

GAZETTEER

OF THE

SHAHPUR DISTRICT.

BY

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PREFACE.

The basis of this revised edition of the Gasetteer of the Sháhpur District is the Settlement Report written in 1866 by Captain Davies (now Sir W. G. Davies, K.O.S.I.). The historical portions of that report have been repeated almost verbatim, but the remainder has been almost entirely re-written, amplified and brought up to date. The figures regarding population are mainly taken from the statistics of the census of 1891; those regarding crops and assessments are mostly those of the year 1893, which were the last available when the revision of settlement was completed; and the others have been brought up to the year 1895 or 1896. The general information about the district and its people embodied in this volume was collected by me from personal observation, while I held charge of the district as Deputy Commissioner and carried out the revision of settlement between the years 1886 and 1894, or compiled from various sources too numerous to detail.

I have to acknowledge the valuable assistance given me in compiling this Gasetteer by Munshi Mahbub Alam, late Settlement Clerk of Shahpur, whose knowledge of the language and the people has been of great use to me.

J. WILSON,

22nd June, 1897.

Deputy Commer, and Settlement Collector.

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CHAPTER I.

THE DISTRICT.

SECTION A .- DESCRIPTIVE

The Shahpur district, one of the six districts of the Rawalpindi Division, lies between north latitude \$1° \$2' and 32° 44' and between east longitude 71° 40' and 78° 25'. It is bounded on the north by the Talagang takefl of the Jhelam time. district and by the river Jhelam which separates it from the Pind Dádan Khan tahsil; on the east by the Gujrát district and by the river Chenáb which separates it from Gujránwála; on the south by the Jhang district ; and on the west by the districts of Dera Ismail Khan and Bannu. Its average length from cast to west is about 96 miles, and its breadth from north to south averages about 50 miles, but varies from 27 miles near the middle to 72 miles near the west boundary. According to the measurements of the professional survey the area of the district, including the rivers, is 4,697 square miles, and exclud. ing the rivers it is 4,651 square miles, while according to the patwaris' measurements the area including the rivers is 4,741 square miles. It is divided into two nearly equal portions by the river Jhelam, the western half constituting the Khushab tahsil, while the cis-Jhelam portion is subdivided into two tahsils also nearly equal in area, the Bhera tahsil to the east, and the Shahpur takeil in the middle.

Some leading statistics regarding the district are given in Table I on the opposite page. The district contains only one town of more than 10,000 souls, viz., Bhera with a population of 17,428. The administrative head-quarters are situated at Shabpur on the east bank of the river Jhelam, and near the centre of the district. Shahpur stands ninth in order of area, and twenty-fourth in order of population among the 31 districts of the Province. It comprises 4:37 per cent. of the total area, 2.37 per cent. of the total population, and 2.19 per cent. of the

T o	₩2.	 No latit	rth ade.	longi	st tude,	Foet above sea level.	
Shahpur Shahpur Khushéb Saksaay,	 	 33° 33° 33°	36' 16' 18' 88'	73° 73° 73° 71°	57' 31' 34' 59'	646 600 601 4,993	

urban population of British territory. The latitude, longitude. and height in feet above the sea, of the principal places in the district, are shown in the margin.

With the exception of the small portion of the Salt range, Physical features. which is included in the north of the Khusháb tahsíl, the whole

Chapter I, A. Description General dia

Chapter I. A of the district forms part of the western basin of the great Indo-Descriptive. Physical features. feet above sea-level, with a gradual slope towards the southwest of about 14 feet in the mite, imparceptible to the sye. The Chenáb and Jhelam rivers, crossing this plain on their way to the Indus and the sea, have worn for themselves wide valleys, some 15 or 20 feet below the general level leaving between them a comparatively high-lying upland tract called the Bár, while beyond the Jhelam, and between it and the Indus river, is another wide expanse of upland, locally known

The Chenth river and its valley.

The Chenáb river, locally known as the Ohanhán, which forms the south-eastern boundary of the district for a distance of 25 miles, must, at some comparatively recent period, have flowed considerably to the west of its present bed. At a distance from it to the west, varying from 10 to 15 miles, a welldefined bank, known locally as the Nákka, separates its valley from the Bar uplands, and the tract below this bank is intersected in many places by sandy channels, small and large, which have evidently been occupied by the river at various periods, and are generally known as Budh or Budhi, i.e., "old" branches of the river. The most marked of them, a hollow about 10 feet below the level of the adjoining country, and in some places a hundred yards aeross, meanders along just below the high bank itself, and carries some local drainage in heavy rains, but is very seldom filled by spills from the river. Another, called the Jandra, which leaves the river below Midh, sometimes floods a small area on its banks ; and the Halkiwah; which leaves the main channel just above the boundary of this district, is too deep to flood any land until after it enters the Chiniot tabsil. The annual inundations affect only a narrow fringe along the river, varying in width from 2 to 6 miles, and averging little more than three; but owing to the sandy nature of the soil the moisture percolates to a considerable distance and benefits land in the neighbourhood of depressions which is not actually covered by the floods. The soil of the Chenáb valley is generally light and sandy and inferior in productive power to the richer loam of the Bar uplands and the Jhelam valley. In the villages near the Nakka bank, it is better than in those nearer the river, having a larger depth of loam above the river-sand which underlies the whole tract. The deposits left by the annual flocds of the Chenáb are usually very sandy and much inferior to the rich silt brought down by the Jhelam and some of the other Punjab rivers. New alluvion has to be left uncultivated for some years before it consolidates sufficiently to be worth cultivating, and old land is apt to deteriorate. The minimum recorded discharge of the Chenáb river at Khánke is 3,600 cubic feet per second, and the maximum about 700,000 cubic feet per second during the great flood of 20th and 21st July 1898, but in ordinary years the discharge varies

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as the Thal.

between 5,000 and 250,000 oubic feet per second. The river is at its lowest from November to February. It begins to rise in March and attains its maximum level in July and August after which it gradually falls. During the last 17 years its height has and its valley. varied between 10 feet above the mean and 5 feet below it. Very little advantage has yet been taken of the annual floods in the way of making canale in this tract, which has only three small inundation canals irrigating in the best of years little more than 1,080 acres. Fears have been expressed that the opening of the Chenáb Canal and the construction of a weir across the river at Khanke might reduce the extent of the annual inundation, but seeing that in ordinary high floods the canal when completed will take only about 3 per cent. of the whole volume of the river, there seems little reason to anticipate any perceptible diminution in ordinary. years of the area flooded or benefited by percolation at this distance from the weir. During the last 40 years the river has been decidedly trending towards the west, for no Gujránwála village has any hand on this side of the deep-stream, while several Shabpur villages have land on the Gujránwála side, and a considerable area below Midh which, at regular settlement, about 1855, was on the west bank of the river, is now on its east bank. In the Chenáb valley, the underground water-level is everywhere near enough to the surface to admit of irrigation from wells, and the well water is good and sweet. Near the river just outside the belt of cultivation which depends directly on the river floods, there is a belt of cultivated land thickly studded with wells, each of which is surrounded by a olump of fair sized trees. The water-level here is from 15 to 30 feet below the surface. Beyond this belt as for as the Nakka bank, the wells are deeper, water being found at from 25 to 40 feet according to the distance from the river, the wells and villages are more sparse and the trees fewer, and large tracts of uncultivated, comparatively barren, land are found, so that the country presents a less flourishing appearance than the better irrigated tract bordering the river.

On ascending the Nakka bank we find ourselves on the The Bár uplands. Bar uplands, which stretch across about 20 miles to the similar bank which again dips down into the Jhelam valley. A marked change is noticed in the character of the soil and vegetation. Instead of the sandy soil of the river side we get a good strong loam, capable of growing excellent crops with sufficient moisture ; but the water-level is now at from 50 to 80 feet below the surface and the water is generally brackish and wells are few and far-between. A considerable area is caltivated with the aid of the drainage from the neighbouring higher ground, but by far the greater part of the Bar is still unceltivated, covered with a thick growth of shrubs which seldom attain a size worthy of the name of tree, and producing in good seasons an excellent crop of grass, which forms the

Chapter L A.

Descriptive. The Cheshb river

Chapter I A. Descriptive. The Bir uplands.

sustenance of the large heads of cattle kept by the inhabitants of the sparsely scattered villages. Towards the south-west in the Shahpur tahsil, the soil gets in some places more sandy, in others more saliue, and both trees and grass become comparetively sparse and stunted. The Bar uplands, like the the river valleys, while maintaining the same general slope towards the south-west, are here and there crossed by old river channels, winding and twisting across the country, and it is evident that at some period in the distant past the rivers must have wandered over this tract at a considerably. higher level than their present channels. In the east of the Shehpur tahsil the plain is broken by the outcrop of detached hills, a continuation of the Kirána range in the Jhang district, the highest peak of which, standing about 1,000 feet above the plain, and crowned by a famous monastery, is a conspicuous object from any point within a distance of thirty miles. These hills, though only 40 miles from the Salt range, are composed of quartisites and schists, quite unlike any rock found in that range, but of the same character as those forming the mass of the distant Arávalli hills; so that they appear to be an advanced outpost of the great Peninsular rocksystem, much older than the Salt range and even than the mighty Himalaya within sight of which they maintain an undaunted front

The Jhelam river.

On descending the northern edge of the Bár, a bank some 10 or 15 feet high, known as the Danda, we find ourselves in the valley of the Jhelam, a tract somewhat similar in character to the valley of the Chenáb, but much more fertilo. better cultivated, better wooded and more thickly inhabited, owing no doubt to the richer quality of the alluvial silt annually brought down by the Jhelam. This river, the Vedaste and Hydaspes of the ancients, is now locally known as the Jhelam or Vehat, the latter name being more common towards the south of the district. It rises in Kashmir and debouches from the hills at the town of Jhelam from which it takes its name. It then flows south-west for a hundred miles as far as the town of Shahpur, where it takes a sharp turn and then flows almost direct south to its junction with the Chenáb. In winter the river shrinks into a narrow channel. sometimes not more than 200 yards wide with a minimum discharge of about 6,000 cubic feet per second, the lowest recorded discharge between 1890 and 1896 being 6,628 cabio feet per second. The average width in winter may be taken to be 300 yards, the average velocity about two miles an hour and the greatest depth from 5 to 10 feet. Almost every winter, at least one sudden high flood (káng) comes down, due to heavy rain in the hills. Occasionally such a flood reaches summer-level, but it lasts only a day or two. During the last five years the level of the river has varied between 10 feet above and 4 feet below the mean. Towards the end of

OHAPTER L-THE DESCRIPTION.

March, when the snows begin to melt on the distant Himalayas. the river gradually rises, till in May and June it attains an average height of about 6 feet above its usual winter-level with a breadth of about half a mile. When heavy rains fall on the lower hills, the river is liable to sudden freshets sometimes rising as high as 12 or 13 feet above winterlevel, and giving a discharge of over 200,000 cubic feet per second. On such occasions the stream, over-leaping its banks, inundates the country for miles on either side, and then gradually subsides within its normal bounds. These freshets sometimes have a destructive effect, washing away valuable crops, or submerging land already under crop, but more frequently they are of incalculable benefit, by depositing a fertile silt over many square miles of country and leaving the land sufficiently moist to produce excellent crops with the aid of a scanty rainfall. In September the river generally subsides in good time to allow the land which has been muistened and fertilised by its floods to be sown with wheat for the spring crop, and seldom inundates that land again until the wheat crop has ripened and been secured. It is this adaptation of the river floods, dependent on the fall of snow and rain on far distant mountain ranges, to the seasons in the plains, and to the needs of the wheat crop, which makes the land along the rivers within reach of their annual inundations such a fertile and valuable possession in this region of scanty rainfall. One peculiarity of the river Jhelam is that it rises earlier than the other Punjab rivers, probably because it is more dependent on the melting of the snows and less on the summer rainfall than they are.

The Jhelam valley, which is little more than 2 miles The Jhelam valley. wide where the river enters the district, rapidly widens until at Shahpur it is 12 miles and at Sáhiwál 15 miles wide. It is generally well defined by the Danda bank separating it from the Bar uplands on the one side, and on the other by a similar bank, known as the Dhah, above which lie the sandy plains of the Thal. Between these banks the river must have meandered at various times within a comparatively recent period, and the valley is intersected by winding channels in which the river mast formerly have flowed, but which are now dry hollows, sometimes 10 or 12 miles distant from the present channel of the river. About Shahpur these old river beds are known as Didhár, and further south as Bin. One of the most marked of them outs up the country immediately south-east of Shahpur; snother, often called the Rániwáh, runs slovg near the Danda bank forming the eastern boundary of the valley. At present, however, the river Jhelam hugs the western border of its valley pretty closely. In few places is the Dháh bank of the Thal more than 2 miles distant from the river, and in some places, as at Khusháb and Hamoka, the stream is actually cutting away the high land of the Thal itself. The westward

Chapter I, A. Descriptive. The Jhelam river.

Chapter I, A. Descriptive. The Joelan valley.

tendency of the river, which must have been going on for some centuries, is still markedly in operation. Since the regular settlement, some 35 years ago, more than 5,000 acres in the country to the south of Shahpur which was then subject to riverfloods, is now hardly ever flooded, and a large area of land, especially from Shahpur southwards, which was then on the west side of the main stream, is now on the east side. The process results in ultimate gain, for the rich silt deposited by the river is much more fertile than the barren soil it cuts away.

In consequence of this westward tendency of the river, only narrow strips and patches of its valley are now found on its west bank, while to the east it has left behind it a wide level lowland of fertile soil, with abandance of sweet well-water at a depth below the surface varying from 15 to 55 feet according to the distance from the river. Advantage has been taken of this store of moisture to sink numerous wells for purposes of irrigation; and during the last 30 years several canals have been constructed, both by the State and by private persons, to conduct the water of the river in the annual flood-season on to the land of the valley at a distance from the present river-bed, and lower down its course-a process rendered possible by the gradual slope of the country towards the south-west. So good are the soil and water and so profitable is cultivation, that the Jhelam valley as a whole is much more densely populated than any other part of the district, and although it comprises less than a fourth of the total area, it contains much more than half the population of the whole district. The only five towns, which have more than 6,000 inhabitants each, are all situated in this tract. Near the river the villages are thickly clustered, almost every acre is cultivated, the wells are numerous, and the country well wooded. More especially the tract from Miáni down to Shahpur, which is now fully irrigated by canals and wells, wears an air of great prosperity; and when riding through it on a spring morning one's eye is delighted with an endless expense of waving green wheat, broken only by the wells and villages, each with its clump of shady trees. An exception, however, to the general prosperity is found in the south of the district where the valley is 15 miles wide, and canals have not yet been constructed to irrigate land at any great distance from the river. The tract, locally known as the Ara, intermediate between the riverain proper and the Bar upland, receiving no irrigation directly or indirectly from the river and having a very scanty rainfall, is dependent for its cultivation almost entirely on wells, and as the underground water-level is from 80 to 55 feet below the surface, and the soil is hard and clayey and cannot be continuously cropped, there is much less cultivation and very few trees, and in early summer when there are no crops on the ground the tract presents a bare desolate appearance. The soil is, however, rich, and when canal irrigation from

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the Jhelam has been extended into this tract, it will soon equal Chapter LA. the rest of the valley in prosperity.

On leaving the immediate neighbourhood of the river The That'de Jhelam and ascending the high bank which bounds its valley to the west, one suddenly plunges into a wilderness of sand, which extends westward for some 30 miles to the boundary of the district, and beyond that about as far again to the edge of the Indus valley. This desert tract, known as the Thal, which occupies almost the whole of the Sind Sagar Doab, between the rivers Jhelam and Iudus, forms a marked contrast to the level loamy Bár soil of the uplands on the other side of the Jhelam. Although it appears to have a somewhat similar substratum of hard level soil, its surface is covered by a succession of sand hills with a general north and south direction one following the other like the waves of an angry sea. Between the hillocks the harder subsoil appears in strips and patches which are in some places of considerable extent (patti), but the general appearance of the country is that of a sandy rolling prairie, covered in years of good rainfall with grass and stanted bushes. but in seasons of drought, which are of frequent occurrence, little better than a desert. Cultivation is only carried on in small patches, trees are small in size and of rare occurrence, the underground water is from 40 to 60 feet below the surface, and generally brackish, irrigation from wells is almost unknown, the villages are few and far-between, and the scanty population subsists chiefly on the produce of the flocks and herds which .wander from place to place in search of grass.

The sandy hillocks of this desolate region end some- The Mohár. what abraptly at a distance of 7 or 8 miles from the steep escarpment of the Salt range which bounds the horizon to the north. The tract between the desert and the kills is for the most part a flat barren plain of hard soil, imprognated with salts, and producing hardly even a bush or a blade of grass. It is known as the Chhachh, and is the favourite haunt of the mirage. Near the base of the hills, however, the character of the soil changes. The mountain torrents, in the course of ages, have brought down immense quantities of detritue from the sandstone and limestone rocks of which the upper surface of range is shiefly composed, and have covered the mearer portion of the salt and storile plain with a fertile soil sloping gradually outwards from the base of the precipitous hills and requiring only a sufficiency of moisture to make it very productive. In years of favourable rainfall the torrents rush down from the gorges and spread in deltaic fashion over the moraines they themselves have formed, being brought under control soon after they leave the hills by an elaborate system of embankments erected and maintained by the industrious peasance. The most important of these torrents are the Vahi, which drains a large area in the Salt range as far weet as Bhukhi and Uchhala and debouches on to the plains near the

Chapter I, A. Descriptive. The Mohár.

village of Katha; the Surakka which gathers water from near Khurs on the one side, and from near Jahlar on the other, and irrigates the fine estates of Jabbi and Dhokri; and the Dhoda which, after receiving the drainage of Sakesar and the hills around Amb, fertilizes the lands of the border village of Kiri Goleváli. But of the many gorges through which the drainage of the Salt range finds its way into the plains only three hold a constant supply of water (je). The small stream which flows throughout the year in the bed of the Vahi torrent is utilised for irrigation and other purposes at Sodhi and Katha; another at Kund does little more than afford drinking-water to the village and irrigate the public garden at Núrewála, and the stream which trickles down the bed of the Dhoda torrent is so salt as to be quite undrinkable. The scarcity of good water is one of the marked characteristics of this part of the district. The subsoil everywhere is so thoroughly impregnated with saline matter that all attempts to obtain drinkable water by means of wells have failed; and the inhabitants are dependent for their water-supply on the springs which here and there trickle from the rocks, sometimes far up in the hills, or on ponds excavated so as to catch some of the drainage water in times of rain. When these ponds dry up, as they generally do in summer, the people and cattle are often put to great straits and have to go long distances to obtain a supply of water sufficient for their daily wants. Still the land immediately along the foot of the range (Mohár) is so fertile when irrigated by the hill-torrents that a large population inhabite the tract and derives a living from agriculture. While the main village is usually situated at the foot of the range, there are generally a large number of detached hamlets (bhán or dhok) out in the plains or up in the hills, in which the people live while their crops are ripening in the fields near by. Their prosperity, dependent as it is entirely upon a very uncertain rainfall, is more than usually precarious.

The Salt range.

The Salt range forms the southern boundary of the rugged plateau extending from the Sub-Himalayas southwards over the greater part of the Ráwalpindi and Jhelam districts. After running from near Jhelam in a south-west direction parallel to the course of the river, and at a distance from it nowhere greater than 12 miles, it suddenly, at a point nearly opposite the town of Khusháb, turns to the north-west. It then soon culminates in the peak of Sakesar, from which it immediately dwindles into a low narrow ridge. and at the same time turns still more to the north till it crosses the Indus sear Kálabágh. The most southernly corner of the range, formed by these changes of direction, lies in the Khusháb tahsil of the Shahpur district, to which has been allotted a length of 47 miles of the highest portion of the chain. Here its southern edge rises precipitously from the level plain of the Sind Sagar Thal (which lies about 700 feet

above sea-level) to a general height of some 2,500 feet, with several peaks reaching to over 8,000 feet,-the Sakesar hill itself, the highest point in the whole range, being 4,992 feet above the level of the sea. On the north side, however, it slopes much more gradually towards the Talagang plateau which lies some 1,800 feet above sea-level. When it enters this district from Jhelum, the range consists of two parallel ridges running east and west at a distance of 8 miles apart. These soon bend towards each other and are connected by a confused muss of smaller ridges about Sodhi; then they open out to a distance of some 16 miles across, and again suddenly narrowing meet in the Sakesar hill. These external ridges thus include within them several high-lying valleys with a general height above sea-level of from 2,000 to 2,500 feet, divided from each other by numerous ridges, generally long and narrow, and almost all running east and west parallel to the general direction of the range. Of these valleys much the most important is the Sún, a land-locked plai immediately to the east of Sakesar with a length of 14 miles and a maximum breadth of 4 miles. The surplus drainage from the hills surrounding this valley, finding no outlet, collects in the Uchbáli lake (kahár), sometimes called the samundar. The area of this lake varies with the seasons. At regular settle-ment about 1868 it covered 1,425 acres; in 1890 after a dry season its area was 1.128 acres. and in 1892 after the heaviest rainfall within living memory it extended over 2,550 acres, and submerged a large area of cultivated land round its margin. Its water is salt, and in drying up exhales a strong briny odour ; but the water of wells dug within a short distance of its margin is sweet and drinkable. A rough estimate was lately made of the cost of draining the lake into the Dhoda gorge to the west by means of a tunnel through the intervening ridge, but the cost was found to be prohibitive. In any case the advantage of draining the lake and so obtaining a larger area of cultivated land would probably be outweighed by the disadvantages, for were there no water in the basin, the water in the wells around it would certainly fail, and the atmosphere of the valley would become drier and hotter. There are within the Salt range a number of other rock-bound basins, the lowest parts of which are covered with water after rain; but the only two containing perennial lakes are one at Khabakki, the area of which under water was 260 acres in 1868, 146 acres in 1890, and 676 acres in. 1892; and the ot or at Jahlar, the corresponding figures for which are 44, 46 and 84 acres. The other hollows apt to be flooded are Khntakka (404 acres), Pail (31), Bhadrár (145), Mardwál (118), Ugáli (100) and Shakarkot (49), but they generally dry up in sufficient time to allow wheat to be sown. The figures given are the areas submerged after the heavy rains of 1892, and should similar floods recur it will probably be found necessary to remit the revenue of the submerged lands as was done on

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Chapter I, A. Descriptive. The Salt range.

range.

that occasion. The rainfall of the northern ridge drains northwards on to the Talagang plateau, while that of the southern ridge finds its way through numerous picturesque and precipitous gorges southwards on to the Sind Ságar plain.

Soil of the Salt The soil of the valleys formed by the gradual disintegration of the limestone and sandstone rocks of the hills above is exceedingly fertile and its powers are being constantly renewed by fresh deposits brought down by the torrents. It does not vary much in general character throughout the tract, except that in Jaba and other villages to the north-east, which are bounded on the north by a range of sandstone instead of the usual limestone, the soil is more sandy and less fertile than in the villages to the west. Its productive powers, however, differ greatly from village to village and even in the same village, according as the situation of the field places it more or less in the way of intercepting the water and the fertilizing deposits brought down by the torrents. Hence the very elaborate system of embankments maintained by the industrious peasants, the result of which is that the slopes of the valleys have been gradually worked into a succession of terraces, one below the other, and that in some cases the dams are, so strong and so well designed that the natural channel of a large torrent remains perfectly dry, and even after heavy rainfall on its catchment area in the hills, the whole stream is turned on to the ridges on either side and passing gradually down from terrace to terrace irrigates a large area of comparatively high land which would otherwise remain dry and almost unculturable. Several instances of this may be seen on the way from Uchháli to Naushahra. The fertile soil of the valleys thus irrigated supports a large population, and their villages, situated at no great distance from each other, may be seen nestling at the foot of the hills or clustered on the ridges.

Scenery of the Salt range.

Unfortunately for the beauty of the landscape, the Salt range peasants think their land too valuable to grow trees, and the valleys are almost bare except for small clumps of trees round the few wells. The southern face of the range presents a forbidding aspect towards the Thal, its ragged and broken cliffs, its distorted strata and huge detached masses of rock telling plainly of the violence of the commotion which attended its birth. This effect is heightened by the absence of vegetation due to the steepness of the hills on this side and the want of sufficient soil and moisture. The gorges, however, which pierce the range in several places, have a certain grandeur and beauty of their own. The most picturosque of these is that at Sodhi where a stream of pure sparkling water dashes over great boulders between precipitous cliffs fashioned by rain and frost into shapes suggestive of a row of Egyptian gods. It is this stream which, rushing through a succession of gorges where it sometimes forms deep pools of clea. water fringed by shady

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trees, passes under the holy shrine of Narsingh Phohár with its cascade and petrifying springs, and debouches on to the plain at Katha. From the top of Sakesar hill on a clear day a pleasing view is to be had in all directions. Looking eastward one Salt range. sees at one's feet the fertile valley of the Sán with its lake, and the green line of trees which marks the road meandering like a huge snake away into the distance. Beyond, the smaller lake of Khabakki, and still farther off a reach of the distant Jhelam river, catch the eye. Southwards lies a confused mass of mountains beyond which under a dim haze the desert of the Thal fades away to the horizon. Westwards, the mighty Indus rolls his way to the sea, taking with him the waters of the Kurram river and bordered by the Sulemán range, with Shekh Budin and the Takht-i-Sulemán. Northwards lies the rugged plateau of Pakkhar and Talagang, beyond which may be seen the Himalaya range above Murree, and if the sky is clear of clouds, the snow-clad summits of the Sufedkoh.

The average annual rainfall varies considerably for different parts of the district and decreases rapidly as one goes IIIB. south-west away from the Himalayas. It is also somewhat heavier near the rivers and in the Salt range than in the dry hot uplands. At Midh in the Chenáb valley it averages 15' inches. On the Jhelam it averages 16 inches at Miani, 15 inches at Bhera and Shahpur, and 12 inches at Sahiwál. It is remarkable that at Khusháb on the west bank of the river, the average is 10 inches, i.e., 5 inches below the average of Shahpur, only 8 miles off across the river. This great difference is no doubt due to the fact that Shahpur is in the middle of a canal-irrigated and well-wooded tract, while Khusháb is bare of trees and lies close to the sandy Thal. At Mitha Tiwana on the edge of the Thal the rainfall again averages 10 inches, while at Núrpur in the middle of the desert, the average is only 7 inches. In the Salt range at Naushahra the average is 16 inches.

Taking 15 inches as the average rainfall for the Jhelam valley, the most important part of the district, it may be said that 11 inches fall in the summer and 4 in the winter months. April and May have rather more than half an inch each, an inch falls in Jane, 4 inches in July, 31 in August and 14 in September. October and November have little more than half an inch between them, December is almost entirely rainless, and January, February, and March have slightly over one inch each. The rainy season commences towards the end of June or beginning of July and lasts for little more than two months. On the rainfall of July and August depends the sowing of the autumn crop. Rain in September is very favourable both for maturing the autumn crop and for moistening the ground for the wheat sowings. The spring crop once in the ground is chiefly dependent on the showers of January and February. It is worthy of rescark that while the total annual rainfall is almost the same

Chapter I, A. Descriptive. Scenery of the

Reinfall. Tables III, IIIA,

Chapter I, A. Descriptive. Reinfall. as for the Hissár district near the Rájpútána desert, Shahpur gets 4 inches of rain in the winter months, while Hissár gets little more than 2, and this, combined with the lower temperature of Shahpur, renders its climate much more favourable for growing wheat than that of Hissár.

But while these are the averages it must not be forgotten that the chief characteristic of the rainfall here is not its scantiness, but its variableness both from year to year and from place to place. For example, at Bhera in 1891-92 the total annual fall was only 5 inches, and in the following year it was 24 inches. In the six winter months of the former year only half an inch fell and in the corresponding period of the latter year 6 inches. Again, in March 1888 only half an inch fell at Bhera, while nearly 4 inches feil at Miani, only 10 miles off. In fact much of the rainfall comes from partial thunderstorms, often of great violence, and excellent rain may have fallen in one village, while another a few miles off may have got none. Generally speaking, it may be said that the scantier the total annual rainfall the more variable it is. It is less variable at Bhera and Miáni than at Shehpar and Sáhiwál. It is exceedingly variable in the Thal and along the foot of the Salt range, but comparatively certain in the valleys within the range.

The value of opportune rainfall to the crops cannot be exaggerated. An inch of rain over the district may be literally worth lakhs of rupees to the peasantry. An hour's thunderstorm may put thousands into the pockets of one village. An exceptional shower in April or May is very favourable for the sowing of cotton or early bájra. Good rain in the usually almost rainless months of November or December enables the peasants to sow thousands of acres of rain-land which would ordinarily remain barren. On the other hand, the failure or delay of the usual monsoon rains leads to a great contraction of the area under the autumn crops and to a scarcity of grass and fodder of all kinds. Should the monsoon rains cease early, the autumn crop dries up, and the. ground is not sufficiently moistened for the wheat sowings. Again when, as happened in 1890 and 1892, the winter rains hold off, much of the wheat fails to come to maturity and the spring crop is a very poor one. Unusually heavy rain in April and May, such as fell in 1893, does great damage to the ungarnesed grain on the threshing floors. The prosperty of the district, and especially of those parts of it which are chiefly dependent on the local rainfall, varies very greatly from year to year according to the amount and opportuneness of the rainfall.

Snow sometimes falls on Sakesar, but very seldom on the lower parts of the Salt range as it did in the exceptionally cold and wet winter of 1892-93. Hail-storms are frequent all over the district, but very partial in their effects. They are most

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to be dreaded just before the wheat harvest. The most severe in recent years fell in April 1893, crossing the district in almost a straight line from the Salt range to the Chenáb and leaving behind it a path of devastation 50 miles long and 8 or 4 miles broad. The wheat and poppy crops were then ripening and that afternoon's storm caused a loss to the peasants over whose fields it passed of at least a lakh of rupees.

Some parts of the Shahpur district, and especially the dry uplands of the Bar and Thal, and the waterless, treeless tract along the foot of the Salt range, are in the months of May and June among the hottest regions in India. In those months little rain falls and the temperature at Khusháb rises day after day to 115° or more in the shade, the average daily maximum for June being 108°. In the river valleys and especially where canal irrigation has moistened the soil and covered it with shady trees the temperature does not rise quite so high; yet the thermometer often stands at over 110° in the shade, and between 90° and 95° in the house, with the doors closed during the day. At night in this season the temperature goes down to about 85.° When the monsoon rains commence the temperature falls considerably, and in July and August seldom goes above 105° in the shade, and often falls as low as 80° during the night. In September and October the temperature gradually falls until about the middle of the latter months the days are no longer hot in the shade and the nights are distinctly cool. The cold season then sets in and for nearly six months the district enjoys almost perfect weather with bright days and cold nights. At intervals in January, February and March the sky clouds over and the weather is cold, raw and damp, reminding one of a northern clime. The coldest month is January, when the thermometer often stands at 60° in the day and goes down to freezing-point in the early morning-the average nightly minimum at Khusháb being 39°. On such nights shallow pools freeze over, and hoar-frost appears on the blades of grais and young wheat, but is soon dissipated by the rising sun. Towards the middle of April the temperature again begins to rise uncomfortably high, and continues to rise till the coming of the monsoon rains in the end of June except when, at rare intervals, a refreshing shower reduces it somewhat for a day or two. The temperature of the valleys of the Salt range is generally about 10 degrees lower than that in the plains; and at Sakesar, nearly 5,000 feet above the sea, the temperature in the hot months rarely goes above 90° in the shade or below 70°, and in the house with the doors open generally stands between 85° and 75° with surprisingly small variation. In October it goes down to about 70° and in the winter often stands below freezing-point.

The Jhelam valley is less exposed to winds than most parts of the Punjab, and often the air is absolutely calm. In the dry hot weather, however, dust-storms pretty frequently make their

Chapter I.A. HET DEL VO The Rainfall.

Temperature, wind

Chapter I. A. Descriptive. To m per a ture, wind and climate.

appearance, generally from the direction of the sandy Thal, converting daylight into almost complete darkness and sometimes blowing with such violence as to uproot large trees. In the tract along the foot of the Salt range such dust-storms are at that season of almost daily occurrence; and at the mouths of the gorges a fleroe wind blows down from the hills nearly every evening, often drying up and withering the ripening wheat: On the top of Sakesar the air is hardly ever at rest and strong squalls or whirlwinds are frequent.

Disease.

The district is on the whole comparatively healthy, the average death-rate for the ten years ending 1890 having been only 26 per thousand per annum against 31 per thousand for the Province. But like the rest of the Punjab its population suffers severely in the autumn months from intermittent, and to a less extent, from remittent fevers, more especially along the banks of the rivers and in the villages near the foot of the Salt range. In November and December the fever is often complicated with pneumonia and bronchitis, and dysentery and diarrhœa are common symptoms of the disease. Towards the end of the season, enlargement of the spleen is often prevalent. In dry seasons there is a comparatively small amount of fever, and the death-rate is correspondingly low; for instance in 1886 and 1887 when the rainfall was below average the death-rate fell to 20 and 21 per thousand. On the other hand, in years of heavy rainfall and high flood fever prostrates a large portion of the population and the death-rate rises; for instance in 1882, a year of heavy rainfall, the death-rate rose to 39 per thousand. The district is subject also to visitations of cholera, one of which in 1888 attacked 5,918 persons and carried off 3,924, raising the death-rate for the year to 34 per thousand, and another in 1892 attacked 5,880 persons and carried off 3,090. The villages most liable to this much dreaded pestilence are those in the Salt range and at its foot where the water-supply is limited to a very few springs, ponds or wells and is easily contaminated. Several of these villages were literally decimated by cholera in less than a month. In the towns greater attention is paid to sanitary measures and especially to the protection of the water-supply, and probably for this reason the ravages of cholera are generally less serious. The worst year within living memory for the public health was the year 1892 when a cholera visitation in the hot months was followed by heavy rains and high floods, causing an epidemic of fever which attacked at least 80 per cent. of the total population. Owing to this combination of diseases the total death-rate for the district rose for the year to 50 per thousand. For the month of October it was at the rate of 156 per thousand per annum. The town of Bhera lost in the year, chiefly from fever and its sequelæ, 1,278 of its 17,428 inhabitants; and the town of Sahiwal 890 of its 9,210 inhabitants; that is, 97 per thousand of its inhabitants died within the year. The prevalence of fever is perhaps chiefly due to the carelessness of the people in

the matter of avoiding chills, but one of its causes is want of good drainage, and endeavours are being made to improve the drainage of the towns of Bhera and Sáhiwál which suffered the Further remarks on the subject will be found in Chapmost. ter III A. On the right bank of the Chemáb, especially as Midb, goitre is common, and the very dogs, cows and even trees are said to suffer from it ; it is probably due to the quality of the water in the wells. Guinea-worm is frequently met with in the villages along the foot of the Salt range, where the inhabitants often use water taken from stagnant ponds, rendered filthy by the cattle which are allowed to wade in them. Stone in the bladder is common throughout the district.

Tables Nos. XI, XIA, XIB and XLIV give annual and monthly statistics of births and deaths for the district and for its towns, while the birth and death-rates for recent years will be found in Chapter III for the general population and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind and deaf-mutes, and lepers as ascertained at the Census of 1891; while Table No. XXXVIII shows the working of the dispensaries in recent years.

SECTION B.-GEOLOGY, FAUNA AND FLORA.

A sketch of the geology of the Salt range by Mr. Wynne Geology. will be found in the Provincial Volume of the Gazetteer page 85. The most interesting points about that part of the range which lies in this district are the rock-salt deposit which crops out with its accompanying red or purple marl at different places along the south face of the hills; the variegated red and white sandstone clays and yellowish limestones of the jurassic formation which are to be found in the glens and gorges south of Sakesar ; the white nummulitic limestone of the eccene series with its numerous fossils, which generally crowns the peaks of the south part of the range, including Sakesar itself; and the reddish friable sandstones which form the northern ridge about Jaba and are worked by wind and weather into fantastic shapes. Montion has already been made of the interesting petrifying process which is going on below Narsingh Phohar near Katha, where a stalactite cave is being formed by the drippings of water from the rocks. The results of a similar process may be seen in the gorge at Sohdi and probably elsewhere in the range. Reference has also been made to the curious detached hills on the Jhang border near Kirána which are composed of quartzites and schists and are of the same character as those forming the mass of the Aravalli hills, so that they appear to belong to the Peninsular mountain region.

Salt is found all along the southern ridge of the Salt range and especially near its base, generally associated with the red marl which is so conspicuous a feature of this part of the

Chapter I, B. Geology, Fauna and Flora Disease.

Mineralogy: salt.

range. During the Sikh times the revenue from the exceva-Chapter L B. tion and sale of salt was realised by means of farms, the price at the mines being then one rupee per maund. It is now managed directly by the State, the price of salt at the mines being the actual cost of excavation plus the duty, which is at present (1896) Rs. 2-8-0 per maund. There are outcrops of salt at many places, requiring to be constantly watched for fear of smuggling, but the only place in this district where excavation is now carried on is at the Rukhla gorge about 2 miles to the west of Warchha. A portion of this mine was worked by the Sikhs, but their workings have now been abandoned as dangerous owing to no pillars having been left to prevent the the roof falling in. The present workings are carried on on a scientific principle in a seam of salt, the thickness of which is 20 feet, increasing as it dips into the hill, the chambers and tunnels being so arranged as to leave a sufficient number of strong pillars to support the rouf, and so as to admit the necessary amount of air to the workings. The salt is remarkably pure, only about 8 per cent. being foreign matter. The excavations are carried on by a special class of miners, called Wadhas (cutters), about 50 of whom are regularly employed, the rate paid them being Rs. 8-12-0 per 100 maunds, the same rate as was paid them in 1868. They are a sickly race, owing no doubt to the bad air they breathe in the mines. Their net earnings amount to about 8 anas a day, but they work in the mines only for about 180 days in the year. Their women carry the salt out of the mines on their heads, a common load being from 60 to 80 lbs. in weight. The price charged for the salt is 9 pies per maund in addition to the duty. The quantity of salt sold and delivered, which for the five years ending 1882-83 averaged 128,767 maunds, was as follows ten years later :---

Year.				`	Maunds.
1888-89				•••	107,899
1889-90	•••	••.	•••	•••	137,971
1890-91 1891-92	•••	•••	•••	•••	106,529
1892-93		•••	•••	•••	126,210 107,526
	•••	•••	***		
	Ave	rage	•••	•••	117,627

so that the amount of trade done is much the same as it was ten years ago, although the Warchha mine is still 9 miles from the nearest railway station, while the railway has been brought close up to its chief competitor, the Mayo mine at Khewra in the Jhelam district, at which the cost of excavation is only Rs. 3-4-0 per 100 maunds, but the same price of 9 pies per maund is charged for the salt. The Warchha salt is by some consumers considered to be of slightly superior quality to that of Khewra. The amount in stock at the end of the year averaged 55,000 maunds or about half a year's supply. The Warchba salt is carried away almost entirely on camels, and about two-thirds of the whole outturn is

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taken to Khusháb whence it is mainly sent by boat to Mooltan and other places down the river. The other chief markets for this salt are Bhakkar, Dera Ismail Khan, Leiah, Muzaffargarh and Jhang. The total realisations averaged for the three years ending 1892-93 Rs. 2,90,787, and the total expenditure of the Warchha beat, which includes 33 miles of the range, averaged Rs. 19,769, or 7 per cent. on the gross receipts. On this beat there are employed a Superintendent, an Inspector and 100 men. who have to guard 29 posts along the range, besides the mine itself. The Katha beat also lies partly in this district. Its total length is 40 miles, guarded by 22 posts, and its staff consists of one Inspector and 58 men, costing on the average Rs. 6,440 annually. No salt is excavated in this beat and there is therefore no income. Notwithstanding the many opportunities for smuggling, this offence is very rare and only five cases were prosecuted in both beats during the four years ending 1893.

Small quantities of lignite or inferior coal have been found Lignite. in the hills south of Sakesar, but not in workable quantity.

Petroleum has been noticed on the surface of a spring near Khabakki. Gypsum and mica are common in places, and traces of iron and lead have been found in the range.

The nummulitic limestone of which so large a portion of the hills is composed is used for building purposes, and great quantities of it have during the last eight years been removed from the month of the Rukhla gorge near Warchha by the Railway Engineers and used as ballast for the line. Small quantities of limestone are brought from the base of the hills to Khusháb (a distance of 12 miles) on camel and pack bullocks and there sold at the rate of from Rs. 4 to Rs. 6 per hundred maunds to be used in the manufacture of lime or soap, or to be exported by boat to Mooltan or Jhang.

In 1898 lime sold at Khusháb at 21 maunds per rupee. Since the opening of the railway a large business in lime-burning has been started close to the railway stations from Hariya to Bhera, limestone being brought from the hills near Khewra by rail at a cost of Rs. 6-14-0 per hundred maunds, and wood got from the jungles of the Bhera Bár at a cost of Rs. 12-8-0 per hundred maunds. A hundred maunds of limestone give sixty maunds of lime. Altogether 16 kilns were at work in 1898, and the total outturn of lime was estimated at more than a lakh of maunds per annum. It sells on the spot at three maunds for the rupee, but is mostly exported by rail to Lahore, Amritsar, Mooltan and other distant towns.

A peculiar sort of limestone (khanggar) is found near Sohdi and at some other places in the range. It lies in strata just below the surface of the soil and when first excavated it is soft and easily fashioned into square blocks, but after a few days exposure to the air it becomes hard. It seems to be of the

Chapter I, B. Geology, Fauna and Plore. Mineralogy : salt.

Petroleum.

Limestone

Lime.

Khanggar.

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same nature as kankar (rore) which is found in small calcareous nodules just below the surface of the ground at some places in the Bár, but rarely in such quantities as to make it useful for road-making or lime-burning.

Kallar.

Kallar shor is the term applied to the efflorescence which appears on the surface under the influence of evaporation and capillary attraction wherever there is much salt of any kind in the soil. Evidences of its presence are found all over the district, sometimes in the form of barren strips and patches in the middle of an otherwise fertile field. Where there is much salt in the soil, it is absolutely barren. Kallar is most prevalent in the tract along the foot of the Salt range, beyond reach of the hilltorrents, and in the Ara tract in the south of the Shahpur tahsil. There is a carious kallar plain immediately to the north of Sáhiwál. Kallar appears to be developing itself in a narrow strip of land stretching from Dhakwan to Kot Pahlwán in the Shahpur tahsil, but this seems due to the brackishness of the well water rather than of the surface layer.

Saltpetre.

Saltpetre is manufactured in considerable quantities from the numerous mounds in the cis-Jhelam tract which mark the sites of former villages. A long narrow drain is dug on high ground and covered over with a filter made of twigs and grass, on which is sprinkled powdered nitrous earth from the old mounds. Water is then poured over the earth and filters through into the drain carrying with it in solution the salts contained in the earth. The dark brown liquid runs from the drain into a vessel placed to catch it, and from that is poured into a large iron pan, in which it is kept boiling until the solution approaches saturation when it is allowed to cool and crystallize. Its dirty brown crystals are crude saltpetre (bugdu) which is usually sold to the refiners. This rude manufacture is carried on during the dry months chiefly by Hindús of the shopkeeper class who are required to take out a license and pay Rs. 2 for each pan used. It requires to be closely supervised to prevent the manufacturers from refining their saltpetre or producing edible salt. The manufacturer generally pays two annas a day to the owners of the nearest well who supply him with the water he requires; and he usually pays the landowners a lump sum, varying with the quality of the soil and the convenience of the site, but seldom exceeding Rs. 100 per annum, for the privilege of being allowed to take the earth from the mound and fuel from the neighbouring jungle. As much as Rs. 801 was paid in 1892 for the right to manufacture saltpetre from one mound in Kalra, and in 1894-95 the owners of Kot Bhai Khan received Rs. 5,200 for the right to manufacture saltpetre from the maunds in that estate for one year only.

The Crimean war and the Mutiny gave a great impulse to the manufacture of saltpetre, for the number of licenses to work pans rose from 694 in 1855 to 4,856 in 1858, and the

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selling price of crude saltpetre was then Rs. 4 per maund. In 1864 the number of licenses fell to 185, and the price to little more than Re. 1 per maund. The number of licenses granted in 1892-93 was 153, the number of pans at work 156, and the price of crude saltpetre from Re. 1-6-0 to Re. 1-12-0 per maund. The manufacture was carried on from about 80 mounds, chiefly situated in the Bár and Ara tracts.

Crude saltpetre, manufactured as above described, consists of a mixture of nitre, common salt and earthy matter. It is refined at refineries specially licensed on payment of a fee for the year of Rs. 50. It is first dissolved in boiling water in au iron boiler till common salt is precipitated from the solution. The salt is removed and destroyed, and the boiling liquor drawn off into earthen vessels in which it is allowed to rest until earth and other impurities have settled. The clear liquor is then decanted and set out in a pan to crystallize. Next day the long pen-like crystals (hence called kalmi) which have formed in the pans are removed and stored for sale. In 1892 there were five licensed refineries in the neighbourhood of Bhera and Miani with 41 boilers. Refined saltpetre sold at Rs. 5 or Rs. 6-8-0 per maund and 26 licenses were given in that year for the export of 10,832 maunds of refined saltpetre. About 6,000 maunds went to Sakkhar and Karáchi for export to Europe and the rest went chiefly to Bannu and Ráwalpindi for the manufacture of gunpowder to be used in Public Works.

Barilla (khár or sajji), an impure carbonate of soda, is manufactured from the khár or sajji plant (salsola Griffithsii), which grows in great quantities on the hard clay soil of the Bár and Ara tracts of Shahpur tahsil south of the Lahore road. There are two varieties of the plant, one with white and one with red flowers. It flowers in October and is cut in November when ripe, and left on the ground to dry. It is then thrown in bundles into a circular pit five or six feet in diameter and about two feet deep in which a fire has been lit and there burnt, care being taken not to let the fire get too low or be smothered by too much fuel, until the pit is nearly filled with the ashes of the plant, which melt into a viscous mass. The operation lasts about twenty-four hours, and the quantity burned during this time is from one to two hundred bundles, each of about half a maund in weight. The contents of the pit are then well stirred and allowed to cool, a little dry earth being scattered over the surface to prevent evaporation. The pits are opened on the fifth or sixth day, when the barilla is found concreted together into a hard cellular mass something like the refuse of a brick-kilu. It is exported from this district chiefly to the north and east, towards Ráwalpindi, Siálkot and Jhelam, and is extensively used in the manufacture of soap, paper and coarse glass, in bleaching and dyeing processes, as a medicine, and as a substitute for scap. The price of khár or sajji appears to have steadily risen. In Sikh times its price was 6 or 8 annas

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Barilla.

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per maund, in 1866 it was Re. 1-2-0 per maund and in 1896 from Re. 1-8-0 to Rs. 2 per manal according to quality. The cost of manufacture is estimated at 6 annas per maund. The sajji plant is a favourite food of seconds, and has to be carefully protected from them if it is intended to manufacture barilla. The plant is now chiefly found in the large blocks of land owned by the State, and the right of manufacturing the alkali or of grazing camels on the plant as they find most profitable is annually sold to speculaters. The income to the State from this source was Rs. 8,000 in 1865 and has averaged Rs. 7,700 for the five years ending 1894-95. Previous to the severe drought of 1891 the income generally stood at about Rs. 10,000. It varies considerably from year to year, as the growth of the plant depends upon the variable rains, and as heavy showers in the season of manufacture (November and December) may greatly reduce the outturn. In an average year the quantity manufactured probably amounts to about 5,000 maunds. Attempts have been made by sowing the seed of the plant to extend its growth in the State lands of the Shahpur tahsil, but hitherto without much success. An inferior kind of barilla (khár) is made by a similar process from another salsola (the phissak láni) plant both in the Shahpur tahsil and near the foot of the Salt range in the Khusháb tahsil. This sells at about one rupee per maund and is used chiefly for washing clothes. About 3,500 maunds of this inferior barilla are annually produced in the Khusháb tahsíl whence it is mostly exported to Lahore, Amritsar, Siálkot and Mooltan.

Wild animals.

According to tradition tigers used to infest the Salt range, but none have been seen there lately. Leopards and hyænas are, however, occasionally heard of in the hills, and wolves are pretty common, especially in the Bár jungle. During the five years ending 1895 the Government reward was paid for 3 leopards and 152 wolves. The number of these animals is probably rapidly decreasing, for in the five years ending 1882, rewards were paid for 3 tigers, 11 leopards and 742 wolves. Jackals are numerous everywhere and do considerable damage to the crops, especially to maize and sugarcane. Pigs and porcupines are to be found in the Salt range, but rarely in the plain portion of the district. Foxes and wild cats are found in the Bar jungle; the mungoose is frequently seen, and hedgehogs, rats and mice are common. The badger (bijju) is commonly reported to be in the habit of digging into graves and feasting on dead bodies; indeed it is said to be able to make a dead body walk. Badger-baiting is a favourite amusement. Black-buck are rare, but the ravine-deer is fairly common in the Bár and Thal and the lower slopes of the Salt range. They were formerly much more numerous and old men tell how they used to run them down with relays of dogs in the clayey lands between the Thal and the hills after rain, when their feet stuck in the soft soil. The most interesting animal from the sportsman's point

of view is the mountain-sheep or oorial (properly hursal) which is similar to the moufflon of Corsica. It is found throughout the Salt range right down to its base. Among its native rocks its agility is surprising. Though heavy-looking it can move at a very rapid pace and no hillside is too steep for it. In this district, probably owing to the plentiful supply of good grazing, big horns are fairly common; 81 inches is the largest of which there is any record, and horns of 27 or 28 inches are not unusual. A full-grown oorial weighs about the same as a black-buck and when cleaned makes a heavy load for a strong hill-man. Hares are pretty common where the cultivated land adjoins the jungle, and some of the resident Maliks are fond of coursing them with grey-hounds, more or less pure in breed ; every precantion being taken that the hare shall not escape. The only wild monkeys in the district are a pair of langurs which have been seen on Sakesar.

The great bustard (tog) is rarely to be found in the sandy wastes of the Thal, but the ordinary bustard (here called gurin) is common both there and in the Bár jungles. Flocks of imperial, painted and pallas sandgrouse are frequently seen in the dry tracts, and perhaps also the pintail variety. The grey partridge (tiltar) is common everywhere, but the black partridge is found only in a few places. In the hills the chakor (kaunk, feminine kakk) and sussi partridges are both common. In winter ducks of many kinds swarm on the rivers, on the lakes of the Salt range and on ponds in the jungles. Geese and the blue-coated demoiselle-crane (kúnj) are common near the rivers, and the scarlet flamingo (bagg) and numerous other aquatic birds visit the Salt range lakes, where snipe and bittern are sometimes to be seen. Quail (batera) visit the district in large numbers in spring and autumn and quantities of them are netted for sale. The crow and the kite are ubiquitous, the great black raven is frequently to be met with in dry tracts, and sometimes the huge adjutant-bird (lamdhing) is seen standing about in the irrigated fields. A dead bullook or camel soon attracts a number of vultures from the blue. Hawks valuable for sporting purposes are found in the Bár and Thal and fetch fabulous prices. In the irrigated tracts green parrots fill the air with their screeching, a golden oriole sometimes flashes through the trees, and blue jays and scarlet-plumaged woodpeckers add gaiety to the scene. Immense flocks of rosy pastors (tilliar), the hereditary enemy of the locust, visit the district in the hot weather, and the common house-sparrow is only too common at all times and places.

Snakes are common especially perhaps in the Salt range, Reputly the venomous kinds most frequently met with being the cobra (phaniar-naja tripudians), the karait (sangchur, bungarus cæruleus) and the schis carinata (phissi or khapra). On the average of the five years ending 1895. Rs. 70 were annually paid as

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Birds.
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rewards for the destruction of 435 venomous snakes, and 43 persons were reported as having died from snake-bite. Crocodiles (sansar) may often be seen sunning themselves on the sand banks in the river beds, but rarely attack men or domestic animals. Lizards of various kinds are common. The small house-lizard (kúnkirlí) catches flies upon the walls; chameleons (saddar) and other tree-lizards souttle up the trees, and several including the great goh, live in holes in the ground. The sahna burrows in the Bar jungles and is often dug out by the Mussallis and jungle tribes and used for food. The skink (reg máhi or sand-fish) is found in the sand-hills of the Thal; with its tiny feet and glittering scales it looks exactly like a small fish, and is remarkable for the brittleness of its body and for the rapidity with which it disappears in the saud. The dried skink is much in demand for medicinal purposes. Most dreaded of all is the bindea, a small ugly spotted lizard found in the hills, whose bite is more venomous than the cobra's ; hence the saying "lare bindoa to khatto toa" (if a bindoa bite a man, you may dig his grave). The little animal knows his reputation, for he does not always flee when pursued, but turns in a threatening attitude on his pursuers. However, when a specimen was sent to the Calcutta Museum it was found to be the enblepharis modicularis, allied to the Gecko and not poisonous; and when attempt was made to verify alleged cases of its bite having proved immediately fatal, the evidence was not found to be such as to satisfy a scientific enquirer. But whatever be the truth of the matter, there is no doubt that the fear the villagers have for this lizard is real.

In the rivers the commonest fish are the rúhu and dhabra, both of which go up to about 16lbs. in weight, and the mali up to 30lbs.; less common are the máhsher which goes up to 40lbs., the singhára, up to 8lbs. the daula, up to 10lbs., a thorny-backed fish tre kanda; and a flat fish called patri. The best for eating are the ráhu, máhsher and singhára. Fish are very little eaten by the river-side population and sell at from 6 to 10 sórs for the rupee. They are caught in nets and basket-traps, and with hooks, chiefly by the Malláh boatmen and by Mehra (fishermen) from Pind Dádan Khan, who export a considerable quantity by train to Ráwalpindi and Jhelam. In the torrent beds of the Salt range, for instance at Sohdi and Kathwai, a small minnowlike fish is found which makes fair eating.

Locusts (makri) sometimes visit the district in destructive numbers, generally coming up from the dry south-west. In the spring of 1891 numerous flights of locusts, which were identified as the Acridium peregrinum, the great migratory locust of North-Western India, made their appearance in the Khusháb tahsíl and deposited eggs in the Thal and along the foot of the Salt range. Towards the end of April young locusts (púng) appeared in immense swarms and devoured every green thing, but fortunately the wheat crop which was unusually good was

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laspots.

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so nearly ripe that they did it very little damage. After destroying everything that was still green they ascended the Salt range and poured upon its valleys like an invading army, attacking the ripening wheat and biting through the stalks so that the ears fell on the ground as if cut off by a sickle. The trees and bushes also suffered severely, almost the only kinds untouched being the dhrek or bakain (Melia azadirachta) and the ak or madar (calotropis procera). The villagers were organised and endeavoured to drive back the enemy, immense numbers of whom were destroyed by driving them into trenches where they were buried or into bushes where they were burned, but their numbers were so great that little impression was made. It was noticed that the young locusts (pung) had a cannibal propensity for voraciously attacking and devouring piecemeal their dead and wounded comrades, whom indeed they seemed to prefer to any other kind of food. By the middle of June most of the survivors had developed wings, and successive flights of them took their way towards the east feeding as they went on the bushes of the Bar jungle, where also a considerable number of young locusts had been hatched. In October and November again considerable numbers were hatched in the Salt range and along its base, but most of them were destroyed before they could do much damage. Considering the immense numbers of locusts that had infested the district, it was astonishing how little damage had been done. The grass and trees had suffered considerably and some of the latter died from the effects of the loss of their foliage and bark, and a considerable area of young cotton and baira was destroyed, but the wheat crop had suffered so little that it was only found necessary to remit Rs. 317 in ten villages in the Salt range.

Again in May 1893, flights of locusts came up from the south and west and deposited eggs in the Thal and along both banks of the Jhelam, but the young locusts were mostly destroyed before much damage was done. Another species of locust (makkar) poecilocera picta, of a bright yellow colour with bars of brilliant blue and green and of sluggish habit, is constantly present. It is found only on the akk plant (calotropis procera) which the migratory locust will seldom touch.

A sort of cricket (toka), identified as allied to the genus gryllodes, and an acridid of the genus chrotogonus known here as tridda, often do great damage to the sprouting kharif crops in April, May and June, usually making their ravages by night. They were exceptionally numerons in 1891 when a cold wet winter was followed by a hot summer, and again in 1898 when the seasons were similar.

White ants (sivvi) attack timber and garnered grain, which is also much subject to injury from weevils (ghun). Mosquitoes and sandflies make life a burden in the hot weather, and house flies swarm, especially towards the beginning and ond of

Chapter I. B. Geology, Fauna and Flora.

Insects.

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Chapter I, B. Geology Fanua and Flora winter. On the other hand, the honey-bee makes delicions honey from the flowers of the Salt range, and in irrigated tracts the firefly flashes his electric light among the trees. Scorpions and centipedes are comparatively rare.

The characteristic trees and shrubs of the Bár uplands Vegetation : trees. are the van, kari, jand and malla, together forming the jungle with which the uncultivated lands are generally covered. The van or jál (salvadora oleoides), with its leaves something like the mistletoe, often forms a dense bush, such as cattlethieves like to find for the concealment of stolen cattle. Camela, goats and sheep browse on its leaves, and its wood is used for fuel, but burns with an unpleasant smell, and leaves a great deal of ash. The sweet berry-like fruit (pilu) is very generally eaten by the poorer classes, great numbers of whom, especially the women and children, go out daily in June into the jungle and form a sort of picuic party, returning in the evening laden with fruit. In dry seasons the pilu is especially abundant, and if the price of grain is high, numbers of the poor live almost entirely on pilu, camping in the jungle for days so as to be near the supply. From the number of cases that arise in connection with it, pilu gathering seems to be considered a favourite opportunity for flirtation. The kari (capparis aphylla) has hardly any leaves, but when covered in April with its numerous brick-red blossoms gives colour to the landscape. Its wood is used for roofing, and makes a good fuel for burning bricks. Its fruit when unripe (dela) is used to make pickles, and when ripe (pinju or dela) is eaten, especially in times of scarcity. The jand (prosopis spicigera), sometimes a mere bush, but often attaining a height of 10 or 15 feet, gives an excellent fuel used for locomotive engines and other purposes. Its leaves and pods (sanggri) form a good fodder. The leaves of the malla (sisyphus nummularia) are also an excellent fodder, its berries are eaten in times of scarcity and its thorny twigs are much used for making enclosure-hedges, and make a good fuel.

> In the river valleys the most numerous trees are the kikkar and táhli, which are very largely grown especially on cultivated land. The kikkar (acacia arabica) though said not to be indigenous in the Punjab, has taken very kindly to the soil, and springs up wherever there is a little moisture in a marvellous manner, being often self-sown. The young trees are apt to be killed by hard frost, but can stand it after the first year or two. It is a quick growing tree, often reaching 15 feet in five years. Its leaves make an excellent fodder and in times of drought the kikkar trees are ruthleesly lopped to save the cattle. Its pods are greedily eaten by goats and sheep. The timber is used for all sorts of purposes, and especially for agricultural implements, and it makes an excellent fuel. Altogether the tree is the most useful one we have, and many small groves of it are maintained by the better class of landowners.

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The tahli (shisham-dalbergia sissoo) has been planted in great numbers along roads and canals and several groves of it have been formed in the canal-irrigated tracts and near the rivers. Many of the wells too have small plantations of tahli, Vegetation : trees. the result of an order issued at regular settlement, requiring the owners of every well to plant a few trees about them. Its leaves are good for fodder and its timber is excellent for almost all purposes. The tahli stands next in importance to the kikkar among the trees of the district.

The shirik (siris-albizzia lebbek), with its fragrant flowers and rustling pods, is found chiefly along the roadsides. A small grove of the tall, pale, ghostly albizzia procera adorns the head-quarters station.

The ukáh or koáh (farásh—tamarix articulata), with its gnarled trunk and needle-like leaves, is fairly common and does not require so much moisture as most other trees. The ber (sizyphus jujuba) is very common on the roads and in the fields and its fruit is much appreciated. It is often covered by a curious leafless parasite (nidhari) used as a medicine. Groves of stunted chhachhra (dhák-butea frondosa), with its large scarlet flowers, are found in the north corner of the Bhera tahsil.

In the neighbourhood of wells may be seen the sohánjna (moringa pterygo sperma), with its corky bark, pollard head and bunches of white flowers, the lasura (cordia myza), with its bright flowers and edible fruit; the mulberry (tút-morus alta), the fruit of which also is much appreciated. The date-palm (khajji-phæniæ dactylifera) is common only in a few places on the Jhelam, and especially at Sadda Kamboh above Shahpur. and at Majbóka and Khai near the Jhang border. Its leaves are made into mats and baskets and its stems are useful for water channels. The fruit is not particularly good, but fetches good prices, especially the produce of a particular group of trees at Khai, called the musallin. Specimens of the bohr (banyanficus bengalensis) and pippal (ficus religiosa) are met with chiefly near towns and often owe their origin to the pious care of Hindús; there are some old trees of both kinds near the ancient town of Takht Hazára on the Chenáb.

Fruit-trees of all the ordinary kinds have recently been much cultivated both by the District Board and by private persons, and there are good gardens and orchards near all the towns and larger villages.

In the flooded lands along the rivers lei or pilchi (tamariz Shrubs and plants. gallica or dioica) springs up in considerable thickets and is used for wattling, baskets and roofs. The akk (calotropis procera) is very common in sandy soil, but is of little use. Even the migratory locusts do not touch it, apparently dreading its acrid milky juice; but it has a resident locust of its own and is sometimes eaten by goats. The khár or sajji plant (salsola Griffithsii) and its uses have already been described. Allied to it are the

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and Tiera-

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Chapter I, B. Geology, Fauna and Flöra. Shrubs and plants.

lána and láni (also salsolas) which are much appreciated as grazing for camels, and are found in barren saltish soils at a distance from the river. The camel-thorn (jawáha-alhagi mauroram) is most noticeable as a thorny weed among the wheat. Near the river the flooded lands are much infested by a thistle-like weed called leha, and another thorny weed called pohli; and wellirrigated lands, especially when the soil is poor or the cultivation bad, suffer much from an onion-like weed, the bhukát, which springs up with the crop and chokes it; the harmal (peganum harmala) is another common weed on cultivated ground. The bhakkhra (tribulus alatus) has a woody spiked fruit which is sometimes made into flour by the poor in famine times; the tándla, a tall weed, is eaten by cattle and sometimes as a vegetable by men.

Vegetation of the .

Vegetation of the

Salt range.

The few trees to be found in the dry and sandy Thal are chiefly jand, which is found in groves protected by the reputation of some departed saint; stunted kikkar rarely found round ponds, and a grove of ber trees round the town of Núrpur, which are specially protected by a clause in the village administration paper. The characteristic bushes of this region are the lána, akk and harmal which have already been described; and the phog (calligonum polygonoides), a good fodder plant, little found except in Rakh Núrphr; búi (paudería pilosa), a low whitish plant with flower heads like catkins; khipp (crotolaria burhia), sometimes used for making ropes for temporary use; and the tumma or kartumma (citrullus colocynthus) with its trailing stems and beautiful green and yellow orange-like fruit scattered in profusion over the sand-hills. Their taste is very bitter, but goats eat them and a medicine for horses is made from them to prevent indigestion.

The Salt range has a vegetation of its own, very different in character from that of the plains (see Dr. Stewart's Salt Range Flora-Agri-Horticultural Society of India's Journal, Vol. I, Part I, new series). The southern aspect, with its steep escarpments, is generally almost devoid of vegetation, but the northern sides of the hills which have a more gradual slope and retain more soil and moisture are covered, though scantily, with trees and bushes. Among the most characteristic trees are the phulák (acacía modesta) with its delicate leaves and little vellow globes of blossom; the wild olive (kau or kasva-olea cuepidata) with its glossy deep green foliage, often seen growing out of the cleft of a bare rock; a species of oak (vari-quercus incana); the wild fig (khabári-ficus carica) with its edible fruit; the lahúra or rahúra (tecoma undulata) with its beautiful large, bright orange-coloured flowers and useful timber; the kulár (bauhimia variegata) with its large purple or white flowers; the dhamman (grewia vestita); the valamman (cellie australis) with an edible fruit; the kangar (pistacia integerrima); and in the rocky torrent beds, the cleander (kanhira-nerium odorum) with its poisonous leaves and rose-coloured flowers. Among

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OHAPTER I.-THE DISTRICT.

the trees which have been introduced lately with success are the mulberry (tút-morus alba), the dhrek, tand or bakain (melia azedarach) with its strong-scented lilac flowers, the poplar (shufaida-populus alba), willow (baint-saliz), chil (pinus longifolia); and in the gardens at Sohdi and Sakesar, the pomegranate, Salt range. peach, loquat, apricot, almond and other fruit-trees. The leaves of the phuláh and wild olive form good fodder for cattle in times of drought, and their wood makes excellent timber, that of the phuláh being much used for agricultural implements and that of the wild olive for making combs and walking-sticks. A peculiar shrub found chiefly on Sakesar is the dwarf palm (pattha-chamærops ritchicana) from the leaves of which baskets and excellent matting are made. Among the shrubs that clothe the hillsides, the most common are the vahekar (adhateda vasica), santha (dodonæa viscosa), the wood of which is much used for roofing purposes, and the ever-green box (pappar-busus sempervirens), the wood of which (chikri) is manufactured into combs. Ivy and ferns are also found in moist places; and on the dry rocky slopes a useless plant, called the awáni (baliota limbata) affords an easy opportunity for a joke against the Awans, who are the dominant tribe in the Salt range. On Sakesar a very common plant is the masteara (scutellaria linearie), an infusion of which is useful for rheumatism ; and the rennet plant (withania coagulans) is also to be found. Reeds (nar) grow in moist places along the torrent beds, and are used for thatching, for pipe-stems and for mouth-pieces for musical instruments.

Among the most common grasses of the Bár are the khabbal (cynodon dactylon), the dúb of Hindustán, an excellent fodder for cattle and horses; the chhembar (eleusine flagellifera), much the most common grass of all, eaten readily when green, when dry it is called bhuttha; the sawak (panicum colonum) which is also cultivated in the riverain and affords an edible seed; the murak which springs up very quickly in hollows after rain, but is of little substance, when ripe it is called dila; the fragrant khavi, of a reddish colour, not eaten by cattle except in hard times, commonly used to strew on the floor of mosques, when it blossoms it is called dor and when dry kurak; the palwah (andropogon annulatum) a tall grass good for cattle but not for horses; the dhaman (pennisetum cenchroides), perhaps the best of the milk-producing grasses; the dabbh (poa cynosuroides), a poor fodder grass, used for making ropes ; the khirmadhana, a tall fodder grass; the barúa, found chiefly in cultivated ground; the dágur which grows best under the van tree; the surála, a tall red grass; the garham, a tall fragrant grass not good for cattle; the lunák, a tall graceful useful grass with a saltish flavour; the panni (andropogon muricatum), a tall coarse grass, only eaten by cattle when green, the roots of which are the khas of which tattis are made; from the grass itself sieves and screens are manufactured ; the markan, a small grass sprouting

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Chapter I, B. Geology, Fauna and Flora-Vegetation of the

Granes.

Chapter I, B. Geology, Fauna and Flora. Grasses. in the cold weather, which gives its name to a famine year (1890 Sambat == 1833 A. D.) because it seeded very plentifully in that year and its seeds were much consumed by the famishing population; and the *chinkhi*, which grows in low tufts, the seed of which is also eaten in famine times.

In the river valleys, besides the above grasses, the most important are the sar and kah. The sar (saccharum munja), a very tall grass, often reaching the height of ten feet or more with large feathery spikes of flowers, grows very readily on irrigated lands near the Jhelam. Indeed it often proves itself a nuisance on the banks of the canals and in grass-preserves, and large sums of money have been spent in the endeavour to get rid of it. In its proper place it is a most valuable grass, and sometimes a small patch of it will be found cultivated near a well. The sar grass at Mehga is annually sold at sums which during the five years ending 1892 varied from Rs. 400 to Rs. 1,070, and averaged Rs. 725, and considerable sums have at times been paid for the sar grass along the banks of the State Canals. The young shoots are readily eaten by cattle. The reed-like stems (kána) are used for thatching and for making chairs and stools; the thin end of the stalk (tili) makes winnowing baskets and screens (sirki); and the sheathing petiole, after being burnt at the lower end and beaten with a mallet yields a fibre (muni) which is twisted into ropes, and used for all sorts of purposes by the peasants. The kah (saccharum spontaneum) grows in the lands most subject to river floods and makes valuable grazing for buffaloes.

In the Thal the commonest grasses are the chhembar and the fragrant khávi, already described; the excellent dháman is rare except in Rakh Núrpur. Clumps of the són grass are often to be seen; when it gets too woody to be eaten it is called *phittsén*; its long fibrous roots are collected by wandering families of Chuhrás, who make from them brushes (kuchchan) used by weavers for sizing the warp and by house-wives to clean dishes.

In the Salt range most of the grasses found in the Bár are to be met with; but the characteristic grasses are the babbar, a tail grass common on Sakesar from which are often made the ropes used to carry the pots on a Persian wheel, as such ropes stand the action of water well; the phareo and khar, good fodder grasses; and the sureála, a thorny-seeded grass of little use.

CHAPTER II.

HISTORY.

But little is known of the early history of this part of the country, and there are very few archeological remains to enable us to arrive at any certain conclusion regarding its former inhabitants. Some of them have been described by remains. General Conningham in his Archeological Survey Reports, Volume V, page 79 to 85, and Volume XIV, page 38 to 41, and in his Ancient Geography, page 155 to 159. The most ancient remains are probably those to be found in the Salt range, among them the most interesting being the ruins at Amb, 5 miles south of Sakesar, which have been described by General Cunningham in his Reports, Volume XIV, page 33. Here, on a hill well inside the range and defended by steep cliffs from attack from the direction of the plain country lying to the south, are the remains of a massive fort in very fair preservation, with the ruins of three temples, one large and two small ones, and the walls of a large number of houses, which show that the place must have been one of considerable size and importance. General Cunningham mentions that the temples are all of the Kashmirian style, and are almost certainly of late date as all the arches have cinquefoil instead of trefoil heads, which is the only form in Kashmir. He thought therefore that their most probable date was from 800 to 950 A. D. during the rule of the Bráhman dynasty of Kabul. There is a tradition among the present inhabitants that an inscribed stone was found among the ruins at Amb in the early years of our rule, and was sent on a camel to Leiah. which was then the head-quarters of the district, but unfortunately no trace of that stone can now be found. In 1888 three pieces of sculpture were found near the entrance to one of the temples. These have been deposited in the Lahore Museum. The ruins at Amb are supposed to be the most southern example of the ancient and very peculiar Kashmiri architecture.

On the hills a little to the east of Amb may be seen the Other ruins in the remains of a long wall with a gateway, which may have been Salt range. erected for defensive purposes, probably against the inhabitants of the plains, and on the very top of Sakesar itself are the ruins of what probably was a small Buddhist shrine. Throughout this part of the Salt range one frequently comes across oblong platforms built of squared stones, many of them having inserted in one side in the form of a cross four stones of a different colour from the rest of the structure. The present

Chapter II.

History. Archmological

Bains at Amb.

inhabitants cannot say what they are, but they are evidently Chapter II. tombs of a Hindu or Buddhistic period. They would probably History. repay the trouble of a systematic search. A number of them Other ruine in the may be seen on the road from Kathwai to Sakesar. Salt range.

Inscribed stone of Khurs.

Amb.

At Khura in the Salt range, about 2 miles north-east of Kathwai, there was found in 1888 among some ruins an inscribed stone which was sent to the Lahore Museum. The inscription was deciphered by Professor Bühler, who gives a faceimile and translation of it in the Epigraphia Indica, Part V. for October 1889. He states that the characters resemble those found in the older Buddhist nail-headed inscriptions of the Gupta period, and that the language is a mixed dialect, incorrect Sanskrit, strongly modified through the influence of the Vernacular Prakrit. The inscription bears that it was incised in the reign of Toramana Shaha Jauvia, who seems to have been an independent king, possibly of Turkish origin. It records the construction of a Buddhist monastery by one Rota-siddhavriddhi for the teachers of the Mahi-sásaka School. It mentions a town called Naschira, which may possibly be the place now called Naushshra, an important village in the Sún valley, about 7 miles from where the stone was found. Professor Bühler, on palæographical grounds, assigns the inscription to the fourth or the fifth century.

In 1886 in the hills a mile or two from the ruins of Amb Coins found near a shepherd, while watching his flock, employed his leisure time in knocking down a bank of earth with his stick, and noticed among the débris an earthen vessel, inside which he found 549 small coins. These were sent to Calcutta and were there deciphered by Dr. Hœrnle as belonging to different kings who reigned between the years 1060 and 1215 A. D., the most numerous being those of Maisz-ud-din, Muhammad bin Sam, conqueror of India, 1193-1205 A. D. and of Sri Chahad Deva, Réja of Ajmír, about 1215 A. D.

Again in 1888 at the village of Chitta at the foot of the Other coins found Sakesar hill a man while ploughing turned up an earthen in the Salt range. vessel containing 498 coins, all but one being of the "Horseman and Bull type" and belonging to Saif-ud-din Hasan Qurlagh who was one of the leading generals of Jalal-ud-din Maukbarnin, the last of the Kharizmian Kings in the beginning of the thirteenth century A.D. Another hoard of 395 coins of the same ruler was discovered in the following year on a hill-side near the same village of Chitta. About the same time 304 coins were found near the village of Sodhi, also in the Salt range, all of which with one exception were coins of the Pathán Sultán of Dehli, Ghiyás-ud-dín Balban, who reigned from 1265 to 1287 A D.

In the Bár tract between the valleys of the Chenáb and Old sites in the Bár. Jhelam rivers there are some 270 mounds of earth mixed with loose bricks and fragments of pottery which mark the sites of former towns and villages. It is unlikely that those alles were

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all inhabited at any one time. More probably they were built upon when the rivers flowed in one or other of the old channels still existing in the Bár, and as a river moved further to the east or west the population gradually followed it and Bár. descried the old sites for new once nearer the new course of the river. This theory is supported by the fact that old wells found near these old sites have often only 25 feet or so of brickwork, while the present underground water-level is over 60 feet, showing that when the wells were made, water was much nearer the surface, probably because the river was at the time near the site. It is improbable that the population of the whole district was ever larger than it is at the present day.

Among the most extensive of these deserted sites are those near Vijjhi 8 miles west of Miáni, Takht Hasára on the Chenáb, Chak Sahnu 13 miles east of Shahpur and Panj Pir 10 miles south of Sáhiwál. Vijjhi is described in the Archeological Survey Reports, Volume XIV, page 40, by General Cunningham, who mentions six tombs of noyuja's or "giant martyrs," and says he obtained here two coins of Indo-Scythian Princes. Takht Hazara was once, according to tradition, a large city called Jahángírnagar Takht Hazára, because it covered a thousand acres. The numerous mounds that mark the site show that it must have been of considerable size. In the jamabandi of the Sarkár Doába Chaj given in the Ain Akbari, the Mahál of Hazára is stated to have paid a revenue of 46,89,136 dáms or Rs. 1,17,228. Ránjha, or more properly Dhido of the Ránjha tribe, the hero of the well-known romance "Ránjha and Hir" belonged to Hasara. There are a large number of old wells, most of them small and insignificant, a mosque and the tombs of several fagirs, the chief of which is the tomb of a Mughal fagir called Shaham-ud-din, but none of them of any great architectural interest. The town is said to have been deserted about 200 years ago, and after remaining uninhabited for about a century it was again occupied by the ancestors of the present inhabitants about 1785 A. D. Chak Sáhnu is probably the site of the Chak Sáni which is mentioned in history as having been sacked and burned by Núr-ud-dín, the General of Ahmad Shah Abdáli. Panj Pír must also have been at one time a large town; according to a Hindu story it was one of the restingplaces of the five Pándavas, but the Mussalmán residents ascribe its sacredness to five saints, some of whose graves, nine yards long, are pointed out in the vicinity. None of these mounds have yielded any old sculptures or inscriptions, and evidently the population that inhabited them in their days of prosperity had not reached any very high stage of civilization. Few coins have been found in them earlier than the days of the Mughal Empire.

The only architectural remains in the plain part of the Architectural redistrict are of comparatively recent date. Many of them mains in the plains. such as the mosque at Bhera, the wans or stair-cased wells

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Old towns.

Vijjbi.

Takht Hazára.

Chak Sáhnu.

Panj Pír.

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Chapter II. History. Architectural remains in the plains.

at Gunjial and Hadáli, and the remains of a massive masonry dam across the mouth of the Katha gorge evidently built for the purpose of distributing the water of the stream, are all ascribed to Sher Shah, King of Delhi, about 1540 A. D. There are a few tombs of Muhammadan days near Khusháb and at other places in the district, but none of any architectural value. At Shah Yusaf, 7 miles south of Shahpur, there is a small but elegant tomb, ornamented outside by coloured tiles, which was erected in 900 A. H. to the memory of a holy man of that name, whose descendants still reside at the spot and subsist on the offerings of worshippers.

Baildings worth preservation.

The only buildings which are worth active efforts to preserve them are (1) the temples at Amb, (2) the Nogaja tombs at Vijjhi and Panj Pír, (3) the wan or baoli at Gunjial, (4) the mosque at Bhera, (5) the tomb at Shah Yusaf and (6) the most elegant of the tombs at Khushéb.

Political history divisible into three periods.

First or Mughal period.

Sikhs.

The political bistory of the district may conveniently be divided into three periods. The first, that which preceded the downfall of the Mughal Empire; the second, the brief space occupied by the successive inroads of the Afghans, followed by the rapid acquisition of power by the Sikhs; and the last. the period during which, by a happy admixture of boldness and artifice, the young leader of the Sukar Chakia misl succeeded in making himself master of the whole of the Punjab, from the banks of the Sutlej to the mountains of Sulemán.

The first may be dismissed with a few words. A tract of country not naturally rich, and far removed from the high road between Hindustán and the countries beyond its northern frontier, would not be the scene of events of sufficient magnitude to leave a lasting impress on the minds of the people, and hence tradition has preserved little that refers to so remote a period. All that is known is, that during the latter years of Muhammad Shah's reign the affairs of Bhera, and the surrounding country as far south as Shahpur, were administered by Rájá Salámat Rai, a Khatri of the Anand clan; that Khusháb and its dependencies were under the management of Nawab Ahmadyar Khan; that the tracts lying to the south of the district, and along the Chenáb, formed part of the territory delegated to the charge of Mahárája Kaura Mal, then Governor of Mooltan; and that Second or Afghin the Thal formed part of the jág(r) of the descendants of the Period. Rise of the Biloch founders of the two Deras. To this period succeeded one of anarchy. The weakness of the Mughal government had invited attack from without, and fostered insurrection within : wave after wave of invasion for nearly thirty years poured down over the defenceless country, and in the intervals the Sikhs made good every opportunity afforded them by the weakness of the government, to enrich themselves at the expense of their more peaceable neighbours. The remote position of this tract of country did not altogether save it from the calamities incident on such a state of things. In the year 1757 a

force under Núr-ud-dín, Bamizai, deputed by Ahmad Shah to against his son Timur in repelling the Mahrattas, crossing the river Jhelam at Khusháb, marched up the left bank of the river. The proceedings of this man may be taken as a type of the excesses committed by the invading armies ; and some idea will Sikhs. be formed of the amount of misery caused by these inroads. Núr-ad-din, finding that the inhabitants would not pay the large ransoms demanded of them, successively plundered and laid waste with fire and sword three of the largest towns of the district. Two of these, Bhera and Miáni, rose again on their ruins, without however completely recovering the shock they had sustained; but of the third, Ohak Sahnu, nothing remains bat a mound of earth and potsherds.

About this time Nawéb Ahmadyér Khan died, and Khusháb was added to the territory under the charge of Bája Salámat Rai. But the latter had not held it many years before he was treacherously put to death by Abbas Khan, Khatiak. who held possession of the Salt range and Pind Dádan Khan on the part of Ahmad Shah. Abbás Khan then seised Bhera; but his attempt to make himself master of the surrounding country was foiled by the determination shown by the widow of the murdered Governor, who shut herself up in the fort of Chawa, while her nephew, following her example, held out in his stronghold of Fatchgarh, close to Bhera itself. These events occurred in 1760; and before Abbás Khan had time to subdue his opponents, he was himself thrown into prizon as a revenue defaulter, when the former status was restored, Fatch Singh obtaining possession of the tract previously held by his unclo, and Muhammad Nawáz Khan succeeding his father in the government of the country north of the Jhelam,

After the final successes of the Sikh common-wealth against The Sikh conquest. Ahmad Shah in 1767, the whole of the Salt range was overrun and appropriated by Chattar Singh of the Sukar Okakia miel, while the Bhangis taking possession of the tract of country between those hills and the Chenáb, as far nearly as Sáhiwál, parcelled it out among themselvee after their usual fashion. The division of the portion comprised within this district was as follows : the sails of Midh and Músa Chúha, as dependencies of Kádirabad, were retained as their own share by Ganda Siugh and Jhanda Singh, the leaders of the misl. Miáni was assigned to Tára Singh, and Bhera with Ahmedabad fell to the lot of Mán Singh, from whom they passed in 1769 to Dhanna Singh and Charat Singh of the same confederacy.

The Muhammadan chieftains of Sáhiwál, Mitha Tiwána Independent and Khusháb had some time previously assumed independence, chieftains. and, though hard pressed, were able generally to resist the encroachments of their new neighbours, the Sikhs. South of the Jhelam, however, the Bhangis had succeeded in wresting from Muhammad Khan of Sahiwal the greater part of his

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possessions; but after the chief's death, his son Fateh Khan drove out the Sikhs, and by degrees established his authority over nearly the whole of the tract afterwards included in the Shahpur tahsil. But these changes brought no repose; might was the only test of right; and, in the absence of any general controlling authority, the country became a prey to the ambition of rival chiefs struggling for supremacy. It would be tedious and profitlees to record all this petty warfare. Only those occurrences need be mentioned from which permanent changes of possession resulted.

Across the river Jhelam the Tiwánás under Malik Sher Khan made themselves masters of Nárpur and the surrounding country, and after the death of Gul Jabánnia of Warchha succeeded in establishing a partial authority over the Awáns along the base of the Salt range. They also wrested Shekhowál and several other villages on the right bank of the Jhelam from the Biloch Chief of Sáhiwál. But the Malik's attempt to reduce Khusháb was unsuccessful, for although Lál Khan was killed in the defence of the town, the Tiwánás were driven off, and Jáfir Khan, the deceased chieftain's son and successor, thenceforth remained in possession, until Ranjít Singh absorbed the *taluka* into the rest of his dominions.

South of the Jhelam, as described above, the Bhangis had possessed themselves of the whole Doab east of Shahpur; while to the west of that place as far as Nihang the country owned the authority of the Chief of Sáhiwál. But in Shahpur itself, a colony of Sayads, under Ghulám Shah, established a semiindependent authority, # and this they were allowed to retain unmolested by their more powerful neighbours, owing doubtless to the reverence in which they were held as the descendants of a renowned saint. The remainder of the Doab, to the junction of the two rivers, was held by the Siál Chiefs of Jhang, Izzat Bakhsh Rehán, a powerful zamíndár of those parts, being their Deputy in Kalowal. Such was the status of possession when the Sukar Chakia confederacy under Maha Singh began to acquire the ascendancy, and the power of the Bhangis to decline. The subsequent history of the district consists of a series of encroachments on the part of Maha Singh and his renowned son Ranjit Singh, until the whole country was incorporated with the dominions of the latter.

Rise of Ranjit Singh.

By the deaths of Sardárs Jhanda Singh and Ganda Singh, the Bhangi confederacy was left without a head; and Maha Singh, having joined his forces to those of the Kanhia misl, found no difficulty in making himself master of Kádirabad. By this event, which occurred in 1781, the talukás of Midh and Músa fell into his hands, and two years after, he succeeded in taking Miáni and its dependencies from Téra Singh, Bhangi.

• The descendants of Ghulám Shah and his father Nathu Shah still hold the greater part of the land in Shahpur and its neighbourhood.

For some time now there was a pause in the tide of conquest. Ten years after the event last recorded, Maha Singh died, leaving his son Ranjit Singh, a boy of thirteen years; and it was long before the latter had sufficiently established his authority Singh. round Lahore, to allow him to think of making conquests so far from the capital. But the process of annexation though slow was sure, and the wily young chief was never in want of a pretext for adding to his possessions. Bhera was coveted, and the reason assigned for interference in its affairs, was the tyranny of Jodh Singh, who had succeeded to the family conquests on the death of his father Dhanna Singh; with this plausible excuse, Ranjít Singh marched from Miáni in 1808, and having obtained possession of the fort by means of a stratagem, the person of Jodh Singh was secured, and the young Mahárája entered unopposed into possession of the country lying on both sides of the river as far as Jbáwari.

The next move was against the Biloch Chiefs of Schiwal and Khusháb. In 1804 Ranjít Singh had placed the former wil and Khusháb. under contribution, and the tribute, which at first was almost nominal, was afterwards raised to twelve thousand rupees a year. The increased demand was not met with promptitude. and this furnished the Mahárája with the pretext he was in search of. Accordingly, in 1809, a force was organized, and Ranjit Singh marched for Sahiwal. Having taken up a position at Mángowál, one march from that place, he sent Sardár Attar Singh to bring the Biloch Chief to his presence. But Fatch Khan, taught by experience, suspected treachery, and excused himself from obeying the call. On receiving, however, the Sardár's solemn assurance that no harm should befall the boy, he sent his son Langar Khan with a handsome offering to the camp of the Mahárája. To divert suspicion, Ranjit Singh received the boy very graciously, and having dismissed him with rich presents and the assurance of his continued friendship for his father, he retraced his steps and marched against Jáfir Khan. Fateh Khan, falling into the trap laid for him, dismissed his forces to their homes, and before he had time to make fresh preparations for resistance, Ranjít Singh, flushed with his success before Khusháb of which place he had made himself master after a siege of only eight days, suddenly appeared before Sahiwal and took the place by a coup-de-main. The chief was himself carried off a prisoner to Lahore, and the new conquered territory given in jágír to the heir-apparent, Kharrak Singh. Thus fell Khusháb and Sahiwal; and at the same time the smaller possessions of the Sháhpur Sayads and of Budh Singh, Bhangi, around Bakkhar, were added to the rapidly increasing territory under the sway of the Mahárája. In the year following, the talukás of Faruka and Kálowál fell into his hands, together with the remainder of the country which had been subject to the authority of the Siál Chiefs of Jhang.

Chapter II. History. Rise of Repfit

Conquest of Sahi-

Chapter II.

History. Conquest of the Tivána country.

There remained now only the possessions of the Maliks of Mitha Tiwana, and these, too, soon shared the common fate. A well equipped force was despatched against them under Misr Diwin Chand in 1816. The Tiwina Malik retired to Núrpur, in the heart of the Thal, thinking that the scarcity of water and supplies might prevent the Sikh army from effecting its object. But all obstacles disappeared before the energy of the Sikh commander, who sank wells as he advanced, so that after a time the Tiwanas, finding resistance hopeless, abandoned the place and took refuge with their old enemy, the Nawab of Dera Ismail Khan, who had not the generosity however to forget their former rivalry in pity for the fallen fortunes of the Tiwana Chiefs, but plundered them and turned them out. After this, for nearly two years, Malik Khan Muhammad and his sons wandered from place to place, subsisting on the charity of their neighbours; but finding this kind of life insupportable, they determined on making an attempt to recover their former possessions. An appeal made to their fellow clansmen was heartily responded to, and, at the head of this irregular force, they appeared suddenly before the walls of their native town. The Sikh garrison, completely taken by surprise, abandoned the place and fied, and the Maliks were once more masters of the land of their ancestors. Their triumph was, however, but shortlived. In the early pant of 1818, the ousted Governor returned with a strong force, and the Maliks were a second time compelled to fly. The possessions of the Tiwana Chiefs were then given in jágír to the famous Hari Singh, Nalwa, and were held by him till his death at Pesháwar on the 80th April 1887.

After history of the Tiwána family.

The attempt made by Khan Muhammad served to convince Ranjit Singh that it would be bad policy to drive the Tiwanas to desperation ; when therefore the Malik repaired to Lahore to tender his submission he was well received, and a liberal provision made for the support of the family. Villages on the left bank of the Jhelam, yielding ten thousand rupees a year, were assigned in jágir, and several of the chief's relations and dependents were taken into the service of the State. Matters remained in this state, the elders living quietly on their jágir, while the younger members of the family with their contingents served with the army whenever called on to do so, till the death of Hari Singh before Jamrúd. In the interim the old Malik Khan Muhammad, and his elder son Ahmadyar Khan had died, and Malik Khudayár Khan, the younger son, with his nephew Kadir Bakhsh, were thus left as the representatives of the family. The former had had the good fortune, some time before, to place Bája Guléb Singh under a deep obligation, which resulted in a close friendship between them, and was the means of introducing the Malik at Court, where, befriended by the Rája and the latter's brother, the prime minister, Khudayár Khan and his son, the well known Fatch Khan, soon rose to positions of great favour.

Fatch Khan was thus favourably situated when the news of the death of Hari Singh reached Lahore. He lost no time in obtaining from his patron, in his own name, the farm of the ancestral talúkas of Mitha Tiwána ; and his father dying about Tiwána family, the same time, he was left the acknowledged head of the tribe. From this time till the unprovoked aggressions of the Sikh army led to the first Sikh war, Fatch Khan took a prominent part in the politics of the country, and his love of intrigue found ample scope in the confusion into which the affairs of the State were thrown after the deaths, in rapid succession, of Ranjit Singh, bis son and grandson. For some time Fatch Khan remained faithful to the side of his patron Bája Dhián Singh, and reaped the reward of his attachment in ever-increasing grants of territory in farm. But ere long the prime minister was assassinated, and suspicion of complicity in the deed having fallen on the Malik, he retired to Bannu to escape the vengeance of Rája Hira Singh, the son of the murdered man. Soon after, emerging from his retreat, the restless Malik created a diversion in favour of Sardár Jawáhar Singh, to whose party he had now attached himself, by raising an insurrection in his native country and making himself master of Mitha Tiwana; but the expedition failed, and Fatch Khan, being ejected from the town by a Sikh force under Sardár Mangal Singh, was forced to take refuge in Baháwalpur, where he remained, till the death of Hira Singh, in 1844, allowed him to come forth from his asylum.

The rest of the Malik's story is soon told. During Jawahar Singh's brief tenure of power, Fateh Khan enjoyed unbounded authority, the services of so unscrupulous a partisan being, in the existing state of affairs, beyond price. But bad times were coming for the Malik. His patron was put to death by the army, and his enemies, headed by Rájás Teja Singh and Dína Náth, succeeded to power, and were not slow in gratifying their malice. He was called on to give an account of the revenues of the large tracts of country of which he had held the management, and was brought in a defaulter to the extent of several Unable to meet this heavy demand, he was lakhs of rupees. thrown into prison, where he remained till Lieutenant (afterwards Sir Herbert) Edwardes, thinking he would be of use on the frontier, obtained his liberation and ultimately, when the Mooltan rebellion broke out, sent him to relieve Lieutenant Taylor in the charge of Bannu. The Sikh troops soon after broke out into open mutiny, and besieged Fatch Khan with his Muhammadan levies in the fort. The Malik held out bravely, till the supply of water failed, when, seeing that the defence could be no longer protracted, he came out and was shot down while boldly challenging the best man of the Sikhs to meet him in single combat,

When this occurred, Malik Fateh Sher Khan, the son of Fatch Khan, and Malik Sher Muhammad Khan, the son of the deceased Malik's first cousin Kádir Bakhab, were serving under

Chapter II.

History. After history of the

Chapter II. History. After history of the Tiwána family.

Major Edwardes' orders before Mooltan. Both did good service : the former remaining with Major Edwardes, while the latter was detached to follow on the tracks of the Bannu force then in full march to join Sher Singh, and to endeavour to restore order in his native district. In the execution of this commission, Sher Muhammad Khan drove out the Sikh garrisons, and made himself master in rapid succession of the principal towns and strongholds in this part of the country beginning with Mitha Tiwana and ending with Sáhiwál; and added to his other services, by collecting a portion of the revenue and remitting it to Major Taylor, who was then employed in restoring order along the frontier. Nor must the services of Malik Sahib Khan, the uncle of Sher Muhammad Khan and a gallant member of this family, be forgotten. He too served with Major Edwardes' Irregulars, and was afterwards employed with Sardár Langar Khan of Schiwal and others, in putting to flight the force headed by the rebel Bhai Maharáj Singh, and in reducing Chiniot. In short, this family has always shown itself actively loyal in seasons of disturbance, and it is only in times of peace, when the naturally jealous dispositions of its members have full play, that their internal feuds render them a source of annoyance to all around them.

After the fall of Mooltan and the overthrow of the Sikhs at Gajrát, the Tiwána Maliks had time to look about them. They knew that they were to be rewarded, but the question was, who was to receive the lion's share as the head of the tribe? Sher Muhammad Khan claimed the turban, as the descendant of the elder branch, while Fatch Sher Khan rested his title on the acknowledged pre-eminence of his father, Fatch Khan. The dispute was eventually settled through the mediation of friends. It was decided that in point of rank they should be on an equality one with the other, and that in all the material benefits that might accrue to them as representatives of the tribe, both should share alike, and this agreement has since been acted on.

The Tiwána Maliks were well rewarded. Soon after annexation they preferred a claim to a fourth of the revenues of the Nárpur and Mithá Tiwána talúkás and in consideration of their loyalty and good services, the claim was admitted, and villages yielding Rs. 6,000 a year were granted in *jágír* to each, to be held by them and their heirs in perpetuity. In addition to these grants, life pensions of Rs. 5,000 and Rs. 3,240 were conferred respectively on Maliks Fatch Sher Khan and Sher Muhammad Khan; a pension of Rs. 480 a year was, at the same time, granted to Malik Sáhib Khan. Lastly for their services during the mutinies, the Maliks obtained the following rewards: Maliks Fatch Sher Khan and Sahib Khan life *jágírs* of twelve hundred rupees each, and Malik Sher Muhammad Khan one of six hundred rupees. To these

substantial gifts was annexed the much coveted and highly prised title of Khan Bahádur.

It is now time to return to Sardár Fatch Khan of Sáhiwál, who was left a prisoner at Lahore. In accordance with his usual Schiwal chiefs. custom, Ranjit Singh after a while released his prisoner, giving him a jáqír first in Jhang and then in Ahmadabad, near Pind Dádan Khan, stipulating, however, that Fatch Khan was to remain at Court. But, after a life of independence, the Biloch Chief was ill-fitted to play the courtier, his proud spirit chafed at the confinement, and, like the Tiwana Malik, he was tempted to strike a blow for independence. He applied to the Nawab of Mankers for assistance. The request was favourably entertained, and the two chiefs, with their combined forces, actually started to attempt the recovery of Sáhiwál. But fear of the consequences to himself of failure overcame the Nawab's desire to assist his fellow clansman, and abandoning Fatch Khan to his fate, he precipitately retreated to his stronghold of Mankera. Fatch Khan, seeing that he had committed himself beyond power of recall, and that now he had nothing to hope for from Ranjit Singh, fled to Mooltan, and soon after took refuge in Bahawalpur, where he died in 1819.

Langar Khan, the son of the deceased chief, a lad of fourteen years of age, was left a pensioner on the bounty of the Nawab, and remained at Baháwalpur till 1822, when Ranjit Singh hearing, while on a visit at Mooltan, that Fatch Khan was dead, sent for Langar Khan, and gave him a jágír of two thousand rupees a year with a personal allowance of three rupees a day. The jágir was afterwards (in 1888) increased to three thousand rupees, and the allowance to five rupees a day. Langar Khan with his men formed part of the Sikh contingent which, under Captain (afterwards Sir H.) Lawrence, accompanied General McCaskill's division in Pollock's advance on Kábul. Langar Khan also served with distinction under Major Edwardes' orders during the Mooltan rebellion. After annexation, as a reward for these services, the family jágir valued at three thousand rupees a year, was released in perpetuity, and a life pension of twelve hundred rupees granted to Langar Khan. This Chief died in 1853, and was followed to his grave in 1862 by the eldest of his three sons Muhammad Haist Khan.

There is yet one set of circumstances to be referred to, and The Lámba family. then the early history of the principal families of this part of the country may be said to be complete. It will be remembered that on Ahmad Shah's final retirement, the Suker Chakias, under the grandfather of Ranjit Singh, possessed themselves of the greater part of the Salt range. The status in this respect remained undisturbed till 1827, when the members of this confederacy, among whom the conquered tract had been originally parcelled out, having fallen out among themselves, Ranjit Singh resumed their shares and divided them among

History of

Chapter II. Listory.

Chapter II. His favourites; the Sún taluka falling to the share of Hari Singh, by whom it was held till his death in 1837. On the occurrence of this event, it was given by the Mahárája to his old friend and playfellow, and afterwards one of the most successful of his Generals, Sardár Gurmukh Singh, Lámba, and it was one of the few gifts of which this brave old man had not been despoiled by the envy and hatred of the Jammu family when we took the country. The majority of the villages constituting the taluka were then resumed, but the estato of Naushahra worth rather more than four thousand rupees a year, was released in perpetuity. Sardár Gurmukh Singh died in 1853, and was succeeded by his son, Attar Singh.

The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report. Shahpur was then the headquarters of the customs line in connection with the Salt range. Mr. Wright, the Collector of Customs, brought to the assistance of Mr. Ouseley, Deputy Commissioner, a very valuable reinforcement in the shape of 100 of the men of the preventive service, who being all armed and natives of the Punjab or else Patháns, created a valuable counterpoise to the mutinous company of the 46th Native Infantry, which formed the treasury guard. The transit of the 39th Native Infantry through the district on their way from Jhelam to Dera Ismail Khan caused a panic amongst the people of Shahpur. Strange rumours began to circulate about these men, valuables were buried, people became unsettled, and the Commanding Officer of the regiment feared to come through Shahpur while the company of the 46th was there, expressing a hope that Mr. Ouseley had not much treasure under his care. On the evening of the 22nd May a strong guard of police marched into the treasury with three European officers of the station, and took possession of all the surplus money, amounting to Rs. 2,50,000. Part of this was forthwith sent towards Jhelam and part towards Dera Ismail Khan. Under orders which were subsequently received the Jhelam consignment was recalled; but the move which took it in the first instance from the 46th was a most ably planned one, as the Hindustáni troops were at the same time turned out of the treasury fort, which was garrisoned by the police battalion, fortified and provisioned, and a well sunk to supply drinking water.

At one time the villages of the Bár were said to be in an unquiet state. Mr. Onseley posted ten police horse on the confines of the tract of land so-called, and as no mutiny of the sepoys took place in the district, the wild tribes remained peaceful even when their brethren in the Mooltan division brokeout. The mutiny of a portion of the 9th Irregular Cavalry affected this country so far as that it called out the Deputy Commissioner, two or three of the customs officers, and a number of the police. The mutineers were pursued by the police; the

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soldiery and district officers of five or six districts were on their trail and gave them no rest until Captain Hockin came up with them in the Jhang district and out them up. A Hindustani clerk in the customs office was detected in an attempt to unite Hindás and Muhammadans against our Government. He was apprehended, convicted and punished.

A force of local levies was raised, thus affording vent to the warlike spirit of the martial tribes of the district who chafed at inaction, and probably would have fretted us had not a legitimate object been given them on which to spend their strength. Of these levies upwards of 1,000 horse were raised from among the Tiwanas alone; and Mr. Ouseley describes his relief at their departure as great.

Probably there is no district in the Funjab the territorial Status at anneulimits and constitution of which have undergone so many changes changes. as that of Shahpur. At annexation, the whole of the Chaj Doab, from the boundary of the Jammu territory to the junction of the rivers Jhelam and Chenáb, was placed under the charge of Mr. E. C. Bayley, and administered by him as one district. But the charge was found too extensive. Accordingly, in June of the same year (1849), this tract of country was divided and formed into the two districts of Gujrát and Shahpur; the latter comprising the four kárdárships of Miáni, Bhera, Sáhíwál and Kádirpur, to which were added the three lowest sails of the kárdárship of Kádirabad, vis., Midh, Ahmadnaggar and Kálowál on the Chenab. As time wore on, however, and our acquaintance with the newly conquered country became closer, defects were discovered in the first apportionments of territory into circles of administration, and in respect to Shahpur and the surrounding districts speedily led to changes. The first took place in 1851, when the whole tahsil of Kádirpur was transferred to Jhang, on the ground that the talukás of which it was composed had always been subordinate to that place, that it was more conveniently situated with respect to the head-quarters of that district, and that the inhabitants were chiefly Siáls, closely connected with others of the same tribe in Jhang. For somewhat similar reasons, the taluka of Khushab was made over to Shahpur from Leiah, from the commencement of the financial year 1858-54, and the following year saw the transfer back to this district of the Faruka iláka.

The district now consisted of the three takinks of Bhera, Constitution of the Sahiwal, and Kalowal, of which all but the narrow strip made district in 1868-54 up of the trans-Jhelam parganás of Khusháb, Girot and Jaura, and thereafter. attached to the Sahiwal tahail, were situated between that river and the Chenáb. Presently, however, further additions were made to the district. Early in the year 1857, as the Chief Commissioner was marching across the Sind-Ságar Doáb, the leading men of Mitha Tiwana came to him in a body praying

Chapter II. History. The Mutiny.

Obspiter IL History.

and thereafter.

that the talyka might be transferred to Shahpur; urging as their reason for desiring the change the great distance from the head-quarters of their own district (Leiah), and the compara-Constitution of the tive proximity of Shahpur. The application was favourably district in 1858-54 entertained, and the transfer took place from the commencement of that financial year. A still more important revision of territorial jurisdictions was madeduring this year. A difficulty had always been experienced in providing for the effectual administration of that portion of the Sind-Ságar Doáb which lay within a radius of 50 miles from Kálábágh. Circumstances originally led to the selection of Ráwalpindi, Jhelam, and Leiah as sites for stations, and between these places the intervening territory was parcelled out in 1848 as best it might be; but soon it became apparent that they were far too remotely situated to allow of the exercise from them of an efficient control over this tract; and a proposition to create a fourth district having been negatived on the score of expense, the result, as regards this district, was the transfer to it from Jhelam of the following talukás and villages :---

	(The whole	e of	talake	8ún	•••	•••	19 🔻	illages.
In the Salt range.	} "` "	of	א	Khabakki	•••	•••	6	38
·	(Part	of	,,	Núrpar Seh	ti	•••	4	9
	("	of	"	Jabbi	•••	•••	8	
North of dillo.	The whole	of	"	Jabbi Myál Pakkbar		•••	18	*
	(Part	of	**	Pakkbar	•••	•••	• 4	79
South of	(The whole	of		Katha	•••		5	**
ditto.	Part	of	н	Ahmadabad	•••	***	6	**

In all sixty-five villages, paying a revenue of nearly a lakh of rupees.

These extensive additions to the area of the district trans-Jhelam, having rendered the creation of a fourth tahsil on that side of the river absolutely necessary, the recently transferred tract were formed into a new fiscal division, which received the name of the Jába tahsíl from the small village of that name in the Salt range, where the head-quarters were established. From this time the limits of the district remained unaltered till the year 1861, when the revision of establishments led to the ·absorption of the Kálowál tahsíl, and the distribution of its villages between the Bhera and Chiniot tahsils'; the latter a subcollectorate of the Jhang district. The last and most import-ant changes were carried out in 1262, when the *taluka* of Núrpur in the Thal was received from Bannu, the Pakkhar taluka, extending from Sakesar to Nikki, was cut off and attached to the Mianwali tahsil of that district, and the remainder '

A fourth tahail created.

Final changes.

of the Jába tahsil lying north of the Salt range was transferred to Jhelam. These interchanges of territory between Shahpur and the surrounding districts necessitated a complete remodelling of the interior fiscal divisions, which was effected by forming the whole of the country still attached to the district trans-Jhelam into one tahsil, the head-quarters being moved to Khusháb; and by the transfer from the Bhera to the Sáhiwál tabell of an equivalent for the villages which had been added to the former on the breaking-up of the Kálowál tahsil, as described above; at the same time, as Sáhiwál was now no longer centrical, the head-quarters of that tahsil were removed to Shahpur.

Chapter II. History. Interior subdivisions remodelled.

In 1877-78 the following villages were transferred from the Subsequent changes. Shahpur to the Gujránwála district :--

- (4) Chhani Rahmat Khan, (1) Thadda Mullahánwála,
- (2) Burj Fattu,
- (5) Ohhani Mir Muhamad,

(6) Burj Ghauk,

(8) Chhani Sultán,

and in 1880-81 the two villages, Burj Rahma and Burj Jawaya, were transferred to Gujránwála. to which district they originally belonged, but had been cut off and attached to this in 1877-78.

Some conception of the development of the district since Development since it came into our hands may be gathered from Table No. II, annexation. which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II, it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made. So far as statistics go, it may be summed up briefly as follows. In the last half century the population of the district has doubled; the area under cultivation and the area under irrigation have trebled; the number of cattle, sheep and goats has more than doubled, while the number of camels is probably much the same as it was; roads have been made throughout the district, and it is now crossed by a railway; prices of agricultural produce have more than doubled. Yet the land-revenue has only been raised from about four lakhs to six, and the value of the proprietary rights in the land, which at annexation was practically nil, is now about three crores of rupees.

The following table shows the Deputy Commissioners who have held charge of the district since annexation with the period of their charge omitting periods of less than three months :---

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Chapter II

E Depu sioners tion.

History. Ristory. aty Commis-		Date of assuming charge.	Date of relinquish- ing charge.	Total period of sharge in years and decimals.	
	Maj. W. C. Birch ,, G. E. Hollings Mr. Gore Ouseley b. D. C. Macnabb Capt. J. B. Smyly , H. J. Hawes , W. H. Johnstone , E. P. Gurdon B. P. Nisbet Col. H. A. Dwyer Capt. E. C. Corbyn Mr. J. Friselle Mr. J. W. Gardiner	Annexation 6th January 1853 81st May 1856 10th March 1860 21st August 1861 26th Jaly 1862 12th December 1867 12th December 1867 27th May 1870 11th November 1870 9th March 1872 27th March 1872 27th March 1870 13th December 1879 16th January 1882 26th February 1884	26th March 1976 9th Soptember 1879 15th January 1882 25th February 1884 21st October 1886	07 83 See below. 21 68 27	
	,, J. Wilson ,, M. F. O'Dwyer ,, J. Wilson Oapt. F. W. Egerton Mr. J. Wilson ,, A. Bridges	22nd October 1896 19th July 1888 18th December 1888 14th April 1890 29th October 1890 1st December 1893	18th Jaly 1888 17th December 1888 18th April 1890 28th October 1890 30th November 1893 	See below. 0*4 See below. 0*5 6*1 	

Of the early officers those who are best remembered are Mr. Gore Ouseley, who conducted the first regular settlement of the cis-Jhelam tract and held charge of the district during the Mutiny, and Captain (now Sir W. G.) Davies who completed the first regular settlement of the Khusháb tahsíl, re-organised the whole system of the revenue administration, constructed many of the roads, encouraged the excavation of canals, and improved the towns. Several villages have been named after him, and of all its English rulers, he has left the strongest impress on the district.

CHAPTER III.

THE PEOPLE.

SECTION A .- STATISTICAL.*

Table No. V gives separate statistics, for each tahsil and for Chapter III. A. the whole district, of the total area (cultivated, culturable and cropped), of the total population (urban and rural); of its distribution over area, of the inhabited villages classified accord- population. ing to the population they contain, and lastly of the number of occupied houses and resident families, which are given separately for towns and villages. The number of occupied houses in each town is given in Table No. XLIII. Their total population was as follows in 1891 :---

Statistical. Distribution of

Name of to	WD.		Total.	Males.	Females.	
Niści			7,149	8,590	8,669	
Bhera	•••		17,428	8,979	8,449	
Shahpur town	•••		6,887	8,200	8,187	
Shahpur civil lines	•••		2,896	1,982	964	
Sáhiwál	••••		9,2 10	4,550	4,600	
Khusháb	•••		9,832	5,082	4,800	

The statistics for the district as a whole give the following figures :---

						Om	nu of 👘
						1961	1891.
				reons	•••	87-76	89-3
Percentage of total populati	OR WHO LIVE IN VILLE	çes .		les	***		80-4
						87-63	891
Average rural population pe	T VIIIACO		•••			666	680
Do. total population pe	r village and town	•••	***	***		:-443	600
Number of villages per 100	square miles	•••			***	- 14	18
	(Total area	(Total)	popula	tion		90	106
	LICENT BLOW	Bural	populs	tion		79	98
Density of population per		Total 1				614	501
square mile of	Cultivated area	Rural				451	447
Edunta musi di	1 .	(Total				108	169
• _	Culturable area	Bural				94	142
•	`	Caura	popul	H.M.1	***		
Number of resident families	per occupied house	Annualda		***	***	1.85	1.10
	per			•••	***	1.40	1.30
Number of persons per occu	nied homes	∫ Village		***		5-84	8-50
Vemper or hersons has occa	had young	Towns				5.83	5 ·15
		(Village	M.			4.31	4.75
Number of persons per resid	SDLISHIJY	Towns		444		3.94	4.00

* The remarks in this section are taken principally from the Census Report of 1891, and refer to the statistics of that year.

CHAPTER III, -THE PEOPLE.

Chapter III. A. The total population of the district and its density per Statistical. square mile of sultivated area at different periods will be seen Distribution of from the following table :---

					Inervase	por cent.	Total	Density per	
מ	ate o	f Censi		Population.	Since last settlement.	Per annum.	cultivation, square miles.	mile of culti- vation.	
1865	•••	*40		808,700			476	696	
1968	3** .		•••	368,388	22	17	662	556	
1861	•••, '	•••	•••	421,508	14	11	890	514	
1991	•••	•••	.••	493,588	17	17	986	501	

Cultivation has increased so much more rapidly than population that at each successive Census, although the total population has shown a large increase, the density per square mile of cultivation has been less than at the previous Census; and when the great development of irrigation from wells, canals and embankments is taken into account, it is clear that the prosperity of the district as measured by the amount of produce per head of population has experienced a great and steady increase.

The distribution of the population over the different physical divisions of the district will be seen from the following. statement:---

•				•	Density of population per square mile of			
		Trac					Total area.	Cultivated area.
							189	
Chenáb valley		· · · ·	***				55	488 608
Bár upland Jhelam valley	•••						261	565
Are well tract	•••						93	885
Chal desert							. 16	511
lohár			•••				70	878
Balt range		•••	•••	•••		•••	103	478
-		Т	otal dis	trict	•••	•••	104	501

The figures for density per square mile of total area show how much denser the population is in the Jhelam and Chenáb river valleys with their facilities for cultivation than in the dry uplands, the Jhelam valley having a density of 261 per square mile, or about the same as that for the districts of Lahore

Shahpur District. j

CHAPTER III. - THE PEOPLE.

and Karnál, while the Bár upland has only 55, and the Thal Chapter III, A. desert only 16 persons to the square mile. The Thal comprises more than a fifth of the total area of the district, but contains little more than a thirtieth of the population.

The density per square mile of cultivated area is highest in the Bar upland, where the population still depend more on the produce of their great herds of cattle than on their fields, and very high even in the Thal desert with its shepherd population. In the Jhelam valley with its large agricultural villages it is 555 per square mile, or as high as for the Ludhiana district, or the old Delhi division. It is lowest of all in the Ara well tract, where less than half the area under cultivation produces a crop in a year, and in the Mohár tract, where also large areas are left unsown in dry years. No part of the district can be said to be over-populated. Captain Davies at last settlement dwelt upon what he considered to be the over-population of the Salt range, but notwithstanding the increase of population since he wrote, the density per square mile of cultivation in that tract is only 473, which is less than that for the whole district and less than that for the whole Punjab; and seeing that the cultivated land of the Salt range is exceptionally fertile, it cannot be said that the population there is excessively over-crowded.

The proportion of rural population to total population increased from 87'8 per cent. in 1881 to 89'8 per cent. in 1891, so that the population of the villages is increasing faster than that of the towns. The same fact may be stated in another way. The population of the present six towns increased from 48,855 in 1881 to 52,852 in 1891, an increase of only 8 per cent. against an increase of 17 per cent. in total population. The gradual growth in the size of villages is shown by the following figures :---

							NUMBER OF TOWNS AND VILLAGES.			
		Populs	tion.				In 1881.	1n 1891.		
Over 10,000 soul		••••					1			
5,000 to 10,000								7		
8,000 to 5,000		***		***			1 4 9 29	18 26 85		
5,000 to 8,000	•••		•••		***		29	26		
1,000 to 2,000			• •••	***	•••		- 71.	85		
		•••	•••		***		144	157		
200 to 500	•••	•••	•••	•••	•••		210	205		
Under 200	•••	***		•••	•••		198	- 313		
		Total	in hab i	ted vil	lages	·	667	706		
		U	ninhab	ited es	tates		•••	133		
				· 1	OTAL			838		

Statistical. Distribution of

population,

Distribution over towns and villages;

CHAPTER III.-THE PEOPLE.

Chapter III, A. Statistical. Distribution over towns and villages.

The number of villages of each size, except those below 500 in population, has increased considerably, which shows that the increase of population has been pretty evenly distributed over all sizes of villages. The number of inhabited villages and towns has increased from 657 to 706, and the average population per town or village from 642 to 699, which is much above the average for the Province (599). It must be noted, however, that many of these so-called "villages" are in reality very large estates or townships, and that their population is often not collected in one "village" in the English sense of the term, much of it being found in hamlets situated at some distance from the parent village. This is especially the case with the large estates in the Mohar at the foot of the Salt range, where the parent village is generally found close to the foot of the hill with several outlaying hamlets up on the hill or out on the plain, all within the boundaries of the estate and therefore included in the "vilage" for Census purposes. Again, in the river valleys it is common for the owners of a well situated some distance from the village to build huts at the well, and practically to live there with their cattle. So that the population is not so closely grouped together as would appear from the high average per village. In the Bar and Thai, however, although the pastoral people wander considerable distances from the village with their cattle, it is not usual for them to establish a fixed residence away from the village, and their homes are, as a rule, closely grouped together into comparatively large villages.

Migration and birth-place of popu-

From Abstract No. 77 of the Punjab Census Report of 1891 it appears that the Shahpur district attracts a smaller proportion of immigrants than do most districts of the Province; for the percentage of persons born in the district to its total population was 926 in 1891 (in 1881 it was 987), while for the whole Province the similar percentage was only 88 per cent. in 1881 and 87 per cent. in 1891. The total number of immigrants compares as follows: —

					Тота	L INNIGRA	NT8.
	G	Jensos.	•		Both sexes.	Males.	Females.
***		•••	·•••	 	26,141	18,908	1 2,28 8 19, 264
			20 			Genaus. Both sexes. 	Both sexes. Males.

It is to be noticed that the number of immigrants has greatly increased, and that among them the proportion of females to males has greatly increased. Of the total number of immigrants only 1,061 came from outside the Punjab, and only 287 from outside India, so that apparently Shahpur has no strong attraction for foreigners.

CHAPTER III,-THE PROPLE.

Taking now only the figures for migration between Chapter III, A. Shahpur and other districts within the Province, it appears from Abstract No. 79 appended to the Paujab Census Report that while Shahpur got 35,617 immigrants from those districts, it birth-place of popusent them out-86,927, a net loss by migration of 1,810, or about lation. '8 per cent. of the total population. Table No. VI gives a detail of this migration by districts; from which it appears that Shahpur has received more immigrants than emigrants from the neighbouring districts of Jhelam, Jhang, Gujrát and Gujránwala, as well as to a small extent from Bialkot, and has given more than it has received to each of the other districts of the Province. The figures may be abstracted as follows :--

	Iı	INIGRANT	8.	ENIGRANTS.			
Distriçis.	Total.	Males.	Femelcs.	Total.	Males.	Fomales.	
Jhelam, Jhang, Gujrát and Gujránwála. Other districts of the Province.	30,475 6,308						

It appears from this abstract that about five-sixths of the immigrants into Shahpur came from the four adjoining districts named, and that four-sevenths of the emigrants have gone to those districts. It is also to be noticed that in the case both of the immigrants from, and emigrants to, those four districts the number of females is largely in excess of the males, indicating that the character of the migration is largely what has been described as "reciprocal," and is much of it due to exchange of women in marriage between the districts; whereas in the case of the other districts of the Province the number of males is much larger than the number of females among the immigrants and is nearly double the number of females among the emigrants, indicating the temporary character of the migration, consisting, as it largely does, of males who have gone afield in search of employment, leaving their women and children at home. There was nothing markedly abnormal in the state of the district at the Oénsus of 1891; the harvest was everywhere good and fodder plentiful and the people were very few of them away from home except those employed in the army and other occupations outside the district ; and there were no great works going on in the district to attract labourers from outside. So that the population was normal except in one respect, vis., that owing to the devastation caused by locusts in the Jhelam district to the north, a considerable number of residents of Jhelam had come into this district temporarily in search of work and food.

Statistic

Migration 'and

CHAPTER III.-THE PEOPLE.

Chapter III. A. Statistical Migration and districts of Jhelaw, Jhang, Gujrát and Gujránwála already noticed is no doubt mainly due to the rapid development birth-place of population. At first they would leave their women-folk behind, but gradually as they settled down they would send for their wives and danghters, and get new wives for their sons from near the old home. So that the numbers and population of the female immi-

Increase of population.

According to the different enumerations of the population which have been made since the district came under British rule, the total number of persons in the district and in each tahsil has been as follows. (The boundaries of the district and of the various tahsils are practically the same as they were in 1868 and 1881, the only change being that between 1868 and 1881, an area of 8 square miles with a population of 508 persons was cut off from Bhera and transferred to Gujránwála district, and that since 1881 a further area of less than a square mile with a population of 92 persons was also transferred from Bhera tahsil to Gujránwála) :--

rants would increase, and this the figures show to have actually

	Ť	OTAL POP	ULATION I	N	Iscrease per cent. Bêtween				
.Tansıl.	1855.	1868.	1851.	1891.	1855 and 1868.	1868 and 1881.	1881 and 1891.		
Bhera		139,219	167,260	195,585		30	17		
Shehpur		103,607	122,638	146,876		18	19		
Khusháb		125,462	181,615	151,697		5	15		
									
Total District	802,700	868,288	421,506	498,588	82	14	17		

For the district as a whole the population has been increasing at a rapid rate ever since 1855, and is now returned as nearly two-thirds as much again as it was 36 years ago. The rate of increase shows no signs of diminishing and is indeed considerably higher for the last 10 years than for the previous 13. For the last 10 years the percentage of increase has been much the same for all three tahsils, but if we take the last 23 years together, the rate of increase has been nearly double in Bhera and Shahpur what it has been in the Khusháb tahsil, so that while in 1868 Khusháb tahsil contained 34 per cent of

happened.

the total population of the district, it now contains only 31 per Chapter III. A. cent. The reason of this, no doubt, is the great development of irrigation from canals and wells which has taken place in the cis Jhelam tahsils of Bhera and Shahpur, and has attracted lation. population from the more arid Khusháb tahsil, as well as from outside the district.

According to the birth and death statistics the number of Sources of inbirthe recorded during the ten years 1881 to 1890, inclusive, was crease. 169,401 and the number of deaths 117,846, giving an average annual birth-rate of 87 per thousand, and death-rate of 26 per thousand, and a net increase from this cause of 51,555 persons. The statistics are not quite trustworthy, as probably many births and deaths escape registration, but they are certainly not exaggerated and probably the number of unregistered deaths is comparatively small, the defect being chiefly in the registration of births and especially of female births (the total number of female births for the ten years is only 78,919 against 90,482 According to the statistics for birth-place male births). already quoted, the number of persons born out of the district but resident in it was 26,141 in 1881, and is now 86,678, a gain of 10,587 persons by immigration in the ten years. Yet as already stated the figures in Abstract No. 79 appended to the Punjab Census Report show that as between the Shahpur district and the other districts of the Punjab, Shahpur showed in 1891 a net loss by migration of 1,310, so that apparently the increase of total population between 1881 and 1891 cannot be largely due to excess of immigration over emigration. We are thus forced to the conclusion that the birth statistics are defective to a serious extent. If we take the female births as having in reality been equal to the male births, this will give an increase on the ten years' figures of 11,563 births, and make the excess of births over deaths for the ten years 63,118, while the actual increase in population is 72,080, leaving 8,962 still unaccounted for. The difference is probably partly due to further defects in the number of births registered, and partly to excess of immigration over emigration during the ten years. The net result is an increase of 17 per cent. in the Census period. It is probable that the population of the district will continue to increase, but not at the same rapid rate ; for, although cultivation and irrigation are still being developed, the superior attraction of the Chenáb Canal in Gujránwála and Jhaug is likely to divert the stream of migration to those districts. On the other hand, so soon as the Jhelam Canal is opened for the irrigation of the Bhera Bar, Shahpur will again experience a sudden inflow of immigrants and increase of population. At present there is no likelihood of the districts becoming over-populated, according to the ordinary Indian standard, though it is unfortunate that the people cannot secure for their posterity the higher standard of comfort within their reach, but will multiply till they reduce the standard again nearly to what it was before.

Statistical. Increase of popu-

CHAPTER III.-THE PEOPLE.

Chapter III, A. Statistical Diphs and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the years 1886 to 1895, and the diseases from which most of the deaths resulted. The distribution of the total deaths from all causes and of the deaths from fever over the twelve months during the last five years of this period is shown in Tables XI A and XI B. Further details as to births and deaths registered in individual towns will be found in Table XLIV.

The returns of births and deaths in villages, which are furnished by poorly paid and illiterate village watchmen, are by no means accurate, though they are gradually improving in accuracy. They always fall short of the truth, and this is sepecially the case with the returns of births and particularly of female births. This is evident from the fact that according to the returns the average number of male births per annum for the ten-year period ending 1895 was 9,410, while the average number of female births was only 8,196. Probably the' actual number of female births was almost equal to that of the male births, in which case no fewer than 12,140 female births remained unregistered in the ten years. The figures as they stand give on the population of 1891 an average annual birth-rate of 80 per thousand ; the real figure was almost certainly 38 and probably 39 or 40 per thousand; and seeing that, notwithstanding two epidemes of cholers and one very bad fever year, the average death-rate was only 27 per thousand, it follows that the population is still increasing at the average rate of over 10 per thousand per annum.

Variations in the birth and deathrates.

The annual birth-rate shows variations according to the nature of the preceding seasons. It was lowest in 1888 (30 per thousand) after the serious drought and scarcity of 1886-87; and in 1893 (30 per thousand) after the fatal epidemics of cholers and fever in 1892. The rabi crops of 1898 and 1894 were both bumpers, and the birth-rates of 1894 and 1895 were the highest yet recorded, being respectively 43 and 46 per thousand per annum. The death-rate also varies very much according to the season, and especially according to the amount of the autumn rains. It was very low in 1886 (19 per thousand), and in that year the monsoon rains were much below average; and again in 1895 (20 per thousand), another dry year. It was high in 1888 (83 per thousand) which was a dry year, but suffered from a cholera epidemic which carried off 8 per thousand of the population; and excessively high in 1892 (56 per thousand) during which year a cholera epidemic in the summer carried off 6 per thousand of the population, and heavy autumn rains caused a severe epidemic of fever which carried off 87 per thousand of the population. As Mr. Maclagan remarks in his Census Report of 1891, unusual mortality is generally due to water. The spread of cholera is greatly due to a scarcity of drinking water which renders the few sources of water-supply liable to speedy contamination; and the prevalence of fever is

CHAPTER III .- THE PROPLE.

almost always due to excessive rain. It does not seem to be Chapter III. A. caused by heavy floods in the rivers. After the record flood in Statistical. the Jhelam of July 1898 which covered the country for a distance of 10 miles from the ordinary channel of the birth and destariver, a severe epidemic of fever was expected, yet the rates. autumn remained healthy and the death-rate of 1898 was below average (only 26 per thousand).

Cholera, though very deadly when it does come, on the average of the ten years has only carried off 1 per thousand of the population per annum. Small-pox though always present is even less of a scourge. The most fatal diseases are those classed under the head of fovers, to which on an average of years 17 per cent. of the population fall victims and which in 1892 carried off no fewer than 37 per thousand of the population.

The most healthy months are February, March and April Monthly mostality. before the great heat begins, and July and August before the nights get ohill after the rains. May and June, the hottest and driest months, are on the average unhealthy, because of the chance of cholers, which is most deadly in these months. But the most fatal months of all are those from September to January when the chill nights after the rains affect the poorlyolad and careless people with fever and pneumonia. If they would learn to wear warmer clothing and to avoid sudden changes of temperature the death rate from fever might be reduced to a considerable extent.

The figures for age, sex and civil condition are given in Age, sex and civil great detail in Tables Nos. VII and VIII of the Census Report condition. of 1891, while the number of each sex for each religion will be found in Table No. VII appended to this volume.

The figures for age are very inaccurate owing not to wilful misrepresentation but to the vagueness of the people's ideas as to their age and their general tendency to state it in round numbers. As regards even male children under three years of age, the statistics regarding whom should be the most accurate of all, the following comparison of the birth and death statistics with the Census figures gives some surprising results :---

		MALE R	OPULATION.	,	
Bi	rth and deal	Census statist	ice.		
Yeer.	Number of males born.	Number of males died under one year old.	Serviving at end of year.	Age at Census of 1891.	Number of males alive,
In 1890 In 1889	9,497	1,989	7,558	Under one year	11,889
	9,602	1,661	7,941	From one to two years.	8,677
In 1888	8.001	1,548	6,458	From two to three years.	8,546

Age.

Variations in the

Diseases.

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Chapter III. A. A Statistical. d. Age.

Apparently the only conclusion to be derived from a comparison of these statistics is that the registration of births is even more defective than it is supposed to be, for it is unlikely that there would be any great mistake at the Census about the ages of such young children, and although the figures given above even if correct would not absolutely correspond, yet the difference should be the other way; for instance the number of children between two and three years of age in February 1891 should be very much less than the number born in 1888. To make a wider comparison, the number of male children refurned at the Census in February 1891 as below five years of age was 45,949, and according to the birth statistics only 44,852 male children were born in the preceding five years, i.e., since 1st January 1886, so that even if no children had died of all born in those five years, the birth statistics would not account for the number existing. It seems to follow that our birth statistics are so incomplete as to be almost useless except for purposes of comparison inter se, and that the birth-rate is much higher than they show.

Taking now the Census figures by themselves we have the following comparison :--

		males.	females.			er per	
· ·		Number of	Number of	Total.	Malee.	Females.	Total.
Under one year From one to two years , two to three years	•••	11,389 8,677 8, 546	8,281	22,699 16,958 16,866	17	23 17 17	46 84 84
", three to four years ", four to five years	•••	8,686 8,701	8,305	16,991 16,993	17	17 17 17	.84 .85
Total under five years From five to nine inclusive	•••	45,94 9 38,001	44,558 84,488	90,507 72,489	9 2 77	91 70	188 147

It is strange to find the number of children of one, two, three and four years of age practically equal; for if the birthrate each year were approximately the same, death should make the number smaller as age increases. The phenomenon is partly but not altogether accounted for by higher birth-rate after years of plenty than after years of scaroity, and must be partly due to false returns, there being perhaps a tendency to state a child's age as older than it is.

It is noticeable that the number of female children under one year old is practically the same as the number of males, and the difference is not great for all under five years of age. The same thing was observable in 1881, and it seems as if, after all,

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the birth-rate of males is not much higher than that of females, Chapter III, A. and as if female children survived the illnesses of early infancy almost as well as males. The number of females begins to decrease in comparison with males after five years of age, and is less than that of males for every age after.

An amusing proof of the extent to which the people have given their ages in round numbers is afforded by the following comparison :---

		A (19-		Number of males retarned in 1881.	Number of males returned in 1891.	Loss or more in 1891 than 1881.	
40-44	•••		•••	•••		14,586	8,751	Less.
4549			•••			7,220	18,023	More.
6054	das	•••	•••	•••		12,278	5,895	Loss.
\$559	•••	•••	•••	•••		8,624	10,672 .	Mare.
60 and (0785	•••	***	•••		18,589	11,958 /	Less.

The reason of this alternation must be that in 1881 the age returned was the age last birth-day, and in 1891 the age next birth day pushed back a year, so that, for instance, a man who said his age was about 50 was shown in 1881 as 50, and is shown in 1891 as 49, and the round numbers have the best of it in the statistics for 1881, and the worst of it in those for 1891. This throws a doubt upon all the age statistics over ten years of age.

According to the different Censuses the proportion of males Proportion to females has been as follows :---

af

		-			NUMBER OF FEMALES PER THOUSAND MALES.						
- - -	YSAR	of Cen	8 78.		Total District.	fahefi Bhera.	Tahei Shahpur.	Taball Khushih.			
			-								
1865	•••				862		.,.	•••			
1368	•••		•••		. 888	877	878	914			
1881	•••				901	862	899	966			
1891		•••	•••	. ·	912	887	905	953			

Statistical. Age.

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The gradual increase of the proportion of females to males

Chapter III, A. Statistical Proportion of

is probably partly due to more complete returns of females, some of whom were perhaps omitted at the earlier Censuses, but is also partly due to the gradual colonisation of the district and to the immigration of more females than of males at all events in the last ten years (see above), and perhaps partly to an improvement in the female death-rate. For the tahsils the proportion is largest for Khusháb, whence males have largely emigrated to the other tahsils with their developing canal irrigation, and abroad for service in the army and elsewhere. It appears from the age statistics that the number of female births is almost the sume as the number of male births, and if this has always been the case, the only reason for the marked excess of males over females in the total population (apart from migration, which can account for only a small fraction of it) must be that the female death-rate has been higher than the male. The statistics show that for every year after the first the number of female children is less than that of male, and for the later ages the number of women is markedly less than that of men. Reasons for this are not far to seek. Although there is no reason to suspect female infanticide or systematic neglect of female children there is no doubt that they are less valued than male children and not so well fed in times of scarcity. Boys and men too live a much more healthy out-of-door life than do girls and women, and the dangers of child-bearing are a frequent cause of death, especially in a country where early marriages are common, and where so little medical aid or proper nursing is given to women at child-birth. Yet the steady increase in the proportion of females to males at each successive Census seems to show that the value of female life is improving, and is perhaps a sign of greater comfort and greater care experienced by the weaker sex than was the case in earlier and rougher times. After the years of infancy a girl is by no means without her value in the eyes of her parents. She forms a most useful member of the family while she remains with it, and when she is of marriageable age, if ahe does not bring in a money price, she can at least be bartered for a bride for one of the sons. After marriage, she generally forms a useful helpmate to ker husband, and is valued by him, if for nothing else, at all events for the cost of getting her or of replacing her. Since 1881 for the whole district the number of males has increased by 86,471 and that of females by 35,609. According to the birth and death statistics for the last ten years the excess of male births over male deaths has been 27,235, and of female births over female deaths 24,820, but as already shown the statistics are incomplete, especially for female births. The statistics for migration show there has been an increase since 1881 from immigration of 3,511 males and 7,026 females, and probably the number of persons absent from the district, especially of males, is less in 1891 than in 1881. I estimate the causes of increase as follows :--

Shahpur District.]

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·.				متريخ ا	Males.	Females.	Chapter III, A. Statistical.		
Excess of births over deaths	•••	•••	•••	•••	80,000	28,500	Proportion sexes.	of	
Increase by immigration	•••		•••	144	3,500	7,000			
Decrease of emigration	•••	•••	•••	•••	8,000	Mil. -			
÷	•.	Total	•••	•••	86,500	85,500			

Taking the figures for the different religions the proportions Sex and religion. are as follows :---

			Females	NUMBER OF CHILDEEN PER THOUSAND OF TOTAL POPULATION.						
Reli	eion.		per thousand males.	Under	one year.	Under five years.				
				Males.	Females.	Males.	Females.			
Hindu	•••• •		985		23	89	86			
Sikh	•••		806	- 24	90	96	80			
Masalmén	•••	•••	909	23	28	94	91			

The comparatively small proportion of females among Musalmans may be partly owing to the comparatively large num-ber of immigrants of that religion. The small proportion of females among the Sikhs is noticeable, and also the extraordinarily small proportion of female infants, already noticed for the Sikhs by Mr. Ibbetson (paragraph 704) and not easily to be explained. There is no suspicion of female infanticide against the Sikhs or any other class in this district. The Sikhs are chiefly Arorás and Khatrís by caste and shopkeepers and moneylenders by occupation.

• [†] The figures for conjugal condition are as follows :--

Conjugal condition.

an a	P	PROPORTION PER TROUBAND OF A LL CONDITIONS.							
un la gran de Xeer trad. Vienne de Xeer trad.		Nales.		Fomales.					
British Constants	Bingle.	Married.	Widowod.	Bingle	Married.	Widowed			
R01	581	876	48	442	496	122			
1891	5 81	.875	- 44	459	422	114			
Chapter III. A. Statistical. Conjugal condition.

The steadiness of the proportions is remarkable, especially among the males. Among males the proportion of unmarried is considerably higher than for the Province generally, owing to the less prevalence of the custom of early marriage, and is almost as high as in England, where however owing to greater longevity the proportion of adults among the unmarried must be much greater than in the Punjab. Among females the increase in the proportion of single might be due to marrying at a later age, or to a higher birth-rate of late years. The proportion of single females is very much higher than for the Province as a whole as the custom of early marriage of females is not nearly so prevalent here as among the Hindu population farther east.

The figures for 1891 for the different religions are as follows :---

			PROPORTION PER THOUSAND OF ALL CONDITIONS.										
Belig	rion.			Males.			Females.						
Ň			Binglè.	Married.	Widowed	Bingle.	Married.	Widowed.					
Hinda	•••	•••	559	895	46	388	45 9	168					
8ikh	•••	·	592	482	46	876	498	196					
Mamlmáv	,» 1		586	870	40	472	421	107					

The proportion of single males in the different religions points to earlier marriage of males among the Sikhs than among the Hindús, and among the Hindús than among the Musalmans. In the case both of Hindús and Musalmans it is considerably higher than the average for the Province, showing how much later males marry here than they do farther east. For females the difference is still more striking. Only 876 females among the Sikhs and 388 among the Hindús (per thousand) are unmarried, to 472 among the Musalmáns, who marry their girls as a rule later in life than do the Hindús and Sikhs. Partly for that reason and partly owing to the absence of widow-marriage among the Hindús, the proportion of widows is much higher among the Hindús (158) than among the Musalmans (107). As compared with the average for the Province however, the proportion of single females is high, and of widows is low for both religions, showing that females also are married later in life than for the Province generally.

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CHAPTER III.-THE PBOPLE.

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The age of marriage is brought out more clearly in the Chapter III. A following statement:-

Statistical.

The age of marriage.

				Pa	0701	1 103	18 PE	R TR	OURĂ	XD 0) 7 M A	1, 1,	FOR .	103		98.	1
Beligion.			1	1014,		15-19.		9.	2026.		•	30-39.			60 and over.		VØF.
			Bingle.	Married.	Widowed.	Bingle.	Married.	Widowed.	Single.	Married.	Widowed.	Bingle.	Married.	Widowed.	Bingle.	Married.	Widowed.
Total			869	81		768	211		472	512	16	115	830	49	69	637	814
Hindu	•••		918	81	1	665	338	7	377	606	18	194	821	65	103	677	820
Sith	• :		861	135	•	592	393	10	272	705	23	86	878	87	84	500	867
Musalmán ·			981	19		808	186		493	402	16	114	867	40	8 3	636	312
•		×.	P	2020	DETI	OWB 1	-	TROU	81 M D	03	yen.	LIS	702	AGZ	788	1034	•
Total	•••		860	130	1	1 396	065	h 13	76	898	88	11	843	140	. 7	239	766
Bindu	***	•••	661	318		105	880	20	7	93 8	65	6	762	388			
Bikh		•••	000	301		98	1004	18	18	943	39	. 3	880	167	12	227	761
Massimin		•••	909	97	1	878	613	10	90	805	26	13	867	131	8	334	758

On comparing the figures for the different religions together, it will be seen how very much earlier marriages both of males and of females take place among Hindús and Sikhs than among Musalmáns. For instance, the proportion of males from 15 to 19 still unmarried is only 655 among Hindús to 808 among Musalmáns, and for those between 20 and 24 the proportions are Hindu 377, Musalmán 493. The Musalmán males. however, ultimately do marry almost as much as the Hindús, for males from 30 to 39t, he proportions unmarried are Hinda 124. Musalmán 114. It is noticeable that a considerable number of adult males never marry, and that even of those over 60 6 per cent. ere still anmarried. Turning now to the females we find the contrast still more marked; of girls between 10 and 15, 313 per thousand of the Hindús are married against only 97 per thousand of the Musalmans, and of those between 15 and 20, only 103 per thousand of the Hindús are unmarried against 378 per thousand of the Musalmáns. Practically every Hindu girl is married before she reaches 20, but 9 per cent. of the Mussimán women between 20 and 25 are still unmarried. Yet marriage of women is almost as universal among Musalmána as among Hindús, and only one per cent. of the whole female population between 80 and 40 are still unmarried. As a result of earlier marriage among Hindús, and of their objection to the remarriage of widows, the proportion of females who are widows is much higher among Hindús for all ages than among Musalmans. Mr. Frizelle was, I think, mistaken when he said that remarriage of widows was almost unknown in this

Chapter III, A. Statistical The age of marriage.

district. There is nothing in Muhammadan law or in the feeling of the people against it, and remarriage of widows by nikáh is as common here among Musalmáns as elsewhere, and perhaps as common as it is in England. It is a noticeable fact that of all persons between the ages of 30 and 40, whether male or female, no fewer than 84 per cent. are living in the married state; this must form a remarkable contrast to the state of society in England.

On comparing these figures with those for the Panjab as a whole, it will be found that the age of marriage in Shahpur is considerably higher than the average for the Province Although for all classes, and especially for Musalmáns. even here nearly two-thirds of the Musalmán girls between 15 and 20 are married, it may be said to be the rule among the Musalmán peasantry to allow a girl to reach puberty before marriage, and unmarried women of over twenty years of age are much more numerous here than in the east of the Province; where it may be said to be the rule among all classes, as it is among the Hindús and Sikhs here, to give the girls in marriage before they reach the age of puberty, or immediately thereupon. If the girl at the time of marriage has not reached puberty, she generally remains in her father's house till puberty, when she joins her husband. If she has reached puberty before marriage, she commences to live with her husband either at once or a few months after the ceremony. As a consequence the average age of a mother on bearing her first child is considerably higher here than farther east, and this among other things helps to account for the better physique of the people and the lower death-rate among females. Another result of the custom is that love-matches, which are unknown in the east of the Province, are not uncommon here, A grown-up girl frequently refuses to be bound by the wishes of her relatives, and elopes with the man of her choice. In such cases a custom has grown up of her giving in a petition to the District Magistrate announcing the fact of her marrying the man of her own free will and against the wish of her relatives. Unfortunately it is not only unmarried women who exercise this right of choice, for elopements by married women with the favoured lover are not uncommon; and in both cases the relatives generally resent the action, and either bring a criminal or civil suit for the seduction, as they term it, or seek to recover her by main force, so that this comparative freedom of the women leads to numerous cases in our Courts and gives rise to much bad feeling. It is now pretty generally understood that if an unmarried woman chooses to elope and marry by Muhammadan law the man she has chosen, our Courts will maintain the connection, so that probably women are in this respect more emancipated from the power of their relatives than formerly.

Shahpur District.]

CHAPTER III.-THE PEOPLE.

The number of married females per hundred married males Chapter III, A for the different religions is as follows :---

Statistical.

		MARRIED FE BUNDED MALEA	MABRIED					
•.		Beligio	U A .				1881.	1891.
Hindá ·			•••	 	····		111	109
Sikh		•••	•••	•••	•••		95	108
Mussimán	***	•••	•••	•••	•••		104	108
				9	Total	•••	105	104

There is thus no marked change in this respect for the population as a whole, and if allowance be made for the number of married men in the district at the time of the census whose wives were elsewhere, which in a developing district is likely to be larger than the number of married women whose husbands were elsewhere, and again, if allowance be made for the number of men, who have more than two wives, it will be seen that the proportion of married men who have more than one wife alive must be very small. In fact it is very unusual for a man to marry again during his wife's lifetime unless he has lost hope of having a son by her, and even then it is comparatively few men who can afford the luxury of a second wife, and care to incur the additional domestic expense and trouble she will bring. Perhaps it is for this reason that the proportion of married women to married men among the Hindús who are usually richer, is higher than among the Musalmans. As regards the actual practice of polygamy there is no great difference between Hindús and Musalmáns.

Table No. XII shows the number of insane, blind, deaf-

Iofirmity.	Males.	Females.	
Insane Blind Deaf ar i dumb Lepers	•••. ••• •••	8.5 40.5 14.9 1.0	2 47·7 9·2 0·5

mutes and lepers in the district. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin.

The term insanity includes all cases of what would ordinarily be termed "unsoundness of mind," and

when this is taken into account it is extraordinary how little insanity there is in the district compared with that in western countries, for instance, in England and Wales, where the similar proportion of insane persons is 31 for males, and 33 for females.

Infirmities.

Inconity.

Number of married of both sexes.

Statistical

As between the figures of the two last censuses for this district, the comparison is as follows :---

Insanity.

			T	OTAL NUI	KBER OF	PERSONS OF	UNSOUND MI	IND.		
		a l	-		Total persons by age.					
)rnsvs.		Total perso	Total males	Total femal	0-1 4	15-39.	40 and over		
1881 1891	•••		86 2 189	217 92	145 47	107 50	161 · 71	94		

The extraordinary decrease casts doubt upon our figures, although the system of classification was the same at last census, and I know of no reason why they should be untrustworthy. I do not think many cases of actual insanity or obvious imbecility are likely to have been concealed, except to a small extent among females. So far as the figures go they show a decrease of insanity from 9 per 10,000 in 1881 to 3 per 10,000 in 1891. The decrease holds for all ages and especially for those over 40, and as cases of insanity over that age are less likely to have been concealed, it is possible that there has been a real and marked decrease in insanity. If so it is probably due to the rapid increase of prosperity during the last 20 years, and to the better food and clothing and more easily available medical aid the people have enjoyed of recent years as compared with the past.

Goitre is prevalent in the Chenáb valley especially about Midh, and is ascribed to the character of the well water. Dogs, cuws, and even trees are said to be affected by it. But it does not seem to affect the intellect in many cases. It may be noted that, so far as the few figures go, they show that the lower menial castes who are most exposed to want, such as the Mochís, Chuhrás and Juláhás, have a large proportion of insane, the Arorás engaged in trade take a middle place, and although the Khokhars and Awáns stand rather high, the Rájpúts and Jats who form the mass of the agricultural population, have a comparatively small proportion of insane persons.

	TOTAL	NUMBER O MUTES.	F DEAF-	PROPOR	PROPORTION PUR 10,000.				
Census.	Total persons.	Total males.	Total females.	Total persons.	Total males.	Total females.			
1881 1891	721 608	455 887	266 221	17 12	9 0 15				

The figures comparé as follows :---

Deaf-mutes,

Here again notwithstanding the increase of population there is a decrease in the number of deaf and dumb. The figures are probably fairly trustworthy for both censuses (except that the number under five is probably understated in both) and there may be an actual decrease as compared with 1881. The proportion now is 12 per 10,000 against 17 at last census and the decrease is in both sexes. If true, it is probably due to greater prosperity and better food and clothing. The proportion of deaf-mutes is much higher for males than for females.

As regards caste it may be noted that the menial castes, Mochi, Nái, Chuhra, Máchhi, Kumhár, Lehár, Mirási and Dhobi, who are most exposed to want, have the largest proportion of deaf-mutes; that the Arora and Khatri trading castes who are well off, but live a confined life, occupy a middle place, and that the Rájpút, Jat and Awán peasant classes have a comparatively small proportion of deaf-mutes.

The figures compare as follows :--

Chapter III, A	•
Statistical.	
Deaf-mutos.	

Blindness.

	TOTAL N		BLIND.	TOTAL BL	IND PERSON	. BY AGR.
CENSUS.	Total persons.	Kales.	Fomalos.	0-14	16 - 20 .	
1001	2,90 6 2,190	1,846 1,046	1,520 1,144	236 S12	438	, 8,194 1,51¢

Here again there is a great decrease in the proportion of blind, which has fallen from 63 per 10,000 to 44. This is no doubt due to the decrease in small-pox owing to the spread of vaccination, to better food, to the spread of irrigation, cultivation and trees which protect the eyes from dust and giare, and to more ready medical aid, of which the people eagerly take advantage, especially for cataract. Far more than half the blind are over 40 years of age, and the decrease is chiefly in persons over that age. There are still more blind females than males, probably owing to the women living in the dark smeky huts more than the men do.

The large proportion of blind among the menial castes whose life and surroundings is not favourable to physical health is noticeable, and also the very small proportion among the peasant castes of Rájpút, Jat and Awán, who lead a healthy out-door life.

Chapter III. A.

The figures compare as follows :---

Statistical. Leprosy.

	TOTAL N	ONBER OF	LEPBES.	NUMBER OF LEPERS BY AGE.				
CENSUS.	Total permane.	Males.	Females.	0-14.	15—39.	40 and over.		
1861	90	63	28	4	27			
1891	88	25	18	2	24	18		

Here again there is a great decrease, probably more or less true, for the figures are at least as accurate as they were at last census, and probably owing to better food and perhaps cleaner living. The decrease in those over 40 years of age is remarkable and may perhaps be due to migration of lepers. There are no lepers' places of pilgrimage in this district. As elsewhere leprosy is more common among males than females.

Infirmities : General.

sians and Obristians.

The very remarkable decrease in the proportion of infirmities of all kinds since last consus is a very satisfactory feature ; for there is no reason to believe that the returns for this census are more defective on these points than those of last, and the decrease is probably a real one, and if so, must be due to the great prosperity of the district, during the last 25 years, which has brought good food and clothing within the reach of all classes, even the poorest. It is also remarkable. and probably due to a similar cause, that all infirmities of those kinds are, as a rule, most common among the menial castes who are most exposed to want and least particular about their manner of living, and least common among the peasant classes, who live an out-of-door healthy life and are for the most part well off. It is evident that bad and scanty food is one of the chiof causes of such infirmities.

In 1891 Christians were returned as 30 persons, of whom Europeans, Euraother 44 were males and 86 females. Of these 27 were natives, 11 Eurasians and 42 Europeans. Almost half the total number (88) belonged to the Church of England. At the census of 1881 there were 29 Native Christians and 26 Eurasians and Europeans. The increase in the latter is chiefly due to the construction of the railway and to the establishment of a small colony of guards, engine-drivers, &c., at Khusháb. Of the non-native Christians in the district in 1891, 32 were in the Khusháb tahsil.

SECTION B.-SOCIAL AND RELIGIOUS LIFE.

Some idea of the social life of the people can be got from Chapter III, B. the census figures of 1891 regarding houses and families given in Table No. V, from which it appears that there are, for every 100 occupied houses, 116 resident families in the villages and 126 in the towns, and that on the average each family group Hee. consists of nearly five persons in the villages and of four persons in the towns. The figures of the two last censuses compare as follows :---

	•				VILI	AGES.	To	WN8.	NUMBER OF FER- SOFS FER 100 EBSIDEFT FAMILING,	
	CR	ISUS.	•		Number of families per 100 ccoupied houses.	Number of persons per 100 occupied houses.	Number of families per 100 coespied houses.	Number of persons per 100 occupied houses.	Villague.	Towrade
1881	 	•••		•••	186	584	148	582	481	894
10 91	 •••	•••	•••		·116	550	196	616	476	408

These figures exhibit somewhat striking changes. The great decrease in the number of families and of persons per occupied house seems to show that families are separating more from each other, the tendency being for each family to occupy a separate house with a separate enclosure; and making every allowance for difference of classification, it is probable that this is the case There is no doubt that the tendency towards severalty of interest and separation of family life is growing, and the great prosperity of the district makes it easy for families desiring to have separate houses of their own to obtain their wish. Still more striking is the increase in the average size of the family group collected round one hearth. In 1881 Shahpar district came very low down the list in this respect as compared with the other districts of the Panjab; now its average number of persons per family in the villages is considerably above the average for the Province in 1881. This change can hardly be due to difference of classification, and is probably partly due to a higher birth-rate and lower mortality than in the years previous to 1881, and partly to the fact that in 1881, a year of scarcity in some parts of the district, the number of persons who had wandered from their homes in search of work was abnormally large. A further illustration of the difference is given by comparing the figures for the different tahsils. In Bhera, which has been exceptionally prosperous, and where the number of immigrants has been less than in the Shabpur tahsil, the number of persons per family now reaches the high figure

Social and Beligious Life.

Houses and fami-

Chapter III. B. Bocial and Religious Life. Houses and families.

Houses.

of 5.06. In Shahpur tahsil where canal irrigation has been greatly developed of late years and a considerable number of new villages have been founded by grantees of waste land and colonised largely by immigrants from Khusháb and elsewhere, the average is 4.66. And in the Khusháb tahsil whence members of many families have gone to colonise the new lands in Shahpur and Bhera, and which supplies far more recruits to the army and police than do the other two tahsils, the average of persons per family is only 4.51.

The dwellings of the common people throughout the district consist of one or more room called kothás, with a courtvard in front. This court-yard, named rehra, is often common to several horses. The rooms are built ordinarily of clay, gradually piled up in successive layers and then plastered. The roofs are invariably flat, and are used as sleeping places during the hot weather. In the court-yard is generally seen a manger (khurli), and a house in which the cattle are sheltered from the cold in the winter months, which structures (called satth in the Bár where they are very capalions) consist generally of four walls covered with a thatch. The only exceptions to this general description are the habitations of the people in the Thal and in the hills. The former are often composed of nothing but wood and grass, and the latter are built entirely of bonlders cemented together with clay; as, however, walls of this kind have little or no power of resisting rain, the roof is always supported on strong posts driven into the ground, the walls acting merely as a defence against the weather. As a rule the houses of the peasants are built for them by the village carpenter (dhirkhán) or potter (kubhár), who receive their food while the work is going on and a present of clothes or money when it is finished; payment for work at a fixed rate is only made by Khatris and other non-proprietors. The timber used for roofing is usually kikar or ber in the plains, and kau in the hills, the first two being usually the produce of the samindárs' own fields; beams of deodár or shisham are only to be seen in the houses of the rich.

Famitare.

The requirements of a population low in the scale of civilisation are few, and their furniture consists exclusively of necessaries. First there are the receptacles for storing grain of various sizes from the dimensions of a small. room to those of a beer barrel; these are made by the women of the house, of fine clay mixed with chopped straw. The larger kind, called sakár, are square, and hold from forty to fifty maunds; the smaller description (gehi or kalhoti) are cylindrical in form, and hold but a few maunds. Next are to be seen some spinning wheels, as many as there are women; apparatus for churning milk; an instrument for cleaning cotton (celne); a number of circular baskets with and without lids, made of reeds (khári, taung, dsc.) in which are kept articles of clothing and odds and ends; trays of reeds (chhaj, chhakor) used in cleaning grain; a goat-

skin water bag (kúni), used on journeys, or when employed in the fields at a distance from home; a set of wooden measures for grain (topa, poropi, &c.); a leather bag (khallar) for carrying flour when away from home; a variety of cocking vessels, some of iron and others of a composition resembling bell-metal; a number of sarthen pots and paus in which are stored grain, condiments and other articles of food; a coarse iron sieve (parún); a pestle and mortar (dauri) in which to pound spices and condiments. These, with a few stools (pikra pikri), and cots, complete the list of the fittings of a peasant's cottage. Everything is neatly arranged in order: space has to be economised and things not in use are disposed on shelves resting upon pegs driven into the walls.

The food of the common people is very simple, consisting, in the hot weather, of cakes of wheaten flour (goga) moistened with butter-milk, for which butter, or gur (raw sugar) is sometimes substituted; and, in the cold weather, of bajra with the same accompaniments. During the hot months the dough, after being kneaded, is taken to the village ovens, kept by a class called máchhis, who live on the polquisites derived from baking food for the rest of the village community; but in the cold weather every family cooks for itself. The regular meals are taken twice a day, the first between 9 and 10 o'clock in the forenoon, and the other in the evening, as soon as it becomes dark, the time varying with the seasons from 6 to 8 P.M. In addition to these regular meals, in the hot weather the remains of the previous day's food, with a little butter-milk, is taken to the men working in the fields about an hour after sunrise, and parched grain is eaten in the afternoon; with the evening meal either vegetables or dál (lentils) is served according to the seasons. In the Thal during the cold weather water-melons enter largely into the ordinary food of the inhabitants, and the seeds are commonly parched and eaten mixed with other grain.

The men of the pastoral tribes lead a comparatively lazy life, the demands on their labour being almost limited to drawing water for the cattle and milking the cows; but the men of the agricultural population are more or lass employed in some one or other of the operations of husbandry all the year round, and this is especially the case where crops are irrigated from wells. Here in the hot season the peasant's daily life is somewhat as follows. He gets up about $2 \land M$, gives a feed to his bullocks and goes to sleep again till just before dawn (about $4 \land M$.) when he gets up, has a smoke, eavy his prayers if given that way, and goes off with his bullocks to work his well or plough his fields. If it is his turn to get water from the well he keeps his bullocks at work perhaps all day or all night, till his turn is at an end. If not, he unyokes his bullocks about midday and turns them loose to graze while he himself has a siesta. When the afternoon begins to get

Chapter III, B. Social and Religious Life. Furniture.

Food.

Daily life.

Chapter III.-B-Social and Religious Life Daily-life. cool, he does some light work in the field, weeding, cleaning out his irrigation channels, &c. At sunset, he goes home, ties up his bullocks, milks the cows, gets his supper, has a smoke and a chat with his fellows at the gathering-place (dára) of the village, and goes to bed at about 10 P.M. At harvest time he labours at cutting and gathering the crops all day long. In the cold weather the peasant gets up about 6-30 A.M. and the day's routine is much the same except that he works all day long, does not take a siesta, and goes earlier to bed, changing his hours of getting up and going to bed as the day shortens or lengthens. The peasant whose cultivation depends on caual irrigation, on river floods or on rain has a somewhat similar routine, except. that his labour is not so constant and varies greatly according to the abundance or scarcity of moisture. In rain-irrigated tracts when rain falls, every plough is taken out and the fields are alive with men and oxen taking full advantage of the welcome moisture; but when a lengthened drought occurs, the fields are deserted and the peasant finds it difficult to employ his time.

The peasant's wife, however, can rarely fold her hands in idleness. She gets up before sunrise and grinds the flour for the day's food, or if she has a supply on hand turns her spinningwheel. Then she churns the milk of the night before, cleans up the house, cooks the morning meal and takes it out to her husband in the fields. On her return home she does some more spinning, until afternoon, when she has to put the vegetables or dil on the fire, knead the flour, make it into cakes and prepare it for the supper of the men-folk whose hunger must be satisfied before she herself can eat. If any time is left before going to bed, she starts her spinning-wheel again, this being the employment with which the thrifty house-wife occupies all her spare moments. One of the duties of the day is to fetch water for the uses of the household, and in the drier parts of the district this is often a work of great labour involving as it sometimes does in the Salt range and the villages along its foot, the carrying of two or three large jars several miles. As the crops ripen her services are required to watch them and frighten away the birds, and in the Salt range the women help in weeding the fields, gathering in the crops, and even sometimes in driving the plough.

The every-day dress of the male portion of the Muhammadan population living north of the Jhelam river consists of four garments—a majhla, a kwrta or chola, a chádar, and a turban or pag as it is here called. The first is a piece of cloth about three yards long, and a yard and a half wide, which is tied tightly round the waist, and allowed to hang in loose folds over the lower part of the body. The kurta or chola is a full cut tunic, with large open sleeves reaching a little below the waist, buttoned towards the left by Musalmáns and towards the right by Hindús. The chádar is made of three breadths of cloth, in

Dress.

length about as many yards, and is worn something in the manner of a plaid. Of the turban nothing further need be said than that its size depends much on the social position of the wearer, and increases with his importance; a small turban being called patka and a large one pag. South of the Jhelam, the kurta is discarded, in the Bar it is never seen; indeed the man who would wear such a garment there must be possessed of more than ordinary moral courage to endure the jokes that would certainly be made at his expense. The material of which this simple clothing is made is the ordinary coarse country cloth, except that along the rivers, especially the Chenáb, coloured langis are often used as majhlás. The Kaleárs, the chief camel-owners of the Shahpur tahsil, are also much given to wearing lungie. The dress is completed by the shoes (jutti) or in the hills by sandals (kheri). The Hindús to a great extent follow the fashions of the Muhammadans among whom they live in regard to the use of the kurta, but their mode of tying the turban is somewhat different, and the dhoti replaces the majhla, the difference between these garments being in the manner of putting them on. The Muhammadan women also wear the majhla (tying it somewhat differently to the men), and this is usually a coloured lungi. Their other garments are two, the choli and the bhochhan. The former has short sleeves, and fits closely round the breasts, leaving the remainder of the body bare, except where a small lappet hangs down and hides the stomach. The bhochhan is a piece of cloth about three yards long and one-and-a-half wide, worn as a veil over the head and upper part of the body, from which it falls in graceful folds nearly to the feet behind. The choli is generally made of strips of many coloured silk, the bhochhan of a coarse but thin description of country cloth called dholar, sometimes dyed but more often plain. To this the Thal is an exception, where veils of many colours, the patterns formed by spots disposed in a variety of ways on a dark ground, are the rule. In the hills, coloured garments are scarcely ever seen. The Hindu women of the Khatri class in towns wear full trowsers called suthan made of a striped material called suisi, the ground of which is usually blue. Over the head is thrown a chadar of coarse cloth, prettily embroidered in many coleured silks called phulkári, and round the upper part of the body is worn a loose kurta of silk or muslin. The women of the Arora class are clothed like the Khatránís, except that, in place of the trowsers, they wear a skirt called a ghaggra, and sometimes the majhla. It may be added that it is the invariable rule, even among Muhammadans, that a girl shall wear a kurta and plait the two front tresses of her hair until she is married (chúnda). A married woman wears her front hair in two rolls, not plaits, and a widow wears her hair simply smoothed down on her head.

The ornaments worn by the people are chiefly of silver and are usually of very rough workmanship, though some of them are not inelegant in design. A sheet containing drawings

Ornaments.

Chapter III, E. Social and Religious Life.

Dress.

Chapter III. B. Social and Religious Life. Ornamente. of all the ornaments in general use, with a brief note under each, giving the name by which it is known, will be found with the maps attached to Captain Davies's Settlement Report. It is not usual for men to wear any ornament except a ring (mundri) sometimes with a seal on it, and perhaps an amulet (tawis) on the neck or arm. The common ornaments worn by women are the anklet (kari), necklet (hassi), nose-ring (nath) and other ornaments for the nose, viz., the bulák, which is worn in the partition between the two nostrils, the loung, a dove-shaped ornament stuck through the side of the nostril, and the tila, a smaller ornament similarly worn on the other side of the nose : ornaments for the ears, viz., the vála, a large ear-ring, váli, a small ear-ring, and bundde, ear-ring drops worn by unmarried girls; ornaments for the forehead, vis., the dauni; a broad ornament worn over the hair, and the tikka, a round jewel worn in the centre of the forehead ; ornaments for the arms, vis., the bokatta, an armlet worn just under the shoulder, the tad, a solid armlet worn above the elbow, bracelets (chúri) and bangles (kara or kangan), and finger-rings either plain (chhalla), broad (vehr) or ornamented (mundri).

The rules of etiquette are not very well defined, and differ greatly from those in vogue in European countries. Women are not treated with such deference, and are ignored as much as possible out-of-doors. When a husband and wife are walking together, she follows at a respectful distance behind. A woman should not mention the name of her husband or of his agnates older than her by generation. Words denoting connection by marriage have become so commonly used as terms of abuse that they are not often used in their proper sense : and a man generally speaks of his father-in-law (souhra) as his uncle (chácha). It is shameful for a man to go to his married daughter's house or take anything from her or her relations; on the other hand a son-in-law is an honoured guest in his father-in-law's house. When a married woman goes to visit her mother, it is proper for the women of the family, both on her arrival and departure, to make a great lamentation, and lift up the voice and weep.

When friends meet, they join but do not shake, hands or each puts out his hand towards the other's knee; or if they are very great friends, they embrace each other, breast to breast, first one side and then the other. If a man meets a holy person (pir) he touches the latter's feet by way of salutation. Should acquaintances pass each other, one says "Salám alaikum" (peace be on thee), and the other replies "Wa alaikum usealám" (and on thee be peace). They theenquire after each other's health, the usual question being "Is it well" (khaire) and the answer "fairly" (val) or "thanks (to God)" (shukr) When a visitor comes to the house he is saluted with a welcome (ámi or á jí ásá) and answers "bleasings be on thee" (khair hous) The use of chairs and stools is

Manners.

becoming more common, but it is usual for a peasant when Chapter III, B. resting either to sit on his heels (athruhe) or to squat on the ground cross-legged (patthalli), or to sit on the ground with his arms round his knees, or with his chadar tied round his waist and knees (goth) to support his back.

Some of their gestures are peculiar, although, as in Europe, a nod of the head means "yes" or "come," and a shake of the head means "denial." Thus a backward nod means "enquiry." A click with a toss of the head means "no"; jerking the fingers inwards means "I do not know"; holding the palm inwards and shaking the hand means "enquiry"; holding the palm ontwards and shaking the hand is a sign of prohibition; holding up the shamb (thutth) means "contemptuous refusal"; wagging the middle finger (dhiri) provokes a person to anger ; and holding up the open palm is a great insult. In beckoning a person the hand is held up, palm outwards and the fingers moved downwards and inwards.

The peasant's life, though a somewhat hard one, is by no means wanting in amusements. Among the most interesting occurrences are the domestic ceremonies which will shortly be described, or a visit to one of the fairs mentioned further on. But he has also games which help to pass the time pleasantly. The two national games of Shahpur are tent-pegging (chapk) for those who have horses, and pir kandi for those who have none. The Tiwanas in the Thal have long been famous for their skill at text-pegging, but the richer peasants elsewhere have followed their example, and wherever a number of horsemen gather together, they generally get up some tentpegging, which is watched for hours with the greatest interest by growds of people. The game, however, which causes most excitement and is most frequently practised is pir kaudi, and when it is announced that several known champions are to try each other's skill at this game, the match gathers crowds of people from far and near, each prepared to cheer on his favourite champion. Sometimes the crowd get so excited on these occasions as to lose their tempers and a free-fight ensues. The rules of the game are very vague and are not always strictly adhered to, but the general principle is that the players divide into two sides (kothi); one man on one side (báhari) goes out into the open field, and challenges any two on the other side (andari) to come and catch him. Two of his opponents go out to him and manœuvre round him, but are not allowed to touch him until he has touched one of them. Watching his opportunity the outside player (báhari) smites one of his opponents a blow on the chest and trice to dash away, while they try to seize and hold him. Should he escape, his victory is greated by shouts of "már gea" (he has struck them and got away); while should he be caught and dragged to the ground, his defeat is greeted with cries of "dhé pea" (he has fallen). Then another challenger comes out to be

Social and Religious Life.

Gestures.

Games.

Chapter III, B. Social and Religious Life. Games. attacked by another pair of opponents, and so the game goes on. Of the best players, each man's form is known, and the greatest excitement is shown when a well-known champion is opposed by two other good players. As it is usual for the players to move about the ground quickly when manœuvring round each other, the game is a good test of strength, speed and agility.

Wrestling is not common and is generally confined to professionals; but the village youths vie with one another in raising a heavy weight (bugdar), in working the Indian clubs (munglé), or in jumping. The village boys have numerous games, many of them curiously like games played in Scotland. When one boy is to be chosen to take a difficult part—to be "it" in the game—be is selected by show of hands, turned palm up or palm down, the odd man being let off (pug ges) each time until only one is left, who is out (sar ges),—literally "burnt"—or sometimes the selection is made by repeating nonsense verses, such as the following :—

Itkin bitkin lál chhatíkin loha látu channan ghátu.

Io río chor chákur bhamba tára kirri.

The boys are counted round, a word to a boy, and the boy to whom the last word comes escapes (pug gea), and so on till only one boy is left (chhoti) who has to take the unpleasant task of beginning the game. In many games the players are divided into two sides (passa) which are chosen in much the same way as sides are chosen in Scotland. Two of the best players are appointed captains (vadda ári) of the opposite sides, and the other players pair off (rik), each pair of players (beli) coming up to the captains and giving fictitious names, s.g., "the mocu and the star"; "the lungi and the khes, or the kot and the killa; the captains then in turn guess one of the pair of names and take the boy whose fictitious name it is. In deciding which side is to have the choice of places, they toss up, sometimes a shoe, guessing whether it will come down right side up (siddhi) or wrong side up (aputthi), or a potsherd one side of which has been wetted. The games played are very numerous, and it will suffice to describe one or two. Kaudi is a game in which the great thing is to be able to run as long as possible without drawing breath. The two sides stand on opposite sides of a boundary line (lika). One player of A side runs into the enemy's ground calling out all the time kaudi-kaudi, or kabaddi-kabaddi, to show that he is not drawing breath, and endeavours to touch one of the B side. If he succeeds in doing this before he has drawn a breath, the boy tonched is out (sar gea, literally " is burned ") and has to sit down out of the game. As soon as the A player has ceased to say kaudi-kaudi, thus showing that he has drawn a fresh breath, any one of the B side may touch him and then he is out. So that it is necessary to keep enough breath not only to run

after one of the other side, but to get back across the boundary to one's own side, and dash on fast enough to get away from one of the other side who may pursue. Not more than one player of a side can cross into the enemies' ground at a time; if two do cross, the second is out. When one of the B side is caught, the A player who was first caught can get up and rejoin his side, and so on in turn. With reference to this rule a player sometimes utters the challenge, *Béli di mukán—Béli utthea ján*, i.e. (I have come) on a visit of sympathy for the loss of a partner, consider that my partner has got up (to rejoin the game). When all of one side are out, the other side has won the game.

In kandh-már the players take sides. Those of one side take their stand back to back in a group, which is called the fort (killa), and round this is drawn at some distance a circle, outside which the players of the other side take their stand. One of the outer side makes a dash at the fort and touches one of the boys in it, and if he can do this and get back outside the line, (malgea), the boy he has touched is out but if the boys in the fort can seise and hold him, he is out (sargea). In this game also if one of A side is caught, he has to sit down and one of the prisoners of the B side gets up, and rejoins the game.

In chábuk-satt (throw the whip), all the players except one, called the chhoti, sit in a ring with their faces inwards. The chhoti (C) is given a knotted cloth with which he walks round the outside of the ring. He drops this whip (chábuk) secretly behind one of the players (A), who as soon as he discovers this must jump up, seize the whip, and run round the ring after C, striking him with it till he gets round again to A's place. If O gets round to A again before A discovers that the whip is lying behind him, O takes up the whip and beats A all round the ring back to A's place again.

In tilion to lamba, the boys divide into two sides, and all of one side mount on the backs of the boys of the other side, who are called their "horses." They stand in a ring and each boy in turn gets down and runs all round the ring calling out continuously

"Ghora méda chamba Tilion te lamba."

If he gets round without drawing breath, he can mount his horse again. If not, all the players of his side have to dismount and become "horses" for the players of the other side. This rule of one side becoming "horses" for the other is a common penalty in games.

Ulli danda is very like hockey, being played with a ball of thread (alli) which each side tries to drive with sticks (danda) into the other's goal. Luk-chhip is a sort of hide-andseek.

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The old men play chaupatt, a game something like backgammon played with dice (kauri); and some play chess (shatranj) in which they often show great skill. The favourite game at cards (tásh) is one played by three players, using 51 cards (leaving out the dence of diamonds). It is something like whist, but the cards are dealt round and the play proceeds from left to right, and in dealing the cards are taken from the bottom of the pack, not the top.

Betrothal customs.

The age at which betrothal takes place depends chiefly on the means of the family; it is not unusual to betroth children at a very early age (two or three years), especially when the betrothed parties are first cousins or otherwise nearly related; but the most common age is among Musalmáns from ten to fifteen, and among Hindús from eight to twelve. It is thought a disgrace to allow a girl to grow up unmarried, and most girls are betrothed before the age of sixteen. Before the formal betrothal (mangéwa) takes place, it is usual for the boy's father or some respected friend to go to the girl's father and get his consent. Then the boy's father or near relations go. formally to the girl's house taking with them the family barber (nái) and bard (mirási) and the following articles, viz., a suit of clothes for the girl (chola, lungi and phulkári), a pair of shoes, a plain ring (chhalla), value Re. 1.4-0, some coloured thread (mok), 5 rupees in cash, 5 sers of gur, and 5 paus of mehdi which are given to the girl's father. A formal blessing (dua khêr) is prayed for on the betrothal and is sometimes repeated three times. It is not usual to write out a contract of betrothal. Among some of the Musalmán tribes, a Brahman accompanies the bard and barber. Others do without any formal ceremony at all, except that of asking a blessing on the betrothal before the assembled relatives. Among Hindás the boy's father sends his family Brahman to the girl's father to fix a date for the betrothal, and on the date fixed the boy's relatives go to the girl's house where they are sometimes given by the girl's father a rupee and some sugar (vaddhái).

Marriage monies.

The following description of a well-to-do Awán's marriage CATOwill give some idea of the ceremonies common on such occasions. When the cloth is cut for the trousseau (palla) the bridegroom's father sends the bride's father Rs. 5 and gives 8 sers of gur to the menials and 3 sers of flour and a ser of gur to the tailor. Each day thereafter the women sing songs at the bridegroom's house. A few days before the wedding, the bride's father receives the kup, i.e., the bridegroom's female relatives with song and music take him Rs. 25, 8 maunds of wheat, 5 sheep, 10 sers of ghi and 15 sers of gur to help towards the wedding feast. On the wedding day all the women of the family fetch s jar (gharoli) of water with song and music, and seating the bridegroom on a stool, cover him with a sheet and proceed to bathe him. They throw some pice into a vessel of milk and then pour the milk over his head, the barber and bard sharing

the pice. The bridegroom's sister or niece seizes his sheet and refuses to let go till he gives her a present. On getting off his seat the bridegroom orushes with his right foot the earthenware lid of a jar (chúni) and sits down on a blanket. An unmarried youth is appointed his "best man" (sabáhla) monics. and is given an iron weapon with which he protects the bridegroom. The friends then present their subscriptions towards the wedding (néndar) which are tosted by a goldsmith and written down by a Hindu, both of them being rewarded with a rupes for their services. The wedding procession (janj) is then formed and proceeds from the bridegroom's house to the bride's, where it is received by the women with songs of derision and abuse. A sweeper (chuhra) shuts the door against them and refuses to open till bribed with a rupee or two. The wedding party then go inside and are feasted, the bridegroom first, and he is expected to give Rs. 5 or Rs. 10 to the bride's bard and barber who bring him the good things. Then the bride's female relatives come out and take the bridegroom and his party inside. There they play a game called beri ghori, in which the women make fun of the bridegroom. The menials attached to the bride's family demand their perquisites from the bridegroom's father. Then the nikah ceremony is performed according to the Muhammadan law, and this generally takes place in the early morning. The reader of the nikah is given a rupee and the relatives regaled on sesamum and sugar. The bride's father then makes a display of the articles given by him in dower $(d \phi j)$ to his daughter, and a bard-musician (mirási) describes them in a loud voice (hokána). The bridegroom, cled in fine clothes, goes to pay his respects to his mother-in-law and gives her Rs. 5, while she gives him a gold ring. The bride's clothes are formally changed, the stude (bunde) are taken out of her ears, and ear-rings put in (váli), and the front plaits (chond) of her hair, which mark the virgin, are unplaited and her hair put up in the rolls which mark the married woman. This ceremony, called kapre vattaune, is the public sign of the marriage ceremony having been completed. The wedding procession, now including the bride, returns to the bridegroom's house, where she seizes hold of the door and will not go in till her mother-in-law gives her a cow or buffalo. A small child is then placed in her lap, and she gives it some sugar. She stays there for seven days (sat bhora) and then returns to her parents' house, where she remains till she reaches the age of puberty, when again her husband goes in procession (behda) to fetch her home for good.

Among other Musalmán tribes the marriage customs are much the same, though of course the sums expended vary with the means of the parties. They are usually very extravagant and often a marriage plunges the bridegroom's father into hopeless debt. In 1895, an endeavour was made to reduce the

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expenditure on marriage ceremonies, and representatives of all classes bound themselves to keep within certain limits in the expenditure they would incur. Among the customs they agreed to discourage were those of feasting all and sundry, employing mirásins to sing and prostitutes to dance, having fireworks, throwing money broad-cast over the bride's palanquin (set), and distributing largesse to the poor (vára).

Other domestic

Religions.

When a child is born in a Musalmán family, the Mullah is sent for to utter the call to prayer (báng) into its ear. After a few days the child's hair is cut and a name given him, and presents are given to the midwife, Mullah, barber and other menials. A male child is circumcised (sunta) before he is twelve years old, and on that occasion also clothes are distributed to the relatives, and gur among the people of the village.

At funerals among the Musalmáus the services prescribed in the Korán are followed. The grave is dug with a recess (sámi) along the western side, in which the body is placed with its face towards Makka and the feet towards the south. Bricks or stones are then placed leaning over the corpse so that no earth may rest on it. Before the burial the Mullah recites the burial service (janása), accompanied by the mourners, and after the burial alms are given to the poor. The Mullah gets a copy of the Korán and a rupes or two; he is also feasted, as well as the relatives read the *kul* and distribute food to those who come to condole with them.

As regards the main religions, the statistics are unusually clear in this district. There can be no doubt as to whether a man is a Musalmán or not, for if so, he will be circumcised, will repeat the Kalima, worship in a mosque and pray towards Makka. There is more doubt as to whether a man has rightly classed himself as a Sikh, and the Sikhs in this district, who number 9,777, may be included for purposes of general comparison among the Hindús. The number of persons who have been included in the Hindu total, because not distinctly non-Hindús, is only 4,574, or less than one per cent. of the total population. Of these 51 are Vedak Aryas, and are properly a sect of Hindús, and the remainder are all impure castes -Chubrás 3,013, Lál Begi, 1,048, Bála Sháhi 162 and Sánsi 800. It will be interesting to have similar figures for these low-castereligions at a future census, for probably it will be found that they are rapidly disappearing under a process of conversion, chiefly to the Musalmán religion. So long as a low-caste man remains non-Musalmán, he cannot possibly rise in the social scale, but so soon as he undergoes circumcision and repeats the Kalima, he takes his place among the followers of the Prophet on equal terms so far as religion goes, and although he continues to be looked down upon, his degraded position is no longer religious but social only, and he has the influence of a

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common religious feeling and of the principles of equality inculcated by the sacred books of the religion he has espoused to help him to rise in the social scale. The temptation to a man of these impure castes to become a Musalmán is therefore great, and as there is a growing scal for proselytising among the Muhammadan Mullahs, it is probable that at each succeeding census fewer and fewer men will be found to return themselves as believers in Lál Beg or Bála Sháb, or as Chúhra or Sánsi by religion.

The proportions per cent. of total population returned as belonging to the chief religions at successive censuses is as follows :--

					Percen	tage of t return	otal popul od as	lation	
	Cer	isus ef			Hindu.	Sikh.	Musal- mán.	Others.	TOTAL.
1855				 : 	17:2	•••	82.8		100
1865				•••	14.5	0-9	82-8	1.8	100
1881			•••	•••	14.0	1.1	84 [.] 9	•	100
i891 .	•••	•••	•••	•••	18.4	20	84.6		100

As regards classification the "others" of 1868 have been now included among "Hindús," and it is probable that many of those now returned as Sikh were formerly classed as Hindús, for the distinction between Hindu and Sikh is by no means clear. The important point to notice is that the Musalmans who increased more rapidly than did the Hindús and Sikhs between 1868 and 1881 are now increasing practically at the same ratio, s.e., neither religion is gaining any advantage over the others in point of numbers. As regards tahsils the percentage of Musalmans on total population is for Bhera 84.3, Shahpur 81.9, and Khusháb 87.6. The two cis-Jhelam tahsils have more trade and more towns and large villages than Khusháb has, and therefore more of the Hindús and Sikhs; for they being chiefly traders, shop-keepers and money-lenders congregate in the towns, where they form 40 per cent. of the total population, and in the larger villages; many of the smaller villages having no Hindu residents at all, or only one or two petty shop-keepers belonging to that religion.

The total number of persons classed as Hindús is 66,065, or 18 per cent. of the total population, but of these 4,528 belong to aboriginal or low caste religions not properly Hindús, and the number of true Hindús, including Vedak Aryás, is 61,542, or 12 per cent. of the total population. Of these 82,551 are Arorás,

Hindu sects.

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1,718 are Bhátia Khatrís, 15,430 Khatrís, 2,676 Sunárs, 5,420 Brahmans and 401 Mohiál Brahmans, So that practically the whole of the Hindús of this district consist of these trading, shop-keeping and money-lending tribes and their spiritual guides. Of these 61,542 Hindús, 16,282, or 26 per cent., are returned as belonging to no sect, and of the remainder the chief sects according to number are as follows :--

	Se	Number of persons.	Percentage of total Hindús.			
Vaishnau					23,418	38
Nának Panthi	•••	•••		•••	12,539	20
Shiv Upásak	•••	200	•••		3,043	5
Devi Upásak	•••	•••	• . ••	•••	1,157	2

The other sects are comparatively small in numbers.

The Vaishnau Hindás.

The Vaishnaus, Vaishnos, Vishn Upásaks, or worshippers of Vishn take their name from the god Vishnu, the preserver of the universe, who is of all the gods of the Hindu Pantheon by far the most worshipped in this district, whether in his own name, or in that of one of his incarnations. His worshippers may be considered as the orthodox Hindús of this part of the country, and probably most of those who returned themselves as of no sect at all are really worshippers of Vishnu. The holy places of the Vaishnaus are those of the great body of Hindús throughout India, viz., Jagannáth, Dwárkanáth, Bindrában, Mathra, Gaya, the Ganges, Hardwar, Rameshar, Pryag and Káchi. Their sacred books are the four Vedas, the Vishn Purán, the Ramáyan, Mahabhárat, Bhagwat Gíta. The Vaishnaus worship in temples the stone image of Vishnu in human shape (many of them also worshipping images of Shiv and Thákur), and the strict among them eat only food cooked by themselves, abstain from eating flesh, onions and garlie or drinking spirits, and revere the Brahman and the cow, but many Vaishnaus in this district are by no means strict in such matters. They wear the sacred thread (janju) and scalp-lock (bodi), marry by the form of walking round the sacred fire, and burn their dead, throwing the ashes into a river, and sending a small portion of them to be thrown into the Ganges. The Vaishnaus are chiefly Arorás, Khatris and Brahmans, and are mostly found in the Shahpur and Khusháb tahsíls. The sect is said to be decreasing in numbers and importance.

Of the Hindús 12,589, or 20 per cent., and of the Sikhs Chapter III. B. 9,016, or 92 per cent., have returned themselves as belong-ing to the Nának Panthi sect, i.e., as followers of Bába Nanak, the first Sikh Garu. (With these may be taken The Hindu and the 405 returned as Hindu Sikhs). There is no clear distinc- sikh Nának Fanthís. tion between these two classes, nor indeed is the distinction between Nának Panthi Hindús and orthodox Hindús at all clear. The fact is that the Arorás and Khatris of this neighbourhood are as a rule very lax in their religious ceremonies and doctrines and have been very much influenced by the liberal teachings of Guru Nának and his followers. Those who are most under the influence of the Brahmans and most particular about carrying out the ceremonial observances of the Puráns, call themselves Vaishnau Hindús. Those who have been most influenced by the teaching of the Sikh Gurús and of their sacred book the Granth, and especially those who have adopted the Sikh religion as taught by Guru Gobind Singh, call themselves Nának Panthis or pure Sikhs. But these latter are few in number. There are few men who maintain all the outward forms and rules of conduct of the recognized Sikh religion and who can be considered true Sikhs of that type. But many keep the hair unshorn, abstain from tobacco, do not worship idols or revere Brahmans to any great extent and follow the teachings of the Granth. These also call themselves Nának Panthi Sikhs. Others again while they revere the Granth yet revere Brahmans also, worship idols now and then, do not abstain from tobacco and shave their heads. Some of these call themselves Nának Panthi Sikhs and others Nának Panthi Hindús, so that there is no clear line of distinction between them. Thus Nénak Panthi in this district means little more than a lax Hindu. Sikhism of this type is said to be spreading at the cost of erthodox Hinduism, and it is probable that the spread of education, commerce and knowledge are tending to loosen the bonds of caste and encourage a laxity of opinion and of ceremonial observance such as was taught by the Guru Nának.

These purest Sikhs, so-called from their name for God Sikhs, (Nirankár, the "bodiless" or "spirit"), are few in numbers (58) and are almost all found in Bhera tahsil. They are the followers of Bhai Diyal and were taught by him to worship God as a spirit only, to avoid the worship of idols, to make no offerings to idols, Brahmans or the dead, and to abstain strictly from flesh and wine. Their sacred book is the Granth, and besides the usual Sikh places of pilgrimage they look upon Ráwalpindi as their head-quarters, as there Bhai Diyal built a sort of church (darbár) as a meeting place and shrine for the Granth. They are said to be scrupulous in adhering to the truth and to abstain from mourning on the death of any relative which they make rather an occasion for mutual rejoicing. The sect is said to be on the decrease.

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The Sewa Panthis (258 in number, chiefly found in Shahpur), are the followers of Sewa Rám, a disciple of Kanhaiya Lál, one of the personal followers of the Sikh Guru Teg Babádur. Kanhaiya Lál is said to have distinguished himself by personal service (sewa), giving water to both parties of combatants in the wars of Gobind Singh, and his followers specially devote themselves to attendance on travellers. They follow the Granth and have the same places of pilgrimage as the Nának Panthís. They abstain from meat, wine and tobacco. They are chiefly Arorás and Khatrís and their usual occupation is making ropes from the ser grass (múnj). They are found chiefly in the Jhang and Shahpur districts, but the sect is decreasing in numbers.

The Sanata: Dharm sect. The Sanátan Dharm sect (568), almost all in the Shahpur tahsil, are apparently the very orthodox Hindás who have returned themselves as followers of the "ancient religion" as opposed to the Arya reformers.

The Devi Upfanks.

The Devi Upácaks (1,157, chiefly in the Shahpur and Khushab tahsile), or worshippers of the goddess Devi, are chiefly Sunárs, Khatris, Jogis, Sanyásis, &c. Their secred books are the Devi Purán, a part of the Márkanda Purán, Chandi Páth and the Purán Sahasarnám, and their places of pilgrimage Jowálamukhi in Kángra, the Bindhya Hills, Káli Devi near Calcutta, Vaishuo Deví in Kashmír. It is said that the Emperor Akbar endeavoured to extinguish the ever-burning fire of Devi at Jowalamukhi, but finding his efforts unavailing took off his shoes and begged the goddess's pardon. The worshippers of Devi are divided into two sects-(1) the Vaishno Devi who abstain from flesh and wine, and (2) the Káli worshippers who do not. They worship the image of Devi in temples, revere Gaur Brahmans and pay special attention to sacrifices by fire (hom), keep fast every fortnight and on the Monday break their fast by eating food cooked on the Sunday night and, lighting a flame, worship Devi. They especially keep a fast (Ashtami) halfyearly in Asauj and Chait, at the Asauj fast on the day of the new moon after the completion of the annual commemoration of the dead (sráddh), they sow barley, water it and keep a lamp lighted by it, and then on the eighth day cut it and light a sacrificial fire (hom), breaking their fast next day. This annual fast is called the nauratara, and this and the other halfyearly fast are the special days of pilgrimage, when the worshippers gather at the holy places, sing hymns and make their offerings. The sect is said to be on the decrease.

The Shiv Upásaks,

The Shiv Upásaks (8,048, found in all three tahails) are the worshippers of the god Shiv, and are also called Shivi or Shiv Panthi. They are chiefly Khatris and Brahmans, and worship the god Shiv under the form of a stone pillar or *ling* in the pillar-like tample built for it, called *shisida*, by offering water, flowers and leaves, ringing bells and singing hymns

They use rosaries (mála) of the fruit called *rudrásh*. They eat flesh and drink spirits. Their sacred books are the Shiv Purán and Uttam Purán, and their most sacred place is Benáras (Kási). Worshippers of Shiv are said to obtain salvation and freedom from the effects of their sins by dying there on the banks of the holy Ganges which is said to flow from Shiv's matted locks.

The Sanyáris (146, found chiefly in Bhera tahsil) also especially worship Shiv. They are a sect of devotees recruited from Khatris, Brahmans, &c. They do not marry, but few of them abstain from flesh and spirits. They do not wear the sacred thread or scalp-lock, some wearing the hair long and some shaving the head entirely. They do not burn their dead but bury them or throw them into a river that they may be of use to living creatures. They gather in great numbers at the kumbh melás, held every eleven years on the banks of the sacred rivers. They are said to have greatly multiplied in the time of Shankar Acháraj who re-established the old religion, but to be now decreasing in number.

The Jogis (246, chiefly in Bhera tahsil) are another body of religious devotees who especially worship Shiv, Bhairo and Devi. The Jogis of this neighbourhood derive their origin from Guru Gorakhnáth, said to have lived 1800 years ago, whose chief monastery is now at Tilla in the Jhelum district, an important off-shoot being perched on the top of the isolated Kirána hill in Jhang, which is said to have been carried there from the Tilla hill by one of Gorakhnáth's disciples. The Jogís do not marry, but are recruited from Khatris, Arorás and Brahmans, one common mode being that a childless man promises that if the Jogi can procure him male children he will give him one as a disciple. They do not abstain from flesh and spirits, do not wear the sacred thread and scalp-lock, but wear ropes of black wool, and many of them (hence called kanphate) wear in their ears large rings of coarse glass or wood ; those who do not, are called Augar. They bury their dead in a sitting position. Their sacred books are the Veds, the Bhagawad Gita, &c. The sect is said to be decreasing. The monastery of Koh Kirána received large grants of land revenue from the Sikhs in this district, part of which were confirmed in perpetuity by the British Government.

The Bairágís (260) whose name implies that they have given up the cares and pleasures of the world, are a sect of devotees who do not marry but are recruited from all Hindu castes. In this district, they usually belong to one of two orders, the Rámanandi and the Nímanandi. Both orders burn their dead, abstein from flesh and spirits, and altogether follow the orthodox Hindu religion more closely than the Jogís. The Rámanandís worship Rámchandr, are followers of Rámanand, study the Ramáyan, consider Ajodhya and Rámnáth as sacred places of pilgrimage, while the Nímanandís worship Krishn,

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The Sanyiais.

The Jogis.

The Bairágís.

Chapter III, B. Social and Religious Life. The Bairágis. Kádha and Baldeo, are followers of Nímanand, study the books about Krishn, and look upon Mathra, Bindraban and Dwárkanáth as saored places. They are said to go on pilgrimage to Dwárkanáth, and there have the impression of the metal footmarks of Krishn stamped red-hot on their arms as a means of securing salvation from their sins. Both sects hold a great feast on the death of a fellow devotee and also on the Rámnammi at the end of Chait, the incarnation day of Rámchandr, and on the eighth of Bhádon, the incarnation day of Krishn.

The Gossins.

The Gosáins (259) are another sect of devotees who do not as a rule marry but are recruited from all castes of Hindús. They are generally Vaishnaus and follow the usual tenets of that sect, have the same places of pilgrimage and the same sacred books. They often act something like priests to their disciples, initiating them by putting on the sacred thread, at the same time breathing into their ear the salvation-giving text called Gurmautr. They often give names to children and receive offerings, from their disciples, especially at marriages. Some of them worship Shiv and wear his distinctive mark (*tilak*) on their foreheads. They are not increasing in numbers.

The Aryás.

The Aryás (215) with whom the Vedak Aryár (51) should be included as being the same sect, are found only in the large towns, where they have established small societies. The founder of the sect was Dayanand Surasti of Guzarát who within the last twenty-five years endeavoured to restore the primitive simplicity of the Hindu religion and to strip it of the superstitions beliefs and ceremonies with which it has become encrusted. The sect comprises all castes of Hindús, but is chiefly composed of educated men, many of whom have some knowledge of English or Sanskrit. They acknowledge the authority of no sacred book except the Veds and especially deny the authority of the Puráns, they hold that no reverence should be shown to Brahmans and that there are no sacred places of pilgrimage, and forbid idol worship and offerings to the dead, holding that there is one true God who is a spirit and should be worshipped in spirit only. Their importance is much greater than their mere numbers would give, for they are mostly educated men, many of them in good positions, and as a rule somewhat aggressive in their endeavours to convert their fellows. The progress of the sect is said to have suffered a blow from the death of its founder, but they are probably still slowly increasing in numbers, and affecting the whole tone of religious thought among the educated Hindús. In the towns they are establishing meeting-houses and schools of their own, which have a considerable effect in keeping them together as a body and spreading their tenets. Like all reformers they have made themselves somewhat obnoxious to the orthodox.

The Jinda Kaliyán The Jinda Kaliyán ke Sewak (77) are the followers of ke Sewak. Jinda, a fakir, and Kaliyán, a Brahman, who were great

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friends, living at Masan, a village in the Jhang district, some 200 years ago, and are said to have been honoured by Gurú Gobind Singh. They are chiefly Arorás and Khatrís and seem to be a sect of ordinary Hindús. They make a pilgrimage to the tombs of Jinda and Kaliyán at Masan at the Dasahra.

The Dhírmalái (266, chiefly in Shahpur tahsil) are a sect of Nánakpanthis, followers of Dhírmal, said to have been a *fakir* in the days of Gurn Hargobind. There seems little practical difference between them and other Nánakpanthis. They are mostly Arorás; the sect is found chiefly in Shahpur and is decreasing in importance.

The Rámdási (818 in all three tahsils) are also a sect of Nánakpanthis, closely connected with the Dhirmalais, Dbirmaland Rám Dás having belonged to the same family. The large village of Chak Rámdás belongs to Khatris of this family, who are revered as Bháis by a large following, chiefly of Khatris and Arorás. Their tenets, &c., are the same as those of the Nánakpanthis.

The Dádupanthís (80, chiefly in Bhera tahsíl) are a sect of Bairágís, followers of Dádáji, who was himself a disciple of Rámanand and a friend of Dára Shikoh, Shahzáda, and their tenets, &c., are much the same as those of the Rámanandi Bairágís. They have a special sacred tract, called Dádu Bilás. They are chiefly Brahmans, Khatrís and Arorás, and are decreasing. They are said to be most numerous towards Delhi, Jaipur and Jodhpur.

The Láljís (84) are also a sort of Bairágís, followers of Lálji, who lived at Dhyánpur on the Rávi in Gurdáspur district, which is still the head-quarters of the sect. Their tenets are much the same as the Vaishnav Bairágís. They are most numerous towards Gurdáspur.

The Diśl Bháwanpanthis (62) are a sect of Vaishnaw The D Hindús, followers of Diál Bháwan, a cloth-seller of Girot in the panthis. Khusháb tahsíl, whose attention was turned to religion by an example of second sight (*ilhám*) by a Patháni with whom he was staying. The head-quarters of the sect are at the Rámsar tank at Girot where a great festival takes place on Baisákhi every year. His followers are chiefly Arorás and Khatrís of Shahpur and the surrounding districts, and their tenets, &c., are those of Vaishnav Hindús. They are initiated at the Rámsar tank where they are taught special prayers and have their heads shaved. Some wear the sacred thread, others do not.

The Rámchandr ke Sewak (75), are Vaiahnav Hindús, The Rámchandr who specially worship Rámchandr and his idol. ke Sewak

The Krishnis (121) are Vaishnaus, who specially worship the The Krishnis. idol of Krishn.

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Chapter III. B.

Social and Religious Life. The Jinda Kaliyán ke Sewak.

The Dhirmalái.

The Rámdási.

The Dédupenthis.

The Láljís.

The Diál Bháwanpanthis.

Chapter III, B.

Social and Religious Life. The Muls Santis.

The Múla Santís (107) are Vaishnav Hindús, who follow Múla Sant, a Gaur Brahman of Sulimán in the Chiniot tahsíl. He is said to have lived some 400 years ago and to have spent 12 years worshipping in a hole he had dug. His followers are chiefly Aroras and make pilgrimage to his tomb at Sulimán. Their tenets, &c., are Vaishnav. They are chiefly found in Jhang, Shahpur and Gujránwála.

Musalmáns.

Of the whole population of the district 85 per cent. are Musalmans, and it may be said that except the money-lending and trading classes (Khatri, Arora, Sunár) and the Brahmans, the whole population profess Islám. Of the Musalmáns again 97 per cent. call themselves Sunnís, but probably the great mass of them do not know the difference between Sanni and Shiáh. All Musalmán males are circumcised, repeat the Kalima, pray in mosques according to the Muhammadan formula with their faces towards Mecca, marry by nikáh and bury their dead, and all look upon Mecca and Madina as holy places of pilgrimage, though very few in this district have actually seen them. The great mass of the agricultural and menial classes, except in the Salt range, are very lax in their observances, seldom go through the form of saying prayers, and are ignorant of the tenets and principles of the religion they profess. The Awans as a rule are much stricter than their neighbours, especially in keeping the fast of Ramzán and in saying their prayers at the five prescribed times, viz., namázvela, peshi, digar, namásha and khuftán.

The Shiahe

and Jangal tribes.

Bhera .					•••	•••	•••	1,495
Shahpur	•••	•••	•••		•••	•••	•••	4,260
Khusháb	•••	•••		•••	•••	•••	•••	8,825
			Т	tal Dis	trict	•••	•••	9,580
				•				

The Shiáhs, who form only 2 per cent of the Musalmáns in this district, are chiefly found in the neighbourhood of Shahpur, Sáhiwál and Girot. They are mostly Sayads, Kuraishis and Biloch. Their tenets are those described in Section 288 of Mr. Ibbetson's Census Report, and the chief difference between them and the Sunnis seems to be that they consider Karbala a sacred place as well as Mecca and Madina, add to the Kalima a clause "Ali Wali-Ullah" (Ali is the Vicegerent of God), keep their hands at their sides during prayer instead of crossing them in front like the Sunnis, say "God is Great" five times instead of four at a funeral, and carry out the táziás with lamentation during the first ten days of the Muharram.

The Chuhrás (3,013), Lál Begís (1,048), and Bála Sháhís Religion of menials (162) are probably all Chuhra by caste. They together make up 12 per cent. of the Chuhra caste. The great mass of the Chuhrás in this district belong to the Musalmán religion, are called Musallis, and do not eat animals that have died a natural

death. These Musalmán Chuhrás are treated as true Musalmáns Chapter III. B. by the peasant population who do not refuse to eat food or drink water from their hands. But a considerable number of Religious Life the caste have not been circumcised, and do eat carrion. Beligion of menials They are still called Chuhrá, and have their own primitive and Jacgal tribes. religion, which consists in making simple offerings at a small shrine over which is set a flag consisting of a rag on a pole. They consider Lál Beg and Bála Shah as Gurús and do them honour, many of them describing themselves as belonging to their sects. Lal Beg is said to have lived in the Gujránwala district.

The Sánsis by tribe are 459 in number, and the Sánsis by religion are 300, most of whom have returned themselves as Shafis from an idea that Imam Shafi authorised the eating of animals considered abominable by the orthodox Musalmáns. They have a primitive religion of their own, not unlike that of the Chuhrás, but their ideas have been largely affected by the prevalence of Islám.

Every village has its mosque distinguished by its three Mosques, temples pinnacles, sometimes a mere kachcha building little better than and shrines. the mud-built hute of the peasants, but generally more pretentions with at least some carved wood on its front, a slightly raised platform covered with the sweet-scented khavi grass. an arrangement for heating water for the ablution before prayers and a wall round the sacred enclosure. In villages of older standing, the mosque is often a masonry building with dome and minarets ornamented with painted scroll-work and some verses of the Kurán. The most imposing mosque in the district is that at Bhera, said to have been built by Sher Shah. King of Delhi, in A. H. 947. In those villages in which several Hindús or Sikhs have settled there may often be seen a small thákurdvára, shivála, or dharmsála, but it is only in the large towns that these buildings are of any size or importance.

The Musalmán peasantry generally are by no means bigoted or very particular about the forms of their religion. During an outbreak of cholera it was noticed that many men went to prayers in the mosques, who had hardly ever been inside one before and who did not know the proper genuflexions to make. A man who is attentive to the prescribed religious ceremonies is known as a namázi-a pious man. The number of the pious is however increasing, and the Awans in particular pay great attention to the prescribed religious services and keep the Ramzán fast strictly.

Each mosque has its Imám or Ulmá, who keeps it in order teaches the village boys to repeat the Kurán by rote and conducts the service at marriages and funerals. . Few of them have much learning, or much influence over the people. Greater reverence is shown to holy men or saints (fakirs and pirs) and

Social and

Chapter III, B.

Social and Religious Life. and shrines.

to their tombs (khángáh), which are frequently to be seen surrounded by trees and brushwood, as no one dares to cut down a tree or even to carry away the fallen wood from a fakir's grave ; Mosques, temples and ploughs and other articles are sometimes left at such a grave for safety, the owner feeling certain that no one would dare to steal in the neighbourhood of a fakir's tomb. These tombs are sometimes mere earthen graves, but more often a pile of stones or bricks has been erected, with a wall to enclose the grave. When a villager desires anything strongly he makes a vow (mannat) to present something at the tomb of some fakir, one of the most common offerings being a rag (bérak) tied to a twig of some tree above the tomb. If the prayer was for a child and has been answered, the happy mother hangs up a toy cradle (paghúra); if a cow has calved, some milk is presented at the shrine; if a stolen bullock has been recovered, the yow is paid by hanging up a halter. One khangáh at Isbar is famous as a place for getting toothache cured. The sufferer comes and throws kauri shells down at the grave, and his pain at once ceases and does not return for as many years as he has presented kauris. I once saw a boy come and seat himself formally at a shrine near which I was encamped and on enquiry found that he had come there to be saved from a periodical fit of ague which was due. I gave him some quinine, and the saint did not fail his worshipper that day. At the highest point of the road from the Salt range villages to Shahpur, above Kathwai, is a shrine (not a tomb) devoted to Gorra, the ancestor of all the Awans of these parts. It is usual for an Awan as he passes this place on his way down into the plains to promise that if his journey is successful he will put up a stone to the genius of the place on his return. The trees around are full of such stones, and as it is not the custom for the unsuccessful to knock down any of the stones, the number of the offerings continues to increase and to prove the efficacy of such vows. It is not only dead saints who can confer favours and perform miracles by their holy powers. The Sayads of Shah Ajmal near Girot have the power of curing the bite of a mad dog. A holy man at Shahwala near Uttira is known as vatta bhann (stonebreaker) because he can crush stones in his hand; he can also fell trees by a wave of his hand. When a saint has by austerity or miraculous power gained a reputation of this sort, it often descends not only to his tomb but to his sons and grandsons, who are revered as Miáns or Pirs though their own character may be far from saintly. Some of these Pirs have a large following who deem it meritorious to make them presents and show them honour, and look upon them in much the same way as the orthodox Hindu looks upon his family Brahman. It is usual for the Pir to make tours among his followers (murid), receive their obeisance, enjoy their hospitality and collect their offerings. Sayads and Kureshis enjoy a similar reputation owing to their descent; and among the Sikhs, similar offerings are made to Bedis and Bhais who come round

Shahpur District.]

CHAPTER III.-THE PEOPLE.

periodically to collect them. Among the most revered Pirs in Chapter III, B. the district are (1) Pir Sattár Shah, Kureshi, of Pail in the Salt range, a most worthy old man; (2) the representative of the Pirs at the shrine of Khwaja Shams-ud-din at Siál Sharif, south and shriness of Sáhiwál, a branch of the famous shrine at Tausa Sharif in Dera Gházi Khan; and (3) Pír Bádshah of Bhera who has a large following among the Awans of the Salt range.

When a dead saint, Musalmán or Hindu, has attained Fairs and pilgrim. sufficient fame, it becomes usual for his worshippers to make a ages. pilgrimage to his tomb and present some offering there. Often a particular day is fixed as the most propitious day on which to make the pilgrimage, and on that day a crowd gathers from far and near, both Hindù and Musalmán, booths are erected and a sort of "Holy Fair" carried on, religion being combined with smusement. There are numerous small gatherings of this description at shrines in different parts of the district, but the most important are those given in the following statement:---

Locality where shrine is situated or fair held.	Name of shrine.	Date and duration of fair or gathering.	Approx i m a t e attendance.
Shabyar	Shah Suame		12,000
Girot	Diál Bháwan	of Ohet. 30th Chet and 1st Baisákh.	8,000
Khusháb Shekhpur (adjoins Bhera)	Hátis Diwán Sultán Ibrahím	20th Chet Two last Sundays in	8,000 6,000
Hasars (on the banks of	Shah Shahámdi	Chet and two first Sundays in Baisákh Ist Sunday in Baisákh	5,000
the Chenáb). Tartipur (6 miles south- west of Bhera).	Pír Adham Sultán	18th, 14th and 15th of Sawan	5,000
Girot	Muhammad Jamáli	20th Ramzan	4,000
Siál Sharif (south of Sáhi- wál).	Khwája Shams-ud- dín.	24th Safar ·	8,000
Nihang (10 miles south of Sáhiwál).	Panj Pír	1st Mágh	8,000
Pír Sabs (6 miles north of Sáhiwál).	Pír Sabz	2nd Friday of Chet.	\$ 000
Nabi Shah (6 miles south- west of Bhera).	Shah Shahábal ·	From 15th to 20th Hár	8,000
Bhers	Pír Káyanáth	15th Phágan	1,800
Dharema (10 miles south- east of Civil Station).	Sultán Habíb	From 25th to end of Ramsán.	1,000

The largest gathering is at the Shah Shams fair at Shabpur town at the shrine of the ancestor of the Sayads of Shahpur, where numerous booths are erected and tent-pegging. merry-go-rounds, &c., provide amusement for the honday.

Social and Religious Life. Mosques, temples

Chaptor III, B. m Social and Bi Religious Life. h Fairs and pilgrim. If

makers. The Hindu fair of Diál Bháwan at Girot is considered an auspicious occasion for a Hindu boy to have his head shaved and to don the sacred thread (janju). At the Sultán Ibrahím fair at Shekhpur near Bhera, held on four Sundays in spring, it is the fashion to have oneself bled at the hands of the barbers of Bhera, so that the place becomes like a shambles. This operation, performed at the shrine on these auspicious days, is supposed to protect the patient from all diseases. At a small gathering held in the Muharram at Cháwa in the Bhera tahsíl it is usual for Nausháhi fakírs to have religious verses sung, the effect of which is to throw some of the hearers into a state of religious ecstasy, in which the patient becomes unconscious or raving. He is then suspended by the heels from a tree till he comes to his senses. But such practices are reprobated by the learned as a work of Satan.

For the Hindús Narsingh *phôhúr* at the petrifying spring and cascade in the Katha gorge and the temple at Sakesar are places of pilgrimage and small bands of Hindu pilgrims from the East wend their way by these sacred places to others on the Frontier.

Superstitions and omens.

The Shahpur rustics are wonderfully free from superstitions, owing possibly to want of imagination. They have little dread of ghosts or goblins, though some places (pakki jáh) have a reputation for being haunted by demons (junn) and some diseases are supposed to be caused by the patients being possessed with a devil. There are, however, lucky and unlucky days. On the 3rd, 8th, 13th, 18th, 23rd and 28th of the lunar month (called gaddi) the earth is believed to be asleep and the peasant will not begin to plough, or sink a well, or hold a marriage on one of those days. Tuesday is a lucky day to begin to plough, and Monday to begin to cut the harvest. It is unlucky to sow or to gather in the grain after the 24th day of the lunar month; and a bride should not go to her father-in-law's on a Sunday. A Musalmán will not lie down with his feet towards Mecca. When a Persian wheel at work utters a sound like a shriek (kúk) louder than its usual inharmonious screech, this is considered an omen of ill, and to avert disaster the owner of the well sacrifices a sheep or goat and smears the blood of its neck on the pivots of the well-machinery. It is common to wear as protection against the evil eye (nazr) an amulet (tawit) inside which is written a charm, such as a verse from the Kurán or a square of figures so arranged as to total up to 15 each way. This is worn on the arm, round the neck or tied to the end of the pagri. Bullocks, camels and horses are protected by similar amulets. In the Salt range it is usual to erect a cairn on the spot where a man has been killed, and in some places numerous such cairns of stones mark where villagers were killed in the unsettled times before Mahárája Ranjít Singh's strong hand imposed peace on the land.

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OHAPTER III.---THE PROPLE.

Table No. VIII shows the numbers who speak each of the principal languages current in the district separately for each tahsil and for the whole district. Of the whole population 999 per thousand are returned as speaking Panjábi, against 997 per thousand at last census. Of the remaining one per thousand, the 375 speakers of Hindustání dialects are probably chiefly officials and their descendants, Púrbya syces and gardeners, table-servants, &c.--the number has fallen off from 708 at last census, but that may be a matter of classification; the 261 Pashtu speakers are chiefly Pathán coolies and merchants only temporarily resident in the district; the 7 Gujrátí speakers are probably Parsi merchants; the 13 Tamil speakers domestic servants; the 19 Fársi speakers attendants of an official of Persian extraction; and the 58 English speakers (against 27 at last census) officials and their families. The Panjábi spoken in this district belongs to the group of dialects which has been aptly named Western Panjábi, and of which a grammar is being compiled by the Rev. Mr. Bomford and a dictionary by the Rev. Dr. Juke. During settlement a collection of verses and proverbs current in the district was made which, it is hoped, will soon be separately published with a grammar and glossary. There are numerous sub-dialects in the district which may be arranged in two groups: (1) the dialects of the plains, which are closely allied to those of Jhang and Mooltan; and (2) the Salt range dialect, which belongs to the group spoken on the plateau of the North Punjab. Both groups have the future in s, the passive in i, make frequent use of pronominal suffixes, and have such forms as assi (we), itthe (bere), which are characteristic of Panjábi generally; but while the dialects of the plains have the genitive postposition in dá, the dative in nú and the present participal ending in dá, the corresponding terminations in the Salt Range dialect are ná, áh and ná, and there are many other marked differences which cannot be detailed here. The dialects throughout the district, however, shade off imperceptibly into one another, and every resident of the district is, so far as dialect goes, easily intelligible to every other. Although the district boundary approaches near the Indus and there are a few villages of Patháns in the north-west corner, Pashtu is nowhere the mother-tongue of the people.

Education.

Table No. XIII gives statistics of education as ascertained at the census of 1891 for each religion and for the total population of each tabsil. Statistics regarding the attendance at Government and Aided Schools will be found in Table No. XXXVII, and a brief account of these institutions will be found in Chapter V

Chapter III, B. Social and Religious Life. Language.

Chapter III, B.

The figures for education of males compare as follows :---

Social and Religious Life. Education of males.

1	ACTUAL	NUMBER OF	MALES,	NUMBER PER 10,000 MALES.			
Year of Census.	Learning.	Literate.	Total learning and literate.	Learning.	Literate.	Total learning and literate.	
1868 1881 1891	3,562 4,528	 10,588 16,605	5,089 14,150 21,133	 160 175	 477 643	260 637 818	

Although the figures are not very trustworthy, and it is probable that notwithstanding the instructions, some persons have been entered as literate who can hardly be said to be able to read and write, the error was probably much the same at last census, and the figures afford a trustworthy basis for comparison and show a fairly satisfactory progress. Since 1881 the proportion of males able or learning to read and write has risen from 6 to 8 per cent. of the total male population, or, in other words, while the total increase of population is 17 per cent. the number of learning and literate males has risen by nearly 50 per cent. The nature of education depends upon the class of school at which it was acquired. There are, especially in the villages, a large number of petty indigenous schools, where the education given is of a very elementary character. At the mosque schools the boys are taught little more than to repeat the Korán by rote and at the dharmsala schools only a little reading and writing, generally in the Gurmukhi character. Ten of these schools with 363 scholars have now been brought under the grant-in-aid system and the nature of the instruction is improving. The number of schools managed by the Local Boards under the rules of the Education Department and the number of boys attending them are steadily increasing. In 1881 there were 35 Boys' Schools under the Department's rules with 2,111 pupils; in 1896 there were 49 such schools with 2,967 pupils. and there is a marked improvement in the quality of the education afforded by them. So that altogether the advance made in education in recent years is really greater than shown by the figures; and the progess made since 1868 is really very marked. man mathind the propertions 0

Turning now	to the age	ngures	we nnd	rue proportion	
as follows :					
يستغيرون المسيور ومسوسي محصوب			A		

Age period.			NUM	BER OF M	LES.	NUMBER PER TROUGAND MALES.			
			Learning.	Literate.	Learning and literate.	Learnicg.	Literate.	Learning and literate.	
0 to 14 15 to 24 25 and over	· · · · · · · · · · · · · · · · · · ·	••• ••• •••	4,413 451 66	1,074 4,240 11,297	5,487 4,691 11,363	40 10 	10 96 109	50 106 109	

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As might be expected, the learners are found chiefly among Chapter III, B. the boys under fifteen, and only one per cent. of those between 15 and 24 continue to attend school. There is one curious result of the figures. If, as I have shown reason to believe, Education of males. education is spreading rapidly, one would expect that the proportion of learners and learned among the younger generation from 15 to 24 would be much higher than among their seniors, but the proportion is actually lower (10.6 as compared with 10.9 per cent.). It follows that either the belief or the figure is wrong, or that the literate classes are considerably longerlived than the illiterate.

Taking the figures by religions the proportions are as Education by refollows (counting learning and literate together) :---

	Relig	iop.		Total number and lite		Proportion to total number of males per thousand.		
				1881.) 891.	1881.	1891.	
Hindu	•••			9,089	12,860	296	877	
Sikh	•••	•••		745	2,389	286	468	
Muselmán		4,845	5,845	28	.97			

These figures bring out strongly the great backwardness of the Musalmán population in the matter of education as compared with the Hindús and Sikhs. The increase since last census in the proportion of total males educated is largest for Sikhs, next for Hindús, and least of all for Musalmáns ; and now among Hindús one male out of every three is educated. Among Sikhs almost half the male population have some education, but among Musalmans only about one in forty can read and write. Many of the Hindús and Sikhs can do little more than keep their account books in a Hindi character, while the Musalmáns generally use the Arabic character. The Musalmán Khoja and Pirácha traders however mostly keep their accounts in Hindi. As the Hindús and Sikhs largely patronise the State schools, and as a rule learn the Arabic character there, it is probably gaining ground over the indigenous Hindi, which is seldom used for anything but accounts. Comparatively few even of the Hindús and Sikhs can read or write in the Nágri or Gurmukhi character.

When the figures are compared by castes, at the ton of the list come the Mohiál Brahmans whose occupation is chiefly service in the army, offices, &c., then come the Hindu trading castes of Khatri and Arora, and near them the Bhátia Khatrís. The Musalmán Ulama or mosque-teachers and the Hindu Brahmans come next, then the Musalmán trading caste of

Education by caste

Bocial and

ligions.

Chapter III, B. Khoja. At the bottom come the Musalmán Rájpút and Jat agriculturists, and the only menial castes which appear on the Social and list at all are the Mirási (bard-musicians) and the Juláha Religious Life. Education by (weavers), who, like weavers in other countries, are given to discussion and argument and more ready to accept education than the other menial castes.

Knowledge English.

onsies.

The number of males knowing English is 301, including oł 26 Ohristians and a Pársi. Of the other religions the Hindús (181) and Sikhs (23) have made more advance in English than the Musalmáns (70); and the castes which have taken most to English are the Khatrís (93), Arorás (59), Brahmans and Mohiáls (35), Bhátiás (7), Sheikhs (16), Sayads (7), Ulama (7), Patháns (5), and Rájpúts (4). There has undoubtedly been a considerable increase in the knowledge of English in the last ten years. There are now four English schools against one in 1881, and the number of boys learning English is markedly on the increase.

Redmontion females.

Literature.

of Only three per thousand of the females in the district are returned as learning or literate; at last census the proportion The number of learners has was only one per thousand. increased from 97 to 282 and of literate females from 180 to 475. In 1881 there was only one Board Female School. Now there are ten female schools in the district with 454 scholars, but the instruction given is very elementary. Rái Sáhib Diwán Chand's female school at Shahpur is one of the best of its class in the Punjab. The numbers returned by religions are 205 Hindu, 121 Sikh, 349 Musslmán, 31 Christian, and one Pársi, and the chief castes having educated females are Arora (200), Awán (11), Biloch (13), Brahman (9), Khatri (29), Khokhar (13), Ját (10), Rájpút (7), Ulama (64); but probably very few of these females could read a simple book or write a letter without help.

There is almost no indigenous written literature in the district. The only printing press is at Bhera where a vernaou-lar newspaper, the Dost-i-Hind (Friend of India) is published weekly in the Arabic character, the circulation being about 500 copies. The character indigenous to the district is the lands akhar (tailless letters) character, a sort of short-hand derived from the Nágri; but this is seldom used except by shopkeepers, who generally keep their accounts in this character, and few of whom can read the accounts kept by their fellows of villages at any distance. Gurmukhi and Nágri are taught in the dharmsálás and temples, but to very few. And the character otherwise in universal use, both by Hindus and Musalmans, is the Arabic character taught in the Government schools. Prose literature is almost unknown, except in the form of the sacred books of the different religions and commentaries thereon, and practically the only form of indigenous literature is the verses composed by local bards (mirási) and sung or rather recited by

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CHAPTER HI.-THE PROPLE.

them on festive occasions. These are of various kinds, such as Chapter III. B. the samair, a historical poem ; the jass, or panegyric ; the pohri or epic; the sitth or satire; the marsia or dirge; the doha or dohra, rhymed couplets; the dh cla, a poem in blank verse, generally of an erotic nature. Specimens of most of these have been collected, and will, it is hoped, be shortly published, along with the proverbs which condense and embody the experience of past generations. The people greatly enjoy listening to the recital of these verses, and are readily moved to laughter by the satires and to tears by the dirges.

The villagers are generally fond of music, which is supplied _ Music and dancthem for the most part by the professional bard-musicians (mirási) who travel about to wherever their services are needed and assemble in numbers on occasions of marriage and other rejoicings. In their music drums of various sorts play a prominent part, time well marked being almost more important than tune to the rustic ear. The commonest drum in use is the dhol, a barrel-shaped instrument; there is a smaller drum of similar shape (dholki); the daph shaped like a large tambonrine; the tásha, a kettledrum with an earthenware frame ; the blehr or naghára, a very large kettledrum, made by stretching a bullockskin over an earthen jar, often carried on camels and hence called shutari, and the rabana, a sort of tambourine. Of these the daph, tácha and rabána are played chiefly by Chúhrás and Musallis, and the dhol by Mirásis and Pirháis. Along with these drums are played different sorts of pipes, such as the sharná, a pipe with a wide mouth and a reed mouthpiece, or the béneri, a smaller pipe, often played with some melody by belated rustics on their way home from the fields; or stringed instruments such as the earangi or lute. The airs they play are seldom melodious to a European ear, but the learned among them ascribe them to one or other of the 6 rags or 30 ragnis of Indian musicians. Most of them are appropriated to certain hours of the day or night and cannot be sung or played nearly so well at other times.

The villagers, especially in the Thal, are fond of looking on at dancing in which many of them are quite ready to join. Almost all their native dances are of one type,- a number of men taking places in a circle round the players, and then moving inwards and outwards with a rhythmic motion of the feet, keeping time with their arms, turning half round and back again, and at the same time slowly circling round the musicians. The music gets faster and faster and the dancers gradually work themselves up until the whirling circle of excited shouting dancers forms a striking picture in the blaze of torches lighting up the scene. The most common dance of this kind is called ghumbar or dhris. Another danced in much the same way but to different time is the bágha in which the dancer alternately beats with his feet and raises his arms; and a similar circular dance called sammi is danced by the women.

Secial sad Retigions Life. Literature.
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Tribes, Castes and Leading Tamilies.

General distributribes.

SECTION C.-TRIBES, CASTES AND LEADING FAMILIES.

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Table No. IX gives the figures for the principal castes and tribes of the district. As regards the landowning tribes, tion of landowning statements showing the number of estates and the areas owned by each, will be found in the assessment reports. Their general distribution may be broadly described as follows :-- In the Chenáb valley the land is chiefly owned by the Ránjhás, along side whom are found a few villages of Patháns, Riháns and Nissuwanas. The Gondals are the dominant tribe of the Bhera Bár, and own also a number of estates on either side of it in the valleys of the Chenáb and Jhelam. West of them in the Jhelam valley come the Bhattis and the Khokhars, the latter of whom occupy much of the land on both sides of the river from Bhera down to the Jhang border, interspersed with cognate tribes, such as the Mekans and Jhammats and with other tribes such as the Biloches and Sayads. In the Thal country the dominant tribe are the Tiwanas, north of whom along the Salt range and within its valleys almost the whole area is owned by the Awans, a very compact tribe.

> Among the Hindús, ideas of caste, though they do exist to a certain extent, are not nearly so prominent and have not nearly so great an influence on their daily life as they have among the Hindús of the east of the Province, while among the Musalmáns, although strong social feelings and prejudices exist, they are not of a religious character, and have not to do with semi-religious ideas of purity and impurity, all Musalmáns being considered equal before God; so that it may be said that. caste, as a religious institution, does not exist among the Musalmáns. Nor are ideas as to difference of caste from a social point of view so powerful in the Shahpur district as they are among the Musalmans of the east of the Province, who have been prevented from forgetting their own original caste prejudices by the proximity of larger bodies of Hindús of all castes, in many cases belonging to tribes whose blood-relation with themselves is still remembered.

The population generally is however clearly subdivided into tribes (kom or sat) having a common name and generally supposed to be descended from a traditional common ancestor by agnatic descent, i. e., through males only. Some of these tribes are very homogeneous, as, for instance, the Awans, who number 52,526, or 11 per cent. of the total population. Others again such as the Khokhare, who are returned as numbering 24,040, or 5 per cent. of the population, are rather a loose congeries of clans than a compact tribe. The tribal division is of some importance in questions of marriage and alienation of property, for although among Musalmáns any marriage which is legal according to Muhammadan law is held valid, it is customary to marry only within the tribe or with certain other tribes who are

Caste.

Tribe

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considered to be closely allied, and alienation to a non-agnate is much more readily allowed if he be a member of the tribe than if he belong to another tribe.

Almost every tribe is again subdivided into clans (muhi), or smaller groups of aguates, distinctly recognized as descended through males only from a somewhat remote common ancestor, and usually bearing a common name, exactly similar to the clan name of a Scottish clan and used very much in the same way. For instance, just as Donald, the son of Duncan, of the clan Campbell, would, in a village in which there were many Campbells, be generally known as " Donald, the son of Duncan, but when he went elsewhere, would be described as "Donald Campbell; "so in Shahpur, Jahána, the son of Bakhshú of the Tátri clan is among Tátris known as "Jahána Bakshú dá, " but to other people as "Jahána Tátri." The clan is almost more important than the tribe, as the mutual agnatic relationship of men of the same clan is more fully recognized.

Within the clan comes a still narrower group of agnates which may be called the family (kabila), also consisting of agnates descended from a common male ancestor, not very remote, and much resembling the family group among European nations, except that the agnatic family group is much more elearly marked off from the relations through females only in the ideas of a Shahpur peasant than is the case in Europe; for instance, a sister's son, though recognized as a near relation, holds a very different position from a brother's son, who is one of the nearest agnates. Indeed all through the system of relationship, relations through females are described by entirely different names from relations through males, and are classed entirely apart from them. The basis of the whole family and tribal system is agnatic relationship, the agnatic family having developed in the course of time into the agnatic clan, and that again into what is, in theory at least, the agnatic tribe.

The castes and tribes of most importance in point of nam- portance in the disbers are shown in the following table, in which they are arranged trict. partly according to occupation and partly according to the place they occupy in the social scale according to the general estimation of the people :--

Tri	ibe.		Prevalent	religi	28.	Prevalent cosupatio	m .	Total number,	Percentage of total population.
· Minch		!	A. Muselmán	-Demi	inant 	Lendowning Tribes. Agriculture	•••	10,583	
Miloch Pathán Ráipát Jat	•••		Do Do Do	***	•••• ••••	Do Do Do		10,583 3,208 75,308 47,158	1 15 10 11
Khokhar	 	•••	Do Do	***	881 888	Do	*** ***	53,536	. 11
Artin	9+8	` 	Do	***	885	Market gardening	***	8,396	

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and Leading Families Olan,

Family.

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Tribes, Caster and Leading Families

trict.

Tribes of most im.

portance in the dis- n

	Tri	be.		Prevalent :	religion.	Prevalent occupation.	Total number.	of total population.
1-	•				3Prie	stly Classe.		
ŀ-	Brahman Sayad	1++ +++	•••	Hindu Muselmán	888 888 888 888	Receipt of offerings. Receipt of offerings	5,455 9,506	1
	Ulsiná	•••		Do	••• •••	and agriculture. Mosque service and teaching.	8,141	1
	Shekh		•••	Do	••• •••	Miscellaneous	6,718	1 2
				•	0-More	entile Classes.		
	Arora	9 49		Hindé and	Sikb	Money-lending and shopkeeping.	40,839	•
	Khatri Khoja	*** ***		Do Musalmán		Do Trade	16,530 3,495 509	3
	Pirácha	***	••• I	Do	••• •••	Do	600	1
	••••• / ••					ans and Meniole.		
	Sunár	•••	•••	Hindu and]	l'usalmán	Bilversmiths and money-lenders.	4,139	I.
	Tarkhán Lohár	***		Muselmán	*** ***	Oarpenters	12,568	a a a a a a a a a a a a a a a a a a a
	Kumbár	8=0		Do Do	••• •••	Blacksmiths	6,098	
	Julába			N .	*** ***	Potters Weavers	14,144	
	N41			Do	** ***	Bankana	8,911	
	Teli	***		Do	•••• •••	Oilmakers	2.818	1
2	Máchhi			Do		Bakers	13.046	
- (Onesáb	***		Do		Butchers	6,451	ī
1	Dhobi			Do		Washermen	6,457	ī
	Nochi '			Do		Leather workers	18,305	4
	Miriai		_	Do		Bard-musicians	10.589	Ĵ
- (Uhthrs			Do	***	Manial labourers	35,401	. 7

Dominant land. owning tribes The Biloch.

The Biloch, who form more than two per cent. of the total population, have increased from 8,865 to 10,588, or by 19 per cent. In this district they are a fairly distinct tribe, and the term is seldom applied to camelmen who are not true Biloch, except perhaps in the Bhera tahsil, where the tribe owns little land. In this district they are found chiefly in the Shahpur (4,646) and Khusháb tahails (8,952). In Shahpur they own 20 estates with an area of 82,540 acres and in Khushab 15 estates with an area of 29,728 acres. They are found chiefly (1) round Khusháb where before Ranjit Singh's time they held independent sway, and again (2) on both sides of the Jhelam about Sahiwal which was the seat of another ruling family of this tribe. Its leaders are now Sardár Bahádur Khan of Khushab and Sardar Muhammad Chirágh Khan of Sáhiwál, both Divisional Darbárís. The Bilochis are only fair agriculturists and some of them are extravagant. They furnish many good cavalry recruits, especially from the village of Jamáli in the Thal. The principal clans are the Jatoi (628), Lashári (761) and Rind (613), but these account for a very small proportion of the whole, and evidently many who at last census returned themselves as belonging to these clans have now given other names. There are 50 headmen of this tribe in the district.

The Patháns.

The Patháns number only 8,208 against 3,076 at last census. Of these the 261 Pashtu-speakers were probably coolies and merchants only temporarily resident in the district.

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There are one or two Pathán villages in the Bhera (1,065) and Shahpur tahails (516), but the Pathánsare chiefly found in the porth-west corner of the Khusháb tahsil (1,616) in which they own two villages of 8,986 acres. Here we are just on the border of the territory occupied by the cis-Indus Patháns of the Bannu district. They are fairly good agriculturists, but somewhat extravagant and hot-tempered This tribe has 82 headmen.

The remaining land-owning tribes may almost all be The Réipúts and treated of together, as they are of similar character and Jata. apparently of similar origin, whatever their traditions to the contrary. A Shahpur peasant when asked his tribe will generally give his local clan-name, such as Jháwari, Mekan, Midh, Kalas. These names are very similar to the clan-names of the Scottish Highlands or to ordinary English surnames, and indeed are in this district sometimes used in much the same way (a usage I have never noticed in the east of the Province); for instance, a witness telling a story will say Jalál Mekan did this, or Nabbu Tárar did that, just as one might speak of Neil Maclean or Peter Jackson. When a man bears the same clan-name as another, it means that they are related to each other through agnates, for only agnates take the clan-name, a daughter's son taking the clan-name of his father not of his mother. This again is the same as in England where (within limits) all the Macleans in a community would be agnates of each other, and all the Jacksons of each other. When a peacent is further asked what great tribe he belongs to, he will, if an ignorant man, be unable to tell; if a man of ordinary intelligence, he will probably say, "We join with the Bhattis" or Khokhars or some other well-known tribe, or he may say "We are originally Chohán Rájpúts." If asked, whether he is a Rájpát or Jat, he will, unless an unusually humble-minded man, say he is a Rájpút. But the distinction is by no means certain, and there are many tribes, some members of which would call themselves Jats, and some Raiputs, or which some of their neighbours would admit to be Réjputs while others would call them Jats. There are a few tribes which, whether from their higher pretensions or from their having occupied a more important position than their fellows, are generally admitted in the neighbourhood to be of Rájpút descent, while others do not even claim this honor for themselves. The fact is that the distinction is one of rank, not of descent, and that in this district Réjpút simply means an agriculturist of high rank and Jat means an ordinary agriculturist with no such pretensions. The chief practical distinction between them is that the so-called Rajput is more particular about the tribes and families with which he will exchange daughters in marriage than the Jat is.

There are other tribes again which call themselves neither Jat nor Raipút, and yet evidently belong to the same great race

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The Patháns.

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as the others. For instance the Khokhars, who have here been reckoned separately in this census, sometimes claim to be degrended from Qutb Shah of Ghaspi, and so to be of Arab descent, but many of them return themselves as Rájpút or Jat, and there The Réiphis and can be no doubt that they are of the same race as their neighbours. The Awans again make a still stronger claim to Arab origin, but they too are probably of the same race as the Jata. Another distinction arises in this way. An ordinary Jat attains some fame as a holy man, and hands the saintly character down to his descendants, who are called Pirs or Miyánás. After a generation or two they claim an Arab origin, and as the fancy takes them, call themselves either Sayad or Koreshi; soon their true origin is forgotten and the Arab origin is believed by themselves and generally admitted by their neighbours.

> My opinion is that, with few exceptions, all the landowning Musalman tribes of this district, whether calling themselves Jat, Rájpūt, Khokhar, Awán, Sayad or Koreshi are of one Aryan race and were formerly Hindús. Their common dialect, common customs and similarity of physique and character are strong evidence of a community of descent and race. There is, however, great practical imperiance in recognising the difference of tribe. Men of one clan-name look upon each other as agnates and have a fellow-feeling with each other which affects their daily intercourse. Clans which on both sides admit a common origin are more closely connected with each other than with other clans by the vague feeling of relationship, and are often more ready to intermarry with each other than with other unrelated clans. Members of a tribe which is generally admitted to be of Rájpút origin are more likely to receive respect from their neighbours, than a mere Jat. And a man who is generally believed to be a Sayad or Koreshi is sure of some reverence from all true Musalmáns.

> The most convenient way of describing the main Musalmán landowning tribes of indigenous origin will be to take them in order of locality beginning at the Chenáb and ending at the Salt range.

Bhers.	 •••	•••		• • •	•••	•••	7,068
Shahpur							
Khusháb	 •••			•••	•••		66
		Т	otal Di	trict		•••	7,865

In that part of the Chenáb river-valley which is included in this district the principal tribe are the Ránjhás who own there some 50 estates or 79,239 acres, or more than a third of the area of the circle. Their villages are very compact and they are only found in any numbers in the immediately adjoining portion of Gujrát district up the river, or in Gujránwala across the river. Their numbers in this district have only increased since last census from 7,047 to 7,865, or by 4.

The Ránibás.

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per cent. They are a tribe of doubtful rank, many having been Chapter III. C returned as Jats and many as Rájpúts at last census. They are on the whole a peaceable and well disposed section of the population, subsisting chiefly by agriculture, which they practise well and carefully. An important subdivision of the clan, called Chaha, owns several villages on the Gujrat border. There are altogether 122 Ránjha headmen, all in the Bhera tabsil.

	hast TTT'	•
m_	han Grater	
In	bes. Castes d Leading	•
	amilies.	
The	Ránibás.	

The Chadhars.

			•••					
			Т	tal Di	trict			2.846
Khusháb	•••	•••	•••	•••	•••		•••	77
Shabper					•••		•••	58 9
Bhera.	•••				•••	•••	•••	1,780

South of the Ránjhás in the Chenáb valley come the Chadhars, another very similar tribe, also of doubtful rank. Their head-quarters are in the Jhang district down the river. In this district they own 8,483 acres in the Chenáb valley, and elsewhere are chiefly tenants.

·				•••	· • •	•••	918	
••••		•••				•••	557	
•••							584	
						-		
		Te	xal Die	strict			2,004	
	•••	· · · · · · ·		· · · · · · · · · · · · · · · · · · ·	· ··· ··· ··· ··· ···	··· ··· ··· ···	···· ··· ··· ··· ··· ··· ··· ···	557 584

In the same neighbourhood are three estates owned by the Siprás, another Jhang tribe, who own 5,078 acres in the Chenáb valley here and are chiefly tenants elsewhere in the district.

A small area on the Jhang border is also held by Riháns and Nissuwánás, two other tribes chiefly found in Jhang.

Bhera	••••	•••	····	•••	•••	 •••	19,283
Shahpur	•••	•••				 •••	2,084
Khusháb		•••	•••			 •••	3 01
		:	T	otal Di	triot	 •••	21,467

The chief tribe of the Bhera Bár are the Gondals, who occupy a fairly respectable place in the social scale and call themselves Rájpúts. They stretch across the whole Doáb in the adjoining portions of the Gujrát and Shahpur districts, from the Chenab valley to the Jhelum river and across it into the Jhelum district. There are also one or two villages owned by them in the Bhera tahsil. In Bhera they own 5 villages and 15,178 acres in the Chenáb valley, 30 villages and 111,190 acres in the Bar and 15 estates and 45,411 acres in the Jhelum valley, so that they own more than a fourth of the whole Bhera tahsil. Their numbers are returned as 10 per cent. above last census, but they must have increased in a much greater proportion than that. Physically they are a fine race, tall, strong and well made, and until recently they were

The Gondals.

The Sipris

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a pastoral people subsisting almost entirely on the produce of their large herds of cattle. Since the introduction of British rule however, they have gradually been taking more and more to agriculture to which they now devote a considerable amount of attention and skill. They are still grently addicted to cattle theft, which was formerly considered an honourable pursuit, and but few of them have taken service in the army for which they seem well fitted. The Gondals have altogether 187 village headmen.

The Harrals, Laks	Harrals	lhera	•••	•••	•••	•••			1,221
and Nagyanás.	Shahpar		•••		•••		•••	•••	296
	Khusháb	•••	•••	•••		•••	•••	•••	85
				Ť	stal Dis	urict.	•••	••••	1,562

In the Bár, south-west of the Gondals, come the similar cattle-owning, cattle-stealing tribes of Harral and Lak, the former of whom own 10,484 acres in the Bhera Bár and the latter 12,636 acres in both tahsils, and then the Nagyánás, a holy clan, small in numbers but owning 10,022 acres in the Shahpur Bar.

The Bhattis.

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The Gondals.

Families.

Bhera	 			•••	•••	•••	6,501
Shahpor	 •••					•••	5,005
Khnsháb	 •••		•••			•••	8,873
		Τα	tal Di	Itrict			15,069

Turning now to the valley of the Jhelam we find, west of the Gondals all along the river from Miáni to Shahpur, the agricultural population consisting of a number of comparatively small and unimportant clans, some of which class themselves as Bhattis and some as Khokhars. Of these two terms the latter has more significance here and does apparently mean a close connection between the clans calling themselves by that name, but the term Bhatti is very loosely used, and signifies no real connection between different clans. If a Jat in the Jhelam riversin after having mentioned his clan-name is pressed to give a wider tribal name, he will probably, unless he is a Khokhar, say he is a Bhatti, just as a Gondal in the Bár will say he is a Chauhán, and in each case with equal trnth. These so-called Bhattis also own a considerable area south of Shahpur, and altogether in the Shahpur tabsil Bhattis own 27 estates and 31,815 acres. They are fairly industrious peasants but greatly wanting in thrift and deeply in debt as a rule. There are 21 Bhatti headmen in the district.

				Тс	otal Dia	strict	**1	24,049
	Khusháb			•••	•••	•••	•••	6,403
	Shahpur	•••				•••	•••	10, 88 0
The Khokhars.	Bhern		•••	•••	•••		•••	6,816

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On both sides of the Jhelam, from about Bhera down to the Jhang border and on into Jhang, there are many villages owned by clans calling themselves Khokhar, either as their only designation or as a secondary tribal name in addition to their local clan-name. Although used somewhat vaguely by some clans, it has a more definite meaning than Bhatti, and the Khokhars are here a fairly compact tribe of the ordinary Panjabi Musalmán type, and evidently of indigenous origin, notwithstanding the claim some of them make to be descended from Qutb Shah of Arab blood. The Khokhars own 10 villages and 12,438 acres in the Bhera tahsil, but are most numerous in the south of the Shahpur tahsil near the Jhang border. In that tahsil they and cognate fribes claiming Khokhar descent own 68 estates and 58,571 acres, or 18 per cent. of the total area of the tahsil excluding State lands. So that the Khokhars may be said to be the principal landowning tribe of the Shahpur tahsil as the Gondals are in Bhera. At last census 16,589 persons were retorned as Khokhars, the number now returned is 24,040, an increase of 45 per cent., but evidently some clans have been classed as Khokhars now that were not so classed formerly. The headmon calling themselves Khokhar number 83.

Chapter :	III, C.
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Tribes, Castes and Leading Families

The Khokars.

Mekang-Rhers 979 Shabbur 4,899 Khusháb 485 ... Total District 6,868

Among the other Panjábi Musalmán landowning clans of the Jhelam valley are the indigenous clan of Mekans, a compact clan, found chiefly immediately to the east and south of Shahpur. In the Shahpur tahsil they own 29 estates and 49,375 acres, or 11 per cent. of the total appropriated area, and so come little behind the Khokhars in importance as landowners. They were formerly noted for turbulence, but have now settled down quietly to agriculture and are fairly prosperous. Related to them are the Jhammats, another compact local clan, not separately returned, who own 9 villages and 26,553 acres immediately south of Shahpur. They are bad managers and many of them in debt. The Mekans have 43 headmen and the Jhammats 85.

			Т	otal Di	trict		•••	2,496
Khushab	•••		•••	•••	•••	•••	•••	1,659
Shahpor	•••	•••	•••	•••	•••		•••	581
Bhe a	•••	•••	•••	•••	•••	•••	•••	256

In the valley of the Jhelam on the Khusháb side the principal landowning tribes are the Biloch, Khokhar and Bhatti already mentioned The Joiyás hold 8 villages and

The Mekans and Jhammats.

The Joiyse.

[Punjab Gasetteer,

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80,260 acres in this tahsil south of Khusháb. They are quiet,

industrious cultivators. There are 14 Joiya headmen.

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The Tiwanas.

			То	tal Dia	trict	•••	•••	2,790
			m .					
Khusháb	••	•••	•••		•••	•••	•••	2,156
Shahpur	•••		•••	•••	•••		•••	290
Bhera	•••	•••	•••	•••	•••	•••	•••	-844

In the Thal country west of Khusháb by far the most remarkable landowning tribe are the Tiwanas, a fairly compact local tribe, who have by their strong right hand gained for themselves in comparatively recent times an importance out of all proportion to their numbers. Notwithstanding their claims to high Hindu descent and their pedigree reaching back through Noah to Adam, they were until about a century ago an ordinary Panjábi Musalmán tribe inhabiting a few villages at the north of the Thal desert. After a severe struggle with their neighbours, the Awans, the head of the clan established independent authority over the Thal, and even after the Sikhs under Ranjit Singh brought them under subjection, they found it advisable to employ the Tiwana Chief as their local Governor. On the outbreak of the Second Sikh War the Tiwanas took the British side, and by their bravery and loyalty, both then and in the mutiny, gained great distinction and high reward. They are. still much valued as cavalry soldiers, and many of them are serving in the army, which perhaps accounts for the fact that they are almost the only tribe in the district of which there are more females than males resident at the time of the census (1,453 females to 1,337 males). Several of the members of the chief Tiwana family have titles and jagirs and seats in Darbar They have also obtained grants of waste land on the inundation canals from the Jhelam in the Shabpur tahsil where they hold 6 estates and 17,691 acres, besides the 12 estates and 40,911 acres owned by them in the Khusháb tahsil. Their number was returned as 3,202 at last census and is now given as 2,790 only, the apparent decrease probably being due to more correct classification. It is not unusual for members of other Thal clans to call themselves Tiwanas, and many of the men enlisted in the army as Tiwanas do not belong to the true Tiwana clan. The Tiwanas include 13 headmen. The other villages in the Thal are owned by various petty clans which are little known and have no claim to Rájpút rank. They are principally shepherds, tall, strong and of primitive ways, ready to migrate with their flocks and herds according to the changes of the season.

			Ţo	tal Die	Hrict		52,526
Khusháb	•••	•••	•••		•••	•••	41,810
Shabpur		•••					. 5,990
Bhera					. 		4,600

The Awans.

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North of the Thal come the very compact tribe of the (Awans, who hold practically the whole of that part of the Salt range which is included in the Shahpur district, and the greater portion of the plain lying at its foot. They own all but one of the Khusháb Salt range villages, and four-fifths They are essentially the of the cultivated area of that circle. tribe of the Salt Range in this neighbourhood and extend north and west into the Jhelam and Rawalpindi districts. A number of them are also scattered as tenants in the villages across the Jhelam, and they own 5 villages and 4,292 acres in the Bhera tahail, and 9 villages and 11,742 acres in the Shahpur tahail. They are distinctly a peasant tribe, and although they claim to be descended from Alif Shah, known also as Qutab Shah, and through him from Ali, son-in-law of the Prophet, they are so far as language, customs and physique go, an indigenous Panjabi tribe. They are a brave and high-spirited race, but prone to keeping alive old fouds and given to quarrelling, which often leads to riots and ruinous litigation. They are excellent cultivators and display great industry in reclaiming land from the steep hill sides, and maintaining their complicated system of irrigation from the mountain torrents by means of embankments and terraces. Their numbers were returned at last census as 48,485 and now 52,526, an increase of 8 per cent. A considerable number of them have taken service in the Army and Military Police and make good infantry soldiers. There are 133 Awan headmen in the district.

Chapter III, C.
Tribes. Castes and Leading Families.
T WINTLING

The Awans.

			To	tal Dis	trict			2,654
Khusháb	•••	***	•1•	•••	•••	***	•••	1, 81 0
	··· `	•••		***	•••	••	***	441
Bhera (•••	•••					908

North of Khusháb towards the Jhelam border are 3 villages with 18,578 acres owned by the Janjúás, a tribe found chiefly further north in Jhelam and Ráwalpindi. They are admittedly of high rank and claim a Rájpút descent, but are more probably the descendants of the aristocracy among the Awans, just as the Rájpúts are the aristocracy of the Jats and the Khánsádás of the Meos in Gurgáon.

Their numbers were returned in 1881 as 8,766, but now as only 3,654, probably a result of more careful classification. They make good cavalry soldiers.

Of the minor landowning and cultivating tribes the only Minor land own. ones of importance are (1) the Aráins (8,236 against 8,574 at last ing tribes. census; but probably 1,958 Málís should be included), who are chiefly found in the Jhelam valley and especially near the large towns and villages where they ply their occupation of marketgardening; indeed the term Aráin practically means a marketgardener, and it is probable that many now calling themselves

The Japjúss.

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Aráin or Malyár from their occupation originally belonged to

Ohapter III. C. Tribes. Castes and Leading Families. Minor landown-

Minor iandow ing tribes.

other tribes. They are a quiet, industrious people, the men usually cultivating small plots of land on wells and jhalars, while the women carry the green produce for sale to the neighbouring towns and villages. The high percentage of infirmities among Aráins is noticeable and may be due to the great use they make of town manure. They own little land but are valued as tenants. (2). There are a few Ahirs (1,027) owning land chiefly in Khusháb and near Sáhiwál. They are ordinary Musalmán peasante like their neighbours. (3) The Dhudís (1,742) are an ordinary peasant tribe owning a little land in the Jhelam valley. (4) The Siáls (2,714) are an offshoot from the great Jhang tribe and own little land in this district, being chiefly found towards the Jhang border. (5) The Mughals (8,160) are probably for the most part indigenous Panjábís who have called themselves by the name of a ruling race, just as others call themselves Rájpút, Sheikh or Sayad. (6) The Tárars (1,894) are an offshoot from the Gujrát tribe of that name and are found chiefly in Bhera tabsil where they own a little land. (7) The Kambohs (785) are an industrious tribe of some standing in the Jhelam valley where they own some land. Some of them hold good positions in the service of Government.

Prie	stly classes.	
The	Brahmans.	

Bhera Shahpur		. 	•••	·'''	•••	•••	2,712 1,653	
Khusháb	 :						 	
			To	tal Dis	trict	•••	 Š,455	

The Brahmans are found chiefly in the large towns and villages of the Jhelam valley, where their Hindu clients live. They own very little land in this district and chiefly confine themselves to religious or semi-religious occupations, such as performing ceremonies, casting horoscopes and receiving the offerings of the pious. Few of them have any real knowledge of Sanskrit or more than a smattering of religious lore. Their numbers at last census were given as 5,462, but this may have included the Muhiáls (482) who have now at their own request been returned separately. They are chiefly found in Bhera, are considered to rank high as Brahmans, and are generally called Mahta as a honorific title, but have mostly given up receiving offerings and many of them take service in the army or subordinate civil service.

The Sayads.

Bhera		•••	•••	•••			 8,789
Shahpur	•••	***	•••		•••		 8 ,487
Khusháb							
5 · ·			To	tal Die	trict	•••	 9,506

At last census the Sayads were returned as 8,625, so that there is an apparent increase of 10 per cent. A large proportion of these so-called Sayads are probably of indigenous

CHAPTER III.-THE PROPLE.

descent and have come to be considered as Sayads because Chapter III, C. descended from some holy man who handed down his saintly The Sayad proper is a Pir character to his posterity. reverenced and respected by the faithful, who support him by their offerings and sometimes gift to him a portion of their land. But in this district there are several large colonies of landowning Sayads especially near Bhera and round Shahpur, where a Sayad family held semi-independent sway before Ranjit Singh subjugated the country. In the Shahpur tahsil they hold 21 villages and 19,378 acres. They are unthrifty, bad managers, and for the most part in debt to their Hindu neighbours.

				. T t	stal Dis	trict		8,141
Khasháb	•••	•••	•••	•••	•••	•••	•••	379
Sbabpar			•••	•••	•••	***		896
Bhera	•••		•••		•••	•••	•••	1,857

At last census the Ulma were returned as only 754. In fact Ulma is not the name of a tribe or caste. A Musalmán of any tribe if he learns enough Arabic to conduct the services in the mosque and teach the village boys to read the Korán by rote is called an Ulma, but his original tribe is not forgotten, and if his descendants do not continue to act as mosque attend. ants they will not be known as Ulma but as belonging to their proper tribe. Indeed many Ulma must have been returned under the name of their proper tribe.

Bhern.	•••	•••			•••	•••		2,942
Shahpar		•••			··• ·			1,751
Khushéb		•••		•••	•••	•••	•••	3,096
			•	Te	tal Die	trict	•••	6,718
			ŗ	At	last of	D\$US	•••	7,499

The Sheikhs are a very miscellaneous lot, and it is to be feared that few of those so returned are of true Arab descent. A Panjábi who has attained a reputation for piety and become revered as a Pir transmits an odour of sanctity to his descendants which after a few generations if it does not make them Sayads will probably make them Koreshi Sheikhs, and most of our landowning Koreshis are probably of this origin. Many of them have received gifts of land and taken to agriculture. bat make unthrifty managers. They own 7 villages and 6,289 sores in Shabpur tabsil and 6 villages and some 5,000 acres in Khushab, chiefly in the Jhelam valley and at Pail in the Salt range. Like the Sayads they are reverenced by their fellow Musalmans and some of them accept offerings from the faithful on their periodical visits. Other Sheikhs again are, as Mr. Ibbetson describes, descendants of converts to lalam from castes neither very high nor very low in the social scale, and are generally found in the towns.

Tribes, Castes and Leading Families.

The Savads.

The Ulma.

The Sheikhs.

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Chapter III, C	Bhera	•••	•••	•••	•••		•••	•••	458
	Shahpur			•••		•••		•••	786
Tribes, Castes and Leading	Khusháb	•••	•••	•••	•••		•••		185
Families.				•			Total		1.459
The Fakirs.									

The fakire, who in this district are almost all Musalmans, also generally assume a religious character and make use of blessings or curses, as the case may be, to expedite the almsgivings of the faithful. They are for the most part simply lasy beggars who find a roving mendicant's life more to their taste than one of monotonous industry. In some parts of the district they have acquired land by gift, but are rapidly losing it to their more thrifty neighbours.

The Bharáis (818) go about beating drums and begging in the name of Sakhi Sarwar.

Practically the whole of the trade of the district is in the Mercantile Classes : The Khojis and hands of four castes, the Aroras, Khatris (including Bhatias) Piráchás. Khojás and Piráchás, the two former castes Hindu and the two latter Musalmán. The Khojás (3,426 against 1,551 at last census) and the Piráchás (598 against 424) are found chiefly in Bhera, Shahpur and Miáni towns, where they do a considerable amount of trade, chiefly in cotton and grain. Some of them have deal-. ings with Bombay and Karáchi on the one hand and with Persia and Bukhara on the other. In the competition with their Hindu rivals they are handicapped by the prohibition of interest by their religion, but manage to hold their own. They own some land chiefly round Bhera.

The Khatris and

The Khatris and Arorés between them make up threefourths of the total Hindu and Sikh population of the district. More than a fourth of them live in the towns and most of the remainder in the large villages, where they alone are the traders, shopkeepers and bankers of the community. They are a thrifty and intelligent body of men, much more patient and far seeing than the Musalmán peasants, who are as a rule much indebted to them. By advancing small sums to the peasants at a high rate of interest and allowing it to accumulate until it is impossible for the peasant to pay, they have managed by a judicious use of our unsympathetic Civil Law to compel the peasants to part with a large proportion of their more valuable land by sale or mortgage, which in many cases is practically equivalent to a sale. The Khatri or Arora moneylender generally prefers a mortgage to a sale, as this does not expose him to a suit for pre-emption and he finds it easier to persuade his peasant debtor to mortgage than to sell his land. Yet since the last settlement thirty-five years ago about 3 per cent. of the cultivated land in the Jhelam valley has passed by sale into the hands of money-lenders. Khatris are the chief owners of 3 estates in Bhers, and 5 in the Shahpur Tahsil, and own some 17,000 acres chiefly in the neighbourhood

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Shahpur District.]

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of the large towns, and of the flourishing village of Chak Ramdas, which is owned entirely by a family of Khatris of long standing as landlords. Arorás own 6 estates in the Shahpur tahsíl and 3,790 acres. Both classes, however, hold in mortgage about 12 per cent. of the cultivated area of the Jhelam valley and a considerable proportion of the best land slsewhere, and Aroras. altogether these two money-lending classes between them are responsible for about an eighth of the total land revenue of the district, and are entitled to realise the landlord's profits of a similar proportion of the lands. Besides this they have as creditors obtained a hold on much of the land not yet actually mortgaged ; and altogether a very large share of the landlord's profits from the land of the district finds its way into their pockets. No class has benefited from British Rule nearly so much as these Hindu money-lenders. Our laws and our principles of political economy treat thrift as almost the only virtue, and have given the patient and parsimonious shopkeeper an advantage he has not been slow to use over his thoughtless and extravagant Musalmán neighbour; and so he has secured a command over much more than his share of the accumulated capital and even of the land of the district. The Khatris and Arorás too have been much more ready than the peasant classes to avail themselves of the means of education offered by our schools, and thus have improved their position and especially have secured a very large proportion of the appeintments in our courts and offices. While among the Musalmans only about one male in forty can read and write, more than one male in three can do so among the Hindus and Sikhs ; and more than half the males in the district having a knowledge of English belong to the Arora or Khatri caste. The Bhátiás are in this district a sub-section of the Khatris with whom they eat. The numbers of these tribes are as follows :--

* <u>3</u>	Caste.		Tabsíl dy dy Bbera. 30 Jeg F		n Total M Total Igeque L		Hindn.	Sikb.	
Khatri	•••	•••		10,563	2,251	8,717	16,530	15 430	1,080
Bhátia	•••	•••		1,236	578	48	1,862	1,718	128
Arors	•••		• •••	10,829	17,784	12,7 06	40,829	32,551	8,092

The Bhera tahsil may be considered a sort of boundary between the Khatris and Arorás. In this tahsil the numbers of the two castes are about equal. North of this in Jhelam and Ráwalpindi the Khatris greatly exceed the Arorás in number, while to the south and west, in the Shabpur and

Chapter III, C.

Tribes, Castes and Leading Families.

The Khatris and

Chapter III, C. Tribes. Castes and Leading Families.

The Khatris and Arorás.

Khusháb tahsíls and in the Jhang and Dera Ismail Khan districts the Arorás greatly outnumber the Khatris. The Khatris occupy a considerably higher rank in the social scale than the Arorás, and are, as a rule, more intelligent and enterprising and less pusillanimous. According to the statistics the increase of numbers since last census has been Khatris and Bhátiás 11 per oent, and Arorás 17 per cent., so that apparently the Arorás are having the better of the Khatris in this respect. As regards religion 7 per cent. of the Khatris and 20 per cent. of the Arorás have returned themselves as Sikhs, but some of them, especially of the Arorás, are only nominally Sikhs, and not very clearly distinguished from Hindús; the Khatri Sikhs, however, are generally more particular about their tenets and customs, and may mostly be considered true Sikhs.

In this district practically the whole of the artisan and menial classes are Musalmán except the Sunárs, many of whom are Hindu, and the Cháhrás, many of whom still profess their own primitive religion. Some of the classes of artisans, such as Lohár, Juláha, Teli, Dhobi, are more trade-guilds than tribes, and a family giving up its traditional occupation and taking to another would, after a generation or two, be considered to belong to the caste whose common occupation it had adopted, so that the different castes are not divided from each other by fixed and lasting boundaries. Still so strong is the tendency to follow the ancestral occupation and so closely are the persons belonging to each such caste or trade-guild inter-connected by community of occupation, which generally carries with it inter-marriage and similarity of social customs, that these well recognized divisions are of real importance in the frame-work of society. In general estimation the different artisan castes take rank according to the nature of their usual occupation, workers in metal and wood ranking higher than workers in clay, and they again higher than workers in leather. Lower down, the distinction is partly made according to the nature of the food eaten, Mirásis ranking low because they eat almost any one's leavings, and Chúbrás lowest of all because they eat the flesh even of animals that have died a natural death.

The condition of these classes as a whole has greatly improved since the introduction of British rule. The enormous rise in the prices of agricultural produce and the rapid development of cultivation and irrigation have led to a great demand for the services of all whose work is connected with the operations of agriculture, and their remuneration has increased in proportion. Those who are paid in kind, such as the Tarkhán, Lohár, Kubbár and Musalli, get a larger proportion of the produce, and its money value has greatly risen. The sustom of paying in cash for all sorvices required on State works, such as canals and railways, combined with the greater plenty of silver coin and the greater demand for labour of all kinds, has made it much more common to pay for services in cash than in kind,

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and has led to a marked rise in money wages, which taken Chapter III, C. along with the greater steadiness in the demand for labour, has benefited the lowest class of labourer more than he has suffered from the rise in prices. A much larger proportion of the lower castes than formerly have amassed some little wealth in coin or ornaments, and it is not uncommon to find members of the menials. artisan castes in possession of plots of land as mortgagees. The demand for tenants to break up new land has led many of these castes to give up their traditional occupation and become cultivators, which means for them a distinct rise in the social scale and an improved means of subsistence.

The Sunars or Zargars (4,139 against 3,597 at last census, an increase of 15 per cent) are the workers in gold and silver, and have much more employment than formerly in making up the jewellery in which form all classes of the people prefer to hoard their savings. Two-thirds of them are Hindús and onethird Musalman. They are chiefly found in large towns and villages. Many of them advance money on the security of ornaments. Some have a bad reputation as receivers of stolen jewels, the proceeds of house-breaking, which they melt down at once to avoid recognition.

The Tarkhans (12,568 against 10,270 at last census, an increase of 22 per cent.) do all the carpentry work of the distriot, making agricultural implements, the wood-work of the Persian-wheel, &c., generally in return for a customary pay-ment in kiud. They are also the bricklayers of wells and of buildings of barnt brick. They are found chiefly in the villages and are practically all Musalmáns.

The Lobárs (6,026 against 5,074 at last census, an increase of 19 per cent.) are the blacksmiths and workers in iron. They are practically all Musalmans and are found chiefly in the villages. They are regular agricultural menials receiving payment of customary dues in kind in return for their making and mending the irou part of agricultural implements, the customer faraishing the iron.

The Kubhárs (14,164 against 11,769 at last census, an increase of 20 per cent.) are the potters, makers of bricks and clay vessels. They are almost all Musalmans, live both in the towns and villages, are true agricultural menials and get customary dues in kind in return for making the earthenware veneels required for the Persian-wheel and for domestic use. Many of them also keep donkeys and act as petty carriers within the town or village area.

The Juláhás (25,888 against 22,472 at last census, an increase of 15 per cent.) are more generally called Paoli in this district. They are almost all Mussimáns and are found not only in the towns but scattered through the villages all ever the district. Their principal, almost their solo, occupation is

Tribes, Castes

and Loading **Families**.

Artisans and

The Supárs.

The Tackiens .

The Lohars.

The Kubhars.

The Julábás.

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Chapter III, C.

Tribes, Castes and Leading Families. The Julábás, weaving cotton and wool into cloth. They are paid not in kind but by the piece, seldom earning more than three annas a day. A considerable quantity of coarse cotton cloth woven by them is exported towards Pesháwar and Kábul, but their occupation has suffered by the growing fushion for European and machinemade piece-goods. They are a turbulent class, ever ready to resent their position of inferiority to the peasantry and are at present rebelling against the customary poll-tax or groundrent imposed upon them by the landowners.

The Náis (8,911 against 7,541 at last census, an increase of 18 per cent.) are found everywhere and are almost all Musalmáns. They are the barbers of the country. even Hindús having their heads shaved by Musalmán Naís. They also act as leeches, perform circumcision and are the recognised messengers in the case of all domestic ceremonies, carrying notices of births, marriages, and in this district also of deaths. In the villages they are paid in kind among the regular menials.

The Telis.

The Nais

The Telis (2,818 against 2,112 at last census, an increase of 33 per cent.) are all Mussimáns and their occupation is oilpressing. They are closely connected with the Qasáis or butchers (6,451 against 5,202 at last census, an increase of 24 per cent.) who are rather a trade-guild than a tribe and are most numerous in the large towns. Some of the Qasáis act as sheep-dealers or themselves keep flocks of sheep and goats which they breed for sale. Some of them have a bad reputation for helping to make away quickly with stolen cattle. The Penjás (122) or cotton-scutchers, are generally Telis by caste.

The Máchbis.

The Máchhís (12,646 against 11,156 at last comms, an increase of 13 per cent.) are all Musalmáns and are scattered all over the district. Their chief occupation is that of bakers, the men fetching the fuel and the women baking at their ovens the cakes brought by the village house-wives and taking payment in kind at the time. Water-carrying is generally done by the people themselves.

The Malláhs (1,017 against 1,278) are the boatman of the rivers and are all Musalmáns.

The Dhobis (6,457 against 5,624, an increase since last census of 15 per cent.) are the washermen and are almost all Musalmáns. The Chhimbás (498) or calico-printers, Rangrez (80), and Liláris (129), Charohás (275) or dyers and Darsis (486) or tailors are generally of the Dhobi caste. They rank low as handling dirty clothes and keeping donkeys.

The Mochis (18,263 against 15,314 at last census, an increase of 19 per cent.) are all Musalmáns. They are the workers in leather and rank low because they handle skins. In this district they generally confine themselves chiefly to making shoes and other leather-work besides tanning skins. The Mochi whose perquisite the skins of dead cattle are has

The Dhobis.

The Malifike.

The Mochis.

basefited considerably by the great rise in the price of skins Chapter III. C. owing to the demand for export.

The Mirasis (10,889 against 8,844 at last consus, an inorease of 24 per cent.) are the bards, musicians and genealogists of the people, and their services are in request at all domestic functions and especially at marriages. Their women are often prostitutes, and it is a noticeable fact that in this tribe almost aloue of all tribes is the district the number of females exceeds that of males (5,181 females to 5,156 males), a fuot which suggeets that the ranks of their women are recruited otherwise than by birth within the caste. The Bhats (285) dr bards may be mentioned along with the Mirásis whom they resemble.

The Ohthras (85,401 against 28,297 at last consus, an in- The Ohthras. crease of 25 per cent.) or sweepers have increased at a greater rate than the rest of the population, probably owing to immigration, as numerons families of this caste have been attracted from neighbouring districts by the great increase of cultivation and the demaud for labor. They are most numerous in the Bhera (17,136) and Shahpur tahsile (12,003), where canal irrigation has so greatly developed cultivation, and least numerous in Khushab tahsil (6,262), where progress has been slower. Indeed many seem to have migrated across the river from the Khushab tahail. Besides their traditional occupation of doing scavenger's work they are the chief field labourers and get payment at customary rates in kind for their assistance, especially at harvest time when whole families of them move about the country to help in reaping the grain, getting as a rule every twenty-first sheaf, which sometimes means as anoh as eight annas a day. They are also the chief earth-diggers of the district and make large earnings at such work as making roads or clearing out cauals, the usual rate of wages being a rupee a maris or Re. 1-9-0 per thousand cubic feet equivalent to about three sames a day, while twenty years ago the usual rate for such labor was less than two annus a day. The position of the Chubras has been much improved by the great increase in the demand for labour, but they are an unthrifty hand-to-mouth class and are the first to feel the pinch of bad times. They are very ready to wander, and small encampments of them may often be seen at the readside, the whole family moving about the country in search of food, with a small tent of rags, a cot or two, a bundle of clothes, a donkey and a few dogs as their whole worldly belongings. They furnish a considerable number of oriminals, the Chahra generally confining himself to petty thefts and house-breaking and leaving the more gentlemanly pursuit of cattle-theft to the Jat or Rajput peasant. Most of the Chubras in this district (30,477) are nominally Musalmans, and are called Musallis; only 177 are returned as Sikhs (Mashabi); and the unconverted Uhthras who have adhered to their own primitive religion are returned as 4,747. Few as the Mashabis are here, they have furnished a few recruits to the Pioncer

Tribes, Castos and Leading Families. The Mirásis.

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Chapter III, C.

Tribes, Castes and Leading Families. The Chübris. regiments. The Musallis are in this district admitted to unneually equal terms by the Musalmáns, who accept water and food from their hands only requiring that they should be circumcised, should have repeated the Kalima and should have given up eating carrier or anything "abominable." The unconverted Chihra eats the leavings of anybody, the fiesh of animals that have died a natural death, anakes, lisards, foxes, jackals, or as one of them put it, anything but dogs, — he would even ant his donkey, if it happened to dis.

The Bésigars,

The Básigars (1,065) and Nats (305) may be taken together. The numbers at last census were 594 and 820, an increase of 50 per cent. They are acrobats and tumblers and have no fixed residence, but move about from place to place hving in moveable shelters made of grass, and using donkeys and camels to carry their goods about on. The Básigars are almost all returned as Hindús and the Nats as Musalmáns; both are a gipsy, almost outcaste, tribe living largely on the leavings of others and on jungle vermin. Their women used to have a reputation for chastity.

The Sénais.

Increase of different castes. The Sánsis (459) are especially a jungle tribe, have no fixed residence, and are often found encamped in waste places where they capture and eat jungle vermin of all sorts. They are not a particularly criminal tribe in this district.

It is worthy of remark that so far as the statistics can be compared, almost every casts shows an increase since last census approximating to that of the total population, so that the social composition of the people is much the same as formerly. The tribes showing the most marked increases are the Tarkháns (22 per cent.), the Lobárs (19), the Kubhárs (20), the Telis (83), the Qasáis (24), the Mochís (19), the Kubhárs (24), and the Ohúhrás (25). Most of these are-the classes directly depending for their prosperity on agricultural conditions, and their great increase is probably chiefly due to the prosperous condition of agriculture, which has not only increased their fecundity but attracted immigrants of these elasses from other districts.

Tribal castom.

A detailed account of the tribal custom in this district will be found in a separate volume. Its general character is as follows :---

Restrictions as to marriage. Among Hindús a man may not marry a woman of his own clan, so that he cannot marry an agnate of his own, and as conversely a woman must marry a non-agnate of her father, and the children invariably belong to the tribe and clan of their father, not of their mother (just as in Europe a child takes its father's surname and not its mother's), it follows that any relation through a female, of a man, whether through his mother, sister or daughter must belong to a different group of agnates, i.e., to a different clan. Among

OHAPTER III.-THE PROPLE.

the Musalmán tribes of the east of the Province, the same rule Chapter III, C. prevails in practice, although in theory a marriage with an agnate's daughter would be legal, so that in those tribes also all relations through females of a man are necessarily his non-agnates. Among all the Musalmán tribes of Shahpur however, Muhammadan Law has had such a strong effect as marriage. regards the question of intermarriages of relations that it has entirely abrogated the rule forbidding intermarriage of agnates, and such intermarriages are everywhere very common ; indeed it is thought preferable that a man should marry his consin, whether she be related to him on his father's or his mother's side, rather than that he should seek a wife outside the family, the reason for this preference probably being that a marriage within the family is less expensive and difficult to arrange than a marriage with an outsider, and tends to keep the property within the group of relations. The effect of this breaking down of the old rule has been that, as a man's sister's son or daughter's son may be also his agnatic relation, for instance if his sister have married his father's brother's son, or his daughter have married his brother's son, alienation of the property to a sister's son or daughter's son does not necessarily mean alienation to a non-agnate, and the power of the agnates to forbid such an alienation;-based as it is on the old rule which still holds among Hindu and other exogamous tribes that "the land must not leave the got, or group of near aguates "-has been very much weakened, and aliestions to such relations through females are much more common than they are in the east of the Province. Indeed the power of the agnates to forbid alienation having been thus weakened, it is among some tribes, such as the Awans, no longer strong enough to prevent alienation to a sister's son or daughter's son, though he be not himself an agnate, and can hardly prevent alienation even to a non-relative by a sonless man.

Generally speaking, marriage is a contract, not between Betrothal the persons to be married, but between their families, and marriage. is arranged for them by their agnates with the consent of the mothers, usually while the parties themselves are too young to give an intelligent consent. When the contract has been privately agreed on between the families, the betrothal is completed with elaborate ceremonies of the nature of a sale, in which money plays a principal part. A girl is looked npon as a valuable piece of property, and betrothal is a contract by which the girl's family bind themselves, often for a money consideration, or in exchange for another betrothal, to transfer the ownership of the girl to the boy's family on her reaching a marriageable age. If either of the parties die before the marriage actually takes place, the contract is at an end, and the boy's family are not, as in Sirsa. considered entitled to elaim that the girl should be married to

Bestrictions as to ۰.

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marriage.

C. another boy of their family, if her original betrothed should die. The ceremony of marriage actually transfers the ownership of the girl from her agnates to those of the boy. It is accompanied by many elaborate ceremonies, the binding and form being among Musalmáns the nikáh made according to the Muhammadan Law, and among Hindús, the circumambulation of the sacred fire under the auspices of the family Brahmans. After the marriage thegirl remains in her father's house, and actual possession of her is not delivered until she reaches puberty.

lifects of be-

While such is the usual course of betrothal and marriage, it is much more common in Shahpur than it is in the east of the Province, for betrothal and marriage to be deferred until the parties are grown up, and unmarried women of full age are much more numerous in Shahpur than they are further east. One consequence of this is that the consent of the parties themselves becomes much more important, and it is not uncommon for a grown-up girl to refuse to marry the man selected for her by her parents and guardians and to elope with the man of her choice. Such conduct is bitterly resented, not only by the family of the man she has rejected, but by her own family, and often leads to quarrels and litigation, and although the Musalmans cannot deny that such a marriage is valid by Muhammadan Law, many of them would welcome legislation to make the marriage of a woman without the consent of her parents or guardians, especially to a man of an inferior tribe, void altogether. There is also a general feeling that while a girl's family, who incur no expenses in making the betrothal, have no claim to compensation if the betrothal be broken off, the boy's family, who have to go to some expense to carry out the betrethal, have a claim, not only to a return of their expenses, but to damages for the breach of contract; and that the claim for compensation should lie, not only against the girl's family, but against the family of the man she has married.

Number of wives.

Although a Musalmán may marry four wives, all alive at one time, and a Hindu as many as he pleases, it is not very usual for a man to have more than one wife at a time; and where he does marry a second wife during the lifetime of the first, it is generally because the first has not borne him a son, or because of some serious quarrel with her; or when he marries the widow of a deceased brother.

Divorce dower. and Divorce is very rare, and although a dower is always mentioned at a marriage of Musalmáne, it is rarely paid, it being usual for a wife to relinquish her right to dower to her husband on his death-bed.

Inhesitance : sons.

Ordinarily the whole family remains living in common until the father's death, and his wife, children and sons' wives and children are under his control, as well as the whole of

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the joint property. As the daughters grow up, they are Chapter III, C. married into other families, and leave their fathers' control for that of their husbands' fathers. As the sons grow up, wives are found for them who join the father's family and come under his control Often the father gives a married son a separate house with a share of the moveables and sometimes a separate plot of land; but this is a matter for the father's own decision, and such a partition, unless approximately fair and intended to be final, is liable to be cancelled on the father's death. When that occurs, the whole of the father's estate devolves on the sons, who sometimes continue to live as a joint family; but more often make a division among them of the moveable property and dwelling-houses, and either then or afterwards, of the land also. All the sons take equal shares without regard to age and without regard so the number or tribe of the mothers. The custom of dividing the property among the sons according to the number of mothers, which is not uncommon in the east of the Province, is practically unknown in Shahpur. If one of the sons have died before his father, his sons or widow take his share of the estate by representation. In the presence of sons or son's sons, daughters get no share of the property ; they are maintained by their brothers until suitably married into another family.

Where there are sons, their widowed mother gets no Inheritance: share of the estate, but is maintained by her sons; and if widow. they divide the joint estate among themselves, they usually set apart a portion for their mother's maintenance during her lifetime. Where there are no sons, or son's sons, the whole of the estate devolves on the widow, two or more sonless widows taking equal shares. The widow holds the whole estate till her death or re-marriage, and has power to make all ordinary arrangements for its management and to enjoy the whole of its produce. Generally she can do as she pleases with the moveable property, but must not alignate. the immoveable property without the consent of the husband's agnates. If, however, the agnates do not make proper arrangements for necessary expenses, the widow can alienate so much of the husband's immoveable property as is absolutely necessary, even without their consent. The widow of an agnate who has died without sons or sons' sons, is in all cases entitled thus to succeed to her husband's share, even although, owing to his father being still alive, it had not yet come into his separate possession, or although he was living associated with his brothers (except among the Hindús, where in that case the widow is entitled to maintenance only). When a widow in possession of her deceased husband's estate dies or re-marries, even though she marry her deceased husband's brother, the whole of her former husband's estate, moveable and immoveable, reverts to her busband's agnates, who take it in the

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inheritance widow.

Inh er it an ee: daughters and other heirs.

shares in which they would have taken it had he died without leaving a widow. A widow having minor sons has much the same power over the estate as has a sonless widow until her sons are old enough to manage it for themselves; but : if she re-marry, she loses not only her control over her former husband's estate, but also the guardianship of his children. If she does take them with her to her new home they cannot succeed to any share in the estate of their step-father; they still belong to the family of their own father, and (if sons) are entitled to succeed to their father's estate.

When a man dies without agnatic descendants or widow, the married daughters or their sons in no case succeed to a share in the estate; but it is the almost universal custom in this district (unlike Gurgéon and Sirsa) that the unmarried daughters succeed in equal shares to the whole of their father's property, moveable and immoveable, till their death or marriage, when it reverts to the agnatic heirs, the powers of the daughters over the estate being similar to those of the Failing unmarried daughters the father of the widow. deceased takes the estate; if the father be also dead it goes to the brothers in equal shares. Ordinarily all the brothers, whether of the same mother or not, speceed equally, but if the property had been divided there is a tendency among Musalmans for the full brothers to exclude the half brothers, and among Hindús an associated brother excludes an un. associated brother. If one of the brothers have died, his sons or sonless widow take his share of the estate by representation. If there be no agnatic descendants of the deceased's father, his mother takes a life-interest in the estate; failing the mother, or on her death, the unmarried sisters take the whole estate till their death or marriage, then the father's brothers and their agnatic descendants take it in shares proportioned to the number of brothers; and so on, the nearest agnates and their agnatic descendants taking the estate in preference to the more remote. Where there are two of a class, they share equally, and the right of representetion prevails to the fullest extent. No heir excludes the agnatio descendant or the sonless widow of another heir of the same class. Only agnates and the sonless widows of agnates, and (till their death or marriage) the daughters of agnates, inherit. A married daughter, or sister, or a daughter's or sister's son, can in no case inherit. When the estate goes to a female, she has a life-interest only, and on her death or marriage it reverts to the agnates.

Istridhan.

There is no general custom of considering part of the joint estate as being the special property of the women. Whatever is given with or to a woman becomes merged in the joint estate under the control of the agnates, although they should not alienate any such property without the woman's consent unless in case of necessity.

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Wills are almost entirely unknown. If a proprietor wishes to interfere with the devolution of his property according to the ordinary rules of inheritance, he must carry out his intentions in his lifetime. An expression of his wishes as to the dispesition of his property, if not carried out in his lifetime, has no force after his death.

Among the Hindús a man having no son or son's son may adopt any near relation he pleases, even a daughter's son or sister's son, but not a distant relation or stranger, and the person adopted succeeds to the whole of his estate, as if he were a natural son, to the exclusion of the other natural heirs. Among Musalmáns, adoption is practically unknown except among the Awans, where a man having no son or son's son-may adopt any Awan he pleases and make him heir to his whole estate; but the adoption must be made by written deed, and is more of the nature of gift than adoption.

The power of an owner to alienate by gift his moveable property is practically unrestricted, unless when he has sons or sons' sons, in which case he ought not to give away an unreasonably large portion of the moveables so as to injure the sons. A proprietor having sons or sons' sons has no power to alienate by gift without their consent any portion of the immoveable property, except that he can give a small portion of it in dowry to a daughter, or for charitable or religious purposes; and he cannot give a large share of the immoveable property to one son than to another. But a proprietor having no sons or sons' sons is, among the Awans, almost absolute owner of his whole estate, and can gift it to any relative without the consent of the others ; among other tribes he cannot make a gift of immoveable property to one relative without the consent of the agnate heirs, except sometimes a small portion to a daughter or daughter's son, or son-in-law.

Briefly it may be said that the influence of the Muham- Inducator of the madan Law on the custom of Musalmán tribes is confined to Muhammadan Law. questions relating to marriage and divorce, and does not extend to questions relating to property. Among all Musalmán tribes a marriage must take place by nikih, and any marriage which is legal according to Muhammadan Law is allowed to be valid, and although the rules regarding dower and divorce are rarely acted on, they are admitted to be binding on all Musalmans. But the elaborate rules of the Muhammadan Law regarding inheritance, wills and legacies are never acted on, the custom in such matters being founded on the entirely different basis of agnatic relationship. For instance a daughter gets no share in the presence of sons, a sister no share in the presence of brothers, a widow either gets the whole estate or none at all, and the right of representation prevails to the fullest extent. To introduce the elaborate rules of Muhammadan Law in those matters would revolutionise

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the tribal custom of all the Shahpur tribes and give rise to endless injustice and discontent. The only effect of Muham-

madan Law on questions relating to property has been the

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indirect influence already mentioned, vis., that by breaking Muhammadan Law.

Influence of the down the rule requiring a woman to be married to a non-agnate, it has weakened the power of the agnates to forbid an alienation of immoveable property to a relation through a female.

Darbárís.

The principal men of the district, vis, those who are, by family and position, held entitled to be invited to Divisional Darbars, are enumerated in order of rank in the following table. Of the 14, 8 are Tiwanas, 2 Núns, 2 Biloch, 1 Sayad and 1 Kbatri :--

No.	Name.	Father's name.	Residence.	Tribe.	Year of birth.	
1	Malik Umar Hayát Kháp	Khán Bahádur Malik	Kálra	Tiwána	1874	
3	Sardár Mubammad Chirágh Khán.	Sáhib Khán, c. s. i. Sardár Mubárik Khán	Sáhiwál	Biloch	1854	
8	Malik Mubaria Khán.	Malik Jahán Khán, Sardár Bahádur.	Jahánábad	Tiwána	1965	
4	Malik Khuda Bakhah.	Malik Sultán Mah- méd.		Do	1000	
15	Malik Muhammad Khén.	Malık Jahán Khán	Kot Muhammad	Do	1640	
6	Malik Alam Sher Khán.	Malik Patch Ehán	Mitha Tiwána	Do	1839	
7	Ehén Bahádur Malik Hélim Khán.	Malik Jahán Khán	Kot Hákim Khán	Nán	1838	
8		Malik Fatch Khán	Mithe Tiwana	Tiwana	. 186	
9	Malik Khán Mu- hammad Khán.	Malik Sher Bahádur Kháu	Ditto	Do	1000	
10	Sayad Sultán Mahmúd Shah.		Shahpur	Bayad	. 1944	
11	Bardár Bahádur Khán,		Khusháb	Biloch	1894	
13	Diwán Jawáhir Mal.	Diwán Bishan Dás	Bhers	Sahni Khatri	104	
18	Malik Musaffar Khán	Malik Fateh Khán	Musaffarabad	Tiwáža		
14	Malik Muhammad Hayát Khán.	Ditto	Nárpar	Nún	1.071	

Divisional Darbaris.

There are also 11 pensioned officers, who, by virtue of their former rank in the Army or Civil Service, are entitled to a seat in Darbár; of these 9 were commissioned officers in the Native Army. A list of them will be found in Table No. IX A.

Kursi-nashina.

Next in rank come those men who have been accepted by the Commissioner as worthy to be dignified with a chair on official occasions (kursi-nashin). A list of them will be found in order of date of acceptance in Table No. IX B. Of the 81, 4 are Awáns, 2 Ssyads, 3 Koreshis, 2 Kambohs, 2 Brahmans, 4 Khatris and 5 Arorás.

Leading families. By far the most important family in the district is the The Tiwánás of Tiwana family of Mitha Tiwana on the edge of the Thal. An Mitha Tiwána,

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account of their early history has already been given in Chapter II, and a full account will be found in Massy's " Punjab Chiefe," Volume II, page 279. The three Maliks who in the last generation did such good service for Government and received the title of Khan Bahadur, besides other rewards, vis., Maliks Fateh Sher Khán, Sher Muhammad Khán and Sáhib Khán, c. s. I., have all died. Malik Fatch Sher Khán left a minor son, Mitha Tiwána. Muhammad Sher Khán, now under the Court of Wards, who holds a perpetual jágir in two villages, value Rs. 4,758, besides a life jágir for his father's mutiny services. He holds also a lease of unproductive State land at Fatehpur below Sakesar in addition to his ancestral land.

Malik Sher Muhammad Khán, Khán Bahadur, left two minor sons, Dost Muhammad and Ghulam Jilani, who are also under the Court of Wards. Malik Dost Muhammad holds a perpetual jágir of the value of Rs. 7,411 and a life jágir in consideration of his father's mutiny services of Rs. 724. The brothers own a large area of unproductive land in the Khusháb Thal, and 1,500 acres of land near the Jhelum, part of which is irrigated from the Corbynwah Canal but is not very productive.

Malik Sahib Khan, Khán Babádur, c. s. i., after doing excellent service in the mutiny, obtained a grant of 8,709 acres of waste land at Kálra in the Shahpur tabsil and constructed a canal to irrigate it. This has now become a most valuable estate. Malik Sáhib Khán, who had earned a reputation for straightforward truthfulness and integrity, died in 1879, leaving one son Malik Umar Hayát Khán, who was brought up under the Court of Wards and educated at the Aitchison College in Lahore, where he gained a fair colloquial knowledge of English. In 1895 he was on coming of age put in charge of his splendid property, the income of which is well over a lakh of rupees per annum, besides large accumulated and invested savings. He promises to make a careful and enlightened landlord. He has an excellent stud of brood-marea and young stock and takes a great interest in horse-breeding. He holds a life inám in consideration of his father's services and is at present the first Darbári in the district.

Malik Fatch Khán, known as Moliánwála or "the Man of Pearls," who died so bravely at Dalipgarh, left several sons besides Khán Bahádur Malik Fateh Sher Khán. Of these Malik Alam Sher Khan is still alive and enjoys a perpetual jagir of Bs. 2,081 besides a seat in Darbár; Malik Sher Bahádur, who held the post of Munsif, is now dead and his sons, the eldest of whom Malik Khan Muhammad of Sherpur, has a seat in Darbár, enjoy a perpetual jagir of Rs. 1,286. Another brother, Malik Ahmad Khan, Extra Assistant Commissioner, has a seat in Darbár and a perpetual jagir of Rs. 1,699.

In the other main branch of this family, viz., the descendants of Malik Ahmadyár Khán, to which Maliks Sher

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Tribes. Castes and Leading Families. Mitha Tiwána.

Muhammad Khán and Sáhib Khán belonged, were Malika Jahán Khán and Fateh Khán, brothers of Malik Sáhib Khán. Malik Jahán Khan served as Kárdár under Diwán Sáwan Mal, did good service in the Mooltan campaign and in the mutiny, Leading families and received a mutiny pension. His son Malik Muhammad The Tiwánás of Khán holds a lease of 511 acres of valuable land at Kot Muhammad Khán, south of Shahpur, and has a seat in Darbár. He does good service as Honorary Magistrate and Munsif and Sub-Registrar for the Shahpur tahail. Malik Fatch Khán, the other brother of Malik Sahib Khan, did good service in the mutiny, for which he received a grant of land, a life muan, and ultimately the title of Khán Bahádur. His son Malik Mutaffar Khán has a seat in Darbár and owns or holds on lease about a thonsand acres of valuable land at Muzaffarabad near Shahpur Civil Station. He was at one time Jamadár in the Guides Cavalry and promised to make a good officer, but resigned his commission to attend to his father's property at home,

> Several other members of this Mitha Tiwana family have attained to good positions in the Army and Pelice, the Tiwénás being considered among the best of the cavalry soldiers in the Native Army.

The Tiwinis of Hámoka.

Another branch of the Tiwana clan derives its origin from Hamoka on the right bank of the Jhelam, south of Khusháb. An account of it will be found in Massy's "Punjab Chiefs," Volume II, page 308. Malik Sultán Mahmúd Khán did good service under Edwardes at the siege of Mooltan, and again made himself most useful during the mutiny. He was for years Inspector of Police in Shahpur district and won universal commendation for the impartial and trustworthy manner in which he porformed his duties. His only son Malik Khuda Bakhsh Khán was brought up under the Court of Wards and is now an Officiating Extra Assistant Commissioner. He owns a fine cetate of 2,265 acres st Khwájabad in the Shahpur tahsil, besides other land purchased elsewhere, and 1,500 acres of valuable land held on lease, almost all irrigated by his private canal. He is a good horseman and an enlightened and careful landlord and possesses a very fine stud of brood-mares and young stock. He has a seat in Darbar. His cousin Malik Ghulam Muhammad Khan of Hamoka is Sub-Registrar of the Khusháb tahsíl. Malik Sáhib Khán, the head of another branch of this Hamoka family, enjoys an inám and the privilege of a chair.

The Tiwinks of Hadáli.

A third branch of the Tiwana clan belongs to Hadáli between Khusháb and Mitha Tiwána. Sardár Bahádur Malik Jahán Khán did good service in the mutiny, became Risáldár-Major of the 18th Bengal Lancers and Aide-de-Camp to the Commander-in-Chief, and was given the title of Sardár Bahádur for conspicuous bravery and merit. His eldest son Malik Mubáris Khán was Riseldár in the 9th Bengal Lancers, where he was highly thought of, and now resides at Jahanabad where

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he and his brother own a very fine property consisting of 8,000 Chapter III, C acres free of land revenue for ever, and hold on lease 1,400 acres, all being irrigable from their private canal. Malik Mubáriz Khán has a seat in Darbár and makes a good landlord. He has a good stud of brood mares.

The Waddhals of Hadáli, another branch of the Tiwánés, also deserve mention. One of them, Malik Fatch Khán, Risáldár in the 18th Bengal Lancers, was a good old soldier and obtained a lease of 505 acres of valuable canal-irrigated State land south of Shahpur. His three sons have all risen to good positions in the Native Cavalry.

Closely related to the Tiwanas are a family of Nans, with The Nan family. whom the Tiwanas inter-marry. An account of them will be found at page 810 of Massy's " Punjab Chiefs," Volume II. It is at . present represented by two cousins, Khán Bahádur Malik Muhammad Hakim Khán and Malik Muhammad Hayát Khán, both of whom have a seat in Darbar. Malik Hakim Khan did good service in the mutiny, when he was wounded, and afterwards as Tahslldar, retiring on pension with a reputation for aprightness and honesty. He has a fine estate at and near Kot Hákim Khán, having purchased from Government 1,500 acres and taken on lease 511 acres more. It is all irrigable from the private canal owned jointly by him and his cousin. He has developed his estate most successfully, showing himself an enlightened and considerate landlord, a good type of the gentleman of the old school. He is one of the last of the older generation and is much respected in the district. He enjoys a life mdfi for his matiny services and has a promising family of sons. He rendered good service as an Honorary Magistrate, but has lately resigned the appointment on the ground of ill-health. His uncle Malik Fatch Khán Nún, did good service at the siege of Mooltan under Edwardes, and received a pension. His son Malık Muhammad Hayát Khán was educated at the Aitchison College and passed the Entrance Examination of the Punjab University. He holds 3,500 sores of valuable land, at Núrpur, weet of Bhera, irrigated by the private canal owned jointly by his cousin and himself. He promises to make a good and intelligent landlord.

An account of the carly history of the Biloch Chiefs of : The Biloch family Schiwal has been given in Chapter II, and a fuller account will of Schiwal! be found in Massy's "Punjab Chiefs," Volume II, page 801. Sardar Langar Khán was succeeded by his eldest son Mahammad Hayat Khan, and he again by his brother Sardar Mubarak Khan, who died some years ago, much embarrassed by debt. The present head of the family is Sardár Muhammad Ohirágh Khan, who was for a time Dárogha of Canals under the Deputy Commissioner. He and his brother Fath Khan and uncle Lashkar Khan hold a perpetual jágir in five villages of the value of Ba. 8,372, and the two former own a large area of land

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The Tiwánas of Hadáli.

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The Biloch family of Khusháb.

in Girot Sáhiwál and other estates. The outstanding debts of Sardár Mubárak Khán were paid off by means of a loan from the Kálra estate, but the family are bad managers. Sardár Muhammad Chirágh Khán has a seat in Darbár.

Another family of Biloches held independent sway in Khusháb until they were swallowed up by Mahárája Ranjít Singh as described in Chapter II. The head of the family is now Sardár Bahádur Khán, son of Sardár Allahjawáya Khán, who has a seat in Darbár, and holds a life máfi of Rs. 71 and as inám of Rs. 200. He has great influence in Khusháb and its neighbourhood and is a useful member of the Municipal Committee and District Board. His brother Sardár Fateh Khán is a jamadár in the 7th Bombay Lancers and his son again holds the Davies (Shahpur) Scholarship at the Aitohison College at Lahore.

The Sayads of Shabpur.

Before the conquest of Mahárája Ranjít Singh the Sayad family of Shahpur held practically independent away over the town of Shahpur and a tract in its neighbourhood. The descendants of Fath Shah hold in ancestral shares a perpetual jágir of Rs. 372 in Bunga Ichhrál, and own about half the area of the Shahpur estate. The present head of the family is Sayad Sultán Mahmád Shah, who has a seat in Darbár, and holds a small area of State land on lease.

The Diwin family of Bhern.

An account of the Diwán family of Bhera is given in Massy's "Punjab Chiefs," Volume 11, page 312. Members of the family held good posts under the Sikhs and shared their defeat at Ohiliánwála. They own some 700 acres, and hold 1,800 acres of valuable State lands on lease near Bhera. The present head of the family is Diwán Jawáhir Mal, who has a seat in Darbár and is Honorary Magistrate and Sub-Registrar for the Bhera tahsil. He did excellent service for years as Manager of the Kálra estate under the Court of Wards and was rewarded with a grant of land on the Chenáb Canal. He is intelligent, trustworthy and useful. His brother Diwán Lakhmi Dás is an Extra Assistant Commissioner, as was his cousin Diwán Kirpa Rám.

The Lamba family. Sardárs Hari Singh and Gián Singh, sons of Sardár Atar Singh Lamba, of Kila Atar Singh in the Gujrát district ("Panjab Chiefs," Volume II, page 236) have no connection with this district except that they hold jointly in perpetual jágir the estate of Naushahra in the Salt range, value Ra. 4,458.

Grantes of State A number of gentlemen of note belonging to other districts hold grants of land in this district. Nawab Ata Muhammad Khán Khagwáui, of the Dera Ismail Khan district, formerly British Agent at Kábul, owns 2,000 acres at Sardárpur and holds on lease over 3,000 acres at Nawabpur in the Shahpur tahsil, irrigated by a canal partly belonging to him. Sardár Tára Singh of Háwalpindi who accompanied Sir

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Doeglas Forsyth's Mission to Yárkand, owns about 1,000 acres of irrigated land at Tárasinghwála near Bhera. Abdur Rahmán Khán and Muhammad Nawáz Khán, Iza Khels of the Bannu district, hold a valuable lease of 4,475 zores at Jalpána in the an Shahpur tahsíl irrigsted by their private canál. Ez-Risáldár Gr Muhammad Salim Khán of Pesháwar and his son Muhammad land. Amín Khán hold grants of geod land soath of Shahpur, at Salímabad for merítorious military sorvices. A family of Shahsadás, grandsons of Shah Shuja of Kábul, hold a grant of 1,200 acres of irrigated land at Shahsádpur near Shahpur. Rísáldár-Major Rái Bahádur Arbel Singh of the Ludhiána district, holds a grant of land for excellent military services at Gurbakhspura in the Bhera tahsíl, and similar grants are held by Subadár-Major Pír Shah, Risáldár Hari Singh and the sons of Risáldár Sher Singh.

The title of Rái Bahádur has been conferred on Assistant The Surgeon Rádha Kíshn of Girot, who holds a lease of land at titles. Rámpur in the Shabpur tahail, and that of Rái Sáhib on Pandit Diwán Chand, of Shahpur, a most worthy old gentleman, who has established and maintains at Shahpur one of the best girls' primary schools in the Punjáb.

SECTION D.-VILLAGE COMMUNITIES AND TENURES.

Table No. XV shows the number of estates held in the various forms of tenure in 1894-95. Considerable changes in the number of estates has been made at the recent revision of settlement, owing chiefly to the erection into separate estates of grants of State land to individuals. At regular settlement the total number of estates, i. e., of areas for which a separate record of rights has been made, was returned as 047 ; now it is 717, of which 59 are held by lessees of State land, and of the . remainder 56 are held on a joint samindári tenure and 608 are heid on the pattidári or bhaiyachára tenure, that is, the common land is owned on shares either according to fixed fractions or proportioned to the revenue paid by each individual owner. The prevailing tenure is the bhaiyacidra where the extent of possession is the measure of each man's rights; and if reference be had to the past history of the country, and the system of revenue management under the Sikhs, to say nothing of the vicissitudes to which societies and families are subject even under the best ordered Government, it will not be a subject for surprise that such should have been the result.

Osptain Davies in his report on the regular settlement thus describes the causes which led to this state of affairs :----

Chapter III, D.

Village Communities and Tenures Grantees of State

The holders of thes.

Village temutes.

[&]quot;On the dissolution of the Mughal empire, anarohy for a long time prevailed, during which the country became the theatre of increasent fighting of tribe with tribe, varied by the incarcient of the Afghins. To this second the

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Villago Communities and Tenures. Village tenures.

grinding rule of the Sikhs, when, as has been very truly remarked, 'the tendgrowing rule of such such and sizes, where, as has been very truly remarked, 'the tend-ency was rather to abandon rights, symbols more of misery than of benefit, than to contend for their exact definition and enjoyment,' and if these causes of themeelves were insufficient to weaken the strong tigs that bind the peakant to the soil of his fathers, the occurrence at times of famines and other calamities would concur in bringing about this result. Nor are these the only causes that would tend to disturb the original conditions are made a thin had would tend to disturb the original equilibrium, even where this had ever existed. Our every-day experience tells us that the several members of a family AVAL are not equally gifted. One is provident, another reckless; one is pushing and active, while another is altogether wanting in energy. It is needless to say, that while the former passes unscatted through ordeals such as have been described above, the latter is forced to succumb to them. Again under such a rule as the Sikhs, the former would probably succeed in making a friend of the ruler for the time being, and with his assistance would extend his possessions at the ex-pense of his weaker brethren; and be it remembered there was ordinarily no redress should be presume on his influence to do this.

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State of tenures

State of tenures "Among all the villages of the district, 66 only retain the communal form at regular settle- of tenure, all the others having lost, or retained only in the shape of vague forms, even the relation that exists in pattiddri villages between ancestral right and the posission of land. In some few villages the relative rights of the members of the community according to the family genealogy are well known and could be accurately stated, but were found at the time of settlement not to have been acted upon for years, even for generations, and could not therefore be restored, she existing status being taken as the basis of operations. The distribution of the revenue among the members of a village, accordingly, is regulated solely by possession, each man paying upon the land held by him at rates varying accord-ing to the nature of the soil. In the Thal and Bár tracts, a portion of the revenue was thrown upon the cattle of the village, but this forms the only exception common to all the district, to the rule as above stated. In the Bhera tahail during the Sikh rule, a house tax, called baha, of Rs. 2, used to be collected from all the residents in the village; and the custom is still retained, a portion of the revenue being thrown by the people upon the houses and raised by a house rate, that reducing the sum to be levied by grazing and soil rates."

At the recent revision of settlement it was found that the at the revised settle process of disintegration had continued. As already stated the number of estates held joint had decreased from 66 to 56; and the owners of very few estates desired to pay their land revenue in proportion to ancestral shares, in almost every estate the rule of distribution being that each owner should pay the land revenue chargeable on the land of his holding according to class and soil. This was the rule followed even in the case of land irrigated by wells, except in the Ara circle of the Shabpur tabeil where the cultivation is almost entirely dependent on wells, and the ownership is by wells and land attached to them. In the estates of that circle and in a few others elsewhere the distribution of the revenue was made by putting a lump sum on each well and its block of land, this sum being distributed over the owners of the well in proportion to their shares in the ownership. As mentioned by Captain Davies, at regular settlement in the Bar villages a portion of the assessment was generally charged on the houses and another on the cattle of the village, but now that rights in the land have become more valuable, this mode of distribution is no longer desired by the people and in all cases in that tract the whole assessment has now been charged on the owners of the land. In the Thal, however, it is still the general custom to charge a portion of the assessment on the cattle, the usual

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mode being to charge all the cropped area of the year at the Chapter III, D. uniform rate of four annas per sore except melons, which in some villages are exempted and in others charged at two annas per scre, and the remainder of the revenue is spread over all the cattle of the village, whether owned by landowners or others, in the following proportion : Camel 16, buffalo 8, cow at the reviewd metaleor bullock 4, sheep or goat 1.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are for the year 1894-95. The accuracy of the figures is, however, exceedingly doubtful; indeed land tenwres assume so many and such complex forms in the Panjab that it is impossible to classify them successfully under a few general headings. From the remarks just quoted, it will be readily conceived that proprietary rights were somewhat ill-defined at the regular settlement; and that innumerable claims were set up, based upon the tradition of ancestral rights, but un-supported by recent possession. The manner in which these were dealt with is thus described by Captain Davies :-

"The causes already described had combined to produce the state of things Proprietary right described, and the status, as found to have existed for a long period, was scoepted as regular settleas the basis of our future operations both in our judicial decisious, and in the pre- ment. paration of the record of rights and liabilities. Pedigree tables had been drawn out in the first instance ; but it was found that although the genealogies of the village communities were well known, and there were often taraje and pettie, or as they are called varhis, yes these had not been acted on for several generations. Possession in no way corresponded with shares, and the lands of proprietors of one nominal division were often found mixed up with those of another. The State dues during the Sikh times were taken is kind by konkdi or batdi ; while items of common income, such as dharat, hamidan, and in the Thal, pive, were appropriated by the headman on the pretence of defraying village expenses. Since annexation the revenue has for the most part been paid on holdings by a bigha rate, or by a distribution on ploughs, &c.

"From the foregoing description of the conditions under which proprietorship had existed for a period long anterior to the supervention of British rule, it will be understood that possession was the fact mainly relied on in the decision of disputes connected with the title to land. Suits of this kind may be reduced to three classes :--

- I .- That in which parties out of possession such those in possession for whole villages or for particular plots of land.
- II .- That in which parties in possession of a certain portion of land sued a descendant of the common ancestor, in possession of a larger share, to obtain re-allotment in accordance with ancestral shares.
- III. --Olaims by collaterals against widows, daughters or sons-in-law of a deceased sharer, either to obtain possession of the inhesitance or to restrain the parties in possession from alienating the same

"The elassification might be extended further, but the above divisions com-prehend the great mass of litigation; and a sufficient general idea will be konveyed of the latter by following this arrangement, and describing the argu-ments ordinarily put forward on both sides.

"Very strenuous efforts were made to recover possession of land of which Class the original proprietors had lost possession through accident, calamity, or as the class. result of shear own improvidence, and fearfal perjury was reserved to to obtain Claims of the first

Village Communities and Tenures.

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Proprietary tenures.

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second class.

Chapter III. D. Village Communities and Subsecs. Online of the first construction of a first failed in its object. In other cases, the party in possession, mistrustful the validity of his prescriptive title, would foolistly seek to strongthen it by the production of a first find deads the nice was failed by the failed in catabilishing the communication of the deads the nice was failed by the first for many instances. production of a motious back of sale; or course if he mind in establishing the genuiness of the deeds the plea was fatal, but I fear, that, in many instances, forged documents succeeded in passing for genuins ones, so catelessly werk legal instruments of all kinds drawn up in former days. As often however, as good grounds for believing that perjary or forgery had been committed, existed, a prosocution was instituted. In this way numbers paid the penalty of attempt-ing to mislead the Courts, and I have reason to know that these proceedings were attended with the best results.

"The second class of cases were, as a rule, very simple, as enquiry everywhere showed, that, as far as the memory of living men carried them buck, possession had been unequal, and had constituted the sole oritorion for regulat-ing each man's rights and liabilities. With few exceptions therefore, claims so obtain re-allotment of land in accordance with ancestral phases were rejected. The exceptions were chiefly where land had been held undivided by the different members of one family, each having cultivated in accordance with his means and ability.

Third class.

"The third description of cases were more embarraning, because, while throughout the district, and more particularly among the Awans, the feeling throughout the distinct, and more particularly among the aways, the resulting against landed property passing through females is very strong, the diotates of natural justice distinctions from passing orders the effect of which will be suddenly to deprive a man of land which he has cultivated for many years and has learned to look upon as his own. The voice of the country, however, was too strong to be directly opposed, and it was only by means of arbitration that, on the desth of the widne and way only by means of arbitration that, on the death of the widow, any portion of her deceased husband's inberitance could he reserved to her son-in-law. Attempts by the widow during her lifetime to effect the same object by means of a formal gift or fictitious sale of the pre-perty to the son-in-law were invariably disallowed as opposed to local outcom,"

Proprietary rights 207.

The decisions given at regular settlement still form the basis of the system of proprietary right throughout the district, but there has been a great development towards further separation of rights and subdivision of the land. The total number of proprietors which at regular settlement was 88,641 was 54,023 in 1898, an increase of 61 per cent., or much the same as the increase in the total population of the district; but the number of separate proprietary holdings which was at regular settlement 29,813 had increased in 1885 to 88,714 and in 1893 to 58,569-this great increase being chiefly due to partition and alienation. During the six years ending 1898, areas aggregating 274,472 acres and paying an aggregate revenue of Rs. 74,860, or about an eighth of the total land revenue of the district, were divided between the individual owners, the number of new holdings constituted being 18,687. This rapid separation of rights in the land is a marked feature in the progress of the district. It is, generally speaking, a great advantage, as an owner put in separate possession of his share of the land is likely to develope it much faster and cultivate it much better than he did when other shereholders might claim the portion of the joint holding in his possession. It has its drawbacks, however, the chief being that it makes alienation easier, and that it leads to enclosure and the exclusion of the non-proprietors

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from the enjoyment of the undefined but often valuable privileges they exercised over the land when it was held in common.

In the Thal, owing to the small value of the land, a peculiar custom exists by which in most estates all residents, whatever their position or antecedents, are recorded as owners of the land they happen to cultivate. At the recent revision in those estates now. by common consent of the whole body of proprietors all residents cultivating land or paying grazing dues on cattle were admitted to be proprietors in the estate on almost equal terms with those who were entered as proprietors at regular settlement. In many of the Bár estates a similar rule seems to have existed at regular settlement, and almost every cultivator, whatever his caste or position, was then entered as owning the land he cultivated, but now in that circle rights in land have become so valuable that the former owners nowhere agreed to admit newcomers to an equality, and in that circle, as elsewhere throughout the district, only those men have been recorded as owners who derived a title in the ordinary way from the owners of regular settlement.

On the river Jhelum the boundaries of estates and holdings Riparian custom. ouce fixed are not altered by the action of the river, but at the recent revision of settlement, owing chiefly to the inaccuracy and incompleteness of the previous maps, a dispute was found going on as to boundary between almost every pair of estates on opposite sides of the river. Complete and accurate maps were made including the actual bed of the stream, and all boundaries were authoritatively laid down in accordance with previous decisions. Now that the boundary fixed can be laid down with ease and accuracy from the maps now drawn to scale, it is probable that these frequent and troublesome disputes will become a thing of the past. On the Chenáb the barbarous and inequitable rule still prevails by which the proprietary right in the land changes with changes in the deep-stream of the river, so that here it was not possible to lay down a permanent boundary. But on this river also it is probable that the preparation of correct and complete maps will narrow the area of future disputes and afford a safe basis for their decision.

The rights of irrigation from each well used for that pur-Bights of irrigation. pose have been stated in detail in the statement of rights in wells attached to the jamabandi of the standing record. Regarding rights of irrigation from canals, both State and private, a separate map and tile have been drawn up and attested for each canal (except the new Sahiwal Canal now in process of development), but this has not been made part of the standing record of the villages concerned. A very important class of rights of irrigation is found in the villages in the Salt range and along its base, where the cultivation is almost entirely dependent on the drainage from higher ground or on the torrents from the hills above, and rights in the water are much more important

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tion.

and valuable than rights in the land. At regular settlement Captain Davies carefully recorded these rights, and at the recent revision also special attention was paid to the correct record of all rights in torrents or in drainage water in this part of the district. In the case of most of the well-defined torrents the water is divided in accordance with traditional shares by erecting long embankments of stone and earth in the bed of the torrent soon after it debonches from the hills so as to divert the proper share of the whole water of the torrent towards the fields of those entitled to a share. Those fields are sometimes situated miles away from the point where the torrent is first divided, and on the way to them the water is divided into smaller and still smaller shares, until in many cases the share in the total volume of the torrent falling to a particular owner is only a very small fraction, and yet is necessary for the irrigation of his field far out in the plain. These rights are of the utmost importance, and have been very carefully attested and recorded in the administration paper of each village and also in the list of holdings (jamabandi). They are often the cause of feuds and riots, and any attempt to infringe them should be severely punished under the Penal Code. In the case of the smaller torrents generally and of drainage water flowing downwards in no well-defined channel, the usual custom is that the owner of the higher field can turn the whole of the water on to his field, and only when he has had enough or his embankment is breached by the accumulation of the water, is his neighbour lower down entitled to irrigation; and so from terrace to terrace the water passes down the slope until it has all been absorbed. In these cases also the right of each field to water has been carefully recorded in the list of holdings.

Tenancies.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1894-95. The number of tenants and the area held by them is rapidly increasing with the development of the district. At regular settlement the total number of tenants was 21,335, of whom 4,565 were occupancy tenants ; in 1893 the number of tenants' holdings was 60,537, of which 4,315 were held with rights of occupancy. The area held by tenants was at regular settlement 92,519 acres, and in 1893, it was 298,142 acres, or three times as much. Of this area tenants with rights of occupancy held at settlement 17,021 acres, and in 1898 16,526 acres, so that only 6 per cent. of the total area held by tenants is held with rights of occupancy. Of the 269.099 acres held in 1893 by tenants-at-will paying rent, only 27,389, or 10 per cent., paid rent in cash, and only on 6,860 acres, or 8 per cent., were the rents fixed in cash without' regard to revenue rates, while 158,284 acres or nearly 60 per cent. of the total rent-paying area paid as rent half the produce in kind.

The following extracts from the settlement report will Occupancy rights at regular settle- show how tenant right was treated at regular settlement.

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"The term "hereditary cultivators" was not understood in the district of Shahpur for several years after the annexation of the Punjab ; but enquiries showed that there were, in the river valleys at any rate, persons who, though they had no claim to proprietary title, asserted a claim to cultivate the land in their possession, subject to the payment of a rent more favourable than was demanded from the mere tenant-at-will. These men had acquired their rights by one of two ways. They had either broken up the waste land, (generally land on at regular sottle. had sunk a well on the land which they cultivated, or had cleared out and put into working order an old well, situated in the land they tilled.

"In either case, it was the custom to allow tenants of the above description a certain amount of indulgence, compared with ordinary tenants, in taking their rents by batdi or kankut. If the prevalent rate for batdi was equal division between landlord and tenant, then the abadker or banjar shigaf was allowed to deduct out of the crop a certain portion, varying from one-quarter to one-half of it. In dealing with cases of this description, the Settlement Officer records that he first enquired whether the cultivator asserted any proprietary claim. As a rule, such a claim was rarely raised. Among Muhammadans, the idea of hereditary property is very strong, and a man whose family has been one hundred years out of possession, is still popularly recognized as the owner of what once belonged to his ancestors. Generally speaking then, the cultivator at once answered that he was not the owner, but that such a person was. The privileges which either party possessed were then enquired into, and it was generally found that the cultivator, after paying his share of the revenue, enjoyed whatever profit was left on his cultivation, giving only five per cent. on his quots of the Government demand ordinarily in grain or kind to the nominal proprietor ; but the cultivator was not allowed to transfer his rights by sale, or gift or mortgage.

"The circumstances which produced this coudition of affairs had next to be considered, and if it turned out that the cultivator had been enjoying favourable terms for such a length of time as to render it a matter of moral certainty that he must have reimbursed himself both the principal and the interest of his original outlay of capital or labor, then it was settled that, for the future, he required nothing beyond a recognition of his right to occupy the land he held, subject to a fixed money payment, which in such cases was assessed at an increase of from 35 to 40 per cent. including extra cesses, on the revenue demand of the land. Excluding cesses, 25 per cent. was the highest rate of mdlikins paid by any tenant. In those instances where it was found that the expenditure incarred by the cultivator had not been made good to him, a certain number of years, varying with the circamstances of each case, was fixed, during which he was to pay at certain favourable rates, and after the lapse of the period so fixed, his rent was to be brought up to the standard of similarly circumstanced cultivators. But it was only in the bela or sailab land that an arrangement of the above nature could be made. Where the land was dependent for its irrigation on a well, other circumstances had to be taken into account, not only the original outlay, but the annual expenditure for wear and tear of the well and of its machinery. And as it is generally a very unsatisfactory arrangement to allow the laudlord to undertake the repairs of the well, the cultivator always had the option given him of doing so; and, if he consented then he was allowed to pay at revenue rates with an increase of from 12 to 18 per cent., which increase went to the proprietor as hak-mulikuna. The difference between the 12 or 18 per cent., and the 50 per cent. of profits, remained with the cultivator to enable him to make necessary repairs; the proportion of the profits thus made over to the cultivator, varying of course with the nature of the repairs which he would probably be called on to execute. If the cultivator refused to undertake the execution of his own repairs, he received but a small share of the profits, the bulk going to the landlord, who was in future to be responsible for keeping the well in fair working order.

"Out of 1.132 hereditary occupants of well lands, 564, or about half, kept the well in repair themselves, the proprietors being responsible for the repair of the wells irrigating the lands held by the remaining 568 cultivators.

Of the formers and sorrider- **315 pay from 5 to 10 per cent. 341** **13 to 16** ... **14** **30 to 25** ... **30** **30** to **30** ... **31** **31** to **31** ... **31** **31** **31** to **31** ... **31** **31** to **31** ... **31** ... **31** ... 4 ., varying rates in kind.

In the latter case 91 pay from 5 to 10 per cent. 88 , , 13 to 18 ,, 21 ,, , 30 to 25 , 71 , a lump sum in cash 307 , varying rates in kind.

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"In addition to the above there were a few who, with the consent of the proprietors, were excused all payment on account of mdliking.

"These remarks do not apply to the Kálowál tahail or the Zail Músa received ed by transfer from Gujrát. In those parts of the district, the heavy assessments of the Sikh times had quite trampled out proprietary rights, and artizans, and Occupancy rights village servants, and proprietors, all paid the Government revenue by an equal at regular settle- rate, levied, generally speaking, on the number of ploughs employed by each ment. man. In these parts of the district, cultivators of long standing were recorded as owners of the land in their cocupancy and they paid their revenue at the village revenue rates. They had of course no proprietary title in any of the village lands, except what was in their actual possession as cultivators.

> "In the Salt range and the Thal tenant rights were of comparatively small importance, for the number of non-proprietary occupants of land here is very in-ferior to the number in the other portions of the district. The hills and the Mohár are the only tracts where cultivation is carried on to any large extent, and these divisions are hold by brotherhoods of cultivating proprietors of the Awan tribe, with few outsiders among them. The only exceptions are where whole villages belong to saintly obaracters, of which there are three in the Salt range, and, in the Mohár the villages owned by the Janjúha tribe. In the former, almost the entire cultivation is in the hands of non-proprietors, the proprietors taking their rents by betti at easy rates, usually a third of the produce. In the latter, the Janjáha proprietors, through apathy and in-difference, have allowed not only rights of occupancy to grow up, bat have given opportunity to men of other tribes to creep in and supplant them in the proprietorship of a greater part of the lands still left to them by the Awans. Of course these last are proprietors of their own holdings only, and have no share in the common land or common profits.

> At the recent revision of settlement the rights of tenants with rights of occupancy were carefully defined and recorded, but no attempt was made to classify them under the different clauses of the Tenancy Act. Only 16,526 acres in 4,815 holdings are held with rights of occupancy. In the great majority of cases such tenants either pay rent in kind (8,588 acres) or in terms of the revenue rate with or without málikána (12,351 acres), and except in the few cases in which a regular suit for enhancement was brought, no change was made in the rent except that in the latter case the tenant was made responsible for the new revenue due on his land with málikána on it at the old percentage. As in most cases the revenue due and with it the málikána receivable by the landlord have been substantially enhanced, suits for enhancement of the malibana percentage are not likely to be numerous and should be charingly grauted.

Tenants-at-will.

Occupancy tenants

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Of the 269,099 acres held in 1893 by tenants-at-will paying rent, 21,029 acres pay rent in terms of the land-revenue with or without málikána, and here also the old reut has been recalculated in terms of the new land revenue. This form of rent is chiefly prevalent in the Bár and Thal uplands, and as the value of rights in the land increases, is likely rapidly to make way for rent fixed in kind or in cash without reference to the land revenue. It is a relic of the days when the burden on the land was so heavy that the owners were glad to get any one to share it with them. Of the whole cultivated area of the district 40 per cent., almost entirely held by tenants-at-will, pays rent in kind. As regards such holdings care has been taken to record in the list of holdings and the administration

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paper the share taken by the landlord of the grain and straw of different crops, the customary deductions from the common heap before division between landlord and tenant, and allowances regarding fodder, &c., so as to afford a guide to the Courts in deciding disputes regarding rent.

For the district as a whole the nominal share of the gross produce received by the landlord from tenants-at-will paying received by landrent in kind is as follows :---

Nominal share paid.					Area paying rent in kind at each rate.
					Acres.
Half produce or more		•••	•••	·	158,284
Two-fifths				•••	26,751
One-third					54,428
One-fourth or less	•••	• •••	•••	•••	3,249
Total area u	nder r	ents in	kind	•••	241,710
					Charles Street and

Thus for the whole district the average share taken is 0.45 of the divisible produce, or, if it be assumed that all round oneseventh of the total produce is deducted from the common heap before division, then the average share of the gross outturn received by the landlord is for the whole district 0.38 per cent. It differs greatly, however, in different circles and for different soils. On sailab land in the river valleys and on land irrigated by inundation canals the nominal share is almost everywhere one-half; so it is on lands irrigated from wells in the Jhelam valley, except those situated at a distance from the river; also on all lands in the Sún valley of the Salt range. The rates of two-fifths and one-third are paid on lands irrigated from wells at a distance from the river in the Jhelam and Chenáb valleys, on poorer classes of soil in the Salt range, and along the foot of the hills, and on unirrigated lands generally.

Large deductions are made from the common heap of Deductions from grain before division between the landlord and tenant. These the common heep deductions are generally very considerable, and are usually before division. made in the form of so many lopás (a measure of capacity) per local maund or per plough paid to village artisans, menials and others who perform some service or have some claim, such as the blacksmith, carpenter and potter, the laborers who reap, thresh, winnow or carry the crop, the attendants on mosque and guest-house, the barber and even the beggar who goes about the village. Some detail of these fees will be found further on under the head of village menials. In the assessment calculations liberal allowances have been made for all these deductions everywhere, generally amounting to one-sixth of the total crop on lands irrigated from wells, and one-eighth on other classes of cultivation.

Tenants-at-will. Share of produce

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and tenant.

A further deduction has to be made for fodder allowed to be fed off to the well-bullocks on land irrigated from wells. It is usual for the landlord to allow the tenant to grow on the well two or three acres of turnips, jouár and other green crops, of Division of fodder which the landlord takes only a nominal share. Again in years between land lord of drought when fodder is very scarce, the tenant is allowed to

out the wheat green and to give it to his bullocks to keep them alive. In such a tract as the Ara circle of Shahpur, in a bad year as much as one-third of the wheat crop may be consumed in this way, the landlord practically getting no share of that portion of the crop ; and in Rabi 1892, after an almost total failure of the winter rains, it was found that nearly the whole crop on many wells in the Chenáb circle had been consumed green in this way, so that there was almost no grain produce on those wells, and it was estimated that half the area of wheat in that circle had been used up as fodder before it ripened. On the other hand, in the case of some classes of land, an addition has to be made on account of the share of the straw taken by the landlord, which is sometimes of considerable value. For instance, on sailab lands, the landlord generally takes half the straw as well as half the grain. In the case of wheat the weight of straw averagea, 12 maunds per sore and its average price two annas per maund (in bad years it sometimes fetches a rupee a maund); so that the landlord gets on enslab land nearly 12 annas worth of straw on every acre under wheat.

Number of holdings and fields.

Owing partly to partition, partly to alienation, and partly to increase in the number of tenants, the number of separate holdings-a "holding " being a parcel of land held, whether in one place or in different parts of the estate, by the same owner and the same tenant with the same rights-is rapidly increasing. In 1887 the number of such holdings was returned as 111,381, and in 1893 as 138,914. On the other hand, the number of "fields" has been reduced by revision operations from 568,913 to 509,678-a "field" or survey number being a parcel of land lying in one place in the occupation of one person or of several persons holding jointly and held under one title. At regular settlement and in the annual papers before revision it was usual to find a field so held divided up into several survey numbers owing to its having been divided by its cultivator into several plots for convenience of cultivation. This consolidation of survey numbers has perhaps been carried too far especially in the case of large areas attached to wells in the Ara circle, but on the whole it will certainly reduce the patwari's labors, and the bulk of his annual records. In the case of large tracts of waste land, the square has generally been adopted as the most convenient survey number. For the whole district the average size of a survey number is about 6 acres-but of course it is very small in the highly cultivated parts of the district-and the average size of a "holding" is about 22 acres or four survey numbers.

A complete report on the various cesses realised in the district was submitted with Deputy Commissioner's No. 0. dated 20th September 1892, and has been separately printed. In some 30 estates in the north of the Khusháb tahsil a special rate of 5 per cent. on the land revenue was imposed by Captain Davies on outsiders who had obtained a proprietary footing in talakdari. the estate, and conferred on a selected headman under the name of hak ala lambardári in addition to his ordinary remuneration of 5 per cent. as headman. By Government's No. 196. dated 8th October 1893, it was held that this is not a cess at the disposal of Government but a talukdári due belonging to the whole proprietary body. The orders accordingly were that nnless the proprietary body wished to have a special entry made in the administration paper saying that these talukdári dues are to be made over to a headman to be nominated from time to time by Government, then no entry whatever beyond the entry providing for the levy from the inferior proprietors of the talukdári due should be made. In no case did the proprietors agree to leave this income to one headman to be selected by Government, and it has therefore simply been stated in the administration paper of these estates that the due is leviable from the inferior proprietors (málikán kabza) without stating to whom it is payable. It is to be feared that this vagueness of decision may lead to troublesome litigation in some estates.

In 1850, shortly after annexation, it was reported that in this district as elsewhere in Northern India a custom prevailed by which the village artisans either made a small payment in money or rendered some service in the line of their own particular occupation to the proprietors of the village in which they resided. In Sikh times the proceeds of this tax were realised as part of the income of the State; but the British Government relinquished it to the landowners. At regular settlement it was recorded as levied in 393 of the 667 estates in the district. and in almost all those estates it is still in force. It is ordinarily charged on weavers, washermen, butchers, cobblers, carpenters, blacksmiths, potters, silversmiths and barbers, but not on Brahmans, musicians, shop-keepers or sweepers. It is in fact a tax on artisans and is called kamiána from kammi, a worker. Moreover when a man of the artisan class gives up his caste occupation and becomes an agriculturist he is exempted from the tax. The rates charged vary considerably in different villages, but the most common rate is two rupees per annum payable half-yearly by each adult male working at a trade, boys and men being let off with a lower rate. The total realisations for the whole district amount to about Rs. 11,000 yearly. The tax is generally realised by the village headmen through their private accountant (dharwai) and applied to the payment of the village watchman's salary, or credited to the fund for common village expenses, or in some cases appropriated by the headmen or the landowners of the village. It is in many villages strongly

Chapter III, D. Village Communities and Tenures. Village cesses aluktári.

Tax on artigans.

Chapter.III,.D.

Village Communities and Tenures. Malba. objected to by the artisans, who are generally led on by the weavers, and is evidently felt as a galling poll-tax, realised by the landowning class as a mark of superiority from the artisan class.

Malba is the name given to the fund for common expenses of the village, and the malba cess is a cess levied for common purposes from the revenue-payers in proportion to the land revenue payable by each. At regular settlement in all the papers of villages settled by Mr. Ouseley one uniform condition was recorded to the effect that only the following items should be chargeable to the village, vis., fees on warrants for realisation of arrears, the patwari's writing materials, cost of feeding indigent travellers, and expenditure incurred by headmen when employed on business connected with the village,-the total expenditure not to exceed 5 per cent. Uaptain Davies, on the other hand, entered the malba at a fixed percentage on the assessment of the estate, generally at the following rates :- viz., 5 per cent., where the assessment does not exceed Rs. 500;4 per cent., from Rs. 500 to Rs. 1,000; 3 per cent., from Rs. 1,000 to Rs. 2,000; and 2 per cent., where the assessment exceeds Rs. 2.000. In these estates settled by Captain Davies the practice was for the headmen to realise the percentage fixed at settlement, and spend it pretty much as they liked. Dissatisfaction with the administration of the common fund is frequently expressed, and it is difficult to check the accounts. At the recent revision it was held that it was not advisable to interfere with long-standing custom, and the previous arrangements were allowed to stand, the former entries regarding malba being repeated, with the addition that the headmen are bound to keep an account of the income and expenses of the common fand with some shop-keeper in the village, which shall be open to the inspection of every revenue-payer, and every half-year to explain the accounts of the common fund to the whole body of revenue-payers. The only exception to this action was that in some estates in which the percentage fixed was not in accordance with the general scale, or for other reasons was unsuitable, a different percentage was fixed as the maximum rate to be collected.

Other village ceases.

In 86 villages of this district a sort of octroi tax, called dharath, is levied on all sales of village produce to outsiders and on all purchases of outside produce by residents of the village, the most common rates being a quarter of a sér per maund (=10 annas per cent.) on sales of grain and one paisa per rupee (=Rs. 1-9-0 per cent.) on the value of other articles. It is usual for the headmen to give a contract for the year to some shop-keeper in the village (dharwái) who pays them a sum agreed on for the monopoly, and charges fees at the customary rates on all sales, the sellers being bound to come to him for weighment, and he in return being bound to weigh their goods for them. The income from this source aggregates about Rs. 2,800 per annum and is generally credited to the common fund or

spent on such public objects as improving the village well or Chapter III, D. supplying oil and tobacco to the village mosque or guest-house. In 57 villages a custom exists by which the landowners realise a tax, varying from Re. 1 to Rs. 7 on each marriage of a daughter of a non-proprietor. It is paid by the bridegroom's father and is called *jhajhri* or sometimes bakri as it is often paid in the couper. form of a goat or a sheep ; and is appropriated by the owners of the land on which the bride's father lives or by the landowners on whom he is dependent.

At regular settlement certain allowances were given to Infundárs. leading members of the agricultural community in the form of a percentage on the assessment of the estates with which they were connected, to be deducted from the land revenue before payment into the treasury. In return for these allowances they were expected in a general way to use their influence in their own and neighbouring villages in order to put down crime and aid in the general administration. In 1886 advantage was taken of the powers given by Revenue Rule 174 to define their daties and fix their responsibilities by patting each infandfir in charge of a circle of villages and requiring him to perform all the duties of a saildar within that circle. This system has been found to be of great advantage in all branches of the local administration. Now that for every village in the district there is some leading agriculturist living in the neighbourhood who is personally responsible for assisting the officers of every department in carrying out their duties as regards that village, it has become much easier to get things done than it was when there were only the village headmen to apply to. And the engerness shown not only by the inamdars themselves, but by candidates for the post among the more influential headmen, to distinguish themselves by assisting the various officers of Government who come into their neighbourhood, has rendered work of all sorts among the villages much more thorough and satisfactory. The system has since been extended, and its main features are now as follows :---

The total amount to be expended on these iname or (1). service allowances has been fixed for the term of settlement at Rs. 8,500, or about 1; per cent. on the total final assessment of the district, including assigned revenue and water-advantage rate.

(2). The total sum of Rs. 8,500 has been distributed as follows :---

InereA	TANGEL	BREBA.	TAREES 6	CARPER.	TABLE E	TVERAD.	TOTAL DEPERT.	
value of tuám,	Number of ináma.	Total value.	Number of ináms,	Total value.	Number of ináme.	Total value.	Number of inéms.	Total value.
Rupens 200 , 180 , 100 , 60	4 8 11 4	Ra. 900 1,100 900	3 6 9 6	Rs. 600 900 900 900 800	9 5 14 5	Rs. 400 750 3,400 250	9 17 36 15	Ra. 1,670 2,550 3,400 -750
Total	35	8,000	34	3,700	*	3,800	78	2,390

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Village Communities and Tenures.

Other village

Chapter III. D.

Village Communities and Tenures. Inémdérs. (8). The infandfirs have been graded and each man receives the allowance of his grade in the form of a deduction from the land revenue of some one estate in his circle, usually one in which he is himself a headman.

(4). The rules applicable to the appointment and dismissal of inámdárs are those contained in Revenue Rules 172 to 174.

(5). An infandar may be reduced in grade for gross neglect of duty with the sanction of the Commissioner.

(6). On a vacancy occurring in any grade, an infindár of a lower grade may be promoted to that vacancy, the successor to the *inám* of the vacant circle being given an allowance of a lower grade, each infindár of course continuing to draw his *inám* from the revenue of a village in his circle, and the total number of *ináms* of each grade in each tahsíl not being exceeded.

(7). On first appointment no inémdár is to be placed above the Bs. 100 grade, without the Commissioner's sanction.

(8). Inámdárs' circles are not to be altered without the Commissioner's sanction.

The 75 inámdárs were selected and graded chiefly with reference to their local influence and usefulness, but care was also taken to spread the *ináms* over the district so that no locality should be without its inámdár. This consideration made it necessary in some cases to pass over deserving men in villages already possessing an inámdár in favour of less worthy men in parts of the district hitherto unrepresented. For instance some of the inámdárs in the Bhera tahsíl are distinctly inferior in character and merit to some unsuccessful applicants in the Khusháb tahsíl, who had to be denied *ináms*, because the number for that tahsíl is limited.

The district has been divided into circles, the boundaries of which coincide, as far as possible, with those of the patwaris' circles, and each of these circles has been placed in charge of an inamdar, who has been required to perform within it all the duties of a zaildár under the Revenue Rules. These circles include, as far as possible, villages having a connection with each other or with the inamdar, but in some cases the connection is little more than that of neighbourhood, for this district is not so much held by well defined tribes as some others. Each inámdár has been given a sanad specifying his grade, his circle of villages and his duties therein, and a register of inámdárs has been drawn up in which from time to time notes should be recorded regarding the conduct and qualifications of each inamdar and candidate for the post. These appointments are highly prized and cost the Government a large sum of money annually. No hesitation should be shown in calling upon the inamdars to perform the duties imposed upon them by the rules and in

punishing neglect by reduction or dismissal. If properly made use of they will be found a most important aid in the local administration, and a valuable link between Government and the people. A list of the inamdars will be found in Table No. IX C. The number of each tribe is as follows :---

Tribe.							Numb	er of i	númdúrs.
Awán		•••	•••		•••	•••			14
Ránhja	•••		•••	/	•••			***	8
Khokhar	•••	•••	•••			•••			7
Seyad	•••	•••	•••	•••	•••	•••		•••	5
Biloch	•••			•••			•••		5
Pathán			:	•••			•••		4
Gondai	•••	•••	•••		•••		••• ·		4
Koreshi	•••						•••		8
Other tri	bes	•••	•					•••	25
						I	Total	••••	75

At regular settlement, especially in the Khusháb tahsíl, settled by Captain Davies, a systematic plan was carried out for reducing the number of village headmen, which had in the summary settlements been allowed to increase with hardly any check, to a reasonable figure, so that they might form a class possessed of some weight and authority in the country. The opportunity of the recent revision was taken by large numbers of the men who were then brought under reduction or their representatives to push their claims to reinstatement, and several hundreds of applications from such men and from new claimants demanding an increase in the number of headmen were presented. Very few of these were accepted, as it is undoubtedly an advantage to the administration to have the power, influence and responsibility of the village headmen confined to as few hands as possible. Where the number was increased it was on the ground that some well-marked division of the village landowners had been hitherto unrepresented, and was important enough to deserve a separate headman of its own. Headmen were also appointed in a number of new estates where none had hitherto been appointed. The total number of headmen in the district is nowtahsil Bhera, 724; Shahpur, 430; Khusháb, 283; total 1,437; and averages about two to each estate and about one to every Rs. 400 of land revenue. The average income of a headman from fees on land revenue, water-advantage rate and water-rates is about Rs. 23 per anuum.

A rough idea of the relative importance of the landowning tribes may be got from the number of headmen of each tribe as shown in the following statement, in which, however, the number of Hindu headmen is unduly swelled by the figures for

Chapter III, D. Village Communities and Tenures.

loámdárs.

Village headmen.

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Chapter III D. Bhers town where many of them are headmen of only one or two wells :--

Village Communities and Tenures. Village headmen. 138

					Lambardá	rs or village	headmen.	
		fribe.			Bhera.	Shabpur.	Khusháb.	Total District,
Gondal			·	•••	183	4		187
Awán	•••	•••		•••	21	16	96	183
Ránhja	••			•••	192			. 122
Khokhar	••	•••			2 9	41	18	88
Khatri, B	rahm	an an	d Arora		65	18	8	80
Biloch	***	•••			1	85	94	60
Sayad	•••	•••			21	20	12	59
Mekan				•••	1	42		43
Jhammat		•••	•••		2	32	1	85
Pathán	•••		•••		16	11	5	32
Tiwána	1.00	•••	•••			6	3 0	26
Ribán		•••	•••		22	1		23
Koreshi	•••	•••			5	9	8	22
Bhatti	•••		••••		5.	14	2	21
Nún	•••	•••		•••	9	8		17
Hatar	••		••		8	12		15
Joya	•••	•••	•••			5	9	14
Abír		•••			2	G	5	13
Kaleár					4	8		18
Siá 1	•••	•••			4	8	•••	12
Makhdú m	•••		•••		12	•••		12
Tátri	•••	•			7	4		11
Kamboh		·••	•••		4	6		10
Cháchar	•••	•••	•••			6	4	10
Miscellane	0 28	••	•••	•••	186	119 '	80	385
			Total		734	430	288	1,487

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The great increase in cultivation and irrigation has necessitated a considerable increase in the number of the patwaris; and the increase in the assessment has made it possible to raise their number and rates of pay without increasing the rate of patwaris' cess. At regular settlement the patwari was paid by the proceeds of the cess in the estates of his circle, and the rate varied from circle to circle from 8 to 64 per cent. But the income from the cess is now funded and the patwaris placed in grades and paid from the General Patwari Fund; so that there is now no reason for having various rates for the patwari cess. It has accordingly been sanctioned at 4 per cent. on the land revenue and water-advantage rate throughout the district. The income of the Patwari Fund is estimated as follows :--

	Sou	1708.				Amount.	Income at 4 per cent.
Fixed land revenue Water-advantage rate Leases of State lands	•••	···i •··	•••	 	 	Ra. 5,94,052 83,200 65,000	Rs. 23,763 1,828 2,600
			1	lotal		6,92,353	27,690

bat this income is likely to increase as the deferred assessments fall due and canal irrigation extends, so that it will probably rise to about Rs. 30,000 during the next five years.

Previous to the commencement of revision operations the total number of patwári circles was 142 and the number of patwáris and assistants was 145, but since then the total number of circles has been raised to 183, and of men employed to 198. The sanctioned grades of patwáris are as follow:--

·		NUMBER OF	PATWARIS.	Rate of	Total cost	Total	
Bhe	ra.	Shahpur.	Khusháb.	Total.	pay per mensem.	per mensem.	annuai cost.
	18 26 26	13 24 24	12 23 23	87 78 78	Rs. 15 12 10	Rg. 555 876 730	Rs.
Total	65	60	58	188		2,161	25,982

The fifteen assistants receive pay at the rate of Rs. 7 per mensem each, a total cost of Rs. 1,260 per annum. They are not attached to particular circles, but are employed, six in Bhera tahsil, five in Shahpur, and four in Khusháb, under the orders of the Tahsildár, who deputes them to assist any patwári whose work is unusually heavy, and who will find in them trained men ready to take up the work of any circle that falls Chapter III, D. Village Communities and Tenures. Patwáris.

Chapter III, D.

Village Communities and Tenures. Patwárís. vacant. The total cost of the patwári establishment will therefore not exceed Rs. 27,192 per annum.

The patwárís' circles throughout the district have now been reconstituted in accordance with the above arrangements, the distribution being made on two main principles, (1) that the work of all kinds done by the patwárís, including di-alluvion and assessment of canal rates, shall be as nearly as possible equal for each circle, and (2) that the boundaries of former circles should not be altered without good reason, so as not to lose the advantage of the existing patwárí's knowledge of his villages.

The new patwárí's and assistants have been appointed from among the accepted candidates for the post of patwári, and are all passed and qualified men. All but 35 are residents of this district, and almost all have actually assisted in the remeasurement work of the present revision, so that they are well acquainted with survey work and with the duties of a patwári. Of the patwárís formerly appointed a considerable number of old and inefficient mon have been weeded out in the course of settlement operations, and the remainder have all been thoroughly trained in their duties. Almost every man has had his pay raised under recent arrangements, and the rates of pay are now liberal. Strict performance of the patwári's duties should now be required, and especially no excuse should be received for the patwári not residing within his circle.

Village watchmen.

The following are the statistics for yillage watchmen in the district outside the municipal towns :--

	Population of	Number of	Number of	AVBRAGE PER WATCHMAN		
Tahuil.	villages in 1891.	I INDITHER IN	village watchmen in 1892.	Of popu- lation.	Of fami- lies.	
Bhera Shabpur Khusháb	127,983	33,825 27,441 31,410	162 141 177	1,056 907 801	208 195 178	
Total District	. 410,736	92,676	480	916	198	

For the whole district there is one watchman to 916 of population or to 193 families. No watchman in this district is paid in kind, or otherwise than in cash at a fixed rate of monthly salary. Of the 480 watchmen about 65 are paid at the rate of Rs. 4 per mensem, about 15 at the rate of Rs. 5 per mensem, and the remaining 400 or so receive pay at the rate of Rs. 3 per mensem, so that the total cost of the village watchmen is about Rs. 18,000, or less than 8 per cent. on the land revenue assessment of the district. In most villages the arrangements are those which were made at regular settlement

when the population of the district was only 302,700, and as population has increased by 60 per cent. since then, and has greatly shifted its location, the village watchmen arrangements require general revision.

The general rule as regards the levy of the village watchmen's pay is to charge it at an all-round rate on all the houses in the village except those of persons who are exempted by general consent as too poor to pay, or as servants of the community, such as barbers, bard-musicians and mosque attendants. In a considerable number of villages, however, the watchmen are paid either wholly or partly from the proceeds of the tax on artisans (kamiána) and the balance only is spread over the houses. From a report made in 1873 it appeared that of the 667 villages then inhabited, no cess was levied in 100 villages, a rate on the land revenue was levied in 9, a rate on houses only in 165, while in 182 villages the watchmen were paid entirely out of the kamiána income, and in 211 they were paid partly out of the kamiána income and partly by a rate on houses.

The village servants consist of the carpenter, blacksmith, potter, shoemaker, barber, and sweeper. Each has his appointed work and in return for his services receives certain fixed dues from the cultivators at each harvest. These dues are generally deducted from the common heap of grain before division between the landlord and tenant, and vary greatly in different parts of the district. For instance, in the Jhelam circle of the Shahpur tahsil, it is usual to allow the village menials on wells so many topás of grain for each cultivating share of a well, which is generally a third or a fourth of the whole area attached to the well, and on other classes of cultivation so many topás per plough. The average allowance in this circle may be stated as follows :—

•						OF TOPAS Owed
Labo	rer O	r kamfr	J.	Service.	Per well on cháhi lands.	Per plongh on other soils.
Lobár Tarkhán Kubhár Mosalli Kubhár Nái Mirási Fakír dár		•••	•••• ••• ••• •••	fron-work Wood-work Pottery General labor Carrying the grain homo Barder Bard-musician Dára attendance	24 87 30 75 57 24 16 6	4 5 10 12 4 2 1
Muhassil o Imám mas	r wa		•••	Protection and weighing Mosque attendance Total	100 16	1 16 8

Chapter III, D. Village Communities and Tenures. Village watchmen.

Village menials.

Chapter'III, D.

Village Communities and Tenures. Agricultural laborers.

The agricultural labor of the country is largely supplied by the village menials above described, but at harvest time large bands of laborers, mostly of the sweeper caste, move about the country to assist in reaping the crops, their customary remuneration being one sheaf out of every 21, which sometimes means as much as eight annas a day. When men are employed on weeding they are paid at the rate of about Rs. ? per acre, and on threshing and cleaning grain, at four sers of grain per day and their food. The usual rate of wages for earth-work is a rupee per marla which is equivalent to Rs. 1-9-0 per thousand cubic feet. Table No. XXVII shows the general rates of wages at different times. Thirty years ago, the usual rate for unskilled labor was 14 annas a day, and now it is three annas, and the rates for skilled labor have similarly risen. Notwithstanding the rise in the price of grain, the condition of the unskilled laborer is now much better than it was, owing to the rise in wages and the greater steadiners in the demand for labor.

Petty village grantees.

In some villages one or more persons, who are looked on as the dependents of the proprietary body, receive concessions from that body, as a whole, in return for service, but such grantees are much fewer in this district than in districts further east. The grants are generally made for services rendered at mosques, shrines and village rest-houses, and sometimes take the form of a grant of proprietary right in the land so long as the grantee performs his duties, but more often consist in the payment by the whole proprietary body of the land revenue due on the grantee's land. At the recent revision of settlement, a tendency was noticeable to resume these grants, and leave such services to be paid for directly.

Table No. XXXII gives statistics of land transfers. The statistics for the different assessment circles have been discussed in detail in the assessment reports.

Sale	ne of	lan	ð. –

Transfers of land.

The statistics for the whole district regarding sales of land give the following yearly averages for five years' periods :---

		Peri	od.			Number of sales.	Area sold.	Price per aore.
1865-70 1870-75 1875-80 1880-85 1885-90 1890-93	 (thr	 ee yee	 	· · · · · · · · · ·	· · · · · · · · · · · · · · · · · · ·	61 137 129 177 438 750	Acres. 1,407 2,524 2,498 3,544 7,855 8,270	Ba, 8 11 19 13 15 20

The number of sales and area sold per annum show a steady increase. The price paid has risen from about Rs 10 to about Rs. 20 per acre, and for the last eight years has equalled more than fifty times the annual land revenue assessment of the land

sold. The area annually sold equals about a three-hundredth Chapter III, D. part of the total area, excluding that owned by the State, and about half of this fraction annually passes into the hands of nonagricultarists. The selling value of the whole privately-owned land of the district is now about three crores of rupees, or fifty times the new land revenue assessment.

The statistics regarding mortgages of land give the follow- Mortgages land. ing annual averages of five years' periods :---

			Number	1 4.000	Area re-	Å 55355 RUP	NBNT IN BRS
Pa	riod.		of mortgages.	Area mortgaged.	deemed from mortgage.	Of area mortgaged.	Of area redeemed
••••••••••••••••••••••••••••••••••••••	-			Acres.	Acres.	Rs.	Rs.
1865-70		• • •	904	6,678	1		
1870-75	***		888	8,681			
1875-80	•••		525	6,959	2,810		
1880-85			675	9,118	3,466		
1995-90			2,099	80,190	7.979	9,948	2,667
1890-98 (three v	rears)	2,108	17,403	7,769		4,124

The great increase in the last eight years is partly due to actilement operations which brought to light many old mortgages which had hitherto escaped record ; but there can be no doubt that the amount of mortgage is rapidly increasing. On the average of the last three years the area mortgaged annually exceeded the area redeemed by 9,684 acres, or about a two hundred and fiftieth part of the total privately-owned land in the district. As, however, the land most commonly mortgaged is cultivated land of comparatively good quality, the assessment of the mortgaged land is a better measure of the amount of mortgage than is the total area. On the average of the last three years the assessment of the land mortgaged has exceeded that of the land redeemed by Rs. 4,450, or 0.7 per cent. of the total new land revenue assessment of the district. The following statement shows the increase of mortgage since regular settlement :---

Hevenue assessment of mort- gaged land
al. Of which gaged land. assessment of the district.
Rs. Rs. 6 21,243 :24,243 6 643 80,766 74,362 13

Village Communities and Tensires. Sales of land.

of

CHAPTER III.-THE PEOPLE.

Village Communities and Tenures. Mortgages of land:

Chapter III, D. This shows a great increase in the last thirty-five years. The cultivated area under mortgage now equals 12 per cent. of the total cultivated area, and pays 18 per cent. of the total assessment of the district. The cultivated area held on mortgage by new agriculturists, i.e., by men who were not landowners at the time of the regular settlement, is 58,500 acres. paying an assessment of Rs. 52,053, or 9 per cent. of the total assessment of the district. A certain proportion of this is held by village artisans who themselves cultivate the land, but by far the greater part is held by money-londers taking rents from cultivating tenants or from the owner himself who cultivates the land as a tenant under the mortgagee with little hope of ever redeeming it.

Alienation of land.

For the district, as a whole, these figures are bad enough. But in the more thickly peopled and fully cultivated parts of the district the proportion of the land alienated from its original owners is much more serious. For instance, in the Jhelam circle of the Bhera tahsil 74 per cent. of the whole cultivated area have changed hands by sale since settlement, 4 per cent. having passed finally into the hands of money-lenders, and 16 per cent. are now held under mortgage, almost entirely by the nonagricultural classes. Among the causes of these transfers are-(1) that many of the owners of land in pastoral villages on the introduction of canal irrigation found they bad more land in their hands than they could themselves cultivate and readily parted with their rights in the excess area for cash; (2) that many of them, being addicted to cattle-theft and rioting and of a litigious disposition, became involved in costly proceedings before the Griminal and Civil Courts and burdened their lands for money to pay the fines and costs; and (3) that the standard of food, clothing and dwellings has risen greatly since settlement, and many landowners have lived beyond their means. The chief cause of the numerous transfers however undoubtedly is the great rise in the money-value of land, which made the money-lending classes anxious to get a hold upon it by advancing money on every opportunity to the improvident Musalmán landowners, combined with our legal system which makes it possible to obtain and execute decrees containing more interest than principal.

Process of expropriation of peasant ownors.

The process by which this state of things has been brought about may be best understood by taking the case of a typical Musalmán peasant, say in the Ara circle of the Shahpur tahsil. Fifty years ago, under Sikh rule, the grandfather owned a share in a well, and with his two pairs of bullocks cultivated his 8 or 10 acres of land annually. The representative of the Sikh Government took from him in kind the whole of the third of the gross produce which in that circle forms the landlord's share, leaving him just enough to support himself, his family and his cattle. He had little need of cash for his daily transactions, and there being no margin of profit left him

OHAPTER III .--- THE PEOPLE.

on his cultivation, had no credit on which to borrow. Then came British rale, and his assessment was commuted from kind to cash, and reduced at first to 80 per cent. and soon after to 50 per cent. of the nut profits of his cultivation, the other 50 per cent. being presented to him by a generous but fhirty years ago, after the short-sighted Government. assessment of the regular settlement had been made, and prices owners. began to rise rapidly, the father succeeded to an unencumbered property, and found he could in fair years easily pay the revenue demand, and have a considerable profit over, and so was much better off than his father had been under the Sikhs. But he was unthrifty, and perhaps unlucky in bad seasons, and finding that the Hindu money-lender in the neighbouring town. with an eye to that margin of profit, was quite ready to advance him cash, whether in order to pay the land revenue, to replace a dead bullock or to indulge some extravagant wish, he too readily plunged into debt, agreeing to the rate of interest demanded. Notwithstanding his efforts to pay off the debt. the high rate of compound interest ate up all his payments, and after ineffectual struggles against the meshes which surrounded him, he succumbed to his patient, far-sighted creditor and mortgaged his land for a sum which he could never hope to repay, and which was largely made up of interest charged year after year on the small advances actually made, and of interest on interest. When the son succeeded five or ten years ago to the ancestral land, he found himself at the mercy of the money-lender mortgagee, who realises as landlord's profits the same third of the produce which the Sikh kárdár realised from his grandfather as State dues, and who, if the peasant kicks too hard against the pricks, has the power to tarn him out of his ancestral holding and make him a landless laborer. The now merely nominal proprietor is thus even worse off than his grandfather was under Sikh rule, for the Hindu money-lender, now really his landlord, having his pecuniary self-interest alone to animate him and plenty of other tenants available, is likely to prove a harsher master than the Sikh kirdár, who knew it would be difficult to find another tenant if he pressed his man beyond the power of endurance. And what has the State gained by the course of events ? The Sikh Government realised one-third of the gross produce; the British Government voluntarily gave up half of this: to the peasant. hoping to make him more prosperous and independent, but he is even poorer and more of a serf than he was when we found him, and the revenue so generously relinquished by the State now finds its way into the pockets of the money-lender, who practically ran no risks in making his small loans, and has already recouped himself for them many times over.

Notwithstanding the great increase of agricultural in- Economic condidebtedness, which is even worse than the above figures would tion of the people. show, for there is a very large amount of unsecured debt due by

Chapter III, D. Villee Communities and Tenures. Process of expropriation of peasant Chapter III, D. Village Communities and Tenures.

Economic condition of the people.

the peasants to the money-lending classes, the economic condition of all classes of the people has greatly improved since the commencement of British rule. The owner of land who has managed to keep his expenditure within his income and to retain unencumbered possession of his ancestral holding, is very much better off than his grandfather was. His cultivation has extended (the average area of cultivation per proprietor is now 13 acres against 9 at regular settlement); there has been a marked increase in the means of irrigation; the produce of his holding has been greatly increased; prices of agricultural produce have approximately doubled; and notwithstanding the recent great increase in the total land revenue of the district, it absorbs a much smaller fraction of the gross produce than it did in the days of Sikh rule. The greatly increased margin of profit is secured to the peasant proprietor, so long as he keeps out of debt, and his standard of comfort has risen in a marked degree, as regards food, dress and general mode of life. Even the indebted proprietor who has alienated his ancestral land is only a degree worse off than his grandfather was under a rapacious Sikh kárdár. The large tenant-class have, owing to the rapid expansion of cultivation and irrigation, found it easy to get land on favourable terms. The artisan and laboring classes have shared in the general prosperity, employment has become more certain and abundant, and the construction of roads and railways has made them much more secure against famine. Strong evidence of this prosperity is to be found in the comparatively high birth-rate and low death-rate, and in the marked decrease in all kinds of infirmities shown by the results of the recent census. The class which have benefited most by the introduction of British rule is the money-lending class, who have taken full advantage of the commercial character of our legislation to annex to themselves much more than their proper share of the capital which has been accumulated neder the pas Britannica.

Character of the people.

Some account of the character of the different tribes is given in Section C of this Chapter. On the whole the Musalmán peasants of this district are a fine race, of good physique, manly, fairly industrious, hospitable and well disposed. Their chief faults are want of thrift, jealousy and factious spirit Although little more than a generation has passed since the district was a scene of anarchy, crimes of violence are not common. Only some 12 murders on the average are committed annually, and these are generally due to sexual jealousy or illfeeling engendered by disputes about land. Riots are not very numerous or serions, and are wonderfully few considering the quick temper which characterises many of the people and particularly perhaps the Awans. When the strong arm of the law put down crimes of violence, the jealous character of the people made them take to intrigue as a means of injuring their enemies, and our defective system of legislation made our Law Courte, both

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Criminal and Civil a ready instrument to their lands. One of the Chapter III, D. worst features of the present character of the population is the readiness with which partisans combine to manufacture or bolster up cases against members of the opposite party, and the utter disregard for truth they show when they come into Court either as parties or witnesses. Sometimes the man who people. so readily commits perjury is influenced by a desire to help a friend, but more often the motive is to injure an enemy, the motto of the jealous partisan apparently being always to hit a man when he is down. There are, however, signs that this factions, litigious, intriguing spirit is not so strong as it was, and some hope that the coming generation will display less of this flaw in an otherwise admirable character than did their fathers.

Village Communities and Tenures. Character of the

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.-AGRICULTURE, ARBORICULTURE AND LIVE-STOCK.

Chapter IV, A.

Agriculture, Arboriculture and Live-stock. General statistics.

Table No. XIV gives general figures for cultivation and irrigation and for State waste land; while the rainfall is shown in Tables III, III A and III B. Table No. XVII shows statistics of lands owned by the State. Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenants and rent, and the employment of field labour, are subjects which have already been noticed in Chapter III.

Total area and tion

According to the professional revenue survey made at area under caltiva-various times between 1853 and 1865 the total area of the district is 4,651 square miles, or including the rivers 4,697 square miles; according to the recent re-measurements made by the patwaris it is, including that portion of the rivers which lies within the boundary of the district, 4,741 square miles, of which in 1893 477 square miles were returned as unculturable, 8,186 as culturable, and only 1,074 square miles or less than a fourth of the total area of the district, as under cultivation.

> According to the records of regular settlement which were compiled at different times between 1855 and 1864, the total cultivated area excluding land recently thrown out of cultivation was 804,870 acres. The area under cultivation has gone on steadily increasing year by year and was returned in 1888 as 612,659 acres, and in 1893 as 687,217 acres, or much more than double the area of regular settlement. During the last six years cultivation has increased at the average rate of more than 12,000 acres per annum. The increase of cultivation in the different tahsils since regular settlement has been 181 per cent. in the Bhera tahsil, 173 per cent. in the Shahpur tahsil, and 89 per cent. in the Khusháb tahsil. The more rapid rate of increase in the two former tahsils has been mainly due to the extension of irrigation from inundation canals.

Agricultural tracts.

The mode of cultivation varies with the physical character of the different parts of the district which have been already described in Chapter I. At the recent revision of settlement the district was divided into assessment circles based on

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these physical features and the resulting modes of cultivation. The main divisions are (1) the Chenáb valley; (2) the Bár uplands between the Chenáb and Jhelam; (8) the Jhelam valley; (4) the sandy Thal uplands west of the Jhelam; (5) the and Live state Mohár tract along the foot of the Salt range ; and (6) the valleys Agricultural tracts. inside the range. The administrative division of the district into tahsils made it necessary to subdivide the Bár and Jhelam valley tracts, and the distance of part of the latter tract from the river made it necessary to constitute part of it a separate circle, so that the assessment circles as finally fixed were as follows :--

Tahsil.	Asrcerm Bow s	ent cir dopted		Correspond of regular i		Brief description of present circle.	
	Chenáb	•••		{ Hithár Nakka	····		Chenáb valley.
Bhern	Bár	•••		Ū tár	•••		Upland.
l	Jhelam	•••		{ Nakka Hitbár	••••	•••	Jholam valley.
ſ	Bár	•••	•••	Utár	•••	•••	Upland.
Shahpur	Åra	•••	•••	{ ^{Utár} Nakka	•••	 	Upland;
	Jhelanı		•••	{ Nakka Hithár	•••	••	Jhelam valley.
ſ	Jhelam		•••	{Hithár Nakka	•••	••••	Jhelam valley.
Khusháb	Thel	•••	•••	Thai		•••	Sandy upland.
	Mohár	•••		{ Danda Mohár	•••	•••	Foot of hills.
į,	Hill	•••		Hni	••		Salt range.

In the Bhera and Shahpur tahsils and in that portion of the Soils of the cis-Jhelam valley which lies in the Khushab tahsil, the people as Jbelam tract. a rule recognize no differences of soil except such as are based on the existence or otherwise of irrigation, and on the capacity which each kind of soil possesses of retaining water for a longer or shorter period. In the riverain, land annually inundated by ordinary floods is called kachcha; higher land subject to inundation by high floods is called bela, a term generally applied

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Chapter IV. A. Agriculture, Arboriculture and Live-stock. Soils of the cis-

Soils of the c Jhelam tract. to the islands in the river channel; a thin layer of alluvial soil over river-sand is called rappar; a deposit of silt on old land is att, while seu or sailaba is the general term for land subject to inundation from the river. A light sandy soil is called ratúli (i.s., sandy); a more fertile loam with a less admixture of sand is called from its color ratti (i.s., red); and a still stronger clayey soil is known as dar, or, if it be in a hollow often filled with rain water, dabbar. With sufficient moisture dar is the most productive, but in ordinary seasons ratti gives the best crops. Land impregnated with salts is everywhere known by the name of shor, kallar or kalri. Maira is highlying generally sandy ground on which rain water does not lie ; patches of hard barren land off which water flows readily are called rari; both are included in the term thangar, which means highlying land. Bhueri is light sandy loam, while a harder lowlying loam is called rohi. The long narrow depressions which are frequent in the Bár, and are probably old river channels, are generally known as wahal; if very narrow they are called sali; a wide hollow is called chura, and a small hollow chol ; lowlying ground in which grass grows well is called talla. Rag is the sloping bank of a hollow or depression. Cultivated land is generally called rash; if embanked to catch the drainage water off neighbouring higher land it is karáhi, karhat or pál ; if near the village and benefiting from its manure it is nyái (a term also applied to patches of cultivation in the Bár); if irrigated from wells or jkalars it is cháhi or ábi ;-if irrigated from a canal (nála) it is nahri.

In this tract for assessment purposes the soils have been classed according to means of irrigation as follows :--

- 1. Cháhi, including all land irrigated from wells or jhaláre, whether assisted by canals or river floods or not.
- 2. Nahri, i.e., land ordinarily irrigated by canals.
- 3. Sailáb, i.e., land subject to inundation from the river.
- 4. Báráni, i.s., land dependent on the immediate rainfull only.

Soils of the Thal.

In the Thal the peasants make the following distinctions of soil. Láhga or pails is the name given to the patches of hard level soil which appear here and there, between the sandy hillocks, benefit from their scanty drainage and produce fair crops of bájra and moth. The sides and surfaces of the hillocks themselves are sometimes (especially near the villages) slightly scratched and sown with the seeds of the water-melon, and this primitive style of cultivation is known as vári. When uncultivated, the sand-hills are known as tibba or man, or collectively as Thal, and the hard patches between are called lak, or, when extensive, patts. In this tract no distinction of soil or class has been made for assessment purposes.

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The wide barren plain of hard salt-impregnated soil near the base of the hills, known collectively as chhachh, is also called vari. A little cultivation is carried on here by Arbericulture. means of the rainfall on the field itself and this is known as and Live-stock. búndi or báráni, but the most usual form of cultivation is by Soile at the Mohár. means of long low embankments so constructed as to guide the drainage of the higher barren soil (rari) on to fields lying at a slightly lower level, which then become capable of cultivation, and are known as ravidár. The stony land at the base of the hills is called gar or garanda, and the collivated land further out on to which the water of the hill-borrents is conducted by a system of embankments is called náladár, and corresponds to the hail of the hill circle. Still further out the lands which only benefit from plentiful drainage bursting the banks of the nearer fields are known as chhaldar. Patches of cultivation inside the hills are called cháhri. Here for purposes of assessment the soils are classed as (1) naladar or lands benefiting from hill-torrents; (2) raridár, or lands receiving drainage from barren tracts lying slightly above them; or (8) báráni (the búndi of last settlement) or lands dependent on their own rainfall alone.

The soil of the valleys, formed by the gradual disintegration of the limestone and sandstone rocks of which the upper range. surface of the range is chiefly composed, is exceedingly fertile and its powers are being constantly renewed by fresh deposits brought down by the torrents from the surrounding hills, so that there is little need of manure or fallows, It does not vary much in general character throughout the tract, except that in Jaba and other villages to the north-east, which are bounded on the north by a range of sandstone, instead of the usual limestone, the soil is more sandy and less fertile than in the villages to the west. Its productive powers, however, differ greatly in the several villages, and even in the same village, according as the situation of the field places it more or less in the way of intercepting the fertilizing deposits brought down by the hill-torrents after rain, or of receiving the drainage from neighbouring higher grounds. It is on this distinction that the peasants base their classification of soils, which has been followed in the recent settlement. Where a torrent debouches from the hills on to comparatively level ground, a strong embankment is thrown across it, not to hold up the water permanently, but to turn it ont of its deep natural channel on to the higher-lying culturable land. Should one embankment not be sufficient, another is made lower down to control the surplus water, and so on, until the whole of the water brought down by the torrent, laden with its limestone mud, is poured over the fields on the slopes of the valley. If the torrent is a large one, the embankments are so arranged as to divide the body of the water into several more manageable streams. The fields which receive the first flow have

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Soils of the Salt

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strong and high embankments built round their lower

edges so as to retain the water until the field is thoroughly

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range.

saturated, it is then passed on through an opening made in the embankment to the field below, and so on, in turn, Soils of the sait until the whole of the water has percolated into the soil. Thus the slopes of the valleys have been gradually worked into a succession of terraces, one below the other, and in some cases the dams are so strong and so well designed that the natural channel of a large torrent remains perfectly dry and, even after heavy rainfall on its catchment area in the hills, the whole stream is turned on to the ridges on either side, and passing down gradually from terrace to terrace irrigates a large area of comparatively high land, which would naturally remain dry and almost unculturable. Those fields which get the first flow of water are the most favourably situated, for they are sure of irrigation even after a scanty shower. They are generally to be distinguished by the high and strong embankments needed to retain the water sufficiently long after heavy rainfall, and are known as hail. (This term is also applied to land situated immediately below a village-site and benefiting from the drainage of the village, which usually brings down some fertilising manure along with it) The fields situated farther from the mouth of the gorge, so as to receive only the surplus water of the torrent after the hail has been irrigated, or which receive only the surface drainage from a small area of higherlying land, are classified as maira. Their embankments are generally lower and weaker than those of the hail fields, and their soil looser and lighter. Those fields again which are so situated as to get very little drainage at all, and to be depend. ept almost entirely on the rain which falls directly on them. are known as rakkar or báráni and are often more stony than hail or maira. These are the only important distinctions of soil recognised by the people and useful for assessment purposes. All land not irrigated from a well or permanent water-course has accordingly been classed as hail, maira or báráni. The small area irrigated from wells is classed as cháki. and the insignificant area irrigated by small perennial streams is classed as nahri.

Means of irrightion.

The classification of the total area under cultivation according to means of irrigation is as follows (in acres):-

		Chábi.	Nabri.	Sailáb.	Báráni.	Total.
As Settlement (1854-64) In 1898	•••	131 ,545 286,524	2,192 87,654		125,508 298,201	
ladrease per cent.	•••	80	Great	53	184	195

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The number of wells in use has increased from 4,646 Chapter IV, A. at aettlement to 6,778 in 1887 and 6,865 in 1898. The average area returned as chiki per well is 34 acres, and the area of chabi crops actually barvested per well 25 acres on the average of the last three years, i.s., only three-fourths of the total area returned as ordinarily cultivated with the aid of tion. irrigation from wells actually produces an irrigated crop on an average of years.

The area flooded directly by the rivers is not capable of any further marked increase, and has remained fairly constant at about 69,000 acres for the last five years.

The area cultivated by means of the local rainfall, aided in part by mountain torrents or the drainage from neighbouring higher ground, has much more than doubled since settlement and has increased in the last five years by 40,000 acres. On the average of the last five years, however, only 2,00,432 acres have produced an unirrigated crop, so that on an average of years more than a fourth of the unirrigated area under cultivation fails to produce a crop.

The enormous increase in canal irrigation is a marked feature in the history of the district. The area irrigated by canals increased from 68,650 acres in 1888 to 87,654 acres in 1898, and is likely to go on increasing rapidly as canals are being further developed.

Facility of irrigation from wells depends (1) on the quality of the water, (2) on its depth below the surface, (8) on the continuity of the supply. In the river valleys and those parts of the Bar uplands which adjoin them the sub-surface water is almost everywhere sweet ; there is however a noteworthy exception in a small belt of land running from Dhakwan to Kot Pahlwan where the subsoil water is impregnated with salt to such an extent 'as to injure the crops in dry years ; there is some reason to believe that in this tract the effect of the spread of canal irrigation has been to increase the saltness of the well water, and the state of the crops irrigated from wells in that area should be watched. In the Bar uplands far from the rivers the water in the wells is often brackish and unsuitable for irrigation. In the plain portion of the Khushab tahsil, except in the narrow strip immediately along the river, the subsoil water is so impregnated with salt as to be quite useless for, purposes of irrigation and in many places undrinkable, so that irrigation from wells in that large tract is almost unknown. In the Salt range the subsoil water in the basins of the valleys is generally sweet, even close to the margin of the Salt lake of Uchhili. As for the depth to water, that naturally increases as one goes away from the channels of the rivers, even in greater proportion than the rise of the land surface above sea-level. In the river valleys the depth to

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Wells.

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Chapter IV, A. Agriculture, Arboriculture and Live-stock. Wells. water varies from about 15 feet near the river to about 40 feet near the edge of the Bár upland; but in the Ara circle in some places about ten miles from the river water is not found within 55 feet from the surface. The introduction of canal irrigation has had a marked effect in raising the water-level in the Jhelam circle, where in many places instead of 200 pota on the Persian-wheel only 150 or less are now required; this effect has been greatly enhanced by the record flood of July 1893, since which the subsoil level at the head-quarters station has risen to within 6 feet of the surface and the foundations of some of the buildings threaten to subside. In the Bár uplands the depth to water varies from 50 to 80 feet, and many wells require 400 pots on the Persian-wheel. In the Thal the depth to water is 55 feet or more.

The continuity of the supply of water depends on the nature of the substrata; in many parts of the district there is a substratum of water-bearing sand through which water percolates regularly and rapidly into the well. This is called the sach, and the success of a well depends on whether it has been sunk far enough to reach this stratum. If the sack has not been reached the water is soon exhausted and the well cannot be constantly worked, so that the area it irrigates is small. In the Chenáb valley as a rule the sach is better the farther one goes from the river, and the wells near the river are more easily exhausted and irrigate a smaller area than those towards the Bár.

Almost everywhere in the district the wells are made of burnt brick set, not in mortar, but in mud; and so good is the subsoil that such wells last for many years. In the Bár such wells practically last for ever, and many old wells made by the former inhabitants conturies ago have been dug out, repaired and set agoing. The site of such a well is sometimes discovered by noticing that goats will not sit over it. The cost of a well depends chiefly on the depth to water and varies from Rs. 150 near the river to Rs. 500 or more in the Bár. An ordinary well in the river valleys may be taken as costing about Rs. 200 besides the peasant's labor.

When a site is to be chosen for a new well the landowner calls together his friends and procures Rs. 1-4-0 worth of gur. The experienced men among them consult as to what would be a good place, and select if possible ground raised alightly above the level of the land to be irrigated. They try to get a site towards the north, as it is found by experience that water flows better to the south than to the north ! This idea is probably due to the general slope of the country being southwards. It is also found that water does more work when it flows nearly level with the ground than when it flows at a higher level. When the site has been chosen a blessing is prayed for (duá kher ákhí), a potful of water is poured on

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the place, and a lump of the gur put on it. Then the most respectable men present take a spade (kahi), and all holding it together strike it into the ground to mark the spot chosen (Lappa márna); the younger men then commence the excava- and Live stock. tion and the rest of the gur is distributed.

The universal means of irrigation from wells is the Persianwheel, the wood-work of which costs about Rs. 30. Sometimes this apparatus is set up on the bank of a canal or of a branch of the river, when it is called a *jhalar*. The rope-and-bucket apparatus is used only for the purpose of raising drinkingwater from the deep wells in the Thal. The cost of irrigation depends chiefly on the depth to water. In the river valleys small bullocks are strong enough to work the wheel, but in the deep wells of the Bar, where the wheel carries 400 pots, only the strongest cattle can work the well, and male buffaloes are most generally used, often costing Rs. 60 or more each. Here a well in full work requires 18 buffaloes, giving three pairs to each third of a well, and the owners of a well, sometimes six or ten in number, generally get tenants to join them for the season, the produce of the irrigated land being divided between them in proportion to the number of buffalces supplied by each. In other circles also it is common for a number of landowners to have shares in a well, but there it is usual for each sharer to work the well for a period corresponding to his share, irrigating his own land from the well for that period.

The area ordinarily cultivated with the aid of irrigation from a well varies greatly in different parts of the district, and so does the area annually harvested per well. For the whole district the average area so attached to a well is 34 acres, and the average area of irrigated crops actually harvested is 25 acres. The extremes are found in the Ara circle where 54 acres are on the average attached to a well, but only 24 acres give a crop in the year; and in the Salt range where the area attached to a well averages only 24 acres but produces 41 acres of irrigated crops annually.

The nature of the crops grown on a well varies considerably in the different tracts, and has been described in the various assessment reports. For instance in the Jhelam circle of tahsil Bhera a well on the average gives annually 25 acres of crop, of which 6 acres are grown in the kharif and 19 in the rabi. The kharif crop includes 14 acres of jouar, 11 acres of bajra, 2 acres of cotton, and an acre of maize, china, sugarcane or rice, and the rabi crop 124 acres of wheat, 14 acres of barley, half an acre of gram, 2 acres of turnips, carrots and other vegetables, half an acre of poppy, and half an acre of pulses, oilseeds, or tobacco. In the Ara circle of tahsil Shahpur a well gives on the average 24 acres of crop, of which 6 scres are grown in the kharif and 18 in the rabi ; but here the detail is 4 acres of jowár, 11 of cotton, and 1 acre of china, bajra or other crop in the kharif, and in the rabi

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Agriculture, Arboriculture Wells.

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Chapter IV, Δ .

Agriculture, Arboriculture, and Live-stock. System of cultivation on well fands.

13 acres of wheat, 24 acres of vegetables, half an acre of barley, half an acre of oilseeds and 14 acres of pulses, tobacco, &c.

The Ara circle may be taken as the extreme type of cultivation dependent almost entirely on irrigation from wells. In this circle the average area attached to a well is 54 acres, but of this only 24 acres are cropped in a year. A well with its block of land is generally, divided for purposes of cultivation into three parts (trihái), each worked by two ploughs, so that a well in full work has 6 yoke of 12 oxen. Each part of the well-block again is subdivided into two or three or four plots, one or more of which are cultivated for one year only and then left nnoultivated for a year or more, because it is found that, owing to some quality of the soil or water, continuous cropping gives a very poor outturn. It is also found that if land which has borne a wheat crop is sown even years after with jowar, or jowar land with wheat, the crop is bad, so that often wheat follows wheat, and jowar jowar continuously, but at an interval of one or two years. As water does not sink into the soil readily the well water can be conveyed a long way economically. and small water channels (ad) carry it sometimes nearly half a mile from the well. In other parts of the river valleys the area attached to a well is smaller and more compact and a much smaller proportion of it is allowed to lie fallow for a year. Little attention is paid to rotation of crops ; wheat often follows .wheat year after year; but sometimes wheat is followed by cotton or jowár. Manure is applied to cháhi lands so far as available, and as fuel is generally plentiful in this district, less of the cowdung is consumed as fuel than in the east of the Punjab and more is available as manure. Owing to the trouble of carriage the lands near the village site generally are the best manured, and similarly of the lands attached to an outlying well, the fields nearest the well usually get more manure than those at a distance, so that often outlying fields get practically no manure at all and are consequently left fallow more frequently than those near the well. Fields intended to grow rich crops such as angarcane or poppy are plentifully manured.

Canals.

There was practically no canal irrigation in the district until in 1860 Mr. Macnabb, Deputy Commissioner, cleared out at his own expense an old river channel which developed into the canal called after him the Macnabbwáh, and induced Malik Sábib Khán, Tiwána, to excavate a large canal to irrigate a grant of waste land given him at Kálra. The profits secured were so great that numerous other canals were soon after constructed, some by the State and others by private persons, and although several of these have since been abandoned or absorbed in others, there are now in existence four State and 16 private canals, more or less in working order. The State Canals are (1 the Station Canal, and (2) the Sábiwál Canal, both in the Shahpur tahsíl, the latter of which has now absorbed the Maccabbwáh and the old Sábiwál Canal, (8) the Rániwáh in the Bhera tahsíl,

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and (4) the Corbynwah in the Khushab tabail. The first two are the property of the Imperial Government and the two last are Provincial property.

The State Canals in the Shahpur tahsil, which then consisted of the Station Canal, the Macnabbwsh and the old Sshiwal Canal, were purchased in 1870 by the Imperial Government from local funds at a cost of Rs. 20,610. In 1877 to 1880 an additional capital expenditure was incurred and the capital outlay raised to Rs. 40,739 at which it stood till 1891. Taking the averages of five-yearly periods we have the following statistics:—

Period.	Capital oatlay to end of year.	Collections less re- funds.	Working expenses.		Interest pharges.	Percentage of net revenue on capital outlay.	
1870-75	Rs. 20,610	Re. 6,006	Rs. 4,107	Rs. 1,899	Bs. .824	Ra. 9-2	
18 75-8 0	40,789	11,781	• 6,929	4,853	1,639	11-9	
1880-85	40,789	18,418	9,668	8,750	1,629	21.2	
1885-90	40,789	84,849	17,751	17,098	1,629	420	

Since 1890 further expenditure has been incurred under an Engineer Officer specially deputed for the improvement of these canals, and the accounts for the last three years stood as follows :--

Year.	Capital outlay to end of year.		AT DATABAS		Interest charges.	Percentage of Let revenue on capital outlay.
1890-91	Rs. 40,789	Rs. 49,601	Rs. 38,629	Rs. 10,972	Rs. 1,629	26 9
1891-92	81,181	48,815	26,585	21,788	8,247	26 •8
1892-93	1,36,867	67,161	38,524	88,687	5,475	28.2

For the first twenty years of their working the balance of revenue at the credit of these canals, after deducting working expenses and interest, was Rs. 1,29,430 or more than three times the capital expenditure up to that time; and in 1893, after twenty-three years of working, these canals, notwithstanding a new additional capital expenditure in the last two years of Rs. 96,128, after deducting from the income all kinds of expenditure, including working expenses, interest, and even the capital outlay itself, had brought in a clear profit to the State of Rs. 53,501.

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Agriculture, Arboriculture and Live-stock Imperial Canals.

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Chapter IV. A.

Agriculture Arboriculture and Live-stock.

Still more favourable are the returns of the Rániwáh Cenal in the Bhera tabsil. This canal was originally excavated in 1870 by the Deputy Commissioner with the aid of takivi advances to the amount of Rs. 19,500, and the income of the Provincial Canals. canal in the first year of its running was Rs. 5,642 and in the second Rs. 19,070. The takám advances were paid off and in the third year after the commencement of the canal the capital cost was extinguished and Government was in possession of a canal which had cost it nothing, capable of irrigating 6,000 acres and having a net revenue of Rs. 7,000 per annum. Since then the canal has been gradually extended out of revenue, yet in no year have the working expenses exceeded the income. There is no capital account, for the capital has been repaid, and there is no interest charge against the canal.

> Taking the average of five-yearly periods the statistics are as follows :---

	Per	iod.			Collections less refunds.	Working expenses.	Not revenue.
1870-75	·	•••			R∎ 9,920	Re 0,251	R4. 3,669
1875-80	•	•••	•••		14,167	6,6 46	7,541
1880-85	:	•••	•••	•••	28,430	8,200	20, 280
1885-90	•••	. 	•••	•••	88,290	11,245	27,085

The corresponding figures for the last three years have been-

	Peri	iod,			Collections less re- funds.	Working expenses.	Net revenue.
1890-91				•••	Rs. 45,890	Rs. 9,613	Rs. 85,777
1891-93	•••	•••	•••	••	38,964	7,094	36,870
1892-98	•••	•••	•••		50,750	22,08 9	\$7,711

This canal, after extinguishing its capital cost, has during the twenty-three years since it was commenced brought in to the Provincial Government a net profit of over Rs. 3,80,000.

The Corbynwah Canal in the Khushab tahsil was originally made in 1879 by Captain Corbyn, Deputy Commissioner, at the cost of the District Board and Khusháb Municipal Committee, but finally in 1891 was acquired by the Provincial Government,

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CHAPTER IV.-PRODUCTION AND DISTRIBUTION. 1

together with Malik Sher Muhammad Khán's Canal alongside which it ran. The capital cost of the combined canal to Government is estimated at Rs. 38,671, including Rs. 18,671 spent on improvements after the acquisition. Dùring the five years ending 1892 it irrigated on the average 2,428 acres, had an income of Rs. 1,959 and an expenditure of Rs. 1,019, and brought in a net profit of Rs. 940 per annum.

Chapter IV, A.

Agriculture, Arboriculture and Live-stock. Provincial Canals.

Private canals.

The private canals now in existence are as follows :----

No.	Rive	r .	N	Approxi- mate área irrigated.					
1 2 8 4 5 6 7 8 9 10 11 12 13 14 15 16	Chanáb " Jbelam " " " " " " " " " " " " "	· · · · · · · · · · · · · · · · · · ·	Makhdúmánwála. Dái mwála Mubkamdínwála Píránwála Amír Obaudwála Núnănwála Sultán Mahmúdwá Nabbewála Obahárumi Báhib Khánwála Obillwála Sarfarás Khánwála Nathúwála Nathúwála			···· ··· ··· ··· ··· ··· ··· ···	···· ··· ··· ··· ··· ··· ···	···· ··· ··· ··· ··· ··· ···	Acres, 1,000 200 800 2,400 100 5,800 6,500 100 5,000 5,500 4,500 200 600 100
				Total	Priv	ato Ca	nals		44,500

This area is approximately the maximum irrigated in a good year, the average irrigation being considerably less. Besides the Malik Sher Muhammad Canal bought up and absorbed in the Corbynwáh, as already mentioned, the Jahán Khánwála in Bhera was purchased by the Provincial Government some years ago for Rs. 5,000 and absorbed in the Rániwáh, and the Mahotewála has recently been purchased by the Imperial Government for Rs. 1,200, and absorbed in the Sábiwál Canal. A full account of each of the private canals will be found in the assessment reports.

At the recent revision of settlement, after full discussion, the following rules were sanctioned for all State Canals in the Bhera and Shahpur tabsils :--

Canal-rates.

Rules for assessment of lands irrigated by State Canals in the Bhera and Shahpur ta helle.

1. All irrigation from State Canals shall be chargeable with water-rate as follows :--

a care to regution	-					Rat	s pe	r acı	r e.
Rice	•••		. •				Ra.	۰.	
All other crops		***		•••		•••	8	8	
Gram lands				···,	•••		2	8	
Lift irrigation -		***	•••	•••	•••	. ***,	1	4	
All crops	,.,	•••	•••		<i>*</i> •.	•••	1	4	

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Chapter IV, A.

riculture, crops have failed on poriculture 3. He shall all Tive stock meters and and

or in part, the water-rate on lands which have taken water, but on which the crops have failed or been very poor. 3. He shall also have discretionary power to remit not more than half the

2. The assessing officer shall have discretionary power to remit, in whele

water rate on land assessed at chicks or sailds rates.

4. When the water-rate is remitted in whole or in part, a proportionate remission of the water-advantage rate will be granted.

On the Corbynwáh in the Khusháb tahail the same rules apply except that there the sametioned water-rates are as follows :--

Now irrigation —				1	Per acre.
					Ra. a.
Crops of all kinds	 	***		•••	18
Graen lands	 	·	•••	•••	0 2
Lift irrigation - Crops of all kinds	 	•••	·		0 18

The soil on this side of the river is very. inferior to that on the other side, the grass lands in particular being very poor and much impregnated with salt, and the supply of water is precarious; hence the lower rates fixed.

On private canals from the Jhelam the canal-owner generally takes as the price of the water one-fourth of the gross produce of the land irrigated, both grain and straw, after making the usual deduction for village menials. The accounts of the Kairs estate under the Court of Wards show that the average value of this income is about Rs. 2-6 per acre irrigated, or very uearly the same as the flow rate of Rs. 2-8-0 per acre on the State Canals. Indeed on State Canals it is common for the cultivator to make over one-fourth of the gross produce to a speculator of the shop-keeping class who in exchange agrees to pay the canal-rate of Rs. 2-8-0 per acre. For lift irrigation the owners of private canals generally charge from Rs. 16 to Rs. 22 on each jhalar or Persian-wheel erected on the bank of the canal. In some cases the owners of the land through which a private canal passes are entitled to the irrigation of a certain area free in return for their having given the land over which the canal passes-a source of frequent dispute' and litigation.

On the small private canals from the Chenáb river, the canal-owners usually take a water-rate in cash at the rate of Re. 1 to Re. 1-4-0 per acre, the soil being inferior and the canals less advantageously situated than on the Jhelam side.

Besides the water-rate, a water-advantage rate is levied on all land irrigated by canals, whether State or private, at the rate of eight annas per acre on the Jhelam and four annas per acre on the Chenáb Canals; and on all land irrigated by private canals an additional royalty rate of four annas per acre on the Jhelam, and two annas per acre on the Chenáb, is charged to the owner of the caual, by way of asserting the right of the State to the water in the rivers.

Agriculture. Arboriculture and Live-stock. Canal-rates.

Shahyur District.]

CHAPTER IV .- PRODUCTION AND DISTRIBUTION.

On an average of years the area ordinarily cultivated with Chapter IV, Δ . the aid of irrigation from canals produces about 86 per cent. of crop ; i.s., about 14 per cent. of the area is either left unsown or fails to ripen. Of the total area of such crops harvested, wheat and Live-stock. occupies about 40 per cent., cotton 80 per cent., jouár 9 per cent., and bájra 8 per cent., so that by far the most important crops irrigated hads. are wheat and cotton. The area sown for the rabi is somewhat larger than for the kharif. The canals generally commence to flow in the beginning of April and cease flowing in the beginning of September. Crops grown on the lands dependent on canals are somewhat precarious, dependent as they are on the rise and fall of the river. Should the river rise early after a dry winter, so that the canals can be opened in time to irrigate the ripening wheat, great benefit results; on the other hand, should the river fall early in August and the causi cease to flow, the cotton crop suffers and the land is not moistened for the rabi sowings. Very little land irrigated by canals gets any manure and little attention is paid to rotation of crops. Virgin soil irrigated by canals produces excellent crops for a few years and then gradually decreases in fertility unless it is so situated as to catch the rich silt deposit bronght down by the river Jhelam. For this reason and also because of the greater certainty of receiving irrigation, lands near the heads of canals, if commanded by them, are generally more fertile than lands at the tails of canals and water-courses.

The sailab lands being those lands which are flooded Crops on Sailab naturally by the rivers are fairly constant in total area, being lands. about 69,000 acres or 10 per cent. of the total cultivated area, but they vary greatly in value according to the greater or less cortainty of irrigation by the fluctuating river-floods. Large tracts of land are so situated as to be sure of being flooded by the river except in very extraordinary seasons, while other large areas are so flooded only when the river rises above its ordinary flood-level. This is especially the case in the Shahpur tabuil where the area actually harvested with the help of the river-floods averages only 87 per cent. of the total area recorded as sailab, the similar percentage in the Bhera-Jhelam circle being 98. The characteristic crop of the sailab lands is wheat, which occupies about 60 per cent. of the total area harvested. No regard is paid to manuring or rotation of crops, wheat following wheat year after year, and the fertility of the soil being restored by the silt deposits left by the river. Some remarks on this subject will be found in Chapter I. Land which does not receive a good fresh deposit of silt is apt to get choked with a thistle-like weed (lei) which the people do not take enough trouble to eradicate properly; but a good fat bit of sailab land, well situated to intercept silt, is very easily cultivated and produces excellent crops with very little labor.

While in 1898 the total báráni area was returned as 298,201 Cultivation acres, on the average of the previous five years only 200,432 béréni lands. acres had produced an unirrigated crop, so that on an average

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Chapter IV, A Agriculture.

of years more than a fourth of the unirrigated area fails to produce a crop. The character of the báráni cultivation varies greatly in the different parts of the district according to the character of the soil and rainfall.

In the Bar, owing to the large area available for cultivation, only the lowest lands are cultivated with the aid of the drainage from surrounding higher lands conducted on to the fields by means of long shallow drains (súa), and many of these fields have embankments along their lower ends to retain the water thus brought on to the land. The area actually harvested on an average of years amounts to less than 70 per cent. of the total area under cultivation. Of the area harvested about 60 per cent. is bájra, 15 per cent. cotton and 10 per cent. jowar; only about 7 per cent. is grown in the rabi, chiefly wheat.

In the Thal the barani cultivation is of two kinds (1) the lowlying patches of comparatively hard soil (láhga) between the sand-hills are cultivated with the aid of the drainage from the high ground, and (2) the sides of the hillocks themselves are sown with water-melons. Of the total cultivated area (23,000 acres) about 5,000 consists of this latter description of cultivation, the seed being simply scattered over the rand. The average area harvested is only 58 per cent. of the total caltivated area and 29 per cent. was sown but failed. Of the average area harvested about 90 per cent. is cropped in the kharif, 16 per cent. being bajra, 38 per cent. moth, and the rest chiefly water-melons.

The system of embanking land in the Mohár to catch the drainage from the Salt range and other high ground has already been described. The rainfall is very variable and on an average of years only about 60 per cent. of the total cultivated area produces a crop. Of the total area harvested about 45 per cent. is, bájra and about 30 per cent. wheat. In good years a considerable area of cotton is grown.

The system of embankments in the Salt range has also been described. In this circle the rainfall and drainage are much more certain, and on an average of years every 100 acres of cultivation produce 94 acres of crop. Of the total area harvested 44 per cent. is wheat and 37 per cent. bájra. The general rule on unirrigated lands is to grow wheat immediately followed by bájra, and then allow the land to lie fallow for a whole year, when again wheat is grown followed by bájra. The cultivators of neighbouring fields generally arrange to make the change together, so that large blocks of land are at one time covered with ripening wheat, then with bajra and then lie bare during the ensning rabi and kharif harvests, during which another block of the village area is producing its wheat and bojra crops in its turn. The soil is so fertile and so much benefited by the deposite of limestone mud brought

Arboriculture and Live-stock. **Cultivation** on

báráni lands.

CHAPTER IV .- PRODUCTION AND DISTRIBUTION.

down by the torrents that no manure is generally required or Chapter IV, A. given. The best hail land which is situated nearest the mouth of the gorge or just below the village site, often produces two crope every year,-generally maize, jowar or bajra in the and Live-stock. kharif, and wheat in the rabi.

In the Mohár and Salt range there are a few perennial Irrigation streams (j6) which are made use of to irrigate small areas of percanial streams. land by means of narrow channels built to conduct the water on to it. The principal areas so irrigated are in the two Kathás where excellent poppy is grown on the nahri area, and farther up on the same Katha torrent at Sodhi and Jhunga Saloh, where excellent dofash crops are got by this means an about 73 acres of land.

The plough (hal) is, with the exception of the coulter Apricultural imple-(phála), made entirely of wood. The ploughshare (kur) is a mente and operations. strong flat piece of wood, generally of kikar or phulah, broad. The plough and strong flat piece of wood, generally of kikar or phulah, broad The plot at the back and centre but gradually tapering to a point to which the iron coulter (phala) is fitted by a staple (kunda). At the centre of the ploughshare is fitted the shaft (hal) which is fastened in its place by a wedge (og), and is attached to the yoke when ploughing is to be done. Another shaft (killa) is driven into the ploughshare behind the hal and to this is fastened the handle (hatthi) by which the ploughman guides the plough. The yoke (panjáli) has three divisions marked off by bars, the two inner being fixed (gátra) and the two outer (collea) being removeable so as to allow the yoke to be passed over the necks of the bullocks. In ploughing a field is generally divided up into sections (bhanga), and each section is ploughed in narrowing circles beginning at the outside and ending in the middle. The plough like the Persian-wheel is always turned by the left (sajjs pher), and the right-hand bullock (báhari) should always be stronger than the left-hand one (andri) as he has more turning to do. When the plough-man wants to turn to the left he calls out *ahh* and touches the quarter of the right-hand bullock; and to turn to the right he calls out táhh táhh and touches the left-hand bullock. The depth of a ploughing varies much in different soils. In the sandy fields of the Thal the furrow (or) is a mere scratch, and even in the best of soils it is rarely deeper than six inches. A good farmer will plough his land as often as he can to pulverise the soil and expose it to the air; more especially on land irrigated by a well, which is sometimes ploughed as many as ten or twelve times; while land fertilised by river-silt is generally ploughed only once or twice before sowing.

Sowing is most generally done by drill (náli), the drill Sowing, being a hollow bamboo with a wide mouth, which is attached to the back of the ploaghshare and fed by the ploughman's hand ; but on sailab lands it is often done broadcast (chhatta).

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Agriculture, Arboriculture and Live-stock. Sowing.

Chapter IV. A.

Generally speaking, the peasants are very careless as to the quality of the seed, being content to sow any old stuff they get from the village shop-keeper; but some of the more intelligent and well-to-do among them keep the best of their grain for seed. A great improvement was made on the Kálra and Ghausnagar estates under the Court of Wards by getting good seed from Amritsar and Jhang. The field after sowing is levelled and pulverised by means of the sohágga, a heavy log or beam drawn over it by bullocks, the drivers standing on it to make its weight greater.

Embankments are made with the help of the karák, a sort of large wooden shovel drawn by bullocks and held by the driver. Beginning at the top of the field the peasant drives his oxen towards the lower part holding down the karáh so that it gathers up a quantity of earth. This the bullocks pull down to the lower edge of the field, where the driver lifts the karáh up so as to deposit its contents on the embankment (bansh) and carries it back empty behind his bullocks to the higher part of the field. This process both levels the field and raises an embankment at its lower edge to retain the drainage water.

On lands irrigated from wells, the field is divided for irrigation purposes into small compartments (kiári) by ridges (banhi) raised by means of the jandra, a large wooden rake worked by two men, one of whom presses it into the soil and pushes the earth up while the other assists him by pulling at a rope attached to the rake. Digging is usually done with 'an iron mattock (kahi) with a short wooden handle, worked by striking it downwards into the earth and drawing it inwards towards the digger, who thus finds it most convenient to throw the earth behind him. Weeding is done with the rambs, a flat iron spud with a sharp edge and a short handle, used also for cutting grass close to the roots.

Reaping is usually done with the dátri, a sickle with a curved saw-edged blade. The corn is tied in small sheaves (gaddi) which are thrown on the ground, and afterwards put up into stacks (passa). Grain is thrushed (gah) by being heaped on the threshing-floor (pir), which is merely a level space of ground beaten hard for the purpose, and trodden out by bullocks. The corn is tossed and turned with a pitch fork (trangli), and when the grain has been threshed out, it is winnowed by letting it fall from a basket-tray (chhajj) held up by a man, so that the wind blows the chaff away from the grain. The grain is then put up into a heap until all the parties interested can gather to have it divided among them. Stored grain is very liable to be attacked by weevil (ghun) owing to the careless way in which it is kept in mud hats or bins. The broken straw (bhoh) is generally stacked at the threshing floor, the stack (passa) being thatched with straw and protected with a hedge of thorns. In the Salt range the block stacks are often put

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up in hexagonal shape, sleeping cots tied together being used Chapter IV. A. to give the stack its shape.

The number of carts in the district is extraordinarily few, especially considering the suitability of the whole of the cis-Jhelam tract, with its firm soil and good roads, for wheeled conveyance. According to the last returns, however, the number seems to be increasing and is now 2,185, of which only 51 are in the Khusháb tahsíl. The class of cart (gadd) in common use is a poor affair, the wheels being often made of block wood, without any spokes, and can only carry a very small quantity of stuff.

The area under crops will be found in Table No. XX, and the estimated average produce per harvested acre of each of the most important crops in each assessment circle is given in Table No. XXI. This estimate was framed during the recent revision of settlement after careful enquiry and observation, and is meant to be a fair estimate of the actual average on a series of years. The proportion of total harvested area occupied by the different crops at last settlement and now will be seen from the following statement :--

	<u>.</u>			AT LAST BI	TTLENENT.		or rive Ding 1898.
	CEOP.			Ares in acres.	Percentage total area.	Area in acres.	Percent- age of total area
Oeresis and Pulses.	Rice Wheat Barley Javár Jowár Other cereals Gram Mung and má Pees, moth an Total cereals	and puls		394 131,294 9,739 602 15,802 59,415 4,442 10,005 2,846 5,864 239,833	 46 3 6 91 2 4 1 2 85	2,000 211,671 13,108 5,721 88,578 92,087 8,975 26,063 4,119 14,084 416,391	42 3 1 7 18 2 5 1 3 83
Oil-	{ Linseed and ta Rape and oth Sugarcane Other fibres Tobacco Vegetables an Poppy Miscellaneous		····	2,696 1,901 1,033 21,579 1,004 12,950 708 1,851 	1 1 8 4 1 100	3,854 16,832 1,272 81,868 67 1,280 29,971 8,542 2,706 507,803	1 3 6 6 1 1 1 100

Almost every crop has increased immensely in actual area, except sugarcane and tobacco, which are almost stationary. The crops which have increased most in proportion are rape-

.

Agriculture,

Arboriculture and Live-stock.

Carts.

Crops grown.
Chapter IV, A. Agriculture, Arboriculture and Live-stock.

Grope grown.

seed, vegetables and poppy, while wheat, bájra and cotton, the staple crops, occupy a smaller proportion of the harvested area than they did thirty years ago. Still wheat occupies 42 per cent. of the area cropped and forms the staple food of the people; bájra, which is largely consumed in the winter months, occupies 18 per cent. and cotton 6 per cent. of the total area.

Wheat.

By far the most important crop is wheat (kanak) which occupies 42 per cent. of the total harvested area. It is grown on all classes of land, but greater care is taken in its cultivation on the lands irrigated from wells than on other classes of soil. In such lands ploughings for wheat begin as early as the previous January and go on at convenient seasons throughout the year till seed-time, sometimes as many as 12 ploughings being given. On other classes of land ploughing begins in June and goes on till October, the more ploughings the better for the crop. The commonest kind of wheat grown is the soft red bearded variety (ratti chihgári), but sometimes one sees a field of a coarse white wheat known as vadhának or dágar, the outturn of which is about a fourth larger than that of the red wheat, and its flour whiter but not so nourishing, while its straw is very inferior. Only a very little beardless red wheat (rodi lai) and fine white wheat (dauds) are grown, as they are considered more subject to injury by birds and winds. Generally speaking, the peasants are very careless about the quality of the seed, and it is often sown more or less mixed with barley. Sometimes a little oats (jodra) is sown with the wheat to be gathered before it for fodder. The amount of seed used is for good soils generally about a maund an acre, but on poor unirrigated soils as little as 24 sers is sown. On sailab lands about 32 sers and in very good cháhi lands as much as 11 maund per acre. Wheat sowing begins with the month of Katte (about 15th October) and goes on to about the middle of December, though sometimes, if the season has been a dry one and favourable rain falls in December, sowings may go on into January, but the sconer wheat can be sown after 15th October the better. On unirrigated lands little is done to the wheat after it is sown ; it is left to the rains, and the outturn depends very much on whether the winter rains are favourable or not. If the winter is a dry one, large areas fail altogether to produce a crop, and the outturn is generally poor. If rain falls at opportune intervals in January, February and March the outturn, even on unirrigated land, may be very good. On lands irrigated from wells, the amount of irrigation depends on the rainfall, but in dry seasons the wheat crop may be given as many as 15 waterings to ripen it. If the crop promises to be a very strong one, the green wheat is cut (tap) or grazed down to prevent its growing too rapidly. On lands irrigated from wells the tenant is allowed to cut a reasonable amount of green wheat for the well-bullocks which varies according to the dryness of the season, and may in a dry year amount in the villages distant from the river to as much as half

Shahpur District.]

CHAPTER IV .-- PRODUCTION AND DISTRIBUTION.

the crop. Little attention is paid to rotation of crops, wheat following wheat without a break, especially on lands flooded by the river; in the Salt range, however, wheat is generally alternated with bajra. On sailab lauds the outturn is much reduced by the prevalence of weeds, such as the thistle-like les, the onion-like bhúkhát, or the thorny joáh, and little trouble is taken to eradicate them ; on irrigated lands, however, more attention is paid to weeding. The estimated outturn of wheat on lands irrigated from wells is in most circles 10 maunds per acre, but in the Jhelam circle of Bhera it is 12 maunds, and in the Hill circle 13 maunds; on land irrigated from canals it is almost everywhere 8 manuals per scre. On land flooded by the rivers it is 8 maunds on the Jhelam; and 7 on the Chenáb, and on land dependent on rain it varies from 6 mands in the Bar to 2 maunds in the Thal. For the whole district the allround outsurn on all classes of land is 8.6 maunds or 12 bushels per sore, and the total annual average yield of wheat for the whole district is 1,800,000 maunds with a money value at 25 sers per rupes of Rs. 28,80,000, or more than four times the new assessment of the district. The quality of the wheat grown generally improves as one goes further from the river, and that of the Salt range is famous for its good quality, its freedom from admixture with other grains or dirt, and the greater nutritiousness of its flour. It is valued for export and generally commands two annas per maund more than that of the riverside. Reaping begins in the plains about the end of April and in the hills about the beginning of May and lasts for about a month.

The next most important crop is bairs or spiked millet (penicillaria spicata) which occupies 18 per cent. of the total harvested area. It is the chief crop in the Bar where 45 per cent. of the harvested area is bájra, and in the Mohár where the proportion grown is 44 per cent.; in the Hill circle too it is grown on 87 per cent. of the area harvested. It is chiefly sown on unirrigated land and the amount of seed is usually about 2 sers per acre, sown broadcast. The land is ploughed from March onwards from two to five times and the seed is sown after good rain in May or June but more often after the monsoon bursts in July. In the Jhelam valley sometimes but rarely the seed is sown in irrigated land in June and the seedlings (paniri) afterwards transplanted. Great trouble is taken to protect the crop fro birds. A platform (mannha) is erected in the middle of the field, and on this a woman or boy sits all day long frightening away the birds by slinging (khabáns) bits of earth at them or waving rage and clanging pots by means of strings radiating over the field. The reaping begins in October and goes on to December, the ears (sitts) being cut off from time to time as they ripen; and in this season it is common for the people to leave the villages and camp in the fields in whole families, living in the huts (dhok or bhán) erected for the purpose. The average produce of bajra on unirrigated lands is about

Chapter IV, A.

Agriculture, Arboriculture and Live-stock. Wheat.

Bájra.

Ghapter IV, A. Agriculture, Arboriculture and Live-stock. Bájra. 6 maunds per acre in the Bár and on embanked lands in the Mohár and Salt range, 4 maunds in the Jhelam valley, and from 2 to 3 maunds in the poorer lands of the Mohár and Thal. On *nahri* and *sailab* lands its produce is 6 or 7 maunds per acre and on lands irrigated from wells 8 or 10 maunda. The straw (*tánde*) is not very nutritious and in good years is neglected, though in years of drought it may sell at as much as a rupee per head-load.

Cotton.

The crop next in importance is cotton (vár) which occupies 6 per cent. of the total harvested area. Almost every well has from one to three acres of cotton : it is largely grown on canalirrigated land, where about 80 per cent. of the total harvested area is cotton; on unirrigated lands in the Bar it is also grown largely in good years; but it is not grown to any great extent in the Khusháb tahail, except that in very favourable years a good deal is sown in the Mohar. It is sown in March or April, about 8 or 10 sers of seed (pess) to the acre. The variety of cotton usually sown, known as the indigenous variety (deei) with a yellow flower, gives ordinarily 10 sers of ginned cotton to a maund of unginned; but a foreign variety (vilatiti) with a red flower, now being gradually introduced, gives 18 sors to the maund. On lands irrigated from wells cotton has to be watered a good many times and weeded twice or thrice. Oction picking (choni) begins in October and goes on to the end of December at intervals of a few days as the pods (dods) ripen and burst; it is generally done by bands of women and girls, who are given about an eighth or a tenth of the crop for their trouble and may be seen returning in the evening laden with their snowwhite spoils. The produce of cotton averages 5 or 6 maunds per acre on lands irrigated from wells, 4 maunds on canal-irrigated lands and from 2 to 4 maunds on unirrigated lands. The wood is cut for fuel, and sometimes the same roots are left to produce two or even three crops (mohdi), but more frequently they are stubbed up and the land sown with wheat. The cotton crop is often sold standing at prices averaging about Rs. 18 per acre.

Jowár.

Josár or great millet (sorghum sulgare), which occupies 7 per cent. of the harvested area, is largely grown on lands irrigated from wells, where it is used more as a fodder crop (chari) than grown for grain, and a considerable portion of it is cut green and fed to the bullocks, especially when the monsoon rains are scanty. In the Ara circle, however, it is generally allowed to ripen, and there produces about 8 manuals per acre; elsewhere 6 maunds is a fair crop on lands irrigated from wells, and 4 or 5 maunds on other classes of land.

Opiam.

Opium is a very valuable crop where it can be grown; but it requires a peculiar soil and climate, and great care in growing, weeding and watering. The land which it is proposed

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CHAPTER IV .- PRODUCTION AND DISTRIBUTION.

to now with this crop is allowed to lie fallow for one season at least. During the rains it is repeatedly ploughed and well manured. It then remains untouched till the beginning of November, when it is prepared to receive the seed, which at the rate of half a ser to the acre is sown broadcast, mixed with equal parts of sand to ensure equal distribution. Water is supplied as often as the surface shows signs of dryness. The young plants begin to show themselves about the twelfth day, and from this time, till the pods begin to ripen, the successful cultivation of the crop depends on the attention paid to watering, weeding and manuring. The pods begin to swell in March. and towards the end of this month, an estimate can be framed of the probable yield of opium. Traders then come forward, and buy the standing crop, after which the cultivator has nothing to do but supply water as required. The drug is obtained by making incisions in the pod with a three-bladed lancet. The incisions are made vertically, about half an inch in length, in the centre of the pod. Three strokes are made with the instrument each time, making nine cuts, and this is repeated four times at intervals of as many days, making 36 incisions in all, the whole operation extending over about a fortnight. The work is carried on during the middle of the day, as it is found that the heat assists the exudation of the juice. The morning following the making of each set of incisions, the juice which has exuded from the cuts is scooped off with shells, and collected in cups made of the leaves of the plant itself. It is estimated that one man (women and children are not much employed in this work) can, on an average, incise the pods and collect the juice of about 10 marlás ($\frac{1}{16}$ acre) of the crop in a day; and as this is repeated four times, and the laborers are paid from two to four annas a day, the cost of extraction varies from eight to sixteen rupees an acre.

-2 ğ . A verage outturn acre. ø Opium extracted Wholessle price sér. Area cultivated. o YEAR. ere i Sórs. Rs. Re. Mds. Acres. 1880 ... 708 Nil. ••• 1866 ... 450 6 10 Nil. ... 8,000 ... 6,921 1889 2,880 413 6 18 Average of five years ending 1889-90 4,005 8,962 840 8 18 ... • • • 8,535 12 7,510 1890-91 707 8 ••• ...

The following figures will give some idea of the extent and value of the crop:---

Chapter IV, A.

Agriculture. Arboriculture and Live-stock, Opium.

Chapter IV, A. Agriculture, Arboriculture and Live-stock. Opium.

The area cultivated varies very much with the character of the season and the selling price of opium in the previous season. The soil and climate most suitable to the poppy are found in the villages along the Jhelam, and especially in those immediately above Shahpur, about Bakkhar, Cháchar and Jhawari, and almost every well in that neighbourhood has its acre or more of poppy; farther no the outturn decreases, even if the same amount of labor and care be expended ou its onlivetion. A little opium of excellent quality is produced at Katha at the foot of the Salt range, where the poppy, watered by a perennial stream, comes to maturity earlier. Until about 35 years ago, the poppy grown in this district was all of the red or variegated variety, but some white poppy having been introduced from the east it was found to give a larger and better outturn, and now very little coloured poppy is to be seen. The system of selling the standing crop to Khatris which prevails, is due to the peasants' time being required for the ripening wheat at the seasons for extracting opium and to his seldom having the patience and skill necessary to collect the drug. Opium is very little consumed in this district, which retains only about 7 maunds per annum for its own consumption; most of the produce is sent to Lahore and Amritsar, but a demand for the Shahpur drug is springing up from Ráwalpindi and Pesháwar.

The average outturn per acre may be taken as 6 sers and Rs. 8 per ser as the price of the fresh juice (which loses one-fourth of its weight in drying), giving Rs. 48 as the average price of the opinum of an acre of poppy. Adding to this Rs. 10 as the value of the poppy-seed gives the total value of the produce as Rs. 58 per acre. The crop is generally sold standing to Khatri speculators at a price averaging about Rs. 50 per acre, but varying from Rs. 20 to Rs. 80 or more according to the promise of the outturn.

Maize is grown to a small extent on wells in the river valleys and on manured lands in the Salt range. Its cultivation is spreading. About 18 sers of seed is sown per acre, and the average outturn on irrigated and manured lands is about 12 maunds per acre.

Rice is grown chiefly on canal-irrigated and sailáb lands in the Jhelam valley. Previous to 1888 the cultivation of rice on canal lands was rapidly increasing, but in that year, owing to the great quantity of water consumed in irrigating rice, the canal rate for that crop was raised, and this led to a great contraction of area. The average outturn of unhusked rice is about 10 or 12 maunds per acre.

Barley $(j\delta)$ occupies 3 per cent. of the harvested area and is grown chiefly on lands irrigated from wells, the average outturn being from 10 to 15 maunds per acre on such lands.

Gram (chhola) occupies 5 per cent. of the harvested area and is grown in all parts of the district, except the Salt range.

Maise.

Rice

Barley.

Grea.

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It is seldom irrigated from wells but is found on all other classes of soil. The average outturn on irrigated and flooded lands is 7 or 8 maunds per sore and on unirrigated lands 5 or 6 maunds.

Pulses occupy altogether about 4 per cent. of the harvested area. Moth is the principal crop in the Thal where it forms 88 per cent. of the total crop; it is grown on poor land and the produce is about 3 maunds per acre.

Mung is grown chiefly in the Salt range and its outturn is about 4 maunds per acre.

Sesamum (til) is grown chiefly in the unirrigated lands of Til. the Bár, but is a very precarious crop. Sometimes the produce is very good, but the average outturn is estimated at only one maund per acre.

Tárámúra (jamúhu) is commonly sown among the stabble Tárámíra. of a kharif crop or on the poorer soils where the rainfall is not suitable for the sowing of more valuable crops, so that its pro-, duce is often very poor; it is estimated at 3 maunds in the Bár. 1 maund in the Mohár, and 2 maunds per acre in the Salt range.

Sugarcane (kamád) is grown only on lands irrigated from Sugarcane. wells and is most common in the Chenáb valley and near the towns of Bhera, Shahpur and Sáhiwál. In the Chenáb valley nearly every well has its two or three patches of cane aggregating from one to two acres per well, but the crop, though very valuable, practically occupies the land for three harvests, and requires so much attention and such careful cultivation and watering that few wells have more than 2 acres. It is a most useful crop. When ready to be pressed it affords employment for a time to a large number of hands, and each person engaged in outting and peeling the canes, in carrying them from the field to the press (velna), in tying them into convenient bundles, in feeding the press, attending to the fire, or stirring the juice, is not only allowed to chew and suck as much raw cane as he likes, but is permitted to carry away a few stalks every day. The leaves and ends of the canes make a useful fodder for cattle. The average produce is about 20 maunds of gur per acre, but much of this goes in payment to the persons employed in extracting the juice. In the Jhelam valley comparatively little cane is grown for the purpose of making sugar, as it is found more profitable to sell it to be sucked raw (ganna). Two varieties are grown-one the indigenous (desi), and the other the sahárani, so called because its seed was brought from Saháranpur some twenty years ago. The latter variety is much superior to the indigenous cane, and has now almost superseded it. It is usual to sell the standing crop near the towns to Khatris, who retail the stalks in the basir at a pairs or less per stalk, and near the towns the price paid for cane of this kind is from Rs. 12 to Rs. 18 per kanál and averages about Rs. 120 per acre.

Chapter IV, A ricelt

alter. and Live-c

Moth.

Mung.

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Chapter IV, A.

Agriculture, Arboriculture and Live-stock. Tobacco.

Vegetables.

Very little tobacco is grown in this district and smoking is not nearly so general among the people as it is in districts further east. It is discouraged by the Pirs of Siál Sharif, but is fairly general in the Salt range.

Vegetables occupy 6 per cent. of the total harvested area and seem to be growing in popularity. They are principally grown on lands irrigated from wells and are chiefly consumed as food for the well bullocks. Towards the end of the cold season they form an important part of the diet of the peasant classes. By far the most common vegetable is turnips, which are generally not thinned out sufficiently and are consequently of small size; but near Jháwari a very good sized turnip is grown. Carrots and radishes are the commonest vegetables after turnips.

This plant, so often seen in our gardens as an ornamental hedge, is extensively cultivated about Bhera, where it occupies 108 acres irrigated by canals, for the sake of the dye extracted from its leaves, which, dried and reduced to powder, form a regular article of commerce. The mode of cultivating it is as follows: The soil is prepared by repeated ploughings, not less than sixteen, and heavy manuring. Before sowing, the seed is allowed to soak in water for twenty-five days. It is then spread on cloth and allowed to dry partially. The plot of land in which it is proposed to grow the mehdi is then formed into small beds, and some days before sowing these are kept flooded. The seed is scattered on the surface of the water, and with it sinks into the ground. For the first three days after sowing, water is given regularly night and morning ; after that only once a day. The young plant first shows above ground on the fifteenth day, after which water is only given every other day for a month, when it is supplied at intervals of three days, and this is continued for another month, by which time the plants have become nearly two feet high. They are now fit for transplanting. The mode of conducting this operation is as follows : The young plant on being taken out of the ground is reduced by nipping off about six inches from the centre shoot. After havingbeen subjected to this treatment, the young plants are singly put into holes previously dug for them at distances of about a foot from each other. They are then watered daily until they have recovered the shock of transplanting, and afterwards as they may require it. The fields are weeded regularly once a month. The first year nothing is taken from the plants, but after that they yield for years, without intermission, a double crop. At each cutting, about nine inches are taken from the top shoots of the plants. The two crops are gathered in Baisákh (April and May) and Kátik (October and November) of each year. The laborers employed in planting out the mehdi, instead of receiving their wages in money, are liberally fed as long as the operation lasts, and a distribution of sweetmeats takes place when it is over. The season for sowing is during the month of Baisákh; that of transplanting, Sawan (July and August.) A year's produce of an

Nehdi (Lauconia instais).

Shahvur District.]

CHAPTER IV .- PRODUCTION AND DISTRIBUTION.

acre of well grown mehdi is 20 maunds of dry leaves, of Chapter IV, A. which about 6 maunds are gathered in the spring, and the rest during the autumn months; and the same plants continue to vield for twenty or twenty-five years.

The selling price of the leaves averages a rupee for 20 seers, so that the value of the crops per acre is about Rs. 40. After the first year, the expenses of cultivation do not much exceed those of other crops. The produce of the mehdi grown in this district is nearly all carried across the Jhelam, and sold in the northern districts; none of it finds its way to the south. Besides the use to which the leaves are ordinarily put, viz., as a dye for the hair, hands, &c., they are also given to goats and sheep, when attacked by itch.

In the Thal, in favourable years, water-melons are very largely grown on the saudhills round the villages and hamlets. The seed is often simply scattered over the sand, and the rain and sun do the rest. When the season is good the melons are produced in great quantities and of a large size. They are known as kálakh, titak, for or pitta, according to the different stages of their growth. A camel-load sells in Núrpur for four annas, and in Khusháb for a rupee or one rupee four annas. In the villages any one is welcome to eat as many melons as he likes, provided he does not take away the seed which sells at 24 sers per rupee. The seeds are ground, sifted, mixed with flour and made into cakes, which are largely eaten by the people. Melon-seeds are also exported to Lahore and Amritsar, where their kernels are sold by native draggists at 14 sér per rupee as a medicine (maghz-tarbúz).

When a crop has been sown, its produce even on irrigated land depends very much on the quantity and opportuneness the estiurn of crops. of the subsequent rainfall, and as that is exceedingly variable in this district the outturn varies greatly from year to year and from village to village. The crops are also apt to be choked by weeds, of which the most troublesome are the leha, a thistlelike weed, which especially infests lands flooded by the river, and the onion-like bhúkát, which is very common on poor lands irrigated from wells. The peasants rarely take sufficient trouble to stadicate these weeds which consume a large proportion of the noarishment in the soil. In the riversin mice multiply in dry years and devour the kernel of cotton seed and other crops. Birds and insects of all kinds greatly reduce the outturn of the orops. In the kharif harvest considerable trouble is taken to drive away the birds from the ripening jowar and bajra crop, and when locusts make their appearance, a campaign is organised against them and myriads of them are killed; but against the ravages of other insects the peasant is almost helpless. An account of recent visitations of locusts will be found in Chapter I, where also the other insects that attack the crops are mentioned. Wheat often suffers in cloudy weather from rust (kungi) which greatly reduces the size and weight of the grain; hot

Agriculture, ericulture Arb and Live-stock Mobdi (Lousonia inormis.)

Water-melons.

Causes reducing

[Punjab Ganotteer,

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Chapter IV, A. Agriculture, Arbericulture and Live-steek. Oneses reducing the entium of crops. winds also cause the grain to shrivel up and are especially injurious in the lands lying along the foot of the Salt range. Hail-storms often do great but partial damage; and an account of a very destructive storm will be found in Chapter I. White ants (sive) attack the roots of many plants, and weevils (ghus) consume much of the ill-garnered grain. Altogether the quantity of food that reaches the mouths of the people is no large multiple of the seed that is sown.

Arbericulture.

Table No. XVII shows the areas of waste land owned by the State and now almost entirely under the management of the Forest Department. An account of these areas will be given in Chapter V. B.

At annexation there were very few artificially planted trees in the district. The early British Officers lost no time in opening up the district by means of roads and endeavoured to arrange for the planting of trees along the lines of road. Their efforts were wonderfully successful wherever moisture was sufficient, and the lines of good trees along the roads from Shahpur to Khusháb and to Bhera are due to them. They also endeavoured to encourage tree-planting throughout the district by making each well-owner plant a marla of good trees, generally shisham, near his well, and many of those little plantations may still be seen. Successive Deputy Commissioners have continued these efforts and as opportunity offered, and more especially as canal irrigation extended, have planted new lines of roads and established groves and gardens, which have been most successful, especially in the neighbourhood of the head-quarters station and in the Jhelam valley generally, the soil and chimate of which are very suitable for trees such as the kikar and shisham. About 35 acres of nurseries are maintained. The area under groves has steadily increased from 551 acres in 1890 to 984 acres in 1893, the increase being chiefly on the State land bordering the road from Shahpur to Sáhiwál to which canal irrigation has lately been extended. The length of avenues along the main roads was increased from 402 miles to 486, and many blanks were filled up. The income and expenditure of the District Board on arboriculture steadily increased, and for the three years ending 1892-93 averaged per annum as follows : Income Rs. 9,878, expenditure Rs. 7,949,-net profit Rs. 1,428. The income was derived from (1) sale of garden produce from the 17 gardens in different parts of the district, the income from this source averaging Rs. 1,500; (2) sale of grass in the groves maintained by the District Board ; (3) sale of produce in other land under preparation for plantation; (4) sale of wood from thinnings. The expenditure was partly on gardens and nurseries and supervising establishment and on tree-felling, but mainly on the extension of groves and avenues. Endeavours were made to introduce the best kinds of fruit trees, and private persons were encouraged to start gardens of their own, some twenty such gardens having been made in the last three years. A great deal

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of planting of groves and orchards was also carried out on the Kaira estate under the Court of Wards. On the top of Sakesar hill some 3,000 or 4,000 trees of different kinds have been sown or planted, and although the dryness of the soil and climate prevents them from making any rapid progress, this attempt at afforestation has greatly added to the amenity of the sanitarium. Not only have the District Board and Municipalities planted gardens, avenues and groves in all the most populous parts of the district, but private individuals also have followed their example, wherever irrigation from canals and wells has become available. Since the beginning of our rule many parts of the district, where formerly only stunted bushes were to be seen, are now fairly covered with valuable timber and fruit trees which afford a plentiful supply of wood for fuel, agricultural implements and building purposes, and add to the reserve of fodder in times of drought. The improvement already attained is very marked, and as the people generally have now fully realised the advantage of arboriculture in such a dry climate, there is reason to hope that the rate of progress hitherto shown will be maintained or even accelerated, and that the spread of of trees will add greatly to the comfort of the people and im prove the climate of this arid district.

The agricultural stock of the district has been carefully enumerated at various times (see table No. XXII), and the following statement gives the results of the more important enumerations :--

	Yeer.		Cows, bullooks and buffalces of all ages.	8 h e'e p and goata.	Horses and ponies.	Mules and don- keys.	Camela.	Yokee of plough
1869		••• ,	154,168	172,888	8 ,485	9,495	14,908	88,586
1887			367,3 64	36 6,010	6,465	18,306	16,111	54,138 -
1890			880,794	306,863	6,686	19,347	16,819	5 3,54 0
1898	•••		856,707	806,8 31	7,696	20,660	19,688	57,009

There has been a very large increase in stock of all kinds, except camels, during the last twenty-five years. Buffalces, which are greatly valued for their milk, have increased in a much faster ratio than the less valuable cows. Horses and ponies, for which this district is famous, are rapidly increasing in numbers and improving in quality. Prices of all kinds of stock have also

Chapter IV, A. Agriculture, Arboriculture and Live-stock. Arboriculture.

Cattle.

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be estimated roughly as follows :-

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Chapter IV, A.

Agriculture Arboriculture and Live-stock: Cattle.

Number by Average enumeration Total value. Animals. value. in 1893. Bs. Rs. 22,18,800 110,940 Bulls and bullocks 20 128,625 15 18,54,875 Cowa Male buffaloes 15,372 30 4,61,160 Cow buffaloes 35,190 40 14.07.600 Calves and young buffaloes 71,580 10 7,15,800 3,86,528 193,264 2 Sheep *** **'. 115,067 2 2,30,134 Goats * * * ... Horses and ponies 7,696 50 8,94,800 ... • • \$... Mules and donkeys 20,660 10 2.08,600 Camels 12,638 50 6.81.900 84.97,697 Total value of stock

risen greatly. The present value of the existing stock may

This estimate gives the total value of the stock in the district at about 85 lakhs of rupees or thirteen times the new annual assessment. The owners of stock derive a large income from the sale of surplus animals, and of *ghi*, hides, wool and hair, of which articles a considerable quantity is annually exported from the district, and the prices of which have risen greatly since last settlement. A bullock's hide now fetches Rs.2-8-0, a buffalo's Rs. 4, a sheep's 4 annas, and a goat's 8 annas. Each sheep brings in about 8 annas per annum for wool and each goat one anna per annum for hair. The total income from sale of surplus stock, *ghi*, hides, wool, and hair cannot be much less than four lakhs of rupees per annum.

Cattle are a precarious property, especially in the dry uplands of the Bár and Thal, where they are apt to die in great numbers in a year of drought when the grass fails to sprout and fodder is scarce. For instance, after the dry year 1891-92, in the Bhera tahsíl, the number of cows and bullooks of all ages was found to have fallen off from 110,816 to 86,165, and the number of buffalces from 39,175 to 81,934, that is, one-fifth of the total number of horned cattle in the tahail had died or disappeared within the year, representing a loss of about four lakhs of rupees, or nearly two years' land revenue. At present however (April 1894) the cattle are everywhere in excellent condition and rapidly increasing in humbers.

Cows and ballocks.

Cows and bullocks have greatly increased in numbers with the increase in cultivation, which must have increased the amount of fodder available. There are no very distinct breeds in the district, and little care is taken to improve the breed. although the services of the Government bulls got from Hissár are appreciated. There are at present 17 of these in the district. Generally speaking, the cattle of the river valleys are poor and

Shahpur District]

CHAPTER IV. - PRODUCTION AND DISTRIBUTION.

weak, and those of the Bár are larger and stronger, though sometimes, especially after a year of drought, few good animals are to be seen even in the Bár, except the bullocks, which are usually bigger and stronger animals the further one gets away from the and Live stock. river and the deeper the wells are. In the Salt range there is Cows and bullooks. an excellent breed of peculiarly mottled cattle, which often fetch Rs. 60 or Rs. 80 per bullock. Notwithstanding the large breeding grounds of the Bár and Thal and the great herds of cattle which are driven from place to place in search of grass, the number of cattle exported from the district is surprisingly small. There is no great cattle fair in the neighbourhood, and cattle are generally bought or sold in small numbers at the breeders' village. There is a considerable amount of trade between the agriculturists of the river-valleys and the breeders of the Bár, the former generally purchasing the surplus cattle of the Bar villages; and this trade is facilitated by the general custom of sending the cattle of the Bár down into the riverain in dry seasons to graze, while those of the riverain are driven into the Bár and Thal when the grass has sprouted well after rain. The best animals are not often sold, and although a good bullock costs as much as Rs. 60, and a good cow about Rs. 40, the average price of a bullock may be taken as Rs. 20 and of a cow as Rs. 15.

There has been an extraordinary increase in the number of buffaloes, partly owing to the increase in cultivation and partly, no doubt, to the increased prosperity of the people. They are found chiefly in the cis-Jhelam part of the district and are generally grazed in the Bár in the rains and in the hot weather are driven down to the river belas where they find a nutritious food in the káh grass (saccharum spontaneum). The breed of buffaloes usually kept is a very good one, the females being good milkers and valued for their ghi, and the males being largely used in working the deep wells of the Bár. For a good buffalo-cow Rs. 80 or Rs. 100 is sometimes paid, but Rs. 40 may be taken as the average; and while Rs. 60 is often paid for a good male buffalo, the average price is not more than Rs. 30.

The cattle-owners of the district derive a large income annually from the sale of ghi, the price of which has risen from Rs. 8 per maund before annexation and Rs. 13 per maund at regular settlement to an average of Rs. 23 per maund now. The amount of milk given by the half-starved cows of the district is often over-estimated. While good cows giving 8 sers of milk a day or more can sometimes be procured, the average cow of the district probably does not give more than 11 sors of milk per day for six or nine months of the year. Similarly a very good buffalo-cow will give as much as 13 sers of milk a day, but the average buffalo-cow of the district probably does not give more than 3 sers a day for eleven months. One ser of cow's milk gives an ounce of butter and one ser of

Agriculture. Arboriculture

Ghi

Buffaloes.

Chapter IV, A.

Chapter IV. A. Agriculture, Arboriculture and Live-steck. GM. buffalo's milk two ounces, and a third of the weight of butter goes in the process of making it into ghi; so that a cow on the average gives about 6 sers of ghi in nine months, and a buffalo-cow about 80 sers of ghi in eleven months. Allowing for home consumption one-fourth of the ghi produced, there remains available for export from the cis-Jhelam tahsils some 5,000 maunds, worth more than a lakh of rupees. A large quantity of ghi is annually exported to Pesháwar, Ráwalpindi, Amritsar, Dera Ismail Khan and Karáchi.

Hides.

There is also a large export of hides to Europe through Karáchi, and the prices of hides have greatly risen in recent years; a bullock's hide now fetching Rs. 2-8-0 and a buffalo's Rs. 4.

Diseases of cattle.

Large numbers of cattle are annually carried off by disease, and the people are very careless in protecting them from contagion. Outbreaks of rinderpest and foot-and-mouth disease are of almost annual recurrence, and the sick and healthy animals may often be seen standing together, or shut up in the same cow-house. The following account of the common. diseases with their native names and remedies is taken from a Civil Veterinary Report on the cattle of the Shahpur district furnished by Veterinary Surgeon J. A. Nunn in 1884 :---

Rinderpest-thaddidn, chechab, pir mate, piriyin, dhalks, sak and purki.-Treatment: 1st, sulphur, sait and ginger in equal parts are given as a drench; 2nd, nitre, camphor and pounded dhatdre seeds, mixed with gur and water; 3rd, in first stages, milk and ghi is given as a drench, afterward biker leaves are mixed with butter into a paste and given as an electuary; 4th, katthe (acacia catechu, the native catechu) is mixed with country wine as a drench.

Foot-and-mouth disease (much khur).—Treatment, &c.: Sait and powdered ajustic (liquiticum ajouan) seeds are given as a bolus when alcors are only seen in the mouth. When the feet are attacked, sandhér (red oxide of lead) is made into a paste with lamp-black and applied locally. Another prescription is call, swint oil and "shi" given intervally.

Anthras (garls, sait) affects cattle. The symptoms described coincide with those of black quarter, vis., that it obiefly attacks animals after rain, when there is a great spring of fresh grass or when they are pastured on marshy ground. Swellings appear on the various parts of the body, and the animal quickly dies. It is described as being incurable, but sometimes treatment is triefl, by giving-large quantities of ghi and milk, and firing the swelling.

Gloss anthras or malignant throat (galghots).-Both diseases are described by this name, but more generally it is gloss anthrax that is meant. It is considered very fatal, and the only treatment adopted is the application of the actual cautery to the traches, and round the throat under the jaw.

Belenic apoplesy (till and Auba) .- The only treatment adopted is bleading from the inside of the sostrils and making an incision on the bridge of the nose.

Rheumatism (debak, tek).—Rhueumatism in horned cattle is met by the following treatment. Amfortida (hing) and guggal or miense (delemine massrocephale) mixed in four is given and the back rubbed with dry sjouws (liquiticum ajours). The patient is kept in a warm room, and bleeding had recourse to from the ears and tail.

Colic (dard shikam or stil).-Treatment: Country spirit, tobacco, shi, gur, salt and ejustis, mixed with vinegar and water in which leather has been soaked. Ghi and milk given in large quantities is said to be a certain cure.

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House or husk (dhans) Guggal (dolomatia macrocephala), asafa tida and onions made into a bolus with barley flour is given, about a chhatdk, and the smoke of a burning black rag is blown up the nostrils.

Ohronic indigestion (jdgir) .- All grain is stopped, and ground ginger, salt, anola (emblica. officinalis) ajuain is given in water.

Lympanitie (pattha lag gea).—Gur and bijra (penicillama spicata) flour are given as a dreach, and the animal is bled underneath the tengue.

Pleuro-pneumonia contagiosa.—Phopri or khulak,—mehdi (lawsonia inermis kattra (cochlospermum gossypium) (or salis babylonia), ajwain, gur and water are given internally.

Prolopsus uteri (dhans or havans)-The organ is anointed with oil and a rope trues applied.

Bed water (hamato albuminuris).-Loya or halla, katira (cochlospermum gossypium) is soaked all night in an earthen vessel and the liquor given as a drench with barley flour gruel.

Tetanus (trismus) (much band) .- A line is drawn all round the body commencing at the nose, with a hot iron, and the following drench given. Majith (madder, rubia cordifolia or R. tinctorum, haldi (turmerio, curcuma longs) and gur mixed with water.

Umbilical hernia (phor).-The hernical sac is fired and peva (cotton-seeds and mustard oil) given as a drench.

Bilious fever (Birdoi) .- Salt, ajuain and water coloured with mehdi (lawsonia insermis), is given internally.

Divresis (dhakútra) .-- Katira (O. gossypium) and water coloured with mehdi are given internally.

Kange (khurak).-Sulphur is given intornally in the food and the body is washed with soft soap.

Camels.

Unlike every other kind of live-stock, the number of camels has fallen off since regular settlement, owing, partly to the development of cultivation, the fodder grown on cultivated lands being more suitable for feeding horned cattle than camels, but chiefly owing to the development of roads and railways which have lessened the demand for camels as beasts of burden. Camels are bred both in the Bár and Thal; very few are to be found in the Salt range. Those of the Thal are inferior in size and endurance to those of the Bár where a very good stamp of camel is bred by the Kaliárs, a tribe who make this their chief business. The female camels are little used as beasts of burden, but are allowed to roam about the jungle with their young; while the male camels are annually in the cold weather employed in the carrying trade sometimes at a great distance from their owners' homes. A considerable number are employed in carrying salt from the mines at Warchha. The profits of camelbreeding and camel-hiring, however, are not what they used to be, except in war-time. A camel reaches maturity at about 8 years, is fit for work up to 15 years, and seldom lives over 20

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Chapter IV, A

Diseases of cattle.

Chapter IV. A.

Agriculture, Arboriculture and Live-stock.

Camels.

years. The following are the names of a camel at different stages of his existence :---

						s of camel.			
	AGE IN	TYEAR	•		Male.			Female.	
Less than	n ono,	••			Toda			Todi.	
Öne		•••			Masát	•••		Mazát.	
Тто			•••		Tirhán			Tirhán.	
Three				•••	Chhatr			Chhatr.	
Four					Doakk			Doakk.	
Five					Chauga			Chaugi.	
Six					Chhigga			Chhiggi.	
Eight to	lifteen				Utth			Dáchi.	
After fift	66h	• • • •			Khámba	•••		Jharot.	

A male camel is also called lihák from two to four years old, and a female puráph, and a male camel of about thirteen is called armosh. A good male camel capable of carrying 6 maunds of baggage costs Rs. 80 or Rs. 90, but Rs. 70 is about the average price for the ordinary full grown camel. Camel's milk, from which butter cannot be made, is drunk by the camel breeders; camel's hair (milass) is used to make ropes and coarse sacks (bori); and from camel's hide are made the large jars (kuppa) in which ghi is carried. 'The camel, although he can eat most plants and find food for himself in almost any jungle, is particularly foud of the salsolas (khár or lána) and of the leaves of the acacia (kikar or phuláh). He is a delicate animal and is subject to many diseases. Some of them are described as follows by Mr. Nunn :—

Anthrax (chhalli) is described as being most contagious and destroying hundreds of camels annually. The symptoms are red, i.e., dark coloured urine, and a most offensive or putrid smell from the animal before death, with rapid decomposition afterwards. It is looked upon as being incurable, but sometimes chillies are given powdered and mixed with gar or the animal is tied up in a warm place, and almonds, fresh blood of a goat, honey, pipel (ficus religioes), black pepper, and asafostida is given.

Jakarjana or rheumatism.—Ajwain (Liqueticum ajawan) mixed with the urine of another camel is given for three or four days, when the animal is said to generally recover.

Hubbi or strangles.-The swelling and abscess is said sometimes to extend down the neck to the sternum, the part is fired and make (solanum nigrum) and amaltás (cathartocarpus fistula), the Indian laburnum seeds, boiled in water is tied on the wound as poultice.

Kipili, catarrh or influenza.—The symptoms are drooping head, stops feeding and ruminating, and muous flows from the nose, a hard swelling is found inside both ears. The same drench is given as to the horse, and the ears fired in a circle round the roots.

Sheep have greatly increased in numbers, especially in the Thal, where they are displacing camels and even horned cattle, and it would be difficult to imagine a country better adapted for sheep raising than those wide dry plains, with plenty of ranging ground over them.

The genuine Shahpur sheep stands about 30 inches high and 26 to 27 in girth, but as compared with English sheep, Leicester or Southdowns, is a leggy animal. The chief distinguishing points are a curved (i.e., Roman) nose, small mussle

Sheep.

Shahpur District.]

CHAPTER IV .- PRODUCTION AND DISTRIBUTION.

broad forehead, very long drooping ears, sometimes 18 or 14 Chapter IV. A. inches in length, eyes set back inside of face, tail short and small. The wool fine and of a fairly long staple, the ears, face and legs generally black, and often the wool is partly colored. Dumbás or fat-tailed sheep are found in the Salt range; in some of them the size of the tail amounts to a deformity. Mr. Nunn saw one the tail of which measured over two feet across at the broadest part, and was so heavy that when lying down, the animal could not rise without assistance, and was told that from the tail of a similar sheep that had been killed, over 80 pounds of fat had been taken. The dumba if crossed with the Thal sheep loses all its characteristics in about the third generation. The male lambs are castrated at 6 months old, and are sold as yearling wethers to dealers who come from all parts of country to buy them. Many are taken to Ráwalpindi and other cautonments for commissariat purposes. Sheep are shorn twice a year at the beginning and end of the hot weather and give about three-eighths of a ser of wool each time in the Bar, and double that quantity in the Thal. The white wool of the Thal is famous for its fine quality and sells uncleaned at about 4 sers per rupee or rather at six fleeces (pothi) per rupee ; thus a Thal sheep produces about 5 annas worth of wool every year. The head-quarters of the trade in Thal wool is Núrpur whence a large quantity is annually exported towards Mooltan and Karáchi, and where a good quality of blauket (loi) is made. The wool of the Bár is largely consumed at Bhera where it is made into felt (namda). A good sheep fetches Rs. 4 or Rs. 5, but the average price may be taken as Rs. 2. Sheep often die in large numbers of epidemic disease, and are subject to that form of splenic apoplexy or anthrax (pharikki) which is commonly known as "braxy" in Scotland. "A sheep's skin fetches 4 annas.

The number of goats also appears to be increasing. They are bred chiefly in the Bár, Thal and Salt range, where they are "the poor man's cow." There are five different breeds :-

- I.-Bhali, a very large goat, standing 36 inches high, with long hair and long narrow ears, one measured being 13 inches.
- II.-Hajirian, which are much the same except that the ears are broader and the teats are very small; this sort of goat is the best milker.
- 111.—Boji, a small goat with very small ears.
- IV.-Barbali, which is very rare. This is not an indigenous breed, but from time to time has been brought up from Sindh by bostmen on their return from voyages to Sukkur and down the Indus; it is a very small species, not more than 18 to 20 inches high, with small ears and horns, very slight-limbed and black and tan in color.

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Agriculture, Arboriculture and Live-stock. Sheep.

Goets.

Chapter IV, A.

Agriculture. oriculture rb and Live-stock. Conts.

V.-Munja or bulna, a small black and tan colored goat, with short ears and horns. This breed have a most extraordinary cutaneous appendage from each side of the neck, growing out of the jugular channel about the size of one's finger, and from 5 to 6 inches long.

Goats are shorn once a year at the end of the cold season, and give #ths of a ser of hair (jatt), which sells at 6 sers per rupee, giving one anna per goat per annum. It is made into ropes and coarse cloth used for nose bags for horses and for camel saddles. A good goat fetches Rs. 5 or more, but Rs. 2 is an average price. A goat's skin is worth 8 annas.

Horses and ponies.

This district is one of the best in the Punjab for the breeding of horses and ponies, and the number of these animals is repidly increasing, owing to the good prices they command, and the interest taken in horse-breeding by the leading landowners. Their number is given as more than double what it was thirty years ago, and their quality is also steadily improving owing to the introduction of good blood by the importation of stallions by the Horse-Breeding Department and the District Board. There are usually 10 or 11 Government stallions in the district. Formerly the breeders preferred Norfolk Trotter sires, but now they much prefer thorough-bred or Arab blood. The District Board has three Arab stallions for the breeding of ponies, and one stallion of the indigenous "anmol" or "priceless" breed. Some of the larger breeders have also good stallions of their own, which have been passed by the Superintendent of the Civil Veterinary Department, The country mare is a good upstanding animal about 14-2 or 15 hands, with good forelegs, slightly bow-necked, but, like most country-breds, slack in the quarter with badly set on tail, and inclined to be sickle-backed. These faults, however, are rapidly disappearing with the introduction of better blood. A considerable number of colts are annually purchased, both by dealers and by Army Officers, who consider the Shahpur stock to be one of the best stamp of remount to be found in the Punjab. Such animals fetch on the average about Rs. 250 or Rs. 300, but the average price of all the horses and ponies in the district is probably about **Bs.** 50, as a good many of the ponies are of poor quality. It is estimated that of the 8,000 horses and ponies in the district about 1,600 are fit for transport purposes. Mr. Nunn describes the diseases to which horses are liable as follows :---

Anthras (simak) .- The animal perspires and falls down. I am inclined to think that it is the form of anthrax so well known as Ludhiana fever. Treatment consists of majith or madder and haldi (turmerio, curcums longs) mixed up with gur, the animal being kept in a warm place; but it is seldom succe ful. There are two plants known as majith, the rubia cordifolia and rubia tinctorum. The first is the one used.

Strangles (khubak, khub or hubbia) .- The swelling is poulticed with jousir flour (serghum vulgers).

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Lymphangitis (shhrbid).-Chillies boiled in human urine with ginger, ajussis, and milk are given internally.

Catarrh influenza and glanders (kandr).-Treatment: Black pepper, chillies, onions, lessan (garlic, allium sativum) and gur, also the smoke of a blue or yellow rag burned under the nose is blown into the nostrils.

Ringbone (merum and chalol).—Firing and fomentation with salt and water, a bandage of goat's hair steeped in catechu and lime juice is applied at night. A dog's head is burned and the ashes mixed with borax given in water, internally, about one tola weight.

Bone spavin, splint (hadds, berhaddi).—In both these the ashes of a dog's head are given internally and a poultice applied with a bandage of fine ground gram, gur and salt.

It is said that if a horse has been rubbed by the saddle (lága) and a light is brought behind it, it is apt to get staggers (chánni) and die on the spot. When a horse is in extremity, a boiled crow is sometimes pushed down his throat, but this remedy is seldom efficacious.

Table No. XXII A shows the results of horse-breeding operations undertaken by the Civil Veterinary Department. The number of branded mares in the district has gone on steadily increasing until now there are over 600 of them. served by the 10 or 11 Government stallions, and producing about 125 colts and fillies annually to those stallions. The work is superintended by a *zilladár*, and there is also for each of the three tahsils a passed Veterinary Assistant maintained by the District Board. These men geld about 150 colts annually, a measure which must also tend to improve the breed of horses and ponies. Large studs of very good quality are maintained by Malik Umar Hayát Khán, Tiwána of Kálra (78 branded mares), Malik Khuda Bakhsh, Tiwána of Khwájabad (45 branded mares), Malik Mubáraz Khán, Tiwána of Jehánabad (22 branded mares), Khán Bahádur Malik Hákim Khán, Nun of Kot Hákim Khén (22 branded mares) and the Mekans of Kot Bhai Khán and Kot Pahlwán; and many of the well-todo landowners have one or two good mares. They have learned the advantage of giving the young stock liberty, and many of them have runs maintained for the purpose.

A horse fair is held at the head-quarters station annually about the 20th March and is generally attended by from 1,500 to 2,000 animals, most of which, however, are brought not for sale but to compete for the prizes offered for the best animals The Imperial Government usually in the different classes. offers Rs. 1,600 in prizes towards the encouragement of remount breeding and the District Board Rs. 400 for ponies. The animals shown for these prizes are usually considered among the best in the Punjab for quality, this district being especially good for the breeding of bone. The horse-breeders, large and small, take great interest in the show and compete keenly with each other for the prizes offered. Opportunity is taken of the gathering to have a day of sports and races, tent-pegging being the favourite smusement. The number of remounts purchased at the fair varies from 15 to 40, many of the best animals being

Horse fair.

Chapter IV, A.

Agriculture, Arboriculture and Live-stock. Horees and posies.

Chapter IV, B. **Occupations** Industries and Commerce. Home fair.

bought up beforehand by purchasing parties sent out by the different regiments, or being retained by their owners for better prices than the remount agents care to give. A number of mules and donkeys are also brought to this fair, either for sale or to compete for prizes. A charge of 2 per cent. is made on. sales, and the income, which varies from Rs. 250 to Rs. 400 is credited to the Provincial Government. The expenditure is about Rs. 125.

Mules.

Mule-breeding is not so popular in the district as is horsebreeding, but on the average of the last five years 816 mares were served by the 10 or 12 donkey stallions supplied by the Civil Veterinary Department and 160 mules were produced. Some of the animals produced are of excellent stamp, fit for mountain batteries and command a price of Rs. 400 or more; but the great majority are only fit for transport purposes, and sell at about Rs. 150. Most of them are bought up when young either for the Army or by dealers, and there are only about 350 mules in the district of which about 100 are fit for transport purposes.

Donkeys.

Donkeys are rapidly increasing in numbers and are returned as more than double the number of twenty years ago. They are mostly of a very poor stamp, especially in the Salt Range, but are most useful beasts of burden, costing very little to keep. Droves of them may frequently be met, driven by their Khatri or Kumhár owners, each carrying from one to two maunds of goods, and often stopping to grase as they go along the roads. It is estimated that of the 20,000 donkeys in the district about 8,500 are fit to carry the transport load of 120 lbs. A few excellent donkeys of a superior breed are to be found in the Jhelam and Chenáb valleys, but the ordinary donkey of the district is on the average not worth more than Rs. 10.

SECTION B.-OCCUPATIONS, INDUSTRIES AND COMMERCE.

Occupations.

Table No. XXIII shows the principal occupations followed by the people, the figures being for the total population and iscluding the women and children dependent upon the actual workers. Further details will be found in Census Table No. XVII B. The following abstract gives the percentage of the total pepulation engaged in each main branch of occupation :---

Occupation.					Por 1	centage of total population.
Government	•••					1-9
Pasture and agriculture			••		•••	58-8
Domestic service	•••		•••			5.8
Preparation and supply of	mate	erial su	bstances	3	•••	25.3
Commerce and transport		• -	•••			5-1
Professional		· • •	•••		•••	2.6
Indefinite and independen	t	•••	•••	•••	•••	· 6·0
•				Total		100

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Some remarks on the traditional occupation of the various tribes and castes will be found in Chapter III C. The processes of the more important industries have been described in the various monographs on manufactures in the Punjab. An account of the 'trade in salt, saltpetre and barilla has been given in Chapter I. The following description is given of the process of tanning as carried on in this district:

A cow's hide is the most generally useful, being strong and soft; a good one is worth Rs. 2-8-0. A buffalo's hide is the strongest of all, but very hard. It is used for shoe-soles. &c. : worth about Rs. 4. A camel's hide is too hard for most purposes, but is used for making ghi kuppús : value Re. 1. A bullock's hide is inferior in usefulness to a cow's hide. A horse's hide is scarcely any use at all, being too thin and fine. A goat's hide is useful for parts of women's shoes, &c. : value about 8 annas. The process of preparing a hide is as follows:-The skin is soaked a day and a night in water, then taken out and scraped ; then spread hair downwards on straw, and after rubbing the upper side with one chitak of sajji and one-and-a-half sers of a lime, and a little water, it is tied up with the sajji and lime inside. It is then soaked for six days in two sers of lime and water after which it is rubbed on both sides with broken-up earthenware. This is repeated at intervals till the hair is all off. It is then taken out, well washed and scraped, and has now become an adhauri, or untanned leather. The tanning process then begins. Well bruised kikar bark (jand is also used, but not considered so good) is soaked in water and the hide thrown in. When the tanning has left the bark, fresh bark is put in. This takes some days, after which the hide is sown up with munj, an aperture being left at one end, and hung up, the open end being uppermost. It is then half filled with bruised bark and water poured in, which, as it drops out, is caught in a vessel and poured back into the skin; this is continued until the lower part, when pricked, shows the colour of leather. The open end is then sown up, the other end opened, the skin inverted, and the process repeated with fresh bark, until the whole is tanned. The skin is then well washed, rubbed with the hand and dried in the sun. It is then soaked in water with bruised madár plants. Til oil is then rubbed over it, and it is again soaked a day in water. Then dried, sprinkled with water, rolled up, and beaten with clubs. It is then rubbed on the flesh side with a stick, called a weang, made from the wild caper (capparis aphylla): the whole process in the hot weather takes about twenty-six days; in the cold, about eight days longer. Just before the skin is used, it is soaked for a day in little water with a chiták of alum, four chitaks of pomegranate bark, a chiták, of salt and a chiták of tiloil. During the day it is several times well twisted.

In almost every village the cotton of the district is woven into coarse cloth (khaddar), from which the clothing of the

Weaving.

Chapter IV, B.

Occupations, Industries and Commerce. Occupations.

Tanning.

Chapter IV, B. Occupations, Industries and Commerce. Weaving. peasantry is made, and which is exported in large quantities, Girot and Khusháb being the centres of this trade. The weavers are usually *Páoli* by caste, and the importance of the cotton industry to the district can be seen from the fact that 43,615 persons, or 9 per cent. of the total population were returned as deriving their subsistence chiefly from industries connected with cotton; this total, however, includes, besides 26,419 weavers, 4,167 cotton cleaners and 9,600 spinners, the latter being almost all women. Fine cotton striped goods bordered with silk (*lungis*) of good quality are made at Khusháb, where also are made good coloured *khes*, loom-woven checks, and diapered cloths (*bulbul chashm*).

Pagris, and the other scarf-like forms of silk popular, are woven, sometimes plain and sometimes with gold ends, at Khusháb, which has a name for silk weaving and has sent good specimens to various exhibitions.

Felt or named rugs are made at Bhera and Khusháb, in both white and grey, unbleached or colored wool, decorated with large barbaric patterns of red wool merely felted and beaten into the surface. The white felts bear no comparison with those of Kashmir and parts of Rájpútána, and the texture is so loose and imperfect that they seem to be always shedding the goat's hair with which they are intermixed. The wool is not perfectly cleaned, and they are peculiarly liable to the attacks of insects. But they are among the cheapest floor coverings produced in the Province.

Goat's hair and camel's hair are worked up into rope, as in most pastoral districts. At Núrpur, lois or country blankets are made, but they have no special character of color or texture.

The wares in wood and metal from this district which have been sent to several exhibitions, give an impression of great technical aptitude, which seems to find but little employment and scanty remuneration. It is a commonplace to say that there is in this country but little of the subdivision of labor, and none of the machinery, which make European products chanp; but even in India there are few examples of the union in one craftsman of so many trades as are practised by the Bhora cutlers. Long before the introduction of machinery the Sheffield outlery trade was divided into many branches, and the man who forged a blade neither ground it, nor halted it, nor fitted it with a sheath. At Gujrát and Siálkot the smith forges caskets and other articles of the koftgar's trade in complete independence of the workman who damascenes them with silver and gold. But at Bhera, the same artizan fashiens the blade on the anvil grinds and polishes it, cuts the hilts er handles from stone of mother-o'-pearl, and makes a leather covered sheath for damger or sword. The favourite hilt is in the green slightly translacent stone (sang-i-yashm) largely used in the basar for amalets and neck beads, which has been identified as a very pure serpen-

Silk,

Wool,

Outlory and lapidary work.

Shahper District.]

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tine called Bowenite. It is found in masses in a gorge pear Gandámak in Afghánistán where it costs Rs. 8 per maund, but by the time it reaches Bhera it is worth Rs. 40 per maund. Bome of it is a delicate apple green, and other pieces are like verde antique marble. It is very useful in mosaic work. Besides knife handles and dagger, hilts, it is fashioned at Bhera into day we caskets, paper-weights, cups, &c. The work is always liberally smeared with oil to remove the white marks left by cutting tools.

A favourite form for a dagger hilt ends in an animal's head. In the collections of arms in the pomession of some of the Réjpútána and Central India Chiefe, this design is seen beautifully wrought in crystal, and jewelled jade. The Bhera rendering is a very elementary attempt at a head.

Other stones used recemble Parbeck marble, and are found in the neighbouring Salt range. The names given are vague, and seem to be applied on very slight grounds. Suleiminipatther, sang-i-jarah, pila patthar, sang-i-marmar are some of them, and they explain themselves. These are used for dinnerknives and arms as well as for the ornamental articles made in stone.

A pretty herring-bone pattern of alternate zig-zags in black and mother-o'-pearl is frequently used for hilts. The mother-o'-pearl is imported from Bombay. The lapidary's tools in use differ in no respect from those in use at Agra, and indeed all the world over where machinery and diamond-pointed drills are not used. A heavily loaded bow with wire string (or two for thin slices) is used for sawing, corundum and water furnishing the iron wire with a cutting material, while the grinding and polishing wheels are the usual discs of corundum and lac, turned with the drill-bow for small work, or with the strep for heavy; but always with the to-and-fro non-continuous revolution of Indian wheels.

The best country iron, known at Bhera as dons, is in fact a seri of steel; and when this is used, some of the blades of Bhera catlery are of tolerably good quality, but it gets rarer yearly. Old files of English make are sought out and reforged into various forms. Old blades of stub and twist steel are often refurbished, and the *db* or *jauhár* (the wavy markings in the texture of the blade) are still prized. These markings are rudely imitated for the benefit of English purchasers. The blade is covered with a mixture of lime and milk, forming a sort of etching ground on which, as it is drying off, the artificer's thumb is dabbed, with the effect of printing the concentric markings of the skin. Kasse (sulphate of iron) is then applied as a mordant, and, when skilfully done, the effect is not unlike that of a real Damascus blade. No expert, however, could be for a moment deceived by this etching. Chapter SF, So

tary work.

Chargent FV 2. Oceanations and ; Commerce. Weed-corving.

At Bhera chaukais or door and window frames are most elaborately carved in decdar and shisham wood. The rates at which these beautiful works are supplied to native purchasers are almost incredibly low, but as a European demand has arisen they have been raised. The work differs from that of Chinfot in that the projectieres are flatter, pilasters and other details being often merely indicated in relief instead of a half or quarter section being imposed. And the whole of the surface is completely covered with boldly outlined forms of foliage and geometric diaper made out for the most part with a V-section cut. There is something rude and almost barbarie in this direct and simple method of execution; but although there is no attempt at high finish, the general design and proportions are so good, and the decorative scheme is so full and complete, that the technical imperfection of the work as carving is scarcely noticed. A large door-way, completely covered with ornamental work, measuring ten feet high and of proportionate width, costs to a native purchaser about Bs. 25, which is but little more than the price paid for an ordinary plain door in other places. No use has been made by the Public Works Department of this beautiful and wonderfully cheap carpentry. The production of these doors and windows is not confined to Bhera; they are also made at Miáni and perhaps at other places in the district. Wood-carvers from Bhera have been sent to more than one exhibition in England where they and their workmanship have earned admiration.

Séhiwál lacquer.

The lacquered wood turnery of Sáhiwál differs from that of other places in being more crude in color and simpler in execution. A particularly unpleasant aniline mauve is used; but there is a better class of vases, platters and toys made in two colors, red and black, or red and yellow, or black with either. The scratched patterns are bolder and larger than elsewhere and many toys, e.g., children's tea-sets, are finished in transparent lac only, the color and grain of the wood showing through. Chess-boards with chess men and a large variety of toys of forms that might pussle an English child, are made at very cheap rates, but they do not seem to be as popularly known as they deserve to be. From the same town ivory toys of some neatness and skill in execution were sent to the Punjab Exhibition.

Combs are made at Núrpur from olive-wood got from near Kálabágh on the Indus.

Jewelry.

There is nothing very noteworthy or distinctive in the jewelry or silversmiths' work of the country side. From the chief places of the district, as well as from Mittha Tiwána, specimens have been seen which show an average of skill in work and design at least equal to that of most rural districts. Some account of the ornaments worn will be found in Chapter III B.

Good embroidered shoes are made at Jabba and Anga.

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Leather.

Shahpur District.]

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It may be mentioned that the flower-worked chaddar or ohrni of red or blue country woven cotton cloth ornamented with silk embroidery is worn in the district, but few are made for sale.

In Khusháb are made jars and drinking vessels of earthenware which are much prized, as is the earthenware of Surakki in the Salt range. The blacksmiths of Kufri are also noted for their ironwork.

There is a considerable manufacture of gunpowder in the district at Bhera, Khushab, Shahpar and other towns; the fireworks. number of licensed manufacturers in 1892 was 11, and the total output about a thousand maunds. It is made by mixing saltpetre, sulphur and charcoal in proportions varying with the quality of powder desired ; the most usual proportions being a maund of saltpetre to 5 sers of sulphur and 10 sers of charcoal. These ingredients are mixed together and pounded in a wooden mortar (chattu), and when well mixed the powder is put in the san to dry. It is then ground in a hand-mill (chakki), damped and rolled in a basket (chajj) till it forms grains of gunpowder. A considerable quantity is exported from the district for use on public works as blasting-powder, and most of the rest is consumed in making fireworks, of which the people are very fond, quantities being let off on occasions of marriages or other rejoicings. The fireworks of this district are generally very good and are of several different varieties of which the most common are the gola, the only merit of which is that it goes off with a loud noise like a cannon, the ásmáni gola which on bursting in the air falls in colored globes of fire; the anar which resembles a fountain of fiery sparks; the chakkar or wheel; the matab or colored light; and the hawa or squib.

Soap is manufactured on a small scale in Khushab in the following manner. A maund of $kh\acute{a}r$ (sajji) and 20 sérs of lime are pounded up together and put into an earthenware vessel (mat) in the bottom of which a hole the size of one's little finger is made. Water is poured on the mixture and filters through the hole at the bottom where it is 'caught in other vessels. This solution is mixed with a maund of sesamum oil (til ke tel) and 10 sérs of fat, which have previously been heated and mixed up together. This mixture is allowed to stand for three days and then heated for two hours till soap forms on the surface, leaving the water below. The soap is then skimmed off and put into moulds; about $1\frac{1}{2}$ maund of soap being got from the above quantities of the ingredients. Six families of Khojás are engaged in this business and make about 300 maunds of soap in a year.

A large number of excellent recruits are got from this Service in the district for the Native Army. According to a census taken in Army and Civil Ser-1891, there were then in the Army 1,194 natives of Shahpur vice. district drawing pay aggregating Rs. 31,747 per mensem,

Chapter IV, B.

Occupations, Industries and Commerce. Phulkárís.

Earthenware.

Gunpowder and reworks.

Soap.

Chapter IV, B.

Occupations, Industries and Commerce.

Army and Civil Service.

and 161 Army pensioners, whose pensions aggregated Rs. 1,774 per mensem. The Tiwanas, Biloches and other tribes of the Thal make excellent cavalry soldiers, while the Awans of the Salt range are good infantry men, and many of them have Service in the enlisted in Punjab Regiments and in the Hong Kong Regiment.

In 1891 there were 1,676 natives of this district in the Civil Service, including the police, drawing an aggregate pay of Rs. 82,846; while 82 Civil pensioners drew in the aggregate Rs. 617 per mensem. The town of Bhera has supplied, in comparison with its size, a very large number of Civil servants, some of whom have attained to high posts.

Altogether residents of the district in 1891 drew from Government in the form of pay and pension more than eight lakhs of rupees, or about 14 times the annual land revenue of the district.

The wheat trade.

The ordinary course of the wheat trade, until recent years was that the peasant producer sold his grain to the village shopkeeper who sent it in to the market-town, and there it was bought by the large grain merchants resident in the district, who sent it on to Mooltan, Sukkur or Karáchi. where it was sold to European exporting firms. Much, perhaps most, of the trade is still carried on in this way. But within the last ten years or so, the large European exporting firms of Karáchi have begun to sent agents of their own to towns like Khusháb and Bhera, where they purchase wheat from the local dealers through a broker (ahrti), generally a resident of the place, who arranges for storing the grain purchased till it is despatched to Karáchi and makes advances of cash if necessary, charging the usual rate of interest in such cases, i.e., 8 annas per cent. per mensem = 6 per cent. per annum (the rate always understood when none is expressed in such transactions). The broker gets for his services a commission on his purchases at the rate of 8 annas or sometimes 4 annas per cent. Otherwise the profit and loss of the transactions rest entirely with the exporting firms. The broker purchases in the local grain-market, partly from local grain-dealers, partly from village shopkeepers who send in their grain to the markettown, and only rarely from the producer, as it is not common in this district for the peasant to bring his own grain to the market-town. Sometimes the broker deals direct with a land. lord having a large quantity of grain to dispose of. Bat the cases in this district in which the exporter's broker has bought directly from the producer are rare-as a rule some local grain-dealer collects the grain and sells it to the broker.

The effect of the operations of the Karáchi firms has been that in many cases the local large grain merchant, through whom all grain destined for England used to be sent from the market-towns here to Mooltan, Sukkur or Karáchi, has been

ehiminated, and the profits he used to make are divided between the exporting firm and the petty grain-dealer. The elimination of one link in the chaim must tend to raise the price paid to the producer, and give him a larger share of the profits of the trade; but, as a rule, the local petty grain-dealer still comes between him and the exporting firm's broker.

The local grain merchants repudiate the idea of wilfully mixing earth with the grain, although they admit mixing up inferior wheat, or wheat having a large admixture of barley, with wheat of a better quality. They assert, however, that the exporting firm's agent and broker regularly mix earth with the grain, the rule being that into each bag containing 25 maunds are put 211 maunds of wheat and 1 maund of earth. It seems that when grain is purchased at Sukkur or Karáchi by the exporting firms they insist upon the "refraction" allowance (here called tack, perhaps for "touch") of 5 per cent. of barley and 21 per cent. of other matter, so that it is probable enough that when a grain merchant has sent his grain down to Sukkur or Karáchi, and so bound himself to sell it for export, he does, before selling it, adulterate it down to that standard.

The opening of the railway through the district has Meet of the railgreatly altered the course of trade and much that used formerly way. to go by river or by camels now goes by rail. In 1894 it " was estimated that about 700 maunds of grain went by river from Bhers to Sukkur, at a rate of 41 annas per mound, and 4,000 maunds from Khusháb to Mooltan at a rate of 2 annas per maund; but the carriage of goods by rail, though more costly than by river, is so much safer and more expeditions that it is generally preferred.

Trade in grain varies very much with the greatly fluctuat- Trede in gra ing supply and demand. In years of good harvest, considerable quantities of grain are exported, chiefly from Bhera and Khusháb to Sukkur and Karáchi ; the wheat of the Salt range being considered the best for export. In years of failure of harvest in this district large quantities of grain are poured in from Amritmar, Feromepore, the Chenáb Canal tract, and even from Jhang and Bannu. On an average of years the net export of food grains is probably by no means large. There is, however, a considerable export of eileseds to Karáchi, and practically no import.

Ootton is largely exported both in the raw and manufac. Trade is cotton. tured state. Raw cotton is exported mainly from Khusháb towards Mooltan. The coarse cotton cloth largely manufactered by the village weavers is exported in considerable quantities from Khusháb, Girot, Bhera and Sáhiwál, much of it being carried across the frontier by Powinda traders on their way back from their annual expeditions down country.

Chapter IV, B.

Occupations. Industries and Commerce. The wheat trade.

Chapter IV, B.

Occupations, Industries and Commerce.

Export of other articles.

Formerly large quantities of this cloth were exported by Khoja and Pirácha traders to Kábul and Bukhára, but recent high customs duties imposed by the Amir of Kábul and the Russians have practically killed this trade.

The wool of the Thal is in good demand for its fineness of texture, and is collected by the Khatris of Nurpur who sell it to dealers from the neighbouring large towns, and they in their turn export it, generally towards Mooltan. A large quantity of ghi is exported to Pesháwar, Ráwalpindi, Amritsar, Dera Ismail Khan and Karáchi. There is a great and growing export through Karáchi to Europe of hides and bones. Most of the opium is sent to Lahore and Amritsar, but a demand for the Shahpur drug is springing up from Ráwalpindi and Pesháwar. More than a lakh of maunds a year of salt are sent from the Warchha salt mine by camel mostly to Khusháb whence it is sent by river to Mooltan, or by rail to other places to the south. A considerable quantity of lime is sent by rail from near Bhera to Lahore, Amritsar and Mooltan. About 6,000 maunds of saltpetre are exported annually to Europe through Sukkur and Karáchi. Sujji or barilla is exported in considerable quantities "towards Rawalpindi, Sialkot and Amritsar." The trade in this article is chiefly in the hands of the Khatris of Sahiwal.

..... Import trade.

The imports are simost entirely brought by wall and consist mainly of piece-goods and metals from Europe, sugar from 3 Sidkot and rice from Peshawar. During the cold meason travelling merchants from Afghanistan bring down 'majith' 1 (madder), fraits, spices, gold coins, do., some portion of which they sell in this district on their way through.

keeping.

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matter of set

67.5 The better class of Hindu and Sikh bankers and shop-System of book keepers keep three account books (vahi), (1) the day-book (sikr, parchún or bandi), in which all transactions are recorded day · by day as they occur ; (2) the cash-book (rokin), in which only - cash transactions are entered as they occur; and (5) the ledger (kháta vaki or simply vaki), in which each client's account (lekha) in written up from the day-book at the shop-keeper's leisure. The great majority of shop-keepers, however, keep up only the ledger, making entries in it from memory or from rough notes which are destroyed, so that there is no means of checking the econtries. The ledger (vahi) is kept in the form of loose leaves fastened together lengthwise in such a way that a leaf can , easily be entracted without detection. Each page (panna) has its number (angg), and it is usual, on opening a new ledger, to get a Brahman to imprint on the seventh page a coloured picture of Ganesh and his rat, adding the invocation "Om Svasti Ganesháyanama" with the date and a blessing. The account of each client shows on the left side the debits or out-goings, and on the right side the credits (ágit). Generally once a year the balance (báki) is struck, interest (veáj) charged, and the net balance carried forward to a new account. As the peasant

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- dole out old grain of sorts for food purposes in the System cold season and take repayment at harvest time, a heeping. few months later, in wheat or its money equivalent, plus from 25 to 50 per cent. interest;
- (2) exact full repayment on the threshing-floor, leaving the customer insufficient grain wherefrom to pay his land revenue, and feed himself till next harvest;
- (8) a month or so later pay his debtof's land revenue and taking advantage of his necessity, charge him at least the highest average rate for money lent;
- (4) take one anua per rupee as discount (katt or gadd chhors) when making a loan, but charge interest on the discount;
- (5) out six months' interest out of a loan, and record the gross sum as a loan free of interest for six months;
- (6) cause the debtor to go before the Sub-Registrar and state that he had received the whole loss in cash, whereas in fact the amount was chiefly made up of simple and compound interest;
- (7) misrepresent debits in the ledger by entering inferior grains as if wheat ;
- (8) allow no interest on repayments in kind and either no or short interest on credits in cash, and cause the customer to believe, when he is making a payment to account, that a concession of grace has been made when a small remission is credited to him out of the interest due (chkot or mor);
- (9) generally keep accounts in a loose unintelligible way. which makes the separation of interest from principal impossible;
- (10) keep only a ledger, plus sometimes a sort of day-book in loose sheets or book form, and write up the former at any time;
- (11) strike the balance in a casual way, naming as present one or two witnesses either brother lenders or men of the class known as "four-anna witnesses";
- (12) charge a full year's interest on grain or money, lent a few months or even weeks before the striking of balance.

Competione Industries and Commerce. System of book-

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Chapter IV, C. Prices, Weights

The usual rate of interest charged between bankers of good oredit on bills of exchange (hundi) is one pice per day on and Measured, and Rs. 100 == 7 annas per cent. per mensem, or nearly 6 per cent. Communications. per annum. On ordinary loans to shop-keepers of good credit **Rates of interest.** the usual rate is 1 per cent. per mensem = 12 per cent. per annum. But a peasant rarely gets a loan at less than one pice per rupee per mensem = Re. 1-9 per cent. per mensem or Rs. 18] per cent. per annum; and often the rate charged is 24 or 36 per cent. per annum ; and with the aid of the methods of calculation detailed above, the money-lender often so manages his accounts that a good solvent customer's money debt is doubled inside three years, and his grain debt inside two years, and if the lender be exceptionally dishonest, and the debtor exceptionally helpless and stupid, the debt doubles itself in an even shorter period.

SECTION C.-PRICES, WEIGHTS AND MEASURES. AND COMMUNICATIONS.

General.

Table No. XXVI gives the retail basar prices of commodities. for the last thirty-five years. The wages of labor are shown in Table No. XXVII, and some remark on the subject will be found in Chapter III D, where also the prevailing rent rates are discussed.

Prices of agriculteral produce.

The following extract from the report of the recently. revised settlement shows what are the prevailing prices of agricaltural produce :--

Enquiry was made by examination of the books of the principal traders in seven towns in different parts of the district, vis., Midh on the Chenáb, Bhera, Shahpur and Sahiwal along the east of the Jhelam, Khushab on its west bank, Nérpur in the Thal, and Naushahra in the Salt range, and the results were checked by comparison with the prices recorded for the district head-quarters in the Gasette. It is found that on a series of years the averages for the different towns do not differ very much, so that it is sufficiently accurate to take their average as re-presenting prices for the whole district. The harvest prices thus ascertained are as follows (in sers per rupee): --

Period.	Wheat.	Bajra.	Jowár.	Gram.	Barley.	Tárámíra.	Gur.	Cotton, un- ginned.	China.	ОЫ.
Fifteen years, 1850-64	41	47	52	ől	57	36	17	15	. 89	3
Thirteen years, 1865-77	26	30	34	32	38	32	· 13	11	41	3
Ten years, 1878-87	21	25	28	27	31	27	11	12	. 36	· 14
Percentage of total area under crop	43	19	7	3	2	2		10		

Taking the average of the fifteen years, 1850 to 1864, which cover the period of settlement operations, as representing the prices of last sottlement, and the average of the last ten years as representing the prices now prevalent, it may be

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said that that quantity of each article which would then have fetched Rs. 100 in silver, now fetches as follows:--Wheat Rs. 195, bajra Rs. 188, joudr Rs 186, gram Rs. 189, barley Rs. 184. tárámára Rs. 133, gur Rs. 155, china Rs. 197, Prices, Weights cotton Rs. 125, and ghi Rs. 179; that is to say-the principal food grains-wheat, and Measures, and bajra, jowár, gram and barley, which together occupy three-fourths of the area **Communications**-under crop-have such increased in money ralus more than 80 per cent. since last settlement, and the price of wheat, which is by far the most important, has prac-tically doubled. Cotton, however, which occupies 10 per cent, of the cultivated tural produce. area has risen in price only 25 per cent. ; and the price of ghi has risen 79 per cent.

In order to ascertain the prices to be assumed for the present assessment cal. culations, we cannot do better than take as our guide the average prices of the last ten-year period, which includes years both of plenty and of scarcity, of brisk export and of brisk import. To go further back would involve us in the low prices which prevailed before the extension of railway communication to this neighbourhood, and the establishment of the export trade through Karáchi to Europe, which now regulates the price of wheat throughout the Punjab ; nor would it be safe to speculate much on the probable future of the wheat trade, which depends so greatly on the harvests in America and Russia, on the value of silver, and other factors difficult of estimation. Making some allowance for the distance of the peasant from market, and the low prices of the villages as compared with the towns, I have assumed the following prices as the basis of assessment calculations throughout the district (in sers per rupee) :--

	Wheat.	Bájra.	Jowkr.	Gnam.	Barley.	Tárimíra.	Gur.	Cotton, un-	Chine.	Ghi.
Average prices for the ten years, 1878-87 Average prices assumed for	21	25	28	27	31	27	'n	12	36	18
assessment purposes	25	30	35	35	40	35	15	15	45	

For the six years since 1887 the average harvest prices for the district calculated in the same way have been as follows (in sers per rupee) :--

	Wheat.	Bájra.	Jowér.	Gram.	Barley.	Tárámíra.	Gur.	Cotton, un- ginned.	Chína.	FPD
Average price for the six years, 1888-99	19	20	24	24	28	17	11	9	28	149

The prices of all produce have, therefore, been considerably higher during the last six years than during the previous ten, and although at this moment (1894) owing to good harvests here and low prices in Eugland, grain is cheap, there is no reason to suppose that the prices assumed for assessment purposes are in any case too high. Indeed in some cases they are obviously too low. For purposes of comparison bereafter I estimate as below (1) what may be considered average basis harvest prices under present circumstances ; (2) the prices that might now be fairly taken for assessment purposes, i.e., as the prices which producers are likely to get on an average of years for their surplus produce (in sers per rupee) :-

	When the	Bàjra.	Jowis.	Gran.	Barley.	Thein a	Gitt.	Cotton, un- ginbed.	Obtan.	Ghi.
Average bisir barvest prices Pair assessment prices	20 35	18 19	17 13	37 32		30	11 18	10 13		14 8

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Prices of agricul-

Chapter IV, 6. Prices, Weights

In every case, except wheat and ghi, it seems safe new to assume higher prices than were actually assumed in the assument calculations, and, if those calcula-tions were again worked out on the prices that now seem fair, they would give a Besource, and considerably higher estimate of the money value of the half net produce.

Prices of land.

The market value of proprietary rights in the land has been steadily rising and is now double what it was twenty-five years ago. The total value of the proprietary rights in the land of the district is now about three crores of rupees, or fifty times the . land revenue assessment.

The following statement shows the approximate average value of land of different classes in the different assessment circles :-

. Tab ail	Amosement Circle,		Kabri.	Baitéb.	Naldale.	Baritás.	Michai.	Banjar.
(Орева́р	Ra. 22	per cultiva	ted sore				
Bhers	Bár		per acre al		•••			***
C	Jhelum	., 🐠	Ra. 40 j	Ra. 60		·	Ba, 20	Rs , 10
	Bér		per acre al					•••
Shehpar	Ars		per cultiva	ted acro		、		•••
L. L.	Jhelam	,, 60	Ra. 40	RA. 50			Ra. 20	Rs. 10
(Jhelam	., 00					, 15	., 8
Khusháb {	Thei		per cultiva	ted acro ·			•••	•••
1	Mohár	,, 40	1 Ra. 40	Rs. 40	Ra. 30	Ra. 20	Bs. 10	Ro. 2
	Him	,, 100 (per cultiva	ted acre				

Measures of time.

The Government offices date their transactions by the Christian year, the feasts and fasts of the Musalmáns are regulated by the Muhammadan, calendar but in all other matters the year used is the Sambat or solar year of Vikramáditya. This year is divided into two seasons (rut), the hot weather (unhal) and the cold weather (sid), and into 12 months, each of which begins about the middle of an English month. The names of the months are as follows :---

Nonth.	Corresponding Boglish Month	Nonth.	Corresponding English Month.
Obstar	March-April.	Assá	September-October.
Vinikh	April - May.	Katté	¹ October November.
Jéth	Nay—Jane.	Nagghar	November-December.
Hấr	Jane-July.	Poh	December-January.
86wa n	July-August.	Néh	January - February.
Basiré -	Angust-September.	Phaggan	February-March.

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The week is divided, as in Europe, into seven days, named Chapter IV. C. after the principal lunar bodies, and as the names correspond Prices, Weights throughout, both the Indian and the European system must have and Measures, and had the same origin. The names of the days of the week are Communications. Measures of time. as follows :--

Etwár Sowár Mangalwár	••• •••	Monday.	Buddbwär Vírwár or Khamís Jumma Satarday.	Wednesday. Thursday. Friday.
		Chhanchhanwar	Setercey.	

The twenty-four hours are divided into eight páhars or watches, four from sunset to sunrise and four from sunrise to sunset, so that the length of a pahar varies at different times of the year. The different parts of the day and night are marked off as follows :--

Name.	Approximate English time at equinor.	Explanation.
Addhí rát	12 F.N	Midnight.
Assáhár er sarghi er kukkur báng.	4 A.H.	Early morning or cook-crow.
Dhammi or pôk phutti	ба.н	Dawn.
Namás véla	3-80 а.м	Morning prayer time, half an hour before sunrise.
Vadda véla or deubbhre véla	GAN	Suprise.
Boti véla	9 A.M.	Breakfast time
Kirakki róti véla	10 л.н	Hindns' breakfast time.
Do páhar	1 2 noon	Noon.
Déhdhales	l р.н	Early afternoon.
Péshi	3 р.н	Mid afternoon.
Niddhi péshi or labréshi	4 Р. М	A little after péshi.
Dígar	5 р.м	About an hour before sunset.
Dehu audar báhar	5-45 р.н	Just before sunset.
Déh latiha	6 р:м	Sanset.
Kakkaria nimásha	6-80 р.м	Early twilight.
Annheriá nimásha	7 P.M	Just before dark.
Roti véla	8 р.н	Supper-time.
Kufta or sotávéla	9 7. 11	Bed-time.
Addhi rát		Midnight.

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In measuring cloth, ropes, &c., the usual measure is the cubit (hatth), generally measured from the elbow round the fingers Prices, Weights to the knuckles and considered to be 24 inches in length, so and Measures, and the knuckles and considered to be 24 inches in length, so Communications that an English yard (gas) is exactly 11 hatth. A wooden Measures of hatthra used by weavers near Sahiwal was found to be 244 inches and another at Girot 24# inches. Twenty cubits (katth) of cloth make a javvil. In measuring distances and areas the unit of length is the karu or double pace. The indigenous karu probably varied from place to place, but the kars now used is the kadam of 66 inches adopted by Government in its land measurements. The koh is of somewhat indefinite length, but generally equals almost exactly a mile-and-a-balf. The peasants estimate distances by such vague measures as sadváh, the distance a shout can be heard, golimár, the distance a bullet can reach, or lelá bhák, the distance at which you can hear a lamb's bleat.

Measures of area.

Chapter IV. C.

length.

The people have now adopted almost everywhere the system of measurement of areas employed by the Government Land Surveyors, the table of which is as follows :-

9 square karus	-	1 maria	-	1 pole.
20 marlás		1 kanál	•	ł rood.
4 kanáls	-	1 bigha	-	à acre.
2 bighás	-	1 ghuma	-	l acro.

In measuring by weight the standards authorized by law weight. are now almost universally used as follows, the maund being 821 Tbs. avoirdupois -

8 rattis	- 1 mássa.
12 má seá	s = 1 tola (or standard rupge).
5 tolás	= 1 ána or chhatáki.
4 ánas	= 1 pa.
4 pás	- 1 sér.
40 sérs	- 1 man (maund).
8 mans	- 1 khalwár.

According to the old Sikh measure (Lahori vatte) which is still sometimes referred to, the ser consisted of 100 tolas instead of 80; so that a Sikh man = $1\frac{1}{2}$ standard maund.

Measures of capacity.

While grain is now generally measured by weight in all large transactions and in the towns, it is still measured by capacity in all small transactions in the villages. There is a great diversity in the measures used in different parts of the district, but the most common system is one based upon a topa which contains almost exactly 2 standard sers of wheat or bájra. The table is as follows :---

> 4 paropís - 1 topa - 2 sérs. 4 topás - 1 pái = 8 sórs. 10 páis = 1 man = 2 standard manuda. 4 mans - 1 khalwar - 8 standard maunds.

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CHAPTER IV .-- PRODUCTION AND DISTRIBUTION.

This system prevails generally throughout the Jhelum Chapter IV. C. valley and in the San valley in the Salt range. On the Prices. Weights Chenáb, however, the tops in use holds only ⁵ of a standard and. Measures and ser of wheat, and 4 pais make a man, so that there the man Communications. = 261 standard sers. Abont Bhern and Miani the topa in Measures of capause in the villages contains only 17 standard sers. On the city. other hand in the Tappa tract of the Sait range about Khabakki, the topa contains 8 sors of wheat and 5 pois make a man = 11 standard maunds.

The Government standard rupee is now in almost universal Measures of value. use as a measure of value, the subdivisions in use besides the ána, paisa and pái being the adhéla = { paise, and the panjia = } of an ana. Couris shells (kodi) are also used to pay for small quantities of pepper, salt, gur, &c., and vary in value from 64 to 80 to the paisa. They are generally dealt with in fours (chawákk).

In counting fractions it is usual to reckon by halves, quar- Modes of reckonters and eighths; and in the case of large numbers, by scores ing. (vikárs), e.g., 114 is "6 less than 6 scores" (chhe ghatt chhe viha) and 126 is "6 over 6 scores" (chhe utte chhe viha). In counting consecutively great use is made of the fingers, one method being to bend them inwards in turn beginning with the thamb and going on to the little finger, which counts five, then going backwards raising the fingers in turn so that the little finger the second time counts six and the thumb ten and so on. Another way of counting on the fingers is to count the joints by putting the thumb against them, each finger counting three and all four fingers counting twelve. Some count the top of the finger also, making four to each finger. Sometimes instead of counting beads, to mark the number of times the name of God is repeated in prayer (wazifa) a man will use the fingers of his left hand to count the tens, and the joints of the fingers of his left hand to count the hundreds, thus enabling him to keep count up to a thousand.

The figures in the margin show the communications of the Communications.

Comme	Miles.				
Navigable rivers Raftways	<u> </u>	•••		·	100
Metalled reads Unmetalled reads	•••	•+• 769	• • • • •	•••	13 680

district. and Table No. XLVI shows the distances between the more important centres. Table No. XIX shows the area taken up by Government for communications during the last ten years.

The river Chenáb skirts the district for 25 miles, and is Rivers. navigable, but is little used for purposes of trade by residents of this district. The river Jhelam passes right through the district, and is navigable throughout the year. Some account of the trade by this river has been given in Chapter IV B.

tres and

Chapter IV, C. Prices, Weights

Rivers.

The usual mode of conveyance is by the flat-bottomed country boat (beri), the chief mooring-place being Khushéb. There and Measures, and are in the district only 288 boats of all kinds, large and small, Communications. and 150 of these belong to the Khusháb tahsil. The ferries on the Chenáb are under the management of the authorities of the Gujránwála district. Those of the Jhelam are (with the exception of that at Khusháb, which is managed by the Deputy Commissioner) managed by the Shahpur District Bourd and are enumerated below with the distances between them, following the downward course of the river. and the amount at which the ferry dues were leased for 1897-98 :-

Forry.			I	istances.	Less	s for 1 89 7-98.
				•		Re.
Kohlián	•••		••			580
Bunga Surkhr	u.	••••	•••	8	•••	845
Sada Kamboh		•••		· 1		665
Dhák				5		955
Obáobar	•••		•••	8		3 900
Shabpur	•••	•••	•••	1	•••	5000
Khusháb				8		- Held direct.
Tankí wála	•••			4	••	400
Hamoka		•••	•••	4		-185
Shekhowál	•••			2		500
Thatti Harga	n		•••	8		445
Langarwála	•••			8		880
Tetri	•••	- • •		8	•••	482
Jaura				8		596
Majoka	•••	•••	•••	5		700
	Tota	l exclu	ding K	husháb		7,813

At Khusháb thère is a bridge-of-boats which is erected at the beginning of the cold weather and taken down in April when the river begins to rise on the melting of the snows. During the hot season, passengers and goods are ferried across in the usual way.

Railways.

The Sind Ságar Branch of the North-Western Railway passes through the northern corner of the Bhera tahsil, crosses the Jhelam by a fine bridge (with a footway for feet passengers) at Chak Nizám, again enters the Khusháb tahsíl, keeping parallel to the river as far as Khusháb and then striking across the Sind Ságar Dosb to the Indus. A branch of it also runs from Malakwál by Miáni to Bhera. There are altogether in this district 8 stations and 4 flag stations. Although only one train crosses the Khusháb tahsíl each way in the 24 hours the introduction of the railway has revolutionised the course of trade and done much to equalize prices. It has more than once been under consideration to extend the Bhera Branch to Shahpur, but the scheme has been deferred in favour of others more promising.

Shehpur District.]

CHAPTER IV .-- PRODUCTION AND DISTRIBUTION.

The following table shows the principal reads of the dis-triot, together with the halting-places on them, and the con-veniences for travellers to be found at each :-

Rotte.	Halting-places.	Die- tances in inites.	Ranings.
Shabper to Gujelé	Shahpur Jháwarlán Chak Rámdás Bhera Mláni Bádshahpur	 10 0 11 0 12	Biaging bungalow, serii, and meaning-ground. First siz miles metalled. Serii and consemplay-ground. Serii and consemplay-ground. Ditto ditto and rest-house. Serii and commping-ground. Ditto ditto.
Labore to Deraját{	Laksin Bhágtánwila Mithalak Dharema Shahpur Khuaháb Hadáli Mitha Tiwána Adhi Sasgal	 10 11 10 3 8 9 9 14	Jerdi and encemping-ground. Ditto ditto. Decemping-ground. Ditto ditto a n d staring bungalow. Ditto ditto a n d staring bungalow. derdi and encemping-ground. Ditto ditto. Ditto ditto.
Bannu to Labore {	Ván Kaile Mitha Tiwána	•••	Serii and encamping-ground, Ditto ditto.
Guiránwála to Pind Dá- dan Rhán	Kutheála Miáni	 13	Serii and encamping-ground. Ditto ditto.
Jhang to Shabpur	Nibang Sahiwal Wédhi Shahpar	10 11 19	Serii and encamping ground. Ditto ditto. Ditto ditto. Ditto ditto. Ditto ditto and stag- ing bungalow.
Rámmagar to Miáni 🧮 {	Ruhan Miáni		Serii and encamping-ground. Ditto ditto.
Khusháb to Sakesar	Nirowila Eathwii Uchlaii Saksar	10 7 19 7	Serdi and encamping-ground. Serdi Rest-bonse. Serdi and rest-bonse.

Other important roads in the district are from Mitha Tiwana to Nárpur, 24 miles; from Shahpur to Kotmoman, 84 miles; from Shahpur by the Katha gorge towards Talagang; from Uchhali along the Salt range valley by Sodhi to Pail; and

ichts 21 Communia

Roads. 1018895. S ng-grou

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CHAPTER IV .- PRODUCTION AND DISTRIBUTION.

Chapter IV, C. from Midh on the Ohenab to Laksin, to Bhera, to Miani and to Kádirabad. Ekkás and country dog-carts run regularly from Pries. Weights to Kadirabad. Dikkas and country dog-carts run regu and Ressures, and Sháhpur to Bhera, 30 miles, and to Khusháb, 8 miles. Communications.

The opening up of the district by roads is mainly due to rest. Captain (now Sir W. G.) Davies, who while he was Deputy ouses, and encamp-Commissioner between 1862 and 1867 constructed most of the main roads now in use and erected saráis and rest-houses for the . use of travellers. Thanks chiefly to him, this district is now crossed in all directions by good unmetalled roads, and communication is easy at all times of the year. Besides the staging bungalows and rest-houses mentioned above there are rest-houses at many other places, making 37 in all, so that this district is now well supplied with accommodation for travellers. A list of all such rest-houses will be found in Table Nc. XLIX.

> Some statistics regarding the work of the post office in the district will be found in Table No. XLVII. It shows a large and steady increase of business in almost all branches. There has recently been a large increase made in the number of rural post offices, village schoolmasters being in many cases made postmasters also. A list of the present post offices is given in Table No. XLVIII. There are at present one head office at Shahpar, three sub-offices at Miáni, Bhera and Khusháb, and 43 branch offices. They are controlled by the Superintendent of Post Offices, Rúwalpindi.

Telegraph.

Post offices.

Boeds,

ing-grounds.

A line of telegraph runs along the whole length of the Railway with a telegraph office at each station and also in the town of Khusháb. A branch has recently been extended from Khusháb to the head-quarters station at Shahpur.

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CHAPTER V.

... Chapter V, A.

General Administration.

ADMINISTRATION AND FINANCE.

SECTION A.-GENERAL ADMINISTRATION.

The Shahpur district is under the control of the Com- Executive a a d missioner and Superintendent of the Ráwalpindi Division judicial. whose head-quarters are at Ráwalpindi. The ordinary headquarter staff of the district consists of the Deputy Commissioner, who is also Magistrate of the district, Collector, District Judge and Registrar, one Assistant Commissioner and three Extra Assistant Commissioners, one of whom is Subordinate Judge, one Revenue Officer and one Treasury Officer. Each tabail is in charge of a Tabaildár who ordinarily exercises the criminal powers of a second class Magistrate, the civil powers of a Munsiff of the third grade, and the Revenue powers of an Assistant Collector of the second grade. He is assisted by a Náib-Tahaildár with similar revenue powers, but usually only third class criminal powers. The village record staff, working under a District Kánúngo with one Assistant, is of the strength shown below-

	Tı	shail.			Office Kánúngos.	Field Kánángos.	Patwáris.	Assistant Patwáris.
Bhera Shahpur Khusháb	•••	••• •••	••• •••	•••	1 1 1	3 8 3	65 60 58	6 5 4
	Tot	al Dis	triot		3	9	183	15

There are two Munsiffs for the trial of civil judicial cases, one of them holding his Court at Bhera and hearing cases from the Bhera and part of the Shahpur tahsil, and the other sitting at Shahpur head-quarters and hearing cases from the rest of the district. Statistics of the civil and revenue litigation for the last eighteen years are given in Table No. XXXIX, and details of criminal trials in Table No. XL.

The official staff of the district is assisted by the following H Honorary Magistrates, viz.:--

Honorary Magistrates.

(1). A Bench at Bhera with second class powers and jurisdiction coterminous with the municipal limits, consisting of Sheikh Fazl Iláhi, Diwán Ganpat Rai and Malik Devi Dás;

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Chapter V, A. General Administration. Honorary Magistrates.

- (2). Diwán Jawáhir Mal who sits at Bhera and exercises third class powers throughout the Bhera tahsil except the town of Bhera; and
- (8). Malik Muhammad Khán, Tiwána, who sits at Shahpur and exercises the powers of a Magistrate and Munsiff of the second class throughout the Shahpur tahsil.

Police.

The police force is controlled by a District Superintendent of Police. The strength of the force on 1st January 1897 is shown below—

<u> </u>			D	ISTRIBUTION	•
Class of police.	Total sizvagth.	Standing guards and fixed duties	Protection and de- tection.	Reserve.	
District Municipal	•••	345 100	97 	191 100	57
Total	•••	445	97	291	\$7

Besides the regular police there is a force of village watchmen, consisting of 480 men, termed chaukidárs, who are posted in the villages for purposes of watch and ward, and are bound to report all serious offences to the Police. Some account of them will be found in Chapter III, Section D.

The following is a list of the police stations in the district :----

Name of tabsil.		Berial No. of police station.	Name of police s	ntica.	Class of police	station.	
Shahper	••• •	{	1 2 8 4	Shahpur Séhiwál Jháwarián Bhera		1st class, Do. 2nd class. 1st class.	
Bhorp	•••		- 6 7 8	Miáni Obak Rámdás Miána Gondal Kotmoman	 	Sud class. Do. Jst class. Do.	~
Khusháb	••••	{	9 10 11 13 18 14 15	Midh Khusháb Mitha Tiwána Uttera Kund Nárpur Naushahra	 	2nd class. Do. Do. Do. Do. Ist class.	

Shahpar District.]

CHAPTER V.-ADMINISTRATION AND FINANCE.

Besides these there are second class road outposts at Dhrema, Mithalak, Bhágtánwála and Laksin.

The district lies within the Western Police Circle of the Administration Province under the control of the Deputy Inspector-General of Police whose head-quarters are at Ráwalpindi. Some statistics of police work will be found in Table No. XLI. There is a cattle-pound at each police station and outpost and also at Pail in the Salt range.

The district jail at head-quarters contains accommodation for 821 prisoners; the average number in jail on the 1st of January for the last five years is 223 males and 6 females. All longterm prisoners are sent to a Central Jail. The jail is under the control of the Civil Surgeon who acts as Superintendent, and under him is managed by a jailor with clerks and warders. For the last five years the annual cost of maintenance has been Rs. 14,672, and the average profits of convict labor Rs. 2,434; so that the average net cost per prisoner is about Rs. 60 per annum. The chief industries followed by the prisoners in the jail are paper-making, lithographic printing, and the manufacture of clothing and other articles for use in the jail. There is also a jail garden kept up by convict labor, the produce of which is consumed by the prisoners. Statistics regarding the jail will be found in Table No. XLII.

If allowance be made for the past history of the district, its population is by no means seriously addicted to crime. On the average of the last five years the number of offences under the Indian Penal Code annually reported has been 3,159, or 64 per ten thousand of population, the similar average for the whole Panjab being 62 per ten thousand. The average number of persons imprisoned during the year has been 807 (including 20 females), or 16 per ten thousand of total population, against 14 per ten thousand for the Province. It says much for the law-abiding character of the women of the district that each year only about one in ten thousand of them is convicted of an offence considered to deserve imprisonment. The Hindús and Sikhs find their way into prison in much smaller proportion than the Musalmáns, the proportion of convicts per ten thousand of total population being 8 for the former and 18 for the latter.

The character of the crimes committed is not such as to indicate any great moral depravity. On the average of the last five years only 12 murders or attempts to murder have been reported, and the motive for this crime is usually jealousy about women, or disputes about land. Serious riots are of somewhat frequent occurrence, about 40 taking place annually, but they are usually unpremeditated, and are often occasioned by a sudden quarrel about land boundaries, irrigation rights, trespassing of cattle, building of walls and aimilar common incidents of a peasant's life. The parties to the quarrel lose their

Chapter V, A. General Administration Police,

Jail.

Crime.

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CHAPTER V.-ADMINISTRATION AND FINANCE.

a and the second and the second s

Chapter V, A. General Administration. Crime. tempers, and strike each other with sticks or stones, and their friends on either side cannot resist joining in; and as axes and agricultural implements are always handy and make deadly weapons of offence, it too often happens that one or more of the combatants receives a fatal blow. When the fight is over, all are sorry for what has happened and they try to make it up among themselves, so that it is often difficult for the police to get evidence sufficient to convict in such cases.

Disputes about women are of frequent occurrence and often lead to crime. The custom of marrying girls later in life than is usual in the east of the Province often results in a girl choosing a lover for herself, and when her relatives do not approve of her choice, she frequently elopes with him either before or after marrying the man selected for her; and this often leads to bad blood between the families and to cases in the Criminal and Civil Courts.

Cattle-theft.

The most noticeable crime of the district is cattle-theft, which accounts for more than a fifth of the cognizable case senquired into by the police, the average being 214 cases of cattletheft out of a total of 1,005 cognizable cases. Cattle-theft is the traditional pastime and excitement of the cattle-owners of the Bár, and until recently was not thought to deserve to be stigmatised as a crime. Indeed it is still the custom in some Bár villages not to invest any boy with the turban (pag) which is the sign of manhood until he has shown his title to the honour by stealing a bullock; often in case of unpleasant consequences he is allowed to steal an animal belonging to a near relative to whom it is afterwards restored. A man who will not have anything to do with cattle-theft is looked down upon as a masitar, only fit to sit in a mosque (masit). The cattle thieves of the Bar now find profitable employment in stealing bullocks from the cultivators of the river valleys who are less skilled in this business than themselves. The thief (chor or kála) loiters about the village and finds out where the animals are fastened and how they are guarded, and, generally on a moonless night, makes a hole in the hedge (pár) or in the wall (sannh) of the enclosure or house in which the cattle are kept, gets out the coveted animal, and drives it away as fast as he can, choosing, if possible, hard ground where no tracks, will be left, or places frequented by other cattle where the marks of their fect (khurchhi) are likely to obliterate those of the stolen animal. Sometimes to avoid the skill of the trackers he puts leather shoes (khussa) on the bullock so that it may not leave identifiable tracks, and he will sometimes put on and sometimes take off his own shoes with a similar object. When day breaks he leaves frequented paths, and drives the animal through the trackless jungle (ohjár). When he nears a village in which some accomplice (russeor) lives he ties up the bullock in some secluded spot (ohr) in the jungle, goes to his friend and either shows him the animal or tells him where he will find it. The

Shahpur District.]

CHAPTER V.-ADMINISTRATION AND FINANCE.

accomplice, at nightfall, takes the animal on to some other receiver of stolen cattle (rasseor), while the original thief returns home to disarm suspicion ; and so the animal is passed on from hand to hand along a chain (rassa) of receivers, until it_reaches a great distance from the place where it was stolen, and is thought to be safe from pursuit. A stolen animal rises in value as it gets away farther from its owner's home. One rupee is a common rate for the original thief to get from the first receiver, and when it is ultimately thought to be fairly safe from detection the last receiver may pay as much as half ite value for it; but Rs. 5 is a fair price for a stolen cow or bullock and Rs. 15 for a stolen camel. Receivers generally try to forward stolen animals into another district so as to delay police enquiries. Stolen cattle generally are sent south or east into Jhang or Gujránwála, stolen camels towards Jammu, and stolen horses towards Lahore, Ferozepore and Amritsar.

Should the thief confine his operations to the Bár he commonly steals his animal while grazing in the jungle in the heat of the day or the darkness of the night, when the herds (chheru), generally boys or old men, are carelessly playing games in the shade or indulging in sleep. In such a case, the herd is often afraid to tell the owner of the theft and the owner does not discover that his animal has been stolen until some hours have elapsed.

When the owner (sái) learns his loss, he does not as a rule inform the police but proceeds to make up a private searchparty consisting of a few of his own friends and one or two skilled trackers (khoji), of whom there are many in the Bár, some of them well acquainted with the tracks of the noted thieves of the neighbourhood. He shows the trackers the marks made by the stolen animal, and they proceed to hunt for its tracks (khure). When they find them, the party proceed to follow up the track as fast as possible. Sometimes they find the tracks made by the thief on his way to commit the theft and a tracker follows them up backwards (pichhure) to see where he came from. As they go along after the stolen animal, one of the party now and then ascends a high tree or other eminence to get a look out (tangu) for the thief in the jungle ahead. When they come near a village or meet any one in the jungle they make enquiries as to whether the stolen animal has been seen and sometimes identify the thief in this way. When they lose the tracks in unfavourable ground, they make a round (tridh), in hopes of picking them up again. Some trackers are wonderfully skilful in following tracks and working out clues. Frequently they follow up and discover the stolen animal 50 miles or more from the place where it was stolen, the search having occupied several days. In one case a camel stolen from the Jhang District was tracked through Shahpur, Jhelam, Ráwalpindi and Pesháwar, and eventually recovered from the Khaibar. In another a

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Chapter V. A. General Administration. Cattle-theft.

mare stolen from near Shahpur was tracked across the Chenáb, Rávi and Sutlej and found in Ferosepore district.

When the animal itself cannot be found but the tracks have led to near some man's well or cultivated enclosure (véhr) in the jungle, the search party seize on him and demand its restoration. If he is guilty and the evidence strong against him, he will give it up, or more frequently will get it conveyed as a strayed animal, to some pound from which the owner can get it, or will give some other animal in exchange (vig), or purchase the owner's pardon by putting a shawl on the complainant's wife and calling her his sister. In such a case no malice is borne, but if he declines to return the animal or give some compensation and the owner still believes him guilty, a fend (rehd) results and the injured man watches his opportun. ity to get one of his enemy's cattle stolen in revenge or to do him some other injury. Should the accused person declare his innocence he is allowed to clear himself by the oath of some respectable person in whom the owner of the stolen animal has confidence. This person, if after enquiry he is convinced of the innocence of the accused, will swear to his innocence in some mosque or khángáh, the usual form of oath (soh) being somewhat as follows; "God knows, the Prophet knows, and my soul knows, that this man is innocent and that he knows nothing about the theft."

Should the track party fail to find the animal, the owner sends word $(\dot{a}hr)$ to all his friends describing the brand and other marks of the stolen animal. When one of these men (markhitt), it may be years after, discovers the stolen animal, he informs the owner, and bargains with him for the price (markhai) of his information. He then takes him to the place where he saw the stolen animal, often a matter of some risk, as in the Bár stolen cattle are often kept apart from the rest in charge of strong herdsmen prepared to resent the approach of any one come to identify them (*létu*). When he finds it, he may either endeavour to recover it by force or by bargaining, or call in the aid of the police.

Many, especially of the people of the Bár, consider it a point of honour not to call in the police till all other means have failed, so that many cases of cattle-theft are not reported at all, or are reported so late that it is impossible to obtain proof. There is, however, a growing tendency to invoke police aid, for although all are agreed that cattle-theft is becoming less common owing to the construction of canals and the spread of cultivation, the number of cases reported shows a tendency to increase. The leading men of the Bár too are finding that it pays better to assist the authorities to put down cattle-theft than to share in the proceeds of successful thefts as a price for their aid or connivance. Apparently the women also do not quite approve of cattle-theft, for they

CHAPTER V .-- ADMINISTRATION AND FINANCE.

churn the milk of stolen animals and even of their offspring separately from that of animals honestly come by (*halál*).

Registration of deeds is mainly carried ont by the nondiministrat official Sub-Registrars, who are Diwán Jawáhir Mal for the Bhera tahsíl, Malik Muhammad Khán, Tiwána, for the Shahpur tahsíl, and Malik Ghulám Muhammad Tiwána for the Khusháb tahsíl. The Tahsíldárs are also ex-officio Joint Sub-Registrars for their respective tahsíls. All are under the control of the Denuty Commissioner as Registrar. Details respecting the work of registration will be found in Statements Nos. XXXIII and XXXIII A. The number of registrations and the value of the property affected have more than doubled in the last ten years. For the last five years the average number of deeds registered has been 1,820, and the average value of the property affected, almost all of it being immoveable property, has been nearly eight lakhs of rupees.

The gross revenue collections of the district for the last Revenue and taxtwenty-seven years, so far as they are made by the Financial Com-ation. missioner, are shown in Table No. XXVIII. They have increased from about 42 lakhs in 1870 to 72 lakhs, the average of the last three years. The increase has been mainly in land revenue and local rates, but the income from excise is five times what it was in 1870 and the income from stamps has more than doubled. Tables Nos. XXIX; XXXIII, XXXIV and XXXV give details for land revenue, excise, income-tex, and stamps, respectively. A full account of the land revenue assessment and collections is given in Section B of this Chapter. The income from the sale of stamps has for the last five years averaged Rs. 83,723, of which Rs. 52,776 were for judicial stamps and Rs. 80,946 for non-judicial.

The Excise administration is supervised by an Extra Assistant Commissioner working under the control of the Deputy Commissioner, through a Dárogha of Excise and Stampa. The total income for the last five years has averaged Rs. 22,014, of which Rs. 11,865 were from the excise on liquors, and Rs. 9,740 from that on drugs. An account of the production and consumption of opinm will be found in Chapter IV A. There is one central distillery at the head-quarters station, and the number of shops licensed for the sale of liquors is only 14, or one to every 85,000 inhabitants. There are 12 shops licensed for the sale of opium and nine for the sale of drugs. Intoxication is exceedingly rare.

The number of persons assessed to income tax as having a net income, derived from other sources than land, exceeding Rs. 500 per annum is on the average of the last five years 887, and the amount of tax assessed and collected Rs. 15,926. This gives these men a gross income of about 6½ lakhs, and an average annual income of only Rs. 800 each.

Income-tax.

Excise.

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Chapter V., A. General Administration. District Board.

The District Board consists of the chief executive officials and of the leading men of the district, nominated by Government, and is presided over by the Deputy Commissioner as chairman. Most of the Darbaris. Kursinashins and Inamdara are members. It exercises control over the construction and maintenance of roads, the establishment and management of hospitals, dispensaries, saráis, rest-houses and schools ; the planting and preservation of trees; the management of catilepounds and public ferries; and other measures for the promotion of the health, comfort and convenience of the public. It has a good Board Office building where it meets about six times a year and where its staff work under the control of the Deputy Commissioner. Table No. XXXVI shows the income and expenditure of the District Board for the last thirteen years. The gross income is now double what it was thirteen years ago, partly owing to the increase in the land revenue and consequently in the local rate, partly owing to ferries, cattlepounds and other properties having been made over to it for management by the Provincial Government, and partly owing to development of its own properties. The gross income for the last three years has averaged Rs. 77,110, of which Rs. 49,085 were derived from the local rate on land. Of the annual expenditure about Rs. 18,000 goes to education, Rs. 10,000 to hospitals and dispensaries, Rs. 11,000 to minor departments and Rs. 20,000 to public works.

Education.

The consus statistics regarding Education have been disoussed in Chapter III B, and the statistics regarding Government and Aided Schools will be found in Table No. XXXVII. There are two High Schools both at Bhera, one being maintained by the Municipal Committee and the other being an There are five Middle Unaided Anglo-Sanskrit School. Schools at Miáni, Shahpur, Sáhiwál, Khusháb and Naushahra. Those at Miáni, Séhiwál and Khusháb are maintained by the Municipal Committees of those places, and those at Shahpur and Naushahra by the District Board. English is taught at all of them except at Naushahra; and Sanskrit is taught at the Miani School. Besides the Primary Branches of these schools there are 35 Primary Boys' Schools and 6 Zamíndári Schools maintained by the District Board at the places noted below, besides an Unaided School maintained by Malik Umar Hayát Khán, Tiwána, at Kálra, instruction being given at all of them in Urda in the Arabio character. Besides these there are 28 Aided Indigenous Schools for boys, at which 821 pupils are taught in the Arabic character.

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Primary and Zamindári Schoole for Boye.

TARE	BURRA.	TANKE SE	AMPUD.	TLERE KEVERAD.		
Primary Beheols.	Zamindári Schools.	Primary Schools.	Zemindári Sobools.	Primary Sobooli,	Zemindári Soboola,	
Haria. Bidhahpur. Malak wal Milan Gondal. Bhibra. Tukis Hasira. Guena. Midh Hashis. Gondpur. Hastirpur Ohak Bimdis.	Ohiha Misa, Rukhan. Cháwa.	Jháwarián, Bakthar. Shabpar city. Kandán, Mangowál. Sábowál. Diarsona, Paráka, Nihang. Unaided Káira.	Dhakwán.	Janra. Janiki. Mirpu. dirot. Mitao Ewina. Raddi. Jabbi. Kutri. Nabahki. Uothki. Martwil. Angra. Pall. Katha. Bajar.	Delwil, Readin	

Chapter V., A.

General Administration. Education.

There are altogether 12 schools for girls, including an Unaided Girls' School at Shahpur civil station. The follow- ing statement shows the places at which they are maintained and the language used in teaching. Rái Sáhib Pandit Diwán Chand of Shahpur and Báwa Partáp Singh of Miáni deserve special mention for the encouragement they have shown to
special mention for the encouragement they have shown to female education, and Lála Jawála Sahái of Miáni and Lála Gursahái of Sáhiwál have done much to advance education at
those towns.

Female Schools.

Bhera.	Shabpur.	Khusháb.
Bhábra District Board School, Garmakhi. Bhera, Nágri, Municipal Board.	Jhśwariśa, Gurmukhi. Bakkhar, Gurmukhi. Bakkhar Urdu. City Shabpur, Gurmukhi. Sáhiwál M u n i c i p a l Board, Gurmukhi. Sadr Shabpur, Unaided Sanskrit.	Naushahra, Gurmukhi. Núrpar, Gurmukhi. Núrpar, Urdu. Girot, Gurmukhi.

In 1896 as compared with 1891 the number of Public Schools for boys had risen from 51 to 78, with an increase in the attendance from 3,642 to 4,294. The Indigenous Schools examined for grants are now 28 in number with 821 scholars, compared with 16 schools and 541 scholars in 1891. The number of Zamíndári Schools remains 6, but with a diminished attendance from 284 to 171. The Girls' Schools have increased in number from 9 to 12, and the attendance on these from 374 to 589. In Public Schools for both boys and girls the attendance is now 4,888, or 65 in 100 of the children of schoolgoing age; for boys, the proportion is 11 in 100; for girls it ig

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Chapter V. A. General Administration.

Medical.

but 1.5. Besides the above, 258 private schools, chiefly in mosques and *dharmsálás*, are returned with 3,889 scholars, giving a total of 8,722 under some kind of instruction, or 11.7 per cent. of the children of school-going age.

There are in the district 11 dispensaries, details regarding which will be found in Table No. XXXVIII. Those at Bhers, Sáhiwál, Khusháb and Miáni are maintained by the Municipal Committees of those towns, those at Shahpur head-quarters, at Naushahra, Midh, Sakesar, Núrpur and Girot by the District Board, and that at Kálra by Malik Umar Hayát Khán, Tiwána. Each is in charge of a Hospital Assistant, except that at headquarters, which has an Assistant Surgeon; and all are under the control of the Civil Surgeon. The expenditure on all the dispensaries averages about Rs. 13,000 per annum, and the average number of patients treated per annum is 116,000, or more than one in five of the total population. This shows how popular these dispensaries have become. Some 1,200 in-door patients are treated annually, many of them being operated on for cataract and stone which are both common in this district.

Vaccination.

A staff of vaccinators is maintained under the control of the Civil Surgeon by the District Board and Municipalities, and very few children are now left unprotected from small-pox, the ravages of which have been reduced nearly to a minimum. On the average of the last ten years the death-rate from small-pox was only .34 per thousand per annum.

There is at the head-quarters station a small church, known as St. Andrews' Church, capable of seating 24 persons. No Chaplain is posted there; but the Chaplain at Jhelam visits the station four times a year to hold a service.

An account of the canals has been given in Chapter IV A. Up to 1894 the Imperial and Provincial Canals of the district were in charge of the Deputy Commissioner, but in that year they were formed into a separate Division, and placed in charge of an Executive Engineer with head-quarters at Shahpur, who is controlled by the Superintending Engineer of the Chenáb Circle with head-quarters at Labore and Murree.

The head offices of the Railway are at Lahore. The public buildings in the district are in charge of the Executive Engineer at Gujránwála, who is controlled by the Superintending Engineer, 1st Circle, Káwalpindi. The Customs (Salt) Staff is under the control of the Assistant Commissioner, Northern India Salt Revenue at Khewra. The State lands of the district have recently been constituted a separate Forest Division under a Forest Officer with head-quarters at Shahpur, controlled by the Conservator of Forests, Lahore. The post offices are controlled by the Superintendent of Post Offices, Ráwalpindi.

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Canals.

Head-quarters of the departments.

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SECTION B-LAND AND LAND REVENUE.

Previous to the establishment of the Lahore residency, that portion of the Jach Doab in which the easter n half of the Shahpur district is situated, used to be farmed out by the Sikh Darbar to tration under the different kardars of more or less note. Gulab Singh, subsequently Sikhs, cis-Jhelam. the Mahárája of Kashmír, for some years held the lease of Bhera. Kharak Singh, afterwards for a short time Mahárája of the Punjab, used to have the direct charge of the Sábiwál taksil. and Diwán Sáwan Mal of Mooltan sometimes took the farm of the Kálowál tahsil. These magnates were succeeded in the years immediately preceding the Sutlej campaign by men of less note, who had smaller tracts of country entrusted to them. But both they and their predecessors, as a rule, collected their Farmers collected rents by batái (division of the harvest when reaped and or rankét threshed), or by kankút (appraisement of the standing crops) or by under-leasing a few villages, here and there, for a certain cash payment to some person possessing a little local importance, who again made his own arrangements for collecting his · rents according to one of the above described modes. As the principal lessee held his lease subject to renewal annually, of course any contracts entered into by him were only for a similar period.

The result of these arrangements was, that the officers who The Sikh Parbár first attempted to introduce the system by which the collection records uncertain of the revenue was made in cash, had very little reliable data to guides. guide them. It is true that the archives of the Darbár could furnish them with the gross amount which used to be received into the Sikh treasury during a certain year for a certain tract of country; and so, again, the accounts rendered annually by the subordinate contractors seemed to show in detail the proportions in which the payments were to be credited to each village. But these accounts purported to show payments on account of revenue, and were no clue to the gross rental of each village; and it appeared from inquiry that the rent of the village was taken either by batái or kankút, the rate by which individuals paid varying in the same village from 50 to 25 per cent. of the gross outturn.

The grain thus collected was often made over by the sub- Disposal of grain lessee, whe had agreed to pay so much for the year's revenue of a collections. village, to the kárdár at something under its market value. The kardar again often received credit in the Darbar treasury for the payment in cash of a certain sum on account of one or more villages, by complying with an order to pay certain troops stationed in the neighbourhood, their arrears of pay for a certain number of months. As these troops had been living ou credit, the kárdár settled with them by giving so much in grain to the banyas to whom the troops were indebted for food, and so much to the troops in cash. Seeing that the value of

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grain is continually fluctuating, it is obvious that when the payments made in that commodity travelled round so large a circle, the figures, which in the Sikh record exhibited the revenue of a village in money, were not of much assistance to the officer who had eventually to assess the revenue.

Peculiar system current in the Bar.

In the Sikh time the Bár jungle villages paid a lump assessment which was composed of a land tax, cattle tax and house tar. The inhabitants used also to pay another cess called The amount of this tax was very variable, and indeed faroi. its collection was accompanied with trouble. It was supposed to represent 25 per cent. of the value of the property annually stolen by the inhabitants of any particular village. However, this was an irregular source of income for the kardar and was not included in the official accounts; consequently it formed no part of the data on which the assessments of the summary and regular settlements were fixed.

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However, when the Residency was first established, no settlement, cis-Jhe- better data than these accounts of the Sikh Darbár were procurable; and, as it was absolutely necessary that the land revenue demand should be fixed for the current year, English officers were deputed all over the country to assess the revenue of each village separately. The Government demand was to be fixed in cash, and each village was invited to enter into an engagement for a period of three years. The assessments were to be based on the Sikh returns, on which a reduction of 20 per cent. was to be allowed. Of course if particular circumstances seemed to require a larger reduction, the English officers had the power to afford it. The term of this settlement expired in the Shahpur district with the Sikh year Sambat 1907, corresponding with A.D. 1850. Mr. Lewis Bowring, an officer who produced a very favourable impression on the people of Shahpur, and whose name was constantly in their mouths for years after his connection with the district ceased, fixed the assessments of the Bhera and Sáhiwál portions of the district. The Kálowál portion was assessed by Mr. Cocks, who, owing to press of work, had to fix his assessments at Lahore.

Working of first

The Government demand was paid in full for Sambata summary settle- 1904 and 1905 (A. D. 1848 and 1849). The collections were ment, cis-Jhelam. still made from individuals in kind, but they were paid during the former year into the Sikh, and during the latter year into the English treasury in cash. In 1850 a few balances accrned. but still, owing to the high price of grain, and to other causes which have been fully explained in other settlement reports bearing on the same period, the samindars were able to pay the greater part of the Government demand during that year, and also during the succeeding year. But towards the close of 1851, a great cry of distress arose throughout the district, and as the period of the settlement made in Sambat 1904 had expired

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with the year Sambat 1907 (A.D. 1850), it was considered absolutely necessary that a revision of the demand should be at once effected.

As Major Birch, the Deputy Commissioner at the time, had no assistant, and the necessity was pressing, Mr. E. well taball. Thornton, the Commissioner, determined to revise the demand for the Kálowál tahsil where the distress was the greatest. He accordingly, in the course of his tour, went to the village of Mángni in that tahsíl, and reduced the Government demand from one lakh to 75,000 rupees. This assessment was commenced and finished in three days, and was, humanly speaking, the means of speedily restoring an almost ruined and deserted tract of country to a flourishing condition.

Early in 1852, Mr. Ouseley was ordered to revise the Government demand in the Sahiwal and Bhera tahsils. His Bhere and Sahiwal. instructions were to make the settlement for the years 1851-52, or until such time when the regular settlement demand should be determined; that as the year 1851 had expired, any increase in the Government demand was to be collected from 1852 only, whereas any remission that was considered necessary was to have retrospective effect. The Government demand throughout the district was by these operations reduced from Rs. 3,42,492 to Bs. 2,67,455; this demand was collected without difficulty until the regular settlement assessment was determined, and when that assessment was determined, it was found that so far from a reduction on the summary settlement demand being necessary, an increase on it could be taken.

The results of the three summary settlements are shown Result of in the following table :---

61120settlement. 100.01 cis-Ĵhelam.

Number.	Taheil.	Jama of lat summary settle- ment.	Jama of Ind summary settle- man L	Jama of Srd summary settle- mant.	De- crease.	Benarks.
1 3 8	Bhara Báhiwál Kálowál	Ra. 1,25,164 1,18,350 96,975	Rs. 1,14,041 99,945 75,617	Rs. 1,07,579 96,138 63,738	Rs. 17,565 23,312 35,340	The revenue of the Khusháb and Farúka talukab transferred to Shahpur from the districts of Leiah and Jhang in the years 1855 and 1854 and added to the Shinwi
	Total	8,43,403	1,90,508	3,67,455	75,087	taball, have been excluded, so as not to disturb the comparison.

The Mitha Tiwana, Núrpur and Sún talukás, as before The trans-Jhelam explained, formed part of the jágár of Hari Singh, Nulwa, tracte during Sikh After the death of this leader, the two former were transferred rule. in farm to Malik Fatteh Khan, Tiwána, and were held by him, with but few interruptions, till his death in 1848. At the same time, the Sún taluka was for a year or two given in farm to Rája Guláb Singh, who at this time held the contract for the greater part of the district, and afterwards transferred in jágír to Sardár Gurmukh Singh, Lámba. The Khabakki and

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rule.

Katha talukás were for many years the jágúr of Hari Singh, Mashi, from whom they passed to Maharaja Kharak Singh, the former in 1822 and the latter in 1825. On Kharak The trans-Jheinen Singh's elevation to the throne they were given to Sardár mote during sikh Shamsher Singh, Sindhánwália, as part of his jágir, and so remained till annexation. The talukás of Ahmadabad and Núrpur Sethi went through many hands; among others, Rája Guláb Singh held the contract of the former for ten years from 1883 to 1843, and from 1844 to 1846 it formed part of. Rája Híra Singh's jágír, while the latter for nineteen years, vis., from 1818 to 1837, constituted the jágir of Sardár Rám Singh, Billi, a native of Bhágpur in the Mánjha.

· Sikh revenue ad ministration, trans Jhelam.

The management in all cases was identical; the jágírdárs being foreigners, seldom resided on the spot, hence everything was left to the resident manager or kardar, and as his tenure of office was often very precarious, he generally extorted as much from the samindars as he could. The collections were made by that most iniquitous of systems, appraisement of the standing, crop, or tip as it used to be called, by which the heaviest share of the common burden was nearly always made to fall on the shoulders least fitted to bear it, because, forsooth, the owners were unable to bribe. the kárdár or his underlings into making a favourable estimate of the probable outturn of their fields, as their richer brethren did. Batái, a far fairer mede of collection was only resorted to in favour of individuals whom the kardar wished to humour, or in respect of lands of which some portion of the State or jágirdár's share of the produce had been temporarily alienated as a concession to the leading members of the agricultural community.

The first summary settlement of this trans-Jhelam tract was made by Mr. L. Bowring, and, seeing what insufficient and unreliable data he had to work with, the rapidity with which the assessments had to be made, and how obviously it was the interest of the jágirdárs, whose income would be affected by the arrangements made, to mislead, it is rather a matter of surprise that the first settlements worked so well, than that considerable inequalities in the assessments were subsequently discovered. Other causes also combined to render revision necessary before long; and this was accordingly affected in 1852 by Major C. Browne for the talukás afterwards received from Jhelam; and in the following year, by Mr. David Simpson for those which then formed part of the Leiáh district. The result of these revisions was a considerable reduction in the assessments of the hill talukás, but more especially in regard to the jamás of the villages lying along the north of the Sún valley. The assessment of the Mitha taluká was also somewhat reduced, while that of Núrpur was raised by nearly 80 per cent.

First summary settlement, trans-Jhe-

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Shahpur District.]

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This second summary settlement worked tolerably well; Chapter V., B. but still it was known that the assessment of the Salt range villages was somewhat oppressive, and from time to time relief was given in the most glaring cases. This settlement was ostensibly made for two years only, but soon after this term settlement, had expired, the mutinies broke out ; and before the finances Jhelam. of the country had recovered themselves sufficiently to allow of measures entailing extraordinary expenditure being undertaken, the Leiah district was broken up, which led to further delay, and thus it was that no steps were taken for some time to place the assessment and the rights of property on a sound basis. It must not, however, be omitted from mention that Mr. Parsons in 1860 revised the Government demand in the Núrpur taluká; the result was a slight reduction ; but a more important change was made in allowing the proprietary body in each village to engage separately for their own revenue, instead of the plan which had been in force up to that time, by which the Tiwana Maliks had alone been responsible for the payments of the whole taluka.

In 1854 regular settlement operations were commenced Regular settlement, in the Shahpur district as then constituted (see Chapter II) 1854-66. under Mr. Richard Temple, who was presently succeeded by Mr. Gore Ouseley. By 1860 Mr. Ouseley had completed the assessment of the Bhera, Kálowál and Sáhiwál tahsíls; he was succeeded by Captain (now Sir W. G.) Davies, who assessed the tracts received from Leiah and Jhelam and completed the whole settlement in 1866.

The following table shows figures for the results of the Results of regular regular settlement cis-Jhelam, in continuation of the informa- settlement, cistion contained in the tabular statement on page 215 :---

No.	Tahsil.	Jama of summary settle- ment.	Jama of regular settle- ment.	Increase.	Decrease.	Remarks.
2	Bhers Shahpur Kélowál	• Rs. 1,07,579 96,138 63,738 2,67,455	Rs. 1,04,658 1,02,120 64,363 2,71,141	Rs. 5,682 625 6,307	Rs 2,921 2,931	Balancing these last two co- lumns gives an increase of Rs. 3,386. The increase was caused chiefly by the forma- tion of estates, the decrease was due to reduction of jame in existing villages.

No.	Circle.	No. of villages.	Jama of sum- mary settle- ment.	Jama of revis- ed settlement.	Increase.	Decrease.
1 2 3 4 5	Hill Mubár Danda Thal River	32 13 13 23 3	Rs. 44,920 26,558 21,676 10,527 2,620	Rs. 40,705 26,200 21,770 9,630 , 2,450	Rs, 94	Rs. 4,215 358 897 170
_	Total	1. 4	1,06,301	1,00,755	94	5,640

The general fiscal results of Results of regular the revision of the assessment settlement, of the trans-Jhelam tract Jhelam. made by Captain Davies in 1865 will be seen from the table given in the margin. Reduction was nominal, except in the Hill circle, where, as

before explained, the summary settlement jamás pressed very heavily in places, and

Land and Land Revenue. Second summary ----

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Jhelam.

Chapter V., B the general character of the assessment in the San valley was de-Land and Land oidedly oppressive; on the other hand the assessment in the Thal and Danda circles was a good deal raised. At first sight is Besuits of regular would appear that there had been a considerable reduction in mucht, trans- the tirni of the Thal; but in reality the tax was raised, for thirty. rakhe containing an area of 220,000 acres had been marked off.

Fiscal results of the regular settlement.

No.	Tabsil.	Sammary set- tlement jama.	Revised settle- ment jame.	Increase.	Dorress.
1 2 3	Bhere Shahpur Khusháb	Rs. 1,29,879 1,09,315 1,49,143	Rs. 1,25,609 1,10,917 1,41,906	Ba. 1,702	Rs. 6,190 7, 237
	Total	8,88,237	3,76,513	1,705	18,437

Note.-The real decrease after deducting the increase of Es. 1,703 is Es. 11,735 which falls at about 3 per cent. on the summary settlement joins; but this does not take into account the income from roths (about Es. 32,000), which for the first time were created during this settlement.

The figures in the margin show the general facal results of the regular settlement, following the divisions of the district as finally adjusted. The punctuality with which this demand was paid is seen from the fact that in no year did the balance at the end of the financial year exceed 5 per cent. of the demand and only in two years, vis., 1868-69 and 1887-88, did is exceed 8 per cent. At the

end of the agricultural year, however, i. e., in September, after the completion of the rabi collections, the balance was sometimes larger; thus in 1882 after a series of bad years, and again in 1887 after the failure of the rabi harvest, the balance in September exceeded Rs. 30,000, or say 8 per cent. of a year's demand. This was due to time being given the revenue-payers, and on the whole it may be said that during the currency of the regular settlement there were few suspensions and practically no remissions, and that the assessment was on the whole realised with ease.

Revision of mottlement, 1887-94.

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The revision of the first regular settlement of the district was begun in 1887 and completed in 1894, the operations throughout being conducted by Mr. J. Wilson, the Deputy Commissioner of the district. A detailed account of the principles and procedure followed is contained in the printed assessment and settlement reports. The instructions, briefly stated, were to make the estimated value of half the net produce of each estate the maximum for the Government demand, taking as a principal guide the rents paid in money or in kind on an average of years by an ordinary tenant-at-will, care being taken not to tax unfairly the capital invested in improvements, and full allowance being made for all circumstances directly or indirectly bearing on the profits and rents of the landowners. In order to break the suddenness of the enhancement in many villages a portion of the increase was deferred for a few years, so that the initial enhancement falls short of the final demand as announced at settlement. For the whole district the statistics are as follows :----

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				TOTAL ASSESSMENT IN RUPERS INCLUDING AFRIGNED REVENUE.				
Tahəfl.		Of regular settlement.	Of last year before re- vision.	Final fixed assessment as it now stands.	Actual assessment of 1893-94. m			
Bhera Shahpur Khusháb	····	· · · · · · · · · · · · · · · · · · ·		Rs. 1,31,311 1,13,180 1,44,954	Rs. 1,44,660 1,34,988 1,52,315	Rs. 2,55,119 1,94,503 1,95,242	Rs. 2,22,614 1,77,025 1,94,413	
	Т	otal		3,89,445	4,81,968	6,44,864	5,94,052	

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Revision of settlelent, 1887-94.

The final assessment as now fixed will give an increase of 65 per cent. over the assessment of regular settlement; and the present actual assessment (1893-94) gives an increase of 88 per cent. over that of the last year before revision. Besides which there is an income from water-advantage rate, which is really fluctuating land revenue, estimated for the present at Rs. 33,200, but likely to increase as canal irrigation extends.

At regular settlement the assessment was fixed at Incidence Rs. 3,89,445, and the final demand as at present fixed includ- pared with that of ing water-advantage revenue, is Rs. 6,78,064, an increase of regular settlement. This at first sight seems an enormous increase, 74 per cent. but when compared with the improvement in the resources of the district, it will appear to be much less than might have been expected. At regular settlement the incidence of the total assessment on total cultivated area was Re. 1-4-5, and it is now only Re. 0-15-9, so that, even if prices had remained the same, the pitch of the assessment would have been lower now than then. But prices have increased at least 80 per cent. since the assessment of regular settlement was first imposed : for it must be remembered that the assessment of regular settlement was 3 per cent. below that of the second summary settlement, and that again was below that of the previous summary settlement, so that for the fifteen years previous to 1864, when the average market price of wheat was less than a rupee a maund, the cultivated land of the district paid an average incidence of over Re. 1-4-0 per acre, and now when the average price is not less than Rs. 2 per maund, each cultivated acre pays on the average less than one rupee The comparison may be made in another way. During the fifteen years previous to 1864, when the cultivated area of the district hardly exceeded 300,000 acres. the landowners of the district would have had to sell at one rupee per maund 389,445 maunds of wheat, their staple produce, in order to pay their revenue; while now, when the cultivated area of the district is over 700,000 acres, they can pay their whole enhanced land revenue by selling 423,790 maunds of wheat even at 25 sers per rupee, while the average market price is 20 sers per rupee; in other words, while the

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land revenue 35 years ago averaged 11 maund of wheat per

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com-Incidence

acre under cultivation, it now averages little more than { of a maund of wheat,-its incidence, measured in wheat, is only half what it was. If again we make the comparison in gold we pared with that of find that at regular settlement the value of the total land regular settlement. revenue of the district at two shillings to the rupee was £38,944, now the value of the enhanced land revenue at one shilling and three pence to the rupce is £ 42,379, or very little more, although cultivation has much more than doubled; that is, the incidence per cultivated acre which measured in gold averaged for the district at regular settlement £ 0-2-7, now averages only £0-1-3, that is, it is just half what it was. It is clear then that at all events the present enhanced assessment absorbs a very much smaller share of the total produce of the district and of the profits of cultivation than did the assessment of regular settlement. The truth seems to be that previous to annexation the Sikh kardars realised from the peasantry of the district the full net profits of cultivation and indeed often more than this. Our early officers, although they reduced the amount of the Sikh collections by 20 per cent., fixed the assessment in cash, and owing to the sudden fall of prices which occurred soon after, their assessments at the first summary settlement were also approximately full net assets assessments, and it was not until, at the second summary settlement in 1852, their assessments were reduced by 22 per cent. that any profit was left to the cultivators of the land. When, soon after, the regular settlement was made and the previous demand practically maintained, prices were still low and the assessment still absorbed almost the whole of the profits. Since then owing to the rapid spread of cultivation and irrigation and the contemporaneous rise of prices, the profits of the landowners of the district have been increasing by leaps and bounds, their scale of expenditure and standard of comfort have rapidly risen, and we find it now impossible suddenly to raise our assessments even to the half net assets standard without endangering their prosperity, especially in the case of those peasants, numerous in some parts of the district, who cultivate their own lands and make no distinction between the expenses and the profits of cultivation. The final assessment as now fixed will absorb about a seventh of the value of the gross grain produce of the district (besides which there is a very large income from cattle), or about 78 per cent. of the half net profits of the laudowners, and this is perhaps as high as it is at present safe to go.

Revenue assigned and unsatigned.

The figures given so far are those for the total land revenue including that portion which has been assigned by Government to private persons. Of the total present assessment (1894) of Rs. 5,94,052, Rs. 41,145 are assigned in jugir and mafi, and Rs. 8,509 have been conferred as inúms or service allowances on leading landowners, so that the total amount at present

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assigned is Rs. 49,654, or 8 per cent. of the present total Chapter V., B. assessment, and the balance realisable by Government is Rs. 5,44,398, which is the amount entered in the sanctioned revenue roll for 1893-94. This is an increase of 38 per cent. over the demand of 1889-90, which may be taken as the last and unassigned. year of regular settlement, besides which there is a new income of Rs. 33,200 approximately from water-advantage rate, the whole of which will be credited to the State, so that the total net annual increase at present to the State due to the revision of assessment is about Rs. 1,88,000, besides Rs. 50,812 of deferred assessment to be hereafter imposed, of which at least Rs. 40,000 will be the share of the State.

The revised assessments began to appear on the revenue Recent bistory. roll for 1889-90, and gradually found place on the roll nutil by 1893-94 the new assessment for the whole district had been brought on the roll The figures are as follows (khálsa revenue only) :--

Amount on Year. Remarks. revenue roll. Rs. 1865-66 3.62.726 Beginning of regular settlement. ... *** 1889-90 3,94,596 End of regular settlement. 189 / 91 4.27,300 Chenáb circle new assessments. ... *** Bhera Jhelam and Bár, and Hill circle 1891-92 4,80,846 of the Khusháb tahsil. 1892-93 4.81.055 1893-94 Shahpur tahsil and Khusháb plains. 5,44,398

So far as the revenue roll is concerned, the revision of assessment has resulted in an initial increase of 50 per cent. over the demand of 1865-66, and of 38 per cent. over the demand of 1889-90, which may be taken as the last year of regular settlement.

The collections of fixed land revenue, however, do not always correspond with the demand, more especially now that a more elastic system of collection has been introduced, suspensions being granted much more freely of late years than before. The figures for collection of fixed land revenue on the revenue roll have been as follows :---

Year.	Total collec- tions.	Total balances.	Remissions for calamity of sensor.	Rottarks.
1889-90 1890-91 1891-02 1992-93	Ra. 3,96,458 4,38,043 4,38,200 8,10,085	Rs. 3,867 1,967 58,193 25,757	Nie. 179 459 7,882	Poor year. Good year. Severe drought. Damage done by rain, buil and flood, otherwise a guod year.

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Recent revenue

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The severe drought of 1891-92 necessitated large suspensions in that year, the greater part of which were realised in the following year of unusually heavy rainfall. A large proportion of the balance of 1898 was only nominal, and the total realisable balance in September 1898 was only Rs. 13,825, or about 3 per cent. of a year's demand. Some of this was realised in Kharif 1893; but on the other hand, suspensions amounting to Rs. 25,273 had to be given in the Jhelam valley to villages which had suffered from the unpresedented flood in the Jhelam, and in March 1894 the amount in arrear for the whole district was Rs. 30,670, or 5 per cent. of a year's demand.

Total collections of land revenue.

The actual collections of land revenue, however, embrace other items besides those that appear on the fixed revenue roll. They include enhancements of land revenue realised before incorporation in the revenue roll, water-advantage revenue realised from canal-irrigated lands at the rate of 8 annas per acre, and sums realised for grasing, and the sale of sajji on State lands. Including these and all other items which come under the head of land revenue, the collections have been as follows :---

Tear.	Fized land revenue.	Fluctuating and miscel- hancens hand revenue.	Total colleo- tions.	Romarka.
1868-89	Rs. 4,14,844	Ba. 47,794	Ra. 4,63,086	Good year.
1999-90	8,96,458	78,889	4,70,297	Poor year.
1890-91	4,28,043	69,080	4,97,080	Good year.
· 1 8 91-92	. 4,28,200	37,696	4,60,896	Severe drought.
1892-98	. 5,10,085	1,45,494	6,55,500	Good year.

The total collections of the year 1892-93 were therefore nearly two lakhs above the average of the previous four years, the rainfall and crops being so good that this large increase was realised without difficulty. It was made up of enhancements of assessment, of balances realised, of water-advantage and royalty rates newly imposed, and of an improvement in the income from State lands.

Statistics of land revenue.

. The areas upon which the present revenue is collected are shown in Table No. XIV, while Table No. XXIX shows the actual land revenue of all kinds for the whole district and for each tahsil. The statistics given in Table No. XXXI (balances, remissions and *takávi* advances) throw some light on the working of the assessment. Table No. XVII shows the area and income of State lands,

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The assessments were confirmed for a period of twenty years Chapter V. E. from the dates on which they were respectively introduced. They will, therefore, expire as follows :--10 and the marries of the second se

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Takali.		Assessment chole.	Harvest from which the re-assessment chuse into force.	Harvest with which the period of settlement will expire.	Period theat.	ot	
Bhern	{	Chénấb Bár and Jhelam '	. 1	Pabi 1909. Kharíf 1910.			
Shahpur	•••	Whole tabail	Kharif 1893	Rabi 1918.			
Khushéb	{	-	Rabi 1895 Kharif 1891	Kharíf 1915. Rabi 1911.			

In the riverain circles the proportion of the kharif to Instalments. the rabi instalment is almost everywhere two-fifths to threefifths; in the Ara circle it is generally one-third to two-thirds; in the Bar three-fourths to one-fourth, or half and half; in the Thal the whole revenue is payable in the kharif; in the Mohár the proportion is generally half and half; and in the Hill circle two-fifths to three-fifths. For the whole district the kharif instalment for 1893-94 was Rs. 2,31,698 and the rabi instalment Rs. 8,12,700. The instalments are payable on the following dates :--

Eharif instalment, -Throughout the district-15th January.

Rabi instalment.... { Plain portion of the district-1st July. Hill circle-15th July.

The cosess realised on the land revenue and water- Comm. advantage rate are now as follows throughout the district : lambardári 5 per cent., patwári 4 per cent., local rate Rs. 10-6-8 per cent., total He. 19-6-8 per cent., an increase of about 8 per cent., since regular settlement when the local rates amounted to only 2 per cent. on the land revenue. Including village ceases the amount payable by the landowners of the district as rates and ceases of all kinds is approximately as follows :--

Percentage on total land revenue of the district.

· · . ., (•••	•••		58 <u>1</u> 1	***	25	0	ō	
C	Malba	• • • •					-	õ	σ	
	Watchman, d			•••	. Tag 1		2	9	4	
•	Patwári			• • •			4	0	0	
"	Lambardári						5	0	0	
	Local rate				•••		10		8	
	11 9 11 11 11			1 ·			Re.		Ð.	

Cess.

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Chapter V., B. Land and Land Revenue. Cesses. And as the new land revenue does not exceed four-fifths of a full half net assets assessment, i.e., 40 per cent. of the total net profits of the landowners, the cesses at 25 per cent. of the land revenue equal about 10 per cent. of the total net profits, and the total demand of land revenue and cesses of all kinds does not exceed the total value of the half net profits, leaving the other half to the landowners of the district.

Assignments Persone. As already stated, the total amount of assigned revenue is Rs. 49,654, or 8 per cent. of the present total assessment. Of this amount Rs. 8,509 are paid in the allowances to Inámdárs already described in Ohapter III, and the sum assigned in ordinary *jágír* and *máji* is Rs. 41,145. Of this sum again Rs. 84,771, or about five-sixths, are held by 220 persons in perpetuity or during pleasure of Government, and the rest is held for life or lives by 79 persons. Details are given in Table No. XXX.

The principal assignments are as follows :---

- Malik Fatah Sher Khán, Tiwána, Khán Bahádur, holds a perpetual jágír in two villages, the present value of which is Rs. 4,753. He also holds a life jágír of the value of Rs. 3,610 for mutiny services.
- (2). His brothers and nephows hold perpetent jagirs as follows: — Malik Ahmad Khán, Rs. 1,699, Malik Alam Sher Khán, Rs. 2,081, and the some of Malik Sher Bahádur Khán, Rs. 1,286.
- (8). Malik Dost Munammad Khán, son of Khán Bahádur Malik Sher Muhammad Khán, the head of the other branch of the Tiwána clan, holds a perpetual jágír of the present value of Rs. 7,411, and a life jágír in consideration of his father's mutiny services, of the value of Rs. 724.
- (4). The Biloch family of Sáhíwál hold a perpetual jágir infive villages of the present value of Rs. 3,372.
- (5). Sardárs Hari Singh and Gián Singh hold a perpetual jógír in Naushahra of the present value of Bs. 4,458.
- (6). The Mahant of the monastery of Koh Kirána holds a number of small máfis in 14 villages of the aggregate value of Rs. 1,877, to be held so long as the religious services are performed.

A number of smaller grants are held for the maintenance of institutions or in consideration of mutiny and other services.

State land

Of the total area of the district, 828,693 acres, or more than a fourth, is recorded as the property of the State. Of this area again 51,106 acres were granted at various times to 102 lessees on long lesses for cultivation and the remaining area was until 1897 managed by the Collector with the aid, as regards portions of it, of the Forest Officer. Some 4,000 acres of the latter area Shahpur District.]

CHAPTER V.-ADMINISTRATION AND FINANCE.

are granted out annually for cultivation, and the right of taking grass and sajji in the remaining area is annually leased to contractors, generally selected from among the leading peasants of the surrounding villages. The income of all kinds from State lands shortly after regular settlement was about Rs. 23,000. For the five years ending 1893 it was as follows :--

Chapter .V, B. Land and Land Revenue. State lands.

		culti-	cultivating		G LEASES Area			
Y RAB.	•	Long leases for vation.	Annual cultiv leases.	Under Forest Department.	Under Deputy Commissioner.	Sajji leasea.	Other income.	Total income.
		Rs.	Rs.	Rs.	«Rs.	Re.	Rs.	
1888-89		16,460	6,132	84,057	18,815	10,220	8,141	Rs.
1889-90		15,800	5,412	36,032	19,562	10,220	4,208	93,825 91,287
1890-91		16,099	5,540	34,530	21,176	10,213	3,568	91,130
1891-92		16,573	8,403	21,051	16,152	5,407	10,366	72,952
1892-93	•••	17,921	6,587	28,110	25,516	7,046	225	85,405
Average		16,571	5,415	30,756	20,244	8,638	5,301	86,920

The sudden diminution of income in 1891-92 was due to the severe drought of that year which caused a great mortality among the cattle. For ordinary years the income exceeds **Rs. 90,000**,

The area of 51,106 acres held under 102 separate cultivat. Lessed State hads. ing leases was recently made the subject of a separate report (printed) and the question of its disposal has not yet been finally settled. The leases were divided into eight classes as follows :---

- (1). Grants to be resumed, wholly or partly, because the terms of the lease had not been wholly complied with. There were five such cases, in three of which the grant has been wholly, and in two partially, resumed.
- (2). Afghan War service grants. There were five cases of grants made to native Military officers for services rendered in the Afghan War, and in all of these it has been recommended that proprietary rights should be conferred on the grantee.
- (8). Unexpired leases left for future decision. There were three such cases.
- Leases granted with occupancy rights. In thirty-one (4). cases, almost all of them small areas of 100 acres or less, generally attached to wells, it has been decided that the occupier shall be given an inalienable right

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Chapter V, B.

Land and Land Revenue. Lenged State lands. of occupancy, subject to payment of the land revenue assessed and a *málikána* or proprietary due of not more than 8 annas per rupee of land revenue and water-rate.

- (5) Leases renewed till settlement or till canal irrigation is available. In 34 cases, almost all being of areas in the Bár, which will ultimately be irrigated by the great Jhelam Canal, the lease has been renewed until next revision of settlement or until the introduction of canal irrigation, whichever event happens first.
- (6). Leases renewed with option of purchasing proprietary right. This is the most important class of cases, consisting, as it does, of 21 large grants aggregating 24,877 acres, made to men of influence partly as a recognition of good services rendered at various times; and many of them consisting of valuable land irrigated from State or Private Canals. It has not yet been decided on what terms the lessees shall be permitted to become proprietors, but the rates used in estimating the present market value of the proprietary rights in these lands were as follows:—

			PRICE PER ACER IN				
			Boil.			First class estates.	Second class estates
	 .		 	 •		Re.	Re.
Chábi		 	 · ·	 ••••	 	60	Re. 60
Dhábi Nahri		····	 	 •••	 •••	60 50	60
Ohábi Nahri Báráni Banjar						60	Re. 60 40 94 16

- The total market value of this area, calculated at rates based on those stated above, came to nearly ten lakhs of rupees.
- (7). Leases proposed to be renewed for a term of years. Two cases.
- (8). Cases on which further orders were awaited. Eight cases.

As the history of those leases shows that unless great care is exercised very valuable rights are apt to be alienated, more or less unconsciously, for much less than their real value, and that the interests of the surrounding population are apt to be sacrificed to those of individual grantees, it is recommended that to prevent similar errors in future the following rules be adopted regarding future grants of land in this district, in addition to those prescribed as general rules for the Punjab.

CHAPTER V.-ADMINISTRATION AND FINANCE.

Rules for grants of land in the Shahpur District.

- (1). No grant to be made on any terms west of the Jhelam. Land and Land
- (2). No grant to be made of land required for fuel and Leased State lands. fodder reserves, especially of land situated on the main road, or near the civil station or of Rakhs Miáni, Bhera, Sáhnu or Pindi Jauri.
- (3). No grant to be made until it has been considered whether the land should not be kept as a fuel and fodder reserve.
- (4). No grant to be made unless as a special favour, until the Canal Officer has certified that he can immediately supply water enough to irrigate at least half the area.
- (5). No grant to be made without the special sanction of Government.

The need, and the advantage, of fuel and fodder reserves may be gathered from the fact that the right of grazing on 181 acres of land near the civil station sold in 1898 for Rs. 1,051, an average of nearly Rs. 6 per acre, besides which the lessees pay Re. 1-8-0 per acre for water-rate and water-advantage rate; and the timber standing on this area is worth probably Rs. 5,000.

The remaining area of State land, amounting to one-fourth of the total area of the district, has recently been bronght under Forest Settlement, and made the subject of separate report. Final orders have not yet been passed, but a list of the areas recommended to be constituted reserved forests will be found in Table No. XVIII. The result of the Forest Settlement operations has been as follows :---

· · · · · · · · · · · · · · · · · · ·		Arba in aches.							
Tansıl.		As measured.	Added.	Excluded.	As settled.				
Bhera		148,140	181	948	147,878				
Shahpur		824,842	874	1,392 -	228,824				
Khusháb		404,561	1,078	18,117	887,517				
Total District	•••	777,048	1,628	20,453	758,219				

The area of State land held as rc h has thus been reduced by 18,824 acres, almost the whole of which is unculturable hill in the Salt range. But the area left is 758,219 acres, or exactly one-fourth of the total area of the district, and this

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Revenue.

Reserved forest

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Chapter V, B. Land and Land Revenue. Reserved forests.

area has now all been constituted reserved forest under the Act, and, with the exception of the Salt range hill lands, has been declared practically free of individual rights and at the absolute disposal of the State. The whole of this area has now been made a separate forest division under a Forest Officer with his head-quarters at Shahpur.

History of State lands.

The history of these State lands is thus given in the report of regular settlement :--

Prior to annexation no recognized village boundaries existed in the Bár and Thal jungles. Throughout this expanse, villages inhabited by various. Mahammadan tribes, whose chief wealth consisted in cattle, were to be found very often at distances of 10 to 12 miles spart. Owing partly to the scaroity of well water, and to the dearth of rain which is a characteristic of the Shahpur climate, and to the presence of trees and shrabs on which camels feed, and to there being during some months of the year (if the fall of rain has been at all favourable) an abundance of grass, - the people carried on very little agriculture, but kept up large flocks and herds.

to right to use of session of land,

Disputes relating As the villages were few and far apart, disputes about grazing ground were right to use of of rare occurence. There was land enough for all. But sometimes a dispute took place about the right of watering cattle at a certain pond or natural tank. water more common foor proce about the right of watering the state in a season of drought, both assert a claim to water their castle at a tank equidistant between their villages. In the endeavour to enforce their fancied rights, a fight would ensue, and the victors would probably build a few grass huts for themselves and their osttle, in which they would reside for a couple of months and then desert the place for some better locality. The defeated party of one year often turned the tables on their adversaries in the year after, and took possession of the disputed water. Might was right, and beyond actual possession, there was no test by which to judge as to what lands ought to be considered as within the boundaries of any particular village.

Olever expedients When regular settlement operations commenced, the country having been resorted to by the annexed some five years, and the people having had such preparatory instruction people to obtain as two summary settlements could afford, the samiadars, knowing our respect grazing for prescriptive rights, determined to divide the jungle among themselve. They accordingly established little outposts, with a few men and a few head of castle in each of them, at distances of several miles round the parent village, .grounde. and proposed to encircle them all in one ring-fence which was to represent their village boundary. Had this arrangement been permitted, the result would have been that the whole jungle, which may hereafter become valuable property to the State, would have been appropriated by a few thousand cattle graniers, whose annual contribution of revenue does not in the aggregate exceed \$5,000 rapees. To show how prepasterous were some of the claims raised, Mr. Oaseley mentions that the present area of mauna Lak, after converting large tracks originally included by the villagers in their boundary into Government rake, still exceeds 40,000 acres.

Ohange since annexation.

inge

Before the commencement of our rule, owing to the lawlesuness of the time however far, parties took their cattle from the villages during the day, they, brought them back to the protection of the village for the night. After annexation people became bolder. Small parties of men who would formerly have been afraid to have separated themselves so far from the main village, during the next few years sunk a kache well and built a hut or two, at some spot favoarable for pasturage, five or ten miles from their village. More than this, as the people began to learn the weight which is attached by us to possession, they took to ploughing up and sowing small patches of ground not equal in size to a quarter of an acre, at distances of from three to ten miles from their villages, the object being to try and make good their tills to all the intermediate grazing land between these patches and their village sites. Thus Mr. Onseley writes (1859): " Last year, when at Mitha Tiwana, I had to visit a spot which was the subject of dis-pute between the suwinddre of Mitha and Ukhli Mohla. I found that the dispated boundary was nearly ten miles from one village and seves miles from the other. The dispute itself extended over five or six miles of desert, and before

Shahpur District.]

CHAPTER V.-ADMINISTRATION AND FINANCE.

I left the spot the samiadors of Rods in the Leish district came up, and declared that the land which I had been looking at belonged to their village, which was six or seven miles away. During my ride I was taken by one party or other to see the marks of their possessions, which were little patches of ground of the sise of a quarter of an acre or so, scattered over distances of a mile or more from each other, in which somebody had sown a few seeds of bejra which had never ripened owing to want of rain. The existence of these spots appeared to be only known astation. to a few men on either side ; and from the recriminations which used to follow on their being brought to notice, I believe they were ploughed up and the seed east in secretly at night, and then neglected altogether, as the object was not to attract the attention of the opposite party to the progress that was being made in securing ground until the settlement abilkars should commence operations.

After much deliberation it was arranged that the demarcation of boundaries in the Bar should be carried out on the same principle as had been adopted in defining boundaries Guiránwála. The villages were called on to state how many head of cattle determined on. they possessed, and they were allowed an area of waste land calculated upon the number of their cattle, at 4 acres a head in the Bar and 10 acres in the Thal, five sheep or goats being counted as equal to an ox. In the Mitha Tiwana Thal Mr. Ouseley marked out boundaries arbitrarily, without reference to the numbers of cattle, or rather, to any exact scale based upon that number. The quantity of land that each village was entitled to being once settled, every effort was made to draw out boundaries with a due regard to existing possession, and where possession did not exist to prevent it, the village area was made of as compact a shape as was feasible. But so averse were the villagers to this arrangement, that they threw every obstacle in the way of the persons employed for the demarcation of their boundaries. The area remaining after this demarcation was constituted Government rakhs.

It might have been supposed that the plan adopted would have led the people to exaggerate their possessions, in order to obtain large pasture grounds, but such was not the case. The people of this country are everywhere suspicious, and here they seem to have thought that a trap was being hid to extract from them the real numbers of their cattle, in order that the information might be afterwards made use of to raise the assessment ; they therefore, if anything, returned the number of cattle as too small. But the arithmetical standard was liberal in itself and was not too strictly applied, every care being taken that the area allotted to each village should be more than amply sufficient for its greatest possible requirements.

As already stated some 51,106 acres of this State land were History of State from time to time granted on long lease for purposes of cultiva. land since regular time to maximum leases. The wat in blocks of maximum in settlement. tion to various lessees. The rest, in blocks of varying size. called rakhs, was leased out for grazing purposes to the cattleowners of neighbouring villages, the rates realisable being for most of the rakhs fixed at the following as a maximum :-

Kind of	Tahsil B	her	.	Tahsil S and T rak	<u>rha</u>		Salt r 		re .			
•				Rs.	a.	p.	Rs.	8,	p.	. R s.		p.
Camel	•••	•••	•••	1	8	0	1	0	0	0	8	0
Buffalo	•••	•••		I	4	0	0	12	0	0	6	0
Cow or bullook		•••		0 1	12	0	0	8	0	0	4	0
Sheep or goat	•••	•••	•••	0	2	0	0	1	0	0	0	8

Chamber V. J. Land and Land evenue. Change since an-

The principle for

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Chapter V. B. Land and Land Revenue. History of State and since regular settlement. History of State Land since regular History of State Land since regular History of State Land since regular settlement. History of State Land since regular History of State History of State History of State Land since regular History of State History of State History of State Land since regular History of State His

	Tal	MEL.			Average annual in- come.	anual in- annual or-				
Bhera	 			 	Rs. 86,700		<u>Rs.</u> 28,000			
Shahpur	 •••	••• .	•••		20,000	500	19,500			
Khusháb	 •••	•••	•••	•••	15,500	2,500	18,000			
	To	tal Dis	rict		72,200	11,700	60,500			

CHAPTER VI.

TOWNS, MUNICIPALITIES AND CANTON-MENTS.

The distribution by religion of the population of the towns Chapter VI. and the number of occupied houses in each are shown in Table No. XLIII, while further particulars will be found in the palities and Can-Census Report in Tables Nos. III, IV and V. Table No. XLIV tomments. shows the population by sex for each town and the number of Statistics of births and deaths during the last ten years; while Table towns. No. XLV shows the income of the different municipalities.

In 1881 the towns were Miáni, Bhers, Shahpur (including Increase or decivil lines) Sáhiwál, Khusháb and Girot. Girot has now crease of population ceased to be a municipality, and the civil lines, which are three miles distant from Shahpur, have been reckoned as a separate town. The figures for total population are as follows :---

	i	Т	OTAL POP	L POPULATION IN 5 5					
Town.		1855.	1868.	1861.	1891.	Lacresso crosse cent. 16 1881.			
Miśpi Bhera Shahpur Municipality Shahpur Civil Licee Sáhiwál Khusháb	· · · · · · · · · ·	6,005 18,973 4,717 9,487 7,261	6,857 14,514 4,748 1,771 8,900 8,509	8,069 15,165 5,424 2,828 8,880 8,989	7,149 17,428 6,337 2,896 9,210 9,882	-11 + 15 + 17 + 24 + 4 + 9			

The total increase of the town population in these six towns since 1881 is only 8 per cent. against 17 per cent for total population, so that there is no tendency to concentrate in towns at the expense of the villages. The falling off in the population of Miáni is due to the removal of the salt mart, the establishment of which led to a sudden increase of population just before 1881. Since the construction of the Chak Nizám bridge across the Jhelam and the extension of the railway to Khewra, much of the salt that used to pass through Miáni now goes direct to its destination. Notwithstanding the decrease in population since 1881, it is still higher than it was at any previous census.

As regards Bhera the statistics of the different censuses since 1855 show a steady but not rapid progress. It is the

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chief town in the district and the centre of trade for a considerable area to the south and west. Since 1881 a branch of the

Chapter VI. Towns, Municialities and Can-

North-Western Railway has been opened to Bhera and its tonments. crease of population of towns.

trade has been considerably benefited thereby, yet the increase Increase or de- of the population is less than that for the whole district. The boundaries of Shahpur Municipality include a few

insignificant outlying hamlets within the Shahpur revenue estate. Its trade and population are steadily increasing with the development of the surrounding country.

Shahpur civil lines, the head-quarters of the district, are situated three miles from Shahpur town and are not included within municipal boundaries. Since 1881 the villages of Sherpur and Muzaffarabad have been excluded, and yet the population of the remaining area (known as Chak Chháoni in the revenue records) has increased since 1881 by 24 per cent, population and trade being no doubt strongly attracted towards the district head-quarters. A number of those counted, however, may have been temporary visitors only come about their cases in Court.

Schiwal Municipality is still far from the railway, and there has been no development of canal irrigation in its immediate neighbourhood, which, perhaps, accounts for the very small increase of 4 per cent. Its population is still less than it was in 1855, when it was the head-quarters of a tabail, and the number counted probably included a large number of temporary visitors.

The boundaries of Khushab are those of the revenue estate. including some small hamlets outside municipal limits. It is surprising to find that, notwithstanding the opening of the railway to Khushab since 1881, there has only been 9 per cent. increase of population. Probably part of the grain which used to find a market in the town now goes direct to the railway.

Sex and religion in towns.

9. The number of females per 1,000 males is 985 in the towns against 897 in the villages, the proportion for the different towns being Miáni 991, Bhera 941, Shahpur town 980, Shahpar civil lines 499, Schiwal 1,024, Khushab 954. Probably these differences are chiefly due to the effects of migration, males being more ready to migrate than females. Thus in Sahiwal, the population of which is hardly increasing, there are actually more females than males, and in Miani, the population of which is docreasing the number of females is nearly equal to that of males; and the floorease of population since 1881 is made up of 890 males and only 90 females. In Shahpur civil lines with its great increase of population and its large number of Government servants and their followers and of people attending the Courts temporarily for their cases, the number of males is double that of females.

For all these six towns taken together, the propertion of Musalmans to total population, which was 59 per cent. in 1881,

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is now 60 per cent., so that the Musalmans have increased in a slightly greater ratio than the Hindús and Sikhs taken to-gether. The proportion of Musalmáns to total population for palities and Can-the district is 85 per cent.; so that while Hindús and Sikhs tenments. form less than one sixth of the population of the district, they for and rate form two-fifths of the population of the towns. The proportion in towns. of Musalmans to total population for the different towns is for Miáni 48 per cent., Bhera 63 per cent., Shahgur town 68 per cent., Shahpur civil lines 68 per cent., Sahiwal 46 per cent., and Khusháb 72 per cent. Here it is noticeable that while the Hindús and Sikhs form more than half the population of Miáni and Sahiwal, they are little more than a third of that of Bhera and Shabpur and the civil lines and less than a third of that. of Khushab. Generally speaking, in all these towns, the Hindás and Sikha are usually traders, bankers, money-lenders and shop-keepers, and the Musalmans cultivate the surrounding lands or work as labourers, but in Miani and Bhera there is a large colony of Musalmán traders, Khoja and Pirácha by caste.

The town of Bhera lies in north latitude 82° 22' and east Town of Bhera. longitude 72° 57' and contains a population of 17,428 souls. It lies on the left bank of the Jhelam, 30 miles east of Shahpur. It is the head-quarters of a fiscal sub-division, and is the largest and most imposing town and the most thriving commercial centre of the district. The town is surrounded by a. wall, partly kacha and partly pakka with eight gates, of which the Láhori Gate to the east and the Thánwala to the north are the principal. It is the best locking town in the district, being built of brick throughout. There are some ancient buildings with wonderful wood-carving. There are also some gardens outside the town, among which Thánwála garden, and one in which the tomb of Mirán Said Mahammadi is built, are specially worthy of notice. It has a sarái, detached tahsil and tháns, a dispensary, a town hall and a high school.

The early history of the town of Bhera is discussed at some length by General Cunningham in his "Ancient Geo-graphy of India," pages 155 to 159, and Archieological Survey Report, Volume XIV, pages 85 to 40. The original town stood en the right bank of the river, and in former days must have been a place of considerable note, for Bábar, in his autobiography, when speaking of his designs on Hindustán, talks of the countries of Bhora, Khushab, &c., and again in describing Hindustán itself, he defines the limits of the empire as extending from Bhera to Behár.* Some idea of its size may also be gained from the fast that it paid so large a sum as two lakhs of rupees to purchase its safety, when the troops under Babar, disappointed of expected plunder in Bajaur, arrived before it in A. D. 1519. Soon after this, says tradition, the adjoining hill tribes descended and destroyed the city. The

Beskins's Bébar, p. 255 and 810.

Chapter VI.

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Chapter VI-Tewns, Municipalities and Cantenments. Town of Bhors.

rains of the old town still remain, and are known by the name of Jobnáthnaggar. It is identified by General Canningham as the capital of Sophites, or Sopheites, the contemporary of Alexander the Great* The same author speaks of it as the refuge, and for some time the capital, of the Brahman kings of Kábul, expelled about the end of the 10th century by the Muhammadans.

The new town of Bhera was founded in A. D. 1540, during the reign of Sher Shah, near a spot where a holy man calling himself Pir Káya-náth had for some time been established, and where his followers are still residing round the tomb of their spiritual father. The place appears rapidly to have attained to its former size and importance, as it is one of the few places mentioned by name in the description of the Lahore suba given in the Ain-Akbari, from which we also learn that it was the centre of a makái which paid a revenue of nearly five lakhs of rupses, and was one of the few spots in the whole empire where money was coined. After being plundered and laid waste by Núr-ud-dín, as mentioned before, the town was repopulated by the Chiefs of the Bhangi misi, to whose share it fell in the division of the territory acquired by the Sikhs. Its appearance has been greatly improved under British rule.

Bhera is a place of considerable and growing trade, its present position as the terminus of a branch of the railway making it an emporium for the trade of the country to the south. A large colony of Khojás and Piráchás, Muhammadan converts from Hinduism, are settled here, and carry on a traffic with Kábul and the countries beyond it. Ghi is exported to Ráwalpindi and Amritar. Rice, gur and sugar are imported from the Jullundur Doch; country cloth is exported to Kabul, Mooltan, Deraját and Sakkar. European cotton goods are brought from Amritear and Karáchi. Coarse felts and hand pankhás are exported in different directions. The town is also famous for ironsmiths and stone-cutters as well as wood-carvers; an excellent felt and soap are manufactured, the former being exported in large quantities. A more detailed notice of some of these. industries will be found in Chapter IV B. The total population at the different censuses is shown at the beginning of this Chapter where the causes of its increase and the proportions of sex and religion are discussed. Details will be found in Tables Nos. XLIII and XLIV; the latter table also shows the number of births and deaths in the last ten years. The average of the period gives a birth-rate of 44, and a death-rate of 84 per thousand . per annum, Bhera is not a healthy town, its position near the river rendering it subject to have its neighbourhood flooded, when the stagnant water produces serious epidemics of fever. The death-rate rose to 59 per thousand in 1872, to 53 per thousand

Archmological Report, 1863-66, p. 42.

Shahpur District.]

CHAP. VI.-TOWNS. MUNICIPALITIES AND CANTONMENTS. 285

in 1878, and to 78 per thousand in 1892. A good drainage scheme is badly wanted.

The municipality of Bhera was first constituted in 1867. Palitice and Can-a municipality of the second class with It is a municipality of the second class with 5 nominated and 10 elected members, and an elected President, who is at present the Tahsildár. Its annual income is shown in Table No. XI.V; for the last five years it has averaged Rs. 20,015 per annum. An account of the school and dispensary has been given in Section A of Chapter V. There is here a Bench of Honorary Magistrates with second class powers consisting at present of Sheikh Faal Iláhi, Diwán Ganpat Rái, and Malik Devi Dás, and a. force of 36 municipal police. Bhera is noted for the number of its inhabitants who have entered the Civil Service of Government, some of them having attained to high positions. No fewer than 43 of the 183 patwaris in the district belong to Bhera town. There is a printing press here at which a weekly vernacular newspaper, the "Dost-i-Hind" is published. In a fine sarái erected by Malik Devi Dás near the railway station, a small cotton-carding factory with a steam engine has been started, but the outturn is not large.

The town of Miani lies in north latitude 82° 31' 48" and east longitude 78° 7' 30", and contains a population of 7,149. It is situated on the left bank of the Jhelam, opposite Pind Dádan Khan. The old town was an ill-built place of narrow laues and bázárs, the upper storeys of the houses and shops almost touching each other, and was not surrounded by any wall; but in Captain Davies's time about 1865, a new and commodious square was erected, named Davies-ganj, and a wall with gates built round the east part of the town. From time immemorial Miani was an important mart for the salt from the mines on the opposite side of the river. The original town was called Shamshabad. This was swept away by the river, and a town on the present site was built under the anspices of Asaf Kháo, father-in-law of the Emperor Sháh Jehán, by two Hindús, Mádho Dás and Shib Rám. Like Bhera, it grew and prospered till the decline of the Mughal monarchy, and, like Bhera, it was plundered and destroyed by Núr-ud-dín, General of Ahmad Shah, in A. D 1754, and the inhabitants were dispersed in the neighbouring villages. In A. D. 1787, Maha Singh, father of Ranjit Singh, induced a number of the descendants of the old residents and others to rebuild the town, and re-opened the salt mart; but it appears never to have entirely recovered Núr-ud-dín's visitation, for the descendants of the families which then abandoned the place and took refuge in the adjoining villages are still to be found in them. The prosperity of the town has lately suffered a severe blow of a different kind. Until the extension of the railway to the Khewra salt mines across the river, Miani was the depot for the salt exported from those mines down-country, and from this fact was known as Lún Miáni, but since then the salt trade

Town of Bhore.

Chapter VI.

Town of Miáni.

[Punjab Gasetteer,

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Chapter VI. Towns, Municipalities and Cantonments. Town of Miáni.

has almost left it, and its glory has departed. Its population has, mainly for this reason, decreased by 11 per cent. since 1881. The total population at the different censuses is shown at the beginning of this Chapter. Details will be found in Tables Nos. XLIII and XLIV, the latter table also shows the number of births and deaths in the last ten years. The average of the period gives a birth-rate of 45 and a death-rate of 86 per thousand per annum. Miáni lies low and is subject to floods and fever; in 1892 the death-rate was 78 per thousand per annum. A drainage scheme is badly wanted.

The municipality of Miáni was first constituted in 1867. It is a municipality of the second class with 8 nominated and 6 elected members, the elected president at present being the Náib-Tahsíldár. The municipal police number 16. The annual income is shown in Table No. XLV ; for the last five years it has averaged Rs. 7,878. The public buildings are a police station, a town hall, a school, and a servi with rest-house attached. There is also a railway station with a railway rest-house.

Shahput town.

Shahpur is a small town of 6,337 inhabitants, at present at a distance of about two miles from the river Jhelam. It was formerly on the very bank of the river, which has of late been receding in the direction of Khusháb. Shabpur with the adjoining villages Nathúwála, Kotla and Jalálpur was founded by a colony of Sayads who still form the proprietary body. One Shah Shams was their common ancestor, and his tomb-may still be seen near Shahpur. The original tomb was to the north of the town, and was carried away by the river, when the coffin is is said to have been removed to its present site, east of the town. He is now worshipped as a saint, and a large fair is annually held in his honor, between 23rd and 25th Chet (the beginning of April). A large number of people come from very long distances to worship this saint at his shrine, which is shaded by a grove of trees. This town lies on the road from Lahore to Dera Ismail Khan and has some trade in cloth. It is three miles from the civil station, and five from Khusháb. Though now removed from the river by a distance of two miles, in high floods the water still touches the walls. The road to Khushab turns off at a right angle immediately in front of a picturesque gate, which leads into the only basar of which the town can boast. The other gate, much smaller and ill-built, leads to the river towards the north-west. The town has a dispensary; a boys' school and a very good girls' school established and maintained by the efforts of Rái Sáhib Pandit Diwán Chand, a resident of the town. In the western corner may be seen the low kacha walls of what was once a fort of the Sayads, the site of which they still occupy; while outside the town and further east of the shrine of Shah Shams, about one mile from the fort of the Sayads, are the ruins of an old Sikh fort.

Shahyar District.]

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The total population at the different censuses is shown at the beginning of this Chapter where the causes of its increase and the proportions of sex and religion are discussed. Details will be found in Tables Nos. XLIII and XLIV. The latter table palities and Canalso shows the birth and death-rates for the last ten years; the average of the period gives a birth-rate of 34, and a death-rate of 28 per thousand per annum. The town is a municipality of the second class with 3 nominated and 6 elected members, the President being usually one of the Extra. Assistant Commissioners. The municipal police number 7. The annual income is shown in Table No. XLV, for the last five years it has averaged Re. 2,089 per annum.

The original site of the head-quarters station was near Shahper eivil Nathúwála on the river side of Shahpur town, but the houses station. having been washed down in the great flood of 1849, the present site was selected about three miles to the east of Shahpur town on the road to Lahore. The wisdom of the selection was proved in the great floud of July 1898, when the civil station was an island surrounded by water on all sides for several miles. Since that flood, however, the underground water level has come inconveniently near the surface, and some of the buildings threaten to subside. The station has a small bázár neatly laid out with fairly wide streets. The roads are wide and well-shaded by trees and are watered in the hot weather from the mundation canal, which runs through the station. Picturesque glimpses of the Salt range close the view to the west. Good crops of grain and grass are raised in the lands attached to the station, chiefly by the aid of canal irrigation. The station has a large hospital, a school, two tanks and three public gardens. The annual horse fair is held here. Khushab, the nearest railway station, is eight miles of across the river.

The District Court-house, the treasury and the tahsil are all substantial buildings of the usual type. There is also a. police office, a jail, and police lines with parade grounds. There is a Sessions house and staging bungalow, and a commodious sarás which was built for the public benefit by the late Malik Sáhib Khán, Tiwána, c.s.I. The church is in a pretty garden in the centre of the station, which contains only six bungalows fit for the residence of Europeans. The land round the station is the property of Government and proposals for its better - management have lately been submitted.

The town of Sáhiwál lies in north latitude 81° 58' and east longitude 72° 22' and contains a population of 9,210 scale. It was formerly the head-quarters of a fiscal sub-division ; it is one of the chief commercial towns of the district. It is not well built, and is completely surrounded by a kacha wall with six gates, of which the Láhori to the east and the Kashmiri to the north are the principal. The town, is badly situated on a raised piece of ground, around which the surface drainage of the

Town of Bahiwal.

Towns, Munici-

Shabpur town.

Chapter VL
[Puniab Gasetteer.

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Chapter VI.

Towns, Municipalities and Cantonments.

country for many miles round collects. It is said that Sáhiwál was founded by Gul Bahlak, one of the anecstors of the Biloch Chiefs of this place, and was so named after "Sai" of the Jhammat caste, who was the manager of the property. Schi-Town of Schiwfl, wal carries on a brisk trade with Mooltan and Sukkur in cotton. grain, and ghi, and its Arora traders also carry on a large agricultural banking business, and are gradually but sarely acquiring the land in the neighbourhood. It is also the centre of the barilla (sajji) trade for the surrounding Bár tract. . The only manufactures for which Sáhiwál is noted are hardware and turnery in ivory and wood and lacquered work. A more detailed notice of some of the industries of the town will be found in Chapter IV B.

> The total population at the different consuses is shown at the beginning of this Chapter, where the causes of its increase and the proportions of sex and religion are discussed. Details will be found in Tables Nos. XLIII and XLIV. The latter table also shows the number of births and deaths in the last ten years. The average of the period gives a birth-rate of 51 and a death-rate of 40 per thousand per annum. The heavy rains of 1892 caused a severe epidemic of fever and in that year the death-rate was 97 per thousand per annum. A drainage scheme is badly wanted. The municipality of Sáhiwál was first constituted in 1867; it is of the second class with three nominated and six elected members, the President being usually the Tahsildar. The public buildings are a school, a dispensary, a sarai with rest-house attached, a town hall and a police station. The income of the municipality is given in Table No. XLV; for the last five years it has averaged Rs. 7,759 per annum. There are 18 municipal police.

Town of Khusháb.

The town of Khusháb lies in north latitude 82° 17' 80" and east longitude 72° 24' 30", and contains a population of 9,832 souls. It is situated on the right bank of the Jhelam on the Lahore and Dersját road, about eight miles from the civil station. Seen from the opposite bank of the river the town is picturesque. Being quite on the edge of the river, it has several times been washed away by the stream. Year by year the river has encroached on the banks, so that a portion of the inhabitants are in turn driven out of their houses and obliged to build away from the river. The town is partly surrounded by a kacha wall with four gates, of which the Láhori to the east and the Kashmiri to the north are the principal. There are no data for giving, with any degree of exactness, the year of foundation of Khusháb. It is said by local tradition to have been built in A.D. 1508. But it must have existed long before this, and is probably one of the oldest towns in this part of the Punjab, as it was a flourishing place in the time of Bábar, and is frequently mentioned by him in his memoirs. Indeed, 'from the manner in which it is mentioned; it is clear that the old town must have existed when Bábar's 'ancestor, Tamerlane,

Shahyar District]

289 ORAP. VI.-TOWNS, MUNICIPALITIES AND CANTONNENTS.

invaded Hindustan in A.D. 1898 .. Very little, however, of the Chapter VI. old town remains ; for the last fifty years the river has been mount Manielgradually cutting away its right bank at this spot, and with it patities and Can-have disappeared the gardens of the good Ahmadyar Khan, tenments the fort built by Jáfar Khán, Biloch, and nine-tenths of the older houses. In Captain Davies's times about 1865, a new town was laid out which, with its basar thirty fost wide and more than half-a-mile in length, and its open streets, promises The Nawab Ahmadyar Khán, to surpass the former one. mentioned above, was Governor of Khesháb, in Muhammad Shah's time, and his tomb, about a mile to the south-west of the new town, is still a place of pilgrimage.

Khusháb carries on a large trade with Mooltan, Sukkur, Afghánistán, and the Deraját, sending down cotton, wool and ghi to the two former, and country cloth to the latter, receiving in exchange English piece-goods, spices, iron, copper, &c., from Mooltan and Sukkur, dried fruite, madder, do., from Afghánistán, and sugar and gur from Amritar and the Jullundur Doáb It is the great mart for the grain of the Salt range. The principal manufacture is that of coarse cloth and cotton scarves (lungie,) there being some 600 weaving establishments in the town. The manufacture of art pottery has been commenced. A more detailed notice of some of the industries of the town will be found in Chapter IV B.

The public buildings are a tahsil, a thana, a school, a dispensary, a sarái with rooms for travellers, and town hall. At Khusháb is the largest ferry in the district, as from here roads branch to Dera Ismaíl Khán, Miánwáli, Bannu and Talagang through the Salt range. A bridge of boats is maintained during the cold season. Khusháb is a changing station on the Sind Ságar Branch of the North-Western Railway and has a considerable population of Bailway employés.

The total population at the different censuses is shown at the beginning of this Chapter, where the causes of its increase and the proportions of sex and religion are discussed. Details will be found in Tables Nos. XLIII and XLIV. The latter table also shows the birth and death-rates for the last ten years; the average of the period gives a birth-rate of 44 and a death-rate of 29 per thousand per annum. The high situation of the town and the abundant supply of uncontaminated water from the river close by make it comparatively healthy.

Khushab was constituted a municipality in 1867, and is of the second class with nine members, all nominated, the president being usually the Assistant Commissioner with the Taheildár as vice-president. The annual income is shown in Table No. XLV ; for the last five years it averaged Rs. 9,829 per annum. The police force amounts to 28 men.

Town of Khusháb,

[Punjab Gasstteer,

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Chapter VI.

Towns, Municipalities and Cantonments Other places of importance

Other places of importance are Midh, the centre of trade for the villages in the Chenáb valley, with a police station and rest-house, a school, a dispensery and a post office; Chak Rámdás and Jháwari, large villages on the road between Bhera of and Shahpur; Girot on the right bank of the Jhelam, a centre of the trade in coarse cotton cloth which has made its name known in the básárs of Afghánistán and Central Asia; Núrpur, the centre of the trade in the wool of the Thal; Mitha Tiwána, the original home of the Tiwána Meliks; and Naushahra, the principal market-place of the Salt range. Shabper District]

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STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

SHAHPUR DISTRICT.

(INDEX ON REVERSE).

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STATISTICAL TABLES.

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	1	SPN10	140		01					<u>151, 133</u>	M 4 .		_
		1							3	3	6 .	8	
•	_	DETA	ccal.				•	•	1863-54.	1963-64.	1873-74.	1983-94.	1885-94,
opolation	•••	•••	•••						302,700		308,399	421,509	495,50
altivated, acres				•••		•••	•••			304,870	430,361	557,5 13	096,43
rrig aled, sores	•••		•••	•••			•••			188,787	322,074	896, 6 68	351,89
•• from Governm	ent v	rorks	***	•••		•••	•••				8,124	62,407	50,52
persona land revenue,	Re.	•	 		••••	.	 		3,86,387	3,80,445	4,18,173	4,30,786	5,70,17
evenue from land, Re			Nas.	•••	•••		•••			3,63,730	4,19 <i>,5</i> 96	8,90,196	5,80 ,08
ross revenue, Rs.	₩,	•••	•••	•••	•••	•••	•••	•••			4,75,837	5,5 3,9 01	7,83,04
suber of kine	 			 						154,163	1.99,561	199,740	376,70
a sheep and g						_				173,000	100,000	208,399	306,85
	••••	·			: 					14,908		•	
iles of metalled roads			•••		•••				•••	- · ·			
·· ·· unmetalled ros	đa	•••	***	***	•••	•••	•••	•••		· ···	839	1,07]	. 41
n n [°] railways	•••		•••			•••	•••	•••				20	,
olice staff	••••	· · ·				••••	 		 	34		463	
risoners convicted	•••	····.	•••			•••	•••	•••	610	736	3,312	1,478	3,0
vil suits, number									1,81	2,10	5,23	5,564	6,1
,, value in rupees	•••		•••		•••	•••	•••	•••	6 7,07	1,48,00	1	2,98,110	
		-		يه الداريا				_		·[
nnicipalities, number	•	•••	***	***	•••	•••	•••	***					
,, incom	e in :	rapece	; 	•••		••••	·				40,48	34,06	67,9
spensaries, number (of		•••			•••	•••	•••				7 1	l. L
" patients	•••			•••	•••	•••	•••	•••	·		42,60	0 83,32	s 100,4
chools, number of		••-	•••			••••		•		,	9 3	3 5	0
" sobolars	•••	•••	•••					•••		1,77	4 1,81	1 3,00	0

Shahpar District] Table No. II-Showing DEVELOPMENT.

Nors.-These figures are taken from the Administration and Departmental Reports.

[Punjab Gazetteer, Table. No III-Showing RAINFALL (for the year ending 31st May).

		1			2	3	4	5		7	8	9	10	11	13	13
<u></u>							RAT	NFALL	IN TE	THS O	F INCR				of ten	The Ballington Contraction of the Contraction of th
RAIN	G AUG	R STA	TION.		1865-96.	1666-67.	1887-88.	1888-69.	1560-00.	1999-01.	1891-92.	1892-93.	1803-94.	1804-95.	Average the years.	REMARER.
Midh					276	91	159	158	99	158	40	218	216	158	157	The figures
Miáni	•••	***	•••		116	114	185	200	190	272	59	296	182	187	177	in the text
Bhera	•••		•••		151	102	148	194	159	165	41	272	200	177	161	on the aver- a g c s of longer series
Shahpur	•••				114	111	71	149	80	154	56	258	136	168	131	of years.
Sáhiwál	•••	•••	•••	•••	201	72	96	126	122	176	30	207	67	140	124	
Núrpur	•••	•••		•••	55	53	87	125	82	166	61	207	173	130	116	
Mitha Tiv	ráda	•••	•••		88	81	74	308	74	145	40	230	100	100	116	
Khusháb	•••	•••		•••	95	80	32	113	90	115	71	243	103	178	112	
Naushahr	8	•••	•••	•	195	85	146	229	128	197	132	433	190	261	200	
Sakesar				•••	201	162	91	115	129	217	_ 141	397	240	254	195	

Norg .- These figures are taken from the District Registers of Rainfall.

Table No. III A --- Showing RAINFALL at SHAHPUR HEAD-QUARTERS.

						And in comparison of the	RAIN	FALL I		ги× оғ	AN IN	cu.			of ten	Number of rainy days in
	, Mo	NTE.			1885-86.	1896-87.	1867-88.	1868-80.	1389-90.	1900-91.	1801-92.	1802-03.	1803-94.	1601-95.	Average the years.	each month average of 1870-92.
June	•••		•••			1	8	4	7	18	3	16	4	8	7	1.6
July	***		•••		21	79	11	95	10	11	26	94	15	91	30	4-0
August	•••	•••	•••	•••	15	6	6	48	46	25	22	55	22	5	25	8-6
September	• •••	•••	•••		18	21	11		6	•••	1	4	22	15	10	2-1
October		•••			•		1	19		3	1	2			3	0*6
November	••	•••	•••					4		2 5					3	0-3
December	•••	•••								15		9	3	9	3	0.2
January	•••	•••	· •••		12		8	13	1	23	1	23	11	3	10	1.6
February	•••	•••	•••		5		10	17	1	11	2	7	7	3	6	1-9
March	•••	•••	•••	•••	33	ì	12	3	ъ	14		2	- 31	31	11	1.9
April	•••		•••	•••		3		2	7	7		16	18	5	6	1.6
Мау	•••	•••	•••	•••	10		4	4	3	2		30		1	5	1.8
	4 n stemt	nonths per.	, Jun	e to		107	36	87	69	54	62	169	63	119	81	11.3
Total Dec	3 ma cemb	er.	Octob	er to			1	23		43	1	11	9	s	9	1.4
Total Ma	5 mc y.	onths,	Janus	ry ta	60	4	34	39	20	57	3	78	70	44	41	9.8
	т	otal of	l year		114	111	71	149	89	154	56	258	136	166	131	21.2

Nors. - These figures are taken from the District Registers of Rainfall, and from figures furnished by the Meteotological Reporter.

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TAHSIL STATIONS.
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RAINFALL 8
[B-Showing
H
No.
Table

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8 113 11 112 **3** Whole year. 88 8 8 178 RAINFALL AT KHUSHAB IN TENTHS OF AN INCH. June to Sep-Ont ober to January to tember. December. May. 5 # 3 3 1 \$ 60 2 7 8 • : 91 8 æ -60 ø --; : , 2 R 2 2 78 8 49 146 8 3 4 -Whole year. 165 272 8 . 12 102 168 191 159 Ŧ 11 161 January to May. z 1 83 3 28 3 **6**1 Ş. 60 9 \$ RAINFALL AT BHRRA IN TENTHS OF AN INCH. October to December. 60 13 13 -Ŧ 99 0 90 • ÷ : Jane to September. 8 118 8 145 175 110 110 92 8 8 126 : : : : : : ÷ : ; : : Average of the ten years : : : : : : ÷ ł ÷ : : : : : - : ÷ : ; ÷ : YEAR. : : ÷ : ÷ ; : : : . : : ÷ 3 : : : : : 1 : : : : ÷ • : : : : 1803-94 ... 1894-95 1895-86 1947-198 1966 87 **1688-89** 00-000 16-0691 1801-02 1602-08

V

Norg.-These figures are taken from the District Registers of Rainfall.

Shahpar District.]

-					1		;								5
				ת	BTAT	Ŀ.						Diatrict	Tabul Dam.	Tabell Shahpur.	Tabel Khushib.
70	stal square miles	•••	•••				••			•••		4,741	1,177	3,086	1,53
Ou	ltivated, square	miles	•••	•••	•••	•••	•••	•••	•••	•••	•••	1,147	367	365	875
Cu	lturable, square	miles		•••	•••	***	•••	•••	• ••••	•••	•••	8,111	738	586	1,796
lig	vare miles under	r orop	s (av	nage)	•••	•••	•••	•••	***	•••	•••	600	. 387	255	270
To	tal populatión		••	***	***		•••	•••	***	•••		493,599	195,56	146,376	151,627
Vr	ban population	•••	•8•		•••	•••	•••	•••	•••	•••	•••	53,863	54,5 77	18,448	9,863
Bu	ral population		•••	•••	***	•••	•••	***	***	•••		440,736	171,008	127,968	241,795
ľo	tal population pe	s adan	are m	ile	•••	. 	•••	•••			•••	104	106	148	60
Ru	ral population p	ar aqu	676 11	lie	•••	•••	•••	•••		•	•••	. 99	145	195	
	(over 10,000 soul			***	•••	•••			•••	•••	·	1	1	· •	•10
	5,000 to 10,000								•••	•••	· 	7	ľ	•	3
rowns and villages.	8,000 to 5,000	•••	•••	•••	•••		•••	•••		•••	` 101	13	3	3	
	2,000 to 3,000	•••	***							•••	•••	26	13	•	9
	1,000 to 2,000	•••	•	•••	•••	•••				••	•••	85	83	ж	26
F	500 to 1,000		•••	•••	•••		•••		•••	•••		157	π	49	30
Ì	Under 500	***	•••	•••			•••	***		•••		417	149	195	7
								5	l'otal	•••		706	276	873	1.60
			(1	Cowns	•••		•••	. . .	•••	•••	•••	·10, 271	4,400	3,697	1,971
000	upied houses		{-	7illaget	۰			•••			•••	80,105	\$7,097	35,651	27,617
			(1	Iowns	•••	•••	•••	•••				12,998	5,915	4,637	3,300
ter	ident families		}												

[Punjab Gazetteer, Table No V-Showing the DISTRIBUTION of POPULATION.

Novs.-These figures are taken from Tables Nos. I and III of the Census Report of 1601, except the caltivated, culturable and crop areas, which are taken from the Revenue Report.

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vi

Shahpur District.]

			1					2	8	4	5
										MALES PRI BOTH 8	R 1,000 OF
			Distri					Immigrauts.	Emigrants.	Immigravia.	Emigraate.
Johlam	••••	•••		•••				9,158	6,736	***	412
Jhaug	•••	•••	•••	•••	•••	•••		8,941	4,970	485	486
Gujrát	•••	•••	•••	•••	•••	•••	•••	8,424	5,148	411	846
Gujr án wi	íl a	•••	•••	•••	•••	•••		3,952	8,422	485	878
Dera Ism	ail Kh	6 11	•••	•••	•••	•••		1,074	3,317	408	635
Bannu	•••	•.	•••	•••	•••	•••		·804	2,889	568	596
Siálkot	•••	•••	•••	•••	•••	•••		719-	804	587	559
Ráwalpin	di		•••			•••	· ·	548	1,755	544	660
Labore	•••	•••	•••	•••	•••	•••		886	1,017	568	567
Amrit sa r	•••	•••		•••	***	•••		197	54 0	584	6:10
Maltan	•••	•••	•••	•••	••••	••• ,		186	1,823	570	630
Pecháwa	r	•••	•••		•••	•••		123	901	59 3	708
Dera Gbi	is i Kha		•••		•••		••••	58	1,108	672	658
Mușaffarț	garh	•••	•••		•••			52	996	750	645
Other dii	itricts (of the	Puojab	•••	- 			1,045	2,004		•••
	Т	o tal w i	ithia tl	e Prov	izce	•••		85,617			

Table No. VI-Showing MIGRATION.

Norn.-These figures are taken from Table No. XI of the Census Report of 1891.

		1.80). VI	I-Sho	wing R	ELIGI	ON and	I SEX.		
		1			2	3	4	5	6	7	8
]	District.			TANSILS.		
	De	TAIL.			Persons.	Males.	Females.	Bhera.	Shahpur.	K husháb.	Villages.
Persons					493,588			195,585	146,376	151,627	440,736
Males		·				258,147		103,662	76,830	77,655	230,864
Females		•••		•••			235,441	91,923	69,54 6	73,972	209,872
Hindús					66,065	34,144	31,921	28,266	22,706	15,093	46,448
Sikhs					9,777	5,156	4,621	2,368	3,737	3,672	8,176
Zoroastria	ans (Pá	rsi)	•••		5	2	3			5	
Musalmár	18	` 			417,661	218,801	198,860	164,917	119,919	182,825	386,065
Total Chr	istians				80	4-1	36	34	14	32	42
Native Cl	bri stian	s		•••	25	14	11	24	1		
Eurasian	Christi	ans			14	7	7	3		11	
European	Christ	ians	•••	•••	41	23	18	7	13	21	•••
Sunnís	•••		•••		405,293	212,298	192,995				
Shiás	•••		•••		9, 54 5	4,632	4,913			•••	•••

[Punjab Gazetteer, Table No. VII-Showing RELIGION and SEX

Norg.-These figures are taken from Statement No. VII of the Census Report of 1801.

Table No. VIII-Showing LANGUAGES.

		1				2	3	4	5
							Distri	BUTION BY TA	HSILS.
	La	NGUÅG	E.			District.	Bhera.	Shatpur.	Khusháb.
Hindustábi-	llindi					875	41	227	104
Panjábi	•••		•••			492,852	195,516	146,062	151,274
Pashtu	•••	, 1 #4	•••	•••		261	15	49	197
Kashmíri	•••	•••	•••			6	1	5	•••
Persian			•••		·	19	·	18	1
English	•••	•••		•••		5 3	7	14	32

Norz.-These figures are taken from Table No. X of the Census Report for 1891.

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10st pyplanton 10st pyplanton 10st pyplanton 11st pyplanton 10st pyplanton 11st pyplanton 10st pyplanton 10st pyplanton 10st pyplanton 11st pyplanton 10st pyplanton 10st pyplanton 11st pyplanton 10st pyp			1			2	3	4	5	6	7	8
is is<						Тот 	AL NUMBE	:B 6 ,	STRENG	TH BY RE	LIGION.	mille of popu-
Avsin 52,526 106 Arora 60,832 27,044 25,478 68 Arora 82,354 4.02 3,834 89,092 68 Básigar 1,065 535 530 1,054 11 22 Abír 1,065 535 540 354 10,583 21 4 Abír 10,655 535 5400 35 11 25 Dhobi 10,583 5,414 5,166 10,583 22 13 10,583 22 13 10,583 22 13 10,583 22 13 10,583 26 6 6,422 13 11 10,583 22 13 <th></th> <th>CASTE</th> <th>OR TR</th> <th>IBE.</th> <th></th> <th>Persons.</th> <th>Males.</th> <th>Females.</th> <th>Hindés.</th> <th>Sikhs.</th> <th>Musalmáns.</th> <th></th>		CASTE	OR TR	IBE.		Persons.	Males.	Females.	Hindés.	Sikhs.	Musalmáns.	
Avan 40,829 20,645 20,184 32,737 8,092 63 Arsía 8,236 4,402 3,334 8,386 17 Bátia 1,065 535 530 1,054 11 22 Pátigar 1,065 535 530 1,054 11 23 Abír 1,065 535 530 1,054 11 23 Total Biloches 10,583 5,414 5,460 35 11 30 77 73 30,477 72 Dobi 5,456 2,797 2,656 5,420 35 11,737 30,477 72 Dobi 3,106	Total pop	pulation				493,588			66,065	9,777		1 000
Arife 8,236 4,402 3,834 8,286 11 Bhátia 1,062 1,001 861 1,713 128 21 4 Bhátia 1,065 535 530 1,054 973 2 Ahír 10,058 5.414 5,165 10,77 177 30.477 72 Dhobi 10,583 5.414 5.451 5.452 2.9 6 6.422 133 Dhobi 1,429 782 647 26 4 1,399 3 3,197 6,451 133 6,451 133 12,068 31 Rápia 1,742 608 1,134 1,742 4 1,742 4 1,742 4 1,742 4			•••		•••							
Bhátia 1,062 1,001 961 1,713 128 21 4 Básigar 1,065 535 530 1,054 973 2 Total Biloches 10,583 5.414 5,168 10,583 2,797 2,658 5,420 35 11 2 Dhóbi 5,455 2,797 2,658 5,420 35 11,439 3 30,477 722 Dhobi 3,109 6,451 33 31,97 6,451 33,197 6,451 33,197 6,451 33,197 1,742 6 1,742 4 <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td>82,787</td> <td>8,092</td> <td></td> <td></td>									82,787	8,092		
Básigar 1,066 535 530 1,054 11 2 Abír 1,027 538 489 54 10,583 21 Drah Biloches 10,583 5,414 5,165 5,2797 2,658 5,420 35 11 Chóhra 35,401 18,499 16,002 4,747 177 30,477 772 Pathán 35,401 18,499 16,002 4,747 177 30,477 772 Pathán 1,429 782 647 26 4 1,389 3 Pathán 3,159 6,451 3,292 3,159 1,742 4 "Dhobán 1,742 608 1,134 1,742 4 "Dhobán 1,742 408 3,071 2,742 1 2,465									1.713	128		4
Total Biloches 10,583 5,414 5,168 10,683 21 Brahmaa 5,455 2,797 2,658 5,420 35 11 Brahmaa 5,455 2,797 2,658 5,420 35 11 Cháhra 30,477 727 Dhobi 1,429 782 647 26 4 1,389 38 Pathán 1,429 782 647 26 4 1,389 38 , Chobán 15,069 7,945 7,121 6 6,451 13 , Dhaddi 1,742 608 1.134 1,742 4 , Gondal 21,467 1,626 9.841 2,465 5 , Joya 21,467 1,426 9 8	-											2
Total Difference 1 1 1 1 1 1 Chábra 35,401 18,499 16,902 4,747 177 30,477 72 Dhobi 35,401 18,499 16,902 4,747 177 30,477 72 Dhobi 3,488 3,668 29 6 6,422 18,89 3 Pathán 3,107 6,451 3,203 1,885 1,318 3,107 6,451 13,202 3,159 6,451 13,304 1,742 44 1,742 44 1,742 44 1,742 44 1,742 44 1,742 44 1,742 44 1,742 466 <									54	•••		
Draining 0.405 2,707 12,007 4,747 177 30.477 72 Dhobi 6,457 3,389 3,068 29 6 6,422 13 Pathán 1,429 782 647 26 4 1,399 3 Pathán 1,429 782 647 26 4 1,399 3 Pathán 3,116 1,711 1,405 22 3,094 6 , Chobán 1,742 608 1,134 1,742 4 , Jonja 21,467 11,626 9,841 2,465 5 , Jonja 2,496 1,337 1,159 1 2,495 5 , Boál. 2,714 1,490 1,2246 6								5,168			-	
Onomins										-		
Driot 0,407 0,508 0,407 26 4 1,399 38 Pathán 3,203 1,885 1,318 3,197 1,7 Kassáb 6,451 3,202 3,159 6,451 13 Kassáb 1,742 608 1,134 1,742 44 " Dhuddi 1,742 608 1,134 1,742 44 " Janjía 21,467 14 1405 22 3,094 6 " Janjía 21,467 1,626 9,831 21,467 44 " Janjía 2,496 1,337 1,159 1 2,495 5 " Bánhja 2,700 1,337 1,458								10,502				
Pathán 3,203 1,885 1,348 3,197 7,7 Kassáb 6,451 3,292 3,159 6,451 13 Rájpút Bhatti 15,069 7,948 7,121 6 15,063 31 " Ohobán 1,742 608 1,134 1,742 44 " Janjás 1,742 608 1,134 1,742 44 " Janjás 2,654 1,387 1,165 1 2,653 5 " Joya 2,654 1,387 1,165 1 2,663 5 " Mekan 2,794 6 2,796 6 2,796 6 2,796 6 2,796 6												8
Kassáb 6.451 3.292 3.159 6.451 13 Rájpút Bhatti 15.069 7.948 7.121 6 15.063 31 " Cheobán 3.116 1.711 1.405 22 3.094 6 " Dhuddi 1.742 608 1.134 1.742 4 " Gondal 2.4671 11.626 9.841 2.4955 55 " Jora 2.4967 1.337 1.59 1 2.4956 55 " Jora 5.663 3.071 2.792 1 $1.5.861$ 122 " Mékan 2.714 1.490 1.224 6 2.708 55 " Tiwána 2.790 1.337 1.463 2.708 55 " <td>-</td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td>•••</td> <td></td> <td></td> <td>,7</td>	-								•••			,7
Rájpůt Bhati 15,069 7,948 7,121 6 15,063 31 "Chobán 3,116 1,711 1,405 22 3,094 6 "Dhuddi 1,742 608 1,134 1,742 4 "Gondal 21,467 11,626 9,841 21,467 44 "Janj6a 2,654 1,387 1,267 1 2,658 5 "Mekan 2,654 1,387 1,267 1 2,495 5 "Mekan 2,654 1,387 1,267 1 2,495 5 "Mekan 7,365 3,009 3,456 7,365 15 "Tiwána 2,790 1,387 1,453 9,506 19 Bheith 2,780 6 9,	Kassáb							8,159				13
" Dhuddi 1,742 608 1,134 1,742 44 " Gondal 21,467 11,626 9,841 21,467 44 " Janjća 2,654 1,387 1,267 1 2,495 55 " Joya 2,496 1,337 1,159 1 2,495 55 " Joya 2,496 1,337 1,458 7,365 15 " Mekan 2,714 1,490 1,224 6 2,706 5 " Twixána 2,790 1,337 1,458 2,796 6 " Twixána 2,796 6 2,796 6 " Twixána 2,796 6	Rájpút I	Bhatti					7,948					
" Diskult $1,742$ $10,602$ $9,841$ $21,467$ 444 " Janjás $22,654$ $1,387$ $1,267$ 1 $2,6583$ 55 " Joya $2,654$ $1,387$ $1,159$ 1 $2,495$ 55 " Joya $5,663$ $3,071$ $2,792$ 1 1 $5,863$ 122 " Mekan $2,714$ $1,490$ $1,224$ 6 $2,708$ 55 " Beál $2,714$ $1,490$ $1,224$ 6 $2,708$ 55 " Tiwána $2,714$ $1,490$ $1,224$ 6 $2,708$ 55 " Tiwána $2,714$ $1,490$ $1,224$ 6 $2,708$ 55 55 Botat $2,50$			•••	•••	•••				22	•••		
"Janjús2,6541,3871,26712,6535"Joya2,4961,3371,15912,4955"Mekan5,8633,0712,7921115,86112"Ránhja7,3653,0993,4567,365155"Seál2,7141,4901,22462,7085"Seál2,7901,3371,4582,7906"Tirkána2,7901,3371,4582,790168Sayad9,5064,9354,5719,50619Bavad12,5686,5216,01617612,54526Tarkhán2,8181,5121,30633,1416Tarkhán24,04012,6466,628163,1416Kunhár14,1647,6366,628163,4247Kabári11,39151224,023490Kunhár <t< td=""><td>,,,</td><td></td><td>**</td><td>••</td><td></td><td></td><td></td><td></td><td>••••</td><td></td><td></td><td></td></t<>	,,,		**	••					••••			
" Joya 2,496 1,337 1,159 1 2,495 55 " Mekan 5,863 3,009 3,456 7,365 15 " Mekan 2,714 1,490 1,224 6 2,708 55 " Seál 2,714 1,490 1,224 6 2,790 66 " Tiwána 2,790 1,337 1,468 2,790 66 Bayad 9,506 4,995 3,697 8 6,710 14 Busár 9,506 19,912 100 12,545 26 168 3 75,137 188 Busár 12,558 6,552 6,016 17 6 12,545 25 Teli 12,548 15,12	″ 1											5
" Mekan 5,863 3,071 2,792 1 1 5,861 122 " Ránhja 7,365 3,909 3,456 7,365 155 " Seát 2,714 1,490 1,224 6 2,708 155 " Tiwána 2,790 1,337 1,453 2,790 166 Sayad 2,790 1,337 1,453 9,506 199 Sheikh 9,506 4,925 4,571 9,506 199 Sheikh 4,139 2,168 1,971 2,676 24 1,439 8 Tarkhán 12,568 6,552 6,016 17 6 12,545 25 Tei 3,141 6 6 14,148				-								5
"Ránhja7,3653,0093,4567,365155"Seál2,7141,4901,22462,70855"Tiwána2,7901,3371,4532,79060Total Bájpúts75,30639,63235,676168375,137158Seyad9,5064,9154,5719,50619Sheikh9,5064,9154,5719,50619Sheikh9,5064,9154,5719,50619Sheikh12,5686,5526,01617612,54525Teli2,8181,5121,30633,1416Total Bápúts16,5308,6527,87815,4301,0802034Khois10,5308,6527,87815,4301,0802034KumhárKumhárKumár	<i>"</i> 1							2,792				12
nSeál2,7141,4901,22462,7085nTiwána2,7901,3371,4582,7906Total Rájpúta75,30839,63235,676168375,137188Sayad9,5064,9454,5719,50619Sheith6,7183,5493,16986,71014Smár4,1392,1681,9712,676241,4398Tarkbán12,5686,5526,01617612,54525Teli3,1411,6331,5083,1416Ulma3,4261,7161,71023,4247Khokhar12,64616,6356,01112,64620Kumhár12,6466,6356,01112,64620Káchhi10,1749851910,32221Máti10,0749851910,32221Maitáh10,3395,1585,1811710,32221 <t< td=""><td><i>"</i> 1</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td>•••</td><td></td><td></td><td>15</td></t<>	<i>"</i> 1								•••			15
n h 		Seál					1,490		6			
Total fajplita $725,308$ $39,632$ $36,70$ 108 0 $10,506$ $19,506$ Shejkh $9,506$ $4,935$ $4,571$ $0,506$ $19,506$ Sheikh $6,718$ $3,549$ $3,169$ 8 $6,710$ 14 Smair $4,139$ $2,168$ $1,971$ $2,676$ 24 $1,439$ 86 Tarkbán $2,818$ $1,512$ $1,306$ 3 $2,816$ 6 Ulma $3,141$ $16,33$ $1,508$ $3,424$ 7 Khois $3,426$ $1,716$ $1,710$ 2 $3,424$ 7 Khokhar $3,426$ $1,716$ $1,710$ 2 $3,424$ 7 Khokhar $3,426$ $1,716$ $1,710$ 2 $$ $3,424$ 7 Kumhár			•••	•••								
Sheikh 6,718 3,549 3,169 8 6,710 14 Smuár 6,718 3,549 3,169 8 6,710 14 Smuár 4,139 2,168 1,971 2,676 24 1,439 8 Tarkbán 12,568 6,552 6,016 17 6 12,545 25 Teli 2,818 1,512 1,306 3 2,815 6 Ulma 3,141 1,633 1,508 3,141 6 Khatri 3,426 1,716 1,710 2 3,424 7 Khokhar 14,164 7,536 6,628 16 14,148 29 Lobár 6,022 12 24,023 <td></td> <td>jplita</td> <td>•••</td> <td></td> <td></td> <td></td> <td></td> <td>85,676</td> <td></td> <td></td> <td></td> <td></td>		jplita	•••					85,676				
Sousár 4,139 2,168 1,971 2,676 24 1,439 8 Tarkhán 12,568 6,552 6,016 17 6 12,545 25 Teli 2,818 1,512 1,306 3 2,815 6 Ulma 3,141 1,633 1,508 3,141 6 Khois 3,141 1,633 1,508 3,141 6 Khokhar 3,426 1,716 2 3,424 7 Khokhar 3,426 1,716 1,900 20 34 Kumhár 3,426 1,716 12,24,023 49 Lobár 12,646 6,628 16 14,148 29 Lobár		•••								,		
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$									2.676	24		
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$										6		
Sinter 10,530 8,652 7,878 16,430 1,080 20 34 Khois 3,426 1,716 1,710 2 3,424 7 Khokhar 3,426 1,716 1,710 2 3,424 7 Khokhar 24,040 12,649 11,391 5 12 24,023 49 Kumhár 14,164 7,536 6,628 16 14,148 29 Lobár 6,026 3,223 2,803 4 6,022 12 Máchhi 12,646 6,635 6,011 12,646 20 Máti 1,017 498 519 1,017 2 Máti 10,339 5,158 5,181 17 10,322 21 Mochi												
Řhojš 3,426 1,716 1,710 2 3,424 77 Khokhar 24,040 12,649 11,391 5 12 24,023 49 Kumhár 14,164 7,536 6,628 16 14,148 29 Lobár 6,026 3,223 2,803 4 6,022 12 Máchhi 12,646 6,635 6,011 12,646 200 Máti 1,953 1,022 931 1,953 4 Maitáh 1,017 498 519 1,017 2 Mirási 10,339 5,158 5,181 17 10,322 21 Mochi 19,263 9,532 8,731 2 3 18,258 37 Mochi <	Ulma					8,141	1,633	1,508				
Khokhar <			•••							1		
Kumhár 14,164 7,536 6,628 16 14,148 29 Lobár 6,026 3,223 2,803 4 6,022 12 Máobhi 12,646 6,635 6,011 12,646 20 Mái 12,646 6,635 6,011 12,646 20 Máli 12,646 6,635 6,011 12,646 20 Máli 1,953 1,022 931 1,017 3 Malláh 1,017 498 519 10,322 21 Mirási 10,339 5,158 5,181 17 10,322 21 Mochi 3,160 6,69 1,491 3,160 6 <	Khoja	•••	•••	• • •								
Minkal 17,102 19,002 3,223 2,803 4 6,022 19 Máchhi 12,646 6,635 6,011 12,646 20 Máti 12,646 6,635 6,011 12,646 20 Máti 1,953 1,022 931 .1,958 4 Maitási 1,017 498 519 10,322 21 Mirási 10,339 5,158 5,181 17 10,322 21 Mochi 18,258 3,160 6 Moghal 3,160 1,669 1,491 3,160 6 Mási 8,911 4,642 4,269 50 6 8,855 16 Jat <td< td=""><td></td><td></td><td></td><td>• • •</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></td<>				• • •								
$\begin{array}{cccccccccccccccccccccccccccccccccccc$		•••						2.803		1	6,022	12
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$								6,011			12,646	26
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	Máli						1,022	931	• • •			
Mochi 19,263 9,532 8,731 2 3 18,258 37 Mughal 3,160 1,669 1,491 3,160 6 Nái 8,911 4,642 4,269 50 6 4,855 16 Jat 47,126 25,171 21,955 522 113 46,491 95 Val (b) 7 25,881 53												2
Mughal 3,160 1,669 1,491 3,160 0 Nái 8,911 4,642 4,269 50 6 8,855 16 Jat 47,126 25,171 21,955 522 113 46,491 95 Value 97 25,881 53		•••	•••									21
Indigital $3,100$ $1,003$ $$		••••	. •••			,				_		
Jat 47,126 25,171 21,955 522 113 46.491 95									50		, ,	
1-1(h- 7 25 881 59										1	46.491	95
										1		

Shahpur District.) Table No. IX-Showing Principal CASTES and TRIBES.

Norz.-These figures are taken from Table No. XVI of the Census Report of 1891.

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		·			•					R	Raederce.	ci.			
Name.		£	Father's name.			S	Caata.		Kume	1		Tahafi.	đ		Pait held immødiately before retirement.
Mather Dia		Ganga Lám	1 1 1	:	:	Khatri	:	1:	Bhorn			Bhern		:	Munsid.
Nand Lál	:	Rajkaur	:	:	:	°°	:	:	Do.	:	:	Ď.	•	:	Inspector of Pelice.
Sábib Khán	•	Búta	:	:	:	Jalpana	:	:	Miáni		:	Ď.	:		Babadár.
Gbulám Bhah	•	Rang Bhah.	: م	:	:	Bayad	:	:	Said Nau	:		Å	:	:	Å
Ba ri Singh	:	Gurdis Bin	Bingh	:	:	Khatri	:	:	Haripur	•	- 20 	Blabper	I	:	Riséldér.
und Salfm Khán		Abdar Bal	Rab ím Khán	uy	:	Pathán	· :	:	Balímabad			°.	:	1	Å
Shahséda Abdul Kédir	i	Bhahsáda	la Abal Kásics	fai a	:	Å	· . •	:	Bhahzádahad		:	å	:	:	Jamadér.
Muhammadyár	:	Budhe	:	:	•	Chhine	:	1	Mithe Tiwkne		- M 	Khuchtb .	:	:	(P
Núr Khán	:	Arb Khán	:	:	:	Tiwkna	:	:	Hadáli	:	:	Å	ł	:	Riskidir.
Sher Mahammad	:	Ali Akbar		•	:	A #64	:	:	Khashéb	:	:	Å		:	d aa A
Fatalı Khán	:	Alemeter	:	:	:	Ti w ána	:		Joya	:		Å	:	:	Jamadár.

Table No. IX A-LIST of RFTIRED CIVIL and MILITARY OFFICERS who are anoffold entitled to a SEAT in DARRAR.

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Shahpur District.] xi Table No. IX B-LIST of KURSI NASHINS in order of date of acceptance.

1	3			
•			Raeth	elfez,
Xpms.	Pathor's name.	Caste.	Maun,	Tokeli,
Kalik Taiah Ebia	Alam Khán	Bhagir		
Piz lintér Shah 📖 .	Pir Bold Shah	Warnah /	n	Khanháb.
lái Sáhíb Pandis Diwá Chand.		Brahman	Pail Shahpur city	Do. Simbpur.
handhri Harsingh Die	Devi Dás	Arore	Séhiwál	
leynd Nádir Sbah		Barnad	A.W	De.
fir Firesdin Shah	Pir Hall Shah	Khagga Koreshi		Block,
News Partie Bingh		Rali	Thatti Shaháni	Shalipur.
Nail Rim Die	Jiman Die	Thetal	Miáni	Phorn.
lin Muhammed	Pie Babbab	Konsel	Obak Rámdás	Do.
liin Mohr ≜li	Tiábi Babbab	Mine Awin	Sábowál	Shahper,
fallt Alam Sher	Sher	Awin	Amb	Khushith.
lier Gobind Rám	Min Rds Ld		Kund'	Do.
falik Devi Dás		Brahman	Delwal	Plad Déden Khé
lalik Ghulém Muhammad	Alam Khán	Khatri	Sheen	Bhere.
Ma Allabasia White		Tiwána	Hamoka	Khusháb.
lakhdim Sultin Mahmid		Kaliyár	Kötgul	Shahpur.
Alt Jamile Babis		Makhdém	Jalla Makhdám	Bhern.
ally Makamak Wh (-	1	Khatri	Miáni	Do,
iwin Ganpat Rái	· · · · ·	Awan	Kufri	Ebusháb.
affen Manual Maria	1 1	Khatri	Bhern	Blam,
		Kamboh	Do	Do.
headhel Khuda Dakhab " solde Vir Singh		Mekan	Kot Bhái Khán i	Rhabper.
	Hukam Singh, Subadár-	Jat '	Hukmpur	Do.
beich Muhammad Khán		Kamboh		
ile Chein Rása			Beds Kamboh	Do
ián Muhammad	Muhammadafa			Chushib.
ubahir Shah	Amír Bhah		Catri	Do.
itinan Bhah	Same Back	. 1		babpur.
Bak Chend			láhiwál es	Do
ah Thin			habper	Do.
an Chin				ibusháb.
Win Chend	-		ihnsháb	Do.
	Ganesh Dis	d	bak 11 ins 8	bebper.
•	1		· 1	•

xi

[Punjab Gasetteer, Table No. IX C-LIST of INAMDARS.

Tribe. Name of infomdér. Besténce. Tabeff. ánhjé Rahmaš Khán Bedar Bedar Bedar Do ánhjé Guras	nhja.	Trib	ε.	1												_ #
áshja Rahmat Ehén n Bedar n Börb n íakhdám Sullás Mahméd n Jalla n Do. n n nahrán Rám Mahméd n Gerna n Do. n n nahrí n Rám Dás n Gerna n Do. n n hátrin n Rám Dás n Gotak Rámás n Bohát Do. n n hátris n Ráta Shah n Kotak Sargáta n Bohátn n Stakas Do. n n siloch n Bahátn n Kotak Sargáta n Do. n n siloch n Atab Khán n Katakas N Katakas Do. n n siloch n Atab Mahmad Khán n Katakas Do. n n siloch n Máth n Máth Do. n n kahja n Hakas n <td< th=""><th>-</th><th></th><th></th><th>1</th><th>NUMBER OF T</th><th>hinds</th><th>кг,</th><th></th><th></th><th>Regio</th><th>1206.</th><th></th><th></th><th></th><th></th><th>nount</th></td<>	-			1	NUMBER OF T	h inds	кг,			Regio	1206.					nount
andre Anne A	-				-		-		-						_	
aktran Karam Khán Gerras Do.	kbdér	•••	•••		Rahmat Khán .	••			Bedar	•••			Bhers	•••		1
antin in in Arabita Internation in in Arabitation Internation in Arabitation International Internation International Internatinternatinterea International International Internatione		in.	•••		Sultán Mahmúd		•••		Jalla	•••	••• ••		Do.			1
m	bán		•••		Karam Khén		•••		Gurns	•••			Do.	•••		
red. Haidar Bhah	atri		•••		Rám Dás		•••		Chak Rá	mdás	••• ••		Do.			
Aram M. Babita Ebán M. Hamoka, Tabail Ehusháb Do.	t an	•••	•••		Khuda Bakhsh	•••	•••		Kot Bhái	Khán		• •••	Shahpur	•••		
coch	rad	•••	•••		Haidar Shah	•••	•••		Kotla Sa	yadán		• …	Do.	•••		l
syis	Tába	•••	•••	•••	Séhib Khén	•••	•••		Hamoka,	, Tahsi	il Khush	4b	Do.	•••		ľ
abis (Chéhas) Ali Muhammad	och	•••	•••		Babédur Khán	•••	•••		Khushát	•		• •••	Khusháb	•••	•••	
nhiam na hanna an an an an an an an an an an an an	ajúa [.]	•••	. •••		Arab Khán	•••			Kastha i	Saghré	ı		Do.	•••	•••	ĺ
nhja	nhja ((Chá	ha)		Ali Muhammad	-	•••		Rán	•••			Bhern	•••		
abjs r. Mohkam Dín Midh Do yad Nádir Shah Aligur Do mbós Hayát Khán Kot Ahmad Khán Do smbos Muhammad Khán Kot Ahmad Khán Do smbos Muhammad Khán Jakátá Shah Do sværi (Awán) Bbát Khán Jakátá Shah Do yad Naubahár Shah Jakátá Shah Do yad Naubahár Shah Jakátá Shah Do yad Naubahár Shah Jakátá Shah Do vián Mián Muhammad Kalcár Do vián Mián Muhammad Bátivál Do vián Mián Gondal Do m vián Shah Muhammad Jiba Do vián Shah Muhammad Jiba Do <	nhja	•••	•••		Muhammad Kés	um	•••		Wán	•••	•••				•••	
yad	okha	r."	•••		Karamdád	•••	•••		Malakwi	i	••• .••	• •••	Do.	•••	•••	ł
shán Hayát Kbán Kot Ahmad Kbán Do, smbob Muhammad Kbán Sadda Kamboh Shabpar yad Bbái Khán Jháwari Do yad Naubabár Shah Jahániá Sbah Do yad Pír Firos Día Jahániá Sbah Do Jekár Mián Allahyár Khán Kaleár Do Joreshi Mián Muhammad Sábówál Do win Mián Muhammad Sábówál Do win Abbás Khán Warohha Do win Abbás Khán Warohha Do win Birfarás Shah Bahawa Do win Barfarás Khán Jába Do win Barfarás Khán Jába Do win Bhái Muhammad Jába Do <td>abja</td> <td>•••</td> <td>57</td> <td></td> <td>Mohkam Din</td> <td>•••</td> <td>•••</td> <td></td> <td>Midh</td> <td>***</td> <td></td> <td></td> <td>Do.</td> <td>•••</td> <td>•••</td> <td></td>	abja	•••	57		Mohkam Din	•••	•••		Midh	***			Do.	•••	•••	
mbob	yađ	•••		•••	Nédir Shah	•••	•••		Alipur	•••		• •••	Do.	***		ł
ávraří (Awán) Bhái Khán Jháwaři Do. grad Naubahár Shah Jahániá Shah Do. grad Pír Firoz Dín Thatti Shaháni Do. grashi Mián Allahyár Khán Kalcár Do. grashi Mián Muhammad Kalcár Do. yran Marchha Warchha Do. yran Marchha Do. yran Marchha Do. yran Jába Do.	thán		***	•••	Hayát Khán	•••		•••	Kot Ahn	and Ki	nán .	• •••	Do.	•••,	•••	
Trad Naubabár Shah Jahániá Shah Do. nreshi Pír Fíroz Día Thatti Shaháni Do. nieár Mián Allahyár Khán Kalcár Do. nreshi Mián Muhammad Kalcár Do. nreshi Mián Muhammad Kalcár Do. nreshi Mián Muhammad Warchha Do. nreshi Pir Satár Shah Do. nreshi Jába Do. nreshi Jába Do. nreshi	mpo,)	* ***	•••	Muhammad Kb	án 🦷	•••	•••	Sadda E	ambol	b	••••	[.] Shehpar	***		
arreshi Pir Firos Dia Thatti Shaháni Do alsár Mián Allahyár Khán Kalcár Do oreshi Mián Allahyár Khán Kalcár Do vían Mián Allahyár Khán Kalcár Do vían Abbás Khán Kalcár Do vían Himmat Warchha Do vían Himmat Dálwál Do vían Pír Satár Shah Pail Do vían Sarfarás Khán Pail Do vían Sarfarás Khán Jába Do vían Gondal Allahyár Khán Jába Do vían Gondal Shah Muhammad Dhori Do pras Ghulám Muhammad Miána Gondal Do pras Sardár Bakhah	éveri	i (≜₩	án)	•••	Bbái Khán		***	••	Jháwari	•••		• ••	Do.	***	•••	
Jeár Mián Allahyár Khán Kalcár De, vian Mián Muhammad Sábowái Do, vian Mián Muhammad Sábowái Do, vian Mathammad Warohba Do, vian Mathammad Warohba Do, vian Mathammad Warohba Do, vian Himmat Pall Do, vian Sarfarás Khán Jába Do, vian Sarfarás Khán Jába Do, vian Sarfarás Khán Jába Do, vian Sarfarás Khán Miána Gondal Do, vian Shah Muhammad Miána Gondal Do, vian Ghulám Muhammad Matha Do, Do, vian Ghulám Muhammad Mathá	7ad	•••	***	•••	Naubahár Shah	-4	•••	•••	Jabániá	Sbah			Do.			
vreshi Mián Muhammad Sábowál Do. ván Abbáš Khán Warohha Ebasháb o. Himmat Dáiwál Do. o. Himmat Dáiwál Do. ván Pail Do. ván Sarfaráz Khán Pail Do. ván Sarfaráz Khán Jába Do. ván Sarfaráz Khán Uchháili Do. ván Skihán Muhammad Miána Gondal Do. prati Ahmad Dhori Do.	reehi		•••		Pir Firos Dia	•••	•••	•••	Thatti S	habáni	i	• ••	Do.	•••	•••	l
wán Abbás Khán Warchha Khasháb Do, Do, Do, Do, Do, Do, Do, Do, Do, Do, Do, Do, </td <td>leár</td> <td>***</td> <td>***</td> <td>•••</td> <td>Mián Allahyár I</td> <td>Chán</td> <td>•••</td> <td>•••</td> <td>Kaleár</td> <td>•••</td> <td> •</td> <td></td> <td>Do.</td> <td>•••</td> <td>•••</td> <td>l</td>	leár	***	***	•••	Mián Allahyár I	Chán	•••	•••	Kaleár	•••	•		Do.	•••	•••	l
00. Himmat Dáiwái Do, vía Pír Satár Shah Pail Do, vía Sarfarás Khán Jába Do, vía Sarfarás Khán Jába Do, vía Sáhibaída Júba Do, víanor Sáhibaída Wiána Gondal Do, víndal Shah Muhammad Hasára Meána Do, pra Ghulám Muhammad Wán Do, Job Mána Gondal Do, Job Masára Meána D	reshi	l	•••		Mián Muhamm	d		***	Sábowál	•••			Do.	•••	•••	
Dreshi, Pír Satár Shah Pall Do. wía Sarfarís Khán Jába Do. No Malahyár Khán Jába Do. No Allahyár Khán Uchháli Do. No Allahyár Khán Uchháli Do. Nor Shah Muhammad Wiána Gondal Do. pra Ghulám Muhammad Hasára Meána Do. pra Ghulám Muhammad Wán Do. Joo, Fazal Ahmad Wán Do. Joo, Fazal Ahmad Mela Do. Joo, Táj Mahmáo Mela Do. Joo, Táj Mahmáo Maráliánwála Do. Alim Almad Maráliánwála Do.	ván				Abbás Khán	•••	•••		Warchh	n	••• •		Khusháb	•••	***	
win Sarfarís Khán Jába Do. No. Jába Do. No. Allabyár Khán Uchháli Do. Nuor Shihaída Miána Gondal Do. pra Shah Muhammad Dhori Do. pra Ghulám Muhammad Hanára Meána Do. Do. Do. Do. Do. Do. Do. <	b. '	•••	***	***	Himmat	•••	•••	***	Dáiwál				Do	•••	4 ,	ŀ
Do. Allahyár Khán Uchháli Do. Muor Sáhibaída Miána Gondal Do. Dodal Shah Muhammad Miána Gondal Do. pra Ghulám Muhammad Dhori Do. pra Ghulám Muhammad Hazára Meána Do. Do. Do. Do. Do. Do. Do. Do.	oresbi	i,	•••	•••	Pir Satár Shah	•••		•••	Pail	•••		•• ••	Do.	***		l
xmor Sáhibaáda Miána Gondal Bhara yra Shah Muhammad Dhori Do, yra Ghulám Muhammad Hanára Meána Do, hjás Mána Gondal Do, Do, <t< td=""><td>ría.</td><td>•••</td><td></td><td></td><td>Sarfarás Khán</td><td>•••</td><td>•••</td><td></td><td>Jába</td><td>•••</td><td>••• ;</td><td>•• ••</td><td>Do.</td><td></td><td></td><td>l</td></t<>	ría.	•••			Sarfarás Khán	•••	•••		Jába	•••	••• ;	•• ••	Do.			l
and al Shah Muhammad Dhori De prs Ghulám Muhammad Hazára Meána De ánhja Ghulám Muhammad Hazára Meána De no, Fazal Ahmad Wán Do Do Sardár Bakhsh Garhi Kála Do Do Táj Mahmáú Mela Do add Sultán Ahmad Chak Daddán Do ánhja (Cháha) Fatah Muhammad Marállánwála Do ánhja (Cháha) Rája Marállánwála Do únghal Rája Nimtás Do)0.	`	`	•••	Allahyár Khán	•••	•••		Uchbáli			•••••	Do.		***	ł
pra Ghulám Muhammad Hazára Meána Do. jánja Fazal Ahmad Wán Do. Do. Sardár Bakhsh Garhi Kála Do. Do. Sardár Bakhsh Garhi Kála Do. ndd Táj Mahmáu Mela Do. ádár Sultán Ahmad Mela Do. ádá Kola I Do. ájre Kot Sher Muhammad Do. ánhja (Chéha) Ehudádád Kot Sher Muhammad Do. anghal Jíwanwál Do. <td>mor</td> <td>•••</td> <td>•••</td> <td>•••</td> <td>Sáhibsáda</td> <td>•••</td> <td>•••</td> <td>***</td> <td>Miána G</td> <td>londal</td> <td></td> <td>•• ••</td> <td>Bhern</td> <td>•••</td> <td>***</td> <td>ł</td>	mor	•••	•••	•••	Sáhib sáda	•••	•••	***	Miána G	londal		•• ••	Bhern	•••	***	ł
inhjs Fazal Ahmad Wán Do. Do. Do. Do. Do. Do. Do. Do. Do. Do. Do. Do. Do. Do. Do. Do. Do. Do. Do. Do. Do. Do. <t< td=""><td>abac</td><td>•••</td><td>·</td><td>. •</td><td>Shah Muhamm</td><td>ad</td><td>•••</td><td>•••</td><td>Dhori</td><td>•••</td><td>••• •</td><td></td><td>De.</td><td>***</td><td></td><td>ł</td></t<>	abac	•••	·	. •	Shah Muhamm	ad	•••	•••	Dhori	•••	••• •		De.	***		ł
Do. Sardár Bakhsh Garhi Kála Do. Do. Táj Mahmáú Mela Do. add Sultán Ahmad Mela Do. ájra Sultán Ahmad Chak Daddán Do. ájra Fatah Muhammad Maráliánwála Do. ánhja (Chéha) Khudádád Kot Sher Muhammad Do. únghal Jíwanwál Do.	pra.	•••	•••		Ghulám Muhar	nmad	۰	•••	Hazára I	Meána	• ••• •	•	De.	•••		
Do Táj Mahmáú Mela Do Do add Sultán Ahmad Chak Daddán Do ájra Fatah Muhammad Marállánwála Do ánhja (Chéha) Khuládád Kot Sher Muhammad Do anhja (Chéha) Rája Jiwanwál Do anghal Nimtás Jiwan wál Do	inhje	- ++0		•••	Fazal Ahmad	***	•••	•••	Wán	•••	··· _ ·		Do.	***	•••	I
add Sultán Ahmad Chak Daddán Do. ájra Fatab Mubammad Maráliánwála Do. ánbja (Chéha) Khudádád Kot Sher Mubammad m. ondal Jiwanwál Do. ughsl Jiwanwál Do.	Do.	848	•••	•••	Sardár Bakhsh	•••	•••	•••	Garhi K	ála		•• ••	Do.	•••		I
ájra Fatab Mubammad Maráliánwála Do ánbja (Cháha) Ehudádád Kot Sher Mubammad Do ondal Rája Jíwanwál Do inghal Alam Din Nimtás Do	Do.	***	•••	•••	Táj Mahméo	•••	•••	•••	Mela	•••	••••		Do.	•••		I
ánhja (Chúha) Ehudádád Kot Sher Muhammad Do ondal Rája Jiwanwál Do nghal Alam Din Nimtás Do	hđđ	***			Sultán Ahmad	•••	••	•••	Chak D	addán	··· ·		Do.	***	•••	
ondal Rája Rája Jíwanwál Do Inghal Alam Din Nimtás Do	ájra.	•••	•••	•••	Fatab Mubamu	bad	***		Marúliá	nwála			Do.	•••	•••	I
lughs] Alsm Din Nimtás Do	ánhja	(Chi	iha)	•••	Khudádád	•••	•••		Kot She	er Mub	ammad.		. Do.	`		
	ondal	l	•••		Rája	•••	•••	•••	Jiwanw	<u>61</u>	••• · ·		. Do.	•••		1
hammat	lughs	1	•••		Alam Din	•••	•••		Nimtás		••••		. Do.	•••	•••	ì
	hamm	aat	•••		Shahadat Khán	A		•••	Mángov	rál Ka	lán		. Shabpar	***	***	

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Shahgar District.] Table No. IX C-LIST of INAMDARS-concluded.

Tribe.	Name of inan	ndár.						hait.		
ibarib				Resid						Amount
barth ···			i							R
	· Fatah Ebén	•••	***	Bharth	••# ••		Shahpur Do.	•••		1
	Jalél Khén	•••	•••	Jbéwari Kot Pahlwán	000 te		Do.	840	•••	1
	954 Fb4-		66 7	Bakkher	*** ***		Do.	•••	•••	;
	Pathéna	•••		Marádwála	••••		Do	•••	•••	
hanyers (Ehokbar)				Tankiwála		•	Do.			
	Ghalám Kádir			Majoka, Tabai			Do.			
	Pir Shah		•••	Jalálpur			Khusháb	***		
iya (Ebokhar)	Jahán Khán	•••		Aino			De.	•••		
hokhar	Chuggha	•••		Jaura	••• •••		Do.	***		1
floch	. Main Mubammad	•••		Jamáli	••• ••		Do.	***		1
nghér	Patah Ebén	***		Rangpur			Do.	***	•••	
	Surkhrá	•••		Jabbi	••• •••		Do,	***		
iwéna ·	Khin Muhammed	•••		Hadáli		••••	Do.	***	•••	
wán	Alson Sher			Kund		•••	Do.	••• •	•••	
Do	. Suráb Khán	•••		Nali			Do.	•••	•••	
Do	· Musaffar Khin	•••	•••	Khabakki	••• ••		Do.	•••	•••	1
Do	Muhammad Khán	**	•••	Naushahra		• ••	Do.	***	***	
Chiobchi	- Babáwal Din		• ***	Angga			Do.	***	***	{ 1
	· Mukarrab Khán	•••		Kufri		• •••	Do.	***	•••	1
	· Mián Mehr Ali	***	•••	∆an b	••• ••	• •••	De,	•••		
	. Khán Beg	***		⊽ijјы	••• ••	• •••	Bbers	***	•••	
kondal	. Mának			Bukkan	*** **	• •••	Do.	•••		1
atbán	· Ali Akbar	••	944	Tálabwála		• •••	Do.	***	***	
	· Iála	***		Kot Monna	*** **	• •••	Do.	•••	•••	
	Fateb Khán		•••	Kandán	••• ••	••••	Shahpur			
legióna	Diwán Ali	400	***	Dharuma	444 PB	• •••	Do.	•••	•••	
	Hayátulla Khán	800		Tarkhánwála	. *** **	• •••	Do.	•••	***	
	· Muhammad Khén	***	***	Kot Chughatt	8	• •••	Do.	***		
laliár	- Mubammadyár	***	***	Kaliár	••• ••		Do. Do.	•••		
n -	Jehán Khán Turel Khán	***	•••	Bunga Biloohi Batal			Khusháb	•••	*	l
			***	Tetri Bandiál	••• ••		Do.	.***		ł
ittera (Bhatti)					· ••• ••		Do.		•••	
intijún		***		Utters Katha Maarál	••• ••		Do.	***	***	ł
layad	· Torobás	•••	••••				Do.	•••	•••	
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	-		Da	TAILS.				Males.	Penales.	Males.	-Pennilse.	Males.	Pomales.
	/ All rel	igions	•••					150,088	· 108,005	86,730	308,656	11,688	. 96,760
Actual figures for religions.	Hinda	8	•••	•••	•••	•••	•••	19,099	13,391	13,600	14,005	1,866	4,000
	(Bliche	••••	•••	•••	•••			2,000	1,736	3,235	3,305	286	
	Muosla	ada a		•••	•••		•••	128,198	98, 867	80,985	. 83,704	9,610	31,500
Acts	Christi		•••	•••	•••	•••		23	19	19	16	3	•
	r 0-6	•••		•••	•==	***		9,308	9,94		16	1	8
	€ —●	•••	•••	•••	•••	•••		9,996	9,907	23	81	3	IJ
	10-14	•••	•••	•••	•••	•••		8,000	8,695	306	1,300	4	11
2	1519	•••			••••	•••		7,596	3,367	2,106	6,836		227
4	2024		•••	•••		•••		4,733	763	5,131	8,984	386	,81 4
	2520	•••	•••	•••	•••			3,559	270	7,169	9,137	373	•••
10,000	30-34		•••	•••	•••			1,376	124	8,134	8,891	380	•
Of every	35-30	•••	•••	•••		•••		938	80	8,477	8,030	595	3,8N
istribution of every 10,000	40-44	**1	•••	•••	•••	•••		740	73	8,333	7,800	738	3,301
Alet	4	•••	•••	•••		•••	•••	68 5	78	8,309	9,139	1,108	8,791
	50-54	•••		***	•••	•••		\$77	73	8,085	6,617	1,500	6,13
	56-60	***		•••	•••	•••		623	63	7,348	3,825	3,000	6,22
		over			• •••			586	73	6,374	3,387	3,149	7,84

Punjab Gasetteer, Table No. X-Showing CIVIL CONDITION.

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Norm.-These figures are taken from Statement No. VIII of the General Report, 1886.

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Shahpur District.]

		1			3	3	4	5	8	7	8	9	10
			-		TOTAL BI		TEALD.	TOTAL BE		TERED.	TOTAL	DRATES	FROM
		¥ 5.1 R.			Males.	Femalos.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1896			.,.		8,789	7,865	16,464	5,124	4,278	9,403		634	5,499
1867		•••	•••		8,963	7,596	16,549	5,518	4,834	10,147		267	6,117
1886	***		•••	•••	8,001	6,819	1 1,820	8,794	7,396	16,190	3,901	93	6,393
1889	•••	•••	***		9,602	8,264	17,866	5,859	5,140	10,990		17	7,341
1890	•••	•••	•••		9,497	8,032	17,629	7,383	6,342	13,705		46	9,827
1891	•••		•••	•••	8,806	7,889	16,695	6,588	5,566	12,154		21	8,713
1893		•••			9,043	7,816	16,859	14,678	13,225	27,923	2,983	108	18,446
1803	•••	•••	•••	•••	7,887	7,158	15,045	6,820	5,839	12,659	15	207	7,696
1894	•••		* >		11,399	9,902	21,301	6,206	5,377	11,583		170	6,266
1896	•••	***	***	••	12,114	10,830	22,944	5,372	4,625	9,997	***	164	4,861
		Å▼e	rage		9,410	8,196	17,606	7,233	6,242	13,475	689	171	8,116

Table No. XI-Showing BIRTHS and DRATHS.

Norz .- These figures are taken from the Annual Sanitary Reports for the Province.

Table No. XI A-Showing MONTHLY DEATHS from ALL CAUSES.

	-		1				3	3	4	8	•	7
		Mo	nšb,				1881.	. 1998.	j	14 04 ,	1886.	Average.
January								1,300	1, 54 ō	1,628	1,000	1,300
Yobroary							766	888	1,000	1,181	758	908
March	· · · · · · · · · · · · · · · · · · ·					***		875	898	1,007	786	845
April				•••	701	1,485	800	900 -	748	996		
May	6			•••	•••	1;017	1,947	846	1,000	871	1,138	
Jime						***	1,189	5,800	763		791	1,340
July					•••	***	1,500	1,000	886	866	#10	- 908
August	•••	•••	•••	•••			908	1,138	860	485	725	887
September					•••	•	804	8,001	1,106	796	. 707	1,300
Octoher	•••• ••• ••• •••				101	993	6,485	1,962	•••	788	2,054	
November					•••	1,500	6 , 109	1,668	1,001		1,730	
December	ecember						1,756	3,160	1,505	500	1,300	3,560
	Total						18,154	27,386	12,000	11,000	8,007	14,885

Nors,-These Systes are taken from the Statements in the Civil Surgeon's Office."

<u></u>	•	1				8	8	4	5	6	7
	1	Konth.				1 8 91.	1892.	1893.	1894.	1895.	Average.
January		•••			•••	664	940	903	906	607	796
February			•••	•••	•••	510	544	503	669	407	539
March	•••	•	111 ·	•••	•••	436	·637	463	540	408	477
▲pril		•••	•••	•••	***	494	499	816	508	367	487
May	•••	•••	•••		•••	726	531	467	557	450	54 G
Juno	•••	•••	•••		•••	939	506	450	448	404	549
July	•••	•••	•••	•••	•••	956	481	363	811	812	496
August	•••	•••	•••	•••	•••	696	541	525	415	818	495
September	•••	•••		•••		53 7	2,866	718	399	307	964
October	•••	••	•••	•••	•••	806	5,681	857	450	330	1,585
November	•••	•••	•••	•••		843	8,607	1,0 2 7	551	39 0	1,383
December	•••	•••	•••	•••	•••	1,877	1,743	994	512	661	1,051
	1	Fotal	•••			8,718	18,446	7,698	6,266	4,861	9,196

[Punjab Ganetteer, Table No. XI B-Showing MONTHLY DEATHS from FEVER.

Norz, -These figures are taken from the returns kept in the Civil Surgeon's Office.

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Shahpur District.]

Table No. XII-Showing INFIRMITIES.

		1				2	3	4	. 5	đ	7	8	9
	.					In	A¥8	But	rd.	DEAT-1	IVTES.	Ları	i R4.
					1								
		•											
		DETA	16.						ł			1	
												4	
						Xales.	Females.	Kales.	. Females.	Kalee.	Females.	Televisione	1
	Total	Dist	.rict	•••		93	47	1,046	1,146	387	m	36.	• .•
				•			 1			 			
ir áin	•••	•••	•••	•••	•••	¥ 10	,	29 66	¥7 71	18 34	. 11 . 16	*	
ora. au	•••	•••	•••			7	5	50	84 3	21	73	5	
r wála arái		÷		•••		•••	···· 1			1			
átia hma		•••		•••		2		3 13	3 15		12	•••	•••
á bra			•••	•••		8 1	6	111 15	· 108 15	30 5	24		
oui kír	***		•••	•••		1	1	10	8	5	3		•••
	***		•••		•••		1	63	- 73	24	16	•	
láh	1 Ráw	8.1 	•••	 			5	61	96 41		11		•••
atri lokba			•••	•••		3 10	3	43	46	23	9		
iðhár	***					1 5	2	43 13	43 13	- 15 8	8 1		***
hár chhi	•••	 	•••				3	83	45	13	9	ī	•••
rási chi	***	•••	•••	•••	•••	29	3	23 53	21 58	6 24	17	•••	
i			•••	 	•••	1	2	20	35 4	18 3	8 1	1	•••
thán Asáb			•••	•••		1 3	· · · · · ·	7 16	17	5	1		•••
jpút		• • •	• · ·	• • •		3 13 2	1	156	156 34	50 5	83 8 1 7	•	
yad nár		•••	•••	••••		1		10	8 50	4	1	··· 1	•••
rkhái ma	n 	•••		•••		3		25) 16	10	9	2	1	•••
och	* * *							10	34	10 1	5 	· · · ·	•••
jar	.n (Mu	nyai)) •••	••••		•••		2		2	· •••		
inwan Dút		***	•••			·	.	1	3	1	•••		•••
attar		***	•••	•••	•••					1			•••
ioja iobal	***	K 5.6	•••	•	•••			7	D 2	2	• 1	•••	
ighal acha		***	•••	•				1	1 10	1 2 2 1	3		
eikh li	•••		••	•••				10 21	10	4	*		***
nia			•••	•••				1	1			 	•••
zigar azi	• • • • • • •	***	•••	a	 			1 2	î				1
abel mbol	 h		•••	•••				15	3		 	•••	
shui	ri		···	•••		•••		4	1	•••			•••
mrral bána		 	•••	•••		•••	•		1				•••
lláh	***	***	•••	•••					5				•••
t khiw	ล่าน			• •		 		2 ²					•••
ngre		***		••••	•••	•••		···· 1	i				
ทธ์เ	***	***	•••	•••		•••	÷	3	3		•••		

Norz.-These figures are taken from Tables Nos. XII A, XIII A, XIV A and XV A of the Census Report of 1891.

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Table No. XIII-Showing HBU	CATION.
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		1					3	\$	4	6
							MA		Fru	
		Det	lile,				Learning.	Literate.	Learning.	Literato.
All religions						•••	4,636	16,605		475
Hindús	•••			•••			3,319	10,061	60	165
Sikhs	•••		•••	•••	•••	•••	446	1,948	21	
Jaine	***	•••		•••	•••			•••		**1
Mussimáns	•••		•••	•••	•••		1,863	3,598	148	205
Obristians	•••	•••	•••		•••		10	34	•	23
Piesis	•••	•••	•••	•••	•••			1		1

Norn.-These figures are taken from Table No. IX of the Cousse Report of 1888.

Table No. XIV-Showing DETAIL of SURVEYED and ASSESSED AREA.

1	3	3	4	5	6	7	8	9	10) 11	12
		Culti	VATED.	÷		U πcura	IVATED.				Gov-
	Irrig	ated.						-			ted culturable property of Gov-
Y BARS.	By Government works.	By private indi- viduals.	Unirrigated.	Total cultivated.	Grazinç lands.	Culturable.	Unculturable.	Total uncultivated.	Total area assessed.	Gross asseesment.	Unappropriated wasts the prop- erument.
1868-09	Acres.	Acres. 252,800	Acres. 170,890	Acres. 423,680	Acres.	Acres. 2,079,360	Acres. 503,680	Acres. 2,583,040	Acres. 3,006,720	Rs. 3,95,310	Acres. 369,631
1873-74	8,124	313,950	98,287	420,361	801,687	1,258,169	497,070	2,587 ,24 6	3,007,607	4,18,173	201,687
1878-79	30,916	326,490	167,582	524,988	796,912	1,184,410	496,122	2,477,444	3,002,432	4,15,618	797,786
1883-84	62,407	274,248	220,858	557,513	796,912	1,156,890	496,773	2,450,575			
1888-89	32,514	264,561	332,673	619,750	794,435	1,350,953	293,099	2,438,476			• •
1893-94	24,239	310,842	383,416	718,407	763,787	1,240,198		2 ,3 11,530			•
1894-95	32,531	307,539	393,107	733,177	767,701	1,223,993	309,561	2,301,253	3,034,432	5,92,846	767,701
Tabsil details for 1894-95.								1			
Bhera	7,480	112,690	127,320	247,490	145,439	820,515	39,749	505,703	753,193	2,24,281	145,439
Shahpur	23,676	179,101	43,806	246,583	216,682	159,723	33,452	409,859	636,442	1,76,279	216,682
Khusháb	1,375	15,748	221,981	239,104	405,580	743,753	238,360	1,385,693	1,634,797	1,92,298	405,580

Norz.--The figures up to 1878-79 are copied from the Guessiteer, for 1838-54 from Statement No. XXVII of Revnue Administration Report, and for 1889-39 up to 1893-95 from Statements Nos. III and VIII of the Revenue Reports.

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	t sa ka	
	80	Average assessment of each estate.
61-86	4	Average avea of each estate.
hey stood in 1894-96	8	Gross area.
3	10	Namber of bolders. or sharoholders.
LNGOLN	•	Ramber of villages.
GOVERI	6	Number of estates.
howing TENURES held direct from GOVERNMENT	2	Tenure.
Total No. XV-Sh	1	Description of villages according to revenue paid by them.

bpa	r District.]					•						
80	Average assessment of each setate.	6. 6.000	887 188	9 <u>.</u> 2		481		21,678		:	189,481	:
1	Average area of each estate.	Acres. 2,836	2,106 3,773	461 1,161	1,806	8,200	 	:		:		
8	(dross area.	Acres. 2,888	86,882 2,067,225	6,900 61,519	76,968	2,301,191		88,040	109,696	:	210,856	161,184
10	Namber of bolders. Or sharoholders.		281 52,456	76 993	7.88	64,287		តទ្	82	:	820	19,067
4	Ramber of villages.		41 548	16 53	3	112		:		:	:	
8	Namber of estates.		41 548	15	3	212		::		:	:	1
64	Tenure.	1. Zamîndâri 2. Pattidâri and bhayachâra	1. Zamíndári	1. Zamíndári 2. Pattidá-i and bhayachára	Leanes from Government withnut right of ownership.	Tobal	n D Z N D A. beld whoky or partially free of revenue, vis. :	ditiona			Total of these holdings	hich the ownership is encumbered by usefrac-
1	Description of villages according to revenue paid by them.	Villages paying Rs. 5,000 to Rs. 50,000	Ditto Ba. 100 to Ba. 5,000	Ditto less than Rs. 100		-	A N] A.—Holdings included in the above, hel	bject to	3. For life or lives			B.—Lands included in the above of which toary mortgages.

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Shahpur District.]

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Norr.-This statement is copied from Statement No. XI of the Berence Beport for the year 1884.06

II [Panjab Gasetteer, Table No. XVI—Showing TENURES not held direct from GOVERNMENT as they stood in 1894-95.

	1	2	3	4	б	6	7	8	9
		TAB BHR		TAN Shan		TAR Krus	SIL RAB.	Tor. Distr	
	DETAILS.	Number of holdings.	Area.	Number of holdings.	Area.	Number of heldings.	Area.	Number of holdings.	Area.
'ea ('ea	cultivated arca cultivated by owners cultivated by tenants free of lent or al	51,973 23,084	Acres. 228,093 119,534	30,520 11,262	Acres. 210,153 70,716	40,065 24,291		122,558 58,637	Acres. 647,54 340,82
	Paying at revenue rates	- 3,021	4,038	1,206	1,965	494	1,314	4,721	7,31
1	With right with or without malikana of occu- Paying other cash rents	1,387	4,48× 485	505 23	1,898 114	1,391 5	6,133 25	3,273 108	12,49 62
	paucy. Paying in kind, with or with out an addition in cash	n- 559	1,720	283	1,122	167	709	1,009	3,55
rent.	Paying at revenue rates With out with or without málikána right of Paying other cash rents occupancy. Paying in kind, with or with out an addition in cash	5,030 761	13,216 3,438 82,004	91 382 16,766		1,564 45 12,118	213	6,68 ^r 1,18t 46,937	21,74 5,94 255,04
ŀ	Total held by tenants paying rent	25,868	105,421	18,052	128,472	15,280	65,509	59,200	299,40
		4 8	Е.).	An	BA.	Az	EA.	Az	E A.
	DETAILS.	Irrıgated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	U nirrigated.	Irrigated.	Unirrigated.
-	(1. Zabti rents	Acres.		.perest	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Acres
	1. Zabti rents 2. Half produce or more 3. Two-fifths and leas that	Acres. 32,814	Acres. 34 17,640	Acres. 78,012	Acres. 12,360	Acres. 6,862	Acres.	Acres. 117,688	Acres 49,2
	1. Zabti rents 2. Half produce or more 3. Two-fifths and least that half Hents in 4. One-third and least that two-fifths	Acres. 32,814 4,277 n 7,694	Acres. 34 17,640 7,035 9,458	Acres.	Acres. 12,360 313	Acres. 6,862 161 592	Acres. 4 19,216 14,490 2 8,667	Acres. 117,688 4,451 35,315	Acres 19,2 21,8 22,61
	1. Zabti rents 2. Half produce or more 3. Two-fifths and less that half Cone-third and less that two-fifths kind. 5. Less than one-third 8. by fixed amount of pro-	Acres. 32,814 4,277 7,894 1,047	Acres. 34 17,640 7,035 9,458 1,642	Acres. 78,012 13 27,029 291	Acres. 12,360 313	Acres. 6,862 161	Acres. 4 19,216 14,490 2 8,667	Acres. 117,688 4,451 35,315 1,359	Acres 49,2 21,8 22,6 1,9
a at-will.	1. Zabti rents 2. Half produce or more 3. Two-fifths and less that half 4. One-third and less that kind. 5. Less than ope-third	Acres. 32,814 4,277 7,894 1,047 - 1,047	Acres. 34 17,640 7,035 9,458 1,642 56	Acres. 78,012 13 27,029 291 	Acres. 12,360 313 4,569 2	Acres, 6,862 161 502 21	Acres. 4 19,216 14,490 2 8,667 348	Acres. 117,688 4,451 35,315 1,359 16	Acres 19,21 21,85 22,61 1,91
tenante-atte will.	Rents in the first state of the	Acres. 32,814 4,27; n 7,694 1,947 1,947 45,848	Acres. 34 17,640 7,035 9,458 1,642 566 35,865 8,238	Acres. 78,012 13 27,029 291 	Acres. 12,360 313 4,589 2 17,244	Acres, 6,862 161 502 21	Acres. 19,216 14,490 8,667 348 42,721 	Acres, 117,688 4,451 35,315 1,359 16 158,629 5,143	A cres 49,2 21,8 22,6 1,9 4 95,8

Norz .- This statement is copied from Statement No. XII of the Revenue Report.

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	BEMAINING ACRAS.	Average Merage Yearly in- Yearly in- Yearly in- Yearly in-	I 610,571 90,662		: # #	
	· REMA	Under Poret De- pertment. Dep		139,681		124.878
	UNDER CUL- Leaber.	Uncultivat. ed.		14,563	10,268	:
•	ACRES BELD UNDER CUL- Tivating Leases.	Cultivated	29,418	.11,882	16,742	818
π	·_4	Total acres.	828,603	171,888	34 6,933	406,877
•		Number of estates.	168	8	8	. 8
					:	:
1	•				:	. !
			Whole District	Tahuf Bhera	" Shahpur	"Khusháb

Table No. XVII-Showing GOVERNMENT LANDS in 1994-96.

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[Panjab Gasetteer,

Table No. XVIII-Showing ARBAS recommended to be constituted RESERVED FORESTS.

Tabell.	Name of Forest.		Area in acres.	Tahsil.	Name of Forest.	Area in acres.
	Basál		4,182		Ders	12,877
1	Insr		1,665	l 1	Mundeána	6,264
	Pindi Báwán]	1,859	.	Jára	11,171
- 11	Hujjan		2,846		Ohitrear	5,363
	Uppi		. 3,358		Seál Dhaulka	2,765
- 11	Kot Moman Ghullápur		7,750 2,070		0.1.1.	1,17 2 2,64 3
.	Ghullapur		18,240		Mir Ahmad Shergarh	606
	Mángni		8,694		Khichobi Báran	4,840
	Bbágtánwála		4,297		Naushahra	2,968
I	Samoránwáli		9,006		Thatti Jalál	4,063
	Marúleánwála		4,849		Joiya	1,965
	Lalyáni		18,899 20.671		Murádwála Mangowáli	1,506 711
- 11	Obáwa Nabi Shah	•••	8.549		0	2,500
- 11	Nabi Sbah Khan Muhammadwála]	North	8,396		Obballin	681
	Khan Muhammadwála S		4,806		Boblaríwála	1,188
- 11	Deowál		.6,142	1 1	Salár	1,318
_ <u> </u>	Bhikkhi		3,568	i II	Kési	678
	Abdál		948	1 II	Lekhián	860
	Silam		3,489		Kolowál	5,881
- 1 I	Obak Kási	•••	1,268	1 1	Salténpar	966
- 11	Khwája Saláh		859 8,726	- <u>v</u> ill	Rabána Buslána	865 505
- 11	Dhori Miána Gondal North	•••	4,896	Ť	117 (1. 3)	1,412
- 11	Miána Gondal South		648	5	W-A Obida	697
- 11	Rattokála		8,025	-concluded	Hussin Sbah	477
- 11	Melowál		968		Gojráowála	996
	Vairowál]	960	AHPUR	Kudeána	189
- 11	Makkodhuddi		2,092		Jháwaryán	46
- 11	Pakhowál		795	≦	Séhnu	1,268
- 11	Nona		4,482 6,510	00	Part of Chhioni	- 398
- 11	Dapphar Bhallowál	1	810		Part of Haveli	90
- 11	Bhallowal Rukkan		1.219		D. 4 . 4 D. 1.1.1 .	286
- 11	Músa		1,747		Part of Kot Pahlwán	128
- 11	Báhowál		2,127			
- 11	Miáni		1,694			:
- Y	Charágáh Bhera		2,299		Total Chak Patri North	405
	Total Tahsil		1 47 070		Part of Akil Shah	71 196
•	TOM THE		147,378		Part of Salímabád	88
T					Part of Aminabad	102
h	Saidowána		6,467		Part of Thatti Neka	84
	Mittha Lak	·	81,829		Part of Kot Muhammad Khán	16
	Lak		80,652		Part of Mángowál Kalán	. 80
	Bisála		1,569		Part of Mangowal Khurd	174
_ <u>si</u> [] .	Dharema		23,982	- 11	Part of Gujránwála	90
	Bargohda · Baihk		15,524			
31	filles and a		18,594 944		Total Chak Patri South	778
Z	Dhra		5,098		Total Char Patri South	110
	Charnáli		3,349	1)	Pindi Jauri	1,690
	Bhochra		2,354	1		
- H	Shankarpur		805			
. U.	Giddar Khádi		2,096		Total Tahail 👘 🛄	922,324

Shahpur District.]

TABLE No. XVIII.-concluded.

l'ahsíl.	Name of Fo	rest.		Area in acres.	Tabsíl.	Name of F		Area in acres.	
	Rájar			1,535		Mitha Tiwána		- 	20,478
i	Khusháb			11,948		Shekhu			2,686
	Dhúl			1,525	1	Ukkhli Mohla			11,744
	Laghári (Zakhíra)			50		Adhi Kot		[3,100
	Khái Kalán			1,725		Adhi Sargal (East	block	and	5,928
	Khái Khurd		i	997		West block).			
	Káka			1,596	il I	Utterái Sharqi		·	3,970
	Jaura			3,152		Utterái Gharbi			5,13:
	Jamáli			8,700		Bandeál			342
	Tábla Khátwán			14,485		Amb			9.766
	Burána			11,130		Fatebpur			619
i	Shat Husain			7,340		Warchha			7,299
	Bambúl			18,419		Kuraddhi			1,20
1	Nikrú Shahid			5,673		Jabbi			2,46
	Nawán Saggu	•••		10,138	concluded.	Chúki	•••		4,63
				9.725	2	Kattha			2,50
		•••	••	3,594	104	T 11.		i (10.79
1	Mekan	•••	• •••		L O L	D 11	•••		4.69
1	Siddha	•••		4,356	II ĭ ₹	Pail Shính Dhakki	• • •	•••	
ei	Palúhán	• • • '		2,156			•••	•••	5,98
нсвалв.	Sháhwála	•••		5,030	HUSHAB	Keri	•••		2,11
-8 ₹	Mahmúd Shahíd	•••		5,153	C S	Par	•••	•••	2,49
KH	Ráhdári	•••	•••	6,547	H	Paslián		•••	2,12
×	Rangpur Baghúr	• • •	•••	13,488	×	Khariot			9,78
	Chann			4,943		Khabakki	·		11,29
	Biland			6,900		Mardwál	•••	••	5,18
	Pílowáis			4,648		Hsyátulmír		•••	5,24
	Núrpur			28,089	1 1	Gorra			3,75
	Dhammak			3,570		Surakki			57
	Laghári			777		Khúra			2,82
	Lukku			1,934		Hardo Sohdi			1,52
	Roda			3,929		Jáblar			21/
	Chhina			882		Angga			3,48
	Dhupsari			863		Karang			2,94
1	Rangpur Kaddhi			1,903	1 1	Chitta			1,320
	Hamoka			1.033		Uchháli			3,59
	Thatti Ghanvera			2.418	1	Sakesar			6,29
	Jalálpur	•••	••••	1,350			•••		-,
	Mubammad Shah	•••		938				1	
	Kirpálke		•••	• 937	1	Total 7	ľahsíl		387,51
	Hadáli	•••	•••	3,530	N	. Joar, .			
ļ	Butála	•••	•••	2,409	1	TOTAL DIS			758,21

Table No. XIX—Showing LAND ACQUIRED by GOVERNMENT during the ten years ending 1894-95.

	Purpo	se for	which	acqui	red.		Acres acquired.	Compensation paid in Rupees.	Reduction of reve- nue in Rupees.
Roads Canals State B			···· ·	••••	····	···· ···	 633 6,374	20, 264 42, 330	 287 673
Guarant Miscella			•••	 	•••	•••	367	11,681	321
					Total		7,874	74,275	1,281

Norz.-The figures for the first two years 1885-86, 1896-87 are taken from Statement No. XI of the Revenue Administration Report, and for the last eight years from Statement No. XXIV of the Revenue Report.

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xxiv					·.								j	Pun	jab	Ga	ette	øŕ,
	18	Tobacco.	1,649	. 508	1,786 -	1,809	Ż	1,310	1,925	1,630	1,310	1,668		920	<u>5</u> 65	120	1,844	
	11	Poppy.	2,174	2,006	8,120	4,000	3,405	8,986	8,187	8,280	2,212	2,978	-96.	999 9	1,929	808	8,098	
	10	Oflaseds.	4,868	6,777	400'11	14,000	6,318	32,334	16,967	\$94,88	16,964	12,794	91 TO 1894	6,508	2,894	13,061	23,568	
res).	a	Cotton.	. 68,887	58,062	36,500	33,913	87,448	40,365	999'41	81,078	27,408	47,480	LAKS 1890-	13,646	16,707	8,411	83,768	žtý.
Table No. XX-Showing AREA under CROPS (in acres).	e 0	V egotablee.	944	1,874	104	1,131	461	545	993		ş	776	TAHSIL AND DISTRICT AVERAGES FOR FIVE YEARS 1890-91 TO 1804-96	818	198	941	661	MoraThese Skuret are taken from Statement No. VI C of the Revenue Report.
ader CRO	1	Barley.	8,000	8,940	13,061	14,067	8,038	17,794	10,889	14,667	18,979	180'4	AGES FO	6,080	8,898	8,268	12,756	o. VI C of the
ABEA ui	8	Gram.	14,198	7,829	14,716	20,778	21,368	19,026	22,796	46,308	44,062	30,360	ICT AVEB	486'9	16,877	7,646	80,510	Btatement N
howing .	29	Jowfr.	36,309	33,879	36,926	198'27	89,412	86,834	20,107	43,568	24,834	33,064	ND DISTB	101,11	14,079	8,618	33,798	re taken from
0. XX-8	4	Bájra	0 8,775	81,687	98,668	106,945	96,563	96,080	45,884	114,081	101,413	82,824	TAHSIL A	80,191	13,581	44,063	88,434	bee Bgures
Table N	8	Wheat.	169,607	168,179	167,933	223,413	200,844	300,705	166,802	216,998	264,748	286,366		86,555	76,865	64,935	227,143	Lound
	8	Total.	407,228	808,126	48,446	489,743	454,074	514,943	306,309	552,464	540,917	406,383		178,866	166,788	164,676	404,206	
			:	:	:	:	:	:	:	:	:	:		:	:	:	, :	
		ai.	:	•	:	:	:	:	i	:	:	ł	.Und	:	:	:	District	
	1	YEAR.	:	:	i	:	:	ł	:	:	:	÷	Name of Tahafi.	:	E	:	PN	l
::::::::::::::::::::::::::::::::::::::			1666-86	18-991	1667-96	1668-89	1888-90	18-0691	1001-92	1892-88	1608-94	1 804-0 5	Nau	Bhern	Sbabpur	Ebacháb	•	

Shahpur District.]

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Table No. XXI,showing AVERAGE YIELD per sore HARVESTED in MAUNDS.
HAUNDS.

1			2				3	4	δ	6	7	8	9	10	11	12
	·						A	VERAG	E OUTT	URN IN	T MAUS	DS PE	R ACRE	MARY	ESTED.	
CROP.			Sou				1	Bhera.		s	hahpur	•		Khu	háð.	
-			8010				Chenáb.	Bár.	Jehlam.	Bár.	Ars.	Jehlam.	Jehlam.	Thal.	Mohár.	BIII.
'hgai		Chấbi Nahri and Naladár Hail Raridár Maira Báráni	***		••• ••• ••• ••• •••	•••••••••••••••••••••••••••••••••••••••	10 7 5	10 8 6	12 8 6	10 8 5	10 5	10 9 5	10 8 5	7	8 8 6 4	1: 1: 1: 1:
arley	{	Cháhi Nahri and Naladár Hail Reridár Maira Báráni	•••	b 	···· ···· ···· ····		15 	12 8 6	12 9 6	10 8 5	10 5	10 8 5	10 8 5	7 3	- 8 8 8 6 4	11111
ram	{	Cháhí nal Naladár Raridár Báráni	***	l sail	áb 	:::::::::::::::::::::::::::::::::::::::	6 6	8 8	8 8	7 5	7 5	7 5	7 5	••• •••	 6 5 4	
piuni		Cháhi an	d nahr	i	•• `		***		Sers. 6			Sers. 6	Sers.	444	Sers.	
árámira and as shaf.	RT-	All soils								3	3	3	1	1	1	
egetables	{	Cháhi Unirriga	ued	•••	···	· · · · ·	Rs. 16 10	Rs. 20 10	Rs. 20 10	Rs. 16 10	Rs. 16 10	Rs. 16 10	Rs. 16 10		Rs. ''10	
ájn		Chábi Nahri Sailáb Naladár Hail Raridár Maire Báráni		••••	•••• ••• ••• ••• •••	••••	8 6	10 7 6	10 7 7 4	8 5 5	8 5 5	8 6 5 5	8 5 4	···· ···· ···· 2	 4 3	•••
Dwár	{	Cháhi Nabri an Naladár Hail Baridár Maira (Báráni	 d sailá 		*** *** *** *** ***	*** *** *** ***	5 5 	6 5 	6 5 4	7	8 4 	6 4 	6 5 3	••• ••• •••	 5 4 	••

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XXY

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[Punjab Gassiteer,

Table No. XXI,-showing AVERAGE YIELD per acre HARVESTED in MAUNDS.

:

1	2		3	4	5	6	ż.	8	9	10	11	13 .
		-		VIBAG	B OUT	TURN 1	N MAU	TD6 21	E ACR	B WAR	V BSTÉD	
CROP.	Soft.			Bhera,		s	hahpur			Xhu	háð.	
CAUF,	BUIL.		Chenáb.	Bár.	Jehlam.	Búr.	Ara.	Jehlam.	Jehlam.	Thal.	Mohár.	HU.
(Chahi		5	6	6	5	5	5	4			
	Nahri			5	5	8		3	•••			
Cotton	Sailáb				4	3		3				•••
	Naladár			•••				•••	•••		3	•••
	Raridár			•••							2	•••
	Báráni			4	4	2	2	2			1	***
(Cháhi	•••	12	•••	12			10	•••		• •••	14
	Sailáb	•••	6	•••	8			•••		•••	•••	
Maize	Hail	•••		•••				•••	•••	•••	•••	12
()	Maira			···	•••			•••	•••	•••		3
	Báráni	•••	•••							•••		3
Rice	Cháhi, nahrí and sailáb				12			10	10			•••
Til	All soils •			1		1	· 1	1				•••• •
China	Cháhi		.:.			·		10			***	***
Moth	Báráni					.,,			•••	3	8	•••
Mung	Hail, maira and báráni		•••	•••				•••		•••	•••	
Sugarcane	Chábi	•••	Gur. 20		Gur. 20			Rs. 80		•••		
Mahdi	Nahri				Rs. 40			••••		,		•••
(Cháhi		Rs. 8	Rs. 5	Rs. 10	Rs. 10	Rs. 10	Rs. 10	Rs. 10	Rs.	Ra. '	Rs. 20
	Nahri	•••	8	10	10	10		10	10	•••		20
ļ	Sailáb		8		5			5	10	•••	- 1,14 - 144	•••
Other crops	Naladár	•••									δ	***
Other crops	Hail											12
	Raridar	• · ·				·					4	***
ľ	Maira	•••				•••				•••	•••	7
-	Bárani	•••	8	Б	5	Б	5	5	δ	1	2	5

Nort .- This statement is copied from Appendix IV of the Final Settlement Report.

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Shahpur District.] Table No XXII,—showing NUMBER of STOCK.

	:	1			2	3	4	5	6	7	8	9	10	11
<u></u>						w		TARSILS FOR THE YEAR 1894-95.						
. K I	ND OF	Stoc	K8,		1968-69.	1873-74.	1978-79.	1883-84.	1888-89.	1893-94.	18 94- 95.	Bhera.	Shah- pur.	Khu- sháb,
Cows and b	ullock	s			154,163	189,561	281,986	199,740	281,096	234,565	240,836	83,232	71,673	85,43
Horses		•••			1,524	615	92 0	2 ,826	b					
Ponies	•••		 .		1,981	2,294	1,009	1,527	6,141	7,696	7,873	2,987	2,855	2,03
Donkeys		•••			9,495	10,784	9,071	10,860	17,449	20,660	20,713	6,979	5,385	8,34
Sheep and g	roats	•••		•••	172,883	182,663	166,249	202,293	281,836	308,331	315,500	53,284	- 57,300	204,91
Piga														
Camela '					14,909	15,448	9,920	18,174	15,014	12,638	12,228	2,664	3,485	6,079
Carts		•••	•••		1,612	1,514	306	482	1,257	1,124	2,185	1,489	645	51
Ploughs					83,535	48,449	46,048	51,015	55,154	57,009	55,889	19,100	17,469	19,320
Boats	•••		• • •		84	88	93	86	141	216	238	67	31	150

Notz.-The figures up to 1878-79 are copied from the Gazetteer, for 1883-84 from Statement No. JXX of the Revenue Report and from 1888-89 to 1894-96, from Statement No. XIV of the Revenue Report. The figures for the years 1883-84 to 1894-96, opposite the head "donkeys" include mules.

				<u> </u>	2110 W 11	ig nor	OT-DI	LEDI	NU UI	LUAI	10115.	
1		2		3	•	5	6	7	8	9	10	11
No.	3	ČEAR.		Number of horse stallions.	Number of donkey stallions.	Number of new branded mares.	Total number of branded mares in the district,	Number of mares served by Gov- ernment horse stallions.	Number of mares served by don- key stallions.	Nurr.ber of filies and colts out of branded marse.	Number of mules out of branded mares.	Number of cas- trations effected.
1	1890-81	•••		8	5	16	316	153	287	32	15	15
2	1891-82	•••	***	6	6	44	316	146	330	41	23	25
8	1882-83	•••	•••	6	6	92	370	194	348	44	35	40
- 4	1983-94	•••	•••	· 9	6	41	392	272	558	64	67	- 39
5	185 4-65	•••		9	6	37	426	315	519	103	97	55
6	1885-86	•••		9	9	52	442	867	677	107	89	64
7	1896-87	•••		8	8	50	481	397	662	127	114	51
8	1897-88	•••		8	9	· 41	484	395	674	123	122	62
9	1888-99			9	9	61	529	473	747	104	143	69
10	1889-90			8	9	61	532	381	772	194	170	49
n	1890-91			9	10	61	570	466	875	146	185	50
18	1991-92	• •••		9	9	23	551	439	715	115	199	51
13	1892-93			9	9	49	584	426	715	141	181	61
14	1 593-94	***	•••	10	n	41	634	435	805	116	163	153
18	189 4-95			9	11	81	572	432	918	129	108	199
16	1995-98	•••	•••		10	62	601	460	927	123	145	207

No. XXII A,-showing HORSE-BREEDING OPERATIONS.

Nors. - These figures are taken from the statements kept by the Civil Veterinary Department.

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	2	3	4	5	1	2	3	4	5
10.	Nature of occupation.	Persons.	Males.	Females.	No.	Nature of occupation.	Persons.	Males.	Females.
1	Total population	403,568	258,147	235,441	38	Gold and silver dealers and	4,339	2,334	3,01
8	Civil Administration	8, 536	4,909	3.627	39	makers. Brass and copper vessel	284	169	11
3	Army	993	393	600	40	workers and sellers. Tin, zinc, lead and quick-	125	53	. 7
4	Foreign, &c., service	- 102	72	30		silver workers and sellers. Blacksmiths and ironsmiths.	3,636	1,994	1,6
5	Live-stock	9,925	5,571	4,354		Potters, glass and china- ware dealers and sellers, &c.	7,722	4,060	3,6
6	Land-owners non-cultivating	7,724	3,825	3,899	43 44	Wood cutters and sawyers Carpenters, &c.	1,052 5,790	556 3,110	44 2,6
7	, cultivating	137,705	71,679	66,026	45 46	Mat makers and sellors, &c. Chemists and druggists,	1,507	814 836	6 7
8	Máfidárs and jágírdárs	66	35	31		antimony preparers and sellers, &c.			
9	Tenants	96,413	52,673		47	Workers and dealers in leather and grease, &c.	15,147	8,087	7,0
0	Sharers	1,230	626		48	Money-lenders and money- changers and testers, &c.	3,500	1,734	1,7
1	Agricultural laborers	11,924	6,359		49	General merchants	1,757 4,049	906 1,937	2,1
2	Growers of special products					pedlers, &c.	581	305	
3	and trees.	310	195			salesmen, åc.	276	154	1
	Barbers	6,425	3,390	1		and farmers &c.	743	.615	
4	Washermen	1,691	8~0			Masters and Guards.			
6	Water carriers	131	254			and drivers, &c.	626 °	314	
6	Cooks and other servants	7,071	4,875	2,496	55	owners and drivers, &c.		5,733	5,
7	Non-domestic service	3	1	2	58 57	Boat owners, boatmen, &c. Post Masters and Postal	701 218	307 141	
8	Sweepers and scavengers	10,525	5,325	5,200		messengers, &c. Telegraph Officers, &c.	31	24	
9	Sanitary Officers, &c	6	2	4	59		1,725	887	
0	Dealers of milk, ghi, cheese	1,179	638	541		Watchmen, &c. (storage) Religion (a) Priests ministers;		5,109	5,
1	and fish, 3c. Grain and flour merchants	745	408	337		(b) subsidiary religion, services.		339	
2	,, purchasers and bakers	7,808	3,727	4,081	61	Principals, Professors and Teachers in College, &c.	583	67	
3	Grinding flour and pulses	3,721	1,073		62 63	Public scribes and copyists. Petition-writers and Plea-	81 399	- 181	
4	and purchasers. Sweet fruit and vegetable,	2,291	1,211		i	ders.	407	274	
5	&c., sollers. Ice, soda, sugar, salt grocers	13,360	7,008			Native system, &c.			
	and general shopkeepers,	10,000	1,000	0,00.	65	Compounders, &c.	44	30	
3	Oil pressers and kerosine oil sellers, &c.	1,345	702	64	66		14	8	
7	Firewood and grass- gatherers and dealers, &c.	2,353	1,348	1,008		officers, &c. Painters and other services	121 297	81 154	
9	Brick and lime-burners and	594	274	320		ments or dancers.	354	122	
,	sellers, &c. Masons, builders, &c	1,397	747	650		bats, &c.	1	1,165	
)	Railway mechanics, &c.	58	31	27	70	Weil sinkers, road, canal and railway laborers, &c.	2,041	4,100	
ι	Preparation and supply of	609	313	290	71		6,102	3,338	.2,
1	material substances. Wool and fur spinners and	514	294	1	72		258	134	
	dyers, &c. Silk carders, spinners and	165	96			specified. House rent shares and other	160	. 90	
	dyers, &c. Workers in cotton and cotton	43,615			1	property not being land. Mendicancy (not being	20,597	11,125	9,
	cloth weavers, &c.		19,972		•	aminated to a rengious			
	Workers in jute, flax, coir, &c.	709;	381	328	75	order, &c.). Pension, Civil Military Ser-	401	176	
	Tailors and darners, &c.	1,898	9 2 0	978		fined.		191	
I	Piece-good dealers	1,201	637	564	76	Prisoners, &c	197	191	

[Punjab Gasetteer, Table No. XXIII,—showing the OCCUPATIONS of the POPULATION in the SHAHPUR DISTRICT.

Norz. - These figures are taken from Table No. XVII of the Cansus Report 1891.

Shah	per :	Dist	riot. J																		zziz
	•			1	3	8	8	915			1	9	3	1	5	8 <u>8</u>				2 8	
	.•	ATELET PULLET OF TOTAL	Winter or Inv maler.	*	3	2	*	*	\$	8	*	-	8	1		. 1		8	8	2 3	
	•	ATTEAGE DI TOTAGE	Bummer or floods.	*	. T	•	8	3	*	8	8	X	3	4	9		2	4		. #	1
				Į į	otton.	:	:	;	i	:	mung.	I	:					;		1	1
5		[.	1 E	mit, spices, ghi,	r cloth, wool, cottan, balela, 4via, seran,	. !	?	1	I	:			:	:	:	: ;	• 1	i		: :	
Table No. XXV,-showing RIVER TRAFFIC			Principal merchandise carried.	1	1997	ditto	ditto	ditto	ditto	ditto	ooccanuts, dates, black pepper	ditto	ditto	ottip	1			1		:	
RA	-		th an di	- AND - AND	~ ~ .	•				-	a, bla						:	:	1	1	Ĩ
R T			ul men	kinda.	, ailte an li, counte balela,	. 9	Q	9	0	0	a de la	•	a	•	4	.1	:	1	3	i 1	
			riacipe	1 2	ocumity cloth, a Wheat, gur, ghi, kuppas, horne,	Ditto	Ditto	Ditto	Ditto	Ditto	Jon za oc	Ditto	Ditto	Ditto	Grain and oliseed	Ditto	Ditto	Ditto	Ditto	I	NorzThese Agture are taken from pages 736, 740 of the Famine 1
2			р.	Grain of	country These.	n Der									a a	Ä	Å	Ā	Ā	-	Ĩ
win				5	1 1 1 1	3	:	:			Iron	4			_				_	1	
offa			•		•	;	: .1	:	:	:	• •	•	:	ł	:	•	:	:	:	•	l i
₽, s					:	ţ	:	;	:	;	:	•	:	•	•	•	:	:	:	:	
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1870-70 `		0 8 0 0 3 0	0 8 0 2 0 5 0	1	300	•••
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Shahpur District.] Table No. XXVII,-showing PRICE of LABOUR.

Nors.-The figures up to 1888-63 are copied from the old Gazetteer, and for 1888-69 and 1888-64, from the statement of labour submitted every fifth year.

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[Punjab Gazetteer, Table No. XXVIII,-showing REVENUE COLLECTED.

		. 1				2	8	5	5	6	7	8	9
						Fized	Fluctuat-			Exc	(SR.		Total
		Yza	3.			land revenue.	miscella- neous land revenue.	Tribute.	Local rates.	Spirits.	Druge.	Stamp.	collec- tions.
						Rs.	Rs.		Rs.	Re.	RA.	 Bs.	Rs.
968-69	***					3,47,226	57,051			3,968	1.487	35,961	4.45.71
889-70						3,61,208	54,943			3,716	1,404	43,168	4,64,31 4,83,37
870-71	***					3,65,275	73,608			8,965	4,619	35,904	4,83,37
871-73				***		3,76,600	66,077		26,563	3,885	8,545	40,317	5,16,90
872-73				•••		3,78,567	54,693		28,772	3,209	3,122		5,07,8
373-74		***				3,79,080	39,306		28,509	8,223	8,731	49,664,	5,06,5, 5,23,1
374-75						3,78,875	52,801		26,537	3,548	9,266	52,185	5,23,14
875-76						3,80,273	38,967		26,403	3,696	11,222	56,253	5,16,8
376-77	***		•••			3,79,332	40,286		26,417	3,599	10,430	50,722	5,10,7
877-78		***	•••	***	•••	3,79,979			26,427	3,833	14,401	49,572	5,13,9
878-79						3,79,414	89,965		35,271	3,800	11,933		8,19,1
879-80				•••		3,76,490	44,718		32,150	4,172	13,615		5,29,4
860-81	***	***	•••		•••	3,78,710	53,800		32,316	5,305	10,243	69,262	5,49,6
881-83			***	***	• • •	3,80,812	52,800		32,520	5,092	12,562	72,361	5,58,1
962-83			•••		•••	3,91,239	39,951		32,988	4,661	9,733	62,410	5,40,9
883-84				***	***	3,89,818	41,514	•••	32,591	5,342	12,268		5,40,0
894-85			***			3,89,091	42,988		32,665	6,339	12,392		5,69,8
865-86	•••	•••	***		•••	3,84,869	40,572		43,670	6,897	10,441		5,68,2
896-87		•••				3,81,943	29,888		43,438	7,099	8,891		5,44,2
987-68	•••	***	•••	• · · •	•••	4,00,988	46,837		45,287	7,987	9,434		5,88,4
868-89	•••		•••			4,14,244	47,794		46,802	10,426	11,269		6,06,8
99-90						3,96,458	73,839		48,287	10,090	12,400		6,06,8 6,17,4
390-91						4,28,043	69,020		50,996	10,623	10,155	87,077	6.55.9
691-93					•••	4,23,200	37,696		48,991	11,307	12,035		6,14,4 8,24,1
02-93		***			• • •	5,10,058	1,45,424		66,993	11,486	9,489		8,24.1
193-94						5,50,541	52,593		63,282	12,640	9,665		7,78,6
894-95						5,83,572			63,964	13,268	7,405		7,75,9

Norz.-The figures in columns 2 and 3 are taken from the Annual Revenue Statements Nos. I and III from 1085-68 up to 1085-68 and from Annual Revenue Statements Nos. XVIII and XX from 1885-67 and from Revenue Statements Nos. XVIII A and XX from 1885-68 in all columns are taken from the Gassteer of 1883-64. The local rates figures from 1865-64 to 1865-68 have been supplied by the Sadr Wácilbáqi Navís, and for subsequent years have been taken from the Annual Revenue Statements. The figures about Excises and Stamp are taken from Tables Nos. XXXIII and XXXV of the Shahpur Gassilor of 1865-64.

1	2	3	4	5	8	7	8	9	10	n	12	13
		apous s).	¥	LUCTU	ATING	BEVEN	UR.	N	ISCRIFT.	NEOUS NE	VENCE.	
	Fixed land revenue (demand).	miscellaneous collections).	lands.	lands assess-	rate re-	ment	land	Grazis	ıg dues.	rakhs		land
YRAR.	enue	-0	alluvial l	_ a			ing	n of	es.	from		Total miscellancous land revenue.
I 84 K.	d rev	ating and revenue (alla k	of wast	vantage	ng Iand	fluctuating ue.	ratio	a lea	f wood fr foresta.		cellar.
	d lan	Finctuating land rever	Revenue of	Bevenue bronghi ment.	ster-ad	Fluctuating as of river lands.	8	r enumeration cattle.	graziug leases	0 11		l mis
	Pixe	Flac	Bev	A A A	Wat	Flac	Total	Bye	By g	Sale of and	Bajji	a a
Average of five years from	Ra. 3,74,615	Rs. 61,254	Rs. 8,285	Rs. 2,468	Rs.	Rs.	Rs. 11,183	Rs. 3,439	Rs. 34,770	Rs. 138	Rs. 10,488	Rs. 50,072
1968 to 1873. Do. 1873 to 1878	3,84,773	41,826	4,523	628		1	7,963	71			9,616 9,344	83,961 37,045
Do. 1878 to 1883 Do. 1883 to 1888	3,85,686 3,90,132	44,463 37,682	4,204	3,214			7,418 4,471	1,901	19,453	339	8,887	\$3,160
Do. 1888 to 1893 Year 1893-04	4,35,318 5,44,398	70,920 50,990	1,485	5,324	8,610		38,248		20,044	201	6,093	83,673 40,153
Do. 1994-95 Totals of Tabails for 1894-95-	5,48,256	67,846		6,070	27,982		31,625		19,331		5,733	36,221
Tahsil Bhera Shahpur	2,20,613	10,576 45,549	74 384	· 523 703			7,394		1,793		5,733	3,183 22,970
"Khusháb …	1,63,249	11,721	461	4,841	740		1,652		9,249			10,000

Table No. XXIX,-showing REVENUE derived from LAND.

Norn .- The figures have been taken from the Revenue Report, column 9 has been merged in column 10 since 1895-94.

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ahpu	r Di	strict.]					33			
2	1 .		.letoT		85	5	3	28			
3627 28		149000	Pending orders of Gover				مر :				
8	NUMBER OF ASSIGNEES.	.)ut	At pleasure of Governme		x	1	.	8			
24	1 è		For life or lives.		8	j.	8	7			
			tions.		8	3	8	119			
	Sz.		In perpetuity free of con In perpetuity subject u		61	ت	æ				
8			100 jo ooly niintearea of				ę				
2		ing s of went	.amat	Rs.	÷	÷	3,4	3,446			
8	1			Pend order	Pending orders of Government.	Агея.	Acres.	;	÷	103,262 3,446	103,262
19		For term of settlement.	.amat	Rs.	:		:	:			
18			Area.	Acres.	:		:	:			
11	TWIT O	At pleasure of Government.	.nmal	Rs.	3,451	2,700	2,878	9,023			
16	AREA AND JAMA.	At pl Gover	Атея.	A cres.	204	:	8	283			
16	6	For life or lives	.smal	Rs.	1,721	1,884	615	4,074			
1	KOHAR	Fo:	Aron.	Acres	5,368	1,863 1,537	490	7,404			
13	DISTRIBUTION	etuity et to ione.	גרתה. גרותה,	Rs.	2,353	1,863	808	6,055			
12		In perpetuily subject to conditions.	Агея.	Acres.	2,360	10 10 17	4,450	12,351			
=		In perpetuity free of conditions.	.கமாக	R s.	œ	5,330	21,244	2é, 501			
10	l	In per fre condi	<i>ү</i>	Acres.	55	7,283	79,368	86,854			
6		·'	.ame.	дя.	7,563	14,361 11,736	28,800	4 2,180			
æ	XED.	Total.	Å 768.	Acres.	7,935		3,720 157,967 28,830(79,568	210,163 46,180			
-	K ABSTGYED.	ots.	.smal.	Rs.	6,644	4,045	3,720	14,409			
8	EVENU	Pl	Атея.	Acres	4,900	265	1,673	7,446			
2	A UR	ional ms of tges.	.smal	Rs.		1,426	:	1,426			
*	TOTAL AREA AND REVENU	Practional portlons of villages.	Area.	Rs. Acres	:	6,265 4,960 1,426	;	4,080			
e.	TOTAL	ole ges.	.smal.				25,170	32,364			
~		Whole v illager.	Атея,	Acres.	2,945	8,590	186,194 25,170	1 97, 738 32,364			
	-				:	:		:			
1			Tasır.		:	b pur	19háb	Total District			
1			TAN:		Bhera	Shabpur	Khusháb	Total Die			

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				1							2 ·	3	4
										BALANCE QI	P LAND MEVE- BUPESS.	iteduction of	
				Tea	R.					Fixed revenue.	Fluctuating and mis- cellancous revenue.	on account of be/i seasons, de- terioration, &c., in rapes.	Takávi advances in rupess
	•••	•••	***		•••	•••	•••	•••		15,275	P10	27	2,00
1869-70	***		•••	•••		•••	•••	•••	•••	8,713		- 435	11,15
1870-71	***		•••	•••		•••	•••	698		10,130		300	11,30
871-72	•••	***	•••	•••	•••	•••	•••	•••	•••	4,308		· 97	10,70
1673-78	•••	***	•••	•••	•••	•••	•••	***	•••	5,996	m '	849	3,30
1973- 74	***	•••	•••	***	•••	•••	•••	•	•••	7,094		- 2,948	81
1874-75	***	***	•••	•••	•••		•••	• •••	•••	4,964	•••	735	-
1875-78	•••		•••	200	•••		^.	•••	•••	6,676	. 980	•••	••• .
1876-17	•••.		***	***	•••	•••	•••	•••	•••	- 4,500	1,198	725	8,11
877-79	***	•••	•••	•••	•••	•••	•••	•••		3,900	. 3,080		76
879-79	•••		***	***	•••	•••	۳,	•••	•••	5,613	108	•••	
879-00	***		•••	***	•••	•••	***	•••	***	7,983	56 0	•••	.
890-81	***	• •••	***	•••	•••	•••	. 	•••	•••	3,363	9,397	•••	67
uji - 10	• •••	**	•••			•••	***	. •••		5,421	6,788	***	96
	•••	***	***	***	•••	•••		***	•••	3,485	8,116	•••	3,95
36-96	•••	800	•••	***	·	***	•••	***	•••	1,619.	2,612		9,40
391-95	•••	***		•••		•••	***	•••	,• ••	1,990	2,946	•••	7,20
1992-96	•••	***	•••	•••	•••	•••	•••	`···	• •••	8,589	8,601		7,90
1000-07	•••	••	•••	•••	***	***	•••	•••	•••	6,690	3,880	399	8,40
1997-99	•••	•	•••	•••	•••		•••	***	•••	16,741	8,876	48	8,521
	***	••	***	***	•••	•••	•••	•••	***	2,557	4,223	823	4,00
	•••	•	***	***	•••		•••	•••	•••	3,696	8,108	179	2,72
	***	•••	•••	•••	***	***	•••			1,677	1,419	435	5,00
891-88	•••	66 -	•••	•••	••••	··· .				58,068	3,338	3,138	11,000
205-01	•••	•••	•••	•••	•••	. 	•••	•••	•••	18,373	1,783	11,705	37,36
898-94	•••	•••	***	* ***	***	***	•••	•••		7,908	5,746	994	4,17
001-05	•••	•••	•••	***	•••	•••	•••	•••		15,057	15,206	3,087	2,500

xxxiv (Punjab Gazetteer, Table No. XXXI,--showing BALANCES, BEMISSIONS and TAKAVI

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•	f LAND.
	MORTGAGES o
	LES and MO
	owing SAL
	XXXIISh
	Table No.]

Shah	pur	Dist	rict	.1								XXXV
Vanada	9			Morteg. morey.	Rs.	:	10,755	18,010	15,500	5,235	6,746	3,440
	18	OF MORIGAGED LAND.	Non-agriculturats.	Атея of land in acres.		1	1,687	2,650	2,287	646	923	1,130
	.17	RIGAG	Non	Vamber of cases.		:	Ŗ	130	112	32	3	-11
	16	N OF MO		Mortgage. money.	Rs.	:	2,597	6,733	8,777	:	2,175	3,617
	15	REDEMPTION	Agriculturists.	Area of land in acres.		;	6	650	1,381	1	53	3
ND.	14	REI	Agri	Sumber of Cases.		1	8	35	8	i	10	ន
of LA	13		sįs.	Могіда де- повеу.	Re.	• •	47,706	76,356	72,463	17,969	37,105	14,130
GES	12		Non-agriculturists.	Area of Jand in actes.		:	6,826	6,757	6,885	2,596	2,574	1,394
TGA	н	GXTT AO	Non-ag	Хатрет оf Санея,		:	249	278	386	5	140	3
No. XXXII.—Showing SALES and MORTGAGES of LAND.	10	MORTGAGES OF LAND.	ż	Mortgage-		64,100	11,642	23.691	17,661	2,233	8,757	9,791
ß and	8	Moi	Agriculturigts.	Area of land in acres.		9,275	953	2,036	1,538	295	756	736
SALF	æ		Agr	Number of cases.		1	63	107	20	30	4	2
wing	2		ista.	ригеразе- попеу.	Rs.	ŧ	11,30%	34,907	17,120	15,107	11,865	3,631
Sho	9		Non-agriculturists.	Area of land in acres.			714	1,987	483	1,213		ð
XII	2	LAND.	Non-a	Number of cases.		:	đ	19	29	ŝ	- 11	đ
Io. XX	+	AO SALAS	<i>(i</i> .	Purchase.	Rs.	23,762	16, 361	30,005	21,863	5.856	8,325	12,306
Table N	60		Agriculturists.	Агеа of land in acres.		2,069	1,482	1,529	1,408	- 1	788	518
Ë	8		Agr	Number of eases.		121	8	88 Se	8	13	*	3
						3	2	5	2	:	1	1
					.s.	18C8-0(1874-77	1878-70	1982-85	5 year	:	:
					DISTRICT FIGURES.	years, 1868-69 to	ars,	, B.I.B.	ears,	es for 1 0 1881-	I	:
				YKAE.	BICT F	20	4 ye	4 ye	9 9 9	arerade 17-78 to	:	:
					Dist	Averace of (1873-74.	Average of 4 years, 1874.75 1877-78.	Average of 4 years, 1973-70 1881-62.	Average of 3 years, 1882-83 1884-55.	Takei' actrades for 5 years, 1877-73 (o 1881-82. Bhern	Յհահրսո	Khusháb

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CXX	vi									_						zette
		TRANSACTIONS ENTREED IN COLUMNS 2-6 -11, THE POLLOWING WARE TAANSFEED TO AGALCULTURISTS OR BY ORDER OF COURT.	(Dec)	Consideration-m in rupees.	49,236	1,34,701	80,782	1,97,631	38,816	3,00,304	30,417	53,543	21,357	44,784	13,153	60,763
•			al I	Кетепие явяевяес гиреса.	60S	4,805	1,946	6,067	1 756	8,5:9	592	1,653	182	1,258	215	2,242
		NI GAN	<i>..</i> .	Caltivated.	1,571	0,036	2,769	0,845	2,472	11,327	1,220	3,540	530	1,924	339	3,901
	11	ALMAN SI SI SI SI SI SI SI SI SI SI SI SI SI	Area.	Tom.T.	4,103	2,231	6,590	12,725	5,531	16,987	3,602	10,163	1,328	3,719	957	9,366
		ACTION ACTION	• 288	Kumber of tran tions.	207	1,039	63	38	383	1,380	345	202	3	11 L	94	198
		ОF THE TRANSACTIONS КИТЕКЕВ IN COLUNES 2-4 AND 711, TES FOLLOWING WEE THANSFEED TO NEW AGALCULTURISTS OR 27 ORDER OF COURT.	1		:	Mortgages	:	Mórtgages	:	Mortgages	:	Mortgages	!	Mortgages	:	Mortgagen
		OF THE AND 7- NEW) Sales) Mort) Sales	\sim) Sales	\sim) Soles	~) Sales) Môr) Sales	
	16	GE.	-sib y	Мотtgage moue; Сharged.	40,776	397	1,14,609	2,076	1,94,963	2,185	15,709	218	11,208	266	32,769	1,666
-	11	NONTGA		Revenue in rupe	2,366	19	4,830 1	77	7,798 1	155	888	10	732	a	1,372	18
	1	REDEMPTION OF MONFGAGE.	ca ned.	Of which culti- vated.	3,747	14	5,745	00 90	8,254	145	1,339	10	964	8	1,765	18
-	13	114.99.30	Area redeemed.	.TatoT	7,472	21	9,400	30	15,870	182	2,172	18	1,539	6 5	3,150	21
	ฏ	REI	.892	Number of relea	38.3	10	893	19	1,5041	35	95	61	19		397	3
	Π	ON IN- EBT BY	uj 2	Mortzage-money Tupees.	2,28,629	6,494	, 99,863	6,359	4,18,777	6,021	54,300	1,807	61,351	1,139	1,27,619	2,621
	10	FOR DI	·906	gur ai suasysh	9,495	247	8,827 2,	321		331	2,447	99	1,585	38	6,082 1	911
	9	MORTGAGRWITH POSSESSION IN- CLUDING TRANSER FOR DEST BT OKDER OF COURT.	ea tred.	Of which culti- vated.'	14,507	300	10,228	240	12,700 11,244	292	4,600	116	2,762	61	6,755	51
	80	GAGE V NG TRJ OKDJ	Area transferred.	Total.	2,04147,813114,507	367	18,826	250	21,819	361	9,379	102	5,034	35	14,560	183
	4	MORT	.803A7	yrom to redamu ^N		50	2,028	60	2,322	95	461	18	285	.	1,4861	34
	v	-SKANJ.		Price in rapced.	1,14,102	840	1,52,028	1,465	3,56,100	4,53	46,233	477	36,039	183	68,072	426
	2	F	.893	qur ni sugsvəfl	1,819	30	2,837	50	2,301	- 1 2	732	21	\$50	15	937	12
	-	ND PERMANEN PER FOR VALUE	ea rred.	-iten calti- vated.	4,127	\$	4 064	¥	3,634	8	1,581	346	1,318	\$	1,335	15
		SALES AND PEI	Area transferred	Total.	2,603	54	9,250	ŝ	\$80'2	111	4,064	192	2,161	~	2,801	53
	69	SAL	fers.	Number of trank	635	~	789	12	503	1.	174	é	4	24	414	
					14	Right of oc- cupancy	(Ownership	Right of oc- cupancy	(Ownership	ar 1994-95 { Right of oc- cupancy Tuksil averages for 5 years	o 1391-92. Ownership	Right of oc- cupancy	Ownership	Right of oc-		Right of oc- cupancy
	T				Average of 5 Owners	rears, 1330-36	Average of 4	years, 1890-91 <		tear 1504-95 { Tuksil averoges	1887-88 %	BDEFA {	Shehrmer (\sim	ت ا	Khusháb { 1

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Shahpur District.]

XXXVii

Table No XXXIII,-Showing SALE of STAMPS and BEGISTRATION of DEEDS

1	ŀ	2	.3	4	5	6	7	8	9	10	11	12	13
		INCOME	FROM S.	LE OF ST	лжр <u>8</u> .		OPE 8.	TIONS O	FTHE RI	GISTBATION	N DEPABT	MENT.	
		Receip rupe		Net inco rupe		Numbe	r of dee	da regist	ered.	Value of p	property	affected i	н тиреся.
YEAR.		Judicial.	Non-judicial.	Judicial.	Non-judicial.	Touching immorable property.	Touching movable property.	Money obligations.	Total of all kinds.	Immovable property.	Movable property.	Money Jbligations.	Total value of all kinds.
1882-83		40,303	22,107	3 4, 916	21,212	750	21	5	861	3,01,879	8,914	10,148	3,20,041
1883-84	11 -	45, 907	22,252	40,153	21,281	735	14	15	818	3,54,741	6,932	7,599	3,70,812
1884-85		52,183	24,211	46,530	23,115	755	15	14	887	2,98,108	7,880	11, 44 5	3,17 ,433
1885-86	•	47,536	24,294	41,575	23,106	814	19	7	925	3,36,315	7,058	3,626	3,47,920
- 1886-87		49,267	23,725	43,024	22,637	809	18	15	870	3,35,771	5,817	4,711	3,46,320
1887-89	×1.	50,552	27,39	44, 097	26,121	1,000	7	12	1,045	4,18,972	2,132	3,959	4,23,063
1888-80	м.	51,309	24 ,92‡	49 ,722	23,739	948	19	8	1,007	4,59,633	5,063	3,667	4,69,663
1889-90		52, 808	23,52(51,107	22,473	877	15	.14	954	3,87,621	5,525	6,197	3,99,343
1390-91		58,705	28,372	57,965	27,151	1,097	11	6	1,151	5,86,432	2,140	1,533	5,93,169
1891-92		50,939	30,317	4 9,222	28,862	1,409	6	. 9	1,470	7,12,344	2,095	2,432	7,30,124
1802-03	•	44,452	36,344	42,528	33,249	2,440	7	28	2,551	10,20,872	2,292	8,308	10,44,551
1893-94		53,109	31,827	50,740	30,381	1,986	27	19	2,106	8,53,965	8,771	5,296	8,76,393
1894-95	•••	58,881	27,872	54,758	26,576	1,725	17	16	1,820	6,79,421	4,733	14,880	6,99,952

Norz.-These formes are taken from Appendix A of the Annual Stamp Return and from Statements Nos. II and VIII of the Registration Report. 1884-65

1895-86

1886-87

1887-88

1889-80

1889-90

1890-91

1891-92

1892-93

1893-94

1891-03

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xxxvii	i	Table No.	XXX II	I A ,—8	Showin	g REG	ISTRA		jab Gaz S.	etteer,
		1	2 .	8	4	5	· 6	7	8	9
				La	NUMBE	R OF DEED	REGISTERE	DBY	.	
		YEAR.	Registrar, Shabpur.	Sub- Registrar, Bhera.	Joint Sub- Begistrar, Bhers.	Registrar.	Joint Sub- Registrar, Shahpur,	Registrar.	Joint Sub- Registrar, Khusháb.	Total District.
1890-81				339 130		284 225		198 69		821 434
		Total .		460		509		267	*	1,245
1891-83	•••	{Compulsory . Optional		332 86		259 144		184 55	 	775 283
		Total .		413		403		239	··· ·	1,060
1892-83		{ Compulsory { Optional		330 53	•••	233 78		130 37	•••• ·	693 168
		Total		383		311		167		861
1853-84		{Compulsory . Optional .		285 54		236 81		164 23	 	685 163
		Total .	•	339		320	I	189		818

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Nore.-The figures in the above statement are taken from Table No. I of the Registration Report from 1860 to 1801 and from the Annual District Registration Report from 1892 to 1894-95.

	Y	Bar.					Nomber of assessees.	Amonut of tax.	Total collections.
								Rs.	Rs.
	1886-87	••••		•••	·		823	15,800	14,964
	1887-88	•••	•••		•••		. 781	14,801	14,801
	1888- 80	•••	•**	•••	•••	•••	721	12,008	12,008
	1889-90	•••	•	•••	, 	•••	817	14, 8 51	14,851
•	1990-91	•••		•••	•••		886	15,815	15,81
	1891- 9 2	` •• •	***	•••	•••	••••	862	18,051	16,05
、	1892-98	•••	• •••		•••	•••	868	16,478	16,47
·	1893- 94	•••		•••			822	16,457	16,45
	1 894 -95		•••	•••		•••	806	15,330	15,88
Tahail detai	ls fo r 1894-95 :	;							
. ·	ſ	[ahsil	Bhern			••	. 869	0 ,252	6,2
		"	Shahpur	•	•••		206	4,760	4,7
		19 ·	Khushá	ь́	•••		. 231	4,818	3 4,8

Shahpur District.] Table No. XXXIV,-showing INCOME TAX COLLECTIONS.

Norr.-These figures are taken from the Annual Income Tax Beturn No. IV.

		Τ¢	51741						- 0-					-		
1	2	1 8	3	4	5	6	7	8	9	,	10	11	12	13	14	15
	F	RN	(EN1	red l	1 Q U0	RS.		INTO	DXIC.	ATIN	G DRUG	8.		Excise	REVENUE	FROM
	ries.	0	luml f ret shop	ail		ump- in ons.	Numb ret licen	ail	Con	8um	ptioh in	n maun	ıds.			
Ү гав.	Number of central distilleries.		Country spirits.	European liquors.	Run.	Country spirits.	Opium.	Other drugs.	0.1	Optum.	Charas.	Bhang.	Other drags.	Fermențed liquors.	Druga.	Total.
														Rs.	Re	Rs.
1877-78		2	9	4	32	794	3	:	3	7 -	2	45		3,853	14,107	17,96
1878-79		2	9	б	110	772	3	;	3	74	81	75		3,721	11,933	15,65
1879-80		2	8	9	118	963	3	;	3	6	5	44		4,112	13,615	17,72
1880-81		2	9	10	61	1,209	3	:	3	83	47	47		5,245	10,243	15,48
1881-82		2	10	15	75	940	3	:	3	51	21	40		5,09 2	12,562	17,65
1882-83		2	7	4	3 8	876	з		3	3 13	1 18	44 ¹]	4,661	9,733	14,39
1883-84		2	7	5		1,087	3		8	5 18	331	441	<u></u>	5,342	12,268	17,61
1 884- 85		2	9	5	. 2 0	1,219	3		3	411	318	45]	<u>a</u>	6,389	12,392	18,73
1885-86 .		2	12	5	20 0	1,293	3		3	513	4 ₁₈	47 }		6,897	10,441	17,38
1886-87		2	-16	7	257	1,321	. 3		3	73	7	354	ъ.	7,099	8,891	15,99
1887-88 .		2	12	: 6	815	1,484	4 14	1	4	718	75	46		. 7,987	9,434	17,42
1888-89		2	12		5 426	1,820) 14	1	4	6 f	8}	57		10,426	11,269	21,69
1889-90.		2	11	. 1	2 381	1,800	0 14	1	4	610	6 ^{, 8}	59		10,090	12,400	22,4
1890-91.	[2	- 11	4	1 170	1,86	7 14	1	4	7	410	42	1	10,623	10,152	20,7
1891-92		1	£)	4 258	3 1,53	3 12		6	7	43	49		11,307	12,035	23,84
	1	- 1		1		1		1			4	1	í	-		

Table No. XXXV,- Showing EXCISE STATISTICS.

[Punjab Gazetteer,

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Nors,-These figures are taken from the Annual Engine Reports.

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1892-93 ...

1893-94 ...

1894-95 ...

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8 557 1,589

5 494 2,017

4 511 2,016

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	1			3	3	8	5	6	7	8	9	10	11	12
	<u></u>			Asst	RUPES.	MR IN			ANNUAL	XXPBSD:	TURE IN	RUPEES		
	¥ BA	8.		Provincial rates.	Miscellaneous.	Total income.	General Administration.	Police.	Education.	Medical.	Other Minor Depart- menta.	Other Miscellaneous.	Public Works Depart- ment.	Total expenditure.
1862-83		•••		35,748	2,085	38,690	1,607		5,646	6,749	3,624	1,225	8,621	27,470
1863-84				36 ,566	11,781	38,347	1,400	•••	8,348	8,319	4,116	8,213	8,911	39,307
1894-85				35,306	4,663	39,000	1,533	•••	6,828	7,028	3,991	1,837	11,019	32,236
1885-98		•••	٠.	82,820	6,967	39,606	1,815		8,967	6,584	4, 578	6,665	7,968	36,477
1 886 -87	• •*	•••		32,528	8,438	40,966	1,560		11,715	7,253	4,376	6,550	8,082	39,535
1887-88				\$1,77 6	11,780	43,556	1,626		8 ,94 1	6,826	4,372	6, 63 3	10,535	38,933
- 1 68 8-8 9			• • •	82,984	10,311	43,295	1,646		11,241	6,841	5,416	6,807)1,376	43,327
1889-90	•••			36,942	23,556	6 0 ,49 8	2,225	1,159	12,313	7,327	5,905	14,966	9,409	53,334
1890-91		•		38,435	24,845	63 ,2 90	2,321	1,259	14,988	8,024	7,390	15,741	17,446	67,169
1891-92	* .•	•••		42,191	41,27 7	8 3, 4 68	2,409	1,321	15,919	8,779	10,612	18,5 66	18 ,206	75,813
1892-93		•••		42,031	29,152	71,193	2,687	1,294	17,459	9,684	11,801	14,833	28,024	85,782
1893-94	۹			53,094	29,646	82,740	3,011	1,413	19 ,32 0	10,376	11,992	31,923	23,933	91,068
1894-95	•••			52 ,120	25,306	77,438	2,794	1,342	17,896	9,562	10 ,26 7	21, 373	14,814	77,987

Table No XXXVI-Showing DISTRICT FUNDS.

Ners,-These figures are taken from Appendices A and B to the Annual Beview of District Board Assounts.

		-		-		•	• "	• HOL	HIGH BOROLA	1	~	•				LI LE RO		*		-	TELIAL ROBOLA					s -
							Å	bresher.			TATA OF LAL	<u> </u>	Ă	DieLine.	· ·		Vaaro							V THE ACTIVE.	3	ļ
	P	Taa.				0	T T	<u></u>	1144	Gond	Government		The second	<u> </u>	Į	8		8		1	1					
	I					.sloodols.	Scholars.	Bebools.	Scholars.	-incode	Bobolars.	Sebools.	Bebuists.	Sebools.	Bebolars.	Bebook.		Sololas.	Scholars.	Semons .	Beholars.	Selection.	.hteloget	Bobojs.		
1					1						FIGURES	ES FOR	R BOYS.	e												
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·	·		1				2	8	4	5	6	7
							1	NUMBER (TRE	OF PATIES	178	1	į
• • •	1		YEAR.				Ken.	Women.	Children.	Total patients.	In-door patients.	Expon diture in rup oo .
1886		•••	•••	•••	•••		41,556	14,445	20,245	76,940	962	11,41
1887	··· .	•••			•••	۰	49,168	15,109	28,815	80,592	1	8,1
1886	•••	•••	•••	•••	•••	•••	42,854	15,885	28,189	81,828	· ·	10,64
1889	•••	•••	•••	•••	•••	•••	49,043	17,109	22,600	88,745	1	10,84
1890	••• ,	•••	··•·	•••	••••	•••	42,905	14,971	21,258	79,114		18,80
1891	•••	•••	•••	·	•••	•••	48,915	15,899	22,129	81,878	1,016	18,58
1892	•••	•••	•••	••••	•••	•*•	50,881	18,556	27,026	95,968	1,044	18,24
1898	•••	••	•••	•••	•60	•••	58,687	22,661	28,128	109,426	1,117	14,00
1894	•••	•••	•••	•••		•••	68,218	25 ,106	80,490	128,814	1,016	11,07
1895	•••	•••	•••	•••		• 10	60,570	\$8 ,001	88,191	116,762	1,287	14,07
			PRESAR		Cla	····						
Shebpu	Badr				and		12,842	3,645	4,408	90,889	778	4.68
Bhera	•••	•••	•••		,,	· • • •	12,046	8,107	6,516	21,669	167	2,355
Sé hi wé l	•••	•••	•••		. 29		6,178	2,881	4,795	18,854	158	1,605
Khushát).	•••	•••		"		7,418	8,406	6,259	17,078	75	1,009
Miáni	•••	•••	•••		и .		6,162	2,815	8,232	12,309	40	861
Naushah	18	·•••			**		4,886	1,710	2,682	8,678	61	873
Lidh	•••	•••	•••		"	•	4,861	1,748	1,524	7,628	8	300
	•••	•••	·		"	·	605	98	76	774		443
Jakosar'			•••		» ·	·	1,256	600	1,012	2,878	1	801
Nårpur	•••	••		ļ			,			-		
• /	•••	•••	***		"		2,505	949	920	4,874		407

Shahpur District.]

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Norz .- These figures have been taken from the statements and returns kept in the Civil Surgeon's Office.

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(Punjab Gasetteer, Table No. XXXIX -Showing CIVIL and REVENUE LITIGATION

		1		2	3	4	· 11, 8,00	8	7	8	•
			-	Neme	EE OF CUTL	SUI RCEI	RN IYO	VALUE	LY RUPERS OF	suirs	
	¥ı	LA N.,		Money or movable property.	Rent and tenancy rights.	Land and Revenue and other matters.	Total.	Land.	Other matters,	Total.	Number of revenue cases.
1879			•••	3,963	•	500-	4,448	16,736	1,84,577	3, C1 ,3 11	3,445
1979	•••	•••	•••	3,229	94	1,146	4,400	21,396	2,18,732	2,40,020	4,406
1889		•••	•÷•	4,437	30	1,085	5,550	22,743	3,64,100	,76,911	3,770
)481		•••	•••	6,658	27	665	6, 239	51,348	2,54,331	3,05,679	3,994
1002	•••	•••	•••	4,981	21	533	5,834	29,467	2,54,613	2,84,080	4,196
1893		•••	•••	5,646	8	503	6,154	37,661	2,60,875	2,97,996	4,994
1004		•••	•••	5,224	95	786	6,106	37,778	2,56,678	2,84,356	6,161
1005			•••	4,338		601	5,017	40,905	2,71,631	3,21,537	A ,06 3
<u> 1988</u>	•••	•••	•••	4,800	•••	686	5,585	\$7,858	3,67,963	3,46,731	1,639
1867	•••	••••	•••	5,149	•••	G81	5,829	65,344	2,94,454	3,50,600	2,100
7988		•••	•••	4,506	•	623	6,333	1,57,648	2,34,001	3,68,440	3,617
1000	•••	•••		4,995		762	5,747	1,00,786	3,83,912	3,84,698	3,600
1896	•••	•••	•••	8,601	1	909	6,913	1,04, 320	3,77,499	4,61,836	3,636
3001	•••	•••	•••	4,836		817	5,143	1,31,496	3,88,003	4,19,600	· 4,809
1062	•••	•••	•••	3,174		708	3,876	67,314	3,06,167	3,98,481	3,570
1000	··· ′	•••	•••	4,340		880	6,100	1,22,026	3,01 ,833	4,35,000	3,310
1894	•••			4,971	e	816	5,687	1,45,207	2,91,914	4,87,191	8,161
1886		•••		4,975		844	6,839	1,59,696	3,23,399	4,81,185	3,290

Nors.-These figures are taken from Tables Nos. VI and VII of the Civil Justice Reports for 1878 to 1880, and Nos. II and III of the Reports for 1881 to 1886. "Butte heard in Settlement Courts are excluded from these columns, no detail of the value of the propert Joing available.

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Nors.-These figures are taken from the Annual Criminal Returns Nos. IV and V.

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[Punjab Gasetteer,

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	19		1894.	3	14	3	315	80	212	416	- 88	**	E.	1,940	2,700	
	18		1893.	38	15	11	324	4	206	578	1,023	7	124	1,778	3,706	
	17		1802.	13	~	72	196	10	174	578	1,076	1	127	1,632	2,708	
	16		1891.	3ö	11	36	297	81	200	506	1,020	80	164	1,626	2,646	
	15		1880.	30	10	18	244	æ	133	53	8 89	8	135	1,402	2,316	
	14	Ġ	1369.	5	5	2	1 97	-	210	630	890	8	311	1,634	2,434	
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477 0 9	12	ES INQUI	1897.	32	13	116	167	3	301	647	1,480	-	172	1,578	3,068	
	11	OF CAS	1886.	17	18	104	2	æ	272	662	1,310	:	185	1,860	3.069	
~~~~	10	NUMBER	1885.	я	8	<b>5</b> 8	367	13	218	200	1,003	e.	76	765	1,768.	
	a		1884.	R	п	箬	292	6	87	316	689	8	117	1,311	2,000	
TA OT	30		1883,	13	30	5#	198	×17	104	202	135	*	en	38	8	
	7		1882.	17	\$	60	154	8	107	308	571	10	64	8	8	Ĩ
	9		1881.	26	6	<b>9</b> 8	215	8	173	470	206	4	:	83	619	
ONT BIORT	œ.		1880.	13	7	57	259	8	187	189	978	63	**	43	8	
	4		1879.	16	10	ଚି	102	61	181	432	192	æ	<b>94</b> -	z	88	
-	e		877. 1878.	15	æ	51	179	27	128	362	627	ND .	æ	8	710	
	63		1877.	17		34	17	16	113	362	809	7	*	88 8	874	
	-		NATURE OF OFFICE.	Riot or unlawful assembly	Murder or attempts to murder	Total serious offences against the person.	Total serious offences, against the property.	Total minor offences against the person.	Cattle theft	Total minor offences against pro-	Total cognizable offences	Rioting, unlawtul assembly, affray	Offences relating to marriage	Total non-cognizable offences	Grand total of offences	

Table No. XLI-Showing POLICE ENQUIRIES.

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		۰.						<u></u>	6	MULTER OF PERSON							•	-	
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	2	1		Ħ	2	3	-	<b>S</b>	18	<b>ਛ</b> '	Ŵ	Ħ	3	Ä	2	19	2	Ē	<b>N</b>
Total minor offences against pro-	Ę.	\$	5	8		ł	Ř	25	9	5	ž	80	8	\$		12		ł	Ē
Total cognizable offences	8	2	2	1,001	1,136	ž	8	3	1,005	1,111	<b>31</b> ,1	1,150	1,104	- #	1,100	9	1,887	1,340	1,610
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Tetal nos-seguinable offeness		2	3	*.	*	. 1	8	3.05	-	5	and a	iii	a con		3	,	4	3	
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TABLE No. XLI-concluded.

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Shahper District.	Shahper.	District.	]
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	8	14 M.	Profile of con-			1 250	2,465	4,723	2,968	2,519	1,649	108	2,273	670	3,440	3,729	2,117	2,230	.1,936	2,114	3,770
	8	Pacuatany Rasuma,	Jost of main- tenance.	B.	11,876	20.416	16,960	18,420	14,213	13,058	12,706	11,657	13,382	18,960	20,183	15,636	15,141	15,197	16,766	14,109	12,148
	2	E .	More than twice,					5	8	1-	сı.	15	10	30	*	8	15	11	63	15	0
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-		LENGTH OF SENTENCE OF CONVICTS.	one year.	18	212	26	100	\$	65	57	37	89	130	172	900	103	396	275	255	192	159
		Les	months.	365	305	50	38	39	60	20.1	300	434	396	210	615	306	357	120	125	397	8
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ý.		10 NO	Commercial.			8	a	<i>m</i>	<u>.</u>	5	15	8	*	21	3	57	35		8		
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				1877-78	1978-79	1879-90	18-00-11 1841_ar	1862.65	1663-84	1664-85	1985-86	1 <del>8-060</del> t	1987-89	1869-80	1860-90	1800-91	99-1691	1803-01	1893.94		

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Tal	Tahsil.					Town.	e .				Total po- pulation.	Hindus.	Sikhs.	Jains.	Musalmans.	Other religions.	Number of occupied houses.	Persons per 100 occupied houses.
				Miánî		:	:		i :		7,149	3,531	162		3,651	2	1,981	370
	:	•		Bhera	÷	:	:	:	÷	:	17,428	6,113	197	÷	11,036	61	6,179	337
			C	Shabpur to	town	ł	1	ł	:	:	6,337	2,132	184	Į	4,021	:	1,371	462
Shahpur	÷		~	Shabpur civil lines	vil Jine	80	:	÷	:	:	2,896	1963	100	:	1,918	14	405	886
			<u> </u>	Sáhiwál	:		:	÷	÷		9,210	4,377	830	1	4,203	:	1,830	109
Khusháb	÷	:		Khusháb	:	÷		:	;	÷	9,832	2,503	198	:	7,069	:	2,004	<b>496</b>

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التعليما فالصادية

Punjab Gazetteer,

1906. 22 25 25 25 3 88 100 83 \$ TOTAL DEATHS REGISTERED DURING THE TRAD. 1803. 181 918 88 5 128 33 1802. 32 **626** 652 222 222 2 1891. 88 83 200 88 102 19 1890. 138 312 r,f 18. ES 81 361 { 240 1889. 22 571 150 4 showing BIRTHS and DEATHS for TOWNS. 1888 g 8 166 188 367 16 Nors. These figures have been taken from the returns kept in the Civil Burgeon's Office. 1887. 286 1222 192 200 3 35 1886. 8 8 \$ •14 115 198 113 108 1806. **5**2 98 99 98 99 88 34 13 1694. 8 6 6 174 17 28 28 202 23 13 TOTAL BIRTHS REGISTERED DURING THE TRAK. 1803. 표리· 응중 **16** 28 ¥8 11 1802. 22 A 29 306 100 23 9 22 23 370 1120 22 22 1601 a 1900. **392** 361 141 72 22 157 144 æ 3665 830 <u>?</u> 243 5 345 538 × 1889. r-1888. 615 뿘 370 102 ន៍ 9 1897. TADIO NO. ALLY, 219 S. 385 **8**23 . 8 10 8 886 352 **902** 186 -# Total popu-lation Dy the Census of 1891. 8,979 3,187 4.660 3,500 ø ŧ : 11 :: :: ł ł "} I I.I 11 Sex. 64 Males ... Females 1 Males Females Males Females Males ... Males ... **بب** : ĩ Town. ÷ i ~ Khushéb Sbabpur BAblwál Bhera Miáni

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## Shahpur District.]

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Class	of Mu	nicipa	lity	 	111	III	111	111	<u></u> .	III	
			•		Bs.	Rs.	Rs.	Rs.	Rs	Rs.	
870-71					3,650	10,434	5.4	10,973	7,561		
871-72	•••	••• [•] .	-		5,536	11,644		· 9,145	8,584	· 	
872-73		•••	•••		5,106	10,884		9,350	7,776		
878-74	•••	••••		.1.	4,630	11,245		8,202	7,006		
1874-75	<i>й</i> , ^т	•••		•••	<b>4,23</b> 3	<b>10,27</b> 6		8,641	9,602		
1875-70	•••	> • <b>8</b>	•••		3,197	8, <b>44</b> 8	1,607	5,772	8,688	2,078	
1876-77	•••	•••	•••		3,698	8,610	1,860	6,230	9,530	1,641	
877-78	•••	•••		•••	3,365	9,490	2,354	6,418	5 10,288	2,144	
1878-79		•••	•••	•••	8,391	10,143	1,861	7,52	5 15,188	2,634	
1879-80	•••	***	•••	•••	3,608	11,295	1,671	10,030	3 10,752	4,072	
1880-81	•••	•••	·••	•••	9,096	11,518	1,508	8,13	8,643	4,160	
1881-82	•••	•••	• • •	•••	6,863	10,876	1,455	8,26	3 5,502	2,788	
1882-83		•••	•••		6,309	10,281	1,435	8,03	5 4,550	5 1,390	
1888-84	•••	•••		•••	- 5,256	10,002	1,814	7,84	3 7,680	0 - 1,959	
1884-85	•••		• •••	• • •	3,846	8,731	1,270	6,78	3 6,920	2,062	-
1885-86	•••	+ × 4	. ***	•••	5,321	10,216	3 1,359	6,57			
1886-87	***	•••	• • •		6,282	17,494	1,79	3 7,40	0 9,31	0 _.	Girot abolishe
1887-88	***	•••	• • •	•••	5,895					7	
1888-89	<b>.</b>	***	•••	•••	5,197			1			
<b>1889-9</b> 0	•••	;			7,65					1	
1890-91		•••	•••	•••	6,16		1	1			
1891-92		•••	•••	•••	7,260						
1892-93	•••		•••		7,64		1				
1893-94	•••	•••	•••	•••	7,85	9 18,91				5	
1894-95	•••	•••	•••		7,96	5 21,11	8 2,12	7 9.49	2 12,75	3	

## Table No. XLV-Showing MUNICIPAL INCOME.

Nora-These figures are taken from the Annual Municipal Statements.

Shahpur				Shahpur.           10         Jháwarián.           20         9         Chuk Râmdás.           30/19/10         Bhera.           403/22/10         Bhera.           51/403/22/11         5         Kotbyála Khuld.           52/41/32/22/11/1         5         Kotbyála Khuld.           52/41/32/22/61/11         5         Kotbyála Khuld.           52/41/32/22/61/11         5         Kotbyála Khuld.           52/48/37/38/39/32/24/113         Midn.         5           52/48/37/38/39/32/24/41/13         Hazára Kalán.         5           52/48/37/38/39/32/24/41/11         Midna Gondal.         10/14/22/34.           10/14/22/31.40/52/48/37/38/42/244.         Dharema.         40/32/26/11/1           21/20/23/28/31/21/21/18/4/4/4         S         30/34/25/31/21/21/34.
	· = = = = = = = = = = = = = = = = = = =			hpur. héwarián. Chuk Rámdás. 10 Bhera. 2010 Miani. 322212 Bádahahpu 3122111 5 Kotbyála 385355385383227117 6. 22323832281141314 22314052483228141314 223140524832281231521 223864452463215215
			····	háwarián. 1 Chuk Rămdás. 2010 Bhera. 2010 Bhera. 2011 Miani. 32221 21 Bádshahpu. 31221 21 5 Kotbyála 33232 53 53 53 53 53 53 22 11 5 4 9 Bármi 37 32 32 53 13 13 22 11 1 6 2 4 2 1 22 13 140 52 4 8 3 7 3 8 4 2 23 2 8 4 4 5 2 4 3 3 1 5 2 4 2 23 2 8 4 4 5 2 4 3 2 1 5 2 1 5 1 23 2 8 6 4 4 5 2 4 3 2 1 5 2 1 5 1 1 2 23 2 8 6 4 4 5 2 4 5 2 2 1 5 2 1 5 1 1 2 23 2 8 6 4 4 5 2 4 5 2 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 2 1 5 1 5
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Báilebahpur Báilebahpur Kothyála Khurd Bármúsa Midh Harára Kalán Mióra Morada Mióra Morada Mióra Mióra				322212/12/ Bádahahpu 3121111 5/ Kotbyála 38022161/14 9/ Bárruf 373735353533227117 6/ 3737323227117 6/ 22018/1218111 6/2421 221314052483224230 2232854463215243 23864462463221524
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Bármúsa Midh Hazára Kalán Kot Moman		, <b>!                            </b> 		30(22) 16/14 9 BATTIN 38/35 95 38/38/32 15/14 27 27 38/38/32 25/17 6 1 27 27 38/38/22 25/17 6 1 28 73 78/28/28 25/14 13 31 28 13 28 28 28 28 14 13 14 28 140 52 48 37 38 42 28 28 44 15 48 37 38 42 28 28 64 45 24 63 22 15 21 28 38 64 45 26 63 22 15 21 28 38 64 45 26 63 22 15 21
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Hazára Kalán Kot Moman Mián Gordol		,8 <b>1</b> 88 <b>181</b> 8 <b>1</b> 		37]37]32]32]27]17] 6, 1 20[23]28]32[28]14]13]14 26[18]12[18]11] 6[2421 26[18]12[18]11] 6[2421 222]31[40[52]48]37[38]42 2232[38]44[53]43]15[21] 2232[38]44[52]46]321[521] 231]36[34[52]46]321[521]
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#### [ Punjab Gazetteer,

# Shahpur District.] Table No. XLVII—Showing WORK DONE by POST OFFICES in the SHAHPUR DISTRICT.

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1	8	8	4	5	6
Description of work.	1891-92	1 <del>892-03</del> .	1898-94.	1 <del>894</del> - <b>95</b> .	1896-96.
1. Litter mail articles received for delivery	<b>567,97</b> 0	608,010	683,292	71 <b>2,3</b> 74	784,604
2. Registered articles received for delivery	8, <del>914</del>	8,762	10, <b>304</b>	18,443	10,848
8. Insured letters received for delivery	78	284	26	26	78
6 Parcols registered roceived for delivery	1,846	2,522	1,976	8,802	2,912
5. Parcels unregistered received for delivery	•••	•••	•••	•••	59
6. Insured parcels received for delivery	468	390	468	572	540
7. Value-payable articles and other registered articles received for delivery.	738	469	1,404	2,060	1,664
8. Money orders-number issued	8,181	8,360	9,942	11,740	11,685
9. Nocey orders—annoer paid	11, <b>25</b> 4	12,686	12,796	]3 <b>,22</b> ]	15,408
10. Sevings Bank-number open on Slat March	. 546	596	690	771	818
11. Savings Bank-amount at credit of depositors on Sist March.	1,08,866	1,16,006	1,80,145	1,44,466	1, <b>38,5</b> 84

Norr.-These figures are taken from the statements kept in the Office of Postmaster-General, Punjab.

### liv [Punjab Gausticer, Table No. XLVIII-LIST of POST OFFICES in the SHAHPUE DISTRICT.

	Read and Sub-Of	Bces.		Branch Offices.			
•1.	Shahpar Head Office …	•••• •			Bakkhar. Bunga Balochán. Cháchar. Farúka. Gondal. Kálra. Nihang. Sáhiwál. Shahpur City.		
2,	Bhera Sab-Office	•••	<b></b> .		Chak Rámdás. Cháwa. Dhakwán. Hasúrpur. Jháwarián.		
• <b>8.</b>	Khusháb Sub-Office	•••••		•••	Augga. Dhák Railway Station. Girot. Ganjiál. Hadáli. Jabbi. Jabbi. Janra. Kattha. Kufri. Kandán. Mángowál. Mitha Tiwána. Naushahra. Núrpur. Pail. Rájar. Sakesar. Uchháli, Warchha.		
4.	Miáni Sub-Office,	•••	<b></b>	<i></i>	Bádshabpur. Bhábra. Gerna. Haria. Kot Moman. Malakwál. Miána Gondal. Midh. Takht Hazára.		

• ( ombined Telegraph and Post Offices.

In. XLIX-LIST of DAY PITERATOWS	EXISTING. in order of LOCALITY.
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R LWARES.	In Thána enclocare. In old Báraí. Do: Abore Thána.	Above Thána. In Barái. Do. Do.	In Sérai. Do. In Sérái.	In Sáráí. Do.	In Sárái. Do.	Lo Barai. Do. Do.	In Sárái. Do.	Abore Théna. Deputy Commissioner's house. District Superintendeat,
Condition.	:::: - <b>-</b>		Pood. Pood. Good.					: : :
In whose charge.	District Superintendent, Police Ditto ditto Ditto ditto District Board	intenåent, Police	Judge and half	District Board District Board Ditto Ditto District Superintendent, Police	nmissioner, Salt	ntissioner. Sait		District Buperintendent, Police District Board
4	District Super Ditto Ditto Ditto District Board	District Superintendent, District Board	Ditto Ditto Ditto District Board District Board Half for Session	District Board District Board Ditto Ditto	District Board Ditto Ditto Assistant Commissioner,	Distroc Board Ditto Ditto Assistant Commissioner.	District Board Ditto Ditto	District Super District Board Deputy Comm
Size.	No. Do. Do. Do. Do. Do. Sanall		Brike Do. Do. Lurge	Small Large Small Very small	Do	Do. Earge Do. Do.	Do. Do. Large Very small	Small Large Do
Class of Rest-houses.	t (Police)	(Police) Rest-bause ditto	Traveller's Ricst-house. Traveller's Ricst-house. Departmental (Police) Ditto (Crvil) Session House and starging	Traveller's Rest-house Ditto ditto	Traveller's Rest-house Ditto ditto Departmental (Salt)	I ravener a nest nouse Ditto ditto Staring Bungalow Traveller'a Rest-bouse Devartmental (Salt)		(Police) (Civil) ditto
Class of	Department (Police) Ditto ditto Ditto ditto Ditto ditto Ditto (Civil)	Ditto (Police) Traveller's Rest-hous Ditto ditto Ditto ditto Ditto ditto	Traveller's Ditto Departmen Session Ho	Traveller's Ditto Ditto	Traveller's Rest-hous Ditto ditto Departmental (Salt)	Litavener a new now Ditto ditto Stagring Bungalow Traveller'a Rest bour Departmental (Salt)	Traveller's Ke Ditto Ditto	Ditto
É			•••••	<b>: :</b> : :	::::			::: :
Town or Villag	Midh Laksin Blagtánwála Kot Moman Salam	Miana Gondal kutkkan Kuthyála Khurd Bádshahpur Miáni Rhera	Chak Ramdus Jháwarlyán Mitha Lak Dhrema Shabpur	Wádhi	Adhi Sargal Váb Kelá Jabbi Mitha Tiwána			Ditto
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