
Lag Mahārāja, Lag Sari and Parol ...	643	40	2.01	98	50	0.35	58	43	0.21	799	41	3.89
Rúpi ...	175	41	1.73	17	45	0.17	65	36	0.64	257	40	3.54
Inner Sarāj ...	232	48	2.06	81	52	0.74	5	69	0.04	321	50	2.96
Outer Sarāj ...	786	37	3.24	88	55	0.30	71	60	0.29	945	40	3.89
Lábul ...	83	85	3.0	8	129	...	7	245	...	97	100	3

In some of the richer *phátis* the average price of land is as high as Rs. 100 an acre. In the highlyling hamlets transfers are few, partly because the inhabitants derive a fair income from their sheep and are moreover very thrifty, and partly because the land is too remotely situated to be sought after by outsiders. A large proportion of the sales were by Dagís, who are careless cultivators and think lightly of the value of their land. Childless widows are responsible for many alienations. The money-lender is not a power in the land in Kulu, and a shopkeeper starting business in a village instead of involving the landowners in debt to himself more often borrows from them and flies the country. It is only in the western part of Outer Sarāj that signs of indebtedness are to be found. Gusáíns from Jowálamukhi in Kángra attracted by the opium and blankets procurable there are in the habit of visiting this part of the country and have obliged the less thrifty proprietors with advances.

In Láhul sale of land was almost unknown at the time of the regular settlement or even at the revision of settlement of 1871, but with the development of trade and spread of the knowledge of the law transfers became more numerous, though even now only 3 per cent. of the cultivated area is held in mortgage and only 2 per cent. had been sold before the present revision of settlement. The high price realized for land in this *wasiri* is very noteworthy. In Spiti it was reported in 1874 that no instance of a landholder selling the whole or a large part of his holding could be quoted, though the custom of selling small portions was said to be ancient. Between that time and 1891 only 3 acres in the whole of Spiti were transferred by sale, and in the latter year only 1 acre was found to be under mortgage.



CHAPTER II.

PAST REVENUE HISTORY AND ARRANGEMENTS FOR RESETTLEMENT.

18. When Kulu was subject to its Rájás the Raja was the landlord of his principality and the peasants were his tenants, each for his holding of cultivated fields only and not for any part of the waste. All the holdings (*jeola*) in a *kothi* were considered to be of equal value and assessed at the same amount. The assessments differed in different tracts and were made up of a large number of items of cash, grain, oil, *ghi*, honey and other products, the principle being to take a little of every thing. The system was similar in Láhul, except that the baronial families (*Thákurs*), of which three still survive, were allowed supreme authority in their own estates (at present 3 out of the 14 *kothis*) subject to payment of an annual tribute in the shape of ponies, cloth and other products of the *wazíri* and to attendance on the Rája at Sultánpur during the winter. Spiti was in those days subject not to Kulu but to the king of Ladákh, who received a revenue of cash, grain and miscellaneous articles, which was assessed much in the same way as the revenue of Kulu and Láhul.

19. When the Sikhs conquered Kulu they farmed Saráj to the Rája of Mandi whose *wazír* did away with the old assessment and converted it entirely into cash. Upper Kulu was administered through a governor posted at Sultánpur and the revenue was taken in grain at a fixed proportion to the quantity supposed to be required for seed corn. From Láhul the Sikhs took the same revenue as the Rájás had taken with an additional Rs. 6 per holding on the ground that they did not require service or labour from either *Thákur* or peasant. The revenue of Spiti was paid to the Sikh officer in charge of Ladákh, and was from 1839 to 1842 a sum of Rs. 2,000 with two ponies and 25 sheep, and from that year till 1846 a reduced sum of Rs. 1,031 but with 60 sheep instead of 25 and 100 iron crow-bars added.

20. On annexation by the British a summary settlement was made, of Upper Kulu by Lord Lawrence, then Mr. John Lawrence, Commissioner of Jullundur, and of Saráj by the Honorable J. Erskine, who had charge of the Cis-Sutlej country. The summary settlement of Spiti was made by Mr. Vans Agnew. Mr. Barne's regular settlement followed very shortly. The assessments of the summary settlement and the regular settlement were based on the revenue taken in cash or kind by the Sikhs, which they did not materially differ from except in *Wazírís* Láhul and Spiti. No account was taken of assigned land revenue at either the summary or the regular settlement, and the following were the assessments :—

Wazíri.	Sikh jama.	Summary settle- ment.	Regular settle- ment
	Rs.	Rs.	Rs.
Lag Maharája	5,047	5,114	5,371
Lag Sári	6,029	6,105	5,955
Parol	14,904	14,352	14,431
Láhul	*5,000	3,200	2,150
Spiti	†1,031	753	753
Total Kulu Tahsil, excluding the Rúpi jágir.	32,011	29,524	28,660
Inner Saráj	7,749	9,025	9,204
Outer Saráj	13,930	13,832	13,629
Total Tahsil Saráj ...	21,679	22,857	22,833
GRAND TOTAL ...	53,690	52,381	51,493

* Including grazing fees.
With extra payment as above.

21. At the time of the regular settlement of the rest of the district Wazíri Rúpi was held in *jágír* by Thákur Singh, the descendant of the Rájás of Kulu, and was not brought under settlement, because the *jágirdár* was a titular Rája. On his death in 1852, as his son and heir Gyán Singh was not his son by a Ráni, half the *jágír* was at first resumed, but three years later it was decided to continue the whole to Gyán Singh, who was given the title of Rái instead of Rája. In 1852 a summary settlement was effected by Mr. Bayley and the total revenue of the wazíri excluding *muáfis* was fixed at Rs. 4,959, that of the resumed half being Rs. 1,924, and of the *jágír* half Rs. 3,035. To make up for his loss the Rái tried to recover more than his due in the *jágír* half, and when the remainder was restored to him a second summary settlement of the whole became necessary and was effected in 1862 by Captain Mercer and by Mr. (now Sir J.) Lyall, then Assistant Commissioner of Kulu, who fixed the total revenue of the *jágír*, excluding *muáfis*, at Rs. 5,321.

22. The object of the revision of settlement (1866 to 1871) effected by Sir J. Lyall was not the re-assessment of the land revenue but the preparation of correct records of rights. In some cases, however, a redistribution of the existing land revenue was found to be necessary, and in addition there was an exhaustive investigation of the assignments of land revenue. Several assignments of land revenue had lapsed, and there was consequently an increase in the *khálsa* land revenue. The assigned revenue in Spiti is collected in kind not in cash. The revenue demand at the close of the revision of settlement of 1871 was as follows :—

Wazíri.	Khálsa.	Assigned.	Total.
	Rs.	Rs.	Rs.
Lag Mahárája ... ..	...	...	6,276
Lag Sári ... ..	...	...	7,688
Parol ... ..	...	...	26,308
Total ...	27,583	12,684	40,272
Lábul	2,150	1,474	3,624
Spiti	753	1,056	1,809
Total Kulu Tahsíl, excluding Rúpi ...	30,491	15,214	45,705
Rúpi ... ..	...	5,321	5,321
Total Kulu Tahsíl ...	30,491	20,535	51,026
Inner Saráj ... ..	...	...	10,047
Outer Saráj ... ..	...	...	17,552
Total Saráj Tahsíl ...	23,112	4,487	27,599
Total Subdivision ...	53,603	25,022	78,625

23. During the minority of Rái Dalíp Singh, son of Rái Gyán Singh, the first regular settlement of Wazíri Rúpi was carried out by Mr. R. Clarke, then Assistant Commissioner of Kulu, in 1877. The actual collections of the previous year were then found to have been Rs. 8,508, made up of the following items :—

- (1) Revenue as fixed in 1862 with the addition of a 1 per cent. *harkára* cess in three *kothís*, Rs. 5,341.
- (2) Lapsed *muáfis*, Rs. 1,696.
- (3) Land broken up from the waste which in Rúpi is assessed as soon as permission is given to bring it under cultivation, Rs. 1,471.

The revenue assessed on the land broken up from the waste was considered too high, and as the result of the regular settlement the net revenue of the *jágir*, excluding *muáfis* was fixed at Rs. 8,300. At the same time there was an exhaustive investigation of the revenue-free tenures within the *jágir* and it was decided that (1) personal assignments should be recorded as released by the *jágirdár* himself without any conditions or term of duration being expressed, so that the *Rái* might himself decide on their maintenance or resumption, and (2) assignments to temples should be recorded as existing during the pleasure of the *Rái* but should not be resumed without the sanction of Government. Government directed that as the *jágirdár* held the status of superior proprietor a certain proportion of the revenue (ultimately fixed at $12\frac{1}{2}$ per cent.) should be considered *talugdári* fees, cesses being chargeable only on the balance. The settlement was made with the *Rái* not with the inferior proprietors in order that the revenue in which cesses are paid to Government might remain fixed for the term of settlement, and at the same time the *Rái* might be free as before to collect revenue on land brought under cultivation from the waste. The final result of the regular settlement was as follows:—

	Jágir.	Muáfis.	Total.	Incidence per acre.
	Rs.	Rs.	Rs.	Rs. a. p.
Excluding <i>talugdári</i>	7,225	3,246	10,471	1 1 8
Including „	8,252	3,710	11,962	1 4 2

24. The whole subdivision was placed under revision of assessment in 1888. The Assistant Commissioner in charge of the subdivision held charge of the work in addition to his other duties under the supervision of the Deputy Commissioner, the late Mr. E. O. Brien. A Deputy Superintendent of Settlement was allowed for each of the two tahsils, and one of the Extra Assistant Commissioners attached to the district occasionally visited Kulu to assist in the supervision of the work, but otherwise the superior staff of the district was not strengthened in any way. A revision of records was undertaken from the first, although the settlement was not notified as a revision of records until May 1891, when the new records were nearly complete.

CHAPTER III.

THE ASSESSMENT OF KHALSA ESTATES.

25. The special rules laid down for the guidance of Mr. O'Brien and myself in assessing this mountainous tract are given in paragraphs 23, 24 and 25 of Mr. Anderson's Kángra Settlement Report. After I had done some assessment work along with Mr. O'Brien I was authorized as he was to announce my assessments subject to the ultimate sanction of higher authority. In Kulu the assessment was reported by *wazírís*, the *wazíri* corresponding to the *taluka* of Kángra. Assessment circles could not be framed. The zones of cultivation described in paragraph 14 of this report would be very suitable assessment circles, but would be composed not of entire *kothís* and *phátís* but of portions of them as the hillside forming a *pháti* is traversed by two or more of the zones. The *pháti* was, therefore, taken as the unit of assessment as the *tika* was in Kángra. The *pháti* is larger than the *tika*, and though there are only 170 *phátís* the work of assessment was by no means light, though it called for physical rather than mental exertion. A whole day's walking was often required to see one only of the many hamlets making up a *pháti*, and there are only one or two hamlets in the subdivision that I did not see. In Láhul and Spiti, where there are no *phátís*, the assessment was by *gráons* or hamlets. Assessment sheets were prepared, giving the same details for each *pháti* in Kulu and Spiti as were given in Kángra for the *tika*, except that the total area was unknown, field measurements being confined to the cultivation. The cultivated area with its distribution by soils was recorded, and also the revenue assessed upon it at different periods, and in the column allotted for the purpose a description of the *pháti* was given and the grounds for my assessment were noted during my final visit to the *pháti* for assessment purposes.

26. The classification of soils in the assessment sheets was the same as was adopted in the rest of the district and four classes were assigned —

- (1) Irrigated (*ropa* or *kiár*).
- (2) Unirrigated yielding two crops a year (*dofasli*).
- (3) Ditto one crop a year (*yakfasli*).
- (4) Unirrigated cultivated less frequently (*yakfasli dosála yá sihsála*).

It will be clear from the description of the crops of the subdivision given in paragraph 14 that this classification was very suitable for Kulu proper. In Láhul and Spiti all the cultivation is irrigated. In Kulu proper and Saráj the classification of soils adopted in the vernacular records was at the very strongly expressed wish of the people rather more elaborate than the above to help them in the distribution of the new land revenue. Irrigated land was divided into three classes. The first is that in the centre of the terraced hillside (*ropa awwal*), the second (*ropa doyam*) that at the top where the water being obtained from near the head of the canal is cold, and the third that at the bottom (*ropa soyam*), which is not so sure of its supply as are the upper fields. Unirrigated land (*bathil*) was divided into four classes (*awwal*, *doyam*, &c.), of which the third or fourth correspond with the *yakfasli*, and *yakfasli dosála* of the assessment sheets, and the first and second are subdivisions of *dofasli* land based on the distance of the field from the hamlet and the facilities for manuring it.

27. A produce estimate was prepared for each tract for which a separate assessment report was submitted, viz.:—

The half net asset estimate.
Harvests of 1890-91.
Security of harvests.

- (1) Wazírís Parol, Lag Sári and Lag Mahárája.
- (2) The Saráj tahsil.
- (3) Láhul.
- (4) Spiti.
- (5) Rúpi.

They were necessarily based on the area of crops grown in one year only, that in which field measurements were completed, as the returns of area for previous years were based on appraisement and were quite untrustworthy. The year was in Láhul 1890 and in Spiti 1891. The harvests vary little from year to year in these irrigated tracts. In the rest of the subdivision it was Kharíf rabi 1890-91. In Kulu the kharíf of 1890 was an average harvest, and the rabi of 1891, though of varying excellence owing to the severity of the winter, was a typical one. In Saráj both harvests were fairly typical. There is little variation from year to year in the character of the harvests in that tahsíl. If the winter rains are scanty the scorched up land on the bank of the Satláj suffers, and if the monsoon rain is unusually heavy the small area cropped in the higher villages in the kharíf harvest is injured, but in the greater part of the tahsíl the harvests are always secure.

28. All the grains produced in the subdivision, even the poorer such as *kodra* and buckwheat, find a market in Sultánpur, and Markets and prices in Kulu proper. there are scattered shops and clusters of shops at the stages and other places along the high road at which grain can be disposed of. The maize produced in Kulu is largely bought by the inhabitants of Saráj, where little maize is produced; it is also exported in considerable quantities as far as Mandi and Pálampur. *Sarson* and *sariára* are exported via Hoshiárpur to the plains, the latter grain being permissible fast-day food for Hindus. There is no *bazár* in Saráj, and at Rámpur, the nearest town to it, prices run so high owing to the scarcity of grain in Bashahr that they cannot be relied upon as a basis for a half net asset estimate, but there is no doubt that such surplus grain as there is in Saráj can readily be disposed of at higher prices than are obtainable in Kulu. Kotgarh in the Simla district is a market for the disposal of surplus produce as well as Rámpur, and people from Suket visit Outer Saráj to buy grain. The people of Inner Saráj sell little if any grain and are obliged to import from Upper Kulu and from Outer Saráj to supply themselves with food, but if they were to dispose of their produce they could obtain the same prices as the inhabitants of Outer Saráj. The only possible method of ascertaining prices was to inquire constantly and freely from intelligent cultivators in all parts of the subdivision, and this was done from 1887 to 1897, with the result that the following scale of prices was adopted:—

								STANDARD SÉRS PER RUPEE.	
								Kulu tahsíl, including Rúpi but excluding Láhul and Spiti.	Saráj tahsíl.
Rice	...	...	...	...	...	...	...	40	35
Maize	...	...	...	...	...	...	...	45	40
Kangni	...	...	...	...	...	...	...	32	35
Kodra	...	...	...	...	...	...	...	45	44
Múng and moth	...	...	...	...	...	...	...	20	22
Másh	...	...	...	...	...	...	...	25	22
Buckwheat	...	...	...	...	...	...	...	50	48
Chíni	...	...	...	...	...	...	...	40	40
Sariara	...	...	...	...	...	...	...	45	42
Bharsa	...	...	...	...	...	...	...	24	24
Wheat	...	...	...	...	...	...	...	35	32
Barley	...	...	...	...	...	...	...	45	44
Masar	...	...	...	...	...	...	...	25	24
Kala	...	...	...	...	...	...	...	32	32
Sarson	...	...	...	...	...	...	...	30	28

These prices are very low; a cultivator rarely if ever sells so cheaply even at harvest time, and at ordinary times gets 25 per cent. more for his produce than these figures represent. Accurate information is not forthcoming as to the prices prevailing anterior to or at the time of the regular settlement,

but the popular impression is that they were about half as much again to the rupee as now. The price of opium varies from Rs. 7-8 to Rs. 12 a sér and has usually been midway between these limits.

29. In Láhul money to pay the revenue is generally raised by trading or by working for wages at Simla and elsewhere and not by sale of the produce of the land, which is in most places not more than sufficient to provide food for the people. But barley is bartered for salt brought by Tibetans from Rodok at the rate of 5 sérs of barley to 4 sérs of salt. This is the only kind of salt used in Láhul. Traders, pilgrims, Batu labourers and Gaddi shepherds all obtain their supplies in Láhul, and the Moravian Missionaries are always able to get 16 sérs per rupee for the wheat grown on their farm. In Spiti all kinds of grain are sold to Bashahrís and Tibetans, in whose countries there is a great scarcity of food grains and who visit Spiti to buy grain and to dispose of salt, wool, cloth and Chinese tea. The scale of prices adopted in these *wazírís* was—

GRAIN.	PRICE IN STANDARD SÉRS PÉR RUPEE.	
	Láhul.	Spiti.
Barley	25	18
Wheat	20	18
Peas	15	20
Mustard seed	12	10
Buckwheat	50	18
China	32	24
Potatoes	8	...
Tobacco ... ..	...	...

30. A number of experiments was made during the three years 1887 to 1890 to ascertain the yield per acre of various kinds of grain. I also repeatedly while on tour consulted intelligent agriculturists on the subject. These inquiries were complicated by their inability to comprehend a measure of area. They could tell me how many measures of grain they expected from a measure of seed and also what measure of seed of each kind was required for the ground that required a given measure of barley. From these data I was able to work out results which agreed fairly with the results of experiments and with returns kindly supplied to me by Mr. W. H. Donald, who manages his estate at Dobhi by letting it to tenants on half produce rents. The following table shows the average of experiments, the results of inquiry and yields assumed:—

Yield in standard sérs per acre.

GRAIN.	By experi- ment.	By inquiry.	ASSUMED FOR THE PRODUCE ESTIMATE OF				
			Upper Kulu.	Rúpi.	Sarāj tahsíl.	Láhul.	Spiti.
Rice, unhusked—							
(1) Irrigated	700	612	640	420	400	...	...
(2) Unirrigated	420	357	420	320	320	...	...
Maize	1,000	670	500	300	380	...	...
Kangni	235	408	200	200	200	...	...
Kodra	300	510	400	300	320	...	...
Múng, moth and másh	100	200	100	100	100	...	...
Buckwheat	162	200	200	180	180	240	162
Chini	285	300	220	200	200	...	252
Sariára	300	400	300	240	250	...	...
Bhareesa or oqal	250	153	120	100	120	...	...
Wheat	250	384	200	100	200	300	212
Barley	450	459	300	280	270	320	270
Masúr	300	255	160	150	150	...	...
Sarsou	150	300	120	120	120	...	180
Peas ... ..	...	...	...	...	...	...	180

The yield of opium was ascertained by a comparison of the returns for several years of the annual measurements prescribed by the poppy cultivation rules with the excise registers showing the weight of opium exported from the subdivision under permit. Very little opium is consumed locally and very little can be smuggled. The average produce judged in this way is $5\frac{1}{2}$ sérs of opium per acre and in the produce estimate the yield was taken as 4 sérs. The outturn of certain other products was estimated in cash per acre as follows:—

	Rs.
Tobacco	16
Fruit	40
Potatoes... ..	12
Vegetables	8
Turmeric	8
Red pepper	8
Hemp	8
Sugarcane	16

31. The maximum limit of the Government demand on account of land revenue is half the net profit derived by a landowner from his land. The share of the produce taken by the landlord as rent is throughout the subdivision one-half of the balance left after deducting 10 per cent. of the gross produce for payment to menials. The landlord's share is, therefore, 4.5 per cent. of the gross produce and the Government share may be put at 22 per cent.

32. The half asset estimate was worked out from the above data for each tract separately reported on but not for each *pháti*. For *pháti* assessment the instructions of the Financial Commissioner were that standard rates should be prepared for each *taluka* or *wazíri*. They were to be fair half asset rates and were to be applied to the cultivated area of each *pháti* to bring out an estimate of the new demand. The following were the rates framed:—

Class of soil.	TALUQA RATE PER ACRE.				
	Upper Kulu.	Rúpi.	Saráj tahsil.	Lábul.	Spiti.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Irrigated	4 0 0	3 4 0	3 4 0	1 12 0	1 8 0
Unirrigated—					
(1) Two crops a year	2 4 0	1 12 0	2 0 0	...	...
(2) One crop a year	1 0 0	0 12 0	0 14 0	...	...
(3) Cultivated less frequently	0 8 0	0 7 0	0 7 0	...	...

For Upper Kulu, Rúpi and Saráj these rates were deduced from the assumed rate of rent, prices and yields applied to the crops usually grown on each class of soil. Rice is invariably grown in the kharif on irrigated land and is followed by an unirrigated rabi crop when the situation of the land permits: the rate is, therefore, somewhat in excess of what the half asset rate would be for rice. The other rates are rather less than what would be the half asset rates for the crops most commonly grown which are in Upper Kulu, in class (1) barley followed by maize or by *sariára*, in class (2) wheat, and in class (3) a crop of buckwheat and a crop of wheat in the two years. In Rúpi and Saráj there is a larger area under inferior crops and the rates are therefore lower than in Upper Kulu. In Lábul and Spiti the rates were framed in another way. There the produce estimate for the *wazíri* was worked out before the assessment from hamlet and hamlet was commenced. The half net asset estimate gave a rate per acre of cultivation of Rs. 2-8 for Lábul and of Rs. 2-14-6 for Spiti, and the *taluka* rates represent the proportion of the half asset estimate which I considered might be taken as the Government demand.

33. I found the *taluga* rates of great use in assessing. They were moderate rates which could be paid without difficulty by land capable of bearing a certain rotation of crops. A walk through the *pháti* showed me how far the rotation followed in the different parts of it differed from the usual rotation and how the crop-bearing capacity was affected by aspect, slope, stoniness, proximity to forest, and the like, and the *jama* by rates was modified accordingly. Regard was also had to miscellaneous income from honey, apricots, oil and the sale of forest produce. In "the garden of Kulu," as it was called by Mr. Barnes, *viz.*, the low erportion of Wazíri Parol and the upper part of Wazíri Lag Sári, the rates gave *jamas* lower than the old assessments, which, however, I had no hesitation in increasing, as they had been paid without difficulty by the landowners, who are the most prosperous in the subdivision. In the highlying *phátis*, in which the produce of the land is generally sufficient only to provide food for the inhabitants and the proprietors pay the revenue otherwise than by sale of their crops, I kept well below the results given by the rates. In the Saráj tahsíl I almost uniformly refrained from assessing up to the rates and exceeded them in only a few *phátis*. In Láhul, where the *taluga* rate was of the nature of a true revenue rate, the deviations above and below it were greater than elsewhere. In Spiti the rate was useful only for application to new cultivation.

34. Before the revision of settlement now reported on the cultivated land had never been measured except the irrigated part of Upper Kulu. Appraisements of the area were made at the regular settlement and the first revision, but their results are quite valueless for comparison with the area now ascertained by measurement. The cultivated area of the three *wazírís* of Upper Kulu for example was returned as follows at the three periods:—

	Acres.
At regular settlement	9,654
At first revision	15,648
At second revision	23,872

The area brought under cultivation from the waste during the interval between the regular settlement and the second revision was ascertained by measurement to be in these three *wazírís* 2,274 acres only. It was possible to ascertain this area because at the first revision of settlement all unoccupied waste lands in the subdivision were declared with reservation of the existing rights of use of the villages to be the property of the State. Rules were laid down for the grant of *nautor* leases of such lands and all lands, so granted pay nothing for two, three or four years, but after that pay at revenue rates to the common fund of the *kothi* for the term of settlement. In Rúpi the revenue of *nautor* land goes to the *jágírdar*. It is obvious that the cultivated land within the area which had up to the first revision of settlement been occupied for cultivation could not have increased to the extent that the above figures would imply. It has increased to some extent by extended levelling of the hillsides but not to such an extent as to justify any considerable increase in the assessment. The following table shows in acres the area of land broken up from the waste since the regular settlement:—

WAZIRI.	BETWEEN REGULAR SETTLEMENT AND FIRST REVISION.			BETWEEN THE FIRST AND THE SECOND REVISION.			TOTAL SINCE REGULAR SETTLEMENT.		
	Irrigated.	Unirrigated.	Total.	Irrigated.	Unirrigated.	Total.	Irrigated.	Unirrigated.	Total.
Lag Maharája	1	260	261	28	419	447	29	679	708
Lag Sári	1	333	334	...	242	242	1	575	576
Parol	52	574	626	8	356	364	60	930	990
Rúpi	...	...	...	8	662	670	8	662	670
Total Tahsíl, excluding Láhul and Spiti.	54	1,167	1,221	44	1,679	1,723	98	2,846	2,944
Inner Saráj	...	491	491	...	266	266	...	757	757
Outer Saráj	...	1,245	10	10	448	458	10	1,693	1,703
Total Tahsíl	...	1,736	1,736	10	714	724	10	2,450	2,460

35. An enhancement of the land revenue was, therefore, justified in the Kulu subdivision by an increase in cultivation and a rise of prices as well as by the improved general prosperity of the people. It is true that a rise in the price of food grain benefits only those *phātis* which produce a surplus beyond their requirements and does not affect those which require all their grain for home consumption. But every one has something which he can convert into money and the rise of prices has been general and is not confined to food grains. Money is ordinarily required only for the payment of the land revenue, for the Kulu peasant is almost entirely independent of markets and middlemen. He gets materials for his house and farm-buildings from the forests and food and clothing are supplied by his fields and flocks. The peasantry as a whole are very comfortably off and most of them have savings in the shape of money, jewellery or blankets. Evidence of increased prosperity is to be found in the facts that a larger sum has now to be paid for a wife than used formerly to be required, and that new houses are constantly springing up everywhere, though the cost of building, with timber obtained free or practically free, is from Rs. 50 to Rs. 200. The Kanets do not, like the Rájputs, enlist, but the poorer classes add to the family income by working as porters at Simla and in the forest works of Mandi and Bashahr, where they are noted for their weight-carrying power.

36. The cultivation of meadow grass for hay in Láhul has been mentioned in paragraph 15 of this report. No separate assessment was put upon the hayfields because no direct profit is derived from them by the agriculturist. The hay is consumed by the plough-oxen and the cows. The plough-oxen are indispensable for cultivation and milk and butter are seldom sold. In the rest of the subdivision grass is not cultivated for hay. The arrangements in Spiti have been described in paragraph 16. In the rest of Kulu the steep exposed hillsides which are too precipitous for cultivation and have no tree growth upon them are clad with several varieties of grass suitable for hay. Each village and often each family has its appointed portion of the hillside as its hay preserve. No separate assessment was framed for such land; it is a necessary accessory to cultivation and the land revenue assessment was calculated on the proceeds of cultivation. It is true that the peasantry owe part of their income to their milk cattle, but their free hay and free grazing for cows are like their other forest rights the assessment of which with the exception of sheep and goat grazing is included in the land revenue. Without free grazing for plough cattle, fallen leaves for manure, free firewood and, so far as necessary, free timber for building purposes a cultivator could not in this mountainous country pay so high a rate of rent as he does, and the Government revenue, which is calculated on the rent, would be lower than it is. These views were expressed in the report on the assessment of Wazírís Parol, Lag Sári and Lag Mahárája and were accepted by the Lieutenant-Governor Sir James Lyall. The following comments were made by his order. "If a sheep and goat grazing tax is imposed it will be an item of land revenue not a rent fee due to Government as owner of the waste.....The sole object (of recording unoccupied waste as Government property) was to obtain a position facilitating forest conservancy arrangements, and it was meant that except for this purpose the Government ownership of the soil should remain a theory of property, not a reason for treating the Kulu people differently from their neighbours in Kángra and elsewhere.....Looking to the inequality with which we are treating the Kulu zamín-dárs in the matter as compared to their brethren elsewhere, and to the origin of the Government title to ownership of the waste, His Honor still holds as he wrote in his Settlement Report that it should be regarded not as ordinary State property but rather as a trust upon behalf of the people of Kulu which has devolved on our Government as successive to the Rájás*." The assessment of profits from sheep and goat grazing is dealt with in paragraphs 63 to 65 of this report. A charge of 4 annas per tree granted for building purposes (other than deodár, walnut, box or ash, for which special rates are charged) was imposed at the present revision of settlement not as an item of land revenue or as in any way representing the price of the trees but with a view to preventing waste of

* Punjab Government letter No. 191, dated 14th November 1891.

timber, and it was therefore provided that in the event of the saw being used in cutting up the trees the 4-anna charge and also the special rate for more valuable trees should be remitted. Rules for the supply of building timber to zamíndárs were at the same time drawn up,* and it was laid down that while the grant of trees should not be made to vary directly with the land revenue paid, supplies might be moderated in the case of small holdings.

37. Láhul was the first *wazíri* which came under re-assessment. The land revenue demand had risen owing to assessment of new cultivation in the *jágír kothís* and for other reasons from Rs. 3,624 at the first revision of settlement to Rs. 3,886 immediately before the second revision of which the *khálsa* portion was Rs. 2,473 and the assessment of three *kothís* held in *jágír* by Thákur families was Rs. 1,418. The *jágír* revenue is collected partly in cash and partly in kind, and the value of the payments in kind was included in this sum. The valuation was made at the rate of Re. 1 per 20 sérs of barley or 2 sérs of *ghi*, the rate at which a proprietor may commute if he cannot pay in kind. The half asset estimate was Rs. 7,359 or nearly double the old demand. It would have been impossible to approach this especially in view of the instructions which I had received from Government for the assessment of Láhul and Spiti:—“Though some increase will be demandable it will not be expedient to take a heavy increase both for political reasons and also with regard to the isolation of the country, the circumstances of the people, and the burdens of road-making and furnishing supplies and carriage imposed on them.” At the same time an appreciable enhancement was justified by the very great increase in the prosperity of the *wazíri* which had occurred since the regular settlement. The increase in prosperity was due mainly to the bridging of the Chandra river and the making of the high-road through Láhul to the Ladákh border in 1865, which gave a great impulse in Láhul to trade and to the breeding of ponies for the carrying trade. The discovery of sapphires in Pádal in the dominions of the Mahárája of Cashmere in 1883 also brought wealth to the Láhulis, who invested in the stones largely, going in search of them themselves or buying them from natives of Chamba and selling them to merchants from the plains. The assessment framed was Rs. 4,916, made up of Rs. 3,024 *khálsa*, an increase of 22½ per cent. and Rs. 1,892 *jágír* revenue, an increase of 33 per cent. The increase in *jágír* revenue was largely nominal and was due to an assessment being then put for the first time on the private lands of *jágírdárs* so as to show the true value of the *jágírs* and enable Government to realize cesses on it. The system by which the *jágír* revenue is partly collected in kind was left unchanged. Payment in kind is as convenient to the proprietors as to the *jágírdárs*, for it is not always possible for the former to convert their grain and *ghi* into cash. And the *jágírdárs* are always willing to consent to commutation when the inferior proprietor is desirous of it, and the rates at which commutation is made are uniform, well understood and fair. The *jágírdárs* are superior owners as well as *jágírdárs*, and the payments made to them were held by Government to include both revenue and *taluqdári* dues. In connection with the re-assessment the rights of ownership claimed by the *jágírdárs* in the unoccupied waste lands of *jágír kothís* were recognised subject to the rights of Government in certain species of trees. The *jágírdárs* therefore get as before their dues upon *nautor* land in these *kothís*. I recommended that the corresponding dues in *khálsa kothís* should be treated as *khálsa* land revenue, but it was decided to maintain the old system by which such dues go into the common fund of the *kothís*.

38. One assessment report was submitted for the three *wazírís* of Parol, Lag Sári and Lag Mahárája, i. e., the Kulu tahsíl, excluding the *jágír* of Rúpi and the peculiarly circumstanced tracts of Láhul and Spiti. The tract consists of the valley of the Beás from its source to about 40 miles to the southward. The hillsides are studded with hamlets and blocks of terraced cultivation, and in some places almost the entire area from ridge to river is under cultivation. On the spur, between affluents of the Beás are plateaus which contain most of the irrigated land, water being conducted to them by

Assessment of Wazírís Parol, Lag Sári and Lag Mahárája: Treatment of land broken up from the waste in future.

* Correspondence containing letter No. 477, dated July 4th, 1890, from the Senior Secretary to the Financial Commissioner to the Secretary to Government.

kuhls or water cuts from the feeders of the Beás. The revenue immediately before the second revision of settlement was Rs. 40,300, including Rs. 31,178, *khálsa* land revenue, the amount of which had increased since the first revision of settlement owing to the resumption of a *jágír*. The half asset estimate amounted to Rs. 68,700. The *talúqa* rates gave a *jama* of Rs. 54,405. The demand framed was Rs. 51,120 and was considered by the Lieutenant-Governor, Sir James Lyall, to be a fair but full one. He also considered the *talúqa* rates well-proportioned and fair. The increase as compared with the previous demand was $26\frac{1}{2}$ per cent., but was different in each *wazíri*, 55 in Lag Mahárája, 26 in Lag Sári and 20 in Parol. Although the percentage of increase was much greater in Lag Mahárája than in the others, that *wazíri* continues to be under-assessed. It was probably under-assessed even in the time of the Rájás, for lying on the frontier of Mandi the allegiance of its people to the Kulu Rájás was doubtful, and the forts on the ridge overlooking it were garrisoned by Sarájís, who were expected to keep a watch on the men of Lag Mahárája as well as on raiders from Mandi. Much of the grain revenue went to support these garrisons, and a great deal of the land was held in *jágírs* and assignments. When the Sikhs came they found this *wazíri* which lies on the high road between the towns of Mandi and Sultánpur more accessible than the rest of the subdivision, and it suffered accordingly, and for this reason the revenue was kept low by Mr. Barnes at the regular settlement. In the case of Kulu as in that of Láhúl I recommended that the assessment of new cultivation instead of being credited to the *kothi* common fund should be treated as land revenue during the term of the new settlement, and the Financial Commissioner, Mr. Rivaz, was also of this opinion. The Lieutenant-Governor, Sir James Lyall, however, decided in favour of the old system. "The peasant proprietors of the *kothi*," he wrote, "have a right to ask to be allowed to extend their cultivation in the waste of their *kothi* and Government has a right to refuse to permit it where it may seem necessary to refuse in the interest of forest conservancy, of the preservation of the hillsides from landslips or of the grazing rights of individuals. Otherwise permission is given, and the peasant who breaks up the land becomes proprietor without payment of any price or of any rent charge other than a demand equivalent to land revenue." *

39. A separate report was submitted for Wazíri Rúpi, which is held in *jágír* by the representative of the former Rájás of Kulu. It comprises three large valleys on the left bank of the Beás, and resembles the *wazírís* of the Kulu *tabáíl* discussed in the preceding paragraph, except that the valleys are here narrower, the hillsides are more steep and precipitous, and the irrigated area is only 4 instead of 14 per cent, of the total cultivation. The revenue of the year preceding revision of settlement was Rs. 12,609, including *talúqdári* dues which formed one-eighth of the whole, and inclusive of the revenue which had from time to time been assessed on waste land brought under cultivation since the regular settlement of the *wazíri* made in 1878. The half asset estimate was Rs. 20,547. The revenue originally proposed was as follows:—

	Proposed revenue.	Increase on regular settlement.	Percentage of increase.	Increase on per cent. revenue.	Percentage of increase on per cent. revenue.	Incidence per acre of proposed assessment.
	Rs.	Rs.		Rs.		Rs. a. p.
Excluding <i>talúqdári</i> ...	12,725	2,254	$21\frac{1}{2}$	...	...	1 4 1
Including <i>talúqdári</i> ...	14,539	2,577	$21\frac{1}{2}$	1,930	$15\frac{1}{2}$	1 7 0

I pointed out that the *jágirdár* was entitled by custom to receive in addition to the cash land revenue certain kinds of forced labour from the people of his *jágír*. The landowners of a *kothi* were obliged to provide porters from among themselves to carry his baggage without receiving payment of any sort when he moved through their *kothi*. The *jágirdár* lives not within the limits of his *jágír*, but in the old palace of his ancestors at

Sultánpur, and eight men were required to be constantly in attendance there. They received their food whether they were employed or not, and the number of the days in the year for which each *kothi* had to provide them was fixed. If more than eight men were required either in Sultánpur or to carry the Jágirdár's loads on a journey even outside the limits of the subdivision they had to be provided, and were entitled only to their food as payment. Village menials in lieu of this kind of forced labour were bound to furnish annually a fixed supply of the products of their particular handicrafts. Each house had to supply a fixed quantity of hay every year. In regard to this *begár* the Financial Commissioner, Mr. (now Sir) Mackworth Young, expressed his opinion that the custom was one incidental to the land tenure, it could not be said to rest on contract or on mere custom, and accordingly when the revenue was being re-assessed it was open to Government to revise or restrict the custom. He proposed that the more objectionable forms of *begár* should be distinctly prohibited, and that the revenue imposed should be such as to take the change into account. The value of those descriptions of *begár* to the Rái was estimated at something over Rs. 900 per annum, and he recommended the addition of one anna in the rupee to the revenue which had been announced and distributed to make up the amount.

40. While these proposals were under the consideration of Government the then jágirdár, Rái Dalíp Singh, died leaving only one son, Megh Singh, whose mother was a Thákur Rájpútni concubine, and who had consequently no legal claim to succeed to the jágír.

Government orders regarding *begár* in Wazíri Rúpi.

His succession was sanctioned by the Government of India, but subject to such limitations in regard to *begár* and other matters as might be considered proper.* The Lieutenant-Governor, Sir Dennis Fitzpatrick, then dealt with the Financial Commissioner's proposals in respect of *begár*. He did not think that it should be abolished altogether, and he felt that consideration should be shown to ex-ruling families who have now sunk to the position of jágirdárs, so far as this can be done without harassing their dependents. He agreed with the Financial Commissioner that the arrangements by which the jágirdár was supplied free of charge with a fixed quantity of hay by the zamindárs of the higher class and of the products of their handicrafts by the menial classes of proprietors should be allowed to continue, as these articles might fairly be considered to be a portion of the demand, and were such as the jágirdár might have difficulty in procuring except from the people of his jágír. On the other hand the right of the jágirdár to portage while on tour within the limits of his jágír, which the Financial Commissioner had proposed to recognise, was considered too indefinite to be allowed to continue in its old shape, and it was directed that limitations in its exercise should be prescribed. The practice of employing men without payments as carriers of timber or beaters on shooting excursions, or porters on journeys taken beyond the limits of the jágír, was in accordance with the recommendation of the Financial Commissioner stopped, but the jágirdár's privilege of having eight men in attendance at his palace, subject only to the condition of his providing them with food, was maintained.† It was suggested that in addition to the enhancement of the cash land revenue proposed by the Financial Commissioner half an anna on the rupee should be added in compensation for the limitations in the right to portage for journeys within the jágír, but subsequently the Lieutenant-Governor accepted the view that an increase of one anna per rupee was a sufficient equivalent for the total curtailment in *begár* which was brought about by these orders.‡

Present rates regarding the jágirdár's *begár*: Cash assessment of Rúpi as finally framed.

41. The orders were carried out by Mr. A. Anderson, Deputy Commissioner of Kangra, with the following results:—

- (1) A roster was prepared of the men required to serve at the palace and it was found that they numbered 1,211, and the turn of each to attend the palace came once in about 150 weeks. For

* Government of India letter, Foreign (Native States) Department, No. 40352, dated 26th October 1893.

† Punjab Government letter No. 135, dated 9th February 1894.

‡ Punjab Government letter No. 50, dated 14th March 1895.

special occasions such as weddings and funerals 50 coolies are allowed for 10 days at a time.

- (2) For tours in the *jágir* 20 coolies are allowed free. If more than 20 are taken all must be paid for.
- (3) No coolies are to be taken in harvest time except for some strong reason, and not more than 75 may be demanded then even on payment.
- (4) No coolie may be taken more than one stage from his home.
- (5) Free supplies may be demanded from each *kothi* for two days at a time twice in the year.
- (6) The quantities of hay and products of handicrafts required from the zamindárs and from menials were carefully and elaborately recorded.

A valuation of *begár* was made by Mr. Anderson in the following way. My proposed assessment was Rs. 14,539, of which I called one-eighth, or Rs. 1,814, *talugdári*, and the remaining seven-eighths land revenue, i. e., the *talugdári* was one-seventh of the revenue. But properly the superior proprietor was entitled to *talugdári* over and above the land revenue, and should have been one-seventh of the total assessment of Rs. 14,539, or Rs. 2,077. On the other hand, the people were entitled to be credited with the value of the *begár* which they rendered to the Rai, and this Mr. Anderson assumed to be Rs. 1,814—i. e., the amount by which my proposed land revenue demand fell below my proposed total demand. The addition of one anna per rupee on the proposed total demand which was imposed in consideration of the abandonment of certain kinds of *begár* amounted to Rs. 909, of which by my classification Rs. 795 consisted of land revenue proper and Rs. 114 of *talugdári*. The sanctioned *begár* was, therefore, valued by Mr. Anderson at Rs. 1,814 less Rs. 795, or Rs. 1,019 per annum. This sum has been distributed over the villages and holdings of Wazíri Rúpi, but will not be realized except from such persons as neglect to furnish *begár*, and to the extent to which they fail to furnish it. It is provided in the *Wájib-ul-arz*, as amended by Mr. Anderson, that—

“If a landowner liable to render *begár* fails to do so, a revenue officer on proof of such failure shall determine the portion of the land revenue remitted, which is represented by the service in respect of which the landowner is in default, and the amount so determined shall be regarded as arrears of land revenue.”

There are also provisions supplementary to this. As the result of these changes the land revenue of Rúpi was increased from Rs. 12,725 by Rs. 795 to Rs. 13,520, and the *talugdári* from Rs. 1,814 by Rs. 114 to Rs. 1,928, giving a total of Rs. 15,448 realizable in cash by the *jágirdár*. The additional sum remitted in lieu of *begár* (*jama muáf ba-iwaz begár*) was put at not Rs. 1,019 but Rs. 965 land revenue, which was a more workable sum, being one anna per rupee of the total demand realizable, and one-seventh of that, or Rs. 188, as *talugdári*, total Rs. 1,103. Cesses are realized on the land revenue only, and not on *talugdári*, and they are collected only on the revenue realized and not on the revenue remitted in lieu of *begár*. And, similarly, the *talugdári* payable on the remitted revenue is only realized in cases where the remitted revenue is realized as the result of failure to render *begár*.^{*} The income of the *jágirdár* was somewhat increased apart from the enhancement of the land revenue by the concession to him of the *talugdári* payable on land, the revenue of which is assigned to temples or to individuals. This concession, which is only just as the *talugdári* is in recognition of superior proprietary right, was refused at the regular settlement of 1878 on the ground that the assignments of land revenue had then been considerably cut down by resumption.

42. A separate assessment report was necessary for Spiti, although its cultivated area is very small, because its circumstances are entirely different from those of any other part of the subdivision. The people are Tibetan in origin, and speak the language and follow the religion of Tibet. Before the first revision of settlement

The grain revenue of Spiti. Its treatment at the first revision of settlement.

^{*} Letter No. 1569, dated 18th March 1896, from the Senior Secretary to the Financial Commissioner, to the address of the Commissioner of Jullundur.

it was ascertained that the cash land revenue was not the whole of the land revenue realized from the Spiti peasants, and that each holding was by ancient custom assessed with a fixed number of measures of grain apart from its cash assessment. The grain so realized was divided into two portions which Sir J. Lyall distinguished as *nethal* (literally, wheat-tax) and *pun* (obligation). The *pun* was the portion of the land revenue which was assigned to Buddhist monasteries for their support, and each of the five monasteries in Spiti collected the grain revenue of so many holdings in so many villages. The *nethal* was, when Spiti was attached to Ladákh, partly despatched thither and partly consumed by Ladákh deputies in Spiti. After the summary settlement the grain revenue continued to be collected as before, and the *nethal* was spent on public purposes by the representative of Government in Spiti. No alteration was made at the regular settlement, but a re-distribution of the cash land revenue, effected by order of Mr. Barnes, had an oppressive effect on the landowners of one *kothi* (*ehhozhi*). They had previously paid a light cash revenue, but a heavy *pun* contribution to the monasteries, and by the re-distribution their cash revenue was enhanced, while they continued to pay the same amount of grain to the monasteries as before. At the first revision of settlement the cash assessment of *ehhozhi kothi* was reduced by more than one-half, and the amount reduced was distributed over the other *kothis*. A plan for the expenditure of the *nethal* was drawn up, embodying ancient custom for the most part, but introducing an allowance to each of the five *gatpas* (greybeards) or headmen of *kothis*. The result of the operations at revision was a revenue composed as follows :—

					Rs.
Cash	Rs. 753	khálsa	and Rs. 39	assigned, total	792
Nethal	456	khálsa	or measures of wheat,	equal to	228
Pun	1,462	ditto	ditto	ditto	731
Total					1,751

43. At the second revision of settlement it was found that the distribution within the *kothis* of the cash land revenue had been modified, with the general result of making each *khang-chhen-pa's* holding pay an equal amount without reference to area. The *kothi gatpos* had been left to collect their allowances themselves, and had been unable to collect them in full, and out of the 456 *khals* fixed as *nethal* only 365 *khals* were collected. The *pun* collected on the old cultivation was, on the other hand, found to be 1,676 instead of 1,462 *khals*, a payment to the Pin monastery having been concealed at the first revision of settlement by the inhabitants of Pin *kothi*, which is the most inaccessible part of Spiti. The cash value of the revenue paid before the second revision of settlement was therefore—

										Rs.
Cash	...	...	...	...	...	...	...	...	...	792
Nethal	...	...	...	...	...	...	...	...	...	183
Pun	...	...	...	...	...	...	...	...	...	838
Total										1,813

The half asset estimate was more than double this sum, and amounted to Rs. 5,126. But the conclusion I formed after passing through all the five *kothis* was that no increase could be taken on the old revenue, except on account of new cultivation. The incidence of the revenue was nearly as high as that of the new assessment in the *khálsa kothis* of Lahúl, and yet the crops of Spiti are inferior, the grazing ground is limited, fuel and fodder are scarce, building timber is almost unattainable, and the inhabitants have not been benefited by development of trade or otherwise, nor in their isolated and inaccessible corner are they ever likely to be more prosperous than they are now. It was politic to treat the monasteries with consideration, and the allowance paid to the Pin monastery was recognised, and in the case of new cultivation if it was found to be burdened with a *pun* payment this was accepted, and was taken account of when the new cash assessment was framed. The *nethal* was restored to the full amount fixed at the first revision of settlement, and the Nono, who is

the representative of Government in Spiti, was required to collect their allowances for the *gatpos*. The total value of the new land revenue was—

Cash	...	...	...	...	...	...	...	...	Rs.
Nethal	...	...	...	...	...	...	...	...	824
Pun	...	...	...	...	...	...	...	...	229
									850
Total									1,903

44. One assessment report was submitted for the two *waziris* forming the Plách or Saráj tahsíl, which lies partly on the Beás and partly on the Satlaj, and contains the valleys of several small feeders of these rivers. The range which here forms the water-shed between them is of an average elevation of 11,000 feet above the sea. The valleys on the Sutlej side are more open and fertile, and the villages lie generally at a lower elevation than on the Beás side. The revenue of the year preceding the introduction of the new assessment was Rs. 27,606, of which the *khálsa* portion was Rs. 22,179, and the assigned land revenue was Rs. 5,427. The assigned land revenue had increased since the first revision of settlement owing to the grant of new assignments. The half asset estimate was Rs. 69,417, and the *taluqa* rates brought out a demand of Rs. 49,797. The assessment proposed and sanctioned was Rs. 38,840, an increase of 41 per cent. on the previous assessment. In Inner Saráj the increase was 28½ and in Outer Saráj 48 per cent. In the latter *waziri* the old assessment from *pháti* to *pháti* was most unequal, being based on the revenue taken by the Rájás to whom Outer Saráj was a remote and frontier province. Some of the poorer *phátis* were so highly assessed that little or no increase was possible, while a number of rich *phátis* were lightly or even nominally assessed, and though a substantial increase was taken it was not possible to at once enhance the demand to the full amount claimable. The Financial Commissioner (Sir Mackworth Young) considered that the assessment was sufficient and was justified by statistics so far as that was possible. The half asset estimate, he thought, could not be greatly relied on, as it was based on the figures of a single year, and that one of exceptional rainfall. The Lieutenant-Governor, Sir Dennis Fitzpatrick, accepted the assessment as being the estimate which I had formed after a minute examination of the tract of what was fair and reasonable, and of what the people could pay; and this, he thought, was more reliable than estimates based on the results of calculation which even in more advanced tracts have to be accepted with many allowances and qualifications, and which, having regard to the peculiar disadvantages under which they had been made here, would have been a very unsafe guide.

Results for the sub-division of the re-assessment.

45. The result of the new assessment for the subdivision was as follows:—

Tahsíl and Wazíri.	Old revenue.	New revenue.	Increase per cent.	Incidence of new revenue per acre.	REMARKS.
	Rs.	Rs.		Rs. a. p.	
Lahúl	8,886	4,916	31	1 10 8	With Rs. 1,928 in addition as <i>taluqdári</i> dues, and also Rs. 965 revenue and Rs. 138 <i>taluqdári</i> , total Rs. 1,103, remitted on account of <i>bagár</i> .
Lag Mahárája	6,276	9,725	55	1 8 0	
Lag Sari	7,724	9,710	26	1 13 9	
Parol	26,868	31,685	20	2 3 2	
Rúpi	11,033	13,520	22	1 5 4	
Spiti	1,813	1,903	4	1 7 9	
Total Kulu tahsíl ...	57,100	71,469	25	1 11 1	
Inner Saráj	9,996	12,385	28½	1 2 4	
Outer Saráj	17,552	26,005	48	1 1 2	
Total Saráj tahsíl ...	27,548	38,840	41	1 1 6	
Total Subdivision ...	84,648	1,10,209	30	1 6 9	

The assessments were introduced with effect from the kharif of 1891,* and it is understood that the period of the new settlement will be 20 years, and will expire with the rabi harvest of 1910 A. D. The revenue given in Appendix I to this report differs slightly from the above, because it does not take account of the revenue paid in grain.

* Except in Spiti, where it was first collected in Kharif 1892.



CHAPTER IV.

THE ASSESSMENT OF JAGIR ESTATES.

46. The only large *jágír* in the subdivision is that of Rúpi, which has been dealt with in paragraphs 39, 40 and 41 of this report. The smaller *jágírs* held by the Thákur families in Lahúl have been noticed in paragraph 37. The only other *jágír* in the subdivision is one of the annual value of Rs. 1,514 which was granted to Miyán Hira Singh of Shangri in 1874 under the following circumstances. At the time of the first revision of settlement the Ráni Phúládehi, widow of Jít Singh, the last Rája of Kulu, who died at Shangri in the Simla district, held a *jágír* of Rs. 3,589 in Kothi Baragarh in the Kulu tahsíl. The Ráni had adopted Hira Singh, who was the first cousin of her deceased husband, but born long after his death, and who had succeeded to Jít Singh's possession, Shangri, as her adopted son. On the death of Ráni Phúládehi in 1874 her *jágír* in Kulu was resumed, and Hira Singh's right to succeed to it was not recognised, but by way of compensation the revenue of three *phátís*, namely, Pharanáli, Dingidhár and Suidhár in Kothi Sirigarh, which face his Shangri estate on the opposite bank of the Sutlej, was conferred on him in *jágír*. It is merely a grant of land revenue with no rights in the waste land and no *talugdári* dues.



CHAPTER V.

RECORDS.

47. In the Kulu subdivision it was foreseen from the first that a revision of records would be necessary, though it was not known whether it would be called a special revision under the Land Revenue Act, or would merely be treated as an annual revision on an elaborate scale. It would have been impossible to make any satisfactory revision of the assessment without measurements, and records based on measurements had necessarily to be on a different model from those based on appraisement. The *Wájib-ul-arz* too received attention from the first because during the time I held charge of the Kulu subdivision I had to work the rules of Mr. Anderson's Forest Settlement (in their first shape), and I was also instructed to reduce, as far as possible, the abuses attendant on *begár*, and these two subjects are the most important treated of in the *Wájib-ul-arz*.

48. The instructions given in March 1888 by the late Colonel E. G. Wace, then Financial Commissioner, were as follows:—
System of mapping followed in Kulu. Maps on the scale of 4 inches to the mile were being made by the Survey of India Department showing the situation and limits of all blocks of cultivation. These maps were to be used as the basis of the settlement record. The blocks of cultivation were to be numbered off, and large scale maps were to be prepared by the patwáris of each separate block of cultivation with the aid of the plane table and chain. The instructions contemplated also the measurement of the *pháts* or portions of the hillside from which hay is obtained, but this was ultimately dispensed with on my pointing out that such land was generally too steep to be accurately measured with the chain. Another modification subsequently made in the original instructions was that there should be one series of field numbers for each *phatí*, instead of a separate series for each block as at first contemplated. These instructions applied only to Kulu proper, and not to Lahúl and Spiti. For Lahúl a simple system of field measurement was in the end devised, and in Spiti the area of the cultivation was estimated by appraisement. In connection with the correspondence on this subject it was decided that the sloping banks between field terraces, which had formerly like other waste land in the subdivision been recorded as the property of Government, should be recognised subject to a certain limit of breadth as the property of the owners of the field.

49. I took over charge of the subdivision in September 1887. The following winter was devoted to training the patwáris at a Patwári School at Sultánpur. The number had recently been increased to 35, but the old patwáris knew nothing about measurement work, and found it difficult to learn, and the new ones, who were generally intelligent Kulu lads, with the Middle School qualification, were equally ignorant, though more promising. It was originally proposed that the whole of the measurement work should be done by this establishment, supervised by four Settlement kánungos and two Deputy Superintendents, who joined during the winter in addition to the ordinary district staff. Field measurements were commenced in the summer of 1888, and the establishment became fairly efficient and able to turn out 300 fields each per working month, which is as much as can be expected in the hills, but I represented from the first that an increase of establishment would be required to enable me to finish the work in a reasonable time. It was not till the end of the summer of 1889, however, that I received temporary establishment equal in number to the patwáris. These were for the most part smart Kángra lads, fresh from the Middle School, and they proved very efficient. Mutations were attested as the work went on, and as soon as the measurement of a

phati was finished, its *jamabandi* was prepared, and when at last field measurements were concluded in the Kulu tahsíl at the end of the summer of 1890 the following winter months proved sufficient for the completion of the *jamabandis* and the collection of statistics for assessment. The winter was the most unfavourable time for survey work, which was stopped by snow in that season in all but the lowest parts of the villages. The autumn rains were much less formidable. The hill men, both zamíndárs and patwáris, were indifferent to them and a liberal supply of locally made birch bark umbrellas protected the maps and papers from the damp. In Saráj measurements were not finished till the summer of 1891.

50. Even the more level and open parts of the Kulu valley were too uneven for measurement on the square system, and the method followed was that prescribed for hill districts in the Mensuration Manual, the ground being laid out in triangles of all sizes, the sides of which were utilized in the same manner as the sides and diagonals are used in the square system. The scale used was 20 *karms* to the inch, the *karm* being 56 inches. A short chain, 5 *karms* in length, was used, and slope was eliminated by care being taken to keep the chain horizontal, and by the use of the rod and plumb line on the steeper slopes. The measure of area was as follows :—

20 square *karms* or biswánsis=1 biswa=0.1 acre ;

20 biswás=1 bigha=2 acre ;

so that the *bigha* is exactly one-fifth of an acre. The time occupied by measurements gave me abundant opportunities of checking the work, and though it was not equal in accuracy to the results of the square system it was astonishingly correct. The work of the Survey of India Department was in progress simultaneously with field measurements, but it necessarily took longer, as it covered the whole area instead of that of cultivation only, and before the completion of the settlement I received from the Survey Department area returns for three *kothis* only. In the case of these the cultivated area, according to the field maps, exceeded the same area according to the survey map by 16 per cent. This is a sufficiently close agreement considering that the survey maps show the cultivation only roughly, and cannot indicate small blocks of less than three acres, and show as either entirely waste or entirely cultivated all blocks in which cultivation is much intermixed with waste. By cultivated area according to the field maps is meant the area of fields containing cultivated land. The net cultivated area as entered in the rent roll is the cultivated portions of such fields after making allowance for rocks and large boulders in them, and for the sloping banks between field terraces. The net area so ascertained was, in the case of the three *kothis* referred to, about three-fourths of the area according to the survey map. For the more level parts of Kulu Colonel Tanner, Deputy Superintendent of Survey, supplied me with sheets in which points had been plotted by his subordinates and marked by pillars on the ground. These were received too late to be used as mapping sheets, but were of assistance for comparison with the field maps. As the survey maps were not available to form from the first the basis of the record a very rough index map was made of each *phati* in which were numbered off the blocks of cultivation separately measured, and it is hoped that with the aid of those index maps a connection may be established between the survey map and the field maps.

51. In the summer of 1890 it was found possible to depute 12 patwáris under the charge of a field kánúngo to measure the cultivation of Lahúl, and the work was finished in two months. No attempt was made to prepare elaborate field maps, but each field was chained, and the area was taken out in the field map from the chain measurements, and a map was prepared at the same time not to scale but showing roughly the relative positions of fields. The measurements were thoroughly checked by Rái Moti Rám, Extra Assistant Commissioner. As soon as the measurements were complete and area returns were available Mr. O'Brien and I visited Lahúl together for the purpose of making the assessment. The assessment report was submitted in September 1890.

52. I assessed the *phátis* of Wazírís Parol, Lag Maharája and Lag Sari in the spring of 1891, and submitted the assessment report in June of that year. The assessment of Wazírí Rúpi was completed, and the assessment report submitted in July 1891. In the summer of that year a small establishment of four patwáris under a kánúngo was sent to Spiti to make a crop inspection and an appraisement of the cultivation. The method of appraisement adopted was to inquire in each field in presence of all the villagers how much barley seed was required to sow it. The area was then expressed in the *hasra* and *jamabandi* in terms of *khals* of barley seed. The area was returned in the same manner at regular settlement and at the first revision, but the method then followed was simply to ask each person in presence of the villagers how much seed went to sow the whole of his land; there was no field-to-field appraisement. The new returns may, therefore, be expected to give a more accurate estimate of the area of cultivation than has hitherto been made, but the degree of accuracy is not, as a fact, high. It may be accepted that three *khals* of barley seed are sufficient for an acre of land as a rule, but the amount must vary with the quality of the soil, the elevation and the aspect. From the fields I tested I should judge that the real area is from a third to a half greater than has been now estimated. The work was done in little more than a month, in which time it was found possible to prepare detailed *jamabandís* for the five *kothís*, genealogical trees and rough field maps indicating the relative positions of the various fields in each village.* I then visited Spiti in July, checked the work and framed the assessment, which was reported in the following month. The remainder of the autumn was devoted to the assessment of Saráj, the report on which was submitted in September 1891. I was transferred from the subdivision in November of that year, and the records of rights for the sub-division were completed during the following year under the supervision, of my successors Mr. M. W. Fenton and Mr. H. A. Rose.

History of the revision of settlement.
The work done in Spiti.

53. The revised record of rights, or the standing record for each *pháti*, contains the following papers:—

- (1) A preliminary proceeding setting forth the notifications under which the record was revised and the revenue re-assessed with a list of the documents contained in the record. This is bound with the *jamabandi* ;
- (2) The genealogical tree of the proprietors of the *pháti*. This is separate from the *jamabandi* ;
- (3) The field map which is on mapping sheets of the usual size ;
- (4) The detailed *jamabandi*, to which is appended a list of *pháts*, or hillside grass preserves, with the names of the right-holders, and a list of water-mills (*gharats*) with the rent, if any, paid for them (they are not assessed with revenue except in Wazírí Rúpi) ;
- (5) The yearly total of transfers ;
- (6) The yearly register of area ;
- (7) The yearly revenue account ;
- (8) A list of revenue assignments and pensions ;
- (9) The order of the Collector announcing the new assessment ;
- (10) The order of the Collector distributing the new assessment over holdings (this gives full details of the method followed) ; and
- (11) The order regarding cesses.

A twelfth paper is the *Wájib-ul-arz* which is prepared for the *kothi*, and is bound up with the record of one of the *phátís* of the *kothi*. The papers

* The landowners were furnished during the appraisement with papers written in the Tibetan language showing each one the area of his holding, and after the distribution an entry in Tibetan was made in each man's paper of the amount of revenue of each kind and the cesses due from him.

Nos. (1) and (4) to (12) are bound in one volume, and in the case of small *phátis* the records of two or more are included in the same volume, if they are in the same *kothi*.

54. I prepared a draft *Wájib-ul-arz* before leaving Kulu in the form prescribed by the rules under the Land Revenue Act.
Revision of the Wájib-ul-arz. The old *Wájib-ul-arz* was in great detail, but the form differed from that now prescribed. Legislation had made it obsolete in some details, and the Forest Settlement and the modification of the *begár* system affected some of its provisions. The document drafted by me was read out to the landowners of the different *kothis* and modified where necessary. A summary of its contents as finally approved and sanctioned has been furnished by Mr. H. A. Rose, C.S., and is printed as Appendix II to this report. The provisions regarding *begár* will be inoperative now that Government has directed the abolition of forced labour in the subdivision.

55. The village note-book system of the subdivision does not, like that of the rest of the district, differ materially from that of the plains.
Village note-books. There is a village note-book for each *pháti*, but none for the *kothi*, except in Lahúl and Spiti, where there is no subdivision lower than a *kothi*. The *wazíri* is regarded as an assessment circle, and circle note-books are maintained for each *wazíri*.



CHAPTER VI.

MISCELLANEOUS.

56. The distribution of the old land revenue over holdings was very erratic owing to the inaccuracy of the appraisements of the cultivation made at previous settlements and to the partiality of the arbitrators who were selected to make the appraisements. I was, therefore, anxious to remain in the subdivision till the distribution of the new land revenue was completed, and to utilize in superintending it the intimate knowledge I had acquired of the hamlets of each *phāti*, but I was required elsewhere, and was not allowed to remain.

I have, therefore, no personal knowledge of the methods of distribution adopted, and I have not been able to get any information on the subject except in the shape of a vernacular report from Miyān Amar Singh, who is now tahsildār of Kulu, and who held charge as Deputy Superintendent of the settlement work in the Sarāj tahsīl. His report is to the effect that in all the 82 *phātis* of Sarāj and in 81 out of the 88 *phātis* of Kulu the distribution was by rates on classes of soil. In the remaining 7 *phātis* of Kulu the distribution was by an all-round rate in three (Malāna, Pini and Halan) and by a rateable increase on the old revenue in four (Baraher, Kherihar, Bāl and Pij). In my assessment reports I indicated the rates corresponding with the *talūqa* rates which I considered suitable for the three classes of irrigated land, and the four classes of unirrigated land described in paragraph 26 of this report. These were for the Kulu tahsīl Rs. 5, Rs. 4 and Rs. 3 per acre for three classes of irrigated land, and Rs. 2-12-0 and Rs. 1-12-0 for the two classes of *dofasli* land and the *talūqa* rates (one rupee and half a rupee, respectively) for the other two classes. If the rates used in the distribution bore the same proportion to these as that of the new *jama* of a *phāti* to its assessment by *talūqa* rates the distribution of the new revenue is probably fairly equitable, more equitable at any rate than the old distribution, and this was, I found, the method followed in one *phāti* of which I have seen the record. In Lahūl and Spiti the assessment was by the small areas of cultivation comprised in each hamlet, and the distribution within the hamlet, which was by a uniform rate per acre of cultivation, was effected as soon as the new assessments were announced by me.

57. About two-sevenths of the cash land revenue of the subdivision, amounting to Rs. 30,875, is assigned, Rs. 16,600 to the *jāgirdārs* mentioned in Chapter IV of this Report, and most of the remainder in favour of temples. The tenants of temple lands have been described in paragraph 13 of this Report, and the services required of them are detailed in the *Wājib-ul-arz*, and will be found in Mr. Rose's note in Appendix II. The revenue-free tenures had been fully investigated at the first revision of settlement, and at the present revision all that was necessary to see was that the sanctioned areas were not exceeded. The orders on the subject of sub-assignments of land revenue within the Rūpi jāgīr have been stated in paragraph 22 of this report.

58. The following table shows the agency for maintenance of village records as constituted after the revision of settlement now reported on :—

TAHSIL.	KANUNGOS.		PATWARIS.					AVERAGE CULTIVATED AREA.		AVERAGE CULTIVATING HOLDINGS.		AVERAGE NUMBER OF FIELDS.	
	Office.	Field.	1st grade, Rs. 12.	2nd grade, Rs. 11.	3rd grade, Rs. 10.	Naibs Rs. 8.	Total.	Perfield kánún-go.	Per patwári.	Perfield kánún-go.	Per patwári.	Per kánungo.	Per patwári.
Kulu	1	1	*9	†10	4	3	26	43,300	1,665	24,923	959	199,775	7,684
Plāch	1	1	6	6	3	4	19	36,500	1,921	16,242	855	149,227	7,854

* Including one of the two patwāris of Lahūl.

† Including the second patwāris of Lahūl and the patwāri of Spiti.

The *patwár* cess is Rs. 5-3-4 per cent. on the land revenue, or 10 pies per rupee, as in the rest of the district. If the Kulu Middle School is maintained in the state of efficiency to which it has been brought by its present Head Master, Pandit Káshi Rám, there should be no difficulty in obtaining *patwáris* of a good educational standard. The Kulu lads who pass the Middle School examination do not care to take service outside the subdivision, and they are generally smart and intelligent.

59. The chief village official is the *negi* of the *kothi*, who collects the land revenue and performs the other duties required of the headman of a village in the plains. His remuneration is Rs. 4 per cent. of the land revenue, and is collected in addition to it. For each *pháti* there is a so-called *lambardár*, but his duties are confined to the provision of supplies and forced labour when required. The *lambardárs* are remunerated by a cess of Rs. 2 on the land revenue. Now that Government have directed the complete abolition, of forced labour it should be considered whether these *lambardárs* are required, and whether the *lambardári* cess may not be appropriated to help to meet the expenditure occasioned by the abolition of *begár*. The *rúkha*, or forest watchman, for whose maintenance the landowners are responsible, is remunerated by a cess of one rupee per cent. on the land revenue. The *chaukidár* was formerly remunerated by a cess on the land revenue, but in the orders on the assessment reports it was directed that this should be converted into a rate on houses, as required by the rules under Act IV of 1872. The *jágirdár* of Rúpi is by the orders of the Financial Commissioner, consulted by the Assistant Commissioner of Kulu regarding the appointment and dismissal of *negis* in his *jágir*.

In Lahúl the *lambardári* arrangements are slightly different. There is a *lambardár* for each *kothi*, and he collects the land revenue in addition to providing supplies and discharging the other duties of a village headman. But until the present revision of settlement he received only one per cent. on the land revenue as his fees out of the *pachotra*, or five per cent. which was collected in addition to the land revenue, and the remaining Rs. 4 of which were paid to Thákur Hari Chand, the representative of Government in Lahúl, and sometimes styled the *negi* of that *waziri*. His other emoluments are ample, and they were increased at this revision of settlement, and it was therefore decided that the whole *pachotra*, or five per cent., should be given to the *lambardárs*.

The Nono of Spiti, who represents Government in that *waziri*, receives the *pachotra* or five per cent. on the land revenue in all the five *kothis* in addition to his other emoluments.

60. The local rate was, before revision of settlement, Rs. 9-13-4 per cent. on the land revenue, and the landowners were responsible for the maintenance of roads. Their responsibility in this respect was maintained at revision of settlement, and a reduction of one per cent. was allowed from the provincial rate of Rs. 10-6-8, and the rate for the subdivision was fixed at Rs. 9-6-0 per cent. on the land revenue, or Rs. 4-11-0 per cent. on annual value. This gives 1½ annas per rupee of land revenue. Now that Government has directed that the roads shall be maintained entirely by labour paid at full rates * it is under contemplation to raise the local rate to Rs. 12-8-0 per cent. on the land revenue.

Detail of cesses.

61. The cesses collected in the subdivision are therefore (subject to revision of the local rate) as follows :—

PER CENT. ON THE LAND REVENUE OF

	Lahúl.	Spiti.	Rest of the Kulu.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Patwár cess	5 3 4†	5 3 4†	5 3 4
Negi's fees ... ..	...	5 0 0	4 0 0
Lambardár's fees	5 0 0	...	2 0 0
Rákha's fees ... ..	...	...	1 0 0
Local rate	9 6 0	9 6 0‡	9 8 0
Total	19 9 4	19 9 4	21 9 4

* Punjab Government letter No. 858, dated 27th November 1896.

† So ordered by the Financial Commissioner, but the entry in the record of rights is said to be Rs. 3-2-0 in Lahúl and Spiti.

‡ So ordered on the Assessment Report, but the entry in the record of rights is said to be Rs. 9-13-4 in Spiti.

There is no *malba* in the district. Village expenses in Kulu are met from the *kothi* common fund the income to which is detailed in Appendix II to this Report.

62. The figures given regarding cost of settlement and the portion of it recovered from *jágírdárs* in paragraph 136 of Mr. Anderson's Kángra Settlement Report include the cost of the Kulu settlement, which was Rs. 29,293. These figures do not include the pay of gazetted officers, whose salaries would have been paid under any circumstances.

63. For successful sheep farming it is necessary that the flocks should at all times of the year have sufficient grazing, and a cool but not too cold or damp a climate. This can only be obtained by constant movement, and only a few sheep are kept for domestic purposes permanently at the house of their owner. In the winter the sheep and goats of the higher *kothis* are driven down to the pastures of the lower *kothis*, or even further to grazing grounds in Mandi or Suket. In these Native States they pay Rs. 3-2-0 per hundred sheep for the winter grazing. The distribution of Kulu sheep and goats was ascertained to be during the winter of 1891 as follows:—

Sheep and goats belonging to	BUT GRAZING IN		Total.
	Native States.	Kulu.	
Kulu proper	18,948	76,617	95,565
Rúpi	21,897	22,750	44,647
Saráj	5,588	76,337	81,925
Total	46,433	175,704	222,137

In March the flocks are driven home to spend the spring lambing season in the neighbourhood of the villages of the proprietors and they remain there till the middle of June. They are then taken up to pastures (*gahar* or *thach*) on the same level as the highest lying cultivation for a month and then on in July to the *nigahars*, the sheep runs on the grassy slopes above the limit of forest growth. The best of these are in Lahúl, where the almost rainless climate is very healthy for sheep in the summer, and more than half the sheep and goats of the Kulu tahsíl are driven there as well as the flocks of the Gaddi shepherds who have a right of way through Kulu thither from Kángra. The next best *nigahars* are those situated towards the sources of the Parbati, Sainj and Tirthan rivers in the high range between Spiti and Kulu, where the monsoon rainfall though almost continuous takes the form of a thin drizzle or Scotch mist. Such of these as are in Wazíri Rúpi are resorted to not only by the shepherds of that *wazíri* but also by men from Saráj and Suket who have always paid fees to the *jágírdár* or to Government for the privilege. The summer distribution of the flocks of the subdivision was ascertained in 1891 to be as follows:—

Name of tract to which the sheep belong.	Grazing in Lahúl and Spiti.	Grazing in Rúpi nigahars.	Grazing in other nigahars.	Grazing in the nigahars of Saráj.	Total.
Rúpi	683	3,938	40,026	...	44,647
Rest of Kulu tahsíl	49,795	...	45,770	...	95,565
Saráj tahsíl	3,801	19,426	42,241	16,457	81,925
Total	54,279	23,364	128,037	16,457	222,137

The flocks remain in the *nigahars* till the end of the rainy season in September and are then driven to the *gahar*, where they remain till the cold becomes severe and drives them down first to the villages of their owners and thence to their winter pastures.

64. In the time of the Rājās and afterwards down to the regular settlement a tax was levied on all sheep and goats in Kulu at the rate of one anna per head per annum. It was on account of the grazing for the whole year and therefore no special rents or dues were imposed on the grazing in the *nigahars*. At the regular settlement of 1851 the tax was deemed to be included in the land revenue assessed on the subdivision, and this arrangement was continued at the revision of settlement in 1871. In 1891, however, the new land revenue assessment then made was accepted by Government as including all that could fairly be taken as land revenue for all rights in the land owned by the people, but with the reservation that it was not a full assessment in respect of sheep grazing rights and should be supplemented by a light additional charge to be specially levied on sheep and goats. In determining the amount of the charge account was taken of the profits derived from sheep farming. The annual income from sale of wool was estimated at Rs. 50 per 100 full grown sheep. Goat's hair is made into thick rugs and blankets and is also marketable. At the end of the summer grazing season sheep sell for the meat market at Rs. 8 to Rs. 10 a pair. Shepherds have also miscellaneous sources of income such as fees for penning their flocks in the fields to provide droppings as manure, and their expenses are nothing beyond the price of their food and clothes. The principles of the assessment sanctioned by Government at the revision of assessment now reported on were as follows:—

- (1) The flocks of landowners of all the *kothis*, *jágir* and *khálsa*, whether they contain alpine pastures (*nigahars*) or not, were assessed at Re. 1-9-0 per hundred for grazing within the limits of their *kothis*.
- (2) If such flocks are grazed in the high pastures of Lahúl, Rúpi or Saráj out of their own *kothi* limits, they have to pay Re. 1-9-0 per hundred in addition, or Rs. 3-2-0 per hundred as the total charge for both winter and summer grazing.
- (3) The flocks of foreign shepherds which merely pass through Kulu to the summer pastures in Lahúl pay nothing unless they unduly delay on the road to the detriment of the grazing of the local flocks, in which case fees may be levied as a penal measure at the above rates, or lower or higher according to the discretion of the local officers.
- (4) The flocks of foreign shepherds which graze in Kulu pay for the winter grazing Re. 1-9-0 per hundred and for the summer grazing in the alpine pastures Rs. 3-2-0 per hundred, whether in Rúpi or in Saráj.

65. On local flocks the grazing revenue was assessed in a lump sum on the basis of the enumeration made in 1891 to be the annual demand for a period of ten years. The demand remains fixed for each *kothi* during that time, but may be redistributed annually within the *kothi* if the people wish it. At the end of the ten years' period a fresh assessment will be made on the basis of a new enumeration. The collections are made by the *negis* of *kothis* who receive 5 per cent. of the realizations as their remuneration. The dues levied from foreign shepherds are determined annually by enumeration and are levied by the Assistant Commissioner with the assistance of his subordinate staff and the *negis*. These arrangements for collection apply to Wazíri Rúpi as well as to the *khálsa kothis* except that there the *jágírdár* (at present in the Court of Wards) is allowed to make his own arrangements for the collection of the additional rate for high pasture grazing and of the special dues taken for winter grazing on account of flocks from outside. The total demand for the year 1891 amounted to Rs. 3,287 (including the *negis* fees) on account of the *khálsa kothis* and to Rs. 1,366 on

account of the flocks of Wazíri Rúpi. The *khálsa* income from fees is, although decided by Sir James Lyall to be an item of land revenue, credited to the Forest Department as a matter of account.

66. The sheep and goats of the Lahúls are used as pack animals and derive no benefit from the highlyling sheep runs which yield such excellent pasturage in summer as that is the trading season. These sheep runs have, therefore, for a very long time, been utilized by the Gaddi shepherds of Kángra and Chamba and the Koli shepherds of Kulu. The Gaddi shepherds used to give one or more sheep for each run in *jágír kothís* to the *jágírdár* and in *khálsa kothís* to the Wazír as the representative of Government. This tax was known as *kar*. The Rájás of Kulu excused the Koli shepherds from this payment as they paid one anna per head per annum in Kulu on all their sheep and goats. At the regular settlement the policy approved by Government was to remit all *timni* or grazing dues on sheep in Kulu and Lahúl, but at the revision of settlement in 1871 it was ascertained that while the Keli shepherds continued to enjoy immunity in regard to the Lahúl grazing as they had done under the Rájás the Gaddís had continued to pay the old customary *kar* not only to the *jágírdárs* in the *jágír kothís* but also on account of the *khálsa kothís* to the wazír. This arrangement was then continued authoritatively, it being understood that the rent of the *khálsa* runs was enjoyed by the wazír as part of his official income, but it was decided that at the next settlement the question of increasing the tax and of also imposing it on the Kulu shepherds' runs should be considered. Accordingly in 1890 an enumeration was made of the flocks of foreign shepherds grazing in Lahúl and a grazing fee at the rate of a quarter of an anna per sheep and goat (or Re. 1-9-0 per hundred) was imposed. This corresponds with the rate charged for the grazing of Kulu flocks on the high pastures in Kulu outside the *kothi* of the owners, while it is only half the rate fixed for foreign shepherds who bring their flocks to the Kulu high pastures. I had proposed double this rate for both Koli and Gaddi shepherds, but this was not approved because of the short time for which the runs are occupied, the uselessness of the ground for any other purpose and the discouragements which the Gaddi and Koli shepherds encounter elsewhere at other seasons of the year by forest reservations and rules and by the increase of dues in Native States.

67. On the basis of this rate applied to the results of the enumeration of 1890 a rent was fixed for each sheep run in Lahúl and leases at these rents for the period of settlement at a reduction of ten per cent were granted to the shepherds using the runs. In *jágír kothís* these rents were considered to be like the old *kar*, the right of the *jágírdárs*; in *khálsa kothís* they are collected by the wazír, who after deducting one-fourth as part of his official remuneration pays the balance to Government as miscellaneous land revenue. The numbers of the flocks found grazing in 1890 were as follows:—

												Head of sheep and goats.
Kulu flocks	...	...	...	...	...	...	...	...	...	...	...	51,565
Chamba flocks	...	...	...	...	...	...	...	...	...	...	...	53,043
Kángra (Gaddi) flocks	...	...	...	...	...	...	...	...	...	...	...	63,205
Total											...	167,913

The total value of the rent, therefore (subject to the deduction above mentioned), is Rs. 2,455, of which Rs. 627 are payable to *jágírdárs* and Rs. 1,828 payable to Government, less one-fourth or Rs. 457 the remuneration of the wazír. This is an item of miscellaneous land revenue.

68. The Lahúlis' flocks having always been free from taxation and not participating, as has been observed above, in the benefits of the high pasturage are exempt from the payment of any fees. The profits derived from them as beasts of burden are taxed indirectly in the assessment of the land revenue and directly in the case of the richer traders by the income tax. The case is similar with the landowners of Spiti, who keep only a few sheep and goats, five to ten per house, which in winter they are obliged to keep and feed in-doors. Both sheep and goats are small. They are kept on account of the *pashm* and the excellent wool they yield and they are also utilized to carry loads of grain and salt to and from Tibet and Kulu not for purposes of trade but to satisfy the wants of their owners. There are no valuable sheep runs in Spiti where, owing to the rainless climate, the mountain sides are bare of grass and trees. The only run visited by foreign shepherds lies at the northern extremity of the valley near the Kunzam Pass. Its rent is included in the rents of the Lahúl sheep runs.

69. Lála Moti Rám, Extra Assistant Commissioner in Kángra, was sent by Mr. O'Brien to help me from time to time and rendered very great assistance in the training of the patwáris and in pushing on measurement work. He officiated for me for three months during my absence on privilege leave, and during that time superintended the preparation of village papers. The system of measurement adopted for Lahúl was devised by him and gave little inconvenience to the people with sufficiently trustworthy results. He was most active in moving about in spite of the cold and other discomforts. He was very observant and furnished me with many useful notes. Munshi Hákim Singh, Deputy Superintendent of Settlement, did excellent work in the Kulu tahsíl. He was indefatigable in his inspections involving though they did hard journeys on foot along difficult paths, particularly irksome to a native of the plains, and with great perseverance he got capital work out of the most unpromising patwáris. The Tahsildár of Kulu was changed several times during the settlement and did not materially help in the work. Useful work was done by Lála Sohan Lál, who throughout the settlement held charge of the Saráj tahsíl as Náib-Tahsildar and was able to devote much time to the supervision of the field kánúngos and patwáris. But the responsible head of the work in that tahsíl was Miyán Amar Singh, Deputy Superintendent, who took the greatest interest in all stages of the settlement and whose work was very neat and thorough. He acquired an intimate knowledge of the tahsíl and was popular with all classes.

DERA GHAZI KHAN,

March 5th, 1898.

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A. H. DIACK.

APPENDIX I.

Statement showing area and new assessment of the new settlement.

NAME OF TAHSIL.	NAME OF WAZIRI.	AREA IN ACRES.					TOTAL NEW REVENUE WITH JAGIR, MUFI AND NAZRANA.			Rate per acre.
		Total area.	Banjar of all sorts.	Cultivated.			Jágir and mafi.	Khálsa.	Total new revenue.	
				Unirrigated.	Irrigated.	Total cultivat- ed.				
Kulu	Lahúl	10,708	5,558	41	5,199	5,240	Rs. 1,598	Rs. 3,032	Rs. 4,630	Rs. a. p. 0 14 2
	Spiti	1,291	7	...	1,284	1,284	43	781	824	0 10 2
	Parol	17,803	3,407	11,326	3,070	14,396	7,025	24,660	31,685	2 3 8
	Lag Sari	6,903	1,687	4,758	458	5,216	760	8,950	9,710	1 14 2
	Lag Maharája	10,413	2,241	7,788	384	8,172	427	9,298	9,725	1 8 0
	Rúpi	15,149	5,015	9,723	411	10,134	13,520	...	13,520	1 4 1
	Total	62,357	17,915	33,636	10,806	44,442	23,378	46,721	70,094	...
Saráj	Inner Saráj	19,274	8,063	11,107	104	11,211	1,007	11,828	12,835	...
	Óuter Saráj	36,486	12,183	23,209	1,094	24,303	6,395	19,610	26,005	...
	Total	55,760	20,246	34,316	1,198	35,514	7,402	31,438	38,840	...
Total Subdivision		118,117	38,161	67,952	12,004	79,956	30,775	78,159	1,08,934	...

APPENDIX II.

Notes by Mr. H. A. Rose, C. S., on the *Wājib-ul-arz* of the Kulu Subdivision.

The new *Wājib-ul-arz* embodies the old, with certain alterations consented to by the right-holders and some omissions on points, such as joint responsibility for land revenue, now provided for by enactments. The following notes give the general scope of the documents as now attested in each *wazīri*.

In Kulu, Lahúl and Spiti Government is owner of all unoccupied waste land, but in certain *kothis*, certain common land is in possession of individual co-sharers or is held by tenants paying cash rents. Any such land is managed by the *negi* and the income is partible among the proprietors in proportion to the revenue they pay.

As to Rúpi, Section 11, lays down the rights of the Rái who is owner of all undemarcated waste.

In Lahúl also the *jágirdárs* own the undemarcated forest.

In Kulu cattle grazing in the undemarcated forest is open to all, that is one *kothi* may graze in the lands of another and custom regulates all questions in this connection not the boundaries of the *kothis*.

As to sheep this general custom is more limited, as in Sáwan and Bhádun sheep graze in the *nigahars* and in Asoj in the *gahars*, where the grazing is not open to all, and the rights in the *gahars* and *nigahars* have been recorded.

The general rule is that in Chet and Baisákh the sheep graze in the *dothla*, i. e., about the lowlying villages, in Jeth and Hár in the *gahars*, from the end of Hár to 20th Bhádun in the *nigahars* and then they come home. Each shepherd has his own *ban*, but if it is not occupied by him others may do so for a night when on their way to the pastures.

There is a special custom in Saráj.—In Rúpi in *kothis* Sahnsar and Kanawar certain alpine pastures are recorded as open to foreign grazing subject to the provision that sufficient must remain for the local flocks.

In Lahúl the Koli and Gaddi shepherds have been recorded as using certain runs.

The question of taxing the Kulu shepherds, the Lahúl shepherds, the foreign shepherds in Kulu and in the Koli and Gaddi runs in Lahúl has been dealt with in paragraphs 63—68 of the Settlement Report.

There is no *sayer* income in Kulu. In Saráj licenses for the snaring of hawks and musk deer must be obtained from the Assistant Commissioner, but no charge is made. In Rúpi the *jágirdár* issues licenses and his own terms, and snares may not be set in Rúpi without his permission or that of Government.

There is no *malba* usage. Common charges on the *pháti* are met by a collection from the proprietors of the *pháti* in proportion to their revenue, and accounts of such charges are kept by the *negi* and *patwári*, or by some one elected to do so.

The items credited to the *kothi* funds were:

I. Produce of *shámilát*.

II. *Nautor* revenue.

And in future this fund will be an important one in large or wealthy *kothis*.

In Rúpi the Rái receives the *nautor* revenue and hence meets all miscellaneous charges out of his own pocket.

In Lahúl the *jágirdárs* receive the *nautor* income and all colts (but not fillies) born in the *jágir kothis*. They should in future be made to meet any miscellaneous charges as there can be no *kothi* fund in *jágir kothis*.

In Spiti grain in fixed quantities is paid into the *kothi* funds.

The customs relating to irrigation are given in detail in the proceedings prepared at revision of settlement, and any new *kuhls* made have been recorded.

Section 5.—Customs relating to irrigation.

In Lahúl lots are cast for the turns in using the hill streams, a full turn being given to a full *jeola*.

In Rúpi the old *Wājib-ul-arz* contained the recorded customs (in Section 19) which are the same as those now recorded in Kulu.

Mills can be constructed by a proprietor in his own land. In Government waste mills are built after the grant of a lease as described in Section 11 B. The builder owns the mill, but he can put in a *paha* or mill-man as his tenant (*bahak*), and the latter is liable to ejectment by the owner. The owner collects the rent agreed upon between them.

Section 6.—Customs relating to mills 40, 41. Old Section

A list of existing mills has been drawn up, and forms part of the Settlement file. Such mills are not assessed.

In Rúpi mills are divided into three classes paying annas 8, annas 6, and annas 4 (to the Rái). Leases for new mills are given in the same way as leases for *nautor*.
Old Section 18.

A.—Where no injury is caused to land, the river remains the *kothi* boundary under all circumstances. If in consequence of river action the land of a part of a *kothi* becomes an island or attached to an island, the proprietary rights remain unchanged but Government may decide in which *kothi* the revenue is to be realized. So also Government may determine how waste land, its property, shall be treated.
Section 7.—Alluvion and diluvion. Old Section 31.

B.—Where injury is caused by the stream or by landslips, the rule is that an owner whose land is lost may by Section 11 B take waste land paying on it the revenue of the diluviated or lost land. In this case the diluviated land becomes the property of Government.
Old Section 32.

But if the owner refuses to take waste, the owner of the lost land retains his rights, but ceases to pay the revenue on the land, the revenue being made up from the revenue on *nautor* (*vide* Section 11 B). But if the revenue on *nautor* be found insufficient to make up the revenue of the land lost, and the latter be not less than Re. 1, remission may be granted by Government, and in that case the diluviated land becomes Government waste.

In Rúpi and the *jágir kothis* of Lahúl, the *jágirdárs* receive the revenue on *nautor* and hence they are bound to grant a remission of revenue, unless the owner elects to take a lease of waste paying on it only the revenue of the lost land.

In Kulu and elsewhere everyone is declared to be the owner of his own house and to have full powers over it. But *baithus* or *basnus* houses having been built originally by their landlords, cannot be transferred by them. If a *baithu* or *basnu* goes away his house is considered his landlord's, and even if the material were the *baithu's* or *basnu's* the house belongs to the landlord, and the former cannot transfer it.
Section 8.—Inhabited Site.

If a house-holder dies without heirs his house becomes Government property.

This section is new, and embodies existing custom.

A.—RIGHT TO PLOUGH AND FELL TREES.

This section is subject to the rules of the Forest Settlement. Cultivators without a right of occupancy may not fell or plant trees except with the owner's permission. Occupancy tenants may plant trees and fell them if necessary for agricultural purposes or for building timber, &c. They cannot, however, sell. Subject to the Forest Settlement rules all tenants may lop trees in their holdings.
Section 9.—Rights of cultivators. Old Section 35.—

B.—RIGHT IN GRASS.

In *pháts* belonging to owners tenants have no rights. In all other grass lands the right of cutting is common, but occasionally people living near a pasture have the exclusive use of it, and Government decides any disputes which may arise about such a pasture. But such a right does not amount to ownership. People of one *kothi* cannot, as a rule, cut grass in another *kothi* without the permission of the authorities, unless they have no grass land of their own.
Old Sections 19—21.

C.—LABOUR, RENT, AND CUSTOMS IN CULTIVATORS.

Tenants paying grain rents must carry the grain to the landlord's houses. Some tenants work for their landlords at big festivals. The landlord takes nothing in addition to the share of the produce, and payments to menials are made from the common heap. Tenants of both kinds supply their own manure. It is not customary to sell manure, but a non-cultivator who owns his house may dispose of manure as he chooses. A *basnu* does all kinds of work for his landlord, to whom also he is bound to supply manure.
Old Section 39.

Nearly all C. is new.

D.—RIGHTS OF TEMPLE TENANTS.

The *devta* is considered the proprietor of the land, and the cultivators are his tenants. Such tenants are of two kinds:—
Old Section 36.

- (1) Service tenants as *kárdárs*, *pujáris*, &c., who enjoy land free in return for service. The *kárdár's* office is hereditary, but he may be dismissed for misconduct. He manages the temple funds. The *pujári* is also a hereditary office: he may be dismissed for misconduct or losing caste and may then be replaced by some other member of his family; or if no member is fit, then by some member of the caste appointed by a majority of the worshippers. The *gur* or *chela* is not hereditary: he is appointed by the *devta*

whom it is his business to amuse; he may be dismissed for misconduct, etc. The musicians are hereditary officers; the times for music are fixed. They accompany the *devta* when he goes to any place: they also may be dismissed for not doing their work.

The flower-bringer fetches flowers for worship daily. Appointments of their services are made according to the choice of the majority of the worshippers.

All those tenants may mortgage but only for the terms of their office; they cannot sell.

- (2). The second class of tenants consists of those who pay cash or grain rents. These cannot be ejected while they pay rent, and the succession devolves as in proprietary holdings. They may mortgage, but no case of sale has occurred. They must work for the *devta* when any building is under construction, or when he goes anywhere supplying their own food, except when they work as *thawis*.

Old Sections 30, 35, 32. In Rúpi the Rái can dismiss *kárdárs*, and he has the chief voice in the appointment of *pujárís*.

Only Section 9 A and C apply in the case of Lahúl.

This is a new section embodying the existing custom, as ascertained for each
Section 10.—Customary dues. *kothi*, relating to the customary dues paid to menials, and the service due from them.

A—*Nazúl*.—All *nazúl* property, lime, *kankar*, black-stone, slate and other quarries, above or below the surface, in unoccupied waste belong to Government, and so also do ruins, old buildings and spontaneous products.
Section 11.—Rights of Government.
Old Section 8.

All rights to quarry slates, &c., within demarcated forest have been recorded in detail in the Forest Settlement Records.

"In undemarcated forest we have a right to take stones, slates, &c., from existing quarries in accordance with custom, but no new quarries may be opened without permission. If a mine or quarry other than as described in Section 41, Act XVII of 1887, be found in an owner's land, Government is entitled to the same share of the profits as it is of the profits from cultivated land."

11 A.—In Rúpi there is no *nazúl* property, mines belong to Government and Government can also take stones &c., from the river beds. The Forest Settlement records all rights to take slates, &c. Ruins belong to the Rái.
Rúpi. Old Sections 22, 24, 25.

Section 11.—Con. D. In Lahúl the rights are nearly the same and in the *jágir kothís* ruins and all but valuable mines belong to *jágirdárs*.

B.—*Forest*.—All waste land and all trees of any kind on it belong to Government. The Forest Settlement Officer settled all our rights in such land, and it is under the Forest Department, with the exception of such land as has been included in proprietary holdings.

Hay-making customs have been explained in the Forest Settlement Rules and lists of the *pháts* (with the estimated areas) have been filed with the *jamabandís*.

Land in undemarcated forest may be cultivated under a lease obtained from Government. When a lease is applied for objections have to be investigated and grazing must not be rendered insufficient.

The revenue on *nautor* is not levied for the first two years, and only half is taken the third year, and in special cases exemption may extend to four years or five in *ropa* land. Failing to cultivate or take possession in their one year cancels the lease.
Old Sections 6, 7, 9.

A non-proprietor has to pay at Rs. 4 to Re. 1 for a *gharat* site and for a house at revenue rates, i.e., *paria dehi*; cattle-paths, &c., may not be disturbed without the consent of those who use them.
Since a kutb has to be built in such land.

The *devta's* house or a cemetery, *gahars* and *nigahars*, i.e., meadows at a high elevation, or land adjoining the high road used as an encamping-ground may not be granted on lease. Cultivation without lease is forbidden.

Of several applicants for one plot the one whose cattle graze in it has first claim, then people of the *pháti* in which it lies, and then people of the *kothi*.
Old Section 9.

When land is broken up for cultivation in undemarcated forest, its revenue until distribution under a new settlement is common income, and it will in future be divided among the proprietors of the *pháti* after deducting what is required for common expenses.
Old Section 5.

At a new settlement such land is brought under assessment, and the lessee becomes a member of the proprietary body.

In Rúpi demarcated waste belongs to Government and undemarcated waste to the Rai, but the dues on the latter are the property of Government.

Leases for *nautor* in the waste are granted by the Rái, subject to the Forest Settlement Rules, and with the same procedure as in Kulu proper.

A zamíndár may break up waste land in his own holding without permission, but he is liable to pay revenue on it unless such waste was assessed at the distribution of the current settlement.

In Láhul the conditions are the same with a few modifications, and in the *jágír kothís* the *jágírdár* owning the undemarcated waste receives revenue from *nautor*.

C.—*Unclaimed land, &c.*—If any owner die without heirs his land belongs to Government. If any owner leave his land through poverty his collateral relations are first entitled to cultivate the land, paying the revenue; if no collaterals exist, any of the proprietors of the *pháti* can cultivate it. Otherwise the *negi* can make arrangements for its cultivation and for payment of the revenue. If the land lies waste in consequence of no one cultivating it the *pháti* proprietors remain responsible for its revenue.

In Rúpi unclaimed and unoccupied land belongs to the Rái and the Rai gives remission on account of an absentee's land left uncultivated.

A.—*Begár, (1) Road, &c.*—As no road cess is paid, the local rate now standing at Rs. 4-11-0 per cent. instead of one anna per rupee of annual value under Section 5 (2), Act XX of 1883, the people repair roads, *pháti* by *pháti*, each having its fixed portion. Repairs are executed between Asoj 1st and 15th and between Chet 15th and 30th, and on the passes when the snow melts. No one is excused from road *begár* whether owner or temple tenant. If a road be rendered impassable by rain it must be repaired at once.

Each owner or temple tenant has his portion assigned to him, but he is to be assisted by others if any exceptional calamity renders it necessary. The repairs and reconstruction of *dhíppis* * and repairs to *sanghas*† are included in repairs to roads, and payment is not given for such assistance, but timber and rails are supplied by Government. Village officers (*negi*, *lambardár*, *chaukidár* and *rákha*) are not excused from this.

Bridges lying between two *kothís* are repaired equally by both.

(2) *Certain Public Works.*—“Reconstruction of *sanghas*, † repairs to rest-houses and other Public Works are done by us under the orders of the Assistant Commissioner. For such work two annas a day are paid, each man working in terms of 15 days at a time, and being paid at the end of each time. In Asoj, Katak, Jeth and Hár this is not to be required except in cases of urgent necessity.”

(3) Detail of *begár* by caste is given.

(4) *Miscellaneous begár rules.*—A list of *begáris* has been prepared showing what each man gives. He who enjoys land gives *begár*, and he who does not, not. Widows without heirs are excused, unless they have regularly had paramours. Widows with young children are excused until the children grow up as are all minors (until 17 years of age), old and decrepit persons except such *begár* as they are fit for, if any, unless they have tenants when the latter are responsible.

In Rúpi, Section 12, paragraph (1), (2) (3) and (4) are the same as those for Kulu proper. In addition there is Section 12 A (5) corresponding to the old Section 42 (3) as follows:—

(5) *Rái's begár.*—The former rules on this subject are still in force, and the old Section 42 (3) has only been modified by the condition that the Rái will show consideration in summoning coolies to carry lands on a journey in Jeth and Hár.‡

In Láhul there are a few modifications under Section 12 A paragraph (1) and under paragraph (4) the *jágírdár* and cadets of his family are exempt; under paragraph (2) special provisions have been inserted as to the Bára Lacha road, and under paragraph (3) no one is excused, as no caste exists. Paragraph (4) for Láhul contains some slight modifications of paragraph 5 (4) as recorded in Kulu proper.

In Láhul paragraph 5 records the abolition of *pala begár*, the custom by which a number of coolies were kept waiting at each stage whether required or not.

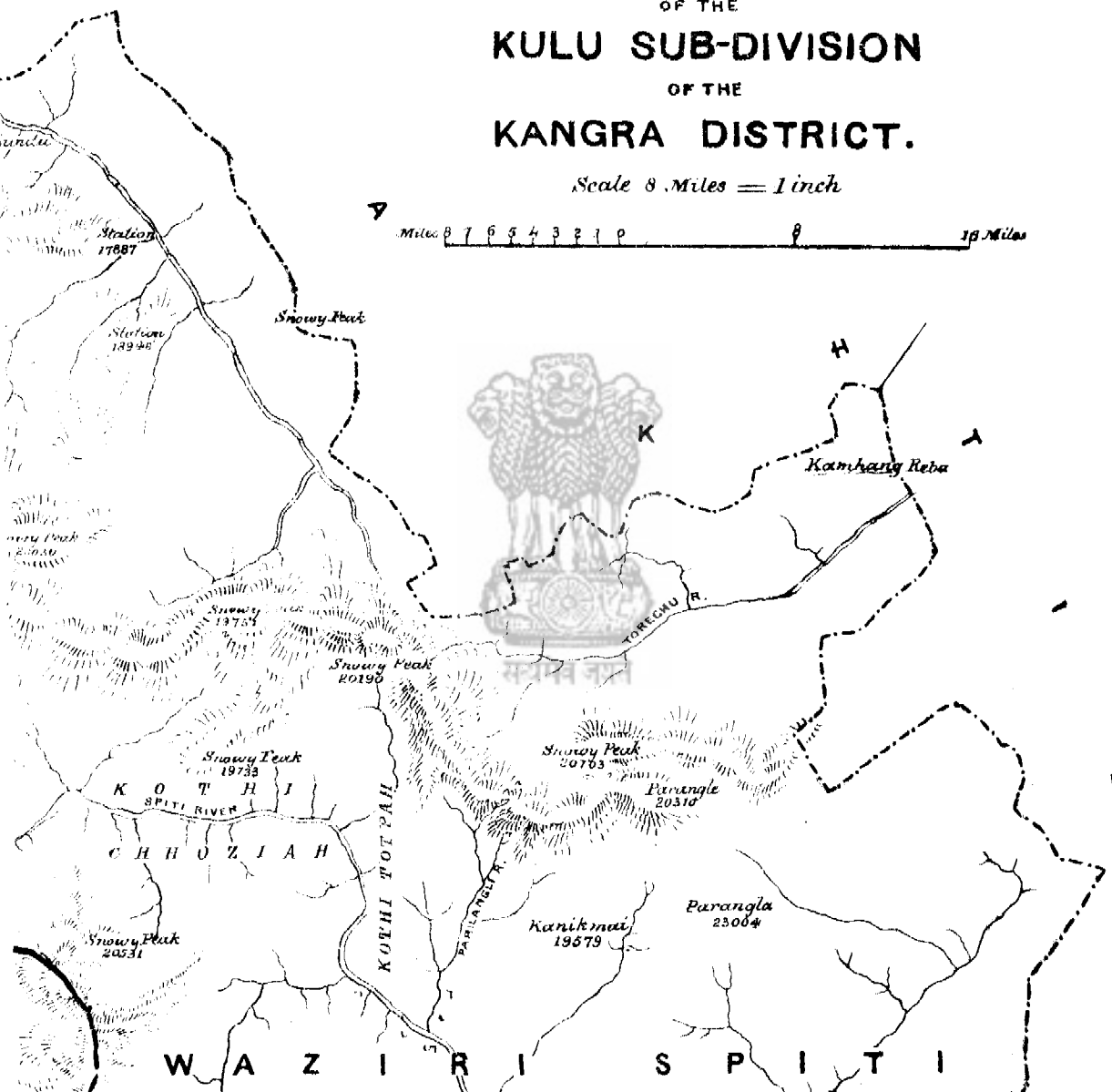
* Foot bridges.

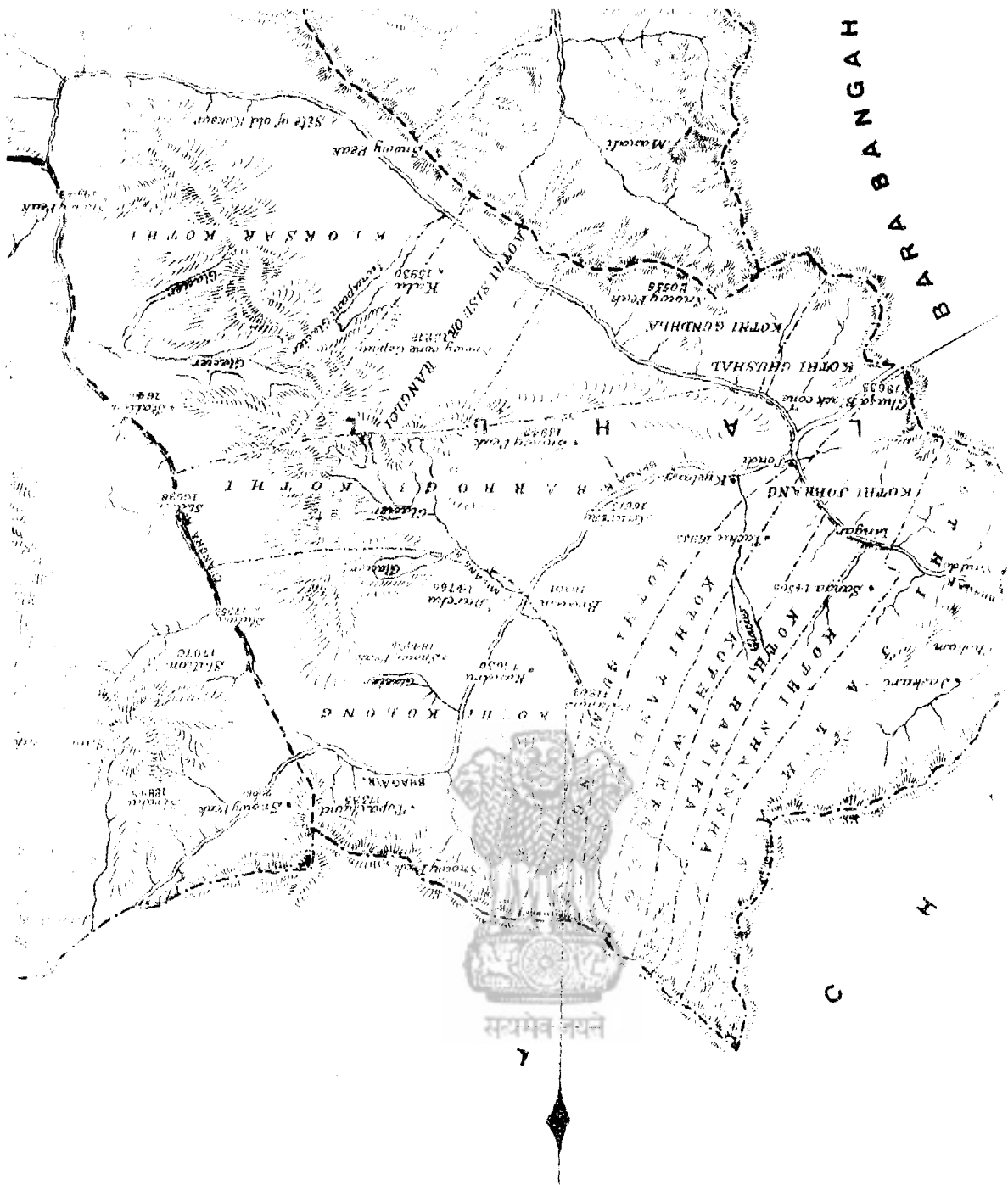
† Large wooden bridges.

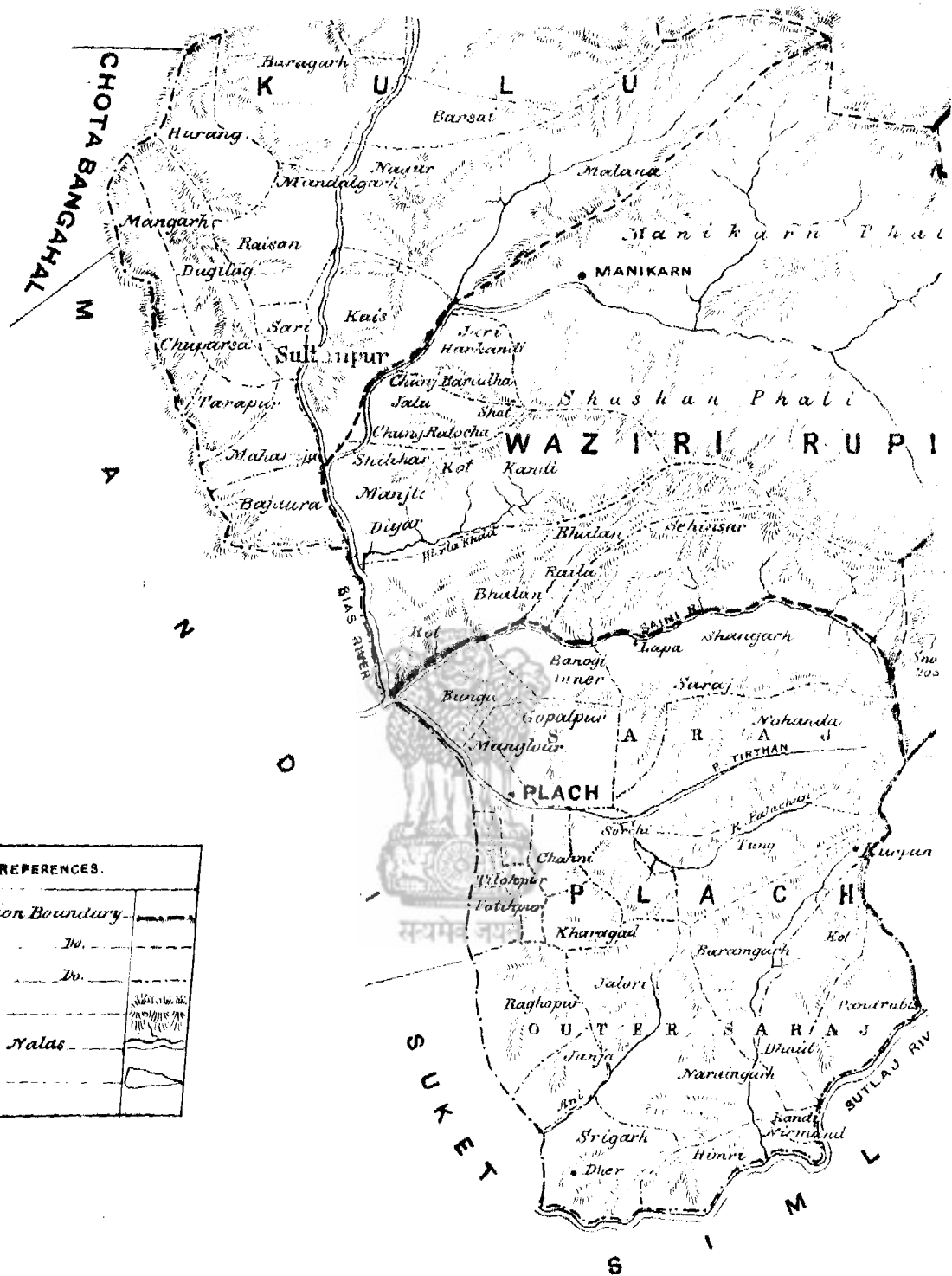
‡ This has been modified by the final orders on the assessment of Rúpi.

MAP
OF THE
KULU SUB-DIVISION
OF THE
KANGRA DISTRICT.

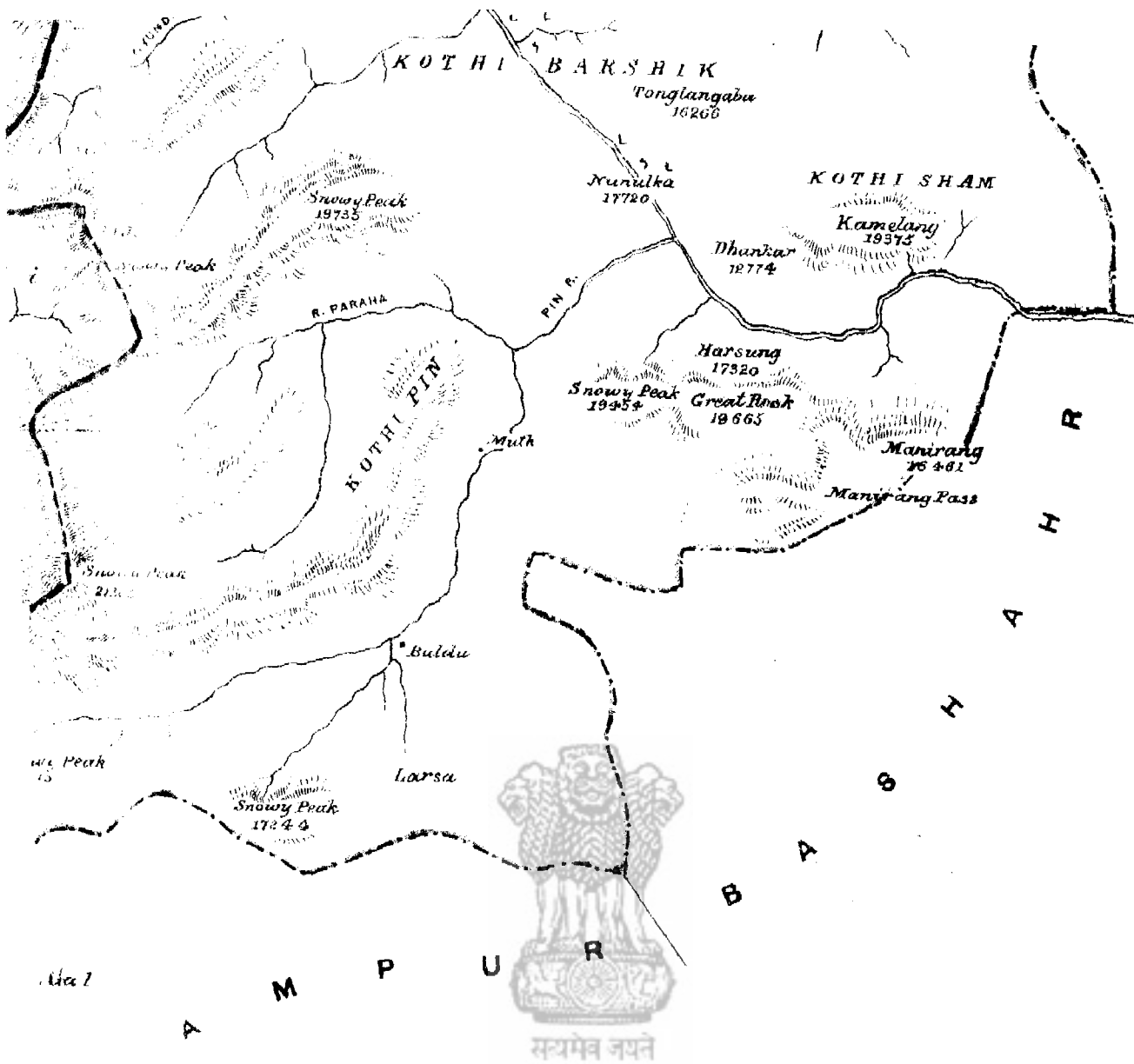
Scale 8 Miles = 1 inch







REFERENCES.	
Sub-Division Boundary	---
Taluka	Do.
Village	Do.
Hills	Do.
River and Nalas	Do.
Glacier	Do.



A. H. DIACK

Settlement Officer