REPORT ON THE

SETTLEMENT

IN THE DISTRICT OF

KANGRA

IN THE TRANS-SUTLEJ STATES,

BY

George Carnac Barnes Esqr. B. C. S.

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REPORT

ON THE

KANGRA SETTLEMENT,

BY

George Carnac Barnes, Esquire,

SETTLEMENT OFFICER.

Introduction.

THE District of Kot Kangra, with nominal exceptions, comprises all the Hill Territory belonging to the British Government, situated between the Rivers Ravee and Sutlej. It extends from Shahpore near the Ravee on the West, in Lat. 32°30′, Long. 75°45′ to the borders of Chinese Tartary in Lat. 32,° Long. 78°10′. The Northern extremity touches upon Ladakh, and the Southern limits of the district rest upon the plains of the Baree and Jullunder Doabs.

Entire District.

The area contained within these general confines can only be conjectured, since a great portion has not been, and may never be surveyed. The entire space may be roughly estimated at 8,000 square miles. Three of the Punjab Rivers, the Beas, the Ravee, and the Chenab, take their rise within this tract. Various races of men, belonging to distinct types of the human family, and speaking different languages, are distributed over its surface. Here are Hills just raised above the level of the plain, and mountain crests higher than any peak of the Andes. Every zone of climate and variety of vegetation is here to be met with, from the scorching heat, and exuberant growth of the tropics, to barren heights destitute of verdure and capped with perpetual snow.

2.—This vast extent of country is too comprehensive and varied to fall under any general description. It breaks naturally into two divisions which, for the sake of clearness, I propose to follow. The first, which I shall designate Kangra Proper, comprises all the lower hills and covers a surface equal to 2,700 square miles. The second division, consists of a wild and mountainous region, including the provinces of Kooloo, Lahoul and Spiti, and occupying an area not less than 5,000 square miles.

Division into two parts.

3.—Kangra Proper, is a long irregular tract of country, running North-West and South-East. Its extreme length is 108 miles, and the average breadth about 30 miles. The entire superficial contents are 2,700 square miles. On three sides it is bounded by Native States. On the West flows the River Ravee, which divides the District from the Territory of Jumoo. On the North, a stupendous range of mountains culminating to a height of 16,000 feet above the Sea level, separates Kangra from the Hill principality of Chumba. On the East, are the Native States of Mundee and Kuloor, and a narrow slip of country connecting Kangra with the subordinate Province of Kooloo. Along the Southern frontier, lie the level tracts of the Baree and Jullundhur Doabs, represented each by the Districts of Deenanugur, and Hoosheearpoor.

Kangra Proper.

4.—Kangra consists of a series of parallel ranges, divided by longitudinal Valleys, the general direction of which, from North-West to South-East, have determined the shape of the District. These ridges and valleys increase gradually in elevation as they recede from the plains, and approach the snowy barrier which forms the Northern Boundary. The characteristic features of Hill and Valley are best defined where nearest to the plains. Thus, the border chain, which separates the level tracts of the Doab from the Hills runs in an uniform course from Hajeepoor on the Beas, to Roopur on the Banks of the Sutlej. The Valley which it encloses, known as the "Juswân Doon," preserves the same regular simplicity, and stretches in one unbroken parallel to the same extremes. But the further we penetrate into the interior of this mountain system, the less these distinctive lineaments are maintained. Hills dissolve into gentle slopes and platforms of table land, and valleys become convulsed and upheaved, so as no longer to be distinguished from the ridges which environ them.

Parallel Ranges.

Juswan Range.

5.—The second range is known as the Juswan chain of hills. It forms the Northern flank of the Juswan valley, and runs directly parallel to the outer ridge, until it nears the Sutlej. Here some internal causes have intervened to disturb the even tenor of its line. Deviating in a slight curve to the South, the range divides itself into two distinct branches, preserving the same direction, and giving birth to a small secluded valley known by the local name of Choree Kotler, once the limits of a Hill principality.

Upper Ranges.

6.—Above this range, hill and dale are so intermingled, that the system of alternate ridges and valleys cannot be distinctly traced. The order of arrangement becomes frequently reversed. The valleys are raised to the dignity and stature of the enclosing hills, and the hills are depressed to the level of the subjacent valleys. Transverse ranges occasionally protrude themselves, and tend more completely to perplex the view. Except detached pieces of hill, such as the clear bold outline of the range which overhangs the town of Joala Mookhee, and the noble, though limited, valleys which adorn the base of the snowy range, there is nothing, to the ordinary observer, to mark the operation of those general laws which have governed the structure of these hills. To his apprehension, the country must appear a confused and undulating mass, with perhaps exceptional breaks to redeem it from the reproach of utter disorder. But to the practical geologist, the organization of the hills will be visible even amidst this seeming chaos. His eye will not fail to detect the peculiar formations which denote the presence of the dividing ranges, and will supply those links in the continuity of the chain, which disturbing causes may have occasionally effaced. Valleys however transformed, will be valleys to him who looks not to accidental disguises, but to the primary characteristics which nature herself has ordained.

The Chumba or "Snowy" Range.

7.—The colossal range of mountains, which bounds Kangra to the the North, deserves more than this passing description. Although the direction of this range is in general conformity to that of the lower hills, yet the altitude is so vastly superior, and the structure so distinct, as to require a separate notice. In other parts of the Himalaya, the effect of the snowy mountains is softened, if not injured, by intermediate ranges, and the mind is gradually prepared by a rising succession of hills, for the stupendous heights which ter-

minate the scene. But in Kangra there is nothing to intercept the view. The lower hills appear by comparison like ripples on the surface of the sea,—and the the eye rests, uninterrupted, on a chain of mountains, which attain an absolute elevation of 13,000 feet above the valleys spread out at their base.

8.—I know no spot in the Himalaya, which for beauty or grandeur, can compete with the Kangra valley, and these overshadowing hills. No scenery in my opinion, presents such sublime and delightful contrasts. Below lies the plain, a picture of rural loveliness and repose. The surface is covered with the richest cultivation, irrigated by streams which descend from perennial snows, and interspersed with homesteads buried in the midst of groves and fruit trees. Turning from this scene of peaceful beauty, the stern and majestic hills confront us. Their sides are furrowed with precipitous water-courses. Forests of Oak clothe their flanks, and higher up give place to gloomy and funereal pines. Above all, are wastes of snow or pyramidal masses of granite too perpendicular for the snow to rest on.

Remarkable Geological structure.

9.—The structure of these mountains is essentially different from that of the lower hills. I pretend to no geological knowledge, but I believe the outer hills, except the ridge nearest the plains, are principally composed of vari-colored marls and secondary sandstone. In the snowy range, the highest peaks belong to the primary formations. Almost every series of the stratified surface of the earth is here exposed to view, and in an order apparently opposed to the Era in which they were formed. Granite, the oldest rock, has pierced through later formations and crowns the entire mass. The flanks of the range consist of slate, limestone, and secondary sandstone, in position seemingly reversed to their natural arrangement, that is, the sandstone, which was deposited latest and above the rest, now occupies the lowest place. To my experience there are few spots in the world, which, in so limited an area, present such varieties and afford snch facilities to the geologist. The Range is in fact a fracture of the world's crust, a specimen of the various strata by which the globe is encircled, an epitome indeed of nearly all that geological science aspires to demonstrate.

Relative Heights of Ranges.

10.—The heights of these ridges and the interlying Valleys, increase in a progressive ratio as they recede from the plains. The elevation of the Doab, at the stations of Boodee Pind and Hoosheearpoor, is between 900 and 1,000

feet above the level of the Sea. The altitude of the first range of hills, I have no means of deducing, but the highest parts cannot exceed 2,400 feet. The elevation of the town of Oonah, in the Juswan Doon, is 1,404 feet, and may be taken as the mean level of the Valley. The Fort of Sola Singha, which stands on one of the highest points of the next range, has been calculated, by Trigonometrical observation, to be 3,896 feet high, and the temple of Joala Mookhee in the Valley below, has an elevation of 1,958 feet. A Trigonometrical tower at Goombar, a station on the range above the temple, is recorded at 3,900 feet. Beyond this point the hills become too interlaced to pursue the comparison with any profit, but the gradual ascent of the country will be shewn by a few of the ascertained heights in the Kangra valley, and of the most remarkable hills in the neighbourhood. The Kangra Fort, situated on a small alluvial eminence, is 2,494 feet. Nagrota, a village in the centre of the Valley, is 2,891 feet. Bhuwarneh, a market town in the Palum division, is 3270 feet. Putheear and Asapooree, two insulated hills intersecting the Valley, are respectively 4,596 and 4,625 feet, and the highest peak of the snowy range surmounting the whole is 15,956 feet. The progressive rise of the country will be exemplified more clearly by placing the heights of the successive ranges and valleys in juxta-position :—

	By Trigonometrical observation above Sea Level.	
Boodee Pind, ...	937	
Hajeepoor, ...	11,06	
First range, ...	2,400	(Conjectural.)
Oona in Juswan Valley, ...	1,404	Valley.
Sola Singha, on second range, ...	3,896	Ridge.
Joala Mookhee Temple, ...	1,958	Valley.
Goombur Hill station, on third range, ...	3,900	Ridge.
Kangra Fort, ...	2,494	
Kangra Valley, ...	2,891	Valley.
Ditto ditto, ...	3,273	
Putheear Fort, ...	4,596	Ridge.
Snowy Peak above Valley, ...	15,956	Ridge.

Through the kindness of the Surveyor General and his Assistant, Mr Mulheran, I have been furnished with the heights of many other places, which Ishall add as an Appendix to this report, but my object here is to seize upon prominent landmarks, and to elucidate with their assistance, the general contour of the District.

11.—The breadth of these ranges, and the distance they lie from each other, is very uncertain and arbitrary. In the ridge which bounds the plains an uniform width is the peculiar characteristic of the chain. The base is about twelve miles broad, and the sides descend in nearly equal angles from the summit. The second range does not possess the same simplicity of structure, though generally more regular than any of the ranges to the North. In its upper portion, the appearance and breadth of the range is nearly analogous to the one I have just described. The declivities on either flank slope gradually down, affording site for Villages and terraced cultivation. But when the chain divides into two separate branches, the aspect is essentially altered. The hills rise abruptly from the Valley below, and the ascent on both sides becomes toilsome and severe. The inclination is too great for any thing but forest and under-wood to grow. There is usually, however, a good deal of table land at the top, and though the sides are uninhabited, the crest of the range is occupied by villages and assiduously cultivated.

Breadth of Ranges.

12.—To the North of this range, the hills run into every variety of form and structure. Some rear themselves like mural barriers, and on the Southern face present a wild and forbidding aspect. The crest too is rugged and angular with scarcely room for the foot to tread. But the Northern flank will offer the most striking contrast. The descent becomes gradual and easy and the jungle and rocks which obstructed the traveller on the other side, give way to open fields and farm houses, extending in successive tiers to the stream below. Such is the contour of the Snowy range itself. Its appearance towards the plains is abrupt and perpendicular, while the Northern spurs sweep in long and gentle slopes to the river Ravee. In other parts again the entire range will be covered with dense woods, unrelieved by a single trace of civilized life. Here and there on crags more than usually steep, will stand a hill fort, once the scene of border hopes and jealousies, but now a mass of dismantled ruins, deepening the original solitude of the place. Occasionally the hills subside into undulating knolls, scarcely to be distinguished from the level of the valleys. Here the accessible character of the country has early attracted settlers, and the whole expanse teems with the fruits of human industry.

Appearance of the upper Hills.

13.—The distance, intervening between these parallel chains is also capricious and irregular. The only valley with any pretensions to symmetrical arrangement, is the Juswan Doon, which is enclosed by continuous ridges from the Beas to the Sutlej, and maintains throughout, an uniform breadth and surface. It is not in my District, but as a part of the same system, influencing and elucidating the other portions of the hills, I have frequently occasion to refer to it. The average width is about ten miles. The limits of the next valley, though less clearly defined, is distinctly traceable from Dutwal, on the borders of Kooloor, to Shahpoor on the banks of the Ravee. It runs the entire length of the District, and traverses the pergunahs of Nadown, Hureepoor and Noorpoor. At the South-eastern extremity, the valley is little more than a ravine between the ridges that environ it. The surface is extremely rugged and broken, and, from point to point, is scarcely five miles broad. Across the Beas, which intersects the valley at Nadown, the space widens, and underneath the town and fortress of Hureepoor, expands into a noble and fertile plain inferior only to the valleys that skirt the Snowy range. Beyond Hureepoor, the country again becomes contracted and uneven, and with few exceptions wears the same appearnce until it reaches the Ravee.

Valleys; General description.

14.—The upper Valleys of Kangra are worthy of the range under whose shelter they are embosomed. As this gigantic chain surpasses all its fellows in sublimity and grandeur, so the Kangra plateau for beauty, richness, and capacity, stands equally unrivalled. The length may be computed at twenty-six miles, and the breadth is irregular. Towards the eastern extremity the Valley extends in one continuous slope, from the base of the hills to the bed of the river Beas, a distance of twenty miles. Near the town of Kangra a series of low tertiary hills encroach upon its limits, and reduce the width to twelve miles. Higher up in a North-westerly direction, the Valley becomes still more confined, and is at last terminated by a low lateral range, covered with dwarf oaks, an offset from the upper hills. After a short interval continuations of the same basin again re-appear, but in the Native state of Chumba beyond the borders of Kangra Proper. Though on a smaller scale, they are distinguished by the same picturesque position and exuberant fertility which characterise the lower portion.

Upper Valleys.

15.—These Valleys by no means present a general evenness of surface. Their contour is pleasantly broken by transverse ridges and numerous streams which descend from the mountains above. A hundred canals, filled with clear water, intersect the area in all directions, and convey the blessings of irrigation to every field. Trees and plants of opposite zones are here intermingled, and Alpine vegetation contends for pre-eminence with the growth of the tropics. The bamboo, the peepul, and the mangoe, attain a luxuriance not excelled in Bengal, while firs and dwarf oaks, the cherry, the barberry and the dog-rose flourish in their immediate vicinity. Among cereal productions, rice and maize alternate with wheat, linseed and barley: and three-fifths of the soil yield double crops in the course of the year. The dwellings of the people are seldom grouped together, but lie sprinkled in isolated spots over the whole Valley. Every house is encircled by a hedge of bamboos, fruit trees and other timber useful for domestic wants. Sometimes a cluster of five or six houses occurs and here a grain-dealer's shop and extensive groves denote the head-quarters of the township. These scattered home-steads, the pictures of sylvan elegance and comfort, relieve the monotonous expanse of cultivation, and lend an additional charm to the landscape.

General appearance.

16.—There are mountainous masses still undescribed, which it is difficult to bring under either of the broad distinctions of ridge or valley. If they fall under either definition they should properly be classed as valleys, although in shape and aspect they more resemble hills. Besides being contained within the parallel chains and on the area that would be occupied by the valley, they belong to a later formation. Instead of the secondary sandstone we have a clay soil, and rounded pebbles mixed with conglomerate rocks. Such for instance are the low alluvial eminences which constitute the Talooquas of Burgiraon, Teera, Muhul, Moree, and that portion of Rajgeeree south of the river Beas. An English traveller, Mr. Vigne, passing through the hills of Muhul Moree, compared them, not inaptly, to an agitated Sea suddenly arrested and fixed into stone. The crests are like angry waves succeeding one another in tumultuous array, and assuming the most fantastic forms. Viewed from a distance when the tops alone are visible, these hills have a bleak and barren aspect. Their sides are

Concluding description.

often bare and precipitous, and it is a peculiarity of the tract that it is entirely destitute of forest trees. Not a hut is to be seen, not a single field to relieve and gladden the eye. Approach nearer, and how sudden and agreeable the surprise! Between these dreary hills are romantic glades and hollows, resonant with the busy hum of men and the lowing of cattle. Cottages nestle under the hill side, and the corn waves luxuriantly, protected from the winds that desolate the heights above.

17.—Such are the prominent features of this interesting region. I am conscious of many and serious defects of description, but so general a sketch must needs be imperfect: and to do full justice to the endless variety of scene would require a far abler and more imaginative pen than mine.

The Beas.

18.—The Beas is the principal river, and with few exceptions receives the entire drainage of these hills. It rises in the snowy mountains of Kooloo, (a portion of the District I have reserved for future description,) and after traversing Kooloo, and the Native principality of Mundee, enters upon Kangra Proper, at Sunghole in Talooqua Rajgeeree on the eastern frontier. From this point the river pursues a South-westerly course, and piercing the Joala Mookhee range of hills, descends upon the second of our longitudinal valleys at Nadown. Here the Juswun chain obstructs its future passage to the South, and the stream trends to the North-west in a direction parallel to the strike of the hills. At Meerthul ghat, beyond Hajeepoor, the hills subside, and the liberated river, sweeping round their base, flows in an uninterrupted line towards the plains and the Sea.

19.—The direct distance from Sunghole to Meerthul is about 65 miles, and the meandering line of the river about 130 miles. From Sunghole to Reh, in pergunnah Noorpoor, the river generally maintains one channel. Below this point it divides into three branches, and shortly after passing Meerthul, is again, re-united into one stream. The elevation of the bed of the Beas at Sunghole is 1,920 feet, and at Meerthul, about 1,000 feet, which gives an average fall of seven feet to every mile of river course.

Ferries and Crossings.

20.—Although the current is broken by frequent rapids, there are ferries along the whole line, where boats ply with safety all the year round. The highest place on the river where a boat is used, is at Mundee Nugur, the head-quarters of the Mundee State, 2,557 feet above the Sea. The next point is Sunghole, where Kangra Proper begins. From Sunghole to Meerthul there are eleven ferries, chiefly opposite large towns or on high roads. At the

Teera ferry, communication by boat, is suspended during the height of the rains, owing to the dangerous velocity of the current and the rocky character of the channel. Between these ferries there are numerous petty crossings, where travellers and goods are carried over on "dureyees" or inflated skins. The people who work these skins are Hindoos of low caste, but bold and skilful in their calling. They will launch out on the heaviest floods, when a boat would be utterly unmanageable. The plier balances himself with his belly resting across the skin, the hands in front, and the legs unencumbered, hanging on the other side. In his right hand he carries a small paddle, and his legs are worked in unison with the movements of the hand. The traveller sits astride on the skin, inclining himself forward over the balanced body of the conductor. Sometimes another "dureyee" will accompany for safety, and carry the traveller's load. In violent floods when the waves are high, accidents sometimes occur. The skin comes in contact with a wave, and the shock unseats the inexperienced way-farer. But the plier and his skin seldom part company and are almost sure to come to shore. These skins are made of the sewed hide of the buffalo, rendered air tight.

Season of Ebb and Flood.

21.—The river is at the lowest during the winter months of December, January and February. By that time the accession of water, caused by springs renovated by the autumnal rains, has subsided, and the store-houses of snow are locked in the rigours of frost. During this season the water is clear and transparent. The river murmurs gently over stony rapids, or reposes in deep pellucid lagoons. After February the current gradually increases, the snows begin to yield before the heats of approaching summer, and the water gets daily more discolored, and the stream more rapid until the periodical rains commence. During July and August the floods are at their height. The broad stony bed of the river is a sheet of water, every rock and Island is temporarily submerged, and the distinctions of reach and rapid are lost in one hoarse turbid and impetuous current.

Fords.

22.—During the winter months, the river becomes fordable, particularly in places where the stream is divided in two or more channels. I have added a list of the Ferries and Fords as an appendix to this Report.

Tributaries.

23.—The principal tributaries of the Beas, during its course through Kangra Proper, descend from the lofty range which divides the district from Chumba. The first of

these is the Binoa which rises in the Hills above Beijonath, a celebrated hill shrine, and after receiving the Awah, a snow-born stream, and two or three minor affluents, joins the Beas above Sunghole. This river is remarkable as the boundary, during the greater part of its course, between Mundee and Kangra; next comes the Nigool, a stream which discharges itself into the main artery opposite Teera Shoojanpoor. Then succeed the "Bun Gunga," running under the walls of Kangra, the "Guj," memorable as the route by which the siege train under Brigadier Wheeler, in 1846, attained the upper valleys, and the "Dehr" which flows past the fortress of Kotila. All these rivers have their source in the Snowy range. Beyond these is the "Bool," rising in the lower hills between the pergunahs of Hureepoor and Noorpoor, and lastly comes the "Chukee," descending from the mountains of Chumba, and dividing its waters between the Beas and the Ravee. These are the principal feeders which enter on the right bank of the river; each of the streams, before reaching the Beas, is swelled by the accession of many petty rivulets, and is the centre in itself of a separate system of drainage.

Tributaries on left bank of the river.

24.—The tributaries on the left bank are few and unimportant. The hills on that side are low and scantily furnished with springs. Two streams, the "Koonack" and the "Man" join the Beas, near Nadown, and another, the Western Swan, mingles its waters near Tilwaruh ghaut. These are the only perennial streams, and the volume of them all would not equal the smallest of the Northern affluents. Such are the beneficent results produced by a mountain range like the snowy boundary at Kangra. It is an eternal reservoir of moisture, covering the valleys with verdure and plenty. Beyond their influence the country becomes dry and russet-coloured, and the fields are dependent on the rains of heaven.

What available for irrigation.

25.—The Northern tributaries, on their course to the Beas, are all available for the purposes of irrigation. The Binoa traverses a difficult country, and, except near its source, runs profitless to its termination. The Awah and Nigool are proverbially the life-blood of the Palum valley. The Bun Gunga and the Guj have double uses, and after irrigating the upper valleys of Kangra and Rihloo, descend to fertilize the level expanse beneath Hureepoor, called the "Hul Doon." The Dehr, the Bool and the Chukee, each according to its extent, diffuses abundance along its banks: and the Beas itself, as it debouches upon the plains, supplies water to the Noorpoor Talooqas

of Kheirun and Indoura on this side, and to Hajeepoor in the Hoosheearpoor district, on the other.

26.—The Man and Koona run in deep channels, and yield not their waters for the purposes of irrigation. The Western Swan is a slender unprofitable stream, lost in a wide and stony channel.

27.—All these streams become angry and dangerous torrents in the rains. Those that rise in the snowy range remain surcharged for days and utterly impassable. At all times during this season, the passage is one of difficulty and hazard, particularly in the upper part of the river's course. For the bed of the stream is choked with boulders thrown off from the mighty mountains above, and the fall is so rapid that few can stem with safety, the velocity of the current. Once the footing is lost it is never recovered, and the unfortunate traveller is whirled to his fate against the rocks below. Lower down, when boulders cease and the stream runs smooth, inflated skins are used for crossing.

The Ravee.

28.— The District merely touches upon the Ravee. The actual distance from Bisaolee, the highest point, to the borders of the Deenanugar jurisdiction, is eighteen miles, and the winding course of the river is about twenty-eight miles. The Ravee rises in the Snowy mountains, which divide the Kooloo and Booghahul pergunnahs of this district from the hill State of Chumba. The Kangra Snowy range is the water-shed line between the basins of the Ravee and the Beas. Confined by these mountains, the river pursues a westerly course until it finds an outlet to the plains at Bisaolee ghat.

Ferries, Fords, &c.

29.—On this part of the Ravee there are three established ferries where boats are used. Above Bisaolee boats do not ply. The character of the river is very similar to the Beas. The floods and ebbs occur at just the same seasons, and during the depth of winter, the river is fordable wherever the channel widens. A list of the Fords and Ferries will be given in an Appendix.

The Sutlej.

30.—On the eastern extremity, the district of Kangra Proper impinges on the Sutlej. During the upper part of its course, the pergunnah of Kooloo exposes a front of several miles to the river, and contributes many tributaries. Leaving Kooloo, the river winds through independent States, and again re-appears as the boundary of the District, dividing the remote Talooquas of Bucheirtoo and Kotlehr from the hill principality of Kooloor. The direct distance traversed by the Sutlej along this border, is twenty-five miles, and the meandering line is about thirty-three miles.

There are only two regular ferries as the country on both banks is secluded and entirely agricultural. Boats and inflated skins are the means of crossing, and the river is too large and rapid to be fordable at any season.

Political History.

31.—I purpose to give a sketch of the Political History of this region, from the earliest times to the present day. I shall not linger upon those romantic tales and superstitions which enshroud the origin of all nations, and more especially of a Highland people. Such digressions cannot serve any useful purpose, and would not possess the slender recommendation of being agreeable to read; but of the promiscuous mass of fable and tradition, I shall endeavour to select such facts as appear to me clear and trustworthy, and to place them in as connected a form as I can command.

Kangra Principality.

32.—From time immemorial these hills have been inhabited by Hindoo races, living under the Government of their Native kings. Among these petty States, the first, the oldest, and the most extensive, was Kangra. It is a popular saying that between the Sutlej and the Chenab there are twenty-two principalities, eleven on this and eleven on the other side of the Ravee. Amongst one assemblage of Kings,* Kangra is the acknowledged head, as Jumoo is considered paramount among the dominions across the river. According to the local legend, the Kutoch family, as the house of Kangra is designated, is not of human origin. The first Raja sprang to life in full proportions, like Minerva from the brain of Jove, created from the perspiration off the brow of the goddess enshrined at Kangra. His name was "Bhoom Chund," the progenitor of a line of 500 kings, whose names are recorded in elaborate lists. The ancient name of his Kingdom was "Trigurt," being an evident attempt to identify the dynasty with the princes of "Trigurta" mentioned in the Mahabharut.

* *The Kangra cluster is styled the Jullundur circle, and the Jumoo principalities are designated the Dogra circle.*

1 *Chumba.*
2 *Noorpoor.*
3 *Seeba.*
4 *Dutarpoor.*
5 *Goleir.*
6 *Juswun.*
7 *Sookeit.*
8 *Mundee.*
9 *Kooloo.*
10 *Bhoogahul,—extinct.*
11 *Kangra.*

Extreme Antiquity.

33.—It is idle to analyze so manifest a fable. The other parts of the legend are scarcely less mythological than the claim to divine origin. The long-drawn catalogue of kings, must be regarded as mainly fictitious; our own annals from William to Victoria comprise only thirty-six reigns, extending over a period of 800 years. By the same rule the date of Bhoom Chund would be eleven thousand years ago! I believe also

there is no sufficient authority for restricting the dimensions of Trigurt, to the past or present limits of the Kangra principality. "Trigurt" is a Sanscrit compound; meaning a triangular space between three notable land-marks. The Trigurta of the Mahabharut probably included the whole Punjab. The original Kingdom had long since fallen into decay, but the name was ingeniously assumed by the Pundits of Kangra, to give their country a resting-place in the Chronology of Hindoostan.

Casual notices of Kangra by old Historians.

34.—Boastful and illusory as the local accounts are, there is no reason to question the extreme antiquity of the Kutoch monarchy. The "Mountain Kings" on the north of the Punjab are referred to, by the Greek Historians of Alexander's expedition, more than 300 years before the Christian era; and Ferishta, in his introductory chapter, narrating the exploits of a former king of Kunaoj, who overran the hills from Kumaon to Kashmere subduing 500 petty Chiefs, distinctly alludes to the Raja of Nugurkote or "Kote Kangra." The time when this conqueror flourished is within the limits of authenticated history, and about the 20th Sumbut of Vikramajeet, or nearly 1,900 years ago. The ancient origin of the family is still further corroborated by the number of its branches, and the extent of country over which it has spread. Throughout the lower hills, from the Sutlej to the Ravee, there is scarcely a class of any mark that does not trace its pedigree to the Kutoch stock. Four independent principalities, Juswun, Hureepoor, Seeba and Dutarpoor, have been founded by members from the parent House. The fraternity of "Soodoo" Rajpoots, with their seven "Raos" or Chiefs, who occupy the Juswun valley between Oonah and Roopur, claim to be descended from the same source. The powerful colony of Indoureea Rajpoots, at the other extremity of the district, boast that their ancester was an emigrant Kutoch. But who was the original founder; whence he came; how many centuries ago; by what means his dominion was acquired and consolidated, are questions which can never be solved, since their solution is lost in the obscurity of time. The infancy of the State and its gradual development, are matters beyond even the reach of conjecture, and the earliest traditions extant refer to the Kutoch monarchy, as a power which had already attained the vigour of maturity.

Past and present limits of Kangra Principality.

35.—In its palmiest days, Kangra may have comprised the whole of the lower hills, from the Ravee to the Sutlej. Its authority, I think, never extended, at least not permanently, into the level portions of the Punjab,

for the physical distinctions of highlands and plains are, usually, the bounds of political dominion. A chief of the lower country rarely holds Territory in the hills, and the converse of the proposition still more seldom happens. Many centuries ago, so long ago that all consanguinity has ceased and intermarriages take place, even among a people to whom marriage, with blood relations is a heinous crime, a member of the Kutoch family severed himself from Kangra, and set up an independent State in Juswun. About 600 years ago, "Hureepore Goler," including probably Seeba and Dutarpoor, became a separate jurisdiction; and shortly afterwards, two younger brothers of the Hureepoor Chief, following the example of the house, established, each, a new line of Kings at Seeba and Dutarpoor. Thus, Kangra shorn of its original proportions, became reduced to those limits, which have remained unaltered to the present day. It includes all the Talooquas (except those noted in the margin)* now comprehended in the fiscal purgunahs of Kangra Khas, and Nadown.

* *Bhoogahul.*
Gurlee.
Kuhloha.
Chokee Kotlehr.
Bussye Bucheirtoo.

36.—The separation of Hureepoor from Kangra, occurred under such peculiar circumstances, and apparently so trustworthy, that I shall make no apology for narrating them. Hureechund, the Raja of Kangra, was out hunting in the neighbourhood of Hursur, a village of Goleir, still famous for its extensive woods stocked with various kinds of game. By some mishap, he fell into a well unobserved by his companions. After a long, but fruitless search, the party returned to Kangra, fully impressed with the belief, that the King had fallen a victim to some beast of prey. His loss was mourned as one who was dead. The funeral rites were completed, and his brother Kurmchund ascended the throne amidst the congratulations ofthe country.

Hurreepoor Principality.

37.—Meanwhile Hureechund was still alive. After the lapse of several days, the legend says twenty-two, (an evident exaggeration,) his presence in the well was discovered by some shepherds, who managed to extricate him. His position was embarrassing. His name had been effaced from the rolls of the living, and another ruled in his stead. A return to Kangra would cause obvious confusion; so he wisely resolved not to attempt the recovery of his birth-right; but selecting a spot on the banks of the Bun Gunga, opposite the district capital of Goleir, he built the town and fortress of Hureepoor, called after himself, and thence forward, the head-quarters of a separate principality. Thus the elder brother reigned at Hureepoor over much smaller territory, and the younger brother sat, by an accident, on the hereditary throne of the Kutoches. But to this day, Goleir, (as the Hureepoor country is

usually called,) takes precedence of Kangra. Goleir is the senior branch, the head of the house, and on any occasion, when etiquette is observed, the first place is unanimously conceded to Goleir.

38.—Since the days of Hureechund, twenty-six generations of his descendants have passed away. The ancient limits of his principality are preserved almost entire in the present pergunnah of Hureepoor. Dutarpoor is the only omission, as it belongs to the District of Hoosheearpoor, and the only addition included for fiscal reasons, is Tapa Ghugote, which formerly belonged to Juswun. With these two exceptions, the Pergunah of Hureepoor, as it stands in the map of "Zillah Kangra," represents pretty accurately the extent of Huree chund's possessions.

Seeba Principality.

39.—As Goleir seceded from Kangra, so Seeba separated from Goleir. In the fourth generation after Hureechund, a younger brother of the reigning Prince, by name Seeburn Chund, managed to make himself independent in some Talooquas across the Beas, calling them Seeba after his own name of Seeburn. The domains of Seeba proper are maintained in their exact dimensions, under the title of Talooqua Seeba. By a strange coincidence Seeba is again re-united to the jurisdiction of Hureepoor, the head-quarters of the Police and Revenue authorities of the Division.

Juswun and Dutarpoor Principalities.

40.—Juswun and Dutarpoor are the two remaining branches of the Kutoch family. These States lie beyond my jurisdiction, in the neigbouring District of Hoosheearpoor. They are both situated in the longitudinal valley enclosed between the two outermost ranges. Juswun has been so long an independent Kingdom, that the date of its secession is quite problematical. The territory is a rich and fertile vale, drained by the river Swan, and flanked on either side by sloping hills. The independence of Dutarpoor is comparatively a recent event. Whether an off-shoot from Seeba or simultaneously established, is an open question which I shall not stop to discuss. It is about half the size of Juswun, less fertile but possessing the same physical characteristics.

Noorpoor Principality.

41.—Noorpoor is a hill principality to the west of Goleir. The original founder was "Too-ur" Rajpoot, an emigrant from Delhi. His name was Jet Pal, sometimes called Rana Bhet. About 700 years ago he established himself at Puthankote, whence his descendants are called Puthaneeas. The first acquisitions of the family were in the plains, at the head of the Baree Doab; and the Huslee canal is said

to have been projected by one of the earliest chiefs. Subsequently, the family appear to have removed to the hills, probably for seclusion and safety, as the plains were open to incessant attack. Noorpoor became the capital, in the reign of Raja Basoo, about 230 years ago, and derived its title from Noor Jehan, the celebrated consort of the Emperor Jehangeer. Between Rana Bhet, and the present representative, thirty generations have elapsed. The boundaries of the old principality are retained almost entire in the British pergunah of Noorpoor. A small tract across the Ravee, formerly belonging to Noorpoor, has been given to Goolab Sing of Jumoo, in exchange for territory more conveniently situated.

Chowkee Kotlehr Principality.

42.—There is still another principality, Chowkee Kotlehr, contained within the limits of the Kangra District. It is the smallest of all the hill Kingdoms on this side of the Sutlej. The territory has been formed by a break in the continuity of the second, or Juswun chain of hills. I have already mentioned that as this ridge approaches the Sutlej, it suddenly divides into two parallel branches, and the Valley between them, with a portion of the enclosing hills, is the petty State of Kotlehr. The dynasty is one of considerable antiquity, and numbers, according to local accounts, forty generations. The first Raja was a native of Sumbhul, near Moradabad, originally a Brahmin; but after acquiring temporal power, he and his descendants have been considered Rajpoots or members of the Military class. Kotlehr yields a revenue of about 25,000 rupees. The name and limits of the territory are still preserved in the present distribution of the country.

Subjection of these States to a paramount power.

43.—Prior to the Mahomedan conquest such of these Hindoo Princes as were in existence, may have exercised absolute power, independent of allegiance to a paramount Sovereign. But even in the days of Hindoo Empire, they were not secure against invasion, and occasionally a powerful King, like the Raja of Kunouj, would overrun the hills, and place the chiefs under temporary subjection.

Conquest of Kangra by Mamood of Ghuznee, 1009 A. D.

44.—So early as 1009, A. D., the attention of Sultan Mamood of Ghuznee, the hero of the Somnath gates, and the zealous propagator of the Moslem faith, was attracted by the riches and reputation of the Nugurkote (Kangra) temple. Having defeated the combined forces of the Hindoo Kings, near Peshawur, he suddenly appeared at Kangra, plundered the Temple of in-

calculable wealth, in gold, silver, and jewels, seized the Fort, and left probably a permanent Garrison in occupation of the walls. For thirty-five years later, in A. D. 1044, the Hindoo Princes, under the guidance of the Raja of Delhi, after a siege of four months regained possession of the Fort and re-instated a fac-simile of the idol which Mahmood had carried away.

45.—From this point, till 1360, A. D., there is a hiatus which cannot easily be supplied. It is probable, however, that the Hindoos did not enjoy possession of this redoubtable strong-hold for so long a period.

Re-conquest by Feeroz Toghluk 1360 A. D.

46.—In 1360 A. D., Feeroz Toghluk marched against the Raja of Nugurkote. The hill Chief wisely submitted and was restored to his dominions. The temple was again given over to plunder and desecration, and the idol was despatched to Meka, and thrown on the high road, to be trodden under foot by the votaries of the Prophet. On this occasion also, though the Emperor restored the country, he probably occupied the Fort, for 28 years after (1388 A. D.) Prince Mahmood Toghluk, a fugitive from Delhi, found a ready asylum at Kangra, and remained in safety there till called to the Empire in 1390 A. D.

General conquest of the Hills. 1556. A. D.

47.—The hills, however, do not appear to have been thoroughly subjected to the Imperial rule, until the time of the great Akber, in 1556 A. D. Ferishta narrates that in that year the young Emperor himself headed an expedition against Kangra, subduing the country and receiving the Kutoch chief, Dhurmchund, with favor and liberality. In his reign, the Fort of Kangra was permanently occupied by Imperial troops, the fruitful valley was reserved as an Imperial demesne, and similar confiscations proportioned to their means, were made in the territories of the other hill Chiefs. These arrangements are said to have been completed by Todur Mul, Akber's celebrated chancellor, and there is a current saying in the hills, that when asked, by Akber, as to the result of his negociations, the minister replied that "he had cut off the meat and left the bones," expressing, by a happy metaphor, that he had taken the rich lands and relinquished only the bare hills.

Occasional Rebellions by Hill Princes.

48.—Still, the remoteness of the Imperial capital, and the natural strength of the country, must have encouraged the Rajpoots to rebel. For, in 1615 and 1628, A. D., we find the Emperor Jehangeer engaged in chastising the hill princes and in reducing the hills to proper subjection. Twenty-two

chieftains on this occasion promised obedience and tribute, and agreed to send hostages to Agra. A gate of the town of Kangra, is still called in memory of his visit, the "Jehangeeree Durwazeh," and the Emperor was so fascinated with the beauty of the valley that he intended, at one time, to build a Summer residence. Commencement was indeed made, and the site still exists in the lands of Mouza Gurguree; but probably the superior attractions of Cashmere, which the Emperor immediately afterwards visited, led to his abandoning the design.

Shah Jehan, Zenith of Mahomedan Supremacy.

49.—During the succeeding reign of Shah Jehan, the Mogul power attained the highest pitch of prosperity. The vigour and arrangement manifest in every branch of the Government, were felt and acknowledged even in this extremity of the Empire. We hear no more of revolts and reprisals. The hill Rajas had quietly settled down into the position of tributaries, and the edicts of the Emperor were received and executed with ready obedience. There are Sunuds, still extant, issued between the reigns of Akber and Aurungzeb appointing individuals to various Judicial and Revenue Offices, such as that of Qazee or Qanoongoe or Chowdree. The honorary appellation is still retained in the family, even where the duties have become obsolete, and in some instances the present representatives continue to enjoy the privileges and powers conferred by the Emperors, upon their ancestors.

Liberal treatment of Hill Rajas under the Empire.

50.—During the period of Mahomedan ascendency the hill Princes appear, on the whole, to have been liberally treated. They still enjoyed a considerable share of power, and ruled, unmolested, over the extensive tracts which yet remained to them. They built Forts, made war upon each other, and wielded the functions of petty sovereigns. On the demise of a Chief, his successor paid the fees of investiture, and received a confirmation of his title, with an honorary dress, from Agra or Delhi. Indeed, the simple loyalty of the Hill Rajas, appears to have won the favor and confidence of their Moslem superiors, for we frequently find them deputed on hazardous expeditions, and appointed to places of high trust, in the service of the Empire. In the time of Shah Jehan, 1646, A. D., the Raja of Noorpoor, Jugut Chund, at the head of 14,000 Rajpoots, raised in his own country, conducted a most difficult but successful enterprise against the Uzbeks of Balkh and Budakshan. Elphinstone particularly records the noble example of the Rajah, who shared the labors and privations of the meanest soldier, and bore up, as firmly, against the tempests of that frozen region, as against the

fierce and repeated attacks of the enemy. His health, however, was fatally impaired and he scarcely lived to reach his native hills.

Services to the Empire rendered by Hill Chiefs.

51.—In the early part of the reign of Aurangzeb, 1661, A. D., the Raja Mandata, grandson of Jugut Chund, was deputed to the charge of Bameean and Ghorbund on the western frontier of the Mogul Empire, and eight days journey beyond the city of Kabul. Twenty years after he was a second time appointed to this honorable post, and created a Munsabdar of 2,000 horse.

52.—In later days, or about 100 years ago, 1758, A. D., Raja Ghumund Chund of Kangra, was appointed by Ahmed Shah Dooranee, Governor of the Jullundur Doab* including the hill country between the Sutlej and Ravee.

* *Moorcraft's travels, Captain J. D. Cunningham, Assistant Pol. Agent, M. S. S.*

53.—The mention of this Afghan Chief brings me to the days of the decline and fall of the Mogul Empire. In the year 1752 A. D. Ahmed Shah obtained the cession of the Punjab from his namesake, the titular Emperor of Delhi. The vigour and authority of that splendid dynasty had already passed away, and the unfortunate Emperor, harassed by revolt on every side, was not in a position to refuse the aggressive demand.

Ahmed Shah Doranee; decline of Mogul Empire.

54.—From 1752 till 1764 A D, the Punjab remained, nominally, attached to the Kingdom of Kabul. But the same vigour of character which had secured the territory, was not displayed in the measures adopted to retain it. There was, indeed a viceroy at Lahore, but there is reason to believe that the old Mogul Governors were almost independent in the provinces. Nawab Saefoolah Khan, the commandant of Kangra, nominated by the Mogul Court, still retained possession of his charge, and notwithstanding the cession continued to correspond with the Emperor at Delhi. The Hill chiefs, emboldened by the general anarchy that prevailed, resumed their ancient dominions, and left nothing to the Nawab, but the lands immediately under the walls of the Fort. *

Ascendancy of Hill Chiefs.

55.—In 1758 A. D., the Mahrattas, then in the zenith of their power, advanced their conquests to the Indus. In 1760-61, Ahmed Shah, at the head of his Afghans, hitherto delayed by insurrections nearer home, inflicted upon

Conflicts between Ahmed Shah and the Sikhs, 1758-64, A. D.

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* *See* Emperor's letter to Chumba Raja, remonstrating against recovery of Churee and Rehloo.

them a late but most summary vengeance on the memorable field of Paneeput. In 1762, A. D. Ahmed Shah was again summoned from his mountain retreat at Kabul, to defend his Punjaub territories. The assailants this time were the Sikh confederacies, who had profited by the general disorder, to organize their strength and resources. The result of the first conflict was eminently disastrous to the Sikhs, and the Afghan King once more triumphantly asserted his rule in the Punjab. In 1764, A. D, the aggressions of the Sikhs recalled Ahmed Shah to Lahor. But on this occasion, the battle was destined to have a different issue. In the midst of the campaign, 12,000 Afghans suddenly deserted and retraced their steps towards Kabul. The Shah was obliged to break up his camp and follow them. From that time, Ahmed Shah never re-crossed the Indus, and resigned the Punjab, apparently with very little regret, to the divided dominion of the Sikh Sirdars.

Incursions of the Sikhs into the Hills.

56.—We must leave the history of the Sikhs, to pursue the fortunes of the hills. The Baree Doab, above Butala, had fallen to the lot of a Sikh chieftain named Jye Sing, the head of the "Ghunee" confederacy, the fourth in rank among the twelve "Misls" or clans into which the Sikh nation was at that time divided. After consolidating his possessions in the plains, he directed his forces against the hills. The mountain States west of Kangra probably became his tributaries. There is a document still extant, issued under his seal and dated 1776. A. D. fixing the tribute of the Chumba principality at 4,001 rupees a year. In 1781-82 A. D, Jye Sing laid siege to Kote Kangra. Throughout the revolution of the preceding thirty years, this fortress had remained in the hands of Saefoola Khan, the Mogul Governor, and an idea of the strength and reputation of this stronghold, may be gathered from the fact, that an isolated Mahomedan, with no resources beyond the range of his guns, could maintain his position so long and so gallantly.

Fall of Kote Kangra before Jye Sing Kunheya.

57.—And even now the fortress would never have been carried by assault. But the Governor was on his deathbed and the news of his mortal sickness had probably attracted Jye Sing. During the Siege, Nawab Saefoola Khan died, and the garrison disheartened by his loss, surrendered the Fort to the Sikh Sirdar. For four years, Jye Sing, kept possession of the Fort, but in 1786, the old chief was brought to bay in his capital at Butala, by a combined army of Sikhs and Kutoch Rajpoots, the latter headed by their hereditary king Raja Sunsar Chund of Kangra. On this occasion, Jye Sing was obliged to make concessions, and the Fort of Kangra,

after the lapse of many centuries, fell again under the charge of its legitimate masters in the person of Sunsar Chund.

Cession of Kangra to Sunsar Chund, Raja of Kangra.

58.—By the acquisition of this celebrated stronghold, Sunsar Chund completed the integrity of his ancient dominions, and the prestige which he derived from possession of the Fort, arising from its reputed strength and long association with Imperial Power, favored his schemes of aggrandizement. He arrogated to himself the paramount authority in these Hills, and revived that local tradition which placed Kangra at the head of the eleven Jullundhur principalities. His first act was to seize those lands which Todur Mul had set apart as Imperial demesnes, and by virtue of his claim to superiority, he levied tribute from all the surrounding chiefs. Every year, on fixed occasions, these Princes were obliged to attend his Court, and to accompany him with their contingents, whenever he undertook a military expedition. For twenty years, he reigned supreme throughout these hills, and raised his name to a height of renown never attained by any ancestor of his race. Had he remained content with these successes, he might still have bequeathed a princely inheritance, but his aggressive nature was about to bring him in collision with powers mightier than himself and to sow the seeds of that decay which, in the present time, has overtaken his descendants.

Aggression of Sunsar Chund in the Baree Doab, repelled by Runjeet Sing.

59.—In 1803, A. D., Sunsar Chund made a descent upon the Baree Doab, but was quickly repelled by the forces of Runjeet Sing, who, though only twenty three years old, had already become the terror of the Punjab. In the following year the Hill Chieftain again attempted to establish himself at Hoosheearpoor, in the Jullundhur Doab: and again was obliged to decamp on the approach of Runjeet with other Sikh confederates.

Conflict of Sunsar Chund with the state of Kooloor.

60.—Abandoning his designs upon the plains, Sunsar Chund in 1805, A. D., fell upon the Hill State of Kooloor, half of whose possessions lie on this bank of the Sutlej. He seized the pergunah of "Batee" contiguous to his own district of Muhul Moree, and built a Fort to protect his conquests. Kooloor was not in a position to resent this insult, and solicited the aid of the Goorkhas, who, migrating from Nepal, had already overrun the hills between the Gogra and the Sutlej, a distance of more than 300 miles from their own border.

61.—The enterprising Goorkhas gladly responded to the call and crossed the Sutlej. The first action was fought at Muhul Moree, in May, 1806 A. D. The Kutoches were signally defeated and fled in confusion to Teera, where there are fortified palaces belonging to the Rajah. But the Goorkhas pressed on for Kote Kangra, keeping up their communication with Belaspoor on the Sutlej.

Kooloor call in the aid of the Goorkhas, 1806. A. D.

62.—Then commenced that eventful Epoch remembered by the people as the "Goorkha Invasion." The memory of those disastrous days stands out as a landmark in the annals of the Hills. Time is computed with reference to that period, and every misfortune, justly or unjustly, is ascribed to that prolific source of misery and distress. The Goorkhas prepared to establish their success. Certain portions of the country were subdued and held by them : other portions, including the Fort of Kangra and the principal strongholds, remained in the hands of the Kutoches. Each party plundered the Districts held by the other, to weaken his adversary's resources. The people, harassed and bewildered, fled to the neighbouring kingdoms; some to Chumba, some to the plains of the Jullundhur Doab. Other hill chieftains, incited by Sunsar Chund's former oppressions, made inroads with impunity, and aggravated the general disorder. For three years this state of anarchy continued. In the fertile valleys of Kangra not a blade of cultivation was to be seen. Grass grew up in the towns, and tigresses whelped in the streets of Nadown. At last the Kutoch Chief, rendered desperate by his circumstances, invoked the succour of Runjeet Sing, and, in August 1809 the Sikhs fought their first battle with the Goorkhas. The Goorkha Army, exposed to the malaria of the Valley, had suffered severely from sickness. Fever had decimated their ranks and prostrated the strength and courage of the survivors. The field however, was long and furiously contested. At last fortune declared in favor of the Sikhs, and the Goorkhas were obliged to abandon their conquests on this side of the Sutlej.

The "Goorkha Invasion of Kangra.

Sunsar Chund applies to Runjeet Sing, 1809 A. D.

63.—With this battle, the independence of Sunsar Chund set for ever. Runjeet Sing was not the man to confer so large a favor for nothing. The Hill Raja and his Sikh ally started for Joala Mookhee, and there in the holy temple, Runjeet Sing executed an agreement, stamped with his own hand, dyed in saffron, guaranteeing to Sunsar Chund, all his hereditary dominions, and all

Overthrow of tha Goorkhas; cession of Kangra to Runjeet Sing.

his conquests free from any condition of service, and reserving to himself the Fort of Kangra, and the sixty-six villages, from the valley allotted by ancient usage, for the maintenance of the Garrison. But in that very year Runjeet Sing departed from his engagement. Year by year he encroached more and more on the Kutoch chief's independence; year by year the toils were drawn closer and closer, till in 1828 A. D. shortly after the death of Sunsar Chund, on pretexts which will be narrated in their place, the Sikhs seized the whole country.

Effect of the surrender of Kangra Fort on the destinies of the Hills.

64.—By the surrender of the Fort, Sunsar Chund not only sealed the destinies of his own house, but precipitated the downfal of the other Hill Princes. So long as he remained paramount, there were ties of blood and birth which made him content with tributes and contingents. But now an ambitious stranger had been introduced who had no sympathy with the high cast Rajpoot, and was intent only on prosecuting his own plans of aggression and conquest.

Aggressions of Runjeet Sing.

65.—In 1811, Runjeet Sing had three armies abroad on various expeditions. One was sent into the Hills, under command of Desa Sing, the father of Sirdar Lena Sing Mujeeteea, to collect tribute. In this year the Imperial Fort of Kotila, on the high road between Kangra and Noorpoor, fell into his hands, and the commandant, a Goleria Rajpoot, who since the decay of the Empire had held independent charge, resisting the assaults of Sunsar Chund, was compensated with a jagheer of double value in the plains of the Baree Doab.

Fall of Hureepoor 1813-14 A. D.

66.—In 1813-14, Runjeet Sing began to disclose his designs upon the Hills, and the first victim to his rapacity was Raja Bhoop Sing, of Hureepoor. The plan was skilfully and deliberately laid. The Raja was directed to raise a large force to assist in some operations on the Indus. When the Military strength of the population was drained off, and the country lay defenceless, the Raja was summoned to Lahore. On the day that he expected leave to return, he was shamelessly arrested, and told that he would not be allowed to go till he surrendered his kingdom and accepted a jageer. Without waiting for a reply, Desa Sing was sent off with an army of ten thousand Sikhs, and the territory was quietly annexed to the growing rule of the Khalsa. The Raja was restored to liberty, but spurned the offer of a jagheer. He had assigned 20,000 rupees during his own incumbency, for the support of his female household, and Runjeet Sing left that

maintenance untouched. These lands form the jagheer of Raja Shumsher Sing, the present representative of the family.

Seizure of Noorpoor & Juswan principalities, 1815.

67.—At the commencement of the cold season, in 1815 A. D., Runjeet Sing, appointed a grand rendezvous of all his forces, personal and tributary, to meet at Seealkote. Every Hill chief and petty jageerdar was expected to attend at the head of their respective contingents. The Rajas of Noorpoor and Juswan, failed to obey this imperious summons, and as a penalty for their disobedience, Runjeet Sing imposed fines designedly fixed beyond their ability to pay. Raja Oomed Sing of Juswan meekly succumbed to his fate, and resigned his dominions to the usurper, receiving a jageer of 12,000 rupees per annum. But Raja Beer Sing, of Noorpoor, was made of sterner material. After vainly endeavouring to raise the iniquitous demand, even by the sale of his sacrificial vessels, he was sent up to Noorpoor, accompanied by a Sikh army, and obliged to give up the Fort. During the night, however he contrived to effect his escape into the neighbouring state of Chumba, where rallying his subjects he made a desperate attempt to recover his birth-right. But the tactics and resources of the simple Hill Chief were no match for the disciplined skill and veteran battalions of Runjeet Sing. The Raja was beaten and forced to fly, in disguise, through unfrequented mountain paths, to British Territory, on the East of the Sutlej.

Attempt of Noorpoor Chief to regain his dominions.

68.—In December 1816, Raja Beer Sing was at Lodeeana, plotting with Shah Shooja, the Ex-King of Kabul, against the Government of Runjeet, who considered their machinations of sufficient importance to be matter of correspondence with the British Agent. Beer Sing was advised to leave Lodeeana, and was told that while we allowed him an asylum within our territories, he could not make use of his security to endanger the peace of other countries.

69.—After this intimation the exiled Raja retired to Urkee, the capital of the petty hill state of Bagul. Here he lived ten years, in constant correspondence with his Wuzeers, and never abandoning the hope of ultimate success. In 1826 A. D. encouraged probably by the dangerous illness of Runjeet Sing, the Raja determined on another struggle for his principality. Starting in the garb of a "Faqeer," he reached Futehpoor, a village of Noorpoor, bordering on Hurreepoor. The village functionary, a man called Dhiaua still alive, recognised the Raja in spite of his disguise, and immediately gave intelligence to the Sikh Commandant at Noorpoor, and news was sent by express to Lahore, that the

Hills were in rebellion. When the arrival of their Chief was known, the military population rose to a man and joined Beer Sing's standard. The Fort was invested, but within a week, succour arrived in the person of Desa Sing at the head of an overwhelming force. Beer Sing, a second time, was obliged to seek refuge in Chumba. But the Chumba Raja having a salutary fear of the Khalsa power gave up the fugitive Prince, who, for the next seven years, languished in captivity, in the fortress of Gobindgurh.

Offers of Jageer by Runjeet Sing.

70.—Beer Sing's wife was sister to Churt Sing, the Chumba Chief, and resided with her brother. At her solicitation, and in remorse for his own conduct, Churt Sing ransomed his brother-in-law at the price of 85,000 rupees. Runjeet Sing then renewed his offer of a Jageer assigning Kuthlore, worth 12,000 rupees a fertile district on the Ravee, but outside the hills, for the Raja's support; but Beer Sing would not condescend to receive anything. His queen and infant son still lived at Chumba, and were not above accepting a monthly stipend of 500 rupees. But Beer Sing took up his residence at Dhumtal, a religious shrine of great repute, on the edge of the plains, and the open refuge of those in trouble and distress.

Circumstances of the death of Beer Sing Chief of Noorpoor, A. D. 1846.

71.—The last days of this Prince are worthy of his character and career. In 1846 A. D., when the British and the Sikhs met in hostile array on the banks of the Sutlej, Beer Sing again raised the standard of revolt, and besieged Noorpoor; the excitement was too much for a frame broken by age, and the vicissitudes of fortune, and he died, before the walls of the fort with the consolatory assurance, that his enemies were overthrown, and his wrongs avenged.

Seizure of Dutarpoor.

72.—In 1818 A. D., Gobind Chund, Raja of Dutarpoor, died, and his son was held in durance until he consented to yield up his territory and take a Jageer.

Comparative immunity of Seeba.

73.—Amidst this wreck of Hill Principalities, the petty state of Seeba escaped comparatively unhurt. Runjeet Sing at one time had doomed it to destruction; but the Sikh minister, Raja Dheean Sing, obtained in marriage two Princesses of the Seeba family. One the daughter of the reigning Chief, Gobind Sing, and the other the daughter of his brother, Meean Devee Singh. Through the minister's interest, Seeba got off with a yearly tribute of 1,500 rupees, and the surrender of the principal Fort, to a Sikh Garrison; and the country was divided between the two brothers, in the proportion of 20,000 rupees, (subject to tribute,) to the Raja, and 5,000 rupees, unconditional (Talooqua Kotila,) to his brother.

74.—The next to fall before the unrelenting march of Runjeet Sing, was the Raja of Chokee Kotlehr. This State for a long time past had maintained a precarious existence. In the time of the Kutoch Chief, Ghumund Chund, the grandfather of Sunsar Chund, Chokee or half of the principality, had been annexed to Kangra, and during the zenith of Sunsar Chund's power, the Raja became entirely dispossessed. When Sunsar Chund was pressed by the Goorkhas, the Raja of Kotlehr took advantage of his embarrassment, to recover the Fort of Kotwal Bah, a hereditary stronghold on the second range of Hills overhanging the Sutlej. In 1825, the Sikhs laid siege to this place, and the Raja in person commanded the garrison. For two months the siege was maintained without any success being gained by the assailants, and some fierce skirmishes took place. At last the Raja was promised a jageer of 10,000 rupees, and Jemadar Khooshhal Sing pledged his faith on getting it. On this inducement, the Raja surrendered and enjoys his jageer to this day.

Fall of Chokee Kotlehr before Runjeet Sing, 1825 A. D.

75.—In 1824 A. D, Raja Sunsar Chund died. Twenty years before he was the Lord Paramount of the Hills, and at one time a formidable rival to the power of Runjeet himself. But he had fallen by his own rapacity and violence, and long before his death, had sunk into the position of an obsequious tributary of Lahore. In 1819 Moorcroft, the traveller, describes him as poor and discontented, and suspicious of the designs of Runjeet Sing.

Death of Sunsar Chund.

76.—His son, Unrood Chund, succeeded him, and the Sikhs exacted one lack of rupees, as the fee of investiture. In 1827-28, Unrood Chund visited Lahore, and on this occasion, Runjeet Sing preferred a request on behalf of Heera Sing, the son of the Minister Dheean Sing, for the hand of Unrood's sister. Surrounded by Sikhs, in the Lahore Capital, the Kutoch Chief pretended to acquiesce, and returned homewards. His mind, however, was made up, and seeing the folly of resistance, he determined to sacrifice his kingdom, and to live an exile from his native hills, rather than compromise the honor of his ancient house. There were not wanting councillors even of his own household, who advised him to keep his country and submit to the disgrace, but the young king was inexorable; he crossed the Sutlej with all his household and retainers, and sought a refuge from oppression within British ground. Runjeet Sing and his Minister were foiled and enraged, but the person and honor of the Kutoch Raja were safe beyond their reach. The country lay defence-

Rupture between his son, Unrood Chund, and Dheean Sing, Minister at Lahore.

Unrood Chund flies to British protection.

less at their feet, and was immediately attached in the name of the Khalsa.

Peculiar pride of hill Rajpoots in matrimonial connections.

77.—To persons unacquainted with the prejudices of the hills, it may appear unaccountable, that a kingdom, country, home, kindred and friends, should be deliberately relinquished, in order to maintain a point of etiquette. The family of Dheean Sing were "Jumoowal" Rajpoots, legitimately descended from the Royal House of Jumoo: and it appears scarcely an act of presumption, that he, the powerful Minister of Lahore, with no blot on his escutcheon, should aspire to obtain a Kutoch Princess for his son. But by immemorial practice among the Hill Chiefs, the daughter of a Raja can only marry one of equal rank with her father, and any Chief who should violate this rule, would most assuredly, be degraded from his caste. Dheean Sing was not a Raja, that is to say he was not the hereditary Chief of a Hill principality. He could not boast of a title handed down through a hundred descents, and though he was a Raja by favor of Runjeet Sing, his rank was not admitted among the proud and ancient Highlanders.

Death of Unrood Chund in exile.

78.—Shortly after reaching Hurdwar, his chosen retreat, Raja Unrood Chund married his two sisters to Soodursen Sah, the Raja of Gurhwal and at the close of the year died of paralysis. His son, Raja Runbeer Chund, came with the rest of the family to Urkee, so long the refuge of Beer Sing, the Chief of Noorpoor. In 1833, through the intercession of Captain Wade, Political Agent at Lodeeana, Runjeet Sing conferred a jageer upon the Kutoch Raja, worth 50,000 rupees, situated in purgunah Mahul Moree.

Provision made by Runjeet Sing for his son.

Seizure of part of Chumba by Runjeet Sing.

79.—Besides this wholesale seizure of entire principalities, other neighbouring States were mutilated and deprived of their fairest possessions. The most prominent instance was Chumba. The greater portion of this State consists of steep rugged mountains, yielding a scanty revenue, and not worth the trouble and cost of occupation. To the uninviting character of the country Chumba owes her present independence. But there was one part of the territory which equalled in richness, the most eligible Districts in the Hills. This was Talooqua Rihloo, an open and accessible plateau, stretching far into the valley of Kangra, of which, indeed, it formed a natural portion. The possession of this tract had always been a bone of contention. The Moguls appropriated it as an imperial appanage, and on the decline of their power, the Chumba Chief re-asserted his hereditary claim. When Sunsar Chund rose to eminence, he attempted to seize it, but Raja Rae Sing of Chumba, advanced in person to the defence, and lost his life in the battle-field

of Nertee, a frontier village. A cenotaph has been erected on the spot where the Chief fell, and an annual fair attended by thousands, is celebrated there on the anniversary of his death. Sunsar Chund succeeded only in retaining a few of the border villages, but Runjeet Sing, after the cession of the Fort of Kangra, annexed the whole Talooqua: and from the Sikhs, it has descended to us, and forms a part of the District of "Kangra Proper." Chumba keeps the rest of her territory, subject to a yearly tribute of 12,000 rupees.

Entire subjection of the Hills to Runjeet Sing, 1813, 1828 A. D.

80.—Thus fell, and for ever, these petty Hill dynasties, one at least, of which had endured for 2,000 years. While our ancestors were unreclaimed savages, and the Empire of Rome was yet in its infancy, there was a Kutoch monarchy, with an organized Government at Kangra. In 1813, the work of demolition began, and in 1828, Runjeet Sing was absolute master of all the lower hills between the Sutlej and the Ravee. The fate of these unfortunate Princes is a remarkable contrast to the fortunes of the Hill Chiefs across the Sutlej. There we delivered them from the yoke of the Goorkas, and restored them, without exception, to independence. But in these hills, the greed of Runjeet Sing left nothing to the hereditary rulers of the country, but scanty jageers. It was the knowledge of our generosity, which made these dethroned chieftains look forward with anxious hope to our coming, and which converted them into desperate and and discontented subjects, when they found that we intended our conquests for ourselves. Three of these Princes, Kangra, Juswan and Dutarpoor, actually rose in insurrection during the last Punjab War, in 1848-49, and lost not only their assigned lands, but became prisoners in exile at Almorah.

Death of Runjeet Sing, 1839 A. D.

81.—In 1839, Runjeet Sing died, having risen from the lordship of a Sikh clan, mustering 2,500 horse, to the control of an Empire, yielding three millions, and defended by an army of 1,25,000 disciplined men. The anarchy that followed the ascendancy of the soldiery, their unprovoked invasion of our territories, and their signal chastisement and overthrow, are matters familiar to us all. In March 1846, a British army occupied Lahore, and obtained the cession of the Jullundur Doab, and the hill tract between the Sutlej and the Ravee.

British Compaign, 1845-46 A. D.

Resistance of Kangra Fort.

82.—And here an incident occurred which shews the prestige of the Kangra Fort, and the native confidence in its strength. Notwithstanding our successes and in despite of the treaty dictated at Lahore, the Hill commandant refused to surrender, and the garrison at Kotila followed his example. The Bri-

tish Resident came up in haste, and Dewan Deenanath, the minister at Lahore exercised in vain both supplication and menace. At last after a delay of two months, when a British Brigade had invested the Fort, and the plan of attack was actually decided on, the resolution of the Sikh governor gave way, and he agreed to evacuate, on condition of a free and honorable passage for himself and his men.

83.—I have now brought down the history of the Hills to our own times. Henceforward they are British possessions, and in the details which follow, I write chiefly from my own observation.

Cession of Kangra Hills to the British Government.

84.—After the surrender of the Fort, a Native Infantry Regiment,(the 41st,) was sent to garrison it, and a detachment of eighty men, under a European officer, was posted at Kotila. A full corps of the line was also stationed at the Fort of Noorpoor, and orders were received to raise a local Regiment from the Military population of the hills.

85.—Such were the Military arrangements for the peace and tranquillity of the country. For civil management, the whole of this hilly tract, between the Sutlej and Ravee, (excepting the Juswan valley,) was constituted a separate District, and Lieutenant Lake, Assistant Commissioner, was placed in charge. On this officer devolved the arduous task of introducing system and method according to our principles of procedure, and of admitting and settling the numerous complaints accumulated by previous mis-rule, and in this laborious duty, except for a few months when Lieutenant Lumsden was associated with him, he was entirely unassisted.

Arrangements, Civil and Military.

86.—In February 1847, I joined the District as Deputy Commissioner, and have remained in that appointment ever since. A list of the Officers, with the time they stayed here, will be added as an appendix.

87.—At the beginning of 1848, the hills were supposed to be sufficiently peaceable to reduce the Military Force. The line Regiment in occupation of Kangra was removed altogether, and the Hill Corps, then organized and disciplined, was directed to receive charge of the Fort. The garrison at Noorpoor was also reduced to three companies, detached from the Head-quarters of the Regiment at Hajeepoor. But in April, of the same year, the Mooltan insurrection broke out, and the second Punjab War commenced. Three companies of the line were ordered immediately from the 28th Regiment, Native Infantry, at Hoosheearpoor, to garrison the Fort of Kangra, and the Hill Regiment went back to their cantonment in the valley.

Outbreak of Sikh Rebellion 1848 A. D.

88.—As the insurrection spread in the plains, the hills from their proximity to the Sikh dominions, became disturbed. Sikh emissaries from the leaders of the rebellion were sent into the Hills, inciting the Hill Chiefs, to rise against the British Government, and promising them restoration to their hereditary kingdoms, if the rebellion should prove successful. I have alluded to the disappointment expressed by the Hill Rajas at our conduct towards them. They were all disaffected, and these overtures were favorably received by them, and mutual promises of assistance were exchanged.

Insurrections in the Hills.

89.—At the end of August 1848, Ram Sing, a Pathaneea Rajpoot, and son of the Wuzeer of the Ex-Raja of Noorpoor, collecting a band of adventurers from the neighbouring hills of Jumoo, suddenly crossed the Ravee, and threw himself into the unoccupied Fort of Shapoor. That night, he received a congratulatory deputation from the neighbourhood, and proclaimed by beat of drum, that the English rule had ceased. Dhuleep Sing was the paramount power. Juswan Sing, (the son of Raja Beer Sing.) the Raja of Noorpoor, and Ram Sing his Wuzeer.

Noorpoor Insurrections, Ram Sing.

90.—The news of this insurrection reached Hoosheearpoor before it arrived at Kangra, and Mr. C. B. Saunders, with Captain Davidson's and Major Fisher's Irregular Horse, hastened out with gallant promptitude, and invested the Fort. During the night, the rebels fled and took up another position on a wooded range of hills, close to the town of Noorpoor.

91.—Shortly afterwards, Mr. J. Lawrence, the Commissioner, and the District Officer, came up with reinforcements.* The position was stormed, Ram Sing routed and obliged to seek shelter in the camp of the Sikhs at Rusool. During his occupation of the hill, he was joined by about 400 men from the surrounding villages, some of them Rajpoots of his own family, but principally idle, worthless characters who had nothing to lose.

* *1st Sikh, L. I; Wing, 71st N. I; 2 Cos., 29th N. I; 3 Cos. Hill Corps; Davidson's Horse, (Detachment); Fisher's Horse, (Detachment)*

92.—In November 1848, a band of four or five hundred plundering Sikhs, under Busawa Sing, besieged the Fort of Pathankote, a Police Station, strengthened for the time by a company of the Hill Regiment from Kangra. The Fort is very spacious and the garrison was inadequate to protect the walls; besides, they had neither ammunition nor supplies for more than four days. The danger was imminent, that the Fort would be obliged to surrender. Accordingly, the District Officer, with Lieutenant Whish, of the 29th, commanding an escort of 100 men, marched over

Siege of Pathankote, Nov. 1848.

night, from Noorpoor, with a supply of ammunition, and passing the Sikh plunderers, who were lying a short distance from the road, threw themselves into the Fort by day-break the next morning. The 29th N. I. came up shortly afterwards from Hajeepoor, and the insurgents decamped to the Sikh territory, three miles off. In the afternoon a detachment of the 29th drove them from their ground, to Deenanugur, where, a few days after, they were effectually routed.

93.—While these operations were going on at Pathankote intelligence was received, that the Kutoch Chief had raised the Standard of rebellion in the eastern extremity of the district. The Deputy Commissioner was ordered to re-trace his steps as fast as possible, escorted by three Companies of the Hill Regiment, under Lieut Gordon. In the meantime the Hill Rajas of Juswan and Dutarpoor, and the Sikh Priest, Bedee Bikrama Sing, encouraged by this example, spread revolt throughout the length of the Juswan valley, from Hajeepoor to Roopur. Mr. Lawrence, the Commissioner, with a chosen force, undertook their chastisement in person.

Kutoch insurrection, Decr. 1848.

94.—As the detachment under Lieutenant Gordon approached the scene of rebellion, the proceedings of the Kutoch Raja became more clearly defined. He had advanced from Muhul Moree to Teera the fortified palaces of his ancestors, and had taken possession of the neighbouring Forts of Ryah and Abwanpoor, from which the cannon and ammunition of the old Sikh garrisons had not been removed. A salute of twenty-one guns was fired from the ramparts of Ryah, and the people were informed, that their hereditary Chief had again assumed control of his dominions.

95.—The District Officer used every exertion to bring the Raja to his senses, offering still to procure him the pardon of Government and restitution to his jageer, if he would disband his forces, and return peaceably to Muhul Moree. But his good offices were rejected, and on the 3d December, when the Detachment was on the line of march, and within ten miles of Teera, intelligence was brought that an army of 800 Kutoch followers had crossed the river, and intended to attack Lieutnant Gordon on the route. The European Officers galloped on ahead to attest this information, and at a favorable point, where a broad ravine divides the road, the insurgent force was descried on the opposite bank, their arms glittering in the morning sun. There was scarcely time to collect the men, and select a position when the rebels advanced with banners and drums. They were met by a well-directed volley, their leader was wounded, and after a short engagement, they retreated and were chased by the little detachment till within a few miles of Teera.

96.—Two days afterwards the Raja's followers deserted him, and he sent over word to the British Camp that he was willing to give himself up. Next morning the force crossed the river and took him prisoner; the Fort of Ryah was dismantled, and four pieces of ordnance were seized. Two of these were eleven pounders.

Suppression of insurrections.

97.—Simultaneously with the overthrow of the Kutoch Raja, the force under Mr. Lawrence swept up the Doon; the Dutarpoor Raja was made prisoner without a blow. The Juswan Raja offered resistance. His two positions, one at Umbh, and the other at Khurote, were attacked together, and carried with some little loss. These Rajas were also arrested, and their palaces fired, and plundered. The Bedeé, Bikrama Sing, frightened by these proceedings, fled to the Sikh camp of Sher Sing, and his jageers were attached, and his Forts and palaces razed to the ground.

98.—In January 1849, Ram Sing persuaded Raja Sher Sing to give him two Sikh Regiments, each 500 strong, to make a second irruption into the hills. He took up a final position upon the Dula heights. This ridge overhangs the Ravee and presents towards the plains, the quarter from which an assailing force must proceed, a series of perpendicular blocks of sandstone, varying from 50 to 100 feet high, and each forming in itself a strong and almost impregnable position. The strength of the ground and the disciplined valour of the insurgents, made the assault a service of peculiar danger, and Brigadier Wheeler came up in person, accompanied by a strong force of all arms. By his skilful dispositions, the rebels were driven from their fastnesses with considerable slaughter, and we, on our side, had to mourn the loss of two gallant Officers, Cornet Christie, of the 7th Cavalry and Lieutenant J. Peel, of the Hooshearpoor Local corps.

Second Insurrection in Noorpoor Hills by Ram Sing, Jan. 1849.

99.—On the 21st February following, was fought the decisive battle of Goojrat. This victory was followed by the annexation of the Punjab, the disarming of the population, the imprisonment and exile of the principal instigators of the rebellion. With the pacification of the Punjab, tranquillity and order were again established in the Hills. The insurgent Chiefs were banished to Almora. Ram Sing was transported to the penal settlement at Singapoor, and every leader of note, except a Kutoch Sirdar, called Pahar Chund, has been pursued, arrested and placed in confinement. Our future prospects augur a long continuance of peace, and I turn, with pleasure, from the narrative of

Battle of Goojrat. Annexation, April 1849.

wars and insurrections, to the quiet details of our administration, and the general statistics of the District.

Civil details—Head-quarters.

100.—The Head-quarters of the Civil authorities were fixed at Kote Kangra. There were many reasons which made the selection appropriate. There was a garrison in the Fort, and a populous town ensconced under the walls: but, above all there was the prestige attaching to the name. The same spot which had ruled so long the destinies of the Hills still continued to remain the seat of local power, the centre whence orders emanated and where supplicants repaired for redress.

Pergunahs.

101.—For fiscal convenience the District was distributed into four Divisions or Pergunahs. The names and limits assigned to each were chosen with a careful regard to ancient land-marks, and to the feeling and prejudices of the people. Noorpoor and Hureepoor contain little more than the areas of the old Principalities, after which they are called. Kangra with few exceptions, is that circuit of country, which was under the immediate jurisdiction of the Fort. Nadown is the only innovation, and that was rendered necessary by the inconvenient size of the Kutoch dominions.

Talooquas.

102.—In every Pergunah is comprized a number of minor sub-divisions, called Talooquas. These talooquas are of very ancient origin, contemporaneous probably with the first occupation of the Hills. They all bear distinctive names, and their boundaries usually follow the natural variations of the country. Political or arbitrary considerations have seldom been allowed to interfere. A talooqua on the plains is liable to constant alterations, and the ruler of to-day effaces the marks set up by his predecessor: but the bounds of a hill talooqua remain unchanged as the physical features which suggested them. Each talooqua has its peculiar characteristics. The fertile plains of Indoura and Kheirun, in Pergunah Noorpoor, are a striking contrast to the bare tertiary hills of Mow and Futehpoor, which adjoin: and these again have no analogy with the sandstone rocks and extensive plateaus of Noorpoor Khas and Jugutpoor. Palum and Kangra though, apparently, portions of the same valley, are distinguished by a difference of elevation. Burgirdon and Moree are confused masses of hills, and Nadown is separated from Kotlehr, as Chungur from Bulyar, by the crests of an intervening range.

103.—In some instances however, natural land-marks have been disregarded. Talooqua Kotila, so called after the Fort, is a circle of villages, detached from surrounding divisions and assigned, in former times, for the maintenance of the garrison. Talooqu Rihloo, though a natural part of the Kangra valley,

has distinct boundaries, because it belonged to a separate principality. Talooqua Rajgeeree, as first constituted, contained only thirty-eight villages. In the time of the Emperors, the number was increased to fifty-two, by arbitrary encroachments on neighbouring talooquas.

Tupas and Mouzas.

104.—Every talooqua consists of a number of constituent parts, designated by different names in different localities, and varying in size according to the character of the country. In hilly regions, the area is large and comprehensive. In open valleys the limits become narrow and circumscribed. About Nadown, Kotlehr and Muhul Moree, these sub-divisions are called tupas. The same term is used in the mountainous tracts of Goleir. In Noorpoor, I have heard them called "Mugdaees." The principle of distribution appears to have been fiscal. Every ring or circuit is just that amount of land which one man can efficiently supervise. In the unproductive hills, where population and arable land are scarce, the jurisdiction widens. In fertile plains, the dimensions contract.

Petty hamlets.

105.—Every circuit, by whatever name it is known, is an aggregation of independent hamlets, and these are, in reality the elementary portion of the whole system. The other links in the chain, from the tupa upwards, appear to be more or less conventional. They have probably been induced by state necessities to facilitate and promote the objects of Government, but these hamlets are manifestly of popular origin. They were probably the homes of the first settlers, the spots from whence they looked out upon the illimitable waste, and the space, that each reclaimed and and appropriated, prescribes the present limits of the tenure.

106.—The size of these hamlets is very variable. Some are assessed as low as five rupees. Others again pay a yearly revenue of two to three hundred rupees. They have each their separate boundaries, which are as jealously watched and maintained, as those of larger and more powerful communities.

Comparison of a Village in the Hills and in the Plains.

107.—In the open country, for instance in the irrigated valleys, the areas of the circuits become much smaller, and the sub-division into hamlets is not so usual. In these villages, there is some analogy to tenures in the plains, but a little examination will shew that the resemblance is only superficial.

108.—Every body is familiar with the economy of a township in the plains. There is the village community springing from one ancestor, and possessing a joint interest in the lands of the township. For the maintenance of their rights, and for the resistance ot oppression, they act together like one man. They regulate their own affairs, elect officers, and make their own laws. There is a

principle of combination and union pervading the whole body which binds them together, and has preserved them, unaltered, from the earliest times.

109.—In the hill village, there is the common area upon which the inhabitants are collected, and the village functionary who presides over them. But here the analogy ceases. They have no community of origin but belong to different castes. There is no assemblage of houses like an ordinary village, but the dwellings of the people are scattered promiscuously over the whole surface. Each member lives upon his own holding, and is quite independent of his neighbour. There is no identity of feeling, no idea of acting in concert. The head man, who is placed over them, is not their own choice, but has been appointed by the Government. In short, the land enclosed by the circuit instead of being a coparcenary estate, reclaimed, divided, and enjoyed by an united brotherhood, is an aggregation of isolated freeholds quite distinct from each other, and possessing nothing in common, except that for fiscal convenience they have been massed together under one jurisdiction.

110.—In the larger circuits, sub-divided into hamlets, the analogy to the tenures in the plains is, I think, still more remote. There is indeed a similarity in the rise and progress of the elaborate township and the petty hamlet. But the difference in size precludes all comparison. The number of its members obliges a community in the plains to organize a system for its own management and at the same time provides funds for the support of its officers. But a hamlet in the hills is too poor to maintain, and too small to require, a separate establishment. There are functionaries, but not for every hamlet. They are appointed for the whole circuit, sometimes one and sometimes more, according to the area and the revenue assessed thereon.

Pergunah officers.

111.—The institution of pergunahs is of our own creation; there are, therefore, no hereditary officers. We have appointed a Tehseeldar who, with an establishment of writers and peons, receives and transmits the revenue, keeps the accounts of the whole division, and decides all petty cases connected with the land.

Talooqua officers.

112.—The talooquas, however, are of primitive standing, and here we might expect to find a class of hereditary functionaries, entrusted with the management and control of their respective circles. In the majority of cases, these officers do not exist. There are Qanoongoes or Registrars appointed by the Emperors, one for every talooqua, but their functions have long since fallen into disuse. I doubt indeed, if their duties were ever more than nominal. They appear to have been appointed more in accordance with the general system of the Moguls, than from any call for their

services, and as they were not required, they have gradually lost their privileges, and emoluments, and retain nothing but the name.

113.—Under our system, we have selected one Qanoongoe for every pergunah and I am inclined to think that one is quite sufficient. The tenures in the hills are so simple, and changes so rare, that a Qanoongoe for every talooqua would be quite superfluous.

Chowdrees.

114.—The Chowdrees are another class of agricultural officers raised by the Moguls. These functionaries are found only in those Districts, which were reserved as imperial demesnes. The extent of their jurisdiction seldom comprised more than eight or ten villages, and in every talooqua there were several Chowdrees. The duties were chiefly fiscal. They were expected to encourage cultivation, replace absconding cultivators, and provide generally, for the security of the Government revenue. They were also entrusted with Police powers, and were responsible for the arrest of criminals and the prevention of crime. Their emoluments were usually two per cent. on the gross produce, and sometimes the Government conferred a small jageer. The same desire to introduce an uniform system throughout the empire probably led to the appointment of these Chowdrees, and the little need there existed for them, has probably caused their general decay. In the pergunah of Kangra, there are only two chowdrees left, who possess a vestige of their former emoluments. Their duties are nominal and rarely exercised, and their privileges are continued to them, more on the ground of prescription than in exchange for service rendered. Some have degenerated into heads of villages and some have nothing but the empty title.

Chowdrees of Indoura.

115.—The chowdrees of talooqua Indoura, pergunah Noorpoor, another imperial appanage, are a remarkable exception. But in this case the strength of family connections has given an adventitious permanence to the title. Indoura is inhabited by a clan of Rajpoots who seceded originally from the Kutoch stock. The family is divided into several branches, each with a separate chief or chowdree, and among these Chiefs, the Chowdree of Indoura Khas, is the acknowledged superior or the head of the entire clan. There are thirty-two villages in the talooqua and these are divided among the several branches. Each chowdree collects the two per cent. on the gross produce, and is charged with the fiscal superintendence of his own circle. Here the duties and emoluments have remained as originally fixed, and besides their official perquisites, the chowdrees have acquired a proprietary title in most of the villages. They have great influence, and are attached to the interest of order and good government. During the rebellion, the

head of the clan made himself conspicuous by his loyalty, and for the future, I have taken care, both to retain their service and to secure their emoluments.

The Kotwals of Noorpoor.

116.—In the old Principality of Noorpoor, there is a grade of hereditary officers, a post of the Hindu system of revenue called kotwals. The office is of very ancient origin, and partly from its antiquity, and partly from its better adaptation to local wants the duties and privileges continue unimpaired to this day. The Kotwal is the agricultural chief of a circle of villages, grouped together from physical analogy, and styled "Kotwalees." In our maps and records, these jurisdictions are called talooquas. The duties of a Kotwal were not only fiscal and criminal, but also military. In case of emergency, he was required to repair at the head of all the fighting men of all his talooqua to the scene of danger. The people, if they wanted a pleader before the Government, deputed the Kotwal. He was the spokesman on their behalf, and the umpire and arbitrator in all their quarrels. His influence was unbounded, and in a political crisis, the people would watch his proceedings and submit their judgment to his. Whatever course he took they would be sure to follow. As an example of their influence I may cite the, conduct of the people during the late insurrections. The Kotwals of Upper Mow and Dhar Bol, joined the insurgent Ram Sing, and the defections to his standard came principally from those two talooquas. Where the Kotwal stood fast the people also remained true to their allegiance. These functionaries are remunerated in land, free of rent, and whenever I found them, I maintained their offices and their emoluments entire.

The "Village" headmen.

117.—We now descend to the last and most useful class of officers, the village functionaries. Other posts have been abolished, or have fallen into desuetude, but the village official has endured through every form of Government, Hindoo or Mohamedan, Sikh or British. In the hilly tracts, where the village circuits are larger, the duties of the headmen are onerous and responsible. In former times he had to keep the accounts, collect the revenue, and to look after the agricultural interests of his charge. He comes generally of an influential family, in whose hands, from ages past, the management of the tupa or circuit has resided. He can read and write the character of the hills, and is a man of intelligence and respectability above the ordinary standard. In the open country, where the village areas are small and contracted, the middleman is very little raised above the rest of the community. He is essentially one of themselves, a simple peasant and probably quite illiterate; his duties are comparatively light, and his authority was often superseded by chowdrees and other officers set above him.

118.—Under our system, these functionaries are all paid by a fixed proportion of five per cent. on the amount of their collections. Under former Governments, they were remunerated in different ways, in different parts of the country. In Noorpoor, they possessed small patches of rent-free lands, called "Sasun." In pergunah Kangra, they received presents of grain at each harvest from the Government Collector. In Nadown and Hureepoor, they exacted fees and perquisites from the cultivator, on stated occasions, and were entitled to collect from four to six per cent. over the Government revenue. These were lawful gains, but under so lax a system, the amount was greatly increased by illicit peculation.

Their remuneration.

119.—The Putwarees, or village accountants, are officers of our own creation. Formerly, the accounts rested with the headmen, and were examined by the Qanoongoe. But our elaborate records required a separate class of functionaries. The jurisdiction of a Putwaree usually comprehends two or there contiguous villages. He receives two, sometimes three per cent. on the revenue collected and the extent of his charge is so arranged as to yield him a clear income of seventy to eighty rupees a year.

Village Accountants or Putwarees.

120.—I have now given a detail of the fiscal divisions of the district, from the pergunah down to the hamlet. I have also enumerated the links in the chain of fiscal officers. As an appropriate close to this portion of my subject, I proceed to describe the agricultural tenures of the people.

121.—In these hills, I fancy, I can discern that primitive condition of landed property which at one time, perhaps, prevailed throughout Hindoostan. While the more open portions of the peninsula have been overrun by invaders, and subjected to different forms and changes of Government, the hills, from their seclusion and poverty, have remained comparatively unmolested. The frame-work of the land system is here preserved in its original simplicity, and those various and complicated tenures which have grown up with the innovations of conquest, and the progress of society in our lower Provinces, are in this neighbourhood, almost unknown.

Agricultural tenures.

122.—There are, I conceive, two separate properties in the soil. The first and paramount is the right of the State to a certain share of the gross produce, and the second is the hereditary right of cultivation and claim to the rest of the produce on the part of the cultivator. Such is the simple and intelligible relation between the agricultural community and the State, which, with few exceptions, exists through-

Simplicity of Hill tenures.

out these hills. "Concurrent rights of different character are perfectly compatible "with each other. The rights of two princes to the land cannot co-exist, nor "more than the claims of two contending cultivators. But the right of the "prince and the cultivator relating to different shares of the entire crop, are per- "fectly consistent with each other."*

Hereditary right of cultivation.

123.—The hereditary right to possession and culture of the land is called in the language of these hills, "Warisee." The word is foreign, being an Arabic derivative from the root "Wirs" or inheritance, and however introduced has now become a household word. Its application is not limited to agricultural tenures, but the hereditary right to official posts connected with the land, such as that of Chowdree or Moqudum, is designated "Warisee." The hereditary vocations of the chumar or hide-tanner, the blacksmith, carpenter, or priest, are species of "Warisee": and, indeed, the term is applied to any hereditary interest or privilege whatsoever.

Probable origin.

124.—It is difficult to say, what constitutes, in the estimation of the people an hereditary ownership in the land. I believe the term properly applied belongs only to descendants of the original settlers, who by their industry and enterprise first reclaimed the waste. I have known cases where the present incumbent has held uninterrupted possession for thirty or forty years. But he will not assume, nor will the people concede to him the appellation of "Waris." If asked whose land it is, they will still refer to those traditional persons in whom the right was once known to reside. There may be no traces of the veritable owners; another family may have enjoyed for half a century, all the substantial privileges attaching to the hereditary usufruct of the land. But the rank will still be withheld. Time alone can effect the change. As generations pass away, the title of the incumbent gradually acquires validity, less by the force of his own prescriptive claims, than by the lapse of time which has obliterated the memory of the past.

Subject to what conditions.

125.—Strictly speaking, the right to hereditary possession was contingent upon the proper cultivation of the land, and the punctual payment of the Government dues. Directly these conditions were neglected, the Government had an undoubted right to transfer the tenure to another, and to provide for the security of its own revenue. At first, the alienation was only temporary, and the right to return within a certain period was universally recognized. Under the rule of the Rajas, this limit was exceedingly ill defined. Popular feeling

* *See* Mr. Ellis' Moorasee paper,—*Revenue Selections.*

was always in favor of the hereditary claimant, and no lapse of time, within the memory of the inhabitants, was held sufficient to debar his title. When the Hills were ceded to us, hundreds of individuals, who had left the country through the oppression of the Sikhs recovered their lands, by simply presenting themselves at the village, and proving their title to the actual incumbents. And in our Courts, whenever the claims of an hereditary owner of land, no matter how long dispossessed, were submitted to a village council, the arbitrators invariably awarded the entire holding to the "Waris." These examples sufficiently denote the sentiments of the people, and though I was obliged to adopt more definite rules, many suits were received, which under the strict letter of the law, were not tenable.

126.—This hereditary right was transferable by gift or mortgage. Mortgages were rare on the hilly tracts, because no one could be found to advance money on such security, but they were of frequent occurrence in the valleys, where the produce of the land is certain and valuable. These conveyances were of one description, never conditional or involving absolute transfer of the land in default of payment within a stipulated term, but always redeemable after any lapse of time, on liquidation of the original advance. Generally, the mortgager retains the cultivation in his own hands, and surrenders only the profit arising from the limited demand of the State. Sometimes his necessity will oblige him to give up the right of cultivation also, and then the holder of the mortgage will cultivate the land with his own servants and cattle, and by greater economy ensure a greater surplus.

Transferable by gift or mortgage.

127.—A transfer by gift takes place only when the incumbent has no heirs. He can then select a successor without interference from the Government. But he cannot alienate his land to the prejudice of his lawful inheritors.

128.—But this hereditary right in the soil was never sold. The people never considered their tenure of that absolute and perfect character, that they could transfer it, finally, to another. The idea of sale is evidently quite strange and even distasteful to them. The land, they argue, belongs to Government. Ours is simply the right to cultivate. Land has never yet been sold, and how can we sell what does not belong to us. The Government appears to have exercised a like forbearance. A "Waris" was never dispossessed by an arbitrary order, or if he ever was, the exception was so rare as to prove the general rule.

Not Saleable.

129.—Extensive wastes and forests are usually considered the undivided property of Government. But even here there are subordinate tenures which cannot be overlooked.

Rights to wastes and forests.

There are certain castes in the Hills, such as "Goojurs" and "Gudees," who cultivate little, and keep herds of buffaloes, and flocks of sheep and goats. Such classes have a claim upon certain beats of the forest which they regard as their "Warisee," subject to the payment of pasturage tolls. The forests of the lower Hills are apportioned out among the "Gudees" or shepherds of the Snowy range who, in the winter season bring down their flocks to graze. In the same manner, the Goojurs with their buffaloes, will take up divisions on a hill side, and carefully respect their mutual boundaries. Not unfrequently, as buffaloes rejoice in different shrubs and grasses than those which sheep and goats affect, a Gudee and a Goojur will possess a concurrent claim upon a certain tract of forest. Either would instantly resent the intrusion of another of the same tribe, bringing the same class of animals to graze, but as their respective herds delight in different esculent matter, the rights of the two are perfectly compatible.

Incidents of tenure in cultivation.

130.—Sometimes this hereditary ownership in the soil is vested in Bramins and Rajpoots, or in persons engaged in trade, who do not cultivate themselves: the agents they employ are usually domestic servants removable at will. But sometimes the agent acquires, by long possession, a prescriptive right to cultivate, and becomes a fixture upon the soil. He receives half the produce as the wages of his labor, and his superior is restricted to the profits resulting on the other half, after paying the Government demand. This custom has created a double species of hereditary right, a degree more complicated than that simple and natural relation where the culitvator is himself the lessee, and no one stands between him and the State.

131.—In some instances when it is not very clear who has the better title to the Government lease, it is not unusual for the cultivator and lessee to make a compromise: and after setting apart one-half as the right of the cultivator, to divide the other half, equally, among themselves; each paying a moiety of the revenue, and enjoying whatever surplus may remain. This practice is peculiar to the Kangra pergunnah, and is called "Adh-Salee," or half revenue, meaning that the parties are joint lessees.

132.—This subordinate right of cultivation is not transferable by gift or mortgage, but only by inheritance.

Existence of proprietary right near the Plains.

133.—Towards the plains, the tenures assume a different complexion. Instead of an agricultural body, equal among themselves, and looking only to Government as their superior, the community is divided into various grades, and one class enjoys pri-

vileges which do not extend to the rest. For instance, in talooquas Khundee Lodwan, Soorujpoor, Indoura and Kheirun of pergunah Noorpoor, and in talooqua Chokee Kotlehr of pergunah Nadown, there exists in some villages, a proprietary class who levy from the other cultivators, a fixed cess on the entire grain produced, varying from one to two seers in every maund: and a small money rate of four to two anas on every "Ghoomao" of land, cultivated with sugar, cotton, safflower, or other stuffs not divisible in kind. These dues are collected at every harvest, and divided among the proprietors according to ancestral shares. But this is the sum of their profits, for the whole community, proprietors or not proprietors pay at money rates, according to the rateable distribution of the Government revenue.

134.—In some villages, however, particularly in Indoura and Kheirun, the proprietary right is of a more perfect character, and analogous to the "Zemindaree" tenure of the North-Western Provinces. The rents are taken in kind, or at money rates in excess of the Government demand, and the proprietors enjoy, besides these proportional cesses, a clear surplus over and above the Government revenue.

135.—But these cesses are not always the indication of proprietary rights. Official fees sometimes took the same form, two seers in the maund were the usual proportion awarded to the Chowdree. One seer in the maund was the occasional perquisite of the Moqudum or village headman. This coincidence would be very perplexing, but luckily the official cesses, unassociated with a proprietary right, are extremely rare. I am inclined to think that in early times these cesses were all of them official. There was no such thing as a proprietary right vested in private parties, and Government alone was absolute proprietor. But the advantage which the office conferred, together with the tendency of native institutions, to remain in one family, gradually converted a temporary perquisite into a permanent hereditary and transferable right.

Proprietary cesses. The seer in the maund or "Huq Seerina."

136.—According to the Revenue Survey, conducted under Captain Blagrave, 26th Native Infantry, the superficial contents of the whole District are as follows:—

Total Area of Kangra Proper.

Square British statute miles, ...	2,470½
British statute acres, ...	15,80,387.

137.—The details of this extensive area, distributed among the four pergunnahs, and sub-divided into waste, occupied, and alienated lands, are given in the annexed Statement:—

Distribution into pergunnahs.

Name of Pergunneh.	Area in statute acres.					Area in statute miles.
	Barren.	*Culturable Waste.*	*Cultivated.*	*Alienated or jageer.*	Total.	
Kangra, ...	3,25,974	30,958	81,483	12,954	4,51,369	=705¼
Nadown, ...	3,27,214	21,341	1,21,547	39,296	5,09,398	=796
Hurreepore,	1,57,996	1,301	43,653	16,447	2,19,397	=343¾
Noorpoor...	2,78,177	14,421	89,702	17,923	4,00,223	=625⅓
Total, ...	10,89,361	68,021	3,36,385	86,620	15,80,387	=2,470⅓

138.—The proportion of unculturable land to the cultivated area in each pergunah is as follows:—

Kangra, ...	400	Per cent.
Nadown	270	
Hureepoor, ...	360	
Noorpoor, ...	310	
Average, ...	325	

139.—Out of the entire superficies of the district not less than 60 per cent. or about 11,00,000 acres are occupied by hills, forests, &c., unfit for cultivation.

Specification of Forests.

140.—These forests are found chiefly on the slopes of the several ranges and contain some useful trees. Owing to the difference of elevation there is a great variety and almost every zone finds its peculiar representatives. While the lower hills are clothed with the tropical bamboo, the highest range produces oaks, pines, rhododendrons, and other characteristics of Northern Europe. I do not pretend to give a minute account of every tree, nor is such a description requisite in a general report, but I will select and briefly notice the more valuable sorts.

Wild Bamboo.

141.—The wild bamboo is found in almost all the ranges that skirt the plains. There are extensive forests in the hills of Chokee Kotlehr conveniently situated in the neighbourhood of the river Sutlej. Merchants from Loodeeana occasionally come up and cut them, and Government exact a fee of one rupee for every thousand. It appears again, in greater profusion, in talooquas Seeba and Dutarpoor, where

considerable districts covered with bamboo, have been marked off as Government preserves. In talooqua Lodwan near Pathankote, the same plant is scattered over the forest, mixed with other trees, and a dense thicket of bamboo, almost impenetrable, clothes the southern flank of the Asapooree hill, in talooquo Rajgeeree. In the Snowy range two or three diminutive species occur. One called "Nirgal," is used by the people for wicker work and for lining the inside roof of their houses; another kind called "Girch," is in request for the sticks of hookas.

Cultivated Bamboo.

142.—Besides these wild varieties, there are five different sorts of cultivated bamboo. Two of these, the "Muger" and the "Mohr," grow in the valleys, and attain a size and height not surpassed in Bengal: the other three species called "Nal," "Boatloo" and "Phugloo" are usually found in the upland villages. In the cylinder of the Nal, a substance sometimes coagulated, sometimes liquid, is discovered, known in Hindostan by the name of "Bunslochun," and highly valued for its cooling and strengthening properties.

Pines.—"Pinus Longifolia or" "Cheel."

143.—Advancing into the interior, the "Cheel" or "PINUS *Longifolia*" forms the usual decoration of the hills. It grows luxuriantly on the Northern declivities, and is seldom or never found on the Southern aspect of a range. This pine appears to be very hardy and adapted to a great variety of climate. I have observed detached trees in the Joala Mookhee valley, at an elevation of only 1,600 feet above the sea, and the same species is found on the Snowy range as high as 7,000 feet. In hot and exposed situations, the growth is stunted, and the wood worth little or nothing. In sheltered localities, however, the forest consists almost entirely of erect, well-shaped trees, some of which will yield beams thirty feet long, and planks upwards of two feet in width. The luxuriance and compactness of the timber, increase with the elevation, up to 5,000 or 5,500 feet; and the climate of this region appears the best suited for its development; above and below this point, the tree gradually deteriorates.

Increasing scarcity.

144.—In accessible positions, this pine has become scarce. Around Noorpoor and Kotila, there are few trees left which are worth the cutting. In more secluded parts where water carriage is not available, there still remain extensive forests. The most remarkable spots are the Northern talooquas of pergunnah Hureepoor, the Northern slope of the hills above Joala Mookhee, the Eastern part of pergunnah Nadown, around the Police stations of Hurreepoor and Bursur, the upper portion of the Palum valley, and underneath the fort of Putheear, in pergunnah

Kangra. These trees are sold occasionally to Punjab merchants at rates according to the position. The highest rate is one rupee for every tree. The wood of the cheel is not held in much repute. If kept out of the influence of the atmosphere, it will last for many years. But lying in the forest, exposed to the weather, the timber becomes perfectly decomposed in the course of two years.

Other Pines.

145.—There are two other species of pine found in the Snowy range above Dhurmsala. The first and the more common is the Reh or "PINUS *Webbiana*." This tree begins at an elevation of 8,000 feet, and ranges up to 10,500 or 11,000 feet above the sea. It is a beautiful cypress-looking pine exceedingly straight, and attaining a length of 90 to 100 feet. The wood, however, is even inferior to the "Cheel." The people make little or no use of it except for the roofing of their houses. The tree is felled, and cut into blocks, two or three feet long. These blocks are split with the hatchet into thin shingles about two inches thick, and these shingles are laid on the roof like slates; they require renewal every two years. The other pine is called the "Touse," identical with the Pindrow or "ABIES *Pindrow*," of the Eastern Himalaya. This tree has a more limited range than the "Reh." It is seldom found lower down than 9,000 feet, and ascends to much the same elevation. There is a great similarity of appearance in the two trees, but seen together, as they often are in the forest, they are at once distinguishable. The branches of the Reh are more drooping, and the leaves are finer and of a lighter green. The "Touse" is much rarer in these hills, and is only found in particular localities. The wood is nearly analogous to that of the Reh. It is not much valued, and growing at such an elevation is not even applied to roofing purposes.

The Keloo or Cedrus Deodara.

146.—The two valuable species of pine, (which are abundant in Pergunah Kooloo,) the "Kly" or "PINUS *excelsa*," and the "Keloo" or "CEDRUS *Deodara*" do not exist in Kangra proper. I shall have occasion to describe them when I submit the report on that portion of my charge.

Oaks.

147.—This same lofty chain produces many varieties of oak. The commonest kind is the "Ban" or "QUERCUS *incana*" which appears to have a considerable range. It is found in the lower hills as low as 3,000 feet, and ascends as high as 8,000 feet. The wood is tough and hard, but liable to warp, and to decompose on exposure to wet. The English residents at Dhurmsala, have used this timber for beams and rafters in building their houses; the people of the valley esteem it for their sugar and oil mills, but seldom use it in the construction of their dwellings. During

the Winter season, the evergreen branches of this tree, and indeed every species of oak, furnish fodder for cattle and sheep. Higher up the range, occurs the "Khurioo" or "QUERCUS *Semicarrifolia*," the leaves of which are prickly like the holly, and the foliage is prized as food for cattle above any other kind. This oak seldom grows lower than 8,000 feet, and ascends even beyond the range of pines.

Other forest products.

148.—Besides these trees the Snowy range produces several varieties of Rhododendron, the horse chesnut, the holly, the sycamore, the yew, the alder, the wild medlar, a species of poplar, and the birch. These are the most noticeable productions; there are several others, both trees and shrubs, whose names and uses I do not know, and which no one but a Botanist can describe.

The Mowa or "Basia Longifolia."

149.—The "Mowa" or "BASIA *longifolia*" is widely diffused over the lower hills. In parts of pergunah Noorpoor it exists in great abundance, and the two small talooquas of upper and lower *Mow*, derive their name from the prevalence of the tree. It is well known in our lower provinces. A spirituous liquor is drawn by distillation from its flowers, and a thick oil, adapted for the manufacture of candles, is expressed from the seed. The flowers are collected as they fall from the tree, in May, and are sold by the people to the Kulal or distiller, at the rate of fifty seers for the rupee. The flowers are immersed in water. The fourth day they are fermented and the process of distillation begins. The people burn the oil for lamps, and traders sometimes use it to adulterate the ghee (or clarified butter,) intended for exportation.

The "Hurh" or "Terminalia Chebula."

150.—The "Hurh" or "TERMINALIA *Chebula*," is scattered about in single trees. It is most abundant in the western corner of the Juswan valley, and along the Juswan chain of hills. There are a few trees in Mouza Kutra, of pergunah Hurreepoor, in mouza Mujeea of talooqua Chungur, and in the jageer estate of Raja Purtab Chund, pergunah Nadown. These trees are very valuable. The produce of a single tree will sometimes sell for 2,000 Rupees. The Hurh flowers in May. The fruit ripens in October or September, and consists of a nut enclosed in a thin exterior rind. The rind is the valuable part. It is used as an aperient, and has also tonic properties calculated to promote digestion. It also forms a dingy yellow dye. The fruit is exported by traders from the plains, who generally contract for each tree, according to the produce it bears. The larger the fruit, the more active its medicinal qualities. One nut will sometimes sell for one rupee. The ordinary price below, is ten or eleven seers for rupee.

151.—Isolated trees of the Toon (CEDRELA *Toona*,) and the "Talee" or "Sisoo" (DALBERGIA *Sisoo*,) are found throughout the district. Formerly they were reserved as the special property of Government, and no one was allowed to cut them without permission. Their qualities as timber are well known. The Toon grows luxuriantly in these hills, but the climate does not appear congenial to the Sisoo, which seldom attains any size. There is one, and only one forest of the Seral or "Soul" (SHOREA *robusta*) which occurs at Andreta in the Palum valley, mixed up with the oak, and common fir. This tree also appears out of place. The proportions are very inferior to the noble specimens which used to adorn the forests of Rohilkund.

Timber Trees.

152.—There are seven or eight species of MIMOSA, some of them shrubs. The "Ohee," one of the family, is a very elegant looking tree. It grows rapidly. The wood is light but not valuable. The two most esteemed species are the "Sirees" or "MIMOSA *Sirees*," and the "Khyre" or "MIMOSA *Catechu*," which is confined to the outer hills bordering on the plains.

The various "Mimosa" trees.

153.—Among other valuable timber trees are the Jamun (or EUGENIA *Jumbulana*) the "Urjun" (TERMINALIA GLABRA,) the "Kukur" or "Kukrein" (RHUS *Kukur Singhi*) a very handsome yellow grained wood. The Kurumbh," (NAUCLEA *Cademba*,) the "Kymul," the "Budrol," and the Chumba, a species of "MICHELIA;" this last tree is not found wild. It is cultivated like the Mangoe, and inhabits only the upper valleys. The grain of the wood is very compact and close, and for door posts, lintels and rafters is much prized. But for beams, the weight is too heavy, and from its liability to warp, it is not fitted for planks.

Other valuable Timber trees.

154.—The following are the principal medicinal trees produced in the hills, the "Kunear" or CASSIA *Fistula* the "Keor" or HOLARHENA *antidissentiericum* the "Beheyra" or TERMINALIA *Belerica*. The "Juphlota" or CROTON *Tiglium*.

Medicinal trees and shurbs.

155.—Among the wild fruits are the cherry, raspberry, blackberry, barberry, strawberry, medlar (Kyut,) two kinds of edible fig, and the "Byre" (ZIZYPHUS *Jujuba*.)

Wild and cultivated fruit trees.

156.—Almost every dwelling in the hills is encircled with various fruit trees in a half wild and half cultivated state. The most common are the mulberry, (four varieties) mangoe, plantain, peach, pomegranate, limes, (sweet and acid,)

citrons, oranges, and in the upper villages, walnut and apricot; the last tree, though exceedingly common in Kooloo and the eastern Himalaya, is very scarce, in Kangra proper, I have seen it at Kunyareh, a village near Dhurmsala. In gardens belonging to the more wealthy classes, may be added, grapes, quinces, apples, the "Alooçha," a small yellow plum, and the guava.

Miscellaneous trees.

157.—The "Bur" (or FICUS *Indica*) the peepul, (or FICUS *religiosa*) and the semul, or cotton tree, (BOMBAX *heptaphyllum*) are universal every where up to 4,000 feet. One of the most common trees on the ridges of the fields is the "Dhamun" (ÆSCHYNOMENE *Arborea*) the branches of which are periodically cut in winter time as provender for the cattle.

Flowering shrubs.

158.—Among the flowering shrubs are the red and the white dog rose, a beautiful double white rose, the yellow and white jessamine, some shrub mimosas or acacias, and many other plants whose names I do not know. The wild medlar in blossom presents an appearance like the hawthorn in England, and the barberry has a minute yellow flower which makes an agreeable variety. These shrubs are found in every hedge, and in the spring season scent the air with their perfume. The ANDROMEDA, with its white heath-like bells, and the gaudy RHODODENDRON are limited to the upper hills.

Forests in ancient time.

159.—In the time of the Rajas, the forests were strictly preserved, for game-keepers (Rakha) were entertained to patrol the bounds and prevent the intrusion of the profane. Once a year the Raja would order a grand battue. The people were collected as beaters, and matchlockmen were posted on every tree. The Raja himself would have a place prepared at some eligible break. Then would commence the business of the day. The beaters led on by drums and fifes and all sorts of discordant instruments, drive the game towards the shooters, and the forest would resound with a constant succession of shots. The slaughtered victims, chiefly wild pigs, would be collected in heaps, and rare was the battue, when no injury occurred to the beaters.

In present times.

160.—These preserves are still kept up in the jageer estates of their descendants. But in the Government lands, the people on our accession broke loose, and for the first three years could not be restrained from reckless devastation of the timber. Now again there has been a reaction, and the people have framed laws for mutual observance, with the express object of maintaining the forests. Every one may gather fuel, but he may not cut green wood, and for building purposes, he can fell timber on the issue of an order from the headman of the village

161.—On grassy hills, destitute of trees, the people graze their cattle; portions are enclosed to provide long grass for thatch. These enclosures are called "Khuretur." During the rains, the residents of the upper valleys take their buffaloes up to the Snowy range, to pasture grounds, 8,000 or 9,000 feet above the sea. At that elevation, the animals are not beset with venomous flies, and the grass is luxuriant, intermixed with beautiful varieties of ANEMONE and POTENTILLA, the leaves of which are even more grateful and nourishing than the grass.

Grass hills.

162.—The entire cultivated area of the district amounts to 4,23,005 acres, of which 78,112 acres are irrigated, and 3,44,893 acres are dependent upon the seasons.

Cultivated area.

163.—The proportions of irrigated to unirrigated land in the four pergunahs, are as follows:—

Irrigated lands.

Kangra, ... —	133·55	Per cent.
Nadown, ...	1·48	
Hureepoor, ...	18·68	
Noorpoor, ...	12·89	
Average,.....	22·65	

164.—Thus Kangra is the best and Nadown the worst irrigated district. Kangra lies under the shelter of that range, whose ice-clad summits give birth to a hundred streams, and Nadown is cut off from their fertilizing influence, by the Beeas, into whose waters they descend and are absorbed.

165.—Irrigation in this district is effected entirely through the agency of canals. There are no wells or tanks adapted for this purpose. In the upper valleys the water is supplied by the streams from the Snowy range, and is conducted by means of narrow cuts to the cultivated surface of the country. On each of these rivers, there are at least fifteen to twenty independent canals, leading to various villages on the right or left bank. The water is drawn from the main stream by simple embankments made of stones taken from the bed, and cemented together with green sticks. These embankments are placed at favorable turns, where the excavation of a new channel, assisted by a partial barrier of stones, is sufficient to divert the quantity of water required. The canal heads are at all points of the stream. Those destined for the upper portions of the valley, lie deep in the hills, and are carried along the hill side, with great difficulty. The lower cuts are easily constructed, and a course of a hundred yards brings them upon

Irrigation—Kangra.

166.—Most of these canals have been projected by the people themselves; the larger ones, which supply water to four, or five villages, are generally the work of individuals the relatives or connexions of the ancient Rajas. They all have distinctive appellations, and a full account of them is given in No. VIII. of the Selections from Public Correspondence.

Village canals, how constructed.

167.—The peculiarity of these canals is, that they are managed entirely by the people, without any assistance from Government. The people maintain an organized staff of officers usually one for every village, to patrol along the canal course, to prevent theft, stop leakage, and to distribute the water. Every village has its own code of rules, which, during the progress of the regular settlement, has been reduced to writing, and placed with the records of each township.

How managed.

168.—One of these hill streams, the Guj, after piercing a sandstone range issues out upon another noble expanse in the Hureepoor pergunah, called the "Hul Doon." The facilities for irrigation in this valley are even greater than in Kangra, for the descent of the country is more gradual and even. A fine canal, designed by a Princess of the Goleir family, and called after her, supplies water to fifteen villages. The system of management is the same in principle, though instead of village officers, there is an establishment for the whole circuit, consisting of one superintendent, eight deputies or butwals, and eight beldars or professional excavators. The people tax themselves according to the proportion of water they receive, and pay a half yearly sum of 300 rupees to the superintendent, who after disbursing the expenses, keeps the surplus as his perquisite. On the 1st Sawun, (July), a grand procession takes place to the canal head. A sort of fair is held, and five "Bulees" or heads are offered in sacrifice. One male buffaloe, one goat, one sheep, one cock, and one pitcher of wine. The "Excavators" have an hereditary claim to the buffaloe, the butwals to the sheep cock and wine, and the superintendent and his friends feast upon the goat.

Irrigation in Hureepoor.

169.—In the pergunah Hureepoor, irrigation cuts are also drawn from the Beeas, the Ban Gunga, the Deehr, and the Bool.

170.—In pergunnah Noorpoor, two talooqas, Khirun and Indoura, are watered from the Beeas. Every village has its own canal, and keeps up two or three beldars or diggers. But owing to the violence of the floods which sweep over the lowlands in the rains, the canal cuts are constantly washed away or filled with silt. The annual repairs are very expensive, and sometimes the advantages have been

Irrigation in Noorpoor.

171.—The minor streams of the Chukee, the Zuber, and the Chaouch, lend their waters for irrigation in their progress towards the plains.

Aspect of cultivation.

172.—The cultivated area is divided into fields, generally open and unenclosed, but in some parts of the country, surrounded with hedges, or stone walls about four feet high. There is one custom, however, universal throughout the hills. Around the cottage of every cultivator, there is a small plot of land which is always fenced in with shrubs and trees, and constitutes as it were his castle. This enclosure is called the "Basee" or "Lahree," and being so close to the homestead is cultivated like a garden.

Size of fields.

173.—The size and appearance of the fields vary in every pergunah. In the Kangra valley, where rice cultivation prevails, the fields descend in successive terraces one below the other, and are levelled and embanked with slight ridges to retain the water. The necessity of preserving an even surface restricts the size, and under the hills, where the fall is rapid, some of the fields are smaller than a billiard table. Towards the extremities of the valley, the slope is more gradual and the areas expand, but the rice beds are invariably small.

Enclosures.

174.—In Nadown the contour is hilly, even in the valleys, and the fields vary in figure and dimensions according to the natural features of the country. In the western parts of Hureepoor and Noorpoor, enclosures commence, the surface is less hilly, the fields enlarge in size and are protected by stout hedges quite impassable, except at stated breaks and these are always stopped with a temporary barrier of loose dry thorns. Sometimes the fields in one holding are subdivided by slight stone walls, but the holding itself is generally encompassed by living fences. This custom of enclosure gives a neatness and agreeable diversity to the scene. The broad sloping fields, the red soil and the thick green hedges, remind one of a landscape in the south of Devon.

Soils.

175.—In so chequered a district of hill and dale, there must be several descriptions of soil. But these variations are broad and comprehensive. They each comprise extensive tracts and seldom mingle in the composition of village lands. I have already stated that talooqua divisions usually follow the natural features of the country, and I may add that variations of soil are determined by the same limits. No two soils can be more incongruous than the valley lands of Kangra, and the contiguous hills of Burgiraon. But there is a general harmony between the villages of the valley, as there is in the uplands. One talooqua differs

The people certainly recognise distinctions, but they are more artificial than real. Lands will be classified according to their distance from the homestead, rather than from any inherent difference in quality. "Ek fuslee" and "Do-fuslee," or lands yielding single or double corps in the year are the usual denominations, and this distinction argues, not that there are two soils, but that one class of fields gets more manure and better husbandry than the other. In every village there is a small parcel of inferior land called "Bahn Bunjur." but it bears an insignificant proportion to the entire area and the presence of these patches does not, I think, impair the accuracy of the general description.

Kangra soil.

176.—The essential distinctions of soil are founded upon the varied structure of the mountains. Every formation has its distinguishing type. The soil of the Kangra pergunah is principally composed of disintegrated granite, mixed up with the detritus from later formations. The sub-soil throughout the valley, consists of a bed of primitive boulders thrown off from the mighty range above. These ingredients make a compound which is eminently favorable to vegetation. Wherever this soil prevails, trees abound and attain a luxuriant growth. It is peculiarly adapted for the cultivation of rice, and with the assistance of manure is capable of yielding all the valuable staples.

Second variety.

177.—The soil in the vicinity of the secondary ranges, though not so rich is still of excellent quality. The mixture of sands with the stiff marls which characterise this formation, constitutes a light and fertile mould easily broken, and generally free from loose stones. This variety pervades the upper portions of pergunah Noorpoor and Hureepoor, and traverses Nadown in a narrow belt running south east, from Chungur Bulyar to the Sutlej. Throughout this range of country, the hill sides are clothed with forests, and fine umbrageous trees are scattered amidst the cultivated expanse; sugar-cane, cotton, rice, wheat, and maize are the principal articles of agricultural produce.

Third variety.

178.—The third leading variety of soil is found wherever the tertiary formation appears. The southern portions of pergunah Noorpore, the talooquas of Muhul Moree, Teera and lower Rajgeeree, in pergunah Nadown, are its principal localities. The chief characteristics are the quantity of loose water-worn pebbles which encumber the soil, and a cold reddish clay of diminished fertility. Throughout this tract there is a remarkable absence of trees, particularly in the Nadown pergunah. The hill sides seldom produce anything but rank grass, and the cultivation is limited almost entirely to crops of grain and pulse of the poorer kinds.

Agricultural produce—179.—The agricultural produce of the dictrict may be classified according to the following arrangement:—

RUBEE CROP, *(SPRING.)*

	Vernacular.	English.	Botanical.	Remarks.
1	Kunuk, ...	Wheat, ...	Triticum *vulgare*, ...	Cereals.
2	Jon, ...	Barley, ...	Hordeum *hexastichon*, ...	
3	Chola, ...	Gram, ...	Cicer *arietinum*,...	Pulses.
4	Mohr or Musoor,...	Lentil, ...	Ervum *lens*, ...	
5	Mutur Kulah, ...	Pea, ...	Pisum *arvense*, ...	
6	Sein, ...	Bean, ...	Faba *vulgaris*, ...	
7	Suroon or Sursoon,... ...	Rape seed, ...	Sinapis *dichotoma*, ...	Oil seeds.
			Sinapis *glauca*, ...	
8	Ulsee, ...	Flax, ...	Linum *usitatissimum*, ...	
9	Koosoombah, ...	Safflower,...	Carthamius *tinctorius*, ...	A Dye.
10	Ora, Oree, ...	Mustard, ...	Sinapis *amboinicum (Ramphius,)* ...	

KHUREEF CROP, *(AUTUMN.)*

1	Dhan, ...	Rice, ...	Oryza *sativa*	Cereals.
2	Chulee, Kokree, ...	Maize, ...	Zea *mais*, ...	
3	Mundul, ...	Millets, ...	Elusine *coracana*, ...	
4	Soak, ...		Panicum *frumenataceum*, ...	
5	Kungee, ...		Panicum *Italicum*, ...	
6	Kodra, ...		Paspalum *scrobicalatum*, ...	
7	Seyool, Batoo, ...	Amaranth, ...	Amaranthus *anardana*, ...	
8	Bares, Katoo, ...	Buck wheat, ...	Fagopyaium, *vulgare*, ...	
9	Joar, ...	,,	Sorghum *vulgara*, ...	These two Cereals are grown only towards the plains.
10	Bajra, ...	,,	Penicillaria *spicatus*, ...	
11	Mah, ...	,,	Phaseolus *radiatus*, ...	Leguminous plants, the seeds of which are split and used as food, (Dall.)
12	Moongee, ...	,,	Phaseolus *aureaus*, ...	
13	Moth, ...	,,	Phaseolus *aconitifolius*, ...	
14	Urhur, Koondee, or Dheengra,	,,	Cajanus *bicolor*, ...	
15	Rong, ...	,,	Dolichos *sinensis*, ...	
16	Koolth, ...	,,	Dolichos *uniflorus*, ...	
17	Kupah, ...	Cotton, ...	Gossypium *herbaceum*, ...	Ditto.
18	Khumandee, ...	Sugar Cane, ...	Saccharum *officinarum*, ...	Ditto.
19	Till, ...	...	Sesamum *orientale*, ...	Oil seed.

20	Sunn, ...	...		Crotolaria *juncea*, ...	} Fibre used for cordage,
21	Sunn Lokra, ...	...		Hibiscus, *cannabina*,...	}
22	Huldee, ...	Turmeric, ...		Curcuma *longa*, ...	Ditto.
23	Kuchoor, ...	„		Curcuma *sp*, ...	Ditto.
24	Adra, ...	Ginger, ...		Zinziber *officinale*, ...	Ditto.
25	Shukurkundee, ...	...		Batatas *edulis*, ...	
26	Kuchaloo, Gundialee & Arbee,	...		Colocasia *himalensis*, ...	These are three varieties of edible arums.

MISCELLANEOUS AND GARDEN PLANTS.

Posht or Afeem, ...	Poppy, ...	Papaver *somniferum*,...	{ Cultivated in a few places here and there for home consumption.
Tamakoo, ...	Tobacco, ...	Nicotiana *tobacum*, ...	
Duneea, or Been, ...	Coriander, ...	Coriandrum *sativum*,...	} Seeds used for alteratives, seasoning, &c.
Sounf, ...	Anise, ...	Pimpinella *anisum*, ...	}
Kasnee, ...	„	Chicoreum, *sp*, ...	}
Sowa, ...	Fennel, ...	Fœniculum *panmorium*, ...	Used as a Pot-herb.
Piplee,...	Capsicum, ...	Capsicum *frutescens*, ...	
Podeena, ...	Mint, ...	Mentha, *viriais*, ...	
Elichee, ...	Cardamum, ...	Alpinia *cardamomum*, ...	
Joanee, ...	„	Ligusticum *ajouan*, ...	
Mithra, ...	Fanu-Greek, ...	Trigonella *fœnum græcum*, ...	
Gharor Gundolee, ...	„	Luffa *acutangala*, ...	
Ghee Gundolee, ...	„	Luffa *pentandra*, ...	
Dalt Gundolee, ...	„	Luffa, ...	
Gadee Gundolee,...	„	Luffa, ...	
Kurela, ...	„	Momordica *charantia*, ...	} Cucurbitaceous plants.
Petha, ...	„	Cucurbita *Pepo*, ...	
Tookm Kudoo, ...	„	Cucurbita *maxima*, ...	
Kheera, ...	Cucumber, ...	Cucumis *sativus*, ...	
Khurbooza,...	Melon, ...	Cucumis *Melo*, ...	
Pundal, ...	„	Trichosanthes *anguina*, ...	
Kukree, ...	„	Cucumis *utilissimus*, ...	
Baingoon, ...	„	Solanum *melongena*, ...	
Aloo, ...	Potato, ...	Solanum *tuberosum*, ...	
Moolee, ...	Radish	Raphanus *sativus*, ...	
Peeaz, ...	Onion, ...	Allium *Cepa*, ...	
Chah, ...	Tea, ...	Thea *viridis*, ...	

180.—This list is a tolerably complete summary of the produce of the district. Some of the articles included in the miscellaneous column are very partially grown, but they could not have been omitted. The cereals and pulses raised in the cold season, are common also to Northern countries, and have English synonymes. But the detail of the Khureef or Autumn crop includes many products which are peculiar to tropical latitudes, and are unknown to Europe. It would be tedious to enter into a descriptive account of every item. In most instances enumeration will suffice. But I propose to give a brief notice of the principal and most remarkable articles.

Spring crop.

181.—Wheat and barley are universal every where. Of wheat there are several kinds, the bearded and the beardless, the full white, and the flinty, red variety. Barley is uniform. Wheat grows most luxuriantly in the talooquas of Moree, Rajgeeree and Nadown, the soil of the tertiary hills seems the most congenial to it. The produce on the granitic soil of the upper valleys is always poor and thin. Barley flourishes in Hureepoor, and all along the base of the Snowy range. The ripening of harvest takes place later than in the plains, and varies according to the varying elevation. The crops in the outer ranges will be yellow, and ready for the sickle, while the fields about Kangra are quite green: and the lower portion of the valley will be cut, and carried a month before the grain is matured in the Palum. From the beginning of April till the end of May is a succession of harvest times, and in the remote talooqua of Bhoogahul, the barley, (for wheat is unknown,) does not ripen till July.

Wheat and barley.

Gram.

182.—The gram or chick pea is never grown in the Kangra pergunah, and is scarce in Hureepoor. Nadown and Noorpoor are its chief localities. There is a belief current in the hills, that there is some affinity in the gram field which attracts the lightning: and after a storm, I have certainly observed, whole tracts scorched and destroyed as if by fire.

Spring legumes.

183.—The lentil, field pea and bean, are common in Kangra and Hureepoor and supply the place of the chick pea. In the other parts of the district they are not so frequently met with. All three are used by the people as articles of food.

Oil seeds.

184.—Sursoon or rape-seed is found everywhere. It is cultivated for the oil it yields, and is grown generally about the homestead. In the month of February, the yellow flowers form a pretty feature in the prospect.

185.—The flax plant is almost entirely confined to the Kangra valleys. The seed is thrown on the ground between the stubbles of the newly cut rice, and without any previous culture. The plant grows small and no use whatever is made of the fibre. The oil from the seed is the only object in cultivating it. This oil has the peculiar property of drying.

Flax plant or linseed.

186.—Two of these grains are sometimes sown together. For instance, barley and wheat, and either of these again with gram; and gram is frequently associated with the field pea. All these mixtures are called "Bera" or "Misa." Barley and wheat the produce of one field, cannot afterwards be separated. The people retain it for home consumption, and make a bread of the two grains. Barley and gram, or wheat and gram, are easily divided. The ears of the one grow above the tendrils of the other, and can be reaped independently. The pea and the gram are plucked and winnowed together; they are then shaken on a tray, and the globular pea rolls to one side, while the angular grain remains in another.

Mixtures.

187.—Hureepoor is famous in the hills, for its safflower, and talooqua Mangur is the chief locality where it is raised. In other parts of the hills, the people grow just enough for their own wants, but Mangur supplies all the dyers of the neighbourhood. The flower yields a bright red dye, and an oil, fit only for burning, is expressed from the seed. The safflower thrives best on upland soils, and is sown by itself. Planted sparingly and carefully weeded, it attains a great size.

Safflower.

188.—The upper valleys of Kangra are the granaries of rice. Here are combined the abundance of water, with high temperature, and a peculiar soil which makes rice so exclusive a product. The people recognize upwards of sixty varieties. The most esteemed kinds are "Begumee," "Bansmutee," "Jhinwa," "Nukunda," "Kumodh," "Runguree," &c. Each of these sorts has a special locality. Thus, Rihloo is famous for its Begumee rice, and Palum for its Bansmutee. These are the finest rices. In the more elevated parts of the valleys, a coarser kind is grown. The local names are Kutheeree, Kolhena, &c.

Autumn Crops—Rice.

189.—The irrigated parts of Hureepoor and Noorpoor also yield good rice, but not equal to the produce of the upper valleys; and generally throughout the district, wherever the land is fertile and level, rice is cultivated as a rain crop. The varieties sown on the dry lands are coarser and more hardy. The local names are "Rora," "Kuloona," "Dhukur," &c.

190.—On lands which can command irrigation, the rice is not sown till the beginning of June. In districts dependent upon rain, the seed is thrown into the ground, as early as April, and the later the season of sowing, the less chance of the crop reaching maturity. The harvest time is during the month of October. There are three modes of culture. Two by sowing the seed, and one by transplanting. The first and simplest is called "Butur." The seed is sown broad-cast in its natural state. On unirrigated lands this is the universal method. The second consists of steeping the seed and forcing it, under warm grass, to germinate. The seed, with the tender shoots is then thrown into the soil, which has previously been flooded to receive it. This method prevails wherever water is abundant and is called "*much*" or "Loonga." The third is a system of transplanting, styled "Oor." The young plant, about a month old, is taken and placed out, at stated intervals, in a well-flooded field. This practice involves a good deal of trouble and is seldom followed, except in heavy swampy ground where the plough cannot work. The yield of transplanted rice is always greater than under either of the other methods.

Season and mode of sowing.

191.—In the month of July, the people have a curious way of killing the weeds which I have never observed in any other part of the country. The crop, weeds and all, is deliberately ploughed up and turned over. Immediately after the operation, the whole appears utterly destroyed. But the weeds alone suffer. They are effectually extirpated by this radical process, and the rice springs up again twice as luxuriantly as ever. This practice is called "Holdna," the crop is worthless, which does not undergo it. Rice is always sown by itself and never mixed.

Peculiar method of weeding Rice.

192.—The rice is separated from the husk by the use of the hand pestle and mortar; women are usually employed upon this labour, and when working for hire, receive one-fourth of the clean rice as their wages. This article is extensively exported and in the cold season, the roads are thronged with droves of oxen, mules, &c., brought up from the Punjab, by traders.

Cleaning of ditto.

193.—Rice has a very extensive range. In this district of Kangra proper, I have seen it as high as 5,000 feet above the sea. In Kooloo, it grows as high as 7,000 feet in the valley of the Beeas.

Range of ditto.

194.—Maize, although not so valuable a cereal, is perhaps of greater local importance than rice. It grows every where throughout the hills, and appears to flourish just

Maize.

as well in a temperate as in a tropical climate. At 7,000 feet or at 1,500 feet it is the favorite crop of the people, and for six months of the year, forms their common staple of food. Although superseded in the valleys by the rice, there is always a little plot of maize around the cottage of the peasantry which is reserved for themselves, while the rice is disposed of to wealthier classes. To the uplands, maize is an admirably suited crop. It is very hardy, requires little rain, and is rapidly matured. In sixty days, from the day of sowing, the cobs are fit to eat. But it will not keep. Weevils attack it in preference to any other grain, and it is a popular saying, that the "life of maize is only a year long."

Sugar-cane.

195.—Sugar-cane is largely cultivated about Kangra, and the culture is gradually extending. Some parts of the Palum valley, 3,200 feet above the sea, are famous for the Cane they produce. In Noorpoor and Goleir, the plant is rarely met with. In talooquas Nadown and Rajgeeree, a portion of every holding will be devoted to Sugar. There are two or three varieties, Chum, Eikur, Kundeearee, and a juicy kind called "Poona" raised only for eating. The quantity produced in different parts of the district is very unequal. Noorpoor and Hureepoor are dependent upon importations, while Palum and Nadown supply the neighbouring parts of the Mundee principality.

Peculiarities of Hill Cane.

196.—The cane, although not so thick and luxuriant in its growth, as in the plains, contains a larger proportion of saccharine matter. The molasses of the hills is notoriously sweeter and more consistent than the produce below. The juice is expressed by means of cylindrical rollers revolving over each other, and the motive power is usually a team of four bullocks. This process is universal over the Punjaub, and is a great improvement on the mortar and pestle [koloo] used in Hindoostan. In the wilder hills, towards Dutwal and the Sutlej, a very rude and primitive method of extracting the juice is in force, called "Jhundur." I have not seen it, and scarcely understand the description. But the leading feature appears to be that no cattle are employed: strong active young men employ their force, and the cane is somehow compressed by the sudden closing of two frames of wood.

Cotton.

197.—The cotton plant is cultivated in every pergunah, except Kangra. But the yield does not equal the consumption. Traders bring up cleaned and uncleaned cotton, and return with rice and other hill produce. It is sown earlier than in the plains, so soon as April, and ripens about November.

198.—The millets are grown on all the upland soil, they form an article of food among the people. "Mundul" (ELEUSINE *coracana*) can be preserved for any length of time, as no insect attacks it.

Millets.

199.—Buck wheat is confined to very high elevations. It is common in the upper parts of Kooloo; but in Kangra proper the grain is cultivated only in the remote talooqua of Bhoogahul. It is eaten by the people, and makes a bitter unpalatable bread.

Buck wheat.

200.—The common cereals in the plains, called Bajra and Jowar, are almost unknown here. I have seen them in Kotlehr, and in the southern part of Noorpoor, wherever the hills touch upon the plains.

201.—Of the various autumnal legumes "Mah" (PHASEOLUS *radiatus*) is the most esteemed. It has also the property of resisting insects. In Kangra it is not generally grown as a crop, but the people sow it along the thin ridges which divide their rice fields. "Koolt" is the poorest pulse of all, and is cultivated only on high meagre soils.

Autumnal pulses.

202.—In mixed crops, "Mah" and Maize or "Mah" and "Mundul" are ordinary associates: and their different character, the one erect and the other trailing, makes them easily separable. "Mah" and "Koolt," or two pulses, are frequently grown together; and once mingled they are not to be divided. They are eaten together, and the mixture is termed "Mahchapul" misa, &c.

Mixtures.

203.—Turmeric is reared in parts of Nadown, Hureepoor and Noorpoor. It is cultivated on low, moist soils, and requires much care and manure. It is planted in May, like the potato, by pieces of the root, and is not matured till the end of November. The tubers are then taken up and dried, partly by the action of fire, and partly by exposure to the sun. It is considered quite as remunerative a crop as sugar, and has this advantage, that it occupies the soil only six months. These few localities supply turmeric for the consumption of the whole district.

Turmeric.

204.—There is another variety of this plant called kuchoor, (CURCUMA *Zerumbet*). It is grown over the whole district, but in very small quantities, as its uses are limited. The root is a pale, yellow warm and aromatic-like turmeric but bitter. It is given as a carminative medicine, internally, and applied on the skin as a plaster to remove pains. The powder, made of the dry root, is used by natives in the "Hoolee" festival; a third variety is grown simply for the black round seed it

Kuchoor.

produces, which are strung together and sold for necklaces at the Joala Mookee fair. This species is called "Soodursun."

Ginger.

205.—Ginger is cultivated across the Beeas, in talooquas Seeba and Chinore of pergunah Hureepoor. It is a different species from the ginger of the Simla hills. The root is smaller, the color red, and the fibre more delicate and palatable.

Opium.

206.—The poppy, although one of the staples in pergunah Kooloo, is very partially cultivated in Kangra. Formerly, every cultivator would grow a few plants to furnish a little opium, in case of need at home. But now, owing to the fear of our Excise laws, it is seldom seen.

Tobacoo.

207.—Tobacoo is extensively raised in the irrigated valley of Hureepoor. It is found throughout the district, in favourable localities, where great heat and irrigation are combined. But the leaf is considered to be wanting in pungency and flavor. Those who can afford it, will prefer to purchase the tobacco imported from the plains. The Juswan Doon is famous for its tobacco.

Condiments.

208.—The coriander, anise, capsicum, mint, fennel, fenugreek, &c., are raised all over the district, in small quantities, as condiments, seasoning carminatives, &c.

Cucurbitaceous plants.

209.—There is an endless variety of gourds, pumpkins, cucumbers, &c. which, during the season of the rains, are trained on bamboos or bamboo frames, or allowed to climb over the thatch of the cottage. The melon is reared on the banks of the Beeas.

Potato.

210.—The Potato has been lately introduced since our possession of the country. The people of the high range readily cultivate it, and are beginning to use the root as an article of food. The potatoes they rear are very small and poor, partly owing to their ignorance of the manner of culture, and partly on account of the inferior seed they have obtained. The soil and climate however are congenial and a little experience alone is required. The plant is sown in April, and comes to maturity at the end of August or beginning of September.

Radish and other Vegetables.

211.—Tho moolee or radish, is grown in gardens and forms a favorite vegetable. About Nadown, it attains a great size, a single root frequently weighing eight pounds. The onion and carrot are far less common. Hindoos eschew these vegetables. Mussulmans and the lowest castes of Hindoos alone tolerate them. The colonies

of Kashmerees at Noorpoor and Tiloknath, cultivate the cabbage and cauliflower around their houses, and are extremely fond of them.

Tea.

212.—Among the list of garden products, I must not omit the tea plant (THEA *viridis*). About three and-a-half years ago, Dr. Jameson, the Superintendent of the Botanical Gardens, North West Provinces, travelled through these hills, to ascertain their fitness to grow tea. His opinion was eminently favorable; and, four months after, he returned with a number of young plants, taken up from the nurseries at Almora and the Dera Doon. These were laid down in three Government Gardens, one at Kangra itself, at an elevation of about 2,500 feet; another at Nugrota, in the valley, 2,900 feet, and the third on the higher plateau of Palum, 3,200 feet above the Sea. The plants had suffered a good deal in the distance they had travelled during the season of the hot winds from Almora to Kangra, and the experiment was commenced under trying circumstances. At Kangra itself, the plant did not thrive, partly owing to the high temperature, aggravated by the vicinity of the town, and partly on account of the scanty supply of irrigation. But in the other two gardens, the tea has flourished beyond even Dr. Jameson's anticipations. The young seedlings have become transformed into goodly shrubs, some of them five feet high, and are now covered with their own fruit. We are only waiting for an organized establishment, to extend the cultivation on a large scale, and to commence, from our own resources, the manufacture of tea. There is an extensive tract of waste land not far from the upper nursery, untouched by the people, on account of some local superstition, which Dr. Jameson proposes to occupy. This expanse is not less than 4,500 feet high, and comprises some thousand acres. On either side are fine streams, from which irrigation canals can be brought, at an expense of about 4,000 rupees.

213.—The agricultural implements of the people are few and simple. They differ in no material respect from those in general use all over the Peninsula.

Agricultural Implements.

Vernacular Name.	*English Description.*	*Probable cost.* Rs.	As.	Remarks.
Hul and Lohala, ...	Plough and Ploughshare,...	1	0	There is no such implment as a drill plough.
Mahee, ...	A heavy horizontal block of wood dragged by oxen for smoothing surface of a field, ...	0	3	
Much, ...	Similar to the above, but curved in shape, and used only on muddy lands.	0	2½	
Dandral, ...	A harrow with eight or ten bamboo teeth dragged by oxen, used for opening the soil round the young corn, ...	0	5½	
Manjah, ...	Hoes for weeding, ..	0	8	
Kodal, Kodalee, ...		0	4	
Bhookran, or Kothela, or Bhurota, ...	A wooden club, used for crushing stiff clods of earth, ...	0	1	
Treingool, ...	A three pronged pitch fork, ...	0	2	
Drantee, ...	A small hook, ...	0	2	
Khubur Drantee, ...	A hook with teeth, like a saw, to cut long grass,	0	4	
Kuhee or Kusee, ...	A mattock, ...	1	0	
Rumbha, ...	A small iron instrument for digging up grass, roots and all weeds, ...	0	2	
Koolharoo or Ch'how, ...	Axes, for cutting wood,...	0	8	
		0	4	
	Total Cost Rs. ...	4	14	

214.—The ploughings bestowed upon the soil, differ with every description of produce. Some crops, like sugar or cotton, get ten or twelve ploughings before the seed is sown. Wheat and barley usually receive three. The coarser grains get less attention according to their relative worth, and some seeds, like linseed and peas, are thrown into the ground without any culture at all.

Ploughing.

215.—I will take the instance of wheat, and describe briefly the agricultural course followed. The plough drawn by oxen is driven through the soil at a depth of about three inches; as the plough advances, the ground is disturbed, but not turned over as in the English furrow, and the ploughman, when he reaches the end of the field, returns almost upon the same trace. This process is continued till the whole surface is scarified, and the appearance it then presents is more like a field which had been torn with a harrow, than turned over by a plough. The second ploughing usually follows the lines of the first, though about Noopoor, an improvement is introduced, of ploughing the second time across the first and of diminishing the chance of leaving any part undisturbed. Then the clod-crushers come upon the scene, and with their heavy clubs, reduce to dust any lump which had eluded the plough. And lastly comes the mahee or smoother, not a cylindrical roller overcoming the friction, but a heavy horizontal beam of wood, which tears the life out of the bullocks, as they drag it wearily over the field.

Agricultural course.

216.—And now the land is fit to receive the seed. The plough is again brought into requisition, and the bearer of the seed follows the furrow, throwing the grain from right to left, and discharging his handful in five casts, when the whole field is re-ploughed and sown; the "Mahee" is again introduced to level the surface and cover in the hopes of the coming harvest.

Sowing.

217.—With wheat and all spring crops, weeding with hoes is never practised. The corn is left to take care of itself until the time of harvest. After rain, when the surface of the field has hardened round the young shoots, the soil is broken and loosened with the harrow, and just before maturity, the weeds are pulled out by the hand and given to the cattle.

Weeding.

218.—But with the heats and rains of autumn, vegetation is more rank and luxuriant, and each crop requires two or three patient weedings with the hoe. Sugar-cane and cotton are weeded as often as the grass appears, and the corn itself requires to be thinned and checked from running into too great exuberance.

219.—When the corn is ready for the sickle, it is cut down near the root, and tied up into little sheaves. Fifteen or twenty of these are gathered into a larger bundle and carried by the peasants to the threshing floor or "koora." The "koora" is always in the open air, generally at the corner of a field. The area is circular, enclos-

Reaping and Threshing.

ed with stones, and wherever procurable, the surface is paved with large flags. Otherwise, the floor is constructed of well rammed earth, smoothed over with fine clay and cow-dung. Threshing is practised according to the scriptural custom, universal in the East, and the muzzled oxen tread out the corn.

Straw.

220.—The bruised straw is given to the cattle to eat. The practice of of cutting the straw into pieces, is not known in these hills, and what the cattle refuse, is reserved for bed-litter or thrown upon the dung heap.

Threshing maize.

221.—With maize, the people adopt a system like our own. The stiff ears of the maize bruise and draw blood from the feet of the cattle, and with this grain their services are dispensed with. The floor is surrounded with a screen of blankets to prevent the loss of the flying seed, and the cobs are gathered in a heap, and beaten out by one or two men, armed with straight sticks, (usually of bamboo,) a poor apology for the threshing flail, while two or three sit in the centre of the floor, and throw back the heads which are driven out of the range of the blows.

Manure.

222.—However indifferent the hill people may be, to the advantages of thorough ploughing and careful weeding, they are fully alive to the value and importance of manuring their lands. This appears to be their golden rule. If manure be available, other toilsome precautions may be disregarded, and if manure be wanting, the task of coaxing the soil into fertility is considered hopeless. The dung-heap stands at some decent distance from the home-stead, generally in the corner of a field, and all the refuse of the household is diligently carried to the store. At night, the floor of the tenement where the cattle are penned, is strewed with boughs and grass litter: and the next morning, when the cattle are dismissed to the pastures, one of the duties of the day is to collect the litter, and throw it upon the dung-heap. If any travellers halt near the homestead, the offal of their camp is brought to account, and, in short, no pains are spared to augment the stock of artificial manure.

Distribution of ditto.

223.—Every six months, the contents of the heap are carried out and distributed over the fields. Those near the cottage, in which, generally, the finer sorts of produce are grown, get the most, and some outlying lands will occasionally go without. But no soil will maintain its productive powers, for more than three crops, without artificial stimulus; and in distant fields, too far for the carriage, the only alternative is to leave the renovation to nature by allowing a rest.

224.—Above all other classes of manure, ranks the dung of sheep and goats.

Sheep manure.

When winter sets in, and the Chumba mountaineers descend, with their flocks, upon the valleys of Kangra, the people contest with each other, who shall house the shepherd and his flock, and a cultivator will give two or three rupees a night, for the advantage of having the sheep folded upon his land. Night after night, the shepherd changes his ground, and before the harvest is sown, reaps a little fortune without the smallest exertion or cost.

225.—Rotation of crops is one of the first lessons which nature teaches the husbandman, and probably there is no agricultural system in the world where this principle is neglected. Even in the rice-growing district of Kangra, where every recurring year presents a monotonous surface of rice, there are minute changes, imposed by experience, and recognized in practice. The field that bears one variety of rice this year, will be sown with another, in the next, and a third in the year after that. Sugar-cane is followed by cotton, and cotton by maize before sugar will recur again. But the supplies of seed are drawn, everlastingly, from the same store. The agriculturist of these parts has no idea of extending the principle of rotation, and of giving his fields the benefit of new seed imported from a distance.

Rotation of crops.

226.—A plough drawn by a pair of bullocks, working in ordinary soil, will plough up four kunals, or 1,800 square yards (about three-eighths of an acre) a day. If the soil is hard and stiff, half this area will be a good day's work. In heavy rice lands, the wear upon the bullocks is so excessive, that they never last more than three years, and it is not unusual for cattle, harnessed to the plough, to be seized with vertigo, and to tumble down dead before the yoke can be released from their necks. The bullocks are very diminutive, like all hill cattle, and a pair of them can be purchased for twelve rupees.

Daily work of a "Plough."

227.—Generally, the women in the lower hills, take no part in agriculture. They confine themselves to the domestic occupations of making bread, fetching water, &c., and all the field work devolves upon the males. About Kangra, the population consists of a lower caste, strictly agricultural, and here the women work as hard, if not harder, than their husbands. The men drive the plough and the harrow, sow the seed and thresh out the corn: and the women carry out and distribute the manure, crush the clods, weed the field, and carry home the harvest.

Division of labour.

228.—It may not be uninteresting to know the quantity of seed required to an acre of ground for a few of the principal products, and to compare the proportion with the ultimate yield of (what the people consider) an abundant crop.

Proportion of seed in produce.

Season.	Name of Crop.	Quantity of seed to the acre.	Out-turn of an abundant crop.	Proportion to seed.	Remarks.
		SEERS.	MDS.		
Spring.	Wheat, ...	26½	7½	11 fold.	These figures are drawn from averages, and I think are near the truth; 10 for one in moderate harvests, and 15 for one in extraordinary years, were considered fair estimates in Italy, for Wheat.
	Barley, ...	35	6½	8 „	
	Gram, ...	21	9½	18 „	
		SEERS.	MDS.		
Autumn.	Rice, ...	44	14⅓	13¼ fold.	Counting the grains on a single plant, the returns are extraordinary, from one seed of Rice, I have counted nearly 1,100 seeds, and from one stem of Maize, near 900 grains.
	Maize, ...	8	8⅔	44 „	
	"Mah" (Phas *Radiatus*,)	5½	2	15 „	

229.—I omitted to mention, in a more appropriate place, the limited size of the agricultural holdings in this district; the average extent of each farm is not more than four and nine-tenths of an acre, and the dimensions in each pergunah are as follow:—

Size of holdings.

Kangra, ...	3·70
Nadown, ...	7·23
Noorpoor, ...	4·65
Hureepoor, ...	4·38
Total average, ...	4·93

230.—Coupling the circumstance that each man resides upon his tenure, with the narrow space that tenure comprises, we should naturally expect to find a careful and elaborate system of husbandry. For, if every occupant made a fair use of his time, and took proper advantage of his position, every field, in so small an allotment,

General Summary of Agriculture.

should be tended like a garden, and the appearance of the cultivated country should be neater and better ordered than almost any other agricultural district.

231.—As a general rule, I am afraid the reverse of this picture must be admitted. The people are not so industrious nor so proficient as their brethren in the plains. Their implements are more primitive; many improvements, universal below, such as the drill plough, the chaff-cutting apparatus, &c., are quite unknown to them. Their cattle are a poor breed, and the ploughing given to the soil is superficial and slovenly. The weeding is put off until the crop is endangered, and the tops only are nipped, while the roots are left to encumber the ground. The only redeeming point in their system is the diligent application of manure; and even this circumstance is rather an evidence of their general slothfulness. It is a lazy substitute for more laborious appliances. It is easier to stimulate nature with a few loads of manure, than to pulverize the soil with incessant ploughing, and to jealously eradicate the semblance of a weed.

Alienated lands.

232.—The alienated lands not paying Revenue to Government are very extensive in this district, and amount to about a fourth of the entire area. It not very easy to estimate the exact quantity, because we have no definite account, either of the extent of surface or of the revenues derived from these estates. We have measured and recorded our own arable lands, to fix the public demand, and to regulate the payments of the people; but we had not the same object to interfere in the details of jageer possessions. Still there are means for making a tolerably accurate computation. For, the value of each rent free holding is usually represented in money, and the survey returns afford some clue to the areas. The rent-roll of political estates is well known, and the minor holdings have been calculated at the rate of the Government lands which surround them. By a diligent collection of the data within my reach, I have prepared a general Statement which will shew the amount of rent-free tenures both in money and in area.

	Political, in perpetuity.		*Religious, in perpetuity.*	
PERGUNAH.	Area. *Acres.*	Revenue. *Rupees.*	Area. *Acres.*	Revenue. *Rupees.*
Kangra, ...	13,600	17,000	3,176	3,969
Nadown, ...	40,800	51,000	400	500
Noorpoor, ...	3,258	4,072	3,253	4,067
Hureepoor, ...	32,000	40,000	400	500
Total, ...	99,658	112,072	7,229	9,036

Perguna.	Miscellaneous. Area. Acres.	Miscellaneous. Revenue. Rupees.	Total. Area. Acres.	Total. Revenue. Rupees.
Kangra, ...	21,168	26,459	36,344	47,428
Nadown, ...	20,888	26,111	62,080	77,611
Noorpoor, ...	17,256	21,599	23,790	29,738
Hureepoor, ...	8,210	10,276	40,620	50,776
Total,.....	67,525	84,445	1,62,834	2,05,553

Political Jageers.

233.—The Political assignments are held entirely by the descendants or connexions of the ancient Hindoo rulers of the Country. These jageers were originally granted by the Sikhs, on their seizure of the hills: and we have not interfered with them except to relieve the incumbents from the condition of service, and the payment of annual fines and bribes. They now enjoy the whole of their incomes, without deductions, which under the old dynasty, absorbed at least a fifth of their resources.

The following is a detail of these Jageers:—

Name of Grantee.	Area in acres.	Annual income.	Where situated.	Remarks.
Raja Pertab Chund, Kutoch,		36,000	Partly in pergunah Kangra, partly in pergunah Nadown.	The income here entered, includes 1000 rupees "Bun-ca-Zeeree" or produce of forests.
Raja Jodbeer Chund,		33,000	Pergunah Nadown.	
Raja Ram Sing, of Seeba, ...		20,000	Do. Hureepoor,	Pays a nuzerana of 1,500 rupees a year.
Raja Shumshair Sing, of Hureepoor, ...		20,000	„ Hureepoor,	
Meean Esree Sing, Pathanea.		2,404	„ Noorpoor,	
Meean Soocheit Sing, Pathanea, ...		1,668	...	
Total, ...		1,12,072		

234.—Raja Pertab Chund is the present head of the Kangra family. He has only lately succeeded to the title. The former representative of the Kutoch clan had an independent jageer of 33,000 rupees, in the talooqua of Muhul Moree, and forfeited his possessions and his liberty in the insurrections of 1848-49. He died in exile, at Almora, at the beginning of this year, 1851. The present Chief thus traces his lineage from the famous Sunsar Chund :—

Pertab Chund, Kutoch.

RAJA TEGH CHUND.

Raja Sunsar Chund.	Meean Futeh Chund.
Raja Unrood Chund.	Meean Roodur Chund.
	Raja Pertab Chund.
Raja Rumbeer Chund.	Raja Purmoo Chund.
(Died Childless.)	*(Died childless in exile.)*

Coming from a younger branch, he would not have inherited so large a jageer, but when Raja Unrood Chund threw up his kingdom and fled to Hurdwar, rather than consent to an alliance with Dheean Sing, Meean Roodur Chund stayed and received the Sikh army, and surrendered the territory into their hands. He further soothed the wounded pride of the minister by giving his daughter to Heera Sing, the son of Dheean Sing. In consideration of these services he received a jageer, orginally much larger, but on the return of the elder branch of the house, reduced to its present limits of 35,000 rupees. Raja Pertab Chund resides at Lambagiraon, a picturesque locality, on the right bank of the Beeas. He is a youth of about twenty-four years of age.

235.—Raja Jodhbeer Chund is an illegitimate son of Sunsar Chund. He resides at Umtur, on the left bank of the Beeas, and close to the town of Nadown. He is about thirty-five years of age, well-grown, soldier-like, and intelligent. His mother was a Gudun or native of the highest range of hills, and famous for her beauty. Jodhbeer Chund had two sisters, also illegitimate, whom he gave in marriage to Runjeet Sing. They were the foundation of his fortunes. Runjeet Sing created him a Raja, and conferred upon him his present jageer. These two ladies immolated themselves on the occasion of Runjeet Sing's decease.

Jodhbeer Chund of Nadown.

236.—Raja Ram Sing is the Ex-Raja of Seeba. He resides at Dada, in his own principality, and is the most fortunate of all the Hill chieftains. His jageer comprised the whole of his hereditary possessions. The only drawbacks to his tenure are a nominal

Ram Sing of Seeba.

tribute of 1,500 rupees a year, payable to Government, and the deprivation of sovereign powers. He is about thirty-eight years of age, and has no children.

Shumsher Sing of Goleir.

237.—Raja Shumsher Sing is the lineal representative of the Hureepoor family. His principal residence is at Nundpoor, in his own jageer. The Government gave him the Fort of Hureepoor, where also he occasionally resides. He is thirty-two years of age, has no children, but a younger brother called Jaee Sing. He is an enthusiastic sportsman, deeply involved in debt, and careless of every thing except the chase.

Meeans Esree Sing, &c.

238.—Meeans Esree Sing and Soochet Sing, are Pathaneea Rajpoots, of the same family as the chiefs of Noorpoor. Esree Sing resides at Reh, a secluded spot overhanging the Beeas; and Soochet Sing, to whom the charge of the young Raja of Noorpoor is confided, has his home in the village of Ludowree, not far from the city.

Undecided political jageers.

239.—There are some other political jageers, about which no definite orders have yet been received. For instance, the possessions of Meean Moluk Chund, Kutoch, of Bijepoor-talooqua Rajgeeree, worth about 2,500 Rs. per annum. It is probable that when these cases are submitted to Government, they will be released in perpetuity.

Kotlehr and Noorpoor.

240.—The Ex-Raja of Kotlehr has a Jageer of 10,000 rupees yearly value, but situated in the neighbouring district of Hoosheearpoor: and the young chief of Noorpoor has a small monthly stipend, payable from the treasury, of 400 rupees.

Religious grants.

241.—The religious endowments, granted in perpetuity, are assigned entirely to the support of temples and shrines in the district. There are many other grants of a similar nature, still in the possession of the grantees, which Government will eventually release in perpetuity. At present, I have been obliged to enter them under the heading of undecided cases; the famous shrines of Joala Mookee, Kangra. &c., &c., are entirely self-supporting. The offerings are a valuable heir-loom to the attending priests, and under former Governments, used to yield a handsome revenue to the state. I shall have occasion to mention these temples in another place, and merely notice them here to explain the small amount of land alienated for religious purposes.

Miscellaneous jageers.

242.—The annexed table will show the detail of the miscellaneous rent-free tenures:—

PERGUNAH.	*Paying quarter revenue.*	*Village service.*	*Released for life.*	*Undecided.*	*Total.*	REMARKS.
Kangra, ...	2,150	1,434	10,709	12,166	26,459	These figures shew the approximate value in *money* not in areas.
Nadown, ...	944	290	14,960	9,970	26,111	
Noorpoor, ...	3,794	671	9,300	7,834	21,599	
Hureepoor, ...	442	267	3,767	6,100	10,276	
Total, ...	7,330	2,662	38,383	36,070	84,445	

Quarter revenue cases.

243.—Those lands which had been held under former Governments subject to any condition of service, military or otherwise, have been released for the life of present incumbents, and the service has been commuted into a money payment, fixed generally at one-fourth of the assumed value of the holding.

Village service lands.

244.—The village service lands are chiefly minute patches, seldom amounting to more than a few square yards round the house, conferred upon rude artizans and servants, such as carpenters, smiths, bearers, shoemakers, manufacturers of pottery, &c. These little holdings are called "Lahree," Lahr being the name of the enclosed area around the homestead. There is another description of village service lands, called "Sasun," amounting generally to five or ten acres, and enjoyed by the headmen in exchange for their duties. These holdings have, in most cases, been commuted into a fixed percentage on the village revenue, for the exempted land seldom bore any just proportion to the service rendered, and was often largest where the duties were the most trivial.

Lands released for life.

245.—Lands valued at about 38,383 rupees have been investigated and released for life. Of this amount, nearly 19,000 rupees are held by one incumbent, Sirdar Lena Sing, Majeethea. He and his father Desa Sing, before him, were the Governors of this hill province, and Desa Sing, usually led the Sikh armies which were sent to aggrandize the hills. There are two estates one called Tiloknah, worth about 7,000 rupees, and close to the fort of Rotila; the other is the remote talooqua of Busaee Bucheertoo, on the extreme eastern limit of the district, where it impinges on the river Sutlej.

Lena Sing Majeethea.

246.—The remainder are miscellaneous jageers, chiefly "Dhurmurths," or lands conferred on religious classes or for charitable purposes.

247.—The undecided cases involve lands to the annual amount of 36,070 rupees. Almost the whole of these, if taken up and determined, would be released, and some of them would be granted in perpetuity. All doubtful claims have been scrutinized and resumed, during the five or six years of our rule. It is difficult, indeed, for any ambiguous title to escape. The Government Officers of all grades pursue and relentlessly "attach," every tenure with a flaw in it, and the people though they respect, and deprecate interference with, prescriptive claims, are as ready to run down an iniquitous grant, as the most zealous upholder of the public interests.

Undecided cases.

248.—It may be worth while to record the amount of resumptions which have occurred since the cession. The sums are set down according to the assessments fixed upon the confiscated holdings. The large escheats in 1849-50, were owing to the rebellion. The Jageer estate of Muhul Moree, belonging to the rebel chief, Raja Purmood Chund, was alone valued at 33,000 rupees,

Value of resumed lands.

Year.	Valued—Rupees.
1846-47	5,220 4 0
1847-48	21,423 3 11
1848-49	3,625 4 0
1849-50	37,605 5 11
1850-51	232 3 6
Total Rs., ...	68,106 5 4

249.—A census of the inhabitants of this district was taken, under my orders in July 1850. The agricultural returns were confided to the putwarees or village accountants, each being responsible for his own circuit. Their tables were examined and attested by the Tehseeldar, and after approval, were sent in detailed and abstract forms to my office. The census of the towns was effected in two ways, both independent, and intended to act as a check upon each other. The first was completed by the agency of the heads of castes and wards, working under the advice and control of the Police authorities; and the second was an extension of the rural system applied to the towns, as excepting Noorpoor there is no town of any size in these hills, whose population does not contain a large proportion of agriculturists.

Population.

250.—Bearing in mind, that two-thirds of the area are occupied by unculturable hills, forest, streams, &c., the first fact that seizes the attention is, that the district is remark-

Density.

ably well populated. This truth harmonizes with the impression that any intelligent traveller would receive. Wherever he chose to prosecute his search he would find scarcely a single arable spot which was not already tenanted. Cultivation could hardly be pushed farther; and even now, many a rugged spot is furrowed by the plough, which, with a scantier population, and a less demand for the necessaries of life, would not repay the culture. These statistics will be more intelligible, by a comparison with the returns of other districts and countries. Kangra is more densely inhabited than Paneeput, Umballa, Rotuk, Goorgaon and the upper portions of the Ganges valley. The average number, on the statute mile, is very nearly the same as the population of Great Britain at the census of 1841, and is considerably higher than the standard for France and Prussia, at the same period.

Salient characteristics.

251.—The next distinguishing features are the number of Hindoos, and the predominance of agriculturists. These characteristics are indeed common to the whole of India, but they are carried to a wider extent than in almost any district of the Northern Provinces. Kangra is more agricultural, and more essentially Hindoo than any other equal tract of country. The proportion of non-agriculturists in the North-Western Provinces, equals forty per cent. of the entire population, and in this district, it falls short of twenty-two, or in other words, is less than a fourth. The proportion between Hindoos and Musulmans is still wider apart. Taking the whole of the population of the North-Western Provinces the Hindoos amount to about eighty-three, and the Musulmans to seventeen per cent. But in these hills, the Hindoos rise to the proportion of ninety-three, and the Musulmans, scarcely exceed seven per cent. of the entire mass.

General results of census.

252.—The annexed Statement exhibits the results of the census in a tabular form :—

POPULATION.

Pergunah.	Area in Square British statute miles.	Hindoos.			Musulmans.			Total.			Proportion to the Square mile.
		Agricultural.	Non-Agricultural.	Total.	Agricultural.	Non-Agricultural	Total.	Agricultural.	Non-Agricultural.	Grand Total.	
Kangra, ...	705¼	1,29,917	17,845	1,47,762	3,987	2,750	6,737	1,33,904	20,595	1,54,599	218·92
Nadown, ...	796	1,52,600	43,470	1,96,070	3,271	4,236	7,507	1,55,871	47,706	2,03,577	255·75
Hureepoor, ...	343¾	65,187	17,979	83,167	2,037	1,895	3,932	67,225	19,874	87,099	253·37
Noorpoor, ...	625⅝	77,278	37,632	1,14,910	4,989	19,353	24,342	82,267	56,985	1,39,252	222·68
Grand Total, ...	2470⅛	4,24,983	1,16,926	5,41,909	14,284	28,234	42,518	4,39,267	1,45,160	5,84,427	237·68

253.—Of the entire population, 1,00,194, or nearly a fifth are Bramins, or Bhoojkees, a tribe nearly allied to Bramins. There are ten well known sub-divisions of Braminical caste, of which five are "Gour," and five are "Drawur." The Gour Bramins prevail throughout the Bengal Presidency, and among this tribe there are five large subdivisions :—

Bramins.

Kanoujeea;	Otkul;
Gour;	Meithul.
Sarsoot;	

254.—The Bramins of the Kangra hills belong almost exclusively to the "Sarsoot" subdivision. There is scarcely a single individual of the vast Kanoujeea tribe, who under various denominations occupy the whole of the North-Western Provinces.

Belonging to Sarsoot Tribe.

255.—It will afford a tolerable idea of the endless ramification of caste to follow out the details of even the Sarsoot tribe, as established in these hills. The reader acquainted with the country, will know that Bramins, though classed under a common appellation are not all equal. There are primarily, two great distinctions in every tribe, claiming to be of such exalted origin as the Bramins, viz., those who follow, and those who abstain, from agriculture. This is the great touchstone of their creed. Those who have never defiled their hands with the plough, but have restricted themselves to the legitimate pursuits of the caste are held to be pure Bramins, while those who have once descended to the occupation of husbandry, retain indeed the name, but are no longer acknowledged by their brethren, nor held in the same reverence by the people at large.

Distinction between Agricultural and non-Agricultural Bramins.

256.—The hills, as I have already stated, were the seats of petty independent princes, and in every principality, the Bramins are arranged into classes of different degrees of purity. The Raja was always considered the fountain of all honor, and his classification, made probably at the counsel of his religious advisers, was held binding upon the brotherhood. In these graduated lists, no account was ever taken of the "Zumeendar Bramins," as they were contemptuously styled. They were left to themselves in ignoble obscurity. Thus in the days of Raja Dhurm Chund, the two great tribes of Kangra bramins, the "Nagurkoteeas" (from Nagurkote, the ancient name of Kangra,) and the "Butehroo were formally subdivided into clans. Of the Nagurkoteeas,

Classification by Raja Dhurm Chund.

Dhurm Chund established thirteen different families, of which at the risk of being considered tedious, I subjoin a catalogue:—

1 Pundit,	8 Sortee,
2 Misr,	9 Deechut,
3 Rehna, (Kanth,)	10 Awustee,
4 Punjkurn,	11 Oopada,
5 Nag,	12 Achree,
6 Parohit,	13 Bipp—(Since extinct).
7 Bedbirch,	

At the same time the Butehroos, or the rival tribe, were also definitely disposed of. Of the Butehroos, there are two great classes, puka and kutcha, and these again are sub-divided into families.

PUKA BUTEHROO.

1 Dind,	6 Pambur.
2 Dohroo,	7 Awustee Chetoo.
3 Seemtoo,	8 Khurpa Nag.
4 Polealoo,	9 Misr Katoo.
5 Rookhe,	

KUTCHA BUTEHROO.

1 Toogneit.	8 Ghogre.
2 Ghagroo.	9 Nag Gosloo.
3 Soog.	10 Maleel Misr.
4 Chupul.	11 Achatee Putheear.
5 Chutwan.	12 Pundit Burswal.
6 Awustee khur Gujnoo.	13 Awastee Oophreeal.
7 Awustee Thurknoo.	

Distinctions in Goleir and Noorpoor.

In Goleir and Noorpoor, once the inheritance of Hill Chieftains, the same gradations exist. The Bramins there also, have assorted themselves into classes of different degrees of purity, the agricultural Bramin being always at the bottom of the scale. It would be wearisome and unprofitable to give all their various designations, as quite sufficient has been detailed to shew the almost endless sub-division into which they are distributed.

The "Nugurkoteeas" Matrimonial alliances how conducted.

257.—Perhaps in all the hills, the Nugurkoteeas rank the highest. They intermarry among themselves, but they give their daughters to no other tribe. The Butehroos of the better (Puka) class are admitted to the honor of their alliance, but a Butehroo cannot aspire to marry a Nugurkoteea bride.

In the same manner, the Butehroos marry among themselves, condescending to take wives from the class next below them, but never reciprocating the favor, and thus the chain is extended until the last link is attained. Taken as a whole, they are all connected: for each class gives brides to the one above, and receives from the one immediately below them. Thus, in the last grade, the male members have a limited field, whence to select wives, for there are none below them to extend their range, and in the highest grade the difficulty is to obtain an eligible husband, for there are none above them worthy to espouse their daughters.

Female Infanticide not practised by the Bramins.

258.—The same cause among the Rajpoot tribes has been the chief incentive to female infanticide. But to their honor, be it said the Nugurkoteeas were never accused of this horrid crime. On the contrary, they rear their daughters with tender care, and on their marriage, impoverish themselves to confer a dowry worthy of their name and exalted caste. So far do they carry their scruples to exonerate the bridegroom from all expense, that they refuse to partake of any hospitality at the hands of the son-in-law, and will not even drink water in the village were he resides.

Usual occupation of Bramins.

259.—The purer Bramins who abstain from agriculture, by no means restrict themselves to sacerdotal duties. They will hold land, though they will not consent to cultivate it. They lend money, engage in service, discharge village offices, such as that of lumberdar or putwaree, and will enter on almost any secular pursuit, which promises a subsistence. The majority of them are versed in no language, except the current dialect of the hills. A portion knows just sufficient of the Sanscrit character to read off the texts appointed for certain ceremonies. Few indeed are entitled to be estimated as pundits, or persons learned in the Hindu scriptures.

Distrust of Bramins from the plains.

260.—The hill Bramin will not associate with the same caste from the plains. Both profess mutual distrust, and neither will partake of bread cooked by the other. The hill Bramin eats flesh, which the Bramin of the plains religiously eschews. He is still regarded with considerable reverence. The usual salutations from all classes, the king or the peasant, are "Peir Pounde," (I fall at your feet,) or "Matha Tekte" (I touch my forehead in submission.) In returning these courtesies, the Bramin says, "Aseer Buchun," to the higher class, such as Rajpoots and "Charanjee Kuleean," to the other castes, who are worthy of any recoguition at all.

Form of Salutations.

261.—The Bojkees of Kangra deserve a passing notice. I have never met this class in any other part of Hindoostan. They are not mentiond in Trail's History of the Province of Kumaon, nor are they alluded to in Sir H. Elliot's Glossary. I am inclined to believe they are peculiar to these hills. The Bojkees are not Bramins, though they are the hereditary priests of the celebrated temples of Kangra, Joala Mookhee, Nacena Devee, Beijnath, &c. They all wear the Juneo or thread of caste. They intermarry among themselves alone. They eat flesh, drink wine, and are a debauched and profligate set. The men are constantly in the courts involved in litigation, and the women are notorious for their loose morality.

Bojkees.

262.—The Rajpoots amount to 52,258 souls. Any member of a royal house, whether belonging to the "Dogur" circle of principalities across the Ravee, or to the Julundhur circle, on this side of the river, is essentially Rajpoot. Those also with whom they condescend to marry are included under this honorable category. The name is assumed by many other races in the hills, but by the general feeling of the country the appellation of Rajpoots is the legitimate right of those only to whom I have restricted it. The following is a list of the "Dogur" and Julundhur chiefs, with the designation of their clans, derived usually from the names of the countries, over which they once exercised dominion.

Rajpoots.

Royal races.

Julundhur Circle.		Dogur Cirlle.	
Country.	*Clan.*	*Country.*	*Clan.*
1 Chumba,	Chumbeeal.	1 Chumba,	Chumbeeal.
2 Noorpoor,	Pathaneea,	2 Bisowlee,	Billowreea.
3 Goleir,	Goleria.	3 Bhudoo,	Bhudwal.
4 Dutarpoor.	Dudwal,	4 Munkote,	Munkoteea.
5 Seeba,	Seebaee.	5 Bindralta,	Bindral.
6 Juswan,	Juswal.	6 Jesrowta,	Jesrowteea.
7 Kangra,	Kutoch.	7 Samba,	Sambeeal.
8 Kotlehr,	Kotlehria.	8 Jumoo,	Jumoowal.
9 Mundee,	Mundeeal.	9 Bohtee,	Bohteea.
10 Sootkeit,	Sooketur.	10 Kishtewar,	Kishtewaria.
11 Kooloo,	Kole.	11 Budrawar.	Budrawaria.

263.—In this list there are a few points which call for remark. It will be observed that the Chumba principality ranks in either group, the reason being that half the territory is on this side of the Ravee, and half on the Jumoo side of the river. Some of the designations of the clans cannot be immediately identified. For instance the Noorpoor family are called Pathaneeas. The Dutarpoor race, Dadwals and

Remarks.

so on. The name Pathanees is derived from Puthankote, the first possession which the family occupied on their emigration to this neighbourhood from Hindoostan. The Dudwals are called from Dada, a fort on the Beeas, now belonging to Seeba, from whence they seceded. *Kutoch*, the clan appellation of the Kangra house, is taken from the ancient name of the principality. The Bilowreeas also deduce their name from Bilawur, a term promiscuously used with Bisowlee to represent their country.

Honorary Appellation and Salutation given to scions of Royal Houses.

264.—The descendants of all these noble houses are distinguished by the honorary title of "Meeans." When accosted by their inferiors, they receive the peculiar salutation of "Jye Dya," offered to no other caste. Among themselves, the same salutation is interchanged, and as there are endless gradations even among the Meeans, the inferior first repeats the salutation and the courtesy is usually returned. In former days great importance was attached to the Jye Dya. Unauthorized assumption of the privilege was punished as a misdemeanour, by heavy fine and imprisonment. The raja could extend the honor to high-born Rajpoots not strictly belonging to a real clan, such for instance, as the "Sookly" or the "Munhas." Any deviation from the austere rules of the caste was sufficient to deprive the offender of this salutation, and the loss was tantamount to ex-communication. The Rajpoots delight to recount stories of the value of this honor, and the vicissitudes endured to prevent its abuse. The Raja Dheean Sing the Sikh Minister, himself a Jumowal "Meean," desired to extort the "Jye Dya" from Rajah Bheer Sing, the fallen chief of Noorpoor. He held in his possession the grant of a jageer, valued at 25,000 rupees, duly signed and sealed by Runjeet sing, and delayed presenting the deed until the Noorpoor chief should hail him with this coveted salutation. But Beer Sing was a Raja by a long line of ancestors, and Dheean Sing was a Raja only by favor of Runjeet Sing. The hereditary chief refused to compromise his honor, and preferred beggary to affluence, rather than accord the "Jye Dya," to one who, by the rules of the brotherhood, was his inferior. The derivation of the phrase is supposed to be "Jye" victory, and "Deb" king, being synonymous, when used together, to the national expression of "*Vive le Roi*," or the king for ever.

Exclusive habits of the Meeans.

265.—A Meean to preserve his name and honor unsullied, must scrupulously observe four fundamental maxims—*First*, he must never drive the plough; *Secondly* he must never give his daughter in marriage to an inferior, nor marry himself much below his rank;—*Thirdly*, he must never accept money in exchange for the betrothal of his daughter, and *lastly* his

female household must observe strict seclusion. The prejudice against the plough, is perhaps the most inveterate of all. That step can never be recalled. The offender at once loses the privileged salutation. He is reduced to the second grade of Rajpoots. No Meean will marry his daughter, and he must go a step lower in the social scale to get a wife for himself. In every occupation of life, he is made to feel his degraded position. In meetings of the tribe, and at marriages, the Rajpoots undefiled by the plough, will refuse to sit at meals with the "Hul Bah" or plough-driver as he is contemptuously styled, and many to avoid the indignity of exclusion, never appear at public assemblies. This prejudice against agriculture is as old as the Hindoo religion; and I have heard various reasons given in explanation of it, some say it is sacrilegious to lacerate the bosom of mother-earth with an iron plough-share. Others declare, that the offence consists in subjecting sacred oxen to labour. The probable reason is that the legitimate weapon of the Kshutreya or Military class is the sword. The plough is the insignia of a lower walk in life, and the exchange of a noble for a ruder profession, is tantamount to a renunciation of the privileges of caste.

Marriage Customs.

266.—The giving one's daughter to an inferior in caste is scarcely a more pardonable offence than agriculture. Even Runjeet Sing, in the height of his prosperity and power, felt the force of this prejudice. The Raja of Kangra deserted his hereditary kingdom rather than ally his sisters to Dheean Sing, himself a Meean of the Jumoo stock, but not the equal of the Kutoch prince. The Rajpoots of Katgur, in the Noorpoor Pergunah, voluntarily set fire to their houses, and immolated their female relatives to avoid the disgrace of Runjeet Sing's alliance, and when Meean Pudma, a renegade Puthaneea, married his daughter to the Sikh monarch, his brethren, undeterred by the menaces of Runjeet Sing, deprived him and his immediate connexions of the "Jyé Dya," and to this day refuse to associate with his descendants. The seclusion of their women is also maintained with severe strictness. The dwellings of Rajpoots can always be recognized by one familiar with the country. The houses are placed in isolated positions, either on the crest of a hill which commands approaches on all sides, or on the verge of a forest, sedulously preserved to form an impenetrable screen. Where natural defences do not exist, an artificial growth is promoted to afford the necessary privacy. In front of their dwellings, removed about fifty paces from the house, stands the "Mundee" or vestibule beyond whose precincts no one unconnected with the household, can venture to intrude. A privileged stranger, who has business with the master of the house may by

Strict Seclusion of females.

favor, occupy the vestibule. But even this concession is jealously guarded, and only those of decent caste and respectable character are allowed to come even as far as the " Mundee." A remarkable instance of the extremes, to which this seclusion is carried, occurred under my own experience. A Kutoch's house, in the Mundee territory, accidentally caught fire in broad day. There was no friendly wood to favor the escape of the women and rather than brave the public gaze, they kept their apartments and were sacrificed to a horrible death. Those who wish to visit their parents must travel in covered palanqueens, and those too poor to afford a conveyance, travel by night, taking unfrequented roads through thickets and ravines.

Jealous adherence of Rajpoots to these customs.

267.—It is melancholy to see with what devoted tenacity the Rajpoot clings to these deep-rooted prejudices. Their emaciated looks and coarse clothes attest the vicissitudes they have undergone to maintain their fancied purity. In the quantity of waste land, which abounds in the hills, a ready livelihood is offered to those who will cultivate the soil for their daily bread. But this alternative involves a forfeiture of their dearest rights, and they would rather follow any precarious pursuit, than submit to the disgrace. Some lounge away their time on the tops of the mountains, spreading nets for the capture of hawks. Many a day they watch in vain, subsisting on berries and on game accidentally entangled in their nets; at last when fortune grants them success, they despatch the prize to their friends below, who tame and instruct the bird for the purposes of sale. Others will stay at home, and pass their time in sporting, either with a hawk, or, if they can afford it, with a gun. One Rajpoot beats the bushes, and the other carries the hawk ready to be sprung after any quarry that rises to the view. At the close of the day, if they have been successful, they exchange the game for a little meal, and thus prolong existence over another span. The marksman armed with a gun, will sit up for wild pigs returning from the fields and in the srme manner barters flesh for other necessaries of life. However, the prospect of starvation has already driven many to take to the plough, and the number of seceders daily increases. Our administration, though just and liberal, has a levelling tendency; service is no longer to be procured, and to many the stern alternative has arrived, of taking to agriculture and securing comparative comfort, or enduring the pangs of hunger and death. So long as any resource remains, the fatal step will be postponed, but it is easy to foresee that the struggle cannot be long protracted; necessity is a hard taskmaster, and sooner or later the pressure of want will eventually overcome the scruples of the most bigoted.

268.—Each clan comprises numerous sub-divisions; as the family increased, individuals left the court to settle on some estate in the country, and their descendants, though still retaining the generic appellation of the race, are farther distinguished by the name of the estate, with which they are more immediately identified. Sometimes, though not so frequently, the designation of the ancestor furnishes a surname for his posterity. Thus among the Pathaneeas or the Noorpore Meeans, there are twenty-two recognized sub-divisions. The Golerias are distributed into thirteen distinct tribes. The Kutoch clan has four grand divisions, each of which includes other subordinate denominations. A Rajpoot interrogated by one, who he thinks will understand these refined distinctions, will give the name not of his clan, but of his patronymic. To a stranger he gives no detail, but ranges himself under the general appellation of Kshutriya or Rajpoot.

Sub-divisions among each tribe of Rajpoots.

269.—Next to the royal clans in social importance are those races with whom them they are connected by marriage. The honor of the alliance draws them also within the exclusive circle. It is not easy to indicate the line which separates the Rajpoot from the clans immediately below him, and known in the hills by the appellation of Rathee. The Meean would restrict the term (Rajpoot), to those of royal descent. The Rathee naturally seeks a broader definition, so as to include his own pretensions. Altogether I am inclined to think, that the limit I have fixed will be admitted to be just, and those only are legitimately entitled to rank as Rajpoots, who are themselves the members of a royal clan, or are connected in marriage with them. Among these tribes, the most eminent are the "Munhas," "Jureeal," and "Soukla" Rajpoots. The two former are indeed branches of the Jumoowal clan, to which they are considered but little inferior. They occasionally receive the salutation of Jye Dya, and very few of them engage in agriculture. Another class of Rajpoots, who enjoy great distinction in the hills, are the descendants of ancient petty chiefs or Ranas, whose title and tenure generally preceded even the Rajas themselves. These petty chiefs have long since been dispossessed, and their holdings absorbed in the larger principalities which I have enumerated. Still the name of Rana is retained, and their alliance is eagerly desired by the Meeans. The principal families are those of Churee, Giro, Kunheare, Puthear, Hubrol, Goomber, Dudwal and other localities. Besides these, the following races occupy a high rank. The Indoureea, Mulhotur, Salareea, Hurchundur, Ludhearuch, Puteeal, Chib, Jural, Bhoogaleea, and many other families which it would be tedious to record.

Rajpoot tribe of the second grade.

270.—All these tribes affect most of the customs of Rajpoots. They select secluded spots for their dwellings, immure their women, are very particular with whom they marry or betroth in marriage, but have generally taken to agriculture. In this particular, consists their chief distinction from the Meeans.

Similarity of customs with highborn Rajpoots.

271.—The Rathees muster a large number, no less than 1,01,860 souls. They are essentially an agricultural class, and prevail throughout the Noorpoor and Nadown pergunahs. The Rathees and the Girths constitute the two great cultivating tribes in these hills and it is a remarkable fact, that in all level and irrigated tracts, wherever the soil is fertile, and produce exuberant, the Girths abound, while in the poorer uplands, where the crops are scanty, and the soil demands severe labour to compensate the husbandmen, the Rathees predominate. It is as rare to find a Rathee in the valleys, as to meet a Girth in the more secluded hills. Each class holds possession of its peculiar domain, and the different habits and associations, created by the different localities, have impressed upon each caste a peculiar physiognomy and character. The Rathees, generally, are a robust, and handsome race; their features are regular and well defined; the colour usually fair, and their limbs athletic as if exercised and invigorated by the stubborn soil upon which their lot is thrown. On the other hand, the Girth is dark and coarse-featured, his body is stunted and sickly; Goitre is fearfully prevalent among his race, and the reflection occurs to the mind that, however teeming and prolific the soil, however favorable to vegetable life, the air and climate are not equally adapted to the development of the human frame.

Rathees, Thakoors, &c.

272.—The Rathees are attentive and careful agriculturists; their women take little or no part in the labours of the field. In origin, they belong neither to the Kshutriya nor to the Soodra class, but are apparently an amalgamation of both. Their ranks are being constantly increased by defections from the Rajpoots, and by illegitimate connections. The offspring of a Rajpoot father by a Soodra mother would be styled a Rathee, and accepted as such by the brotherhood. The sects of the Rathees are innumerable; no one could render a true and faithful catalogue of them. They are as numerous as the villages they inhabit, from which indeed their distinguishing names are generally derived. A Rathee is cognizant only of the sects which immediately surround him. They form a society quite sufficient for his few wants, and he has little idea of the extent and ramifications of his tribe. The higher sects of the Rathees are generally styled Thakoors. They are affronted

Customs and institution.

at being called Rathees, although they do not affect to be Rajpoots. The best families among the Thakoors give their daughters in marriage to the least eligible of the Rajpoots, and thus an affinity is established between these two great tribes. Rathees generally assume the thread of caste. They avoid wine, and are extremely temperate and frugal in their habits. They take money for their daughters or exchange them, a practice reprobated by the shastras, and not countenanced by the highest castes. On the death of an elder brother, the widow lives with the next brother, or if she leaves his household, he is entitled to recover her value from the husband she selects. Altogether, the Rathees are the best hill subjects we possess. Their manners are simple, quiet and unaffected. They are devoted to agriculture, not unacquainted with the use of arms; honest, manly, industrious and loyal.

"Girths."

273.—My previous remarks will have introduced the reader to the "Girths." They form a considerable item in the population of these hills and in actual numbers exceed any other individual caste. With the Girths, I have associated the few Jats that reside in this district, and the "Changes," which is only another name for Girths, prevalent about Hureepore and Noorpore. They amount altogether to 1, 11,507 souls. The Girths are sub-divided into numerous sects. There is a common saying, that there are three hundred and sixty varieties of rice, and that the sub-divisions of the Girths are equally extensive, the analogy arising from the Girths being the usual cultivators of rice. The Girths predominate in the valleys of Palum, Kangra, and Rihlo. They are found again in the "Hul Doon," or Hureepoor valley. These localities are the strongholds of the caste, although they are scattered elsewhere in every portion of the district, and, generally, possess the richest lands and the most open spots in the hills. The Girths belong to the Soodra division of Hindoos, and this fact apparently accounts for the localities wherein they are found. The open valleys, although containing the finest lands, are also the only accessible portions of the hills. The more refined caste preferred the advantages of privacy and seclusion, although accompanied by a sterner soil and diminished returns. They abandoned the fertile valleys to less fastidious classes, whose women were not ashamed to be seen, nor to work in the fields, and the men were not degraded by being pressed as porters.

Habits and customs.

274.—The Girths are a most indefatigable and hardworking race. Their fertile lands yield double crops, and they are incessantly employed during the whole year in the various processes of agriculture. As the rains set in, they are engaged in planting

out the young rice, the staple commodity of the valleys. The field is worked into mud, nearly two feet deep, the women stand all day in the field up to their knees in mire, with their petticoats looped to their waists. The rice is subjected to several weedings, and when ready for the sickle, the women help to reap stock, and winnow the grain. These labours are not concluded before the winter sowings commence, and the same stages are pursued though not so laborious as for the rice. In addition to the cultivation of their fields, the Girth women carry wood, vegetables, mangoes, milk, and other products to the markets for sale. Many sit half the day wrangling with customers until their store is disposed of. The men are constantly seized for "begar," or forced labour, to carry travellers' loads, or to assist in the various public buildings in course of construction. From these details, it will be perceived, that the Girths have no easy time of it, and their energies and powers of endurance must be most elastic to bear up against this incessant toil.

Peculiar Physiogmony.

275.—To look at their frames, they appear incapable of sustaining such fatigue. The men are short in stature, frequently disfigured by goitre (which equally affects both sexes,) dark and sickly in complexion, and with little or no hair on their faces. Both men and women have coarse features, more resembling the Tartar physiognomy than any other type, and it is rare to see a handsome face, though sometimes the younger women may be called pretty. Both sexes are extremely addicted to spirituous drinks. Although industrious cultivators, they are very litigious and quarrelsome. But their disputes seldom lead to blows and though intemperate they are still thrifty. A Girth seldom wastes his substance in drink. In their dealings with one another they are honest and truthful, and altogether their character, though not so peaceable and manly as the Rathee, has many valuable and endearing traits. The Girths being Soodras, do not wear the "Juneo" or thread of caste. They take money for their daughters, but seldom exchange them. The younger brother takes his brother's widow; if she leave his protection, he was entitled by the law of the country to her restitution, and under us, he should at all events, receive money compensation.

276.—These four classes, Bramins, Rajpoots, Rathee and Girths, comprise upwards of three-fifths of the gross population of the hills. In the remaining two-fifths are included all the artizans and shop-keepers, the different trades, religious sects of Jogees and Gosaeens, and the Mahomedan inhabitants of the district.

Impure castes.

277.—The impure castes amount to a large aggregate. Under this heading are comprized Chumars, Bhungees, Seraras, Domnas, &c., including altogether 69,796 souls.

Besides their ordinary avocations, these people are found in the position of village Police. In that capacity they are called "Girouks" and "Butwals," and constitute a separate class. Their duty is to collect koolees, forage for supplies, report occurrences, and to obey any behests of the headmen. Those classes who are too proud or too affluent to plough, and yet hold lands, generally, entertain "Kamas," or labourers from these outcast races, whose condition is almost analogous to that of slavery. He gets bread to eat, and a few clothes to wear, and is bound to a life of thankless exertion. These castes are always first impressed for "begar" or forced labour, and in addition to carrying loads, have to provide grass for the camp. In the hills, the depression of these castes is more marked than I have observed elsewhere. Their manner is subdued and deprecatory. They are careful to announce their caste, and an accidental touch of their persons, carries defilement, obliging the toucher to bathe before he can regain his purity. If any person of this caste has a letter to deliver, he will throw or deposit his charge on the ground, but not transmit it direct from hand to hand. He is not allowed to approach near, and in Court, when summoned, he will stand outside, not venturing, unless bid, to intrude within the presence. If encouraged to advance, he does so with hesitation, while all the neighbours fall back to avoid the contamination of his touch. Under the rule of the Rajas, they were subjected to endless restrictions. The women were not allowed to wear flounces deeper than four inches to their dress, nor to use the finer metal of gold for ornament. Their houses were never to exceed a certain size, nor to be raised above one floor; the men were interdicted from wearing long hair, and in their marriages, the bride was forced to go on foot, instead of riding in a jhampan or chair, as allowed to every other class. Certain musical instruments, such as the "Duful," or drum, and the Nikara, or trumpet, were positively prohibited. Many of these restrictions are still maintained, although, of course, there has been no sanction given or implied by the officers of Government.

Artizans.

278.—The artizans, comprizing goldsmiths, carpenters, black smiths, and stone-cutters, amount to 44,297 persons. Regarding these occupations, I have very little to remark. The Sonars or goldsmiths of Kangra are skilful workmen, and imitate, with considerable dexterity the most elaborate specimens of European ornaments. They possess the art of enamelling colours on gold or silver, peculiar to Kangra. The carpenters are generally well acquainted with their trade. The neighbourhood of Simla gives employment to many families, and the experience they have acquired, has rendered them able artificers, equal to making any article required by European habits and taste. The stone-cutters or butaras, deserve

particular mention. The word butara, is derived from "But" a stone. These hills abound with, and are indeed composed of, a fine description of sandstone, which is eminently adapted for building purposes. The Forts of the country are entirely constructed of this material, so also are the old palaces and temples which are strewed over the district. The occupation of breaking and fashioning these stones, has given rise to the butara caste, who are to be found in every town of note throughout the hills. They are without exception, the most idle and dissipated set of people in the district. They live from hand to mouth spending in drink almost the whole of their wages. They will seldom go out to work, unless in distress, and when employed require constant supervision.

Commercial classes.

279.—The commercial and shop-keeping class, amount to comparatively a small number, only 15,487 persons. Under this category are comprized Kutrees, Mahajuns, Kaiths, Kurars, and Soodhs. Almost all the trade and monetary dealings in the hills are in their hands. The "Kutree" is the most extensive and the highest in point of caste. They belonged originally to the Kshutriya or Military class, but having adopted the scales in lieu of the sword, are now known by the appellation of Kutrees. The Kaith of the hills is not identical with the Kaith of the plains. He belongs to the Vaisya or commercial class, and ranks with Mahajuns, wear the "Juneeo" or sacred thread. The Kaith of the plains is a Soodra, and is not entitled to assume the "Juneeo." All these classes give large sums for brides, and matrimonial arrangements are the most complicated, and difficult of all the systems in vogue in the hills. It is not unusual for five or six families to enter into a species of confederacy, by which each party is bound to give a bride and to receive one in exchange. The intricacies are most puzzling, and when disputes arise, it is almost impossible to unravel the tangled skein. 800 rupees is not an extraordinary price to pay for a wife. The Kurars and Soodhs, are synonymous with the Buneea of the plains. The term "Kurar" is used, contemptuously, by Rajpoots to stigmatize any one of their race who shews peculiar effeminacy and want of courage.

Religious Sects, Gosaeens, Jogees, &c.

280.—Among the religious sects in the hills, the most remarkable are the "Gosaeens." They are found chiefly in the neighbourhood of Nadown and Joala Mookee, though they are scattered, in small numbers, throughout the district. They are the greatest capitalists and traders in the hills, and are an enterprizing and sagacious race. By the rules of their caste retail negociations are interdicted, and they deal, exclusively, in staple articles of produce which they

dispose of by wholesale. They possess almost a monopoly of the trade in opium, which they buy up in Kooloo, and carry down to the plains of the Punjab. They speculate also in churus, shawl-wool and cloths. The Gosaeens are distinguished by the general name of "Dusnamee Gosaeens" or Suneeasees. They are divided, as their name implies, into ten tribes. The prevalent tribe in these hills is "Geeree," the name of the sect being adopted as a patronymic by all the members as Futch Geer, Buhadoor Geer, Munee Geer, &c. The founder of this caste was one Shunkur Acharuj, whose ten pupils or disciples gave rise to the ten sects into which the brotherhood is distributed. By strict rules, they should live a life of celebacy recruiting their ranks by adopting disciples or chelas, from other pure tribes, who may be willing to devote their offspring to become Gosaeens. But in these hills, this prohibition is seldom observed, and all the Gosaeens have yielded to the temptations of marriage. Their own offspring are not eligible to succeed to the inheritance of the father. His heirs are his adopted disciples, and his own issue can only inherit by becoming the chela of another Gosaeen. The Gosaeens are sub-divided among themselves into small communities, each with a recognized head or "Mohunt." He has the supreme control over all the property, personal and real, belonging to the "Akhareh," as the corporation is styled: and the other members of the fraternity are dependent upon his bounty for the share they may receive of the common wealth of their Gooroo. When a Mohunt feels that his end is near, he elects one of his disciples, by word of mouth, to succeed him, as the best and fittest of them all to be the head. His election is never disputed. But if he should be suddenly removed, without having nominated a successor, the fraternity meet together, and with the aid of other Gosaeens, proceed to select one of their number as the future "Mohunt." On a given day, he is installed into his seat with great ceremony, to which all the caste are invited, and due notice is furnished to every member of the immediate sect or "Akhareh," wherever he many be. After installation, he proceeds to a second ceremony, of even greater interest, and that is the distribution of the deceased Mohunt's effects, not by equal shares, but by his estimate of the relative worth and capacity of each of the disciples: and this distribution (called "Bhimdara") is seldom contested or impugned. A Gosaeen, on decease, is not burned like other Hindoos, but is buried under the earth. Over his remains, a cenotaph is raised, dedicated to Mahadeo, and called a *Muth*. Every Gosaeen, at decease, is supposed to be incorporated with the divinity of Mahadeo. The Gosaeens of Joala Mookhee and Nadown, have extensive dealings with Haiderabad in the Dekan, and their enterprize carries them in the pursuit of trade over the whole continent of India. The ceremony of admitting a "Chela" or disciple is very

simple. His "Chotee" or tuft, which every Hindoo cherishes on the crown of his head, is first severed by the Gooroo, or master. The hair is then closely shaved and the "Gooroo" muntur being read, the chela is duly initiated. The Jogees of the hills are Jogees or Gogees only in the name. They live by begging and also engage in agriculture. They observe no tenets to distinguish them from ordinary Hindoos, and are a separate race, marrying among themselves, but following no peculiar professions.

Gudees.

281.—The Gudees are the most remarkable race in the hills. In features, manners, dress, and dialect they differ, essentially, from all the rest of the population. The Gudees reside exclusively upon the snowy range, which divides Chumba from Kangra. A few of them have wandered down into the valleys which skirt the base of this mighty chain, but the great majority live on the heights above. They are found from an elevation of 3,500 or 4,000 feet, up to 7,000 feet. Above this altitude, there is little or no cultivation, the increasing acclivity of the range opposing insurmountable obstacles. They preserve a tradition among themselves, that their ancestors originally came from the Punjab, and that during the horrors of the Mahomedan invasions, the population of the cities fled from the open country, before their invaders, and took refuge in these ranges, at that period almost uninhabited. The term "Gudee" is a generic name and under this appellation are included Bramins, Kuttrees, a few Rajpoots, and Rathees. The majority, however are Kutrees, and the subdivisions of the caste correspond exactly with the tribes among the Kutrees existing in the plains of the Punjab, at the present day. Impure castes are not styled Gudees, but are known by the names of Badee, Seepee, Hallee, &c. They are a semi-pastoral, semi-agricultural race. The greater portion of their wealth consists of flocks of sheep and goats, which they feed half the year, (the winter months) in the valleys of Kangra: and for the other half, drive across the range into the territories of Chumba. They hold lands, on this side and also in Chumba, and in former days were considered subject to both States. At present, our rule has materially weakened the tenure of the Chumba chief, and many continue, all the year round, on this side of the range, acknowledging no allegiance whatever to Chumba. It was a rule with these simple people, whenever fined by the Kangra authorities to pay a similar penalty into the Chumba treasury. I am afraid, our institutions have taught them greater independence, and the infraction of this custom is now more frequent than the observance. Two rupees for every hundred head of sheep or goats, are paid to our Government as pasturage tolls, and one rupee for a like number, is paid for a similar privilege in Chumba.

Many Gudees cultivate the winter crop or wheat, in Kangra, and returning with their flocks, grow the summer or rain crop at "Burmour," as the province on the other side of the snow, is designated. They all wear woollen clothes, which they make up at home out of the wool from their own flocks. The men don a remarkable high-peaked cap, with flaps to pull down over the ears, in case of severe weather. The front is usually adorned with a garland of dried flowers, or with tufts of the Impeyan pheasant, or red beads, the seeds of parasitical plants growing in the forests. The rest of their dress is a frock made very capacious and loose, secured round the waist, with a black woollen cord. In the body of this frock, the Gudee stores the most miscellaneous articles. His own meal, tied up in an untanned leather pouch, with two or three young lambs, just born, and perhaps, a present of walnuts or potatoes for his master, are the usual contents. His legs are generally bare; but occasionally he wears woollen trowsers very loose at the knee, to allow free motion in walking, and fitting tight at the ankle, over which it lies in folds, so as not to restrict the action of the limbs. The women wear the same frock, only reaching to their ankles, secured with the same woollen cord. Their garment fits rather tighter about the body, and is both modest and becoming. The head-dress is a "Chuder," or sheet, thrown loosely over the upper portion of the body, and sometimes fastened in the shape of a turban, with a loose streamer behind, by way of ornament. The Gudees are a very simple and virtuous race. They are remarkable, even among the hill population, for their eminent regard for truth. Crime is almost unknown among them. Their women are chaste and modest, seldom deserting their husbands. Like all the inhabitants of mountainous regions, they are frank and merry in their manners, they constantly meet together, singing and dancing in a style quite peculiar to themselves. They are great tipplers, and at these festive meetings, the natural hilarity is considerably enhanced by deep potations. In person they are a comely race. The women frequently are very fair and beautiful, their features are regular, and the expression almost always mild and engaging. The Gudees wear the thread of caste, and are much stricter in Hindoo customs and observances than most of the inhabitants of the higher ranges of the Himalaya. They are not a very widely diffused race. They extend over the greater part of Chumba, inhabit the skirts of the Kangra Snowy range, and are found also on the southern face of the Budrawar hills across the Ravee. Their peculiar caste, "Kutree," and their position in the ranges immediately above Lahor, favor the tradition, that originally they were fugitives, from the cities of the plain before the Mahomedan inroads.

282.—The entire Moosulman population amounts to only 42,518 souls. The Saiuds, descendants of the Prophet, amount to only 221 persons. Moguls, Pathans, and Sheikhs, the principal tribes in other parts of India are almost unrepresented. The prevailing castes are *Kashmeerees*, originally emigrants from the valley of Kashmere, who have colonised here chiefly in the city of Noorpoor and in Tiloknath; *Goojurs*, a pastoral tribe; *Telees* or oil pressers, almost all who follow this trade, are Mahomedans, and *Jolahas* or weavers.

Moosulmans.

283.—The Kashmeerees reside almost exclusively in Noorpoor and Tiloknath. There are a few scattered families in other parts of the district, but not exceeding a hundred together. The total number of Kashmeerees is 6,656. They are divided among themselves into several gradations, and like all Moosulman races have no restrictions on marriage, except immediate relations. Marriages with first cousins are not only allowable, but frequently occur. They are almost exclusively employed in the Shawl trade. There are two classes in the profession, the master workmen, or "Oostads," and the apprentices or "Shahgirds." The former supply the capital, and the apprentices earn their livelihood by task work. The more opulent Kashmeerees not only keep large manufactories for shawls, but trade in wool and other produce of Ladakh and Chinese Tartary. The rooms devoted to the workmen, are long apartments, with looms placed in the centre, and benches ranged parallel for the workmen: they are well-lighted and airy. The workmen, all males, sit hard employed the whole day, and sometimes enliven the labour by singing choruses. They are a discontented and quarrelsome race, very deficient in personal courage, but so litigious, that their disposition for law has become a proverb. It is a common saying, that two old women will wrangle all day till night sets in. They will then call a truce, and put a stone down in token of the armistice. Next morning the stone is removed, and the dispute is renewed with double acrimony. The men fight with each other, and it is not uncommon for one to bite off the ear or nose of his antagonist. The apprentices will often receive advances and abscond, and the master workman cheats his labourers by witholding their just dues. They are remarkable for their dirty and immodest habits. The women wear a wadded red cap, and a loose linen frock, quite open to the wind, filthy and unbecoming. The men wear better clothes, and are remarkable for high foreheads and Jewish features. They speak a dialect intelligible only to themselves, though they are also conversant with the vernacular. The shawls of Noorpoor and Tiloknath are not much prized; the work is inferior, but the great cause of inferiority is the hardness of the water, which communi-

Kashmeerees.

cates a roughness to the shawls, greatly detracting from their marketable value. The Kashmeerees themselves say, that there is no water like the river Jehlum, and that the superiority of the shawls of the valley, is mainly ascribable to the virtue of the water. The weavers of Kashmere possess also greater artistic qualifications, since none but the worst, who fail to get a livelihood in their native country, would consent to leave the charming valley, for the heats of the Punjab, and the discomforts of a strange country. The present population consists almost entirely of the descendants of original emigrants, and are now acclimated. They still retain the dress and dialect of Kashmere and are constantly reinforced by new arrivals from the valley. In the cold winter months, the women adopt a peculiar custom of carrying under their frocks little pans of heated charcoal over which they warm their hands, and maintain the circulation like English ladies with their muffs.

Goojurs.

284.—The Goojurs of the hills are quite unlike the caste of the same designation in the plains. There they are known as an idle, worthless and thieving race, rejoicing in waste, and enemies to cultivation and improvement. But above and below they are both addicted to pastoral habits. In the hills, the Goojurs are exclusively a pastoral tribe. They cultivate scarcely at all. The Gudees keep flocks of sheep and goats, and the Goojur's wealth consists of buffaloes. These people live in the skirts of the forests, and maintain their existence, exclusively, by the sale of the milk, ghee and other produce of their herds. The men graze the cattle and frequently lie out for weeks in the woods, tending their herds. The women repair to the markets every morning with baskets on their heads, with little earthen pots filled with milk, butter-milk and ghee, each of these pots containing the proportion required for a day's meal. During the hot weather, the Goojurs usually drive their herds to the upper range, where the buffaloes rejoice in the rich grass, which the rains bring forth, and at the same time attain condition from the temperate climate, and the immunity from venomous flies, which torment their existence in the plains. The Goojurs are a fine manly race, with peculiar and handsome features. They are mild and inoffensive in manner, and in these hills, are not distinguished by the bad pre-eminence which attaches to their race in the plains. They are never known to thieve. Their women are supposed to be not very scrupulous. Their habits of frequenting public market and carying about their stock for sale, unaccompanied by their husbands, undoubtedly expose to them to great temptations; and I am afraid the imputations against their character are too well founded. They are tall, well grown women and may be seen every morning entering the bazaars of the hill towns and returning home about the afternoon, with their baskets emptied of their treasures. The

Goojurs are found all over the district. They abound particularly about Joala Mookhee, Teera and Nadown. There are some Hindoo Goojurs, especially towards Mundee, but they are a small sect compared to the Moosulmans.

Remaining Moosulman Castes.

285.—The remaining Moosulman tribes require no particular detail. The Telees, or oil pressers, are common to all India, and in these hills follow their professional trade with little or no difference. The Jolahas, are a low race. They weave all the cloths used for consumption by the agricultural classes, and are notorious as petty thieves and pilferers. Almost all the crime in the hills is confined to Jolahas and Chumars.

Lodging of the people.

286.—The houses of the peasantry, as I have before observed, are not aggregated together in villages, but interspersed over the glebe in pleasant and picturesque localities. Every man resides upon his own farm, and in one corner of it, in some spot open to the sun, and yet sheltered from the wind, he builds his cottage. The house itself is constructed of dried bricks, generally with a double roof. On the lower floor he resides himself with his family, and on the upper story, he puts the lumber of his household, the grain of the last harvest, and frequently uses it in wet weather, to cook his meals. During the rains, many families sleep habitually in the upper story, to escape the close and unhealthy air of the ground floor. The upper roof is always made of thatch, thick, substantial and neatly trimmed. The outside of the domicile is plastered with some red or light-coloured earth. The front space is kept clean and fresh, and the whole is encircled by a hedge of trees, and brambles, which maintain his privacy and afford material for renewing delapidations. On one side of the cottage is the shed for the cows and bullocks, called "Koorhal," and another building contains the sheep and goats, styled the "Oree." If the owner of the farm be a man of substance, he will probably possess some heads of buffaloes, and they are cooped up in separate tenement, called the "Mehyara." The thatch of the cottage is renewed every third year, and in parts where grass is plentiful, a fresh covering is added annually. The ridge pole is made of "Toon," "Sisoo," "Ohee," or of fir. But the "Siree," "Hur," "Behra," "Peepul," are never used on various superstitious grounds. The "Siree" or "MIMOSA *Sirrus*" is reserved, exclusively, for the dwellings of Rajas or Gods. No ordinary person is allowed to apply the wood to his own purposes. Every year, in the season of the "Naoratree" or September, the exterior and interior walls of the cottage are re-plastered; the labour devolves upon the women, and at every house they may be seen busy at this period, fetching

coloured earths, mixing it with cowdung, and putting a fresh coat on the walls of the cottage; on the occasion of a marriage, the bridegroom's house is always adorned with some fresh and gay coloured plaster.

287.—The entrance to the cottage is usually to the East or to the South. But there is no general law, although in every perguṇah, the people have favorite positions. The East, which looks towards the rising sun, is considered a lucky aspect. There is also a general predilection for the South. But the West is ordinarily eschewed. The entrance is secured by a wooden door, and during the absence of the household, is fastened outside by a lock. In the house of the higher castes, it is not unusual, for the sake of additional privacy, to build the cottages of the homestead in the form of a quadrangle, all facing inwards. Should a neighbour design his cottage, so that the ridge pole of his roof, crossed at right angles with the entrance of the other cottage, there would be an appeal to the District Officer, to prevent so unlucky an arrangement, for the hill people have a general superstition, that some disaster would be sure to befall the owner of the house thus menaced. The Rajpoots and Brahmins always occupy the most secluded, as well as the highest parts of the village area. It would not be tolerated for a man of low caste to raise his dwelling on any eminence which should overlook the cottages of those of higher birth.

Usual aspect of Cottages.

288.—The interior of the domicile is furnished generally in the simplest style. In the Sikh time the agricultural classes used earthen vessels for the preparation of their food. Their means seldom allowed them to possess utensils of more costly fabric, or at all events, they were afraid to shew such substantial signs of comfort; under our rule, every house is equipped with a complete set of all necessary articles, made up in brass, copper, or in other metal, according to the prevailing custom. In the winter, the women plait mats of rice straw, "Bindree," which are laid down over the floor of the room. They construct also a sort of mattrass, the outside stuffed with pieces of old cloths. This is called a "Khinda" and is used either as a counterpane to pull over the body, or as a mattrass to recline on. A hooka, a few dried herbs, and a wicker basket suspended from the roof, containing bread and other articles necessary to be secured from the depredation of cats, and vermin, constitute the remaining furniture of the household.

Furniture.

289.—The chief staples of food are maize and wheat. In the rice-growing valleys, the people subsist, for the greater part of the year, on rice, and in the poorer uplands, the

Food.

coarser grains of mundil (millet) and "Souk" form a portion of their diet. Maize is a very favorite grain, and from September till May, is in constant consumption. After that period, the wheat harvest is matured and for the remaining six months, the common article of diet is wheat meal. In the rice countries, the people reserve the clean unbroken rice for sale, and the chipped pieces they retain for their own use. So also, unmixed wheat is seldom used by the poorer classes. The pure wheat is disposed of to the grain dealer, and the mixed barley and wheat, frequently sown together, is kept for home consumption. The agricultural classes have usually three meals a day. Before going to work in the morning, the husbandman partakes of some bread reserved from the evening repast. This is called "Dhutyaloo" or "Naoharee." At twelve o'clock, he enjoys a full meal, generally with all his household, of rice, or rice and split peas or cakes made of wheat or maize. In the evening there is a supper, according to taste, in which, however, rice, seldom appears. Split peas are made usually of the pulses known as "Mah" and "Koolt." In most parts of the hills the people can secure fish, which generally forms a constitutent of their food. On festive occasions, they will kill a goat which they consider very superior to mutton. Linseed and rape oil are also used instead of clarified butter, by the poorest classes, but most families can now afford the luxury of ghee. The fine rock-salt of the Punjab is not in general consumption. The Mundee salt, of which nearly a moiety consists of earth and other refuse matter, is principally used. The salt is diluted and the water refined from the earthen particles. The brine thus obtained is mixed with the food it is intended to season.

Use of Tobacco and Wine.

290.—Tobacco is a very favorite drug. Men and women are all addicted to it, though in the higher ranks of life, the women affect to repudiate its use. There is a prejudice against onions and carrots, which no Hindoo, except of the lowest class, will touch. Turmeric is a condiment in large request. It is seldom absent from any meal in the household of those who can afford it. The Girths, and all the Soodra tribes are great consumers of wine. No other class will openly acknowledge its use, though many drink secretly. From this statement, I must except Bhojkees and Gudees, who, belonging to better castes, are notorious drinkers.

Clothing Men.

291.—The ordinary clothing of the poorer classes are for the men, a "topee" or skull cap, for a turban is seldom or never worn, a "koortee" or frock reaching to the waist, or a "choloo" which is a similar garment, only extending somewhat lower, and "kach" or breeches, for long trowsers are not in vogue. In addition to these three articles, the peasant usually carries with him his "Putoo" or blanket, which

in hot weather, he twists as a turban to defend his head from the rays of the sun, or in winter, wraps round his body, as a Highlander flings his plaid. The frock and breeches are usually made of cotton woven by the village weaver or Jolaha, and cut and sewn into shape by the village "Soee" or tailor. The putoo, is of home texture generally in alternate squares of white and black wool, the only variety being in the size of the squares. In the rains, people travel about barefoot as the wet weather spoils the shoes, but in all other seasons, they usually possess a pair of slippers or "juta." The higher classes of course wear whatever they please. Their clothes are usually made of English fabrics, and formed into shapes to suit the fashion or pleasure of the wearer. The only peculiarity is that the "Koortee" is commonly retained by all, and in the head-dress they all shew great coxcombry and taste. Two or more turbans of different colours are artistically mixed together, and bound round the head, so as to display the colours to advantage, and to fall in heavy, yet graceful folds over the right ear. The usual mixture is a red ground with a white exterior turban, and the effect is always becoming. Like all other fashions, it is sometimes ludicrously exaggerated, and I have seen as many as seven turbans of different hues, not very judiciously chosen, wrapped round the head of a Hill dandy. The Hill people are also very fond of wearing colored vests and scarfs. The also adopt the effeminate habit of wearing earrings of gold, graced sometimes with pearls, and those who can afford it will display gold or silver bracelets, and necklaces of beads alternately with gold.

Women—their dress.

292.—The female dress is also very picturesque. On ordinary occasions they wear the "gugra" or petticoat, the "cholee" which covers the breasts and the "sothun" or long trowsers with a "doputa" or mantle, to form the head-dress. In the winter they adopt a gown, called "doroo" which covers the whole body, fitting close under the neck. For ordinary wear, these garments are all made of the simplest colours and are both modest and becoming. But in gala days, though the habiliments are the same, the texture and colours are strikingly altered. The petticoat is adorned with printed silver or gold patterns, which set off the extremities, or the whole garment is made of streaked colours tastefully associated. The "doputa" or mantle instead of being a simple white is transformed into a pink or yellow scarf. The "cholee" is made of equally gay material, and the person is ornamented with various articles of jewellery. The nose ring, or "Baloo," is the most common ornament. Every woman who is not unmarried, nor a widow, displays this piece of finery. It is a sign of married life, and shews that the wearer still rejoices in the society of her husband. The lower classes are re-

stricted to silver, otherwise the "Baloo" is always made of gold in circumference limited only by the taste of the possessor. There is a great variety of female jewellery, which it is not necessary to detail. The Girth women are very fond of a profusion of necklaces; some are constructed of coloured glass, or pieces of porcelain (kuch) and beads, the vegetable produce of the forest. This dress is the custom adopted by Hindoos. The Mahomedan women do not evince such taste or coquetry. They never wear the gugra or petticoat, and very seldom the doroo or gown. They restrict themselves to loose trowsers and a mantle. The gown of the lower classes is made usually of coarse chintz. There is another dress confined, however to the higher ranks, the Paswaj, which is a cotton gown of very light texture almost approaching to muslin, and made of various gay colours.

Appearance.

293.—In general physiognomy the Hill people are decidedly a good looking race. Their complexion is fair, owing to the temperate climate they enjoy, and the expression is almost invariably mild and prepossessing. Their features are delicate and well-formed. In stature they seldom exceed the middle size, and for vigour and manly strength they cannot compare with the inhabitants of the plains. The gradations of caste are strongly marked in the appearance and aspect of the people, and the higher the social position, the more pure and elevated become the features. Among the Bramins and Rajpoots, there are generally to be found the distinguishing marks of a long and unsullied descent. Their faces bear the impress of true nobility. The agricultural classes are less refined and attractive, but they all possess that amiable and ingenuous expression which is so characteristic of the whole race.

Manners and character.

294.—To prepossessing appearance, the hill people add the charm of simple and unsophisticated manners. In address they are open and good humoured; at the same time obedient and respectful. They are not very familiar with the amenities of speech, and may sometimes offend an ear habituated to the fulsome phraseology of Hindoostan. But the error always proceeds from rustic plainness, and never from intentional discourtesy. They are extremely susceptible to kindness or the reverse. A conciliatory demeanour at once wins their confidence, while a rude word, carelessly uttered, is often sufficient to intimidate and repel them. To be assailed with abuse, is a grievous injury not to be forgotten. Among equals, the exchange of contumelious epithets excites a paroxysm of anger, quite unusual, and hardly to be reconciled with their general mildness of demeanour. Abuse frequently leads to suicide, and an abusive habit in an official

is almost sufficient, in the estimation of the people, to counterbalance all his good qualities. The hill people are bashful and modest. They never intrude unless encouraged; a gesture is quite sufficient to keep them at a distance. They are suspicious and long in yielding their confidence. To a stranger they are very reserved; and when a new officer is appointed to their charge, they will abstain from his Court till his character is thoroughly displayed. When once they are conciliated there are no bounds to their devotion, as at first they are distrustful and shy, so at last they surrender themselves without restraint. They are naturally an affectionate and gentle race. They have no daring, nor aspirations after independence. They delight rather to place themselves under authority, and yield implicitly to an influence which they admire and respect. Their nature is obedient and tractable. There is no vigour nor manliness of sentiment. Their disposition was formed to obey, and is almost feminine from its innate dependence. An adherence to truth is a remarkable and most honorable feature in their character. During the five years that I had charge of the district, I can scarcely recall a single instance of a false or even of a prevaricating witness. Allowing for the natural bias of parties, the evidence on either side of a case was essentially the same. The Judge had no difficulty in seizing the common facts and hence the administration of justice was rather an agreeable occupation than an onerous responsibility. In their dealings among themselves, the same purity of manners prevails. They seldom resort to written agreements, and the word of a party is accepted with as little hesitation as his bond. To this quality of veracity, I may also add the trait of honesty and fidelity to their employers. For while theft is not uncommon in the Hills, it is confined to the lowest classes and conducted on the most trifling and insignificant scale. The fidelity of the hill people is well understood throughout the Punjaub, and all the chief Sirdars such as Lena Sing, Deena Nath, Tej Sing, and others, have shewn their appreciation of this quality, by employing hill men in the most responsible situations about their persons. Employed in service, they are attentive and thrifty; they resist all temptation; seldom, if ever, give way to debauchery, and return to their homes with the well-earned profits of honest servitude. Like all Highlanders, they are exceedingly attached to their native hills. Few consent to undertake service in the plains, and out of these few scarcely one in ten possesses sufficient vigour of body or mind, to withstand the changes of climate and the ardent aspirations after home. As soldiers, they are not remarkable for daring or impetuous bravery, but they are valuable for quiet unflinching courage, a patient endurance of fatigue, and for orderly and well-conducted habits in cantonments. As a race, they are prone to litigation, and resort to the

Courts on the most trivial occasions. They are lively and good tempered, fond of fairs, and public assemblies, and with more pretension to musical taste than is usual in India. Their songs have a simple cadence, pleasing even to a cultivated ear. Their simplicity inclines them to be credulous, and they easily become the dupes of any designing fellow who wishes to impose upon them. This facility of disposition has frequently been taken advantage of by swindlers and sharpers who under the personation of Government officials, have robbed houses, and carried out their schemes of aggrandisement. A few artful words are sufficient to raise a village against their legitimate officers. Lastly, the hill people are very superstitious. They firmly believe in witchcraft, and one of their most constant reproaches against our rule is, that there is no punishment for witches. Every incident at all out of the ordinary course, such as the death of a young man, or the cessation of milk in a buffalo, is ascribed at once to supernatural causes. They will not set out on the most common expedition nor undertake any duty without first consulting a Bramin. They have their lucky and unlucky months and days. Marriages are interdicted in Poh, Cheit, Bhadoon, and Asouj, or four months in the year. Saturdays and Wednesdays are propitious days for going towards the South, Thursday for the North, Sundays and Tuesday to the East, and so on. No man would willingly infringe these rules if he could possibly avoid it. Thus again the fourth and eighth days of the moon are full of disaster, and no one would begin an enterprize on these dates. The Hill people are strict in their religious observances. The priestly class have a deeper influence here than in other parts of India. Besides the larger temples, there are numerous local divinities, and almost every house possesses its Penates in the shape of a "Sidh" or "Nag," to repel witches and propitiate fortune. Altogether, I have received a most favorable impression of the character of the Hill people. To sum up their good qualities they are honest, truthful, industrious, frugal, gentle, and good-humoured; faithful to their employers and submissive to authority. Against these virtues, there is little or nothing to set off. They are superstitious, easily misled, distrustful of strangers, and litigious.

Revision of Settlement. Regulation IX. 1833.

295.—By the orders of the Governor General, I was entrusted with the revision of the Settlement in my own district, and in the year 1848, I broke ground by laying down the boundaries.

Boundaries.

296.—Village limits had never before been definitely fixed. But the measure was at once understood and carried out by the people. The hill sides clothed with forest and underwood, where the cattle of the vicinity had grazed for a thousand years

without thought of jurisdiction, were now allotted by the contiguous villages with the greatest unanimity. The only places where disputes arose were on the borders of ancient Principalities, such as between Goleir and Kangra, and the surrounding states of Mundee, Kuhloor and Chumba.

Disputes with independent states.

297.—These disputes were of ancient standing and of some Political importance, the battle fields in olden days between neighbour chiefs. They had been transmitted as heirlooms from father to son, and were cherished with a tenacity and spirit recalling the times of border warfare. These feuds were not to be decided by the deputation of an Ameen, nor would the people, in such instances, accept any adjustment, unless from the Settlement Officer in person. I accordingly visited all these contested boundaries, and by a system of compromises, that is, by dividing the disputed tract into such portions as I deemed equitable, among the adjoining villages, I always secured co-operation and obedience. To make the demarcation permanent, I set up masonry pillars. Among the quarrels thus adjusted, were the boundary between Talooqua Buleear, of the old principality of Kangra, and Talooqua Mangurh of Hureepoor or Goleir. I also defined the limits of Talooqua Bhoogahul, both on the Northern and Southern aspects, with the independent state of Mundee, and carried the line of demarcation from the river Beeas up the Bakur Torrent and across the Moree Hills to the Seel torrent, a tributary of the Sutlej. The whole extent of this boundary was, more or less, disputed with Mundee, and at the east of the hill, which is the watershed line between the two rivers; the dispute was most virulent. At this spot, where there is a temple called the "Awa Devee," I set up masonry pillars to prevent future collision. Along the Seel torrent, there were islands uncultivated, which were maintained as the joint property of the two States, the channel being taken as a sufficiently close definition, and pillars were placed, alternately, on either side of the torrent bed, in order to shew this demarcation. The only other border quarrel deserving notice, was between Kuhloor and Kangra. The line eventually assumed takes rather an arbitrary course over hill and dale, but masonry pillars have here also been erected, and there is no fear that the dispute will ever be revived. The frontier with Chumba was very easily settled. It usually takes the water-shed line of hills, and other natural features which can never be mistaken.

Village Boundaries.

298.—In three pergunnahs, Kangra, Noorpoor, and Golier, the Country is distributed into Mouzas or townships, as in other parts of upper India. But in the pergunah of Nadown the fiscal divisions are Tupas or circuits, each containing a number of petty

hamlets. The boundaries were arranged according to the limits of the townships wherever this form of fiscal distribution occurred; and in Nadown, I set up, pillars on the borders of every Tupa, as the hamlets were on the average so small, that an official demarcation of their boundaries was scarcely required. To provide however, against future disputes, I directed the Zemindars of every Tupa to define their own sub-divisions, and to erect small pillars of about the third of the size of the Tupa land marks. Thus, every hamlet however insignificant, perhaps paying only five rupees a year to Government, has its specific and recognized limits.

Hudbust, or outline maps.

299.—When the boundaries were all arranged in three Pergunahs according to Mouzas, and in Nadown according to Tupa divisions, I employed Hindoostanee Ameens, to prepare the usual Hudbust or outline maps, shewing the dimensions and contour of every village area. There were altogether 662 Mouzas or Tupas, for which separate maps were required in the following detail.

Pergunah Kangra,	204	Villages,	(Mouzas.)
„ Nadown,	93	do.,	(Tupas.)
„ Hureepoor,	66	do.,	(Mouzas.)
„ Noorpoor,	224	do.,	(Mouzas.)
Villages transferred to Zilla Goordaspoor,	75	do.,	(Mouzas.)
Total,...	662		

Cost of construction.

300.—The total cost of all these maps, and the records they involved, shewing the origin, details, and manner of adjustment in every boundary dispute, amounted to the sum of 5,863 rupees. The average expense of each map, thus fell at the rate of (Rs. 8-13) eight rupees thirteen annas; and considering the large area comprised in each circuit, being upwards of four square miles over difficult ground, I think the outlay was moderate.

Field measurements.

301.—The field measurements were at first conducted by the same agency. But I made such slow progress, owing to the scarcity of qualified Ameens, and the rugged character of the country, that I was obliged to adopt a simpler system for the un-irrigated and less valuable tracts, reserving my band of Ameens for the open and irrigated portions of the district.

Measuremeats by Ameens in valuable tracts.

302.—Thus the whole of the rich valley of Kangra proper, from Rihlee to the frontiers of Mundee, the irrigated villages in pergunnah Hurreepoor, the talooquas of Indoura Kheirum, lying in the valley of the Beeas, and the open expanse at the foot of

the hills, lately transferred to the district of Goordaspoor, were measured and mapped, carefully by Hindostanee Ameens, according to the form and practice observed in the North Western Provinces. Out of 662 estates, the following proportion was systematically measured by chain:—

Kangra, ...	159	villages.
Hureepoor, ...	3	do.
Noorpoor, ...	30	do.
Villages transferred to Goordaspoor, ...	75	do.
Total, ...	267	

New system of measurement, applied to hilly districts.

303.—In the other parts of the district, where the character of the country precluded the idea of a field map, and the land was comparatively poor and unirrigated, I employed a system of measurement of which I have furnished ample details to the Board, and a brief abstract will therefore suffice for the purposes of thi s report.

304.—Measurements, I found, were not entirely new to the people. They possessed a local standard of their own, with the details of which they were perfectly familiar and able themselves to execute. I therefore determined to adopt the local system, and to employ the agency of the people to carry it out.

Local land measure.

305.—The beega of the Provinces and its multiples were here entirely unknown. The prevailing land measure in the Punjab is called a "Ghoomao," containing about 3,600 square yards. The lower denominations are also peculiar to the country Thus, instead of biswas and biswansees, the following are the constituted parts of a "Ghoomao:"—

1 *Kan*, equal to	4¾	yards.
1 Square Kan or *Mundla*,=	22½	yards.
20 Mundlas, or one *Kunal*,=	450	yards.
8 Kunals or one *Ghoomao*,=	3,600	yards.

306.—A Ghoomao, with reference to the land measurement of the North Western Provinces of India, is equal to one Shahjehanee beega, three biswas and eighteen biswansees, and there is one ghoomao, three kunals, and 1¼ mundla in the British statute acre of 4,840 yards.

Appointment and organization of Putwarees.

307.—The first thing necessary, was to constitute an efficient agency. I began by apportioning the district into convenient rings or circuits. Each circuit included a number, of villages contiguous to each other, belonging always to the same talooqua, and

yielding a yearly revenue of 3,000 to 5,000 rupees. Over each circuit I appointed an intelligent Putwaree or Accountant. I took care that he was a resident of the neighbourhood, not obnoxious to the people, though I did not make his appointment dependent entirely upon their selection. He was required to be thoroughly versed in accounts and the written language of the hills. It was not essential that he should know either Hindee or Persian. Besides the Putwaree there were the village head-men or Lumberdars; they were the office-bearers of the community and generally leading and influential persons.

303.—After taking these preliminary measures, I issued orders to the Tehseeldars, to assemble these village functionaries, and to inform them that as an assessment for twenty years was about to take place, I required a return of all the cultivated and culturable land in their respective villages. I excluded the Hills and Forests, and limited the measurement to such area only as was fairly chargeable with Revenue.

Mode of Measurement.

309.—To each circuit were allotted two men, expert at local measurements, and each man was provided with a rod or bamboo of fifty-two "chappas" or fists in length, equivalent to $4\frac{3}{4}$ yards, or one Kan, the lowest denomination in a Ghoomao. These men were designated "Kanbahs" or wielders of the Kan (from the Punjabee verb "bahna;") they were usually selected from other Pergunahs, to be free from local prejudices, and they were remunerated at the rate of six annas for every hundred Ghoomaos of cultivated land.

310.—The "Kanbah', when employed in measurement stands upon the edge of the field, and grasping the bamboo in both hands, swings it forward like an angle does his rod, bringing the top to descend upon the ground where it leaves a slight mark. The measurer then walks rapidly up to this spot, and repeats the process till the entire length of the field is measured out. There is no halting or delay. The measurer walks at a steady and uninterrupted pace, and the bamboo is seen to descend regularly before him marking out the path that he is to follow.

311.—A kan broad, and a kan long, is technically called a "Mundla," and twenty Mundlas make one "kunal," and eight "kunals" are equivalent to one Ghoomao."

Field Registers.

312.—The Putwaree took a record of these measurements upon rude slips of paper; I did not at first prescribe the usual form of register or "khusra." But after the assessment, seeing the necessity for preparing a correct and intelligible record, I ordered a khusra, in the regular form, to be drawn up for every village: and

accordingly, all these registers have since been prepared, and placed for reference in the Office. I omitted the Shujra, or Field map, altogether. In fact the rugged and mountainous character of the tracts thus roughly measured, did not admit of its preparation.

313.—The checks against fraud and imposition were many and efficient. One great objection to the introduction of the Hindoostanee beega is, that its dimensions and multiples are entirely unknown to the people. The Government are thus deprived of one of the greatest safeguards against error, and that is the vigilance and jealousy of the village community. With the beega measurement, the people are quite at the mercy of the Ameen, and become bewildered with the technical phrases ostentatiously and designedly paraded. The beega, and its multiples of "Biswa" and "Biswansee," are an unknown jargon to them; and though they mechanically attend the movements of the surveyor, they are quite in the dark as to the results he is recording.

Mode of scrutiny.

314.—Now, in adopting a system of measurement, which is one of the hereditary institutions of the people, we provide a most efficient check upon the proceedings of the survey. Every villager is converted into a watchman. The measurers and Putwaree are followed by a hundred eyes; and every asamee not only looks to the careful measurement of his own fields, but he also attends to see that his neighbours are not unduly favored; and that the same measure which has been dealt to him shall be meted out to others also. Even if he be not able to work out the calculation with the same rapidity as the Putwaree, he will not fail to remember the "Kans" of width and breadth; and he can submit the account to any learned friend in the village to be converted into Kunals.

Checks.

315.—The Putwaree and the Kanbahs thus work under the surveillance of men, the majority of whom are quite as familiar with details, and quite as competent to measure, as themselves. It is almost impossible, under such control to conceal any lands, or to show partiality or bias for or against any individual asamee. The only way in which the jealousy of the village could be set asleep, would be by supposing a general combination of the community to under-rate their respective holdings by an uniform system of deduction. But such a combination is extremely difficult to organize and set in practice; and more especially among simple bodies, such as agricultural communities in the hills.

Jealousy of the people themselves.

316.—But even supposing that such a combination was formed, and false returns sent in, there are other checks at the disposal of the Settlement Officer, which are almost

Other Checks.

317.—When the measurements are completed, the Putwaree reports the accomplishment to the Teseeldar of the division, and when the whole Pergunah has been measured, the Teseeldar visits each village with a separate staff of "Kanbahs" and "Kans" of his own. He takes the Putwaree's registry, and at his discretion, measures some fifteen or twenty fields, in different portions of the village area.

Teseeldar's scrutiny.

318.—The results of his examination are given in a fly-leaf, which he sends direct to me, and if the difference of his measurement from that of the Putwaree does not exceed five per cent. the results are accepted and approved.

319.—And wherever any extraordinary discrepancy, exceeding five per cent. of the total area, is discovered, which however very rarely occurs, the people are directed to re-measure their lands more carefully, and to submit fresh returns, as the previous measurement has been disapproved.

320.—Besides the scrutiny of the Teseeldar, I made a point, when encamped in the neighbourhood, to employ my mornings and afternoons personally testing the accuracy of the village measurements. On the line of march, I always kept one or two qualified measures and the requisite bamboos or "kans" in attendance. At the boundaries of each village, I was usually met by the Putwaree and village Lumberdars, and wherever I thought fit I broke off from the road and attested the measurement of a few fields.

Personal Scrutiny.

321.—With all these precautions, it will be difficult, if not impossible, for fraud to escape detection. I have been fortunate in the people with whom I have had to deal, and I have found these checks quite sufficient to ensure correct and honest returns. In the Juswan Doon, where the lands are as open nearly as the plains, and the profits of the estate in the hands of a few proprietors, and consequently where there are infinitely greater temptations and facilities to fraud, I did not as yet discover, after the *most careful and rigid* scrutiny, any grounds for suspecting the accuracy of the details rendered to me.

322.—For further details, ragarding this system of measurement, I must refer the reader to No. I of the "Selections from public correspondence for the Punjab."

323.—The entire cost of these measurements, comprizing the preparation of Maps, Field Registers, and General Abstracts of each man's holding throughout the district, amounted to 6,833 rupees. Of this sum, 4,971 rupees were disbursed to hired Ameens, for the measurement of the irrigated and more valuable lands. The charge for the rough measurements, conducted through the agency of village Officials, was only 359 rupees. Not that more expense was not incurred, but in the majority

Cost of measurement.

of 1,503 rupees for examining and attesting the details. Altogether these several expenses amount to the aggregate sum of 6,833 rupees.

Sikh system of Revenue.

324.—When the measurements were completed and verified, I proceeded to fix the assessment, and by way of preface to this portion of my subject, I will sketch, briefly, the fiscal system of our predecessors, as followed in the Hills, and describe the summary settlement effected at the cession.

The Nazim or Governor.

325.—Sirdar Lena Sing Mujeetheea, was the Sikh Governor or Nazim in charge of the Hill territory, comprized between the rivers Ravee and Sutlej. His father, Desa Sing, held the same office before him. The Nazim did not reside, permanently, within the limits of his jurisdiction. He appointed his own agents to every principal town or seat of a Pergunah, and left the details of management in their hands. Once a year he made a periodical tour, took his accounts, heard and redressed complaints, and then returned to his native residence at Mujeetheea near Umritsur. Under the Nazim were two subordinate Sirdars, not Officers of the State, but apparently personal followers of Lena Sing. When he himself was not able to visit the hills, one of these Lieutenants was deputed in his place, and acted on his behalf.

His duties.

326.—The Nazim was not only entrusted with the entire receipts from this territory, but he was likewise responsible for all disbursements. The fiscal, Military, and Miscellaneous charges were all paid by his authority, out of the gross income. There was no stated time for rendering these accounts to the state. Sometimes two and three years would be allowed to elapse, before he was called upon to give an explanation of his stewardship. But he was obliged to be always prepared, and to give up his papers and to pay the balance, whenever the Government might demand an adjustment.

Sirdar Lena Sing.

327.—Sirdar Lena Sing enjoys a good reputation in the Hills. He was a mild and lenient Governor. His periodical visits were not made the pretence for oppressing and plundering the people. He maintained a friendly and generous intercourse with the deposed Hill chiefs, and contributed by his conciliatory manners, to alleviate their fallen position. At the same time he is held in favorable recollection by the peasantry. His assessments were moderate for a native system, and although he did not possess, that force of character to keep his agents under proper control, yet he never oppressed himself, nor willingly countenanced oppression in others.

Kardars.

328.—Over every Pergunah or ancient division of the country, was appointed a "Kardar," who, as I have stated before,

Officers were not remunerated by any fixed scale of salary. Sometimes they undertook the farm of their several jurisdictions, guaranteeing to pay a certain annual revenue to the Nazim, and taking their chance of remuneration in the profits and opportunities for extortion, which their position conferred upon them. In such a case, the Kardar held himself responsible for all the collections and disbursements. He was bound to realize all the revenue, to discharge the cost of all establishments, and to pay the surplus balance at the end of the year, into the Governor's treasury. It is obvious that such a practice was highly detrimental to the interests of the people. They were literally made over, for a given period, to his mercy, and the rapacity of the Kardar was limited only by his discretion. This system, however, was not generally followed. It prevailed chiefly, in Pergunah Hureepoor, where the vigorous, not to say contumacious character of the people served as a restraint upon the license of the Kardar.

How remunerated.

329.—In most cases, the Kardar received a personal salary of 700 rupees, or 1,000 rupees a-year from the State. He was allowed also a small establishment, who were paid, in the same way, from the public funds. To each Kardar, there was usually attached a Writer or Assistant, and twenty or thirty sepoys. Of course, the mere pay was not the only inducement to accept office. Under every native Government there are certain recognized perquisites, derived entirely from the resources of the people, which are at least equivalent, to the fixed emoluments, and under so lax a system, the official was moderate indeed who did not overstep these reasonable limits.

Precarious tenure of Office.

330.—The Kardar was not generally a long incumbent. Instances have occurred, such for example, as Boogoo Shah at Kangra, where the Kardar has held his position for fifteen or twenty years, but he was a personal favorite with Lena Sing, and owed his protracted tenure to his Chief's support. Taking the class generally, a Kardar seldom stayed more than three years. He obtained his office probably, by the payment of a large propitiatory bribe, and the same agency by which he had succeeded in ousting his predecessor, was open to others to be directed against himself. Occasionally, the people would repair, in formidable bodies, to Lahore and obtain the removal of an obnoxious Kardar. So that, partly from the venality of the Government, and partly from the effect of their own vices, they seldom held their Office long.

Duties of Kardar.

331.—The Kardar was a judicial, as well as a fiscal Officer. He was responsible for the peace and security of his jurisdiction, as well as for the realization of the revenue.

or an inefficient Police, were evils which might be overlooked, even supposing they excited attention ; but a Kardar, in balance, was an offender almost beyond the hope of pardon. His chief business, therefore, was to collect Revenue, and his daily routine of duty was to provide for the proper cultivation of the land, to encourage the flagging husbandman, and to replace, if possible, the deserter. His energies were entirely directed towards extending the agricultural resources of the district, and the problem of his life was to maintain cultivation at the highest possible level, and at the same time to keep the cultivator at the lowest point of depression.

System of revenue in irrigated Tracts—Grain Payments.

332.—In the rich and highly irrigated valleys of this district, the Government dues had, from time immemorial, been levied in kind. The produce was certain and regular, independent of the caprices of the seasons, and consequently the public officials had seen the advantage of maintaining the primitive custom of dividing the crop with the cultivator, instead of compounding for a money rent. In the Kangra valley, the proportion of grain received by the State, had been found, through a series of years, to vary so little, that a fixed measure of produce, both for the Autumn and Spring harvest was imposed upon every field, and gradually became a permanent assessment. This practice had been in vogue for ages before the Sikh conquest. It was, probably, devised by one of the earlier Hindoo Princes, who, for nearly two thousand years, ruled over these Hills. Its antiquity is so remote that the people are ignorant of the author. It will suffice to state that for every field in this beautiful valley, there is a fixed proportion of produce payable to Government, and so carefully and equitably has this valuation been made, and so ancient are the landmarks that constitute each field, that this elaborate assessment has lasted without a single instance of failure unto the present day. Although on the cession of these Hills, in 1846, Mr. John Lawrence, the Commissioner, substituted money rates for the long-established usage of grain payments, yet his calculations were based upon the aggregate corn receipts from each village, according to the average prices of the preceding five years, and in the distribution of the village juma, the liability of every cultivator was regulated entirely by his previous payments in grain, converted into money by market rates.

System of the Rajas maintained by Sikhs.

333.—The Sikhs found this system in force on their conquest of the Country, and they did not subvert it. In every village of the valley, there was a " Kothee" or granary where the produce was carried and stored, and as the chief staple of the valley is a fine description of rice which is grown in no

other locality of the Punjab, Peshawur excepted, the Government had no difficulty in disposing of their grain. Regularly every year, the merchants would come up from the plains below, and carry off the rice to the great markets and cities of the Punjab; and so profitable was the trade, that the Kardars themselves not unfrequently speculated on their own account, and exported the rice of the valley, bringing back, on their return, the rock salt of the Pind Dadun Mines.

Prevalence of farms in Noorpoor and Goleir.

334.—Besides the Kangra valley there were other alluvial tracts where the system of kind rent also prevailed. But the permanent assessment, borne by each field, which forms so peculiar a feature in the Kangra Pergunah, did not exist elsewhere. The valley of Hureepoor, which also possesses the means of abundant irrigation, was usually leased out to farmers, who took their rents by division of the crops, paying a fixed annual sum, in money, to the Government Kardar. In other Talooquas, such as Indoura and Kheirun, the resident Chowdrees had sufficient influence to secure the lease in their own names, and they also levied their dues in kind, paying a money assessment to the State.

System of Revenue in unirrigated lands. Money rates.

335.—Such was the practice on all irrigated lands, wherever the produce was unvarying and regular. In the upland districts, however, destitute of artificial aid, and dependent for their corps upon the rains of heaven, the assessment was always in money. The Kardar was too well aware of the vicissitudes of the seasons, to place his faith on the actual results of cultivation. Every village therefore. was assessed at a fixed money demand, which was called the "Aieen," and, under ordinary circumstances, was maintained unaltered, for many years, until indeed the reclamation of new land, or the deterioration of the village resources had made the burden unequal.

The "Aieen" Juma.

336.—The "Aieen" was ascertained by a somewhat elaborate process. The Kardar, shortly after the conquest of the country, selected a favorable year, and accompanied by "Handas" or appraisers, visited every village, and computed the value of the crops. Half the estimated produce was released to the cultivator, and the other half was assumed as the right of the Government. This moiety was converted into money at the prevailing rates, and the aggregate sum resulting from the process, constituted the village assessment "Aieen," which henceforward, under all circumstances, was considered as the measure of the Government lien upon the estate.

Miscellaneous collections.

337.—In excess of the Revenue, the Kardar levied an anna in the rupee, or six and a quarter per cent. as "Khurch" or contingencies. This was not repaid to the village offici-

als, but appropriated partly to his own expenses, and partly carried to Government credit. The representative of the village had to seek his remuneration from other sources. Sometimes he engaged for the farm of his village, and obtained in this wise a precarious profit, or else he was authorized to levy a certain percentage on the Government revenue.

338.—The collections under the Sikh system, were always in advance of the harvest. The Spring demand commenced in "Nowratree," which usually falls about the end of March. The Autumn revenue was realized in September, and frequently remitted to the Nazim by the Dusera festival, or end of October. The money was advanced on the security of the coming crop, by capitalists, who could dictate their own terms, and thus the people were deprived of the legitimate fruits of their own industry.

Season of collections.

339.—Remissions were occasionally given under the authority of Lena Sing. During the later days of the Sikh Sovereignty these remissions frequently recurred, and were absolute surrender of the revenue, and not suspensions to be subsequently realized.

Remissions.

340.—Such was the outline of the Sikh system of revenue as followed in the hills. As a general rule, the demand was based upon half of the gross produce, and this proportion was frequently exceeded by the imposition of other cesses. The burdens of the people were as heavy as they could bear. The utmost limits of toleratiou had been attained. A native Collector is too discreet to ruin his tenants. He knows that indiscriminate severity is sure to entail eventual loss. At the same time he will proceed to any length, short of actual destruction. He will take all that he can, without endangering the security of the future. His policy is to leave nothing but a bare subsistence to the cultivator of the soil, and with this principle as his rule of practice, all his assessments are moulded. By gradual experience, the capabilities of every village were ascertained, and the demand became stationary at the highest sum that could be paid without positive deterioration. The Sikh assessment was generally equal. The exceptions were those in which personal interest had counterbalanced the Kardar's cupidity, and in the Hills, which were inhabited by a foreign race, possessing no sympathy with the Sikhs, such instances of exemption were rare. The burden, as a rule, was borne by all alike, heavy indeed, according to just and liberal principles, but still impartially distributed.

General Summary of Sikh system.

341.—On the Cession of these Hills, in March, 1846, A. D., a Summary Settlement for three years was effected by Mr. John Lawrence, the Commissioner of the Jullunder Doab.

1st British Settlement

Sirdar Lena Singh, the Nazim of the Territory, alarmed at the commotions which were agitating his country, had retreated, before the Campaign, to Benares. His brother Runjodh Singh, the Commander at Aleewal, governed in his place and delivered his fiscal papers, shewing the detail of villages and the annual assessment fixed upon each to the Commissioner.

342.—On this Rent Roll, revised and checked by local information, the Sum-

Data for 1st British Settlement.

mary Settlement was completed.

343.—Four Pergunahs,—Kangra, Hurreepoor Nadown, and Kooloo, were settled by the Commissioner in person. The fifth,

By whom completed.

Noorpoor, was made over to Lieutenant Lake, Assistant Commissioner in charge of the district. The whole of the details occupied less than a month, and during this period some hundred miles of country were traversed. The district was distributed into compact fiscal jurisdictions, qualified Officers appointed to the charge, the revised Rent Roll prepared, and all arrangements completed before the commencement of the official year, the first May, 1846-47.

344.—As a general rule, the Summary Settlement was assessed at a reduction of ten per cent. on the Sikh Revenue. All

General results.

anomalous cesses, and official perquisites were swept away, and the demand consolidated into a definite sum, for which engagements were taken from the village representatives for a period of three years. The people were summarily relieved of a number of Miscellaneous imposts which under the former system, enhanced their burdens, and subjected them to constant molestation. On the other hand we introduced our own system, and charged the cost to the village communities. We appointed village office-bearers, for management and account, and fixed the emoluments of the Lumberdar at five per cent., and the wages of the Putwaree at two and half per cent., on the Government juma. We established also a Road Fund, and levied one per cent. additional for this purpose. So that although we cleared away the irregular and undefined cesses of our predecessors, we substituted instead a series of charges which amounted nearly to nine per cent. in excess of the Government dues.

345.—In Pergunah Kangra, the rents had always been taken in kind. Every field was assessed, and had been assessed,

Difficulties in settlement of Pergunah Kangra.

for centuries, at a fixed value in corn. The people had never paid in money, and their feelings, from long prescription and usage, were entirely in favor of grain payments. They had never been accustomed to dispose of their produce, or to convert it into

money, and yet our system eschewed collections in kind, and required that the revenue should be liquidated in cash. In this Pergunah therefore, the summary settlement was not only a revision of the assessment, but an entire reversal of ancient and time-honored custom. The grain payments were commuted at easy rates into money, and the people, after a little persuasion, were brought to accede to the innovation. I may add that this measure, effected by the Commissioner, was attended with the most complete success. The settlement itself was the fairest and best in the district, and the people are so well satisfied with the change that they would gladly pay a higher revenue than revert to their old usage. Money assessment has left them masters, within their own village areas. They may cultivate whatever crops they please. It has taught them habits of self-management and economy, and has converted them, from ignorant serfs of the soil, into an intelligent and thrifty peasantry. They appreciate the discretion with which they are now entrusted, and are stimulated by the prospects which industry holds out to them.

Settlement of Pergunah Noorpoor.

346.—The Pergunah of Noorpoor was settled by Lieutenant Lake, and the demand was not reduced in the same ratio as in the other Pergunahs. In assuming the executive charge of the district he soon became aware of this fact, and to lighten the burden, he suspended the five per cent Moqudumee allowance, which constituted elsewhere the Official fees of the village representatives. For two years this settlement was realized not without complaints, but without arrears; at the end of that time the second campaign commenced, insurrections arose in the Hills, especially in Noorpoor, the harvests failed, and both fiscal and political reasons combined to reduce the settlement. Accordingly with the sanction of the Commissioner confirmed by Sir Frederick Currie, the Chief Commissioner at Lahore, the juma of Noorpoor was lowered to the extent of 20,000 Rupees, and fixed at the aggregate of 1,76,890 rupees, which it bore at the time of the revised settlement under Regulation IX of 1833.

Pergunahs Hurreepoor and Nadown.

347.—The Summary Settlement of Pergunahs Hurreepoor and Nadown call for no special remarks. The revenue was fairly but rather heavily assessed, as I shall endeavour to shew when I explain my subsequent reductions. For a short period, and as the first settlement, the demand was placed at a very judicious standard. Too great remissions would have embarrassed future proceedings, and it was safe policy to keep the revenue rather above than below the just proportion. For there were no data for elaborate calculations, and the re-

vised settlement, which was immediately to follow, would adjust and moderate all inequalities.

Pergunah Kooloo.

348.—The Pergunah of Kooloo, was a mountainous province entirely distinct from the rest of the district. The people and product belonged almost to different species. This Country was the most recent conquest of the Sikhs. The inhabitants were not yet reconciled to the rule of their invaders, and the vestiges of war and rapine were still visible in the ruined homesteads and deserted fields of the peasantry, when the usurpers were themselves deposed to make way for their British conquerors. The upper part of the Province, which constitutes the valley of the Beas near its source, was settled by Mr. John Lawrence, the Commissioner of the Jullundhur Doab. The lower portion, bordering on the Sutlej, was settled by the Honorable J. Erskine. It was in this part of the Pergunah, that the population displayed the greatest opposition to Sikh supremacy, and it was here accordingly that the marks of desolation were most recent and numerous. The juma was made progressive in order to suit the impoverished condition of the Country, and the maximum was reached in three years, the term of the settlement.

Financial Results of the Summary Settlement.

349.—The following detail will shew the demand fixed on each Pergunah at this summary Settlement. For the sake of comparison, I have given the totals according to the present distribution of Pergunahs, and not as they were on the first occupation of the country. The results are the same, while the facilities for comparison, are so much greater :—

	Rs.	
Pergunah Kangra,	2,27,870	
„ Nadown,	1,77,657	
„ Hureepoor,	92,172	
„ Noorpoor,	1,42,400	
Miscellaneous villages of Nooorpoor transferred to Zila Goordaspoor.	34,489	Rs. Total 1,76,890
Pergunah Kooloo,	52,562	
Total,	7,27,151	

Reasons for considering summary settlement high in unirrigated tracts.

350.—Although an abatement of ten per cent on the Sikh Rent Roll, was allowed at the summary Settlement, an experience of four years, as district officer, assured me, that this demand on the unirrigated tracts, was still too

high. The expediency of fixing a low assessment upon lands wanting the means of artificial irrigation, is an axiom now so universally admitted in our Revenue practice, that I need not point out its obvious advantages. Crops dependant on the periodical rains, are so fluctuating and irregular, that a money assessment, fixed for a series of years, must needs be light to compensate for the vicissitudes of the seasons. It is true that the surplus profits of the good years would probably compensate for the losses of the bad. But we cannot expect such careful habits on the part of the community, nor calculate on so nice an adjustment of assets. The abundance of a good harvest will be seldom reserved to meet prospective casualties, and thus the Government, by the system of long settlements is practically debarred from sharing in the prosperity of the people, and is obliged to make allowances for seasons of distress.

351.—The Sikh revenue was calculated on a moiety of the gross produce, and a reduction of ten per cent upon the Government demand, would still leave the respective shares in the relative proportion of forty five to fifty-five. I am fully aware that this was not the only benefit which the summary Settlement introduced. I do not forget that the people have obtained an entire immunity from many vexatious imposts. The weight of taxation has been further lightened by extended cultivation, by the distribution of the Government revenue over a wider area, by freedom from official extortion, and by the introduction and culture of better articles of produce.

352.—All these circumstances combined have tended certainly to improve the condition of the cultivator. It is not easy, nor perhaps practicable, to calculate to what extent these causes have operated, but I have no doubt they have added, from fifteen to twenty per cent, to each man's income, so that the Government revenue, instead of being nearly a half, probably does not exceed one-third of the present assets of the cultivator.

353.—Allowing to these considerations their full importance, I still believe there is not sufficient vitality in the summary settlement, to carry it successfully over a long series of years. The cultivator's profits are not so large that he can pay, from his own resources, the losses incidental to a bad harvest. The occurrence of a calamitous year would compel the Government, as it has already done, to grant remissions, and the public revenue would thus come to fluctuate with the vicissitudes of the seasons. A constant struggle would be kept up between the Government and the people, tending to demoralize the community, to encourage fraud and false representations, and to overwhelm the Collector's establishments with the labour of examining applications for relief.

354.—Moreover we should bear in mind that under the Government of our predecessors, there were adventitious circumstances now no larger existing, which assisted the people to meet their public obligations. A large proportion of the Hill population, especially from Noorpoor and Hureepoor, were employed in the ranks of the Sikh Army, for which service their quiet orderly behaviour, fidelity to their employers, and courage in the field, particularly recommended them. They were held in such estimation that no Establishment, public or private, was considered to be properly furnished in which they were not included. The money that these men remitted to their families, supplied funds to meet extraordinary difficulties, to replace agricultural stock, and to liquidate the Government revenue, which, under other circumstances, must have fallen into arrears.

355.—This source of income has now been withdrawn. The Sikh establishments have been scattered to the winds, and those very men, who under former Governments, were the mainstay of the District, are now sitting idle at home, enhancing the burthens and contributing nothing to the general store. In Noorpoor and Hureepoor there are thousands of men, (I write from positive information) out of employ, born and bred to Military service, unpractised in, and undisposed to, any other occupation. However good as soldiers, they are worthless as agriculturists, and instead of being an element of strength, they present an argument for moderating the revenue, so as to suit their helpless condition.

Remissions in 1847-48 *and* 1848-49.

356.—But the best proof of all that the summary settlement was too high to last, is the fact that during the years 1847-48 and 1848-49, I was obliged to grant remissions. In those two years, the Hills were visited by a severe and long continued drought. Scarcity prevailed over all the unirrigated portion of the District. The cattle died for want of fodder and water, and for three successive harvests, not a crop was saved in the poor uplands of Noorpoor and Nadown. Those Talooquas suffered most which were nearest to the plains, while the interior Districts from their neighbourhood to the higher mountains obtained an additional supply of rain. The people were reduced to great distress, and in this emergency I applied for and received the sanction of the Commissioner, to suspend such portions of the revenue as the circumstances of the people might require. Accordingly, I went about investigating, personally, the condition and resources of each Talooqua, and the result was that I allowed suspensions, and the Government so far acquiesced in the propriety of these measures as to authorise the absolute remission of all the balances.

357.—There are scarcely any analogous tracts in our older Provinces, whose rates of assessment I might compare with my own. The most similar perhaps are the districts of Kumaon, Gurhwal, Dera Doon, and Jubulpoor. As a Country generally deficient in the means of irrigation, the Delhi territory, excluding the arid lands of Hureeanah, and the Canal districts of Paneeput, presents many corresponding features. The hilly portions of Goorgaon are not unlike the lower talooquas of Noorpoor and Nadown, and yet the rates in all these districts are considerably higher than my own assessment in the unirrigated Pergunahs.

Comparison of rates with analogous districts, N. W. Provinces.

		On cultivation per acre. R. A. P.
Kangra T. S. S.	Nadown, (totally unirrigated)	1 4 6
	Hureepoor (18 per cent. irrigated)	1 13 6
	Noorpoor (12 do do.)	1 7 10
	Average,	1 8 7

		Per acre. R. A. P.
N. W. Provinces.	Delhi Territory, ...	1 5 9
	Goorgaon, ...	1 7 10
	Rohtuc, ...	1 5 9
	Kumaon,...	0 12 9
	Gurhwal, ...	1 1 2
	Jubulpoor, ...	0 13 5
	Dera Doon, ...	0 14 6

358.—These remarks are not intended to apply to the irrigated portions of the District, nor indeed to the irrigated villages included in Noorpoor and Hurreepoor; my arguments are addressed exclusively on behalf of those tracts which are dependent on natural supplies of water. For experience, in various parts of India, has assured me that however fair the demand may be, under favorable seasons, the same estimate is not adapted for a lengthened term of years. For during this period occasional reverses will arise. The abundance of past seasons will seldom be available to meet present deficiencies. So that we must calculate not only against bad harvests, but allow a margin for the improvidence of the cultivator.

Assessment on irrigated tracts.

359.—In the irrigated Pergunah of Kangra, and the upper portion of Kooloo, where the crops are certain and regular, and the summary settlement had been easily collected I gave no reductions. The village Jumas

Pergunahs Kangra and Kooloo.

were adjusted and brought to assimilate to a general standard, but the demand was not lowered. Indeed, there is a slight increase in the present assessment, and so also in the irrigated villages of Hureepoor, such as Talooquas Nagrota and Narhaneh: and the irrigated valleys of Noorpoor, such as Indoura, Kheirun and Soorujpoor, the reduction is almost nominal. In these cases I had no misgivings for the future. The supply of water was drawn from perennial sources, and conducted from the hills over the surface of the country. The data for assessment were precise and positive. There was no deduction to be made for prospective casualties. Six years had passed since the cession, and no accident had occurred to retard the prosperity of the villages. On the contrary, I had seen them, when the inhabitants of the unirrigated tracts were rendered destitute by drought, increasing in resources, and paying their revenue with promptness and facility. Under these circumstances, there was no necessity to lighten their burdens. I had practical proof that their assessment was moderate.

Summary assessment maintained.

360.—At the same time I abstained from making any increase. I remembered that the times, though unfavorable to the general prospects of the district, were propitious to the irrigated Talooquas. The scarcity and drought which devastated the uplands, doubled the profits of the inhabitants of the valleys. Their produce was constant and undiminished, and realized twice the price. I did not forget that irrigated lands have also their cycles of adversity, although the fluctuations are neither so frequent, nor run to such dangerous extremes. The seasonable rains that would gladden the uplands, and cover them with corn, would naturally tend to lower prices and diminish the value of their highly assessed produce. Ever since the cession, the prices of grain had ranged remarkably high. A return for the ten years previous to our occupancy, proved to me the vicissitudes to which the market was subject, and I could not disregard the warnings they suggested. The rates of assessment were certainly not low, and on these grounds, I determined to maintain them. The details, of course, required to be adjusted and equalized, but the totals I resolved to keep, as nearly as possible unaltered.

General results of my experience.

361.—The results then of my experience extending over a period of four years, established in my mind the truths of these two propositions :—*First*, that the settlement on the richly irrigated valleys was equitable and might be maintained; and *Secondly*, that the assessment on the uplands was too high and must be reduced.

362.—In calculating the amount of reduction to be granted, I was guided

Amount of reduction, how estimated.

entirely by my own observation. When the settlement began, I had been four years in uninterrupted employ, and during this time, I had not neglected my opportunities. Eight months of every year I had passed in camp; and latterly, there was not a single village, in the most remote and secluded parts of the district, which I had not visited, and whose capacity I had not ascertained. Few Settlement Officers have possessed such advantages or been able to acquire so intimate an acquaintance with the people and country committed to their charge. In computations of this nature, much must always depend upon conjecture. Judgment and experience will of course correct the estimate, but the measure of concession must, after all, rest upon opinion. There is no established formula to lead, unerringly, to exact conclusions, and I was compelled to act upon my own discretion. After careful deliberation, I assumed that a reduction of twelve per cent. on the unirrigated tracts was necessary. This amount of relief would place the revenue upon a sound and substantial basis. The Government demand would be regularly and cheerfully paid, and the people would be enabled to meet, without difficulty, the fluctuation inseparable from the cultivation of the soil.

363.—Starting with these views, I proceeded to the detailed assessment.

Details of Assessment.

I required from the Teseeldar a tabular statement for each talooqua, shewing the extent of cultivation, the proportions of irrigated and unirrigated land, the amount of culturable waste, the past and present payments, and the rates of assessment in each village.

Name of village.	Entire Malgoozaree Area in Ghoomaos.	Cultivation.		Culturable waste.		British Juma.	Rate on Malgoozaree Area.	Rate on cultivation.
		Irrigated.	Unirrigated.		Sikh Juma.			

364.—I copied a translation of this statement into a Settlement Note Book kept for the purpose. I devoted one page to a general descriptive account of the talooqua, shewing its position and general features. On the next page, I entered the statement. The third leaf was left blank, and on this I recorded all matters which the table failed to supply: for instance, the number of Asamees, their condition and caste, the quality of the soil, and the result of my own observations and enquiries.

Settlement Note Book.

365.—Pursuing this practice throughout the district, I compiled, without

much effort, a sort of Domes-day record of every talooqua and its component villages. I submit it in original with this report. It will form a valuable book of reference to those who succeed me to the charge of this interesting District.

Selection of a Talooqua.

363.—With these details before me I selected a talooqua and pitched my camp in the centre. A talooqua on the hills comprises a circle of villages, possessing many common characteristics. The crests of dividing ranges, or other natural barriers had determined the original distribution of the country. The constituent villages, would bear a general likeness, which favored their being grouped and treated together, but the resemblance seldom extended to the next talooqua. Various causes, either physical or moral, would arise and oblige me to adopt a different scale of rates. Thus, I rarely had the power of dealing with extensive tracts as is the custom in the plains; but I was limited by the peculiar character of the country to smaller areas, and compelled to take them up in separate detail.

A Talooqua how constituted.

367.—I have already given a full description of these hills. To the ordinary gaze, the district presents a wild and picturesque landscape, diversified with mountain ridges and fruitful valleys. The same confusion which bewilders the spectator, embarrasses also the proceedings of the fiscal Officer. For the hills are not always uniform and connected, nor do the valleys invariably repose in peaceful luxuriance at their base. Transverse ranges occur to break the continuity of the chain, or to upheave the valleys to the stature of the surrounding hills. These are the natural features which distinguish one talooqua from another. There are other variations of climate, soil and population, which equally prevent the application of any single system of assessment. Each talooqua, therefore, must form the subject of separate enquiry, and special rates must be devised, for calculating which, the ratio of assessment in adjoining talooquas will seldom afford a guide.

Village Assessments.

368.—In the assessment of villages, I made no attempt to apply a system of classified rates, nor did I vex myself with endeavouring to ascertain the gross produce, and to evolve from thence the money proportion leviable as Government revenue. I believe that such processes lead to no practical result. On the contrary the mind is diverted into intricate paths of enquiry, and the essential causes affecting the condition of a village, are apt to be less regarded or perhaps entirely lost sight of. The process of assessment should, I think, be more generalized. The former collections, the average quality of the lands, the number and caste of the

cultivators, the distance of markets, the facilities for irrigation, should all be borne in mind, and a settlement fixed with reference to those broad considerations, will be more intelligible to the people, and work far better in practice than one elaborated by minute and tedious enquiry.

Fixing Rates.

369.—The investigations carried on at the Settlement of the Agra Provinces, have determined the value of land, with a precision quite sufficient for our purposes. The extremes range between not very distant limits, and the same scale of rates taken from an analogous district, and modified according to local circumstances, is applicable to any part of upper India. The yield of crop, the prices of grain, and the expenses of cultivation are much the same in the Punjab, as in the Provinces east of the Sutlej, and the Settlement Officer, with his materials around him, will be at no loss to select a rate adapted to the country in which he is employed.

Two rates adopted.

370.—In every talooqua, I adopted a general rate, one for irrigated, and another for unirrigated lands; classification of soils and different rates to suit these soils, I eschewed altogether. I hold that such refined details are by no means necessary to an accurate settlement. Supposing that the assessment was heavy, I estimated the amount of reduction it required, and prepared my rates to bring out, in nearly equal numbers, the juma I had assumed to be fair. These modified rates were applied to the area of every village. Those above were brought down to the level of the rates. Those already assessed at the average, were left undisturbed, and those below were cautiously raised towards the general standard. Of course there were exceptions both for maintaining a higher rate, or for allowing a larger reduction. But, as a general rule, the assessment of the villages, comprised in the talooqua, were made to revolve as close as practicable round a common centre.

Tehseeldars and Chowdrees consulted.

371.—When I had revised the assessment of each village, contained in the talooqua, I shewed my estimates, before announcing them, to the Tehseeldar, and desired him to point out any instance where he thought alteration necessary. I associated with him two or three respectable Zumeendars of the talooqua, whose intelligence and probity had given them a local reputation. They conferred together close to my tents. Whenever they adduced any valid reasons in support of an amendment, I usually conceded to their opinion. Sometimes their arguments were based upon grounds which did not approve themselves to my judgment, and in such cases, I adhered to my original estimate. By these means, I elicited a great deal of valuable in-

formation, which otherwise, I might never have discovered. For there are many peculiarities in every village, accessible only to local experience, and which no length of residence, nor patience of investigation, would ever disclose to the Settlement Officer.

Apology for the practice.

372.—Perhaps, to some minds, this mode of procedure may appear questionable, and it may be argued that there is as great a probability of receiving false as truthful impressions. But it will be remembered that I had a simple population to deal with. I possessed, moreover, the advantage of intimate acquaintance. It will scarcely be denied, that the opinion of men who have passed all their lives on the spot, is worth asking on the propriety of a settlement, which is to last for twenty years. I did not depend upon, but hoped to profit by, their co-operation. I received their suggestions, and admitted them as I pleased at my own discretion.

Financial results.

373.—I proceeded in this manner until I had completed the assessment of the whole district. I commenced in November 1850, and concluded my operations in the autumn of 1851. The Financial results may be briefly stated as follows :—

Number.	PERGUNAH.	*Juma of summary settlement.*	*Revised Settlement Regulation IX. 1833.*	*Increase.*	*Decrease.*	*Percentage of Increase.*	*Percentage of Decrease.*
1	Kangra, ...	2,27,870	2,29,531	1,661	„	0·65	„
2	Nadown, ...	1,77,657	1,55,389	„	22,268	„	12·50
3	Hurreepoor, ...	92,172	80,388	„	11,784	„	12·75
4	Noorpoor, ...	1,42,401	1,33,577	„	8,824	„	6·20
5	Talooquas, transferred to Goordaspoor,	34,489	33,337	„	1,152	„	3·30
6	Kooloo, ...	52,562	51,571	„	991	„	1·85
	TOTAL, ...	7,27,151	6,83,793	1,661	45,019	0·65	6·10

Total amount of reduction.

374.—Deducting the small enhancement in pergunah Kangra, the net reduction on the whole district, amounts to the aggregate sum of 43,358 Rupees, and falls upon the gross revenue of the District, in the proportion of exactly six per cent.

375—To this reduction, I should add the remissions, 20,176 Rupees, granted to the pergunah of Noorpoor in the year 1848-49. By the addition of this sum,

the total decrease of revenue on the summary settlement, amounts to 63,534 Rupees, or about 8·73 per cent.

376.—In the pergunah of Kangra, are comprised six subordinate talooquas. Five of these are situated in the valley which lies at the foot of the great Chumba Range. These talooquas command extensive means of irrigation, the soil and population also are nearly identical. But owing to variations of climate and relative distance from the plains, they exhibit different rates of assessment. Although constituent parts of one valley, they are placed, geographically, one above the other in successive tiers beginning with Rihloo the most westerly and the most depressed in point of elevation, and ending with Boogahal, a remote talooqua, on the Mundee frontier. Rihloo and Kangra are nearly alike, both in position and in the vicinity of markets. Palum and Rajgeeree are elevated about seven hundred feet, and to the traders who come from the Punjab, to take away the staple produce of rice, are less accessible than the lower portions of the valley. Again, Boogahal is situated on a platform, raised about a thousand feet above the level of Palum. The climate of Rihloo and Kangra is almost tropical; besides rice, which is common to the whole valley, the people grow sugar-cane, tobacco, turmeric, and other valuable articles of commerce. In Palum and Rajgeeree, the greater elevation makes the temperature more moderate. The rice and sugar are equally famous, as the produce of Rihloo or Kangra, but the greater difficulty of access necessitates a reduction in the prices, to attract traders over the additional distance. So the land bears a lighter assessment in order to compensate for the depreciated value of the produce. The climate of Boogahal does not admit of the cultivation of sugar and other analogous crops. The rice also is of a coarser description; moreover the position of the talooqua is secluded, and in parts very rugged and mountainous. These causes will sufficiently account for the great disparity of rates between these different talooquas.

Proposed assessment of pergunah Kangra.

Disparity of rates in different talooquas.

377.—The same reasons affect the assessment of the constituent villages of each talooqua. For the surface of the country is not an uniform level. The valley slopes gradually from the base of the Chumba range towards the river Beeas. The upper villages, though belonging to the same talooqua, are perhaps a thousand feet higher than the villages at the other extremity. This difference of elevation induces great variations of climate. The corn in the lower portion of the valley is yellow and ready for the sickle, while the crops underneath the hills, and not ten miles distant, are quite green and immature. The temperature of the lower villages

Disparity of rates in different villages.

allows of the cultivation of the sugar-cane, and the finest qualities of rice. The estates at the head of the valley are limited to wheat, barley, and the inferior sorts of rice. In the adaptation of climate to agricultural development, the lower villages possess a decided advantage. They are also more accessible, and nearer to the markets of the district. On the other hand, the villages nearest the hills, are most contiguous to the supplies of water for the purposes of irrigation. They take their wants first, and are always certain of whatever quantity they require. The lower villages must wait in expectation. Frequently they cannot command the water, when there is the greatest demand for it. The supply is always more precarious and more limited than in the villages situated above them. All these considerations of climate, accessibility, and relative means of irrigation have a palpable influence in determining the rates of assessment, and will account for the wide extremes between which the village jumas fluctuate.

Average collections of previous sixteen years.

378.—In a district where so many causes, unknown to settlement experience, operated to derange ordinary calculations, the past payments for a series of years, obviously afford the most practical and trustworthy data for future assessment. In the Kangra valley there were great facilities for compiling such a record. The payments of every village had been made in grain, at rates which had prevailed from the earliest times. The grain had been stored by Government, at the village granary, (Kotee) and sold wholesale to Punjab traders. The only process necessary was to convert the receipts into money, according to the current prices of the year. A schedule of the prices, for the sixteen years preceding the settlement, was obtained from the principal market town of each talooqua, and the average collections of each village were at once computed.

Financial comparison of Talooquas.

379.—The following table will shew the amount of the summary settlement in each talooqua, the average collections of the past sixteen years, and my proposed settlement :—

Talooquas.	Summary Settlement.	Sixteen years Collections.	Proposed Settlements.
	Rs.	Rs.	Rs.
Rihloo, ...	42,202	46,582	44,471
Kangra, ...	65,485	63,653	64,191
Palum, ...	82,187	88,146	85,527

380.—It will be observed that though my estimates shew an increase, they are still below the average collections. I believe the jumas are very moderate. The people accepted them readily. They have been paid, with ease and regu-

larity, for the two years since the settlement was completed, although grain has fetched less than the average prices.

381.—For the other talooquas of the valley, "Oopla Rajgeeree," and "Boogahal," I was not able to obtain a trustworthy table of previous payments. The circumstances of Rajgeeree so closely resemble Palum, that the rates applied in one talooqua, were equally adapted for the other. The past and proposed assessments for these two Talooquas, are herewith annexed. There has been little or no alteration made:—

	Past.	*Proposed.*
	Rs	Rs.
Oopla Rajgeeree,.....	19,697	19,335
Boogahal,.....	5,309	5,352

382.—Burgeeraon is the only unirrigated talooqua attached to this pergunnah, and in conformity with the principles that guided my assessments of unirrigated lands, has received a considerable reduction. It was formerly held in jageer by Ajeet Sing, one of the Sindanwala Sirdars, and the demand had been raised by his rapacity. It is a poor district, entirely dependent upon the seasons. The former jumma was Rs. 12,954. The proposed assessment is 10,635 Rupees.

Reason for reduction in Burgeeraon.

383.—The pergunah of Nadown is utterly deficient in the means of irrigation. It consists of low hills, unrelieved by any open country, and contains seven Talooquas. The entire cultivated area amounts to 1,21,547 acres of which only 2,355 acres or less than two per cent., are irrigated. In this Pergunah, which comprises upwards of nine hundred square miles, there are only three towns, Joala Mookee, Nadown and Shoojanpoor-Teera. The two last scarcely deserve the appellation, being only large-sized villages. The population is entirely agrarian, and except in these towns, there are few non-productive classes to create a demand for agricultural stock, consequently grain is excessively cheap. In times of drought, the deficiency of water is a serious embarrassment, and in times of plenty there is the greatest difficulty in disposing of the produce. The people are poor, and the summary settlement pressed heavily upon their resources. In some parts, for instance in Chowkee Kotlehr, considerable balances accrued. This Talooqua was nearest to the plains. The soil is thin, lying upon a substratum of sandstone. The people had always complained of the severity of the summary settlement. Other Talooquas, such as

Proposed assessment in Pergunah Nadown.

Mahul Moree, a recent escheat, owing to the rebellion of Raja Purmod Chund, in 1848 1849, were assessed at rates which did not require much modification. Considering, however, the want of irrigation, and the absence of markets, I determined to allow a full reduction in this Pergunah, of twelve per cent.

Financial comparison of Talooquas.

384.—The following is the detail of the Talooquas, with their past and present assessments :—

	Past.		*Present.*	
Nadown, ...	40,794	Rs.	33,386	Rs.
Chungur Bulyar, ...	39,103	„	33,098	„
Chowkee Kotlehr, ...	27,505	„	22,165	„
Teehra, ...	11,965	„	10,833	„
Rajgeree Tikla, ...	14,420	„	13,234	„
Mahul Moree, ...	32,789	„	33,157	„
Juswan, ...	11,081	„	9,316	„
Total, ...	1,77,657	„	1,55,589	

Pergunah Hureepoor. Reasons for reduction.

385.— The Pergunah of Hureepoor, unlike Nadown, is a mixture of valleys and alternating ranges. It borders on the river Beeas, and includes a fine alluvial plain known as the Hul Doon. The rest of the Pergunah consists of hills with narrow intervening valleys. It is more accessible than Nadown; there is a larger proportion of non-agricultural inhabitants, and 9,461 acres, or twenty-one per cent., are irrigated. The whole of this area, however, is not watered from perennial sources. In some of the talooquas, the streams are liable to dry up in seasons of scarce rain, and thus the supply fails when the need is most imperative. Notwithstanding these advantages, the Pergunah of Hurreepoor was considerably over-assessed. The Sikh revenue, derived from this district, was higher in proportion than any other part of the hills. The population is military, and was largely employed in the Sikh armies. The local Kardars took advantage of this circumstance, to raise the village demands, which the fruits of Sikh service only afforded the means to pay. Again, a system of farming, which gave rise to much speculation, prevailed in this Pergunah. The villages near the town were the subject of keen competition, and the jumas were driven, in consequence, far above the legitimate standard. The Pergunah formerly abounded with pine forests which adorned the hill sides, and the vicinity of the Beeas made these forests valuable. The farmers of the villages had the right of felling the wood within their respective boundaries, and this cause

also contributed to enhance the value of the leases. The summary settlement gave a large reduction, and restored the management of the villages to the hands of the resident communities, but the assessment was felt to be heavy, and in the drought of 1847-48 and 1848-49, I was obliged to grant considerable remissions. The few forests remaining were reserved to Government, and the people could not avail themselves of this source of revenue. In this Pergunah also, I considered the amount of relief should not be less than twelve per cent. The irrigated villages received little or no reduction; their condition was prosperous and the revenue was paid without difficulty. But in the upland talooquas, where irrigation was entirely wanting, and the villages were full of disbanded soldiers, I reduced the demand to the full measure brought out by my rates.

Financial comparison of the Talooquas.

386.—I subjoin a list of the Talooquas shewing the juma of the Summary Settlement, and my proposed revision:—

	Summary Settlement.	*Proposed. Settlement.*	
Mangur, ...	16,465 ...	13,815	
Dhunietah, ...	10,629 ...	8,614	
Ramgurh, ...	10,115 ...	8,018	
Hureepoor Khas, ...	7,694 ...	5,225	
Nuraneh, ...	15,513 ...	14,453	Irrigated.
Nugrota, ...	13,682 ...	13,200	
Chunore, ...	3,827 ...	3,776	
Gohasun, ...	6,248 ...	5,785	
Kotila, ...	3,749 ...	3,692	
Gungote, ...	4,250 ...	3,810	
Total,	92,172	80,388	

Revised Settlement in Pergunah Noorpoor.

387.—Noorpoor is the most westerly Pergunah of the district. It stands also the nearest to the plains, and many of its villages, on this account, have recently been transferred to the neighbouring jurisdiction of Goordaspoor. Like Hureepoor, this Pergunah possesses a great variety of hill and open country. The Beas, at this point, debouches into the plains, and on either bank are rich alluvial plateaux supported in the distance by low ranges of hills. The Talooquas of Noorpoor bordering on the river, are Indoura and Kheirun; both are irrigated by canals drawn from the Beeas, but the natural luxuriance of the tract is seriously impaired by the caprices of the river, which here runs in three channels, and during the rainy season inundates, and frequently devastates, the surrounding country. Above the valley of the Beas, the surface of

the Pergunah is picturesque and undulating; the hills increase in size, and the valleys assume a more definite shape, as they recede from the plains. Noorpoor, from its westerly position and distance from the lofty mountains of Chumba, gets considerably less rain than the other Pergunahs of the district. The Talooquas adjoining the plains are peculiarly liable to drought. The soil is poor and arid, and water, even for domestic purposes, has to be fetched from a long distance. In the dry seasons of 1848-1849, the distress of the people was greater in Noorpoor than elsewhere, and I was obliged, not only to suspend the collection of the revenue, but to revise the summary settlement a year before its term would expire. But even this reduction did not suffice, and at the formal settlement, under Regulation IX of 1833, I allowed a further concession of 6·20 per cent. Noorpoor contains fourteen Talooquas according to the following detail:—

Financial result in each Talooqua.

	Summary Settlement.		*Proposed Settlement.*	
Noorpoor, ...	10,107	Rs.	9,956	Rs.
Indoura,... ...	20,226	„	20,054	„
Jugutpoor, ...	7,486	„	7,386	„
Joalee, ...	19,658	„	16,385	„
Chutur,... ...	10,452	„	9,846	„
Soorujpoor, ...	1,494	„	1,638	„
Shapoor,.. ...	19,829	„	18,725	„
Futehpoor, ...	6,807	„	5,379	„
Kheirun,.. ...	9,626	„	9,629	„
Kotila, ...	4,015	„	3,697	„
Khundee, ...	7,998	„	7,480	„
Lodwan, ...	2,779	„	2,640	„
Mow, Bala, ...	7,403	„	7,165	„
Mow Teree, ...	1,414	„	1,541	„
Total, ...	1,29,294	„	1,21,521	„

388.—The Talooquas transferred to Goordaspoor, belong entirely to the plains. They do not constitute an original portion of the ancient Hill principality of Noorpoor. Nor at the cession of the Hills, did they at first appertain to the jurisdiction of Kangra. But on the demarcation of the boundary, between British Territory and the dominions of Maharaja Duleep Sing, the Talooquas, for sake of compactness, were made over to us. After annexation, when the whole Punjab fell under British rule, these Talooquas clearly belonged to the district of Goordaspoor, and accordingly, in 1852, after the

Talooquas transferred to Goordaspoor.

completion of the settlement, they were transferred. Although the character of the country is uniform and level, yet from the vicinity of the hills, the soil, in many places, is poor and encumbered with stones. At no very distant period, the greater portion of the area was an uncultivated waste reserved for hunting grounds. The population is thin, and the lands are slovenly tilled. The aspect of the fields denote their recent reclamation from waste, and the insufficiency of the labour applied to their culture. The exceptions are the villages around Putankote, an ancient town lying in the valley of the Chukee torrent, as it emerges on the plains. The settlement of this tract was in general light, and I made no essential alterations. I did not attempt to raise the assessment, because the lands were poor, the population inadequate, and the water for irrigation was not always available. It is drawn, chiefly from the Chukee, which occasionally alters its channel, and in seasons of drought, the waters are exhausted by the villages on the higher portion of its course. There are six talooquas according to the following detail :—

	Past Settlement.	*Proposed Settlement.*
Patankote, ...	8,399	8,433
Pulaee, ...	11,188	10,652
Soorujpoor, ...	1,069	1,599
Ghurota, ...	4,217	4,257
Meertul, ...	7,124	6,485
Nungul, ...	1,492	1,911
Total	33,489	33,337

General statistics of Noorpoor including transfers

389.—To sum up the statistics of the entire Pergunah of Noorpoor, including the talooquas now annexed to Goordaspoor, the aggregate juma of this tract, according to the summary Settlement, was as follows :—

	Rs.
Summary settlement of present pergunah of Noorpoor, ...	1,42,401
Summary settlement of talooquas transferred, ...	34,489
Add, remissions given in 1848-49, ...	20,176
Total, ...	1,97,066

The proposed assessment, for the next twenty years, amounts to the following detail :—

	Rs.
Proposed Settlement in pergunah Noorpoor, ...	1,33,577
Do. do. in talooquas transferred, ...	33,337
Total, ...	1,66,914

390.—The entire juma of this tract, before separation, amounted therefore to the aggregate sum of 1,97,066 Rs., and the present assessment reaches a total of 1,66,914 Rs. The comparison shews a gross reduction of 30,152 Rs., which is a little in excess of fifteen per cent. This is the largest measure of reduction given to any pergunah, but I have already stated that the summary settlement was higher than in the rest of the district. The remissions of both settlements taken together, are not greater, but the scanty relief accorded in the first settlement, obliged a larger concession to render all equal in the second. Noorpoor is not only a poor pergunah, with a limited amount of irrigation, but there are other reasons for moderating the demand. It is a frontier district, touching on the territories of Maharaja Goolab Sing, to the west, and the hill state of Chumba to the north. It also receives less rain than other perguuahs lying deeper in the hills; and the population moreover is military, and numbers were formerly employed in the ranks of the Sikh Army. These men are unaccustomed to agriculture, and are not the class from whom a high revenue could be exacted.

Net Financial results, and reasons for great reduction.

391.—There remains to be considered the pergunah of Kooloo. The people and the character of the hills, in this interesting Province, are so entirely dissimilar from the rest of the district, that I had intended to, and perhaps may yet, submit a separate account. I cannot do justice to the variety of the details, nor compress my information within the narrow limits of a general Report. The mode of measurement, the process of assessment, the tenures and institutions are so peculiar, that their details are well entitled to be separately discussed. In this place I will give only the general features of the pergunah, and the reasons which guided me in fixing the settlement.

Pergunah Kooloo.

392.—Pergunah Kooloo, though paying only about 52,000 rupees revenue, comprises three distinct Provinces: Kooloo proper, Lahoul and Spitee. Each of these talooquas equals, in superficial extent, an ordinary district. Kooloo proper contains not less than 24,000 square miles, and includes the upper valley of the Beas from its source till it enters the native state of Mundee. Its southern limits rest on the river Sutlej. Lahoul is divided from Kooloo, by a range of snowy mountains. It comprises the upper course of the two streams, Chundra and Bhaga, which uniting under the common name of Chundra-bhaga, form one of the principal rivers (the Chenab) of the Punjab. The people belong to a dif-

Constituent talooquas of Kooloo.

Lahoul.

ferent type of the human race. Their features are essentially Tartar. They speak a language not intelligible to the natives of the neighbouring Talooqua of Kooloo. The Country is rugged and inhospitable. For six months snow covers the ground. The inhabitants descend to the more genial temperature of Kooloo, and return with the commencement of Summer. The soil yields only one crop a year, and the grains produced are buck-wheat and barley peculiar to the Country. Spitee is a region almost similar, except perhaps the cold is still more severe, and the people less civilized even than in Lahoul. It is surrounded on all sides by lofty mountains inaccessible for half the year, and the mean elevation of the valley (along the river Spitee) is not less than 10,000 feet above the level of the Sea. The people belong to a kindred race with those of Lahoul. The language is almost identical, but the customs and religious institutions are not analogous. Here also the resources of the land are locked up for more than six months, in the rigours of Winter. The inhabitants are obliged to repair, during this inclement season, to the lower and more genial latitudes in the valley of the Sutlej.

Spitee.

393.—The produce of the land in Lahoul and Spitee, does not suffice for the wants of the population. The people of Lahoul import grain from Kooloo, and the valley of the Sutlej supplies the additional demands in Spitee. The crops in both Talooquas are the same. The barley of Spitee is hexagonal or six-sided, and the grain, large and succulent. The Lahoulees are great traders, and import the wool, borax, sulphur, and churus of Ladakh, in exchange for the opium, sugar, cotton goods, and other commodities of India, which they purchase in Kooloo. The inhabitants of Spitee are also obliged to eke out their subsistence by resort to trade. The culture of the soil alone would not support them: and to this fact we are indebted for the connecting link between countries, which otherwise would be almost inaccessible and unknown to each other. The articles of trade in Spitee are identical with the commerce which travels through Lahoul. The pastoral countries to the North, supply the fine wool, which forms the material of our Shawls. The earth yields abundant subterranean treasures of borax, salt and sulphur; and the hemp grows wild, furnishing an inspissated juice highly valued in India, for its intoxicating qualities. The town of Rampoor on the Sutlej, affords a ready and convenient market for exchanging these products for the staples of Hindoostan, and thus the people of Spitee acquire the means of livelihood which their own inhospitable mountains could never afford. Lahoul contains at least 1,600 square miles of territory. I have no

Brief account of Lahoul and Spitee.

means of ascertaining the area of Spitee, except by conjecture, and I should estimate it at not less than 12,000 square miles more.

394.—Kooloo proper is a much more valuable and interesting country. The climate is genial and temperate, and the people assimilate in manners, custom, and institutions, to other parts of the district. There are two natural divisions. The one comprises a rich and comparatively level tract along the banks of the Beeas; the valley, near the source of the river, is about six miles wide, covered with cultivation, and interspersed with the houses of the peasantry. The hedges are full of fruit trees, and canals, drawn from the river, carry water over the entire expanse. On either side are noble mountains, clothed with forests of Cedar, and other descriptions of pine. The second division of Kooloo is entirely mountainous. It is intersected by a spur from the Snowy Range, which forms the watershed line between the Sutlej and the Beeas. The people are more robust and manly than the inhabitants of the valley, and the crops are entirely un-irrigated. In the valley of the Beeas rice and Indian-corn form the staple autumn crops, a good description of rice growing even at an elevation of 7,000 feet above the sea. Barley, wheat, and the poppy, are the principal articles of Spring produce. The poppy is extensively grown throughout Kooloo, and flourishes in any climate, up to 6,000 feet above the sea. From the heads of the poppy, the people manufacture opium, which is purchased by traders, chiefly Gosaeens of Kangra, and exported for the markets of the Punjab. The same species of crops are grown in both divisions of Kooloo; only from the want of irrigation, rice is not so generally cultivated in the mountainous parts.

Account of Kooloo proper.

395.—According to local custom, the area of the fields is estimated not by square measurement, but by the quantity of seed required for sowing them. The grain measures used for this purpose are known by the local appellations of "Bhar" and "Patha." A "Bhar" contains sixteen Pathas, and one "Patha" contains about 3 kucha seers* of seed. Barley is the standard grain always used for estimating areas. In preparing the statements, I have converted this measure of capacity into square measurement, by the following rule, deduced after repeated trials :—

Measurements in Pergunah Kooloo.

* *Equal to one seer 3 chutaks, Government weight.*

* One Patha is equal to..... 95 square yards.

* NOTE.—*This scale of measurement applies only to unirrigated land. The "Patha" measure in irrigated land, will sow a larger breadth of land, as the water causes every seed to germinate, and none is wasted.*

One Bhar, or sixteen Pathas, is equal to, 1,520 square yards.

Thus, three Bhars and three Pathas are equivalent, in square dimensions, to one British Statute acre of 4,840 square yards.

Measurements in Lahoul and Spitee.

396.—In Lahoul the same system of measurement prevails. Spitee has a method peculiar to itself. However, in estimating the cultivated area of each of these Talooquas, I employed the Government establishment stationed in Kooloo proper. I deputed a trustworthy official, himself a native of the Hills, and placed him in charge. I associated with him four experienced measurers or rather computators, to estimate the area of each field by the quantity of seed required, and I converted the details into square measure by the process I have stated above.

Only conjectural: unattested.

397.—Owing to the remoteness of these districts, I was not able, nor indeed was there any necessity, to verify these measurements: of course these estimates are only approximations to the truth. They avowedly rest on conjecture, and on the faith of the official deputed to complete them. But the assessment in such remote regions, did not require to be very nicely adjusted. Indeed, the Government, strictly speaking, is scarcely entitled to any revenue at all. For the produce of the country is not sufficient to support the population, much less to defray a land tax. There is no expense incurred in the management of these Talooquas. Not a single official resides in Spitee, and one Chuprasee, deputed from the Tehseel Station of Sooltanpoor, in Kooloo, is the only representative of the Government in Lahoul. The land tax in such countries can never be an object of account. All that is required is some acknowledgement of our supremacy, and as I had no intention of exacting a high revenue, I was not very careful about the measurements. All that I endeavoured to obtain was some approximation, for statistical record, of the probable amount of land under cultivation.

Measurements in Kooloo proper, carefully scrutinized.

398.—In Kooloo proper, where the extent of cultivation was so much greater, and the produce more valuable, I tested the accuracy of the local estimates; first, through the agency of the Tehseeldar, and secondly, by trials conducted under my own supervision. I generally found the measurements correct, and I think they may be accepted as a faithful index of the actual amount of cultivation at the time of the Settlement.

399.—The fiscal divisions of this pergunah are arranged according to Wuzeerees or domains presided over by a Wuzeer, under the rule of the old Rajas, and each "Wuzeeree" is subdivided, not into Mouzas, but "Kotees." A "Kotee" is nearly analogous to the tupa of pergunah Nadown. It comprises a large tract of country, and is distributed into a number of petty hamlets, each distinguished by local names and constituting, in fact, separate villages. The "Kotee" has a generic appellation, usually taken from some prominent fort included within its boundaries, or from some considerable village subordinate to its jurisdiction. The office-bearers are appointed for the entire circuit or "Kotee," and not for each village, and the engagements for the Government revenue are taken from them, and distributed, afterwards, upon each hamlet according to its resources. These officials are remunerated by a percentage on the Government revenue, as elsewhere. There is a Chief for the whole "Kotee," locally styled the "Negee." He is assisted by two or more deputies, who have adopted the name of Lumberdars, and there is the accountant now called the Putwaree, who manages the affairs of one or more Kotees according to their size. In Lahoul, there is one manager for the whole Talooqua, with subordiate heads for each Kotee, and the same practice is observed in Spitee.

Fiscal arrangement of the pergunah.

400.—This general description of the Pergunah must suffice for the present report. I have already stated that the novelty of the country, and its institutions, deserve separate notice. Perhaps I may be able to fulfil this duty myself. But at all events the present authorities in the district are fully competent to perform the task. Captain Hay, the Assistant, in charge of the Pergunah, has already furnished an elaborate account of Spitee, and I drew up a report, in greater detail than the present sketch, of the other parts of the Pergunah. These documents are among the records, and might be added as appendices.

Apology for brevity of description. Reference to more detailed reports.

401.—The assessment of this Pergunah, I have generally maintained unaltered. The only Talooqua where I have granted reduction, is in Lahoul. The revenue assessed upon this tract, was fixed entirely with reference to the trading pursuits of the inhabitants, and the pastoral qualities of the country. The soil does not yield sufficient produce to maintain the people, much less to pay a land tax. The juma levied by our predecessors, and maintained at the summary Settlement, contained two items, which had they been ascertained at the time, would have been at once remitted. One was a demand of 500 Rupees

Assessments of Pergunah Kooloo; reduction in Lahoul.

annually, for "Firohee" or fines, which the people had to bear as an additional burden, and to distribute it as they best could, among themselves. The second item was also for 500 Rupees, on account of grazing dues exacted from the owners of sheep, who resorted to Lahoul in the rainy season, as that region being across the snowy range, is beyond the reach of the periodical monsoons. This revenue would be legitimate enough, only the graziers were residents of our own territory, who, during the Winter months, had already paid a grazing tax of two-and-half-rupees per hundred head in the valleys of Kangra. It would not be fair to make these flocks pay double rates, and as the tax could be collected with greater facility in Kangra than in Lahoul, I determined to remit this item also. Still the balance which devolved upon the inhabitants of Lahoul, pressed heavily upon them. The trade, moreover, had become greatly depreciated. The wool and produce of Ladak were diverted by order of Maharaja Goolab Sing, to routes which led through his own country. For by their passage through our territory, the Maharaja lost the opportunity of exacting transit tolls, and our accession had thrown open the carrying trade to any speculator who chose to venture under the rule of our predecessors; the fear of plunder and the exactions of the Customs Officers, left the trade entirely in the hands of the Lahoulees. On these considerations, I determined to reduce the assessment in Lahoul, and I was fortified in this conclusion by the concurrent testimony of travellers, such as Captain A. Cunningham and Captain William Hay, Assistant Commissioner, regarding the poverty of the country, and the destitute condition of the inhabitants. The summary settlement was fixed originally, at 4,200 Rupees. But this was lowered the second year, on the urgent remonstrance of the people, to 3,200 Rupees; and finally at the revised settlement, I considered an annual jama of 2,020 Rupees as much as the Talooqua could bear.

Assessment of Spitee.

402.—Spitee had been assessed summarily, by Mr. Vans Agnew, afterwards murdered at Mooltan. He was deputed to that remote district in 1846, A. D., and settled the whole tract at 753 Rupees per annum. Compared with Lahoul, the rate is decidedly low, but the country is more inhospitable and dreary. It is not so easy of access, and is removed several hundred miles, and by lofty ranges of mountains, from the head quarters of the district. It is surrounded, I may say, on all sides, by independent states. Its political position is singular, and at various periods, Spitee has been the feudatory of China, Busahir, Ladak and Kooloo; and even at this time there are Chinese emigrants residing in Spitee, who pay a divided allegiance, partly to us, and to their mother country. From such a region, so peculiarly situated, revenue was a secondary object. The people, moreover,

argued that Mr. Agnew had fixed the assessment for twenty years. I attached no weight to this argument, as their deed of lease specified no such conditions, but adverting to the remoteness and poverty of the country, and its isolated position, I determined to make no enhancement. The present demand was quite sufficient to indicate the tenure of the British Government, and after this recognition of our claims, I saw no advantage in exacting an additional revenue which, from its trifling amount, could be of no importance to the Government, and might entail distress upon the people.

Comparative results.

403.—The comparative results of the summary and Revised Settlement, are as follows :—

	Summary Settlement.	*Revised Settlement.*
Kooloo (valley of Beas,)	25,570	25,717
Kooloo (Seoraj,)	23,039	22,901
Lahoul, ...	3,200	2,200
Spitee, ...	753	753
Total, ...	52,562	51,571

Term of Revised Settlement.

404.—In every Pergunah, throughout this district, the settlement has been made for twenty years, and engagements to this effect have been taken from every village community. I do not anticipate, in any part of the district, not even in Kooloo, any extensive reclamation of waste land, which would render a shorter period advisable. Whereas by fixing one term, there is a general uniformity in the Settlement proceedings throughout the district. In the Kangra Pergunah, there is no available land to redeem. In Noorpoor there is greater scope for improvements, but there is not sufficient waste to materially derange the village assessments, or to render a revision necessary before the expiration of the twenty years. The same remark applies to Hurreepoor and Nadown, and even to Kooloo, where, undoubtedly, there is a greater proportion of culturable land, than in any other portion of the district. For it must be remembered, that these Hills have been inhabited from time immemorial. There is naturally in such a country, only a small proportion of the superficial area capable of culture. All such spots have been long since selected and reclaimed. Nothing is left now, but the precipitous sides of Hills, frequently encumbered with forest and brushwood, which must be first cleared, before the plough or spade can be introduced. Such lands hold out but little promise, and often yield spontaneously more valuable produce than could be raised by artificial cultivation. At the present prices of grain, no

one would undertake to reclaim them, and I do not anticipate, even in Kooloo, that any material addition will be made to the cultivated area by the breaking up of new soil. On the other hand, the people were most anxious for a twenty year's lease; and were delighted when I took engagements, subject of course to confirmation, from them. The assurance of long leases has given a great stimulus to agricultural enterprize. Lands are sedulously cultivated, and made to bear two crops, where one only had been previously raised. New water-cuts have been projected and executed, and the cultivation of the superior kinds of produce, especially of Sugar-cane, has been largely promoted. The people are accumulating stock, and although a twenty year's lease may postpone for a few years the additional revenue which Government may expect to obtain, yet this forbearance will be more than repaid by the increased resources and prosperity of the people, which the term of twenty years will establish upon permanent foundations.

Appointment of Lumberdars.

405.—After the assessments were definitely fixed and published, I proceeded to appoint fit and proper persons to represent the village communities. At the summary settlement, no investigation had of course been held into the rights of those individuals who had come forward to engage for the Government revenue. At that time our system and practice were but little understood. We were substituting a foreign for a native Government, and in several instances, the best men of the community, who, for many generations, had led the village councils, hesitated to incur a responsibility of which they did not know the extent. Their places were taken for the nonce, by others of inferior character, who had less to lose, and to whom the remuneration offered was sufficient indemnity. Gradually, however, as our system became developed, and the people were assured that so long as the duty was honestly discharged, they had nothing to fear, the former Office bearers, who had held aloof at the summary settlement became anxious to recover their old position, and others who had never enjoyed the honor but saw the emoluments and station it conferred, became also desirous to compete.

Popular election not trustworthy.

406.—The ordinary method of appointing Lumberdars, and one which recommends itself to us from its analogy to our own system of election, is to take the suffrages of the community, and to nominate any man who can command a majority of votes. But, however plausible this plan may appear, it is not always safe to follow it. The hill people are certainly not yet fitted for the exercise of the franchise. By disposition, they are simple, credulous, and easily

misled. Frequently, a designing candidate, with promises to remit or levy only half of the constituted charges, will succeed in attaching a large party to his standard; or the village community, eager for change, or impatient of a resolute control, will seek to set up some puppet of their own. In all such cases, I considered it necessary for the independence of the Office, and to guard against abuse of election, to make the people assign some reason for their discontent. I refused to listen to factious opposition. I foresaw that the people would soon repent of their present choice, and I preferred to act upon my own dispassionate judgment, rather than yield to their temporary caprice.

Under what circumstances removed.

407.—At the same time, whenever the Lumberdar had made himself justly unpopular, or whenever there was a claimant in the village, with better hereditary title, I did not venture to resist the popular will. I required, however, something more than a mere tumultuous preference for another man; something to assure me, that the choice was judicious, likely to promote the welfare of the village, and not the result of a spurious unanimity.

Rules for regulating the number of Lumberdars.

408.—Although it is undoubtedly advisable, both for the value of the Office, and for the maintenance of village order, to limit the number of headmen, yet there will arise occasions when the rule must be abandoned, if peace is to be preserved. Sometimes there will be two antagonistic parties of different castes, each anxious to nominate a chief of their own. However small the revenue, it would not be politic, I think, to make one party predominant by appointing only one Lumberdar. The feud will be aggravated, and the village torn by intestine disputes, whereas, if each section is allowed to appoint a nominee of its own, the balance will be maintained, both parties will be conciliated, and tranquillity will prevail instead of discord.

A representative for every Putee expedient.

409.—Again, in a large community paying for example, 3,000 Rupees, and having four or five sub-divisions, it is obvious, for the prevention of disputes, that the village should either elect one Lumberdar as representative of the entire body, or that each sub-division should appoint a chief of its own. In either case, the paramount object of village unity would be attained. It is unwise, I think, to fix an intermediate number. Certain Putees will gain a predominance, and the balance of the village constitution will be overthrown. By these simple rules, I revised the lists of existing Lumberdars. I dismissed incompetent or unworthy men, filling the vacancies, if required, by others not obnoxious to the people, and yet not chosen entirely by their favor: and by

these means I have organised a body of village representatives, who by their intelligence, probity, and influence, will prove of the greatest assistance to those who succeed me in the administration of this district.

Appointment of Putwarees.

410.—I observed the same practice in appointing the village Putwarees. I took care to provide, in the first instance, an efficient man. But once installed, I refused to depose him on the idle clamour of the multitude. For it is essential to the respect and independence of the Office, that he be protected from frivolous complaints. Let misconduct be substantiated, and of course, I was ready not only to remove, but to punish the delinquent.

Village Police.

411.—Throughout the hills, there is a rude system of village Police, one of the ancient institutions of the people. The incumbents are called "Butwals" or "Kironks." In former times, their duties were chiefly to assemble coolies, and to provide forage and supplies to travellers. They also assisted the Lumberdar in collecting the revenue, and executed any message with which he entrusted them. The office is considered hereditary, and all the members of the family adopt the name. The Butwals and Kironks are of low birth, on the same social level as the "Chumar." They intermarry among themselves, and constitute in fact, a separate race, just as the "Sonar" or any other professional caste. They are remunerated by a fixed proportion of grain upon every house, generally five seers standard weight, and they also receive certain fees and perquisites at harvest time, and on festive occasions, such as births and marriages, within their jurisdiction. The houses of the peasantry are so scattered, and crime generally is so rare, that the duties of the Village Police never include the watch and ward. Under our system they are required to report the occurrence of crime to the Thana, and to use their local knowledge towards detecting offenders and recovering stolen property. But their principal business remains as heretofore, to collect porters and supplies for travellers, and to discharge any particular duty which the Lumberdar may assign to them. In every village there are one or more of these useful functionaries, according to the size of the area, and the amount of the general income. I have maintained this class, even to their names, just as I found them. In some villages, I modified the duties and increased the emoluments to suit our mode of procedure; but I took care to disturb, as little as possible, existing arrangements. This Village Police is exceedingly popular, and efficient. There is no man more alert, more useful, or more unbiquitous than the humble Butwal. He is always ready to escort the traveller to the halting place, to re-

Duties and Emoluments.

lieve his coolies, to point out the ford, and to give any local information required of him; among the villagers themselves he is a man of some importance. His call for labour, either for public or private purposes, cannot be evaded. He summons and leads them to the repair of a canal, or as beaters for a battue, and he tells them off, without respect of persons, to the less agreeable duty of "begar" or porter labour. In some very few instances, where there was a sufficient number of shops, I appointed a chokeedar for their protection, and his wages were entirely paid by the shop-keepers. The agricultural classes had only to maintain their hereditary Butwal.

Average Pay of Village Office bearers.

412.—It may be interesting to state the average amount of salary enjoyed by each Lumberdar and Putwaree. I endeavored always to assign to each man such extent of jurisdiction as should yield him a decent maintenance. With regard to Lumberdars, I was limited, of course, by the size of the villages, and as every village, however small, must have a Lumberdar, and it was not usual to place two villages under the charge of one officer, the average emoluments of this class will appear rather low. I was not restricted by the same necessity in the appointment of Putwarees. Here I was at liberty to apportion out the district into fiscal circuits, of whatever size I pleased, consequently, their wages will exhibit a respectable average quite sufficient to secure the services of an educated man. The following table will shew the detailed arrangements in every pergunah :—

Tehseel.	Total Juma.	No. of villages.	No. of Lumberdars.	No. of Putwarees.	Average amount assigned to each Lumberdar.	Average amount of juma under each Putwaree.	Average salary of each Lumberdar.	Average salary of each Putwaree.
	Rs.				Rs.	Rs.	Rs.	Rs.
Kangra, ...	2,29,547	205	267	45	859	5,101	43	102
Nadown, ...	1,55,199	93	252	38	616	4,084	31	92
Hureepoor, ...	80,365	87	110	21	730	3,826	36	102
Noorpoor, ...	1,33,637	224	261	32	514	4,176	25	94
Kooloo, ...	51,571	66	47	14	1,097	3,682	54	73
Average,	...	...	...	...	763	4,174	38	93

Every Lumberdar has, therefore, on an average jurisdiction paying 763 Rupees of yearly revenue, and yielding emoluments worth 38 Rupees per annum. Each Putwaree has an average salary of 93 Rupees, or nearly eight Rupees a month,

and keeps the accounts of a circuit paying about 4,174 Rupees. These allowances are considered very good for the hills. The appointments are much conveted, and the duties are very efficiently performed.

413.—The assessments being fixed, and the office-bearers of the community duly appointed, the people were dismissed to their homes. Before dispersing, they were told to assemble on an early date, at the call of the Lumberdar and Putwaree, to discuss their respective accounts. They were left unmolested for a period of one or two months, and if the community could agree to distribute the Government Revenue among themselves, the task of the Tehseeldar was limited to attesting the distribution previously prepared, and to making an Oordoo transcript of the village "khewut," or record of individual liabilities as adjusted by themselves.

Settlement records. Distribution first left to the people.

414.—But such unanimity did not often occur. The people were quite inexperienced, and moreover there would arise difficult questions which could not be overcome in village debate. The whole business of distribution was then reserved till the coming of the Tehseeldar.

415.—To the Tehseeldar was entrusted the entire superintendence of preparing the Settlement records. Every preceding process of the Settlement had been affected with his knowledge and assistance. He was allowed as many extra writers (on salaries of 18 or 20 rupees a month) as he could profitably employ, and their wages, together with the cost of stationery, were entered monthly in a Settlement Contingent bill. The Tehseeldar was required to visit, in succession, every village, testing the distribution and rules for future administration, which the people had adopted by previous consent; or, as occurred in the majority of cases, himself to take the initiative, to teach, suggest, persuade, and arbitrate.

Supervision of Tehseeldar.

416.—I have mentioned that the tenures in the hills are of a remarkably simple character. The State was the acknowledged proprietor, and levied its rents, in money, or in kind according to its exigencies or its pleasure. The right of the people was simply the right to cultivate. There was no intermediate class to intercept the earnings of industry, or to appropriate a share of the public revenue. All that was not required for the subsistence of the cultivator, went direct into the Government Treasury.

Hill tenures simple.

417.—Under our rule, the people have become, virtually, the proprietors of their own holdings. But there are still no complex rights, no privileged class. All are on the same level, and consequently the Settlement

The records consequently simple.

records were simple and straightforward. The chief sources of dispute were about the occupation of land, and the relative fertility of fields, requiring different degrees of assessment.

Tehseeldar assisted by a Jury.

418.—After reaching the spot, and assembling the cultivators, the Tehseeldar's first act was to appoint a council, or quorum of village worthies, taken from the neighbourhood, intimately acquainted with the history of the village, the character, condition, and resources of each cultivator. The Court was held in the open air, under the shade of venerable trees, which abound in the hills. Anybody was free to come and go at his pleasure, and as the proceedings were novel and of great rural interest, there was always a crowded attendance.

Distribution of Juma over Teekas.

419.—In the Hills, every Mouza or Township usually contains several "Teekas" or subordinate hamlets. These again are subdivided into single holdings. The first process was to distribute the juma of the township over the constituent "Teekas" and as this measure depended on general considerations, not immediately affecting individual interests, the distribution was assented to, without much opposition.

Sub-division on single holdings.

420.—The real struggle commenced in adjusting the payments of single holdings. Certain rates were selected for land yielding double crops, or single crops, or only an occasional crop, and these rates were applied to the proportions of lands belonging to each class of soil, as recorded at the the time of measurement. The process was then brought home to each man's perceptions, and voices would grow uproarious in discussing and comparing respective accounts, or in preferring energetic remonstrance. There were many men who by favour, or neglect, had been previously under-assessed. There were others who impugned the accuracy of the measurement, and a third, while assenting to the quantity, declared his land to be of such inferior quality as to require special consideration.

Mode of redressing complaints.

421.—All these dissentients had to be heard, appeased, and convinced. Their complaints were brought in succession before the Tehseeldar and his Jury. The proceedings were oral, and after a little altercation, the majority of the recusants were silenced by the arguments or ridicule of their neighbours. But there were others who would not be so easily driven from their ground of resistance. Nothing would satisfy them, but a re-measure-

ment, or a personal examination of the soil, and frequently the Court would adjourn to the fields of the dissentient cultivator, and ascertain at once the validity of his objections. If they were really well-founded, he received redress. But if he had given all this trouble out of sheer obstinacy and vice, it became necessary, to deter others, and prevent causeless delay, to levy a small fine.

General character of complaints.

422.—It would be tedious to detail the variety and number of cases which present themselves for adjustment, at the time of preparing the "Khewut;" nor is it possible for any one who has not witnessed the scene, to conceive the noise and apparent confusion that prevail. As the greater the fermentation, the sounder the wine, so the wider the license given to wrangling and discussion, the better the security for an equitable distribution of the Government revenue.

423.—Frequently, parties out of possession, would sue for the recovery of their land, or families who had lived united, would be anxious to divide, each member in future to manage for himself. Until such cases were decided, the preparation of the papers was necessarily postponed; and I accordingly authorized the Tehseeldar, assisted by his council, to investigate these cases also.

Satisfactory mode of adjustment.

424.—With their friends and relatives, spectators, with the knowledge that an important measure was in progress, exclusion from which left no hope to the future, men's minds were inclined to a righteous judgment. The bitterness of dispute as displayed in a regular Court, was seldom evinced; concession and conciliation were the order of the day, and cases where disposed of with a rapidity and satisfaction rarely attained under ordinary circumstances.

Manner of recording complaints.

425.—Of such cases, the Tehseeldar prepared a report, separate for each case, setting forth, in a few brief sentences, the matter in dispute and the decision arrived at. These decisions were signed by the Tehseeldar and his council. The reports were then despatched to me and examined. Those belonging to one village, were bound up together, and entitled "a Detail of cases preferred and summarily adjusted in such a village, at the time of the khewut." In this form they stand among the district records, and present facilities for future reference.

Appeals.

426.—Sometimes, but not often, an appeal was preferred to me against the proceedings of the Tehseeldar, and I investigated the case personally, or deputed the extra Assistant. A case was very rarely, I may almost say never, carried to the Commissioner. I ascribe this fact, partly to the implicit obedience yielded by the hill people to

their district officer, and partly, I may venture to say, to the popular manner of adjustment.

Intricate tenures near the plains.

427.—Bordering on the plains, the tenures became more intricate, and assumed the complexion of direct proprietary right. In such instances the primary divisions of proprietors, and non-proprietors were generally well defined. The latter class paid rents in kind, at easy rates, and the profit and loss, after liquidating the Government revenue, rested with the body of proprietors, according to recognized shares.

Shamilat, or lands held in common.

428.—The most prolific source of quarrel in such cases, arises from the practice of holding the estate in common; the lands are not divided off among the proprietary, according to their hereditary shares, or by any other specific rule, but the rents are taken and collected together, and only the net proceeds distributed to the shareholders. There is obviously much room for embezzlement and fraud in such a practice. Influential proprietors obtain a lion's share, and the weaker brethern are obliged to submit to diminished returns. Whenever, therefore, I saw an opportunity, I insisted on a partition of the estate according to the number of shares. Every inch of profitable ground was divided and allotted to one or other of the co-partners. I ignored, as far as my means would allow, the very name of "Shamilat." For experience has assured me, that the smallest portion left in common will act as a firebrand in the village. It is sure to lead to dissension, and forms, as it were, a rallying point for the discontented and litigious to gather round.

Rents leviable from non-proprietary class.

429.—The chief protection requisite for the interest of the non-proprietary class, is to establish clearly the rates of rent, whether in money or kind. It is the want of precision which provokes abuse. My object was to fix a scale which should not be liable to doubt. My rates were devised with consent of both parties, and were so framed as to include all charges. Nothing was left ambiguous to afford a pretext for further extortion, and in the record, it was specifically stated, that under no circumstances had the proprietor authority to levy any additional item.

Objections against "Butaee."

430.—The practice of dividing the actual produce, or "Butaee" was generally discouraged. It is open to great abuse, either by the proprietor or the tenant. The proprietor has it in his power, by postponing the division of the winnowed grain, to ruin an obnoxious cultivator. The delay is nothing to

him, whereas it is starvation to the tenant depending upon the harvest for his daily food. Again, to the cultivator, the practice affords many opportunities for pilfering the grain, and thus diminishing the landlord's share. In cutting, carrying, and winnowing, he manages to abstract infinitesimal portions of the common crop.

Preference given to Kun or appraisement.

431.—The most effective and popular method, equally fair to both parties, is to appraise the standing crop (called "Kun,") by two assessors, one chosen by the proprietor the other by the tenants. The produce of the entire field is roughly estimated, the assessment written down, and all interference is at an end. The Asamee cuts and carries his crop at his leisure, and when his corn is winnowed, he delivers the quota assessed as rent to his landlord. There is no room either for extortion or fraud.

Administration paper.

432.—There is only one other paper which requires notice at my hands, and that is the Ikrarnama or administration record. The people did not, at first, comprehend the object and advantage of this document, and I took the utmost pains to explain its purposes, in language suited to their habits and ideas. I informed them that they were required to draw up, for their own guidance, a code of by-laws relating to the payment of the Government revenue; the appointment of village officials, the distribution of miscellaneous items of income, and other matters of local importance. I reminded them that they already possessed rules which controlled and guided them in the various incidents of village life. The only difference between the past and present was, that I proposed to reduce these laws, to a written form, and to render them permanent, instead of oral and traditionary. When once the people perceived the object, they readily entered into its spirit. I instructed the Tehseeldars to avoid making the paper, a servile copy after an approved exemplar; at the same time it was not expected that the people should dictate their own laws, with precision and order. I was obliged to prescribe the heads, and to elicit information by queries and suggestions; but I enjoined the Tehseeldar to write down the actual practice, as observed in the village, and not fill up details after his own imagination. By these means, I carefully compiled my records, and I believe, they represent the genuine and unadulterated sentiments of the community.

System of forced labor or Begar.

433.—With the Settlement records of every village, I appended a nominal list of all the residents, with a detail of the nature and extent of "Begar" or forced labour, they were required to give. It is well known, that in the hills,

wheeled conveyances do not exist. The imports and exports of the country, its social wants, and surplus produce, are carried entirely on the backs of camels, mules or bullocks, the property of a class which earns its subsistence by this carrying trade. For ordinary purposes, however, for the transport, for instance, of traveller's baggage, or for conveying unwieldy articles, such as timber for public purposes, human labor alone is available. By this necessity of the country, a custom has grown up, possessing the sanction of great antiquity, that all classes who cultivate the soil, are bound to give up as a condition of the tenure, a portion of their labour for the exigencies of Government. Under former dynasties, the people were regularly drafted and sent to work out their period of servitude, wherever the Government might please to appoint. So inveterate had the practice become that even artizans, and other classes unconnected with the soil, were obliged to devote a portion of their time to the public service. The people, by long prescription, have come to regard this obligation as one of the normal conditions of existence; and so long as it is kept within legitimate bounds, they are content to render this duty with cheerfulness and promptitude. Certain classes, such as the privileged Bramin and Rajpoot, uncontaminated by the plough, were always exempt, and the burden fell principally upon the strictly agricultural tribes. Even among these races, there are gradations of Begar well recognized, and which for the convenience of the people, it was necessary to define.

Different gradation of Begar.

The meanest and most onerous species of forced labour was to carry loads "Pund Begar." Those agricultural classes that do not wear the "juneo" or thread of caste, are all liable to this obligation. A lighter description of "Begar" was termed "Sutbahuk," and consisted in carrying messages, or letters, or any parcel which could be conveyed by the hand. The fulfilment of this duty implied no degradation, and involved no great sacrifice of personal comfort; it was therefore, reserved as the special province of those classes, who although occupied in agriculture, were privileged to wear the "juneo." A third species of Begar was to provide wood and grass for camps, and under former Governments this labour devolved upon Chumars and other outcast tribes, whose supposed impurity alone saved them from carrying loads. The people are very tenacious of these distinctions. The novelty of our rule, and our natural ignorance of these gradations, deprived them, at first, of the opportunity of remonstrance whenever these limits were transgressed. But now it is a common complaint that the petitioner is a "Sutbahuk," and not obnoxious to the heavier conditions of "Begar." The difficulty of dealing with these complaints, and the facilities afforded by the Settlement for compiling an accurate register, induced me to draw up a nominal list of all the

residents in the village, shewing those who enjoyed absolute immunity, and those who were subject, either wholly or partially, to the condition of "Begar." Henceforward in case of dispute, a reference to this Register, which has been prepared in the village, with the cognizance and approval of the people themselves, will decide whether the claimant is entitled to the partial exemption of a "Sutbahuk," or bound to the full obligations of the "Pund Begar."

Special immunities how given.

434.—Under the rule of our predecessors, it was not unusual to grant a special exemption in favor of individuals, who otherwise would be liable to this impost. The deed of immunity was written out and sealed by the Raja or Sikh Governor, just as grants are executed for remitting revenue. Influential men would also procure remission of "Begar" for their own tenants. And at the Settlement, whenever a claim to exemption was preferred, and supported by valid documents, I continued the privilege for life, and gave a written acknowledgement to this effect. The lumberdars of villages, besides enjoying a personal immunity, frequently claim a similar indulgence for their own family and dependents; and, as the request was reasonable, adding indirectly to their position, I generally concurred.

Instalment for Government revenue.

435.—The instalments fixed for payment of the Revenue, necessarily vary, both in time and proportions, throughout the district. The demand, on the Spring harvest, does not commence before June, and the first instalment of the Autumn crop is not due till December. In fixing the dates, I have given the people full leisure to dispose of their produce, and the Tehseeldars are authorized to allow any additional grace, so that the entire revenue is realized before the close of the official year.

Concluding Remarks.

436.—I do not know that I have any thing to add on the subject of the Settlements. I commenced and completed the task, in addition to my ordinary duties as District Officer. I was assisted by one Deputy Collector, Raee Khooshwuqt Raee, and the Tehseeldars of Purgunahs. I broke ground in 1850, and finished, including this report, by the close of 1852. I worked, almost entirely, with the establishments allowed for carrying on the routine of the district. In preparing the Settlement papers, I proceeded leisurely, preferring to incur the charge of delay than to risk their accuracy by injudicious haste. For the last two years, I have watched the gradual development of my measures with anxious care. From time to time, I have supplied omissions, or remedied defects, as experience has shewn them to exist, and now I commit the result of my labours to the indulgent scrutiny of my

superiors. Notwithstanding all the pains I have bestowed, and the great opportunities I have enjoyed, I feel that there are many details which might have been better executed: and many imperfections which cannot now be removed. On the whole, however, I am not dissatisfied. The faults, such as they are, belong rather to execution than design, and will not impede the general success of the Settlements. In practice, I think, they will be found considerate towards the people, and at the same time, careful of the interests of Government.

General Summary of expences.

437.—The following is a Summary of the expences of the Settlement :—

	Rs.	As.	P.
1.—Outline Boundary maps for each township, ...	5,863	8	0
2.—Field measurements, ...	6,832	15	4
3.—Settlement records, ...	7,436	6	8
4.—Field registers, ...	644	7	9
5.—Stationery and Miscellaneous contingencies, ...	1,008	1	8
Total, ...	21,785	7	5

Explanatory remarks thereon.

438.—These charges include every expence, and there is nothing wanting to the ordinary details of settlement proceedings, except the "Shujruh" or Field map. In the irrigated valleys, which were measured by Ameens, these maps were prepared for every mouza. It is only in the unirrigated uplands, which, from their rugged character, precluded the idea of a map, that this usual accompaniment of settlement records has not been made. But all the other papers are precisely the same as constitute elsewhere the Settlement "Misl." I have not included my own salary, nor that of my Deputy Collector. These items belong, exclusively, to the district, and are continued still, although the settlement is completed. They are not therefore chargeable to the Settlement. But every extraordinary expense, from the wages of extra writers, to the consumption of stationery, has been strictly entered in the above detail, so that the entire cost of the Settlement, comprising an area of several thousand square miles, and a revenue of near seven lakhs, was something less than 22,000 rupees, or about three per cent.

Acknowledgments to Assistants.

439.—In effecting this important duty, I was most ably assisted by Rao Khooshwuqt Rae, the Deputy Collector. He is an Officer of great experience, extending over a service of nearly forty years. As Tehseeldar in the Delhi territory, he had superintended every process of the Settlement, and

applied his knowledge to originate and execute the same operations in this district. To his integrity, zeal, and intimate acquaintance with Revenue subjects, I am under the deepest obligations. I am equally indebted to my Tehseeldars, Gopal Suhaee, of Nadown, Shamlall, of Noorpoor, and Purja Suhaee, of Kangra. The two first have been promoted to the office of Extra Assistant, for which their ability, devotion to their duty, and unimpeached honesty, eminently qualified them; and lastly, I desire to bring to the notice of superior authority, Moonshee Jæshee Ram, now Tehseeldar of Noorpoor, who, throughout these responsible operations, filled the appointment of revenue Sherishtedar, and discharged the duties with equal intelligence and fidelity.

(Signed,) **C. BARNES,**
Settlement Officer.

MEMO of Trigonometrical Heights in Kangra, Hooshearpoor, Mundee and Kooloo, given by J. Mulheran, Esqr., 1st Assistant, Grand Trigonometrical Survey.

Places and points intersected.	Trigonometrical heights.	Districts.
	Above Sea level. Feet.	
Sola Singhi Fort platform, ...	3,896	Kangra.
Kotlehr Fort, ...	3,538	ditto.
Joalagurh Fort, above Joala Mookhee, ...	3,359	ditto.
Kotila or Kotla Fort, Noorpoor Road, ...	2,151	ditto.
Noorpoor Fort, parapet wall of flag staff, ...	2,125	ditto.
Hathee-ka-dhar, platform on Summit, ...	5,329	ditto.
Taragurh Fort, (top of white tower,)	4,305	Chumba.
Tiloknath Fort, heinklunk, ...	2,445	Kangra.
Shapoor Platform, Kangra valley, ...	2,438	ditto.
Kaloa H. S., near high road from Amb to Kangra, ...	3,140	
Rihloo Fort, ...	3,259	ditto.
Hajepoor Fort,...	1,106	Hooshearpoor.
Budi Pin, white house top, ...	937	
Kotwal Bahee Fort, Kotlehr, ...	4,272	ditto.
Una Dome, ...	1,404	ditto.
Sidpoor Tower, Hureepoor, ...	2,399	Kangra.
Sid, (near Nadown)....	3,684	ditto.
Babouri debi, H. Station, Sekundur Range, ...	6,150	Mundee.
Marwadebi, Hill Station, Sekundur Range, ...	6,744	ditto.
Futakal, Hill Station, near road on ridge from Kangra to Mundee,...	7,184	ditto.
Bunga Hill Station, ditto, ...	6,600	ditto.
Langote, Hill Station, ridge above Geema Salt Mines, ...	7,557	ditto.
Jangertilla, H. S., a mile west of Bubu-ka-jote,	11,522	Kooloo and Mundee By.
Hatecpoor, Old Fort, same ridge, ...	10,689	ditto.
Madanpoor, ditto, same ridge,...	9,224	ditto.
Kokan, H. S., above Kokan village, ...	8,595	Kooloo.
Phugni, H. S., above Biaser village, ...	12,341	ditto.
Sujanpoor, Mausoleum, on Beeas, ...	2,022	Kangra.
Asapuree, Revenue Hill station platform, ...	4,625	,,
Teera Hill Temple, ...	2,545	,,
Joala Mookhee Temple, ...	1,958	,,
Puteear Fort, Revenue Hill station platform,	4,596	,,
Cholang-dilatu, Hill station, ...	9,321	,,
Kandidolru, Revenue Hill station platform,	3,444	,,
Buwarna bazar, (flag on road through bazar,)	3,273	,,
Nigrota bazar, ditto ditto,	2,891	,,
Hansitilla Hill station, ...	10,256	,,
Chanderbantilla, Hill station, ...	9,062	,,
Kanhyara Temple, ...	4,742	,,
Jarait, Revenue Hill station platform, ...	3,850	,,
Sukho, Revenue Hill station platform, ...	3,514	,,
Deputy Commissioner's House, Kangra, ...	2,773	,,
Kangra Bhaon, or Golden Temple,...	2,574	,,
Kangra Fort, foot of staff, ...	2,494	,,

MEMO. of Trigonometrical Heights in Kangra, Hooshearpoor, Mundee and Kooloo.

Names of places and points intersected.	Heights above Sea Level.	Districts.
	Feet.	
Bhagsu Cantonment, foot of flag staff, ...	4,133	Kangra.
Major Ferris's house, top of roof, ...	6,186	,,
Mr. Barnes's house, (floor of Verandah,) ...	4,876	,,
Dhurmsala, Revenue Hill station platform, ...	9,280	,,
Ratangiri Fort, (old)	10,324	Kooloo.
Debidhar Old Fort, ...	9,598	,,
Beeas river, near Lambagaon,...	1,883	Kangra.
Bijenath Temple, Rajgeeree, ...	3,412	,,
Aiju Fort, highest building, ...	4,967	Mundee.
Kamla Fort, hill temple,...	4,550	,,
Chabutrahattee, on high road,...	3,928	,,
Guma village, above Salt Mines, ...	5,193	,,
Tung hill temple (near old Fort,)	9,895	,,
Shikaree Debi, ...	11,135	,,
Mundee Temple, on Beeas River, ...	2,557	,,
Baira, Hill Fort, ...	3,554	,,
Sertiba, hill station,...	9,406	,,
Siunee, old Fort, ...	9,025	,,
Tiunee, old Fort, ...	4,149	Belaspoor.
Banaird Palace, Sukhet, ...	3,285	Sukhet.
Town of Sukhet, ...	3,040	Ditto.
Sultanpoor, Dewankhana Dome, ...	4,118	Kooloo.
Deoliba, Snowy Peak, ...	20,477	Ditto.
X. Snowy Peak, ...	15,183	Ditto.
B. Snowy Peak, (Gairu-ka-jote), ...	17,103	Kooloo & Chumba boundary.
V. Snowy Peak, (Thamser-ka-jote), ...	16,729	Ditto.
B. Snowy Peak, (highest of cluster near Bandla,)	15,957	Kangra & Chumba boundary.
A. Snowy Peak, (above Rajair village,)	14,176	Ditto.
Jangertilla, (West of Bubu-ka-jote,)	11,522	Kooloo & Mundee boundary.

(Compared.)

(Signed.) J. MULHERAN,

Senr. 1st Class Asst. G. T. S.

(Signed.) G. BARNES,

Settlement Officer, Kangra.

Dehra Dhoon, 11th Septr., 1850.

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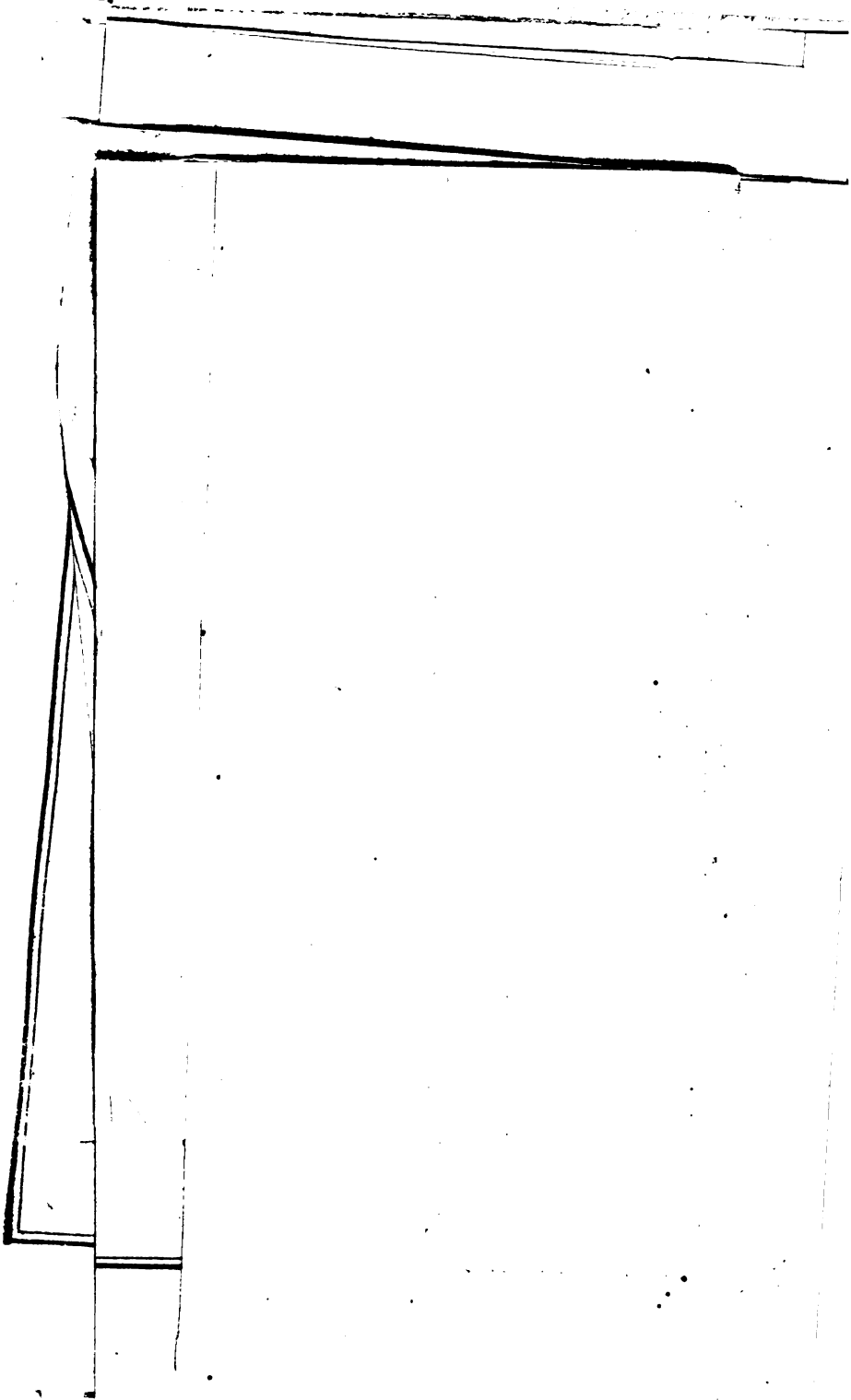
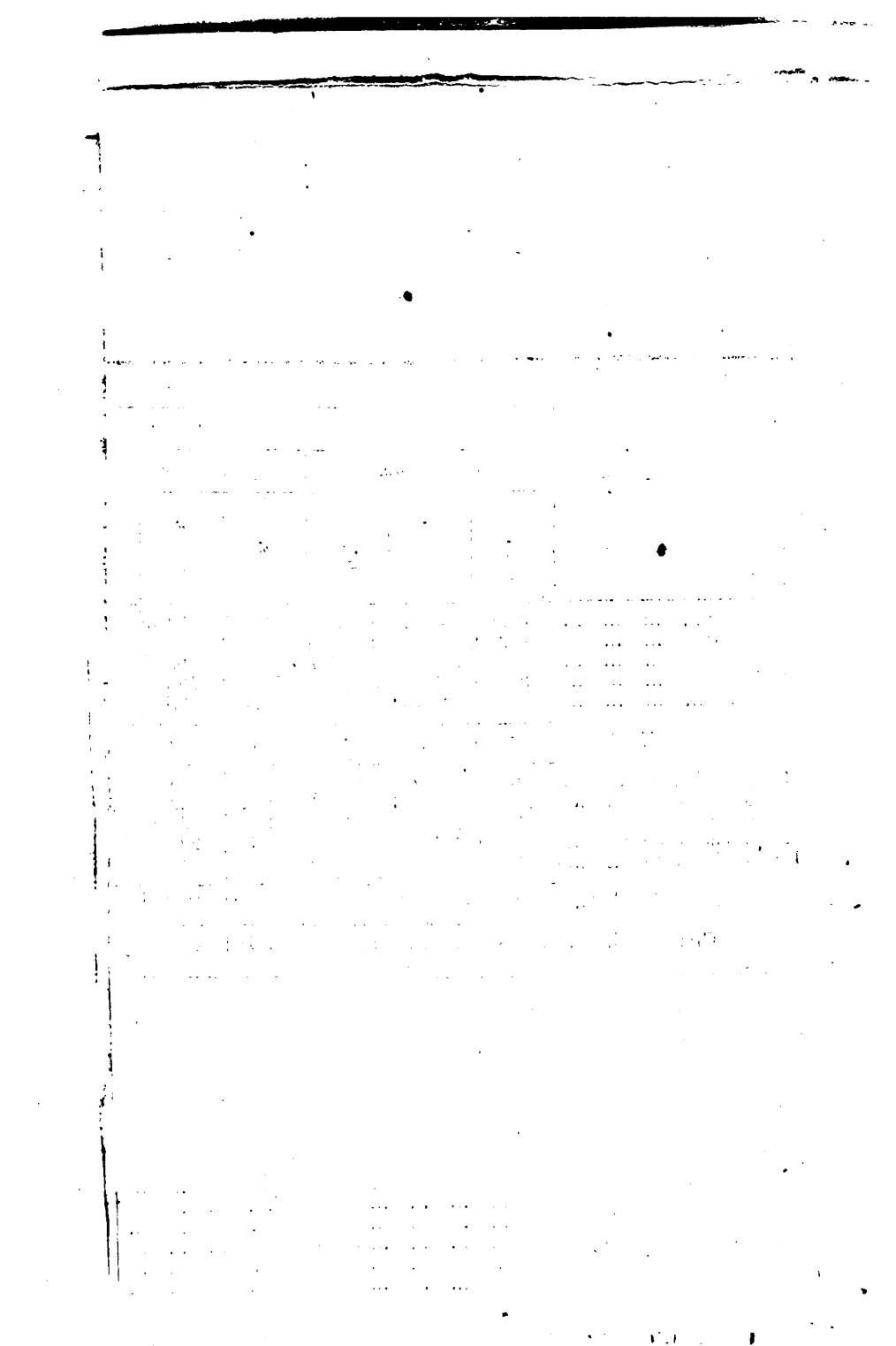


p and Goats, held by each cultivator.

t of culti- by each	a each acre	f cattle in	sheep and	of cattle	of sheep, ch assa-



ila Kote Kangra.

	ASSESSABLE LAN OR	
	UNCULTIVATED.	
	Culturable not cultivated.	Recently thrown out of cultivation.
)	2,065	468
4	1,287	0
4	14,814	1,406
5	3,616	704
5	3,345	584