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GAZETTEER OF INDIA



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WESTERN STATES

DIRECTORATE OF GAZETTEERS
DEPARTMENT OF CULTURE
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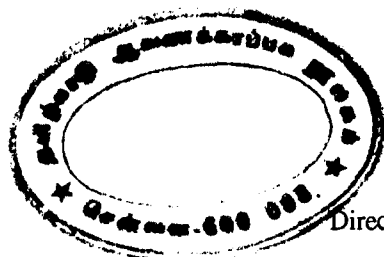
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FOREWORD

It was in 1990 that the Government of Madhya Pradesh had decided to bring out Reprints of Old State and District Gazetteers which are at present unavailable to the public. This reprint of the well known Western States (Malwa) Gazetteer published in 1908 by C. E. Luard under the Central India State Gazetteer Series. It is among the few most important and renowned sources of information available on this part of the region. The Western States (Malwa) comprised of Dewas Junior and Senior; Rajgarh, Narsinghgarh, Jaora, Ratlam, Sitamau, Sailana, Dhar, Jhabua, Barwani and Alirajpur States. The information in the Gazetteer based on a variety of sources and direct observations includes a thorough description on geography, geology, history, population, administration and trade of the area. The chapter on Population pays special attention to the aboriginal tribes and their habits and ceremonies. Then, it is followed by the Gazetteer proper in which the entries are arranged in an alphabetical order for easy consultation. There are in addition, useful statistical tables on area, population, trade and coins, revenue and educational facilities. It is hoped that this volume will be of great use to Scholars, as well as common readers of History, Geography, Sociology and allied disciplines.

I wish to record my thanks to all those who planned and executed the production of this Volume. The work was started during the tenure of former Directors Sarvshri P. K. Bhatnagar, M. P. Dubey and K. R. R. C. Nair. In the publication of this Reprint, a team of Officers, Dr. K. S. Sharma former Deputy Director, Sarvashri Vijay Jain, A. M. Sharma, Nawal Kishore and S. C. Chaturvedi, all Deputy Directors and Sarvshri S. S. C. Kerketta, Dr. Prabir Kumar Jha, Smt. Vandana Pandey, Dr. Suresh Tiwari and H. R. Ahirwar all Assistant Directors as well as the staff of the Directorate did assigned jobs well. Dr. Prabir Kumar Jha supervised the printing. I am thankful to all of them.

Bhopal,
15th August, 1994.

Dr. N. P. PANDEY
Director

**WESTERN STATES
GAZETTEER.**

VOLUME V.- PART A, TEXT.

The Central India State Gazetteer Series.

**WESTERN STATES
(MALWA.)
GAZETTEER**

VOLUME V.- PART A. TEXT.

COMPILED BY
CAPTAIN C.E. LUARD, M.A. (OXON.), I.A.,
Superintendent of Gazetteer in Central India.

PRINTED AT THE
BRITISH INDIA PRESS BYCULLA, BOMBAY.

1908.

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PREFACE

This volume¹ deals with the States lying in the Malwa or the Western Section of the Agency, excepting the three large States of Gwalior, Indore and Bhopal which are separately dealt with. The accounts of twelve States are included in the volume, the two branches of Dewas, Rajgarh, Narsingharh, Jaora, Ratlam, Sitamau, Sailana, Dhar, Jhabua, Barwani and Ali-Rajpur. The States are taken in order by Agencies. Some allowance should be made for deficiencies as this is the first attempt of its kind and those engaged in the work had no earlier account on which to base their Gazetteer. It was a work of creation and not of simple revision. That much might be added in these accounts is sufficiently obvious and this will, I trust, be done when the volume revised. If it has had no other effect, it has at any rate stimulated an interest in past history and instituted a search of the old records which may produce treasure later on. The conditions under which the work was carried out and the difficulties to be overcome varied generally speaking. Indirectly with the condition of the administration as well as with the size of the State. In these States which has been for any length of time under British supervision, owing to the minority of the chiefs, the collection of data was immensely simplified, whereas in States managed on more strictly native lines. It was a task requiring much time and trouble. The detailed Statistics required for the tables had, in almost all cases, to be collected direct from the patwari's village papers a most lengthy and laborious proceeding. The district mechanism for collecting such statistics was in many cases most primitive, while it was in no case trained and organised as in British India, and it was often difficult even to get those by whom the figures had to be furnished to understand what was required and quite impossible to expedite matters. This entailed much hard work on the Gazetteer Officers and also caused delay when it was decided to bring the Tables up-to-date (1905).

In dealing with the history I have endeavoured to give every reference which might assist those interested in the subject to follow it up in greater detail. The State Gazetteer Officers had no knowledge of how or where to seek for published information on the history of their States and the reference work was therefore, done entirely by myself. I am therefore, solely responsible for any omissions which may have occurred. As I had to procure my works of reference from the Asiatic Societies of Bombay and Calcutta and could not retain the work by me an abstract of every important book and paper had to be made. Much time was taken in preparing these precis which might have been otherwise employed and possibly some important references have been overlooked. In giving the references as fully as possible I have done so in the hope that some person interested in the subject will follow up the clues given, more especially as regards information given by Muhammadan historians. In Elliot's History the extracts are as a rule, limited to passages dealing with the general history of India, while those referring to individuals and individual incidents and exploits are left out. The excised passages are of importance moreover, in that they give the names and relate exploits of Rajput chiefs who held commands in the Muhammadan armies. By searching the original MSS., which I had neither time nor the opportunity to do, much of interest to individual States would I am convinced, come to light showing in what campaigns members of the ruling houses took part.

For the information of those, who wish to follow up the history it may be noted

1. Owing to its size, it was subsequently split up to A-Text and B-Tables.

that a "Bibliography" of the Literature of Central India, including chronological tables of its history, has been lately published by the India Office, and can be procured from Messrs. Thacker Spink and Company, Calcutta, and all other Government agents.

The spelling of vernacular words has been given so as to represent the pronunciation as far as is possible without the use of special type to distinguish similar letters belonging to different groups.

The individuality of the different accounts has been as far as possible preserved in each Gazetteer. The accounts also vary in interest, that of the Dhar State with its famous historical sites being of most importance to the general reader.

In concluding I must acknowledge my indebtedness to all with whom I have had to deal in the compilation of this volume. My sincerest thanks are due to the Chiefs who have shown a genuine interest in the work and have materially assisted me, especially in the historical sections, with information not otherwise procurable, as well as by that general countenance and support on which success depended.

The Gazetteer officers, who were immediately under me, have, without exception, done admirably, and my warmest thanks are due to them for their zeal and energy in carrying out their duties which were often very irksome. A list of those associated with the compilation of this volume is given below-

1. Dewas State (S.B.)	Mr. M.N. Phadnis
2. Dewas State (J.B.)	" D.L. Sane, L.C.E.
3. Rajgarh	Thakur Ajgar Sinha, B.A.
4. Narsinghgarh	Pandit Kunj Bihari Lal, B.A.
5. Jaora	Mirza Muhammad Said, B.A.
6. Ratlam	Mr. D.F. Vakil, B.A.
7. Sitamau	{ Pandit Vasudev Rao
	{ Pandit B. Damodar Rao.
8. Sailana	Pandit Bishan Lal.
9. Dhar	Mr. W.T. Kapse.
	" B.N. Khory.
10. Jhabua	" Damodar Bhagwant Kaveshwar.
11. Barwani	" Meherjibhoy Hormasji.
12. Ali- Rajpur	" Narayan Vaman Naik.

There are also many others not thus officially connected with me to whom my thanks are also due. Among these I may mention Mr. K.K. Lele formerly Director of Public Instruction at Dhar; Rao Bahadur R.J. Bhide, B.A. Superintendent of Dewas (S.B.); Rai Bahadur Lala Bishesarnath, Diwan of Rajgarh; Lala Durga Sahai,

Superintendent of Narsinghgarh, Khan Bahadur Var Muhammad Khan C.C. Minister of Jaora; and Mr. P. Babu Rao Walwalkar, B.A. L.L.B. Diwan of Ratlam.

The office at headquarters also deserve its need of praise. The work of adjusting and checking and retyping the accounts has been severe. The whole staff however has worked with zeal and I am much indebted to Pandit Shridhar Rao Vinayak Dhamkar the Head clerk and the Office Staff generally for their prompt and careful attention to the work.

Last, but not least my thanks are due to the Political Agents. So far as was possible, I avoided adding to their already fully occupied time by making references but occasionally it has been unavoidable and I would express my thanks for the trouble they have invariably taken in answering my questions and satisfying my importunities.

C.E. LUARD, CAPTAIN,
Superintendent of Gazetteer in Central India

CENTRAL INDIA AGENCY INDORE,
Dated the 15th January 1907.

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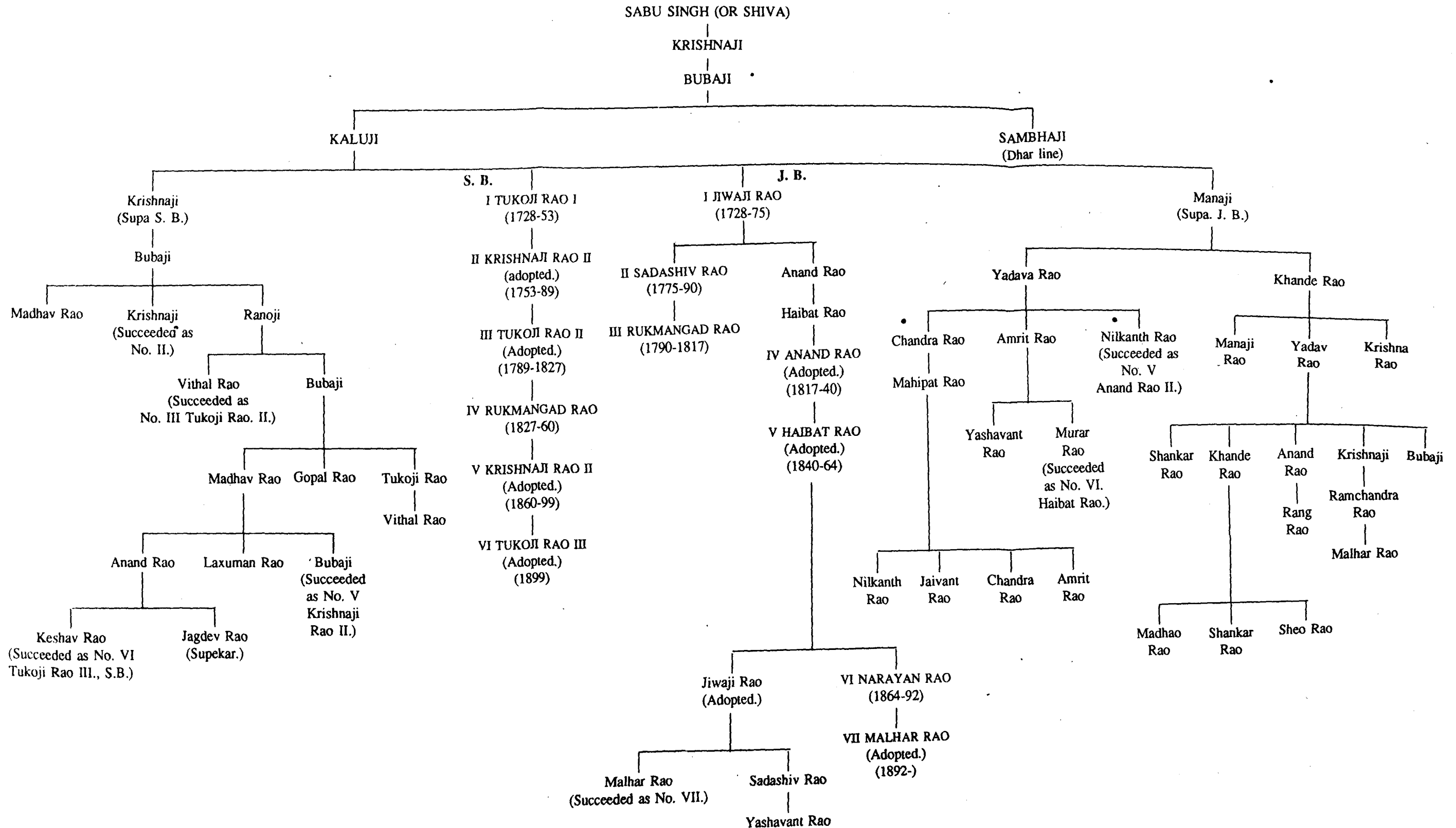
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Dewas State.

GENEALOGICAL TREE OF THE DEWAS (PONWAR) FAMILY



ARMS OF THE DEWAS STATE.
Junior Branch.



Arms• Gules, Hanuman statant argent holding mountain *Dronachal* in dexter and a mace in sinister hand, within a bordure or charged with four pellets between eight flames proper. **Crest**• Wings erect gules. **Supporters**• Elephants charged on shoulder with mullets argent.

Motto• *Dala Dvayo bhati vamshah*. "Two branches grace one stem (family)."

Note• Gules is the State colour. The Hanuman is borne on their banner. The flames, pellets, wings in crest and elephant supporters all refer to the Paramara clan from which they trace descent, the flames alluding to their Agnikula origin, and the wings and elephants to their world wide rule.

The motto is self-evident.

Genealogical Creed• The family belongs to the Rig-veda and the *Rik-shakha*, *Vasishth gotra*, having three pravaras, the *Vasishth*, *Indrapramada* and *Bharadvasu*. The Chief is a Vaishnav Hindu and belongs to the Maratha Kshatriya clan. The Family deities (*kuladevatas*) are Khandoba of Jejuri and Bhavani of Tuljapur, in the Deccan.

* These were the arms given at Delhi. The present arms are modified, the bordure being omitted and "Chief" added bearing a sun between two crescents.

ARMS OF THE DEWAS STATE.

Senior Branch



Arms- Gules, Hanuman statant argent holding mountain *Dronachal* in dexter and a mace in sinister hand, on a Chief, or a pellet between two flames proper. **Crest-** Wings erect gules. **Supporters-** Elephants.

Motto- *Dal dvayo bhati vamshah*, "Two branches grace one stem (family)"

Note- The banner of the State is red and bears Hanuman; the flames and pellet refer, respectively, to the Chief's Agnikula descent and the fact that they are Ponwars, whose rule extended according to proverb over the world (pellets) the wings in the crest also referring to this wide dominion. The Elephants are a reference to the same fact as the wings and pellets, the Ponwars being *Gajmantas*.

Genealogical Creed- The Family belongs to the *Rig-veda* and the *Rik-shakha*. *Vasishth gotra*, having three *pravaras*, the *vasishth*, *Indrapramada* and *Bharadvasu*. The Chief is a Vaishnav Hindu and belongs to the Maratha Kshatriya clan. The family deities (*kuladevatas*) are Khandoba of Jejuri and Bhavani of Tuljapur in the Deccan.

CHAPTER I.

DESCRIPTIVE.

Section I- Physical Aspects.

BOTH BRANCHES.

The curious twin States of Dewas are situated in the Malwa¹ Situation Agency Political Charge of the Central India Agency.

The two States lie, except for the isolated *pargana* of Bagaud, Boundaries entirely on the Malwa Plateau. Their territories which are inextricably intermixed with the possessions of other Central India chiefs, especially with those of Sindhia and Holkar, lie roughly between latitude 22° and 24° N. longitude 75° and 77° E. The various boundaries will be dealt with in detail in the *pargana* accounts.

The States derive their name from the hill of Dewas, probably a Name contraction of *devi wasini*, which stands close to the capital. They are officially distinguished as the Senior Branch (S.B.) and Junior Branch (J.B.)

The Senior Branch has an area of 446, and the Junior Branch of Area 440, square miles. The greater part of the country, as lying in Malwa, shares in the general conditions prevalent over that tract, consisting of wide rolling downs of highly fertile soil dotted over with the curious flat-topped hills common to the Deccan trap area.

In the *Khasgi* and Bagaud *parganas* portions of the Vindhya range Hill system cross the district, with hills standing from 300 to 500 feet above the surrounding plain. In the hilly country of the Bagaud *pargana* the peaks of Dhajari and Tumai Mata rise considerably over 2,000 feet above sea level.

The main watershed is formed by the Vindhyan range whence all River system streams flow northwards towards the Jumna-Ganges *doab*. There are in the States three main water systems connected respectively with the Chambal, Sipra and Kali Sind rivers.

The Chambal which flows for about 10 miles through the Ringnod *pargana* (J.B.) is of considerable size but of no use for irrigation.

The Sipra flows along the western border of the main block of territory of both Branches for about 30 miles. The banks are high and the waters of little use for irrigation. It does not, moreover, flow throughout the year, though at various places in its course there are pools which retain water during the whole twelve months. On the banks of this stream, which is of noted sanctity, stand several places held sacred by the Hindus, notably Suklia (S.B.) Havankhedi (J.B.) and Daahwa-ghat near Langarkhedi (J.B.). At the confluence of the Nagdhaman and Sipra a temple was erected by

1. Until 1907 these States were directly under the Agent to the Governor-General, the First Assistant acting as Political Agent.

Haibat Rao Bapu Sahib of the Junior Branch. The lesser Kali Sind, which rises near Jaitpura village (23° O' N. 76° 9' E.) in the Senior Branch flown for 18 miles through the States, while the greater Kali Sind flown through the *Sarangpur pargana*. These rivers are of no use for agricultural purposes. Numerous tributaries feed these streams, some of which are used for irrigation during part of the year.

Geology¹

The Dewas States have never been surveyed but lie entirely in the Deccan Trap area and present all the features common to that formation.

Botany²

The vegetation is principally a low forest with sometimes a fair amount of bamboo (*Dendrocalamus strictus*). The chief trees are *Butea*, *Bombax*, *Anogeissus*, *Acacia*, *Buchanania*, and *Boswellia*. The shrubs or small trees include species of *Grewia*, *Zizyphus*, *Casearia*, *Prosopis*, *Capparis*, *Woodfordia*, *Phyllanthus*, *Carissa*, and the like. In the southern outlying part of Dewas near the Narbada, the forest vegetation is that characteristic of the Central Indian Highlands, with *Ougeinia*, *Tectona*, *Terminalia* and *Dalbergia* as typical trees.

Wild animals

The animals found in the Dewas State are the same as those elsewhere in Central India. Of the larger kinds tigers are practically never met with, there being no jungles affording suitable cover. Leopards are seen occasionally in the hills. Of deer the sambar (*Cervus unicolor*) frequents the hills by Raghogarh (S.B.) While the smaller species of deer, the black-buck (*Antelope, cervi capra*) and *chinkara* (*Gazella benetii*) are to be seen everywhere. The usual birds and fishes occur throughout the States.

Climate & rainfall
(Tables I and II)

The climate varies in the Malwa section and in Bagaud. On the Plateau the equitable conditions prevalent in that region obtain, while in Bagaud the temperature rises somewhat higher. The highest recorded temperature at Dewas in the last 10 years was 111° in 1897, the lowest 53° in 1901.

The average rainfall for Dewas town and districts is 35 inches.

Section II- History

The chiefs of Dewas are Maratha Ponwars claiming descent from the old Paramara Rajputs who held sway in Malwa from the 9th to the 13th century.³

The Paramaras being dispersed by the Muhammadan conquerors, a part of the clan entered the Deccan where they became gradually absorbed into the local population and became Marathas.

The first historical ancestor of importance is Sabu Singh, or Shivaji as he was called in the Deccan. Shivaji settled at the

village of Hange near Ahmadnager. Having some horse and foot at his disposal, he took to raiding and on one occasion was captured by the great Shivaji, then occupied in founding the Maratha Empire.

Shivaji, however, soon released him and enrolled him among his supporters, Sabu Singh was wounded at the battle of Kalyan (1646). He returned to Hange and founded the village of Sukhewadi, now called Supa, of which he was granted the patelship. In 1647, however, he was killed in a skirmish. He left a son Krishnaji, then a child of five or six who with his mother, was obliged by family dissensions to leave Supa. About 1660 Krishnaji visited Shivaji who employed him in the army and later on reinstated him in his ancestral lands for good services rendered to the Maratha cause, granting him also the villages of Kanagi and Karangaon in *inam*.

He left three sons, Bubaji, Rayaji, and Keroji who also appear to have risen to high rank by their services. Bubaji was given the title of *Visvas Rao* a title held by the heads of the Supa family.

Bubaji had two sons, Kaluji and Sambhaji who joined the Maratha expeditions which entered Malwa on several occasions. In 1696 they reached Mandu and thus renewed the ancient connection of their house with Malwa. From Sambhaji are descended through Udaji Ponwar the Dhar Ponwars, and from Kaluji the house of Dewas.

Kaluji had four sons, Krishnaji, Tukoji, Jiwaji and Manaji, of whom Krishnaji and Manaji settled in the Deccan, while Tukoji and Jiwaji entered military service. Rising to positions of importance they ultimately received the *parganas* of Dewas, Sarangpur, Alot, Ringnod, Gadgucha, Bagaud, Hamirpur in Bundelkhand, and other lands in Northern India and were also permitted to carry a banner and sound a drum (*chaughada*). The territory in Northern India has since been lost.

The two brothers then commenced to rule jointly over the same country, there being at first no distinct separation of the territory into shares. As might be expected this arrangement was unsatisfactory and led finally to a partition during their life time. The lines descended from Tukoji and Jiwaji are respectively styled the *Senior* and *Junior Branch* or *Bari* and *Chhoti panti*

Dual rule
established

SENIOR BRANCH

The date of Tukoji's birth is not known, but he took part in the battle of Tirla against Daya Bahadur in 1732. He was, in return for his services, granted the honor of carrying the *Jaripatka* (a standard of gold lace) and in certain sanads uses the title of *Sena Hapta Sahasri*¹ (or commander of 7,000 horse) apparently acquired at this time.

Tukoji I
(1728-53)

1. This title is found in the sanads given by Tukoji Rao to the ancestors of the Diwan and Phadnis, for villages in Khandesh.

1. By Mr. E. Vredenburg, Geological Survey of India.
2. By Lieutenant- Colonel D. Prain, I.M.S. Botanical Survey of India.
3. For a sketch of this portion of the history see Dhar State Gazetteer.

Tukoji took a prominent part in the events of the day and is mentioned by Baji Rao I in a letter¹ dated 15th May, 1740, to his brother Chimnaji Appa, written from Delhi.

Tukoji also took part in the capture of Bassein from the Portuguese by the Peshwa's brother Chimnaji Appa in 1739, and in a letter² written by Chimnaji to the Peshwa he commends his valour. Tukoji was Present in the battle fought at Bhopal between the Marathas under Baji Rao I., and the Mughals under Nizam-ul mulk in 1738.³ Tukoji in a letter to Brahmendra Swami dated from Ganegaon, writes of his being on an expedition to Maksudabad when he, with his whole army, took advantage of the fact to visit Benares and Gaya.⁴ Tukoji accompanied the Peshwa in a number of expeditions and the close connection that existed between him and the Satara Raja is shewn by the grant of land at Ganegaon, 24 miles east of Poona, to Tukoji's wife Savitri Bai, by Raja Shahu who looked upon her as his sister. This piece of land is still known as *choli* or the bodice in regard to its being the gift of a brother to sister. Tukoji was killed in 1753 in Marwar where he had gone with Jayapa Sindhia.⁵ His brother Jiwaji, always devoted to him, performed his funeral ceremonies at Pushkar. Tukoji held the *Patilki* Vatan or Patelship of Ganegaon, considered one of the greatest honors that a Maratha can aspire to.

Krishnaji Rao I
(1753-89)

Tukoji was succeeded by Krishnaji a grandson of his brother Krishnaji, who was adopted by Savitri Bai. Krishnaji was a minor and remained at Supa with his father's family while Savitri Bai endeavoured to manage the State from Ganegaon. This arrangement did not prove a success and the power of the State decreased rapidly. On reaching his majority Krishnaji took over the administration. He accompanied Jankoji Sindhia and was present at the disastrous battle of Panipat (January 6th, 1761)

After the death of Madhav Rao Peshwa in 1772 Krishnaji joined the party headed by Mahadji Sindhia, with whom he remained for twelve years in Northern India.

Krishnaji adopted Vithal Rao, the son of his own younger brother Ranoji, who succeeded to the Chiefship under the name of Tukoji Rao II.

During these long absences the administration of the State was conducted by the Diwan Mahipat Baji Rao, the ancestor of the present hereditary Diwan. The chief function of the minister in

1. *Parasnisi- Life of Brahmendra Swami Dhavadshikar*, page 21.

2. *Ibid.* page 74.

3. G.D.L., 459.

4. *Parasnisi- Life of Brahmendra Swami*, Page 199.

5. G.D.L., 601.

those days was to give the *parganas* on *ijara* of farm to bankers, who advanced money to defray the necessarily heavy military charges. Krishnaji like other Maratha chiefs was owing to his large army, over burdened with debts and was, at length driven to reduce the number of his forces. From a memorandum of 1781 it appears that serious disputes arose at this time between the heads of the two Branches necessitating the intervention of the authorities at Poona.

Krishnaji Rao built the Senior Branch palace in the town, also the Ganga baori and temples adjoining it.

When Krishnaji, who was still in Upper India with Sindhia, found that his health was failing he endeavoured to return to Poona. Finding, however, that he was too weak to undertake the journey he wrote to Nana Phadnis at Poona regarding his adopted son Tukoji, at the same time securing the powerful support of Mahadji Sindhia, and the famous Ahalya Bai Holkar, who wrote on his behalf to the Peshwa.

Krishnaji died while on his way south on the 11th of March, 1789 at Burhanpur.

In a letter written to the Peshwa on July 13th, 1789, Sindhia urged the claims of Tukoji and mentions the good services which his adoptive father had rendered to the Maratha cause, while Raja Sadashiv Rao of the Junior Branch was living in retirement at Ujjain. The appeal was successful and Tukoji became Chief. Madhav Rao Narayan Peshwa, presented a *khilat* to Tukoji Rao on recognizing him as Krishnaji's heir in 1789.

Tukoji Rao II
(1789-1827)

Tukoji II. Succeeded on the death of Krishnaji. The chiefs of Dhar and the Junior Branch endeavoured to prove that the adoption of Tukoji had never really taken place and deputed agents to represent this fact to the Peshwa at Poona. The all powerful support of Mahadji Sindhia and Ahalya Bai Holkar, however, was given to Tukoji.¹

Tukoji's difficulties were enhanced by the intrigues of Bhagwant Rao, an illegitimate son of Krishnaji, who, when Tukoji proceeded to Poona to secure his succession, came to Dewas and taking advantage of his absence, began to exact money from the *ryots*. For six or Seven years he remained in the Alot *pargana* and oppressed the people by his extortions, but was finally caught and imprisoned by Tukoji Rao, who with great magnanimity pardoned him and provided him with a suitable allowance.

The two Branches at this time possessed the following *parganas*-

I- *Parganas held by the two Branches*- Dewas, Alot, Sarangpur, Ringnod, and Bagaud.

1. Original letters in Dewas and Indore Records.

II- *Parganas held jointly by Sindhia, Holkar and Ponwars of Dhar and Dewas*- (1) Sundaris (C.I.) (2) Hamirpur in Bundelkhand; (3) Dongala (C.I., part of Nimanpur, Makrar, and Dhar); (4) Chhayan (C.I.); (5) Nalcha (C.I.); (6) Banswada (Rajputana); (7) Kurwad (Rajputana); (8) Sherpur; (9) Piplod (C.I.); (10) Indrgarh (Datia); (11) Khatoli (Rajputana); (12) Dungarpur (Rajputana); (13) Kotah (Rajputana); (14) Sapor (Rajputana); (15) Bakaner (C.I.); and (16) Balon.

III—*Villages held in jagir in the Deccan* —(i) Newasa (Ahmadnagar); (2) Jalgaon (Khandesh); and (3) Chinchodi (Khandesh).

IV—*Patilki haqs of villages in the Deccan* -(1) Chinchodi (Khandesh) (2) Takli (Ahmadnagar) (3) Ganegaon (Poona District)

During the disturbances which followed the death of Narayan Rao Peshwa in 1773, and which continued practically without intermission until 1818, the State lost most of its possessions.

In the wars with Holkar and Sindhia Tukoji Rao was deputed by the Peshwa to assist General Wellesley and thus for the first time came in to personal contact with the British. During the Pindari war, Tukoji II. was again brought into contact with the English in assisting to pacify the country.

In 1818 the Treaty¹ between the British Government and the two Dewas Chiefs was concluded by which the States were required to provide a contingent force of 50 horse and 50 foot each, and to carry on their administration through a single minister.

Sir John Malcolm who visited Dewas in 1818 presented the Chiefs with the following autograph letter:—

Camp Dewas

31st of March, 1818

"This is to request that any English Officer halting or passing Dewas will be particularly careful of the cultivation and shew any attention in his power to the wishes of its Chief Puar who is of the first family in Malwa and, very friendly and well disposed to the English Government."

(Sd) JOHN MALCOLM.

As soon as peace was restored, Tukoji proceeded to set the administration of the State in order. He died on 28th September, 1827, and was succeeded by his son Rukmangad Rao, born in 1818

He had married twice, his first wife Savitri Bai, a daughter of the Deshmukh of Mandaogon, died soon after, while his second wife, Bhawani Bai a daughter of the Deshmukh of Chalisgaon, was the mother of Rukmangad Rao.

Rukmangad Rao succeeded his father when only nine years old. During his minority, his mother Bhawani Bai Sahiba managed the State with the help of her minister. In her time the whole State excepting the Bagaud *pargana* was surveyed and a settlement of the land made. She also abolished the system of giving out the *parganas* on farm. This survey was made according to the old *Kad dhap* system, and was completed within three years. The record of this survey is still recognized as authoritative. Rukmangad Rao (1827-60)

The administration of the Bagaud *paragana* which, owing to its distance from head-quarters, could not be efficiently controlled, was made over to the British authorities in 1828. The surplus revenues, after defraying charges of administration were paid to the two Branches in equal shares.

In the year 1832, Rukmangad Rao married a daughter of Maharaja Sayaji Rao Gaekwar of Baroda, named Rewa Bai, and later on another daughter, Yamuna Bai, but had no issue.

Bhawani Bai Sahiba died in 1835. She was an able administrator, who followed strictly in the footsteps of her husband, in the management of the State. After her death, ill-feeling arose between the Chief and his minister Govind Rao Aba, of the Supekar family, who then administered both Branches. This dispute eventually ended in his ceasing to be the Diwan of the Senior Branch, with the sanction of Government.

A dispute arose at this time between the two Branches and ended in an arrangement by which the Chief of the Junior Branch, Raja Haibat Rao Bapu Sahib had agreed to establish his head quarters at Sarangpur and the sanction of Government was given to this arrangement. Later on however, the two Chiefs became reconciled and the arrangement was abandoned.

The contingent force, which the State was required to maintain under the Treaty of 1818 was at this time commuted for a yearly cash payment of Rs. 16,800 Hali (Rs. 14,240 British currency).

Raja Rukmangad Rao in 1856 adopted Bubaji Rao, the third son of Madhava Rao of Supa, the adoption being recognized by Government. He also in the same year married a third wife, a daughter of the Deshmukh of Sangamner. The next year was marked by the Mutiny throughout India. During the Mutiny the State suffered some spoliation at the hands of the mutineers, but gave all assistance to refugees. The British Government recognized the services of Rukmangad Rao by presenting him with a *khilat* and acknowledging his services, while a sum of money was granted as compensation for the extra expense incurred in keeping up

a large force during these troublous times. The Thakur of Raghogarh, the holder of 20 villages of an *istimrari* tenure, joined the mutineers. His *thakurat* was, therefore, attached and the territory divided between the two Branches. About two years after Rukmangad Rao fell ill, and at the request of his wife went to Baroda for treatment, where he died on 26th of July, 1860.

Krishnaji
Rao II
(1860-99)

Bubaji Rao, the adopted son the Rukmangad Rao, succeeded to the *gaddi* under the name of Krishnaji Rao II. Being a minor the late Chief's widow Yamuna Bai Sahiba was appointed regent. She administered the State with success for seven years. Krishnaji Rao married a daughter of Maharaja Jayaji Rao Sindhia of Gwalior, who presented her with a dowry of four lakhs. This marriage was celebrated at Gwalior with great pomp. The Chief was granted powers of administration in 1867. Krishnaji Rao established the first regular judicial court in the State called the *Adalat* presided over by a Nazim. Raja Krishnaji Rao attended the *darbar* held at Barwaha by Lord Northbrook in 1872. The young Raja, however, soon burdened the State with a debt amounting to 20 lakhs. His mother Yamuna Bai Sahiba again took over the administration with the sanction of the Agent to the Governor-General, but unfortunately she was unable to improve matters, and the State was finally put under supervision in October, 1875, with Rao Bahadur Diwan Pandurang Rao Tatya Sahib Gore as Superintendent. He made numerous improvements in the administration. In six years he had almost paid off the debts and the Raja was again given ruling powers. Tatya Sahib Gore was succeeded by Pandit Sarup Narayan, a retired Native Assistant to the Agent to the Governor-General. Pandit Sarup Narayan resigned office in 1885, partly on account of his declining health, and partly on account of a difference of opinion with the Raja. After Pandit Sarup Narayan, Rao Raja Sir Dinkar Rao, the famous minister of Gwalior, was made an honorary adviser to the Chief. He was Succeeded in 1886 by Mr. Vishnu Keshav Kunte, the Raja's powers being once more curtailed. In 1890 Mr. Kunte, who had until then been minister, was made Superintendent, the Chief being divested of all ruling powers. During his administration the finances were improved while attention was given to education, medical relief, irrigation, and public works, and a debt of about 6 lakhs was discharged. In 1898 powers were again granted to the Chief, being conferred in open *darbar* by the Agent to the Governor-General, the present Maharaja Sindhia attending. The Rani-Bagh water works for the supply of drinking water to the capital which were planned and carried out at considerable expense by Krishnaji Rao out of his private saving were opened by Colonel (afterwards Sir) D.W.K. Barr on the day of investiture (1898).

Raja Krishnaji Rao's first wife Rani Tara Raja Sahiba, the sister of the present Maharaja Sindhia, died in 1893, and the Raja then married the daughter of Sardar Balwant Rao Jadhao, Havildar of Kolhapur. She is also styled Rani Tara Raja Sahiba and is still living. Raja Krishnaji Rao died on 12th October, 1899.

The present Chief Tukoji Rao III. was adopted after the demise of Raja Krishnaji Rao II. Tukoji Rao is the eldest son of Sardar Anand Rao Madhava Rao *alias* Nana Sahib Ponwar of Supa, real elder brother of Raja Krishnaji Rao II. He was born at Dewas on the 2nd of *Paush badi Samvat* 1944 corresponding to 1st January, 1888. He was known before his adoption as Keshav Rao Bapu Sahib. The late chief who had brought him to Dewas from Supa, a few months before his death, with the intention of adopting him as his heir, sent him to be educated at the Victoria High School at Dewas. Raja Krishnaji Rao died suddenly of heart disease before the adoption ceremony had been carried out, but the Government of India in deference to his known wishes sanctioned Bapu Sahib's adoption by his widow Rani Tara Raja on 14th April, 1900. He was installed on the *gaddi* by the Hon'ble Mr C.S. Bayley, I.C.S. Agent to the Governor-General in Central India. His Highness Maharaja Shivaji Rao Holkar, G.C.S.I. and the Raja of the Junior Branch were present on this occasion, as also representatives of the Dhar and Baroda States.

Tukoji
Rao III
(1899-)

The superintendency of this State during the chief's minority has been held by Lala Bisheshar Nath and Rao Bahadur R.J. Bhide who is still Superintendent. The administration of the *pargana* of Bagaud, made over to the Government of India in 1828, was restored to the State in 1901. Various reforms have been effected in all branches during the administration of the present Superintendent.

The young Raja was sent to study to the Daly College at Indore and later on joined the Mayo College at Ajmer, where he passed the diploma examination in 1905, winning several prizes. His Highness is betrothed to the eldest daughter of His Highness Chhatrapati Maharaja of Kolhapur.

The Chief bears the titles of His Highness and Raja and enjoys a salute of 15 guns.

The Chief has a younger brother named Jagdeo Rao Bhau Sahib Ponwar who is the *Jagirdar* of Supa in the Deccan to which he succeeded on the death of his father in 1904 and is also a second class Sardar under the Bombay Government. He is a *jagirdar* and first class Sardar of this State. At present he is being educated at the Daly College at Indore. He used the hereditary title of Visvas Rao, literally meaning "trustworthy" originally granted to Bubaji. He possesses as an heirloom the *khilat* (dress) bestowed on his ancestor by the Mughal Emperor.

Connections
of the Chief
and Sardars

Other relations and connections of the Dewas Chief include His Highness Malhar Rao Baba Sahib Ponwar Raja of the Junior Branch and His Highness Udaji Rao Ponwar, Raja of Dhar. Besides these, he is related to their Highnesses the Maharajas of Baroda and Gwalior, through the matrimonial alliances contracted with them by the two preceding Chiefs.

H.H. the
Dowager
Maharani
Yamuna Bai.

The Dowager Maharani Yamuna Bai Sahiba is the daughter of the late Sayaji Rao Gaekwar, Sena-Khas- Khel of Baroda (1819-47). She was born in 1829 and married Raja Rukmangad Rao in 1843. After the death of her husband in 1860, she was appointed Regent Raja Krishnaji Rao being a minor. Yamuna Bai Sahiba administered the State for seven years as Regent with success. When the State came under supervision, she retired to her jagir village of Jamgod. For 15 years she lived in seclusion, only varied by pilgrimages to the principal holy places in India. Finding life in a village inconvenient at her advanced age, she returned to Dewas in 1890. She has lately sold her jewels and ornaments and with the major portion of the proceeds amounting to Rs. 40,000 she has endowed public charities, among which are the Women's Ward of the Dewas Hospital and the "Trust Fund" for advancing loans for the construction of agricultural wells by the *ryots*. The Government of India conferred the title of Maharani upon her in recognition of her public benefactions, the *sanad* being presented by the Hon'ble Mr. C.S. Bayler, I.C.S., C.S.I. Agent to the Governor-General in Central India, on the 7th January 1905, in a public *darbar* held at Dewas.

Persons of
position in
the State

Among the *Sardars* of the State, the following may be mentioned:—

- (1) Shrimant Jagdeo Rao Bhau Sahib Ponwar, real brother of the present Raja Sahib..
- (2) Shrimant Baya Bai Sahiba Ghatge, daughter of Raja Rukmangad Rao Ponwar by Rani Rewa Bai Sahiba, daughter of His late Highness Maharaja Sayaji Rao Gaekwar of Baroda.

Among the *Darakhadars* of the State are the following-

- (1) Bajirao Amrit, hereditary Diwan whose ancestors came into Malwa with Tukoji Rao I. Three members of the family were Ministers of the State. The Present Diwan was educated at the Daly College and has passed the Entrance Examination of the Allahabad University from the Dewas High School. He enjoys a *jagir* worth Rs. 17,000 a year and works as the honorary Judicial Assistant to the Darbar and Assistant Sessions Judge.

- (2) Keshavrao Ramchandra, hereditary Phadnis (Accountant-General). His ancestor also accompanied Tukoji Rao I. His hereditary duties are those of the Accountant-General of the State. He holds three villages with an annual income of Rs. 6,000.

JUNIOR BRANCH

Jiwaji Rao, the founder of the Junior Branch, became in later years more or less a religious recluse, passing his time in seclusion at Mendki, where the pumping station of the present water- works is situated. He died in about 1775 A.D. leaving two sons, Sadashiv Rao and Anand Rao.

Jiwaji Rao
(1728-75)

Sadashiv Rao succeeded his father on the *gaddi*. During his rule the importance of Dewas increased considerably, the population rising rapidly and the limits being extended. At this time the *Kanch mahal* palace, the old residence of the chiefs, was abandoned in favour of the *Lalwada*, a new building erected by Sadashiv Rao. At his death, which occurred about 1790, his son Rukmangad Rao succeeded.

Sadashiv
Rao
(1775-90)

This history of this period is one continuous record of ravage and depredation by the Pindaris, Sindhia, and Holkar on the one hand, and of internal strife with the local Thakurs on the other, the latter taking advantage of the unsettled condition of the State, to break into open rebellion. Dewas was indeed at that time, as Malcolm says, "the spot of every change," and so desperate had the condition of affairs become, that but for the timely appearance of the British on the scene at this juncture, the State would have been absorbed into either Holkar's or Sindhia's dominions.

Rukmangad
Rao
(1790-1817)

Rukmangad Rao, who died in 1817, had no children, while his cousin Haibat Rao, who would have succeeded had he died in 1808. Haibat Rao's widow Mhalsa Bai thereupon adopted, rather against Rukmangad Rao's wishes, Nilkanth Rao Patharekar, who after adoption received the name of Anand Rao.

The first and most important event of his time was the conclusion of the treaty of 1818 with the British Government. Peace was restored throughout the country, and the Chief and his minister Govind Rao Aba, who was an able administrator, found time to turn their attention to the improvement of the internal condition of the State. Anand Rao, like his great grandfather, Jiwaji, was of a religious turn of mind. He had no offspring and in 1837 adopted his nephew Murar Rao, son of Amrit Rao, afterwards called Haibat Rao. Anand Rao's religious tendencies led him to make extravagant gifts to temples and religious institutions, of

Anand Rao
(1817-40)

which his adopted son Haibat Rao did not approve. This caused a disagreement between them and finally Anand Rao retired into seclusion at Ujjain and later to Benares, leaving the management of affairs of his heir. He died at Benares in 1840.

Haibat Rao
(1840-64)

Haibat Rao was a good administrator and the affairs of the State prospered during his rule. The present palace was built by him. He acted most loyally during the Mutiny. The territory confiscated from the rebellious Thakur of Raghogarh was at this time divided between the two Branches. In 1859 he had adopted as his heir Chandra Rao Supekar who was renamed Jiwaji Rao. A son was, however, born to him in 1860 and named Narayan Rao.

Narayan Rao
(1864-92)

Haibat Rao died of cholera at Dhar on the 12th May, 1864 and was succeeded by his infant son Narayan Rao. Govind Rao Ramchandra and Ganpat Rao Ramchandra conducted the affairs of the State during his minority, which lasted till 1879.

Narayan Rao was also a good administrator, and paid particular attention to education, founding the Victoria High School in 1891 besides opening many vernacular schools in the districts. A hospital was opened in 1889 in the chief town and dispensaries at all *pargana* headquarters. A public library (1887) and a Municipality were also established by him. The scheme for the water supply of the town was also his, but was not completed in his day.

In his endeavours to improve the administration he was most ably assisted by his ministers, Khan Bahadur Munshi Shahamat Ali, C.S.I. (1879-86), Mr. A. Shrinivasa Rao (1886-87), and Rao Bahadur Nilkanth Janardan Kirtane (1887-92).

Narayan Rao attended the Delhi Darbar of 1877 and was presented by the Government of India with a banner and medal.

He died after a short illness on 1st January, 1892. Having no children he had adopted as his heir Malhar Rao, the eldest son of his (adoptive) brother Jiwaji Rao.

Malhar Rao
(1899-)

The present chief was born on the 10th August, 1877, and educated at the Daly College at Indore. He received powers of administration in 1897.

During the minority Rao Bahadur Krishna Rao Mulye acted as Superintendent and then for two years as minister (1897-99) being succeeded by Mr. R.J. Bhide (1899-1902), who was followed by the present minister Mr. Daulat Rao Khanwilkar. During this period many reforms were effected. The administration of the *pargana* of Bagaud, made over to the Government of India in 1828, was restored to the State and the revenue settlement of the *Khasgi* (Akbarpur) *pargana* carried out. The surplus revenue was expended in erecting suitable buildings for the public offices

and a guest house, the drainage of the town of Dewas was improved, and a water supply laid on the town from wells at Mendki, where a pumping station was established.

The chief bears the titles of His Highness and Raja and enjoys a salute of 15 guns.

The chief is connected with the Senior Branch Raja and the Raja of Dhar. Two widows of his adoptive father still live in Dewas.

Relatives and
Feudatories
(Table XXXI)

Feudatories are of three classes of *apta-varga sardars* (blood relations), *Sardars*, *mankaris* and *jagirdars*. In the first class are the Khase Sahib Sadashiv Rao and Satya Sahib Ponwar, the grand-nephew of Raja Haibat Rao who holds Badoli in *jagir*, Sadashiv Rao was educated at the Daly College at Indore and at the Mayo College At Ajmer, later on joining the Imperial Cadet Corps, Chandra Rao Ponwar, *Jagirdar* of Baloda, and Shankar Rao Appa Sahib Ponwar, *jagirdar* of Tumlaoda, are in the same class.

Persons of position in the State are the hereditary Diwan. Keshav Rao Ganesh whose ancestors came into Malwa with Jiwaji Rao. The duties of the office are no longer performed by the representative of the family. He holds lands and a *jagir* yielding Rs. 21,000 annually. The ancestors of the hereditary Phadnis Lakshman Rao Vyankatesh also accompanied Jiwaji Rao. He holds a *jagir* of four villages yielding annually Rs. 10,000. The present *Jagirdar* performs the duties of the office.

Persons of
position

Section III- Population.

(Tables III and IV)

SENIOR BRANCH

The population of the Senior Branch was in 1881, 73,940; in 1891, 82,389; and in 1901, 62,312 persons; males 32,157, females 30,155. Classified by religions Hindus numbers 53,512 or 86 per cent; Musalmans 7,176 or 11 per cent.; Jain 663; Christians 3; and Animists 958.

Enumerations

The mean density was 139 persons per square mile, a fall of 45 per cent. since 1891. The State contains two towns, Dewas (8,783) and Sarangpur (3,278) shared by the two branches, and 248 villages, excluding 12 held by guaranteed holders. The average population per village is 202 persons.

Density

The sex and civil condition returns give 938 females to 1,000 males, and 101 wives to 100 husbands.

Sex and civil
condition

The prevailing dialects are Malwi and Rangri spoken by about 70 per cent. of the population. Of the whole population 4 per cent are literate, 0.4 per cent., being females.

Language
and Literacy

Castes Balais, Chamars, Baniyas, Rajputs, Gujars, and Sondhias predominate among castes.

Occupation The only important occupations are those of agriculture and geneneral labour followed by 65 percent of the people.

JUNIOR BRANCH

Enumerations The population of the Junior Branch was in 1881, 68, 222 in 1891, 69, 684, and in 1901, 54,904, persons males 28,010 females 26,894. Classified by religions there were 46,892 or 85 percent. Hindus 5,323 or 9 per cent. Musalmans; 835 Jains ; one Christian 2 Parsis and 1,851 or 3 per cent. Animists.

Density. Towns and villages The mean density is 125 persons per square mile. There has been a fall of 37 per cent in the density since 1891. Two towns, Dewas and Sarangpur, which are shared by the two branches, and 251 villages are situated in the State. The average village population is 180 persons.

Sex and civil condition The figures for sex shew 980 females to 1,000 males and 99 wives to 100 husbands.

Language and literacy The languages and dialects prevailing in the State are Hindi (33,898) Rangri and Malwi (3,323), Urdu (3,052), and Marwari (2,931) Taking all ages there are 8 per cent. males and 3 per cent. females who are literate.

Castes The prevailing castes are Balais, Baniyas, Chamars, Brahmans, Rajputs, Gujars, Khatis, Kunbis, Malis, and Sondhias.

Occupations The occupations chiefly followed are those of agriculture, grain dealing and general labour.

BOTH BRANCHES.

SOCIAL CHARACTERISTIC Ordinarily the dress of a male Hindu consists of *pagri* or turban, a piece of cloth about 50 or 60 feet long and 1 foot wide with gold ends. A *kurta* or shirt, an *angarkha* or long coat reaching to the middle of the leg fastened on the right side, a *dhoti* (loin cloth) worn round the waist and a *dupatta* (scarf) are the principal articles of apparel. All these are generally white, except the turban and scarf which are often coloured red or yellow. Agricultural classes wear the *dhoti* a *bandi* or small coat, a *pichhoda* of *khadi* cloth and a *pagri*. In the chief town there is a tendency to dress after the Maratha fashion, but retaining a *safa* or a round felt cap as head dress, with boots or shoes instead of *juta*. In Dewas town the people assimilate their way of living more to that prevailing in the Deccan than is usual elsewhere in Central India. All *sardars*, whether Marathas or not, wear Maratha dress, and though this is still to a considerable extent the custom in Dhar State it has to a very noticeable extent died out in Gwalior.

Dress

Hindu female dress consists of a *lehenga* (petticoat) of coloured cloth *lugda* or *orni* (a sheet used as an upper garment to cover the face and upper part of the body) and a *kanchli* (bodice). The only distinction between Muhammadan and Hindu dress is that Muhammadan men, except agriculturists, wear *pajamas* and not the *dhoti* and fasten the *angarkha* to the left and not like the Hindus to the right of the chest; females wear *pajamas* instead of the *lehenga* and a *kurta* over the *kanchli*.

Meals are generally taken twice at mid-day and in the evening only the well-to-do take light refreshment in the morning and in the afternoon. The staple food grains used are wheat *jowar*, maize and gram and the pulses *tuar*, *urad*, *mung* and *masur*. The ordinary food of the rich and middle classes consists of rice, *chapatis* (thin cakes) of wheat flour, *tuar* pulse, rice, *ghi*, vegetables, and milk and sugar. The poorer classes in the country including the peasantry, except on festival occasions, eat *rotis* (thick cakes) made of the coarser grains with pulse, vegetables, uncooked onions, salt and chillies.

No local Brahmans or Baniyas eat flesh. All castes, except Brahmans, smoke tobacco and Rajputs generally take opium in the liquid form called *kusumba*.

The greater part of the population being agricultural spends its days in the fields from sunrise to sunset. The mercantile population begins work about 9 A.M. usually closing shops about 6 or 7 P.M. or even earlier. Their houses are generally separate from their shops.

Houses are mostly built of mud with thatched or tile roofs. In towns there are a few brick built houses, but none are of great size.

Child marriage is common with the higher classes. Polygamy is common only among persons of position and the lower classes such as Gaolis, Chhipas, Chamars etc. Widow marriage prevails among the lower classes.

The dead bodies of Hindus are burnt, except those of *sanyasis*, *bairagis* and infants which are buried. Cremation takes place by the side of a stream the ashes being, if possible, conveyed to a sacred river, otherwise they are committed to some local stream. Muhammadans bury their dead.

The principal festivals are the *Dasahra*, *Holi*, *Diwali*, *Gangor*, and local fairs. All the *sardars* of the State attend the *Dasahra darbar* to pay their respects to the Chief. Before the celebration of the festival all weapons are examined and repaired and arms together with horses, elephants, etc. as forming part of a military force are worshipped. This is a relic of the old days when the *Dasahra* heralded in the recommencement of forays. This martial feast is observed with great enthusiasm. The *Holi* and *Diwali* are general festivals, the *Gangor* being confined to females only.

The ordinary amusements in villages are drum-beating and singing and the reciting of tales and poetry among grown up people and hide-and-seek, *gili danda* (tipcat) and *ankhmichi* (blindman's buff) and kite-flying among children.

Nomenclature

Hindus name their children after gods or famous personages. As a rule, each man has two names, the *janma-rashi nam* which is used when the horoscope is drawn up and the *bolta nam* or common name by which persons are generally known the latter are to religious origin or merely fanciful and affectionate, such as Ram Singh, Malhar Rao, Tukaram, Damodar, Sukhdeo, Bheru Sing. The agricultural and lower classes are very fond of diminutives, such as Rama, Bherya, Sukha, and the like.

Names of places are given after a deity or persons such as Dewas, from Deva-vasini, Sarangpur from Sarang Singh, Gopalpura after Gopal, Gangakhedi after Ganga, and so on.

Public Health

The general health of the people of both Branches has been good during the greater part of the last 20 years. During the famine year of 1899-1900 numbers died from a virulent type of fever which broke out in the districts carrying away many belonging to cultivating and labouring classes. Small pox in a virulent type has appeared twice, in 1801 and 1899, and cholera has broken out several times in the last 20 years. It was of a virulent type during 1896 and 1900.

Dysentery prevails generally from March to September and malarial fever from October to December in most years.

Plague

The first case of plague to occur was an imported one, brought by a low caste woman from Mhow in August, 1903. Three indigenous cases were detected in the Bara Bazar of the Senior Branch in September, dead rats being soon after found in the vicinity. The disease started in the Junior Branch in October. Nearly the whole of the population left the town and went to live in the health camps and surrounding villages. Prior to this preventive measures such as segregation and quarantine were employed but without results. The disease increased in virulence up to the 31st October in the Senior, and 13th November in the Junior Branch, it then gradually declined, the last case occurring in the Senior Branch on December 13th and in the Junior Branch on January 13th, 1904. The total number of attacks and deaths in the two Branches, including imported cases, were 103 attacks and 87 deaths in the Senior, and 184 attacks and 162 deaths in the Junior Branch. The disease then spread to the districts, resulting in 227 attacks and 180 deaths in the Senior and 294 attacks and 197 deaths in the Junior Branch districts. It lingered on sporadically till February, 1904. The disease was in many cases of the septicemic type and caused death within 48 hours. The attacks chiefly occurred among Musalmans and Brahmans. Inoculation was resorted to, 2,341 persons being inoculated, 1,971 in the town and 370 in the districts.

CHAPTER II

ECONOMIC

Section I- Agriculture

[Tables VII. to XV., XXVIII., XXIX and XXX]

BOTH BRANCHES

Except in the *pargana* of Bagaud where the ground is hilly and not highly productive the land is for the most part covered with the rich and highly fertile "black cotton" soil. The two *parganas* of Dewas and *Khasgi* are termed *gavalu* or wheat producing *parganas* to distinguish them from the rest.

General conditions
(Tables VII to X)

The soil is classed according to its natural formation, appearance, and composition, as being deep or shallow, black, yellow or grey, clayey or stony and also according to its situation with regard to proximity to a village or jungle, or a high road or railway. Position by facilitating irrigation, manuring and disposal of produce, materially affect the remunerative quality of the soil, besides inherent fertility. Soils are also classed according to the use to which the cultivator usually turns them, as for growing *rabi* or *kharif* crops, poppy or sugarcane as well as under the broader distinctions of dry and irrigated land.

Classification
of soil

The principal classes recognized are *chikat kali-uttam*, a hard clayey adhesive and deep "black soil". This quality of black soil is very rare, being only met with in some parts of the Dewas and *Khasgi Parganas*. It yields excellent crops of wheat both in point of quality and quantity. This land passes in to second class soil when it is too shallow to retain moisture long. In that case it is used to grow *jowar*. *Sadharan kali* or *Kalmat kali* is a mixture of black and sandy soils in the proportion of about 3 to 10. It is lighter in colour and looser in texture than *chikat* and more easily soluble in water. About three fourths of the total cultivated area in the States comes under this head. It grows good crops of wheat, gram etc. The average depth of the soil varies from 3 to 5 feet. *Dhamni* or *pili* is a reddish yellow coloured sandy soil. The depth of this soil varies from 3 to 6 or 7 feet. It is only fit for *kharif* crops. *Sasar* is a brown soil. It is generally deep but mixed with *kankar* (nodules of lime) and sand. It is a hard soil and is usually met with on the banks of rivers or sometimes at the foot of a hill. It grows all the *kharif* crops, such as *jowar*, cotton, *rameli*, and *tilli*. *Pandhari* (or white soil) also called *bhuri* is met with in the neighbourhood of villages. It is greyish white in colour and grows *kharif* crops, *maize*, *rajgira*, etc. It is somewhat hard and does not dissolve easily in water. *Talbhatta* is a black loamy soil, but very shallow with rock not far from the surface. It is found generally at the foot of hills; it cracks in the

dry season on the evaporation of the moisture it holds. It bears *jowar* and cotton. *Gerawa* is a red- coloured soil mixed with stones. It is found at the foot of hills. It ordinarily grows *kharif* crops, but if deep enough *rabi* crops also. The stones in the soil are an advantage. *Kharchi* is a white soil blackish at the surface. It is somewhat salt in character. A thin layer of *alkali* on the surface prevents much water from penetrating it, while if the layer is very thick, it will bear no crops. It is met with in some villages in the Dewas *pargana*. *Muramati* or *khardi* is a very shallow black soil usually mixed with *kankar* and fit only for *knarif* crops especially *tilli*. *Khardi-bardi* is a still poorer soil than the last, shallower and more stoney. It is met with in the *pargana* of Bagaud and is only fit to grow *tilli* on, becoming exhausted within three years.

The soils are classed by positions as *chauras* or even lying land *dhalu* or of uneven and sloping surface and *chapera* or *rela* or cut up by ravines and *nalas*. Soil fit for the cultivation of rice is called *Salgatta*.

Soils classed by use are known as *adan* or garden land which is fit for poppy and sugarcane, similar but less fertile land called *rakhad* or *nim adan*, being fit for growing *jowar*, tobacco, wheat, and vegetables. Land suited to fruit trees and groves is called *amarai* or *bagh*, land near a village is called *gaonwara* and is always valuable as the proximity of a village confers facilities for manuring, irrigation, and close supervision. Other classes are *bir* or grass reserves and *charnoi* or village grazing lands.

Until 1899, the famine year, a steady increase in the cultivated area was observable annually, but since then a decrease of about 6 per cent has taken place.

A great portion of the black soil, which retains moisture for a long time after the rains is reserved for the cultivation of the *rabi* crops such as wheat gram and poppy. A somewhat inferior class of this land is sown with *kharif* crops such as *jowar*, cotton, etc. The cultivations, calendar or *tipana* is regulated by the influence of the *nakshatras* or asterisms especially those falling in the four rainy months.

Cultivators commence the preliminary preparation of the soil by clearing it of plants, weeds etc. on the *Akhatij* day which corresponds to about the beginning of May. Bullocks and ploughs are worshipped and sweetmeats distributed before operations commence. Ploughing costs on an average one rupee per *bigha*. The sowing of the *kharif* seeds is commenced on a propitious day fixed in consultation with a local astrologer, usually a Brahman. This falls in June when the soil is well soaked by rain. The sowing of the *rabi* crops is begun in October. The small weeding plough or *dora* has to be passed twice or thrice through the standing

Extension or decrease of cultivation (Tables VIII and IX)

System of cultivation varying with the soil.

Sowing

Weeding

crop in the case of maize, *jowar*, and *mungphali* (ground nut) but not in case of wheat or gram. Poppy and sugarcane require weeding twice or thrice. Maize and *jowar* are reaped in October and December, respectively. Cotton is collected in three successive pickings in October, November and December. Of the *rabi* crops gram is gathered in March and wheat and linseed a month later. Poppy is sown in November and gathered in March. Sugarcane is sown in December and gathered a year later. In the case of maize, the heads only are cut off and dried while *jowar* is mowed down and brought into the *khala* or threshing-floor where the ears are cut off and dried, and then trodden over by bullocks. Wheat, gram, and linseed are cut down when dry and trodden over by bullocks. The collection of *chik* or crude opium consists in two operations, *nana* or scarifying the heads, and *luna* collecting the juice. The former consists in incising the poppy heads by means of a small iron implement with three blades. The sap that oozes out from these incisions is the crude opium or *chik* and is collected the next morning in metal or earthen pots by means of an iron scraper called the *chirpala*. These two processes are continued for about a week. The heads when dried are taken to the *khala* and the seed beaten out and sifted.

Dufasli or double crop land, bearing two crops the same year consists usually of *rakhad* or *adan* soil in which maize or *urad* is sown first and wheat, gram or *alsi* afterwards. If tobacco is sown in *adan* land, onions may be grown after the tobacco has been cut, but if it is sown in *rakhad* land no second crop can be had. In *adan* soil poppy is sown as *dufasli* with maize or hemp, these two being *kharif* crops.

Two crops are often sown together such as *jowar* and *tuar*, *jowar* and *ambari*, a common combination being that of sugarcane and poppy.

Sugarcane thus sown is called *bar*. Sugarcane takes a complete year to mature and the poppy only five months.

Rotation is not very regularly practised, though well understood. When carried out, *jowar* is alternated with wheat or gram, sometimes cotton with *jowar*. In *pili* and *bhuri* soils, *jowar* is generally rotated with cotton. In *kali* soil wheat or gram is alternated with *jowar*.

Manuring is confined to poppy, sugarcane and garden produce. Manure ordinarily consists of cow- dung and village sweepings and is essential to poppy and sugarcane crops. Its very limited supply precludes its being employed except on the best soils. Night soil is gradually coming more and more into use in the suburbs of towns. The excretions of sheep and goats are some times used as manure. Poppy is often manured by *sanchur* or *urad-chur*. A crop of hemp or *urad* is sown and ploughed into the soil when in flower, thus affording a green manure in which the poppy is planted.

Reaping

Threshing

Opium

Double cropping or *dufasli*

Mixed sowings or *bejara*

Rotation of crops or *panwa*

Manure

Implements

The old agricultural implements are still in use, with the exception of the *kolhu* or upright stone press for sugarcane, which has been supplanted by the modern iron or wooden roller press. The exportation of hides has also made the leather *charas* expensive and there is a tendency among agriculturists to replace it by iron *mots*. The principal agricultural implements are the *hal* or plough, the *bakkhar* a harrow or weeding plough, the *dora*, a small weeding plough, the *nai*, a hollow bamboo used for sowing grain the *phaora* or spade, the *dantali* or *darata*, a sickle, and the *kurhadi* or axe, the *gara* or long country cart is used for carrying the grain.

Principal
kharif and
rabi
crops

The chief *kharif* crops are *makka* or maize (*Zea-mays*) *jowar* (*Sorghum vulgare*) *kapas* or cotton (*Gossypium indicum*), *urad* (*Phascolus radiatus*), *tuar* (*Cajanus indicus*), *mung* (*Phaseolus mungo*), *bajra* (*Pennisetia spicata*) *tilli* (*Sesamum indicum*) *Sal* or rice (*Oryza Sativa*), *mungphali* (*Arachis hypogea*), *kangni* (*Panicum italicum*) *rameli* (*Guizotia olcifera*). At the *rabi* the important crops are wheat or *gehun* (*Triticum aestivum*), *gram* or *chana* (*Cicer arictinum*), *poppy* (*papaver somniferum*), *sugarcane* (*Saccharum officinarum*), *alsi* or linseed (*Linum usitalissimum*), *masur* (*Ervum lens*), *batla* (*Dolichos sinensis*), *matar* (*Pisum sativum*).

Maize

Maize is of three classes, *adanga*, *sati* and *safed*. *Adanga* comes of maturity in about four months, the ears of grain usually spring from close to the stem. *Sati* is of a yellowish colour and is a small plant which matures in about sixty days. *Safed* has a whitish colour and is reaped within three months.

Jowar

Jowar is placed in eight classes, *titawadi*, *jamdad*, *ratad*, *nardbai*, *chikni*, *bandel*, *safed*, *punyasi*, and *hesar*. The *titawadi* variety has ears of grain shaped like a crest the chief characteristic of this variety is that the crop can be grown in a field which has not been carefully prepared or ploughed. *Jamdad* is of a yellowish colour, its ears being circular in shape and usually drooping. *Ratad* is red in colour; it is seldom produced, however, as it has not a very good flavour. *Nandbai* is a small plant, the ears in this variety usually strike from the seventh leaf. *Chikni*, *kaser*, and other varieties are eaten as luxuries at feasts. The ears are parched while green and then eaten, this preparation is called *pukhada*.

Tuar

Tuar is of two kinds, *shialu* and *unhalu*. *Unhalu tuar* is reaped in nine months, *shialu* six months, after sowing.

Urad

Urad is also of two kinds, *bhadauria* and *telia*, the *bhadauria* variety is a deep black colour while *telia* is lighter. *Bhadauria* is sown with irrigated maize, and is reaped with it, while *telia* is sown in dry land in which cotton is sown, and is reaped in the months of December and January.

Wheat

Five kinds of wheat are recognised *safed*, *ekdani*, or *daudkhani*, *katbardi*, *pissi* *massi* and *lal*. The seed of *daudkhani* has been

lately imported into a few villages of Dewas *pargana* on account of the demand for it in foreign markets, where it commands a high price. This wheat is pinkish in colour; *Katbardi* is a hybrid of *lal* and *daudkhani* wheat. It is usually consumed in local markets. *Lal* is the least valuable kind and is of a red colour. *Pissi* and *massi* are the varieties usually produced in irrigated lands, after a crop of *maize*. If water is insufficient for the irrigation of poppy, this class of wheat is generally grown. *Massi* is covered with long black spines.

Jowar is the principal staple food grain with the majority of people throughout the greater part of the year. Maize and *bajra* serve the same purpose when the supply of *jowar* fails. Wheat and rice are used by the upper classes of the people only. The agriculturists pay the State revenue from the proceeds of the wheat, rice, cotton and poppy crops, retaining the *makka*, *jowar* and *bajra* of their own use.

Tuar, *mung*, *urad*, *masur* and *gram* are the chief subsidiary food crops.

The Principal oilseeds are *tilli*, *rameli*, linseed, *mungphali* and poppy.

The hemp called *san* (*Crotolaria juncea*) and cotton are the chief fibres.

The principal spices grown are *ajwan* (*Lingusticum ajowan*), *zira* (*Cummin*), *dhana* (*Coriander*) and *haldi* (*Turmeric*)

Opium, *ganja*, *bhang* and tobacco are the chief stimulants produced.

The ordinary vegetables cultivated are potatoes, cabbages, brinjals, carrots, and many varieties of country vegetable.

About 30 years ago wheat from local seed began to be ousted in the British India markets by grain of better quality and consequently a new variety called *daudkhani* was imported from Dhar, and has since been found to maintain a high quality. Maize from America was tried but did not thrive at all well, but the *jowar* seed called *hatmasani* obtained from the Deccan gives good results. The general tendency of foreign seed is to change gradually into the local variety, green *mung*, for instance, turning into the local grain. Cultivators are not, however, easily induced to accept new varieties of seed.

The area in acres occupied by the principal crops in a normal year is given below-

SENIOR BRANCH

Jowar (30,000) *makka* (3,800) *remeli* (2,500) *tuar* (1,300), *urad* (300), *san* (500), *rice* (300), *bajra* (300), *Chaola* (200), *mung* and other mixed crops (13,700)

Wheat (12,000), *gram* (6,000) *opium* (3,200) *alsi* (900) *bejara* (1,900), tobacco (200), sugarcane (100).

Staple food
grainsSubsidiary
crops

Oil seeds

Fibres

Spices

Drugs

Vegetables

New varieties
of seedsArea under
crops
(Table X)

JUNIOR BRANCH

Kharif Jowar (40,00), cotton (8,500), *tuar* (7,800), *urad* (5,200), *mung* (3,900), *makka* (3,300) *tilli* (1,700), *bajra* (1,100), *rameli* (700), *rice* (400).
Rabi Gram (24,200), wheat (10,000), poppy (3,000), *alsi* (1,000), tobacco (400), sugarcane (100).

BOTH BRANCHES.

Average yield in maunds The average yield in maunds of grain to each acre sown is for maize 9 to 14 maunds, *jowar* 6 to 9, *tilli* 3 to 4, cotton 3 to $4\frac{1}{2}$, rice 9, wheat $4\frac{1}{2}$ to $7\frac{1}{2}$, gram 5 to 7, *tuar* 3 to $4\frac{1}{2}$, *alsi* 3 to 4, *urad* 3 to $4\frac{1}{2}$, and opium $7\frac{1}{2}$ to 9 seers.

Irrigation Irrigation is mainly confined to popoy, sugarcane, and garden produce, but it is also used with wheat, gram, *mungphali* and barley when sown in *adan* or garden land.

Sources The principal sources of irrigation are storage tanks, wells, *orhis*, and small *nalas* dammed across by masonry, or temporary earthen embankments. Irrigation from tanks is effected by means of channels, while from wells and *orhis* the water is lifted by as *charas* or bag lift worked by bullocks.

Wells The average cost of constructing *kachcha* and *pakka* well is Rs. 200 and 600, respectively.

Area Irrigated The normal area irrigated is in the Senior Branch, 7,800 ares and Junior Branch 4,600 acres.

The irrigated area has been reduced in the last few years, owing to a large number of wells having gone out of use, and capricious monsoon.

Concessions to well sinkers Both Branches make concessions to cultivators who improve the land by digging wells.

SENIOR BRANCH

Since the last famine, a new scheme has been introduced in the Senior Branch to encourage irrigation by wells and *orhis*. The scheme, which was proposed by the present Superintendent, Mr. R.I. Bhide, was based on the fact that tanks are best undertaken by the Darbar, but wells by private enterprise. Tanks are too costly for private individuals to construct, but in the case of wells, the burden on each individual is comparatively light, and the return good. The cultivator, moreover, knows instinctively where to find water and how to sink a well cheaply. He supplies his own labour and supervision and brings material in his own carts. To encourage their construction, therefore, land brought under irrigation by a new well constructed at the owners cost is assessed at dry rates for five years, and at the conclusion of this period, a fixed quit rent (*istimrari*) is fixed for the land at half the average wet rate levied on land of the same quality irrigated from State wells. The right to mortgage, sell, and alienate is also granted. Loans from a special fund called the

"Yamuna Bai Irrigation Trust" founded by Maharani Yamuna Bai Sahiba are granted to enable cultivators to construct wells on favourable conditions including repayment of loans in five years with interest varying from 3 to 9 per cent. Many wells have already been constructed on these conditions. As a further encouragement to individual effort and wider publicity, an inscribed tablet is fixed at State expense on the wall of every well so constructed, giving the owner's name and date of completion. This is done publicly in the presence of the *ryots* of the *pargana*, the circular being read aloud and its benefits explained. A small present of clothes is also made to the owner of the well.

BOTH BRANCHES.

Cattle (Tables VII)
 Cattle- breeding is more or less common in all the *parganas*. The well-known Nimari bullocks are bred in Bagaud and the Malwi at Sarangpur. A cow and a bullock cost for Rs. 10 to 20 and Rs. 30 to 50, respectively. Sarangpur produces a superior breed of buffaloes costing from Rs. 50 to 100 each.

Camel- breeding is carried on by the Senior Branch in Alot *pargana*, and the Junior Branch in the Ringnod *pargana* on a small scale. The camel in shorn of his wool every year, from which blankets are made. The blankets vary in weight from 8 to 10 lbs. each and are sold at from Rs. 4 to 8 each. The excretions of camels are highly valued as manure. A camel for baggage work can be had for Rs. 30. Goats are of two kinds, the *Barbari* and *Malwi*. The former is much valued for its milk, sometimes giving as much as three seers. These animals cost from Rs 5 to 15 per head.

Pasture grounds
 Every village has its allotted *charnoi* or grazing grounds, while there is ample waste grass land.

The following are the most common diseases among cattle-

Cattle diseases
Chhad- Cattle affected by this disease will not eat and the veins below the tongue become congested and assume a black colour. The usual remedy is to open the veins and rub them with salt and turmeric. *Birlo*- As insect is said to enter the nose of animals while grazing and cause this disease. It is believed to be cured by causing certain *mantras* or incantations to be recited in front of the animal by a specially qualified person. Another and more effective remedy, however, is to wrap an ill smelling plant round the nostrils of the animal affected with the disease, as the odour drives out the insect. *Phepa*- This is an affection of the stomach. It is cured by branding the body near the ribs with red hot iron. *Kamedi*- An insect lays eggs in the horns of the cattle. After a time innumerable small insects are produced. Which eat away the horns and finally the top of the skull. A poultice made of the leaves of the kavit (*Feronia elephantum*) and *nim* (*Melia indica*) is applied to the affected part.

Cattle Fairs
(Table
XXVIII)

The most important cattle fairs are those held twice a year at Bheswa, near Sarangpur, and every week at the Sipra river, and at alot and Gopalpura (in Sarangpur) all in the Senior Branch. and at Padhana (Sarangpur) in the Junior Branch. Of these that held at Bheswa is the largest. This fair is held twice a year in *Magh* (January) and in *Baisakh* (May). It is a noted cattle fair to which persons come from considerable distances, even from Delhi, Khandesh, and the Deccan. The State levies a tax of three pies per rupee on all sales of cattle. The tax is given out on contract and realises about Rs. 5,000 a year. Transactions of the value of over two lakhs take place. The fair opens and closed on each occasion with a ceremony of worship at the shrine of Bijasini Mata Situated on a neighbouring hill. The expenses of this ceremony are defrayed by the State. The association of the fair with the Bijasani Shrine constitutes its main attraction.

Population
engaged in
agriculture

About 90 per cent. of the population live directly or indirectly by agriculture, the chief cultivating castes being Rajputs, Kurmis, Anjanas, Gujars, Kachhis, Khatis, Nayatas and Mewatis.

SENIOR BRANCH

Takkavi

Formerly very few advances were made to agriculturists, but since 1889 a sum has been regularly entered in the State Budget for advances of grain for seed and subsistence. Advances in cash are also made for other purposes. Since the famine year the advances have greatly increased and amount roughly to Rs. 30,000 every year.

A large quantity of grain amounting to several hundreds of maunds of *jowar*, wheat and gram, is purchased annually at the proper season and stored in each *pargana* from which the *kamasdar* provides his *kirsans* with *jowar* for food, and wheat and gram for seed. Convenient centres are selected for these grain stores. This grain is usually issued at current prices, the amount being recovered in cash without interest after the harvest. *Takkavi* advances are made in cash repayable in 2 to 5 yearly instalments to enable *kirsans* to purchase bullocks, to deepen, cleanse or repair wells, and to build new houses.

Gratuitous advances are also made to poor agriculturists, when urgent necessity arises. These measures have saved the agriculturists to some extent from the burden of exorbitant interest demanded by village bankers and from other incidental losses, so ruinous in the longrun.

JUNIOR BRANCH

Takkavi advances are usually made to agriculturists in cash to enable them to purchase seed, manure and bullocks. Advances are also made for the construction of wells and to such cultivators as wish to build new houses. These advances are made with or without interest according to the circumstances of each case. The

interest charged varies usually from 6 to 9 per cent. The seed *takkavi* is recovered at the end of each harvest, while that given in cash is generally re-payable in two to five years, by instalments.

Section II- Wages and Prices.

(Tables XIII and XIV)

BOTH BRANCHES

The usual rates for skilled labour are from 6 to 12 annas per day and for unskilled from $1\frac{1}{2}$ to $4\frac{1}{2}$ annas. The day labourer in villages is generally paid in kind, receiving from 2 to $2\frac{1}{2}$ seers of grain a day. Artizans are paid from 4 to 5 annas.

Labourers are required for *dhalni* or reaping and *bedni*, the process of cutting off and gathering the ears of grain brought to the *khala* or threshing-floor. For *dhalni* a labourer is usually paid from 5 to 10 seers per *bigha*. The recent famine having carried off a large number of labourers, labour rates have been of late much higher than in preceding years.

Wages for *katai* or reaping are given in the shape of bundles called Wheat *pulas* or *pindis*. One *pindi* is given for every 20 *pindis* cut, one *pindi* containing about 5 seers of grain. Owing to the higher value of wheat no such difficulty is usually experienced in getting labourers for wheat reaping as is experienced in the case of *jowar*.

For gathering gram, one *chans* is paid for every 20 to 30 *chans* Gram pulled up. A *chans* is a row of plants growing in one furrow. In this way a man earns from 5 to 7 seers a day.

The picking (*binana*) of cotton is paid at the rate of Rs. 2 to 3 per Cotton *mani* picked. There are three pickings in the season.

For collecting poppy juice (*chik*) cash wages are given, labourers Poppy being usually paid one urpee for every three days or eight rupees per *bigha*.

Prices have increased all round within the last few years. The prices in villages which are near the headquarters of a *pargana* or roads or railway facilitation export, are higher than those prevailing in places far from good communications. Prices

A middle class clerk enjoys an annual income of Rs 150 to 300. His family usually consisting of four or five members is entirely dependent upon him for their maintenance. His diet is generally very plain except at festivities, when he indulges in a better quality of food. His dress is also very simple, consisting of a *dhotar* or waist cloth, *bandi* or jacket, *angarkha* and turban or *pagri*. His whole furniture including pots, bedding carpets and sundry articles hardly amounts to Rs. 200 in value. Material condition of the people

Since the famine of 1899-1900 the effects of which still linger, the condition of the cultivator has changed for the worse. Before this Cultivator

calamity befell him he could boast of the possession of some cattle, but is now compelled to obtain the assistance from the Darbar or a banker in purchasing (or hiring) bullocks, and even seed. The high rates now levied and the fall in the price of opium in recent years have also greatly diminished the power of cultivators to face bad seasons. Extravagance on occasions of festivals, marriages and death also materially contribute to bring about this state of things. He lives mainly on *jowar* and *dal*. His usual dress is a coarse *dhotar*, *pagri*, and *bandi*. The State has had to assist the cultivators largely to save them from becoming mere landless labourers. It is hoped that with improved seasons and the various measures of relief and assistance extended to them by the Darbar they will recover their prosperity in a few years.

Day labourer

Though the day labourer is never well off, his position has been improved by the rise in wages caused by famine and plague. If he had learnt not to squander his surplus earnings, his position would be materially improved.

Section III- Forests.

(Table -IX)

SENIOR BRANCH

The forests in this Branch lie in the Dewas, Khasgi, and Bagaud *parganas*.

The forests cover 26 square miles, 17 lying in the Bagaud *paragana*, where more valuable trees are met with and the forest is reserved. The forest in Dewas and Khasgi *parganas*, which is about 6 square miles in extent, is not in one continuous piece but lies in detached sections on the outlying spurs of the Vindhya. The reserved forest at Raghogarh is important. It consists almost entirely of teak and *terminalia*. Besides these forests, there are two or three plots of ground in the Dewas and Alot *parganas* where sandalwood grows. These plots are reserved by the State.

JUNIOR BRANCH.

The forests in this branch cover about 21 square miles lying wholly in the Bagaud *pargana*. A small portion lies in Dewas and Khasgi.

BOTH BRANCHES.

The *kamasdars* of the *parganas* in each Branch control the forests assisted by a *darogha* and *chaukidars*. The *kachcha kisam* trees are given to the cultivators to make agricultural implements and for building purposes free of charge, or are disposed of under the orders of the *kamasdar*, who allows villagers to cut and take them away either for their own use or to sell as fuel, on payment of a tax of from 2 to 4 annas per cart-load. The Darbar's sanction is, however necessary for

System of control

cutting trees belonging to the *Pakka kisam* on which duty is levied according to an authorised schedule.

The normal figures of receipts and expenditure of the Senior Branch are Rs. 1,700 and Rs. 350 and of the Junior Branch are Rs. 1,600 and Rs. 310, respectively.

Bagris, Bhils, and Banjaras live and work in Jungles on daily wages of 4 annas for a man and $2\frac{1}{2}$ annas for a woman, and 1 to $1\frac{1}{2}$ for a child.

The forest yields only teak of an ordinary class, small posts, joist and rafters being made out of it. *Anjan*, *bia* and *sadad* are used as beams in building houses. *Babul* trees are generally employed in making wheels for carriages and agricultural implements. The fruit of the behada, aonla, bel, and *babul* are used in preparing medicines, while the flowers of the *mahua* are used in distilling liquor.

The bark of the *babul* and *sal* are used in tanning and preparing dyes.

Trees are divided into two classes, *pakka kisam* or superior trees and *kachcha kisam* or ordinary varieties. The first class includes all timber trees valuable for building. The second class includes trees which are generally used as fuel.

The more important trees under each class are given below-

Pakka Kisam

Sag or teak (*Tectona grandis*), anjan (*Hardwickia binata*); *bia* (*Pterocarpus marsupium*), *babul*; (*Acacia arabica*); *sadad* (*Terminalia tomentosa*); *nim* (*Melia indica*); *am* or mango (*Mangifera indica*); *tinach* (*Ougeinia dalbergioides*); *dhaman* (*Grewia tiliae folia and vestita*); *imli* (*Tamarindus indica*); *bans* or bamboo (*Dendrocalamus Strictus* and other varieties); *khajur* or date palm (*Phoenix dactylifera*); *mahua* (*Bassia latifolia*); *temru* (*Diospyros tomentosa*).

Kachha Kisam

Behada (*Terminalis bellerica*); *mokha* (*Scherbera swietenoides*); *Kadam* (*Stephygyne parviflora*); *kusam* (*Carthamus tinctorius*); *chironji* (*Buchanania latifolia*); *dhaora* (*Anogeissus latifolia*); *Khair* (*Acacia catechu*); *aonla* (*Phyllanthus emblica*); *sali* (*Boswellia serrata*); *Khejra* (*Prosopis spicigera*); *gular* (*Ficus glomerata*); *Khakra* (*Butea frondosa*).

The following grasses are met with : *rosha*, *gonradi*, *kansla* or Grass *darbha*, *baru*, *punia*, *kandi* and *durwadi*.

Rosha (*Andropogon* of several varieties the commonest being *A. Martini*) is found in abundance in parts of the State. It is eaten when young, and when full grown is used for thatching. The essential oil of this plant is extracted for medicine and also used as a scent. *Gouradi* is a coarse common grass which flourishes in most places. It grows about three feet in height and bears small

red flowers, when young it is eaten by cattle though not very nourishing. It is also used for thatching. *Kansla* or *darbha* (*Aegrostis cynosuroides*) is a coarse grass which grows in swamps and *jhils*. It has a feathery flower and grows to about 4 feet in height. Cattle eat it when young. It is held sacred by Hindus, and is always used in religious and sacrificial ceremonies, seats are also made of it, and ropes for agricultural purposes. *Baru* is always found in *jhils*, *nalas* and rivers. It is spearlike in appearance and grows about 4 or 5 feet in height. When dry it resembles *karbi*. Its stalks when green are given to elephants. It is, when ripe, used for writing pens. *Punia* is a very valuable grass for feeding cattle and is always given to milch cattle. It grows in any good soil with moderate moisture. *Kandi* or *chiniari* is a valuable grass food for cattle. It grows in most places, but best on black cotton soil *Durwadi* or *durupadi* grows on irrigated fields especially in hedges and in *jhils*. It agrees well with cattle, but its chief value lies in the delicate shoots which are always found growing round the base of its stem.

Grazing

The cattle from the villages adjoining the forests are allowed to graze in them.

Section IV- Mines and Minerals.

(Table XII)

No minerals have been as yet found in the State, but a few stone quarries exist here and there.

Section V- Arts and Manufactures.

(Table XI)

Sarangpur cloth and fine muslins have been long famous but unfortunately the industry is decaying rapidly.

Cotton and
cloth manu-
facturers

The common country *khadi* cloth is made every where as well as country blankets. A certain amount of printed cloths are also made.

Factory
industries

A ginning factory has been established in the Senior Branch at Gopalpura, a village on the Agra- Bombay road near Sarangpur. It contains 10 gins, and one other has recently (1906) been opened at Alot.

There cotton presses and one ginning factory have been opened in the Junior Branch. The three former are located in the *parganas* of Bagaud, Ringnod and Dewas and the latter in Dewas. In the busy season about 1,000 maunds or raw material are consumed and 160 bales turned out daily. The bales are sent to Bombay or Ahmadabad. The busy season lasts from January to April. Statistics are given below.

1	2	3	4	5	6	
Name of Factory	Nature of work done press ginning or spinning	when started	Horse power of Eng- ine	Number of press- es and gins	Hands employed per- man- ent	Tem- pora- ry
SENIOR BRANCH						
1 Gopalpur Ginning Factory	Ginning	1888	12	10	6	25
2. Alot Ginning Factory	do-	1906	14	10	8	37
JUNIOR BRANCH						
1. Ginning Factory and Cotton Press combined at Dewas.	Pressing and ginning	1900	12	43	10	142
2. Cotton Press at Bagaud	Pressing	1896	14	1	3	45
3. Cotton Press at Ringnod	Pressing	1895	14	1	3	40

Section VI -Commerce and Trade

BOTH BRANCHES.

The import trade is confined to articles required for local consumption and the export mainly to grain, poppy, and cotton. Though the railways have caused a distinct increase in trade, the increase is not yet very great.

General
character
of trade

The principal exports are grain, cotton, oil seeds, poppy, crude opium and tobacco, and the imports rice, cloth, sugar, salt, spices, metals, kerosine oil, timber, leather, and piece goods.

Chief exports
and imports

Before the opening of the railways, Indore was the only important trade centre for both the imports and exports of Dewas. A great portion of the grain trade of this State is now, however, carries on with Indore, Ujjain, Ratlam, and Jaora, while imports come from Indore, Ujjain and British territory direct.

The chief centres of trade in the State are the capital and head quarters of the several *parganas* in each Branch. Dewas town is by far the most important gathering and distributing centre, in as much as it commands the trade of the neighbouring territory for about 40 miles round. Weekly markets are held at the head quarters of each *pargana* and at several big villages in each *pargana*. They serve to supply articles of daily consumption and necessities to the villages. The average attendance of the dealers varies from 200 to 1,000. These places are both distributing and gathering centres.

Trade
centres

The principal castes engaged in trade are Baniyas, Bohoras, and Malwi Brahmans. Baniyas are either opium merchants, corn

Traders

dealers, cloth merchants or *sarafs*; Bohoras are general merchants and dealers in timber, oil and hardware, Malwi Brahmins are mostly *sahukars*.

Trade routes

The traffic is generally carried by bullock-carts. That from Dewas and Sarangpur passes to Indore and Ujjain by the Bombay-Agra and Dewas-Ujjain, road, respectively; that of Alot and Gadgucha to Ujjain and Ratlam by the Rajputana- Malwa Railway, and that of Ringnod to Jaora. Bagaud also sends its produce by the Rajputana- Malwa Railway. The Banjaras, once an important class, who carried most of the trade, both imports and exports, have now taken to other pursuits.

The long bullock-carts or *gara* of the *kirsans* travel to all parts of the State, especially to the railway stations and important commercial centres.

Village shop-keepers

Almost every village in the State has at least one shop kept by a Bania who deals in ordinary articles of daily use. Some also make advances to the cultivators at the time of sowing, collection of the revenue, marriages, etc. recovering their loans with high interest.

There are no local hawkers as such, but a class of Muhammadan hawkers, popularly called *vilayatis*, coming mainly from Afghanistan pay yearly visits to most villages in the State, and offer goods for sale, consisting chiefly of cloth, spices, and dried fruits, at exorbitant prices. The villagers agree to pay the price at some future date fixed according to their convenience often a year in advance. The traders return at the appointed time to recover their money and the man who is unable to pay receives short-shrift from his rough creditor. The State now endeavours, as far as possible, to prevent these men hawking their wares.

Capitalists

About a score of capitalists live in the State who are supposed to own capital varying from Rs. 15,000 to Rs. 75,000, while those possessing Rs. 75,000 and over, number three or four. These men are either merchants or money-lenders or both. They are all local men.

Measures of time

Four eras prevail in the State, the *Vikrama Samvat* which is followed by merchants of all castes and creeds. The new year of this era begins on the first of *Kartik Shukle* (October) or the beginning of bright fortnight of Kartik. The accounts for the preceding year are closed and the new account books opened on this day. On the night of the preceding day (*amavasya*) the last day of the dark fortnight of Ashwin, called *Diwali*, merchants worship *Lakshmi* the goddess of wealth, with great pomp. Another era the *Shali vahana* or Shaka era is followed by Deccanis in their religious observances, this year commences with the new moon on the *Gudipadwa* day in *Chaitra*, which falls in March. The name *Gudipadwa* is a *Marathi* term, meaning the first day on which *gudis* or

small flags are hoisted by all Hindus of *Maharashtra* as a sign of the commencement of the new year. The third era, which is that usually followed officially in both Branches of the State, is called the *Malwi year*! The accounts of the State are closed at the end of this year. It begins on the day on which the *mrig nakshatra* falls, which coincides usually with the 5th or 6th June. For the sake of regularity in accounts and in business matters, the official year is nowadays terminated on the 31st of May, the new year commencing from the 1st of June. This year is employed in all official correspondence and in the State accounts. Formerly the Muhammadan names of the months were used with this era and the monthly salaries of State servants were paid according to these months. But since the superintendency of Diwan Tatyah Sahib Gore, the English months have been substituted. The day is now divided on the European System.

Section VII- Means of Communication.

(Table XV)

BOTH BRANCHES.

Railways as yet nowhere serve the State directly, but their influence is appreciable, and was most noticeable during the famine of 1899-1900 when grain was poured in to Dewas. The new line from Nagda to Muttra, forming part of the Bombay Baroda & Central India Railway system will traverse the Alot *pargana* of the Senior Branch and the *Gadgucha pargana* of the Junior Branch, with stations at *Kasari* and Alot in the Senior Branch. Railways

The Agra-Bombay high road runs through State territory from north to south, passing by the towns of Dewas and Sarangpur about 28 miles, lying within the State. Metalled roads also join Dewas with Ujjain and Sehore. The total mileage of these roads is about 42, for the maintenance and repairs of which the two Branches of the State together make a yearly contribution of Rs. 4,200 to the British Government. There are two unmetalled feeder roads, one in the *Bagaud pargana* which connects the Bagaud and Padlia villages with Mukhatiaara station of Rajputana- Malwa Railway, covering a distance of 18 miles and the other joining Alot and Gadgucha to Nagda Station (25 miles). A metalled road runs between Dewas town and the Mendki water works of the Junior Branch, a mile and quarter distant. The rest of the State roads are unmetalled fair weather roads. It is proposed to connect Dewas town with Aghoghar and Akbarpur Khasgi by a metalled road, the cost being shared by the two Branches. Roads (Table XV)

Imperial Post Offices have been established at Dewas town and

1. Locally this is always so termed but it is actually the Deccan *fasli* era which was introduced by Shah Jahan in 1636 after the conclusion of his campaign in the Deccan. The Marathas adopted it and introduced it into Malwa. The year 1240 of this era commenced in the second month of the Hijri year 1247 corresponding with July, 1831. To convert to A.D. add 590. See Prinsep's *Useful Tables*, vol II, 170, and Grant Duff's *History of the Marathas* 46, note.

Post and
Telegraph

Sarangpur and branch offices at Sipra, Raghogarh, Alot, Padhana, Ringnod, Barotha and Padlia. A combined Post and Telegraph Office has been opened at the capital and at Sarangpur.

Section VIII- Famine.

(Table XXX)

A deficiency or total failure of the rains is usually the cause of scarcity and famine, though distress is occasionally caused by excessive rain, hail and pests. Agriculturists recognize certain prognostics (*adakhha*) by means of which they profess to predict the nature of the rains. For example the incessant blowing of the strong wind called *kulawan* at three successive intervals of a week is supposed to bring in favourable rains. Its failure is a sure sign of insufficient rain.

Famine of
1899-1900

Within the memory of the oldest men no famine had visited Malwa till 1899-1900. It was the direct result of a total failure of the rains and the consequent loss of *khari* as well as the rabi crops. Prices rose rapidly and the agricultural and labouring classes soon felt the pinch. To combat this calamity, they were forced to borrow from the *sahukars* and pawn their small property, consisting of silver ornaments and brass or copper pots, and finally to dispose of their cattle, the doors and rafters of their houses and even the tiles on their roofs to purchase necessities.

SENIOR BRANCH.

In the Senior Branch 38 relief works were opened providing work for 8,500 persons daily during the height of the distress, the cost amounting to Rs. 23,034 while Rs. 7,110 was spent on poor houses, and Rs. 21,000 received from the Indian Charitable Relief Fund were chiefly spent in rehabilitating broken down cultivators. *Takkavi* advances to the amount of Rs. 58,272 were distributed and 3 lakhs of revenue were suspended. In 1902, nearly the whole of this amount, besides all previous arrears, in all 5 lakhs were remitted in commemoration of the coronation of the King-Emperor. The total direct cost of the famine was 4 lakhs, exclusive of remissions of old arrears etc.

JUNIOR BRANCH

In the Junior Branch relief works were also opened in different parts of the State which gave relief to about 10,000 persons, costing Rs. 28,238. Shops were started, supported by public funds at which grain was sold at low rates and food and clothing were distributed daily at the *garibkhana* (poor-house) at a cost of Rs. 2,067. *Takkavi*, in the shape of bullocks and seed and grain was issued to agriculturists to the amount of Rs. 27,216. Gratuitous relief was afforded to the extent of Rs. 3,383, while Rs. 20,795 were

received from the Indian Charitable Relief Fund. Suspensions were made to the amount of Rs. 1.7 lakhs in this year and Rs. 95,000 in the succeeding year, while finally 4.5 lakhs had to be remitted. The total cost of the famine being 7 lakhs.

The famine brought in its train high mortality. Some of the people died directly of starvation but the majority losing power of resistance were carried off by small-pox, cholera, fever, diarrhoea and other diseases.

CHAPTER III ADMINISTRATIVE

(Tables XVI to XXVII, XXV and XXXI)

Section I -Administration BOTH BRANCHES.

In Mughal days, the State was included in the *Sarkars* of Sarangpur, Kotri Pirawa (Alot and Gadgucha), and Mandu (Bagaud). In early days the Chiefs of Dewas were usually absentees, attending the Peshwa in some campaign. The Diwan managed the State, giving out the *Parganas* on *ijara*. Two other important officials, who attended the Chief in the field, were the secretary or *Chitnis* and the commander of the army, the *Bakshi*.

In those days the Chief did not sign official documents or letters. He added the words *He vinanti*, or "this is my request," at the end of the letter and in the case of financial papers, wrote *Sahi* or *karar* that is, "sanctioned" in the top corner. The Diwan then wrote *Martand* or *Gajanan*, the names of the gods Martand and Ganesh at the top, the accountant, if it was a financial paper, adding *janijee chh* or "be it known and the date" at the bottom. Finally the State seal was affixed. Two seals were kept, the smaller bearing the words, *mortab shud* (i. e., *muhurtab shud*), "it has been sealed." The larger seal bore in the case of the Senior Branch the words *Shri sheo charani dridh bhao* (father of chief), sut (chief's name) : in the Junior Branch the superscription ran *Shiva nath charani tatpar* (father's name): sut (chief's name) *nirantar*.

These seals are still used, the names of father and son, of course, changing with each ruler.

SENIOR BRANCH

Departments

The Chief exercises a general contral over his State, the Diwan or minister being the principal executive officer, charged with the supervision of all the departments. The Chief exercises under the treaty of 1818 full powers in general and in civil and criminal judicial matters.

No administrative departments existed in the State till it was brought under British supervision, affairs being conducted by a Council formed of the Diwan, Phadnis, and two other officials. All official correspondence was carried on in the name of the *Karpardajan* (conductors of affairs). Administrative departments were inaugurated by Tatyah Sahib Gore, when Superintendent.

The following departments now exist- Darbar, Revenue, Judicial, Phadnisi or Accounts, Military, Educational, Medical, Public Works, Treasury, Survey and Settlement Office, and Shagirdpesha.

Darbar- The Darbar is presided over by the Chief, who is assisted by the Diwan. It is the controlling office.

The Revenue Department- This department came into existence under Lala Bisheshar Nath. Rao Bahadur Kunte, seeing the necessity of controlling the revenue and accounts work of the *parganas*, appointed an officer with the designation of *Sar-kamasdar*. This officer was chief revenue officer and supervised all the revenue and accounts of the *kamasdars*. He also had charge of the survey and settlement office. Lala Bisheshar Nath amalgamated this office with the Darbar and changed the designation of the *Sar-kamasdar* to that of *Mulki mukhtiar*. This officer now acts as Revenue Secretary in the Darbar office.

Judicial- This department also came in to existence in Lala Bisheshar Nath's time. Before that the Superintendent or Minister used to supervise the judicial work. An officer with the designation of Judicial Secretary, now works as Secretary to the Superintendent.

Phadnisi- The accounts branch is in charge of the hereditary *phadnis*. It is the audit and accounts office of the State.

Military- This department was placed in charge of a special officer in Rao Bahadur Kunte's time. Previously its several branches, such as the *Pagas* (cavalry), *Sibandhi* (irregular force), *Topkhana* (infantry and artillery), were managed by different officers. The *Bakshi* is selected from among the *Sardars* and is usually a relative of the Raja.

Educational- The Superintendent of the Dewas High School is the head of this department, and Director of Public Instruction. The department is managed jointly by both Branches.

Medical- This is also a joint department. The State Surgeon of the Dewas hospital is the chief medical officer for the two Branches. He is also the sanitary officer.

Public Works- The Engineer is in charge of the public works department including the water works. He is also the Municipal Secretary for Dewas Town.

The Treasury- Till Rao Bahadur Tatyah Sahib Gore's administration, there were no treasuries in the State. Sums collected in the *parganas* were deposited with a local banker of respectable position, who was called the *Potdar*. He had branches at the head quarters of each *pargana*. The State bore part of the expenses of the staff, and paid interest on any advances drawn. In Tatyah Sahib Gore's time a central treasury at Dewas and sub-treasuries at *pargana* headquarters were opened. These were abolished under Rao Raja Sir Dinkar Rao's administration and the *potdar* was re-appointed. Except for this temporary reversion to the old fashioned system under the advice of Sir Dinkar Rao, the treasury system has been adhered to. In Lala Bisheshar Nath's time a here-

'ditary *jagirdar* of the State was put in charge of the treasury department with the designation of treasury officer:

Survey and Settlement Office- This office was established in Rao Bahadur Kunte's time. The surveys of cultivated land had till then been made by *zamindars* and *kanungos* or their agents. The survey was usually carried out by the *mirdha* or hereditary class of native surveyor. This practice was then put an end to and a survey office for the whole State with a Surveyor in charge was instituted. The survey of the whole State was made by this office on the plane table system.

Shagirdpesha- This department deals with the retinue conveyances and establishment, including elephants, palanquins, carriages, etc. of the Chief. It is otherwise called the Palace department.

The official language of the State is Marathi in which the accounts of the State and judicial proceedings and correspondence are kept.

The State for administration purposes is divided into 5 *parganas*, Dewas, Alot, Sarangpur, Khasgi (Raghogarh), and Bagaud. Besides these *parganas* the Chief receives an assignment of 7 per cent. on the revenues of the Dongola *tappa*, situated in the Nimanpur *pargana* of Dhar State. Certain *pateli* rights are also held in the three villages of Ganegaon in the Poona District, Tankli in the Ahmednagar District, and Chinchagawan in Khandesh. Each *Pargana* is in charge of *kamasdar* who is the chief revenue officer and magistrate of his charge. The *kamasdars* are assisted by a *daftardar* or accountant, a *chitnis* or head clerk, a police inspector, and other subordinates. Each *pargana* has its hereditary revenue officers of the old times called the *chaudharies* and *kanungos*.

JUNIOR BRANCH

The Chief exercises, under the treaty of 1818, full powers in judicial, revenue, and all general administrative matters.

The departments of the administration are the Darbar or Chief's office; the Judicial Department; the Revenue Department; the Military Department; the Educational Department; the Medical Department; the Accounts Department; the *Munsarim* of *Karkhana* or the Palace Department; the Survey and Settlement Department and the Public Works Department.

Darbar- The Darbar office is presided over by the Chief who acts through the Diwan. Officials submit all reports to this office on the Judicial, Revenue, and general work of the districts, receiving final orders.

Judicial- This department is controlled by the *Naib- Karbhari* (assistant minister) who is a District Magistrate and also decides civil suits above the value of Rs. 8,000 and hears all civil appeals preferred against the *Nyayadhis*.

Revenue- The *Sar- kamasdar* is the Chief revenue officer and supervises all the revenue work, being also in charge of the survey and settlement office.

Military- The head of the Military Department is the *Bakshi*.

Educational- The Superintendent of Dewas High School supervises the joint educational arrangements in both Branches of the State.

Medical- The State Surgeon of the Dewas Hospital is the joint Chief Medical Officer of both Branches.

Accounts- The State Treasury and Accounts Department are in charge of the hereditary *Phadnis*.

Palace Department- The Palace Department is under the *Karkhandar* who is in charge of the State stables and carriages and of all religious and charitable allowances and also makes all arrangements for ceremonials, festivities, and official *darbars* held at the palace.

Public Works- The State Engineer is in charge of the Public Works Department which includes management of the water works.

The official language of the State is Marathi in which the accounts of the State and Judicial proceedings and correspondence are kept.

The State is for administrative purposes divided into six *parganas* each in charge of a *kamasdar* assisted by a staff consisting of a Police Inspector, *daftadar* or accountant, *chitnis* or head clerk and clerks for revenue and judicial work, and *patwaris*. The *kamasdar* is the chief executive officer and also exercises magisterial powers of the second or third class, and civil powers in suits not exceeding a value of Rs. 500.

The six *parganas* are those of Dewas, Sarangpur, Ringnod, Khasgi (Akbarpur), Gadgucha, and Bagaud. Besides these regular *parganas* the Chief receives 7 per cent. from the revenues of the Dongola *tappa* situated in the Nimanpur *pargana* of Dhar State.

BOTH BRANCHES.

The internal administration of the village is carried on by the *patwaris*, *patel*, *havaladar*, *chaukidar*, and *balai*. The *patwari* was formerly a *vatandar*, that is he either enjoyed a grant of revenue free land or a fixed grain allowance or both in return for the work of keeping accounts and collecting the land revenue. This system did not work satisfactorily and consequently paid *patwaris* have been gradually substituted. The *patwari* also supervises the bringing of new land under cultivation, executes the orders of the *kamasdars* and assists in collecting the revenue. The *patel* is the headman of the village and assists the *patwari* in extending cultivation, sees that no encroachment upon land belonging to the village is made, settles petty disputes among the villagers and carries out the *kamasdar's* orders. The *havaladar* acts under the instructions of the *patwari*. He assists in recovering the *tauzi*

(instalment of the revenue) from the cultivators, and keeps watch over cultivator's produce, pending payment of the revenue demand. The *balai* gives information to the Police of any offence committed within the boundary of the village; he also acts as a crier (*daundiwala*) announcing orders of the Darbar to the villagers by beat of drum. When any official visits the village he arranges for supplies of grain, grass, fuel, etc. He carries messages and does all kinds of menial service.

The *parsai* is the village priest and astrologer. He consults the *panchanga* or calendar and points out auspicious days for sowing and performing marriages and other ceremonies. He also carries out certain rites at marriages among the villagers and supplies drinking water to Brahman travellers and State officials visiting the village.

Besides these officials and servants every village of any size has its blacksmith, carpenter, cobbler, potter, *chamar*, or leatherworker, *nai* or barber and others. The barber in particular is an important personage, as besides the work of shaving, he carries a torch, acts as intermediary in arranging marriages, and is the newsmonger of the whole neighbourhood. He lights lamps and looks after the house at which officials of the State put up when on tour. The artisans prepare agricultural implements and keep them in order, for this work they are repaid by a share of the village produce at each harvest.

Section II- Law and Justice.

SENIOR BRANCH

Early days

Only cases of first importance were in early days heard by the Chief or minister. For Dewas town an ordinary clerk was engaged who decided trifling criminal cases. This clerk used to dispose of these cases by inflicting small fines, a moiety of the fines being sent to the Junior Branch, which used to follow the same course. Serious offences of highway or gang robberies and of murder were all dealt with by the *kamasdars* of *parganas*, usually by inflicting corporal punishment and imprisonment. The penalty awarded for theft of all descriptions and serious assaults, was ordinarily corporal punishment with a *korda* (a leather thonged whip) or with a *zerband* (a leather martingale). Persons under suspicion of murder or theft were beaten daily until they confessed to an offence. Officials, State servants, and persons of importance were imprisoned in the *Alot garhi* (fort). Those who could afford to pay heavy sums were invariably released.

Present system

This condition of affairs continued in the Senior Branch till 1867 when the *Adalat* (court) at Dewas was opened, and an officer called the *nazim adalat* appointed as civil criminal judge in the time of Raja Krishnaji Rao II. Although this court was established the old oral system of administering justice and inflicting punish-

ments was adhered to. When, however, Tatyah Sahib Gore became Superintendent of the State he discontinued oral enquiries and had regular written records made of each case. The *kamasdars* used to send up the most trifling cases to the Superintendent for disposal. The *Alot kamasdar* still used to inflict the punishment called *dhinda*, a punishment usually awarded for the offences of adultery, rape or elopement. The offender was placed upon an ass facing towards the tail with his face besmeared with lampblack, and led through the town. Pandit Sarup Narayan invested the *kamasdars* of *parganas* with third class magisterial powers and introduced the British Indian Penal Code and Criminal Procedure Code. Later on, when Rao Bahadur V.K. Kunte took charge of the State, the system prevailing in British India, modified to suit local usage, was adopted. A regular series of courts was instituted from subordinate *pargana* courts to the final appellate court. In administering justice British Acts are followed in the spirit, the Darbar retaining the power to make such modifications as are suitable to the circumstances and condition of the people.

No legislative body exist in the State. The Superintendent (or the Chief when exercising powers) in consultation with the minister and other officials, issues the necessary rules and regulations which have the force of law. The Indian Penal and Criminal Procedure Codes the Civil Procedure Code and Evidence Act have been adopted with modifications, while local Acts regulating Court Fees, Limitation, Stamps, Registrars, and the carrying of arms have been lately framed and passed by the Darbar.

The Raja is the highest judicial authority in the State exercising full powers under the treaty of 1818.

The *Adalat* (Court) of Dewas is presided over by a civil judge who decides civil cases up to any amount in value. He is also a magistrate of the first class. An assistant is given him with powers to decide civil cases up to Rs. 200; he is also a second class magistrate. The jurisdiction of the *Adalat* extends over Dewas town and the *parganas*.

In the *parganas* the *kamasdars* are invested with civil and criminal powers. The *kamasdars* of Sarangpur, Bagaud, and Khasgi exercise the powers of a first, second, and third class magistrate, respectively. They are also civil judges for their *parganas*. The Sarangpur *kamasdar* is empowered to entertain suits up to Rs. 1,000 in value, the Bagaud *kamasdar* up to Rs. 500 and the Khasgi *kamasdar* up to Rs. 50.

In the *pargana* of Alot the *kamasdar* has heavier revenue work and so is given only criminal powers as a first class magistrate, an independent officer being appointed as civil judge and subordinate magistrate for the *pargana*. The latter is empowered to dispose of

cases up to a value of Rs. 1,000 and exercise magisterial powers of the second class. All appeals civil or criminal are preferred to the Darbar at Dewas presided over by two judges. The hereditary Diwan is the senior Judge and the Judicial Secretary the junior. The second and final appellate court is that of the Chief.

Cost of
establishment

The total annual expenditure on law and justice in the State is about Rs. 11,000 the value of property litigated on in the year 1905 was Rs. 61,000.

JUNIOR BRANCH

A regular court was first established at Dewas in the year 1873-74. Before that, the Chief and his Diwan used to administer justice at their discretion.

Besides imprisonment, whipping, transportation and capital punishment, detention in the stocks or *khoda* was commonly inflicted, while another punishment consisted in placing heavy stones on the heads of criminals who were then left out in the hot sunshine. These old methods of punishment have gradually died out since the establishment of regular courts. Appeals from the decision of this court were preferred to the ruling Chief or to the Darbar.

Legislation

No legislative body exists in the State, any acts or regulations required being issued by the Chief in consultation with the Diwan. The General Acts of the Government of India are followed as guides in most matters. A Limitation Act was passed in 1886 and a Court Fees Act in 1894, both based upon the similar British India enactments.

Courts

The *kamasdar* in charge of each *pargana* is invested with the powers of a magistrate of the second or third class, and also authorised to dispose of civil suits to the value of Rs. 500. In the town of Dewas a civil court is presided over by the *Nyayadhish* or civil judge who decides original suits to the value of Rs. 8,000, and also exercises the powers of a magistrate of the second class, and hears civil appeals against the decisions of the *kamasdars*. He is assisted by a magistrate of the third class with powers to dispose of such civil cases as are handed over to him by the civil judge. Civil and criminal appeals from the decisions of both these courts and all criminal appeals from the decision of the *kamasdars* are preferred in the court of the *naib-karbhari* who is invested with the powers of a District Magistrate and who is also authorised to entertain original civil suits of unlimited value. He also deals with criminal cases and original suits against *sardars* and *mankaris*. The *Darbar* court (Chief's personal court) is the highest court in the State, dealing with heinous cases and bearing final appeals.

The Judicial establishment costs about Rs. 17,000 annually. Value of property litigated about in the year 1905-06 was Rs. 61,000.

Cost of
establishment
and litigation

Section III- Finance.

(Tables XXVIII and XXIX)

The history of the State finances begins with the establishment of the British Supremacy. Prior to the treaty of 1818 the Chief was obliged to maintain large forces to assist the Peshwa. To defray the heavy expenditure incurred he had to borrow heavily from bankers who were repaid by assignments of the land revenue of the State, whole *parganas* being given out of them in farm. Many bonds are still held by the descendants of these old *Sahukars*.

SENIOR BRANCH

During the time of Tukoji II. the annual income of the State was not more than Rs. 75,000. After the laps of about 30 years, the revenue rose to 1.6 lakhs and 30 years later to 3 lakhs. As the income of the State gradually increased during these 60 years, the expenditure under various heads also increased. An examination of the items of expenditure during the last 50 years shows that the State income before 1818 was expended almost wholly on the army, the Raja's personal household, and allowances to his *sardars* and courtiers, very little being spent on the administration or improvement of the land. Since the State came under British supervision, however, large sums have been spent on the judicial, police, the revenue administration of the State, and on education, medical relief and public works.

From 1866 to 1876 while Krishnaji Rao II. was conducting the administration, the State was burdened with debts caused by his extravagance. The debts at length became so unwieldy that the Government of India was obliged to interfere. Since then the finances of the State have been properly controlled and the heavy debts, amounting to nearly 30 lakhs were rapidly paid off, while at the same time considerable sums were spent on improvements. The finances of the State are now controlled by working on a regular budget.

Weekly accounts of receipts and expenditure from the *pargana* treasuries are sent regularly to the *phadnisi* office where they are examined and incorporated with the *sadr* accounts. Formerly monthly accounts called *taleband* or *goshwara* were sent in, now these weekly accounts have been substituted for them.

Every payment is made on a cheque issued from the *phadnisi* office under the Darbar's sanction.

The *kamasdars* of *parganas* are only authorised to incur limited expenditure within their budget allotments.

Chief sources
of revenue and
expenditure

The total revenue is about 3.5 lakhs of which 2.7 lakhs are derived from land; Rs. 33,000 from customs and excise, Rs. 10,000 from duty on opium; law and justice Rs. 10,000; and Rs. 7,700 from *tanka*. The land alienated in *jagirs* produces an income of about Rs. 80,000.

The main heads of expenditure are Chief's establishment Rs. 76,000; collection of revenue Rs. 69,000; military Rs. 28,000; public works department Rs. 28,000; general administration Rs. 24,000; police Rs. 22,000, education Rs. 8,000 and medical Rs. 7,000.

In the famine of 1899-1900, the State was obliged to borrow 3 lakhs of rupees from the Maharajas Sindhia and Holkar. To liquidate this loan, Rs. 25,000 a year are allotted in the budget.

JUNIOR BRANCH.

The finances of the State are supervised and controlled by the Diwan. Regular budgets are prepared at the beginning of the year while weekly accounts of receipts and expenditure are submitted from the *parganas* to the *phadnisi* office where they are audited and incorporated with the *sadr* accounts.

No reliable material is available regarding figures for the income and the expenditure of the State before 1880.

The chief sources of expenditure at that time were the palace expenses, allowances to the Raja's *sardars* and the military, the amount spent on the administration being very small.

Chief sources
of revenue and
expenditure

The total income is 3.5 lakhs of which 2.6 lakhs come from land, Rs. 20,000 from customs dues, and Rs. 14,000 from opium and excise. The income of land alienated in *jagirs* is Rs. 70,000.

The chief heads of expenditure are collection of revenue Rs. 50,000, Chief's establishment Rs. 48,000 and general administration Rs. 17,000.

The financial position of the State was satisfactory till 1899 when famine loans amounting to 3.7 lakhs were contracted. The State holds Government paper to the extent of 2.8 lakhs.

BOTH BRANCHES.

Coinage

There was never a State coinage, all transactions being carried on in the coinage of Indore, Ujjain, Partabgarh, Bundi and Kotah. These coins received special marks on them called *tappa* from State goldsmiths specially appointed for the purpose, before being circulated for use in the State.

The mark made at Dewas town on *hali* coins was called a *jaladhari*, being the image of the *Shivlingam*, that at Alot the *Gadgucha* was a circular emblem representing the figure of the moon. The copper coins current in the State were called *Baradi* (i.e. from Berars) pice.

All these coins have disappeared since the introduction of British coin in 1895.

In 1876 *hali* was made legal tender and remained so till 1895 when British coin replaced it from the 1st of June 1895. This reform was effected gradually by requiring the payment of all fines and all fees in civil suits to be made in British coin, while the contractors for *sayar* and *abkari* were ordered to pay in British Indian coin. Finally the *ijaradars* were required to pay the land revenue in British coin at a fixed rate to exchange, which allowed a slight profit to *ijaradar*. The whole revenue was afterwards converted into *kaldar* coin at the rate of Rs. 104.12 *hali* to Rs. 100 British coin.

Section IV- Land Revenue.

(Table XX)

SENIOR BRANCH

The land is the property of the Chief, a cultivator having cultivating rights only so long as he pays the assessed revenue. The tenure is *ryotwari* each cultivator holding directly from the Darbar without the intervention of a farmer or *zamindar*.

Each *khata* (holding) contains a few *bighas* of irrigated land, the greater part being dry land called *maletru* together with a certain share of pasture land. In the *Bagaud pargana* only do the cultivators possess rights of sale, mortgage, and alienation.

The present scheme of *istimrari* wells mentioned under irrigation carries full occupancy rights with it with respect to the irrigated area. The State land is occasionally given in *batai* tenure (*bata*, a share) in which the actual produce of the field is shared between the cultivators and the Darbar; this is the practice in remote and inaccessible parts or where land fit for cultivation has not been taken up by regular cultivators.

Another method of disposing of the land is occasionally followed. When owing to the desertion of a village its fields are lying fallow they are made over to the cultivator of an adjoining village on *paya-kasht* tenure. The holders of such land pay in the revenue at the harvests.

Much State land is held in *inam* which is of five classes. *Devasthan* and *dharmadaya* land grants are made for the maintenance of temples and the support of Brahmins. *Khoti* land is held by the *patel* or headman of each village; these lands are partly revenue free and have been in the possession of the family for generations, the *patels* being only required to pay the *visala* cess on this land, equivalent to one-third the normal assessment. *Paltia* lands are petty grants held by village servants, such as *balais*, carpenters, etc; their holders are not required to pay any revenue or cesses. *Jagir* lands have usually been given revenue

free, either for signal service rendered or through favour. There are fourteen *Jagirdars* in the State holding twenty-four villages (see Table XXXI). *Istimrari* tenure land is held on a quit rent or permanent settlement. These grants are either of whole villages or individual holdings, or for land held under the irrigation. Trust Fund rules, and are generally old grants made to indigenous Thakurs. There are ten *istimrardars* holding twenty four villages.

Special tenure
(Tables VIII
and XXXI)

Besides these tenures there are two special tenures in Alot *pargana*. These are called *chauthan* and *turkan*. *Chauthan* means a fourth and *turkan*, belonging to a Turk or Muhammadan. *Turkan* lands are those held from the Muhammadan period and the present holdings dating from that remote time are still preserved and regarded as privileged. After the decline of the Muhammadan power, the Marathas levied the customary tax of one-fourth or *chauth* on these lands which came to be called *chauthan* lands.

These tenures are still held hereditarily by the cultivators of the villages of Bhim and Kalshya in Alot *pargana*. The holders of these villages, who are Sondhias always resisted a regular survey and settlement, but yielding to pressure the villagers of Kalshya (to escape assessment) agreed to pay double the old rates.

It is a rule that no land held on *inam* or *istinirar* can be sold without the permission of the Darbar.

Settlement
(Table XX)

The land was first surveyed in the time of Tukoji Rao II, and since then much waste land has been brought under cultivation and the area under irrigation materially increased. Until lately pasture grounds included in the *Khata* of a cultivator were not assessed but were given free for his use, but now every plot of ground is brought under assessment according to its productive powers. The rates of assessment and cesses have gradually increased and now appear to have reached the climax, some addition to the assessment having been made at each stage in the history of the State during the last fifty years.

Rates

The rates for land vary in different *parganas* according to the productive capacity of the soil. The rates for wet land vary from Rs. 3 in Bagaud to Rs. 18 *per bigha* in Alot *pargan*, where the rates for irrigated land are higher than in other *parganas*, as the soil is richer and specially adapted to poppy cultivation. The rates for dry land vary from 6 annas to Rs. 2. The rates for land in which betel and tobacco are produced often rise to Rs. 30 *per bigha*.

Cesses
(Table XX)

The cesses fall under two divisions : Ordinary and Extra-ordinary. *Ordinary*- Ordinary cesses are of two kinds : General and Special.

The general cesses are rates levied on land- revenue and are payable by all the cultivators. They are as follows :—

Patwari Cess at 4 per cent in Dewas *pargana* and 3.125 per cent in the other *parganas*. It was levied to meet the cost of the *patwari* establishment. *Gao Kharcha* (village expenses) levied at 3.125 per cent, to meet village expenses on the occasions of festivals, and for charities, etc. In the Dewas *pargana* a cess called the grass cess is levied instead at the same rate, while the village expenses are defrayed by the *patels* out of the *sukdi* (shares of grain) received by them. *Madrassa patti* or school cess at 1/2 per cent, for maintenance of schools.

The special cesses are—

Peri (tree-tax) at 3 annas per mango tree and *mahua* tree. *Patel patti*, a *nazarana* which was formerly levied from each *patel* to the amount of a full assessment on the *patel's khoti* land once every 3 years. It is now, however, taken yearly, one-third of the whole amount being paid each year. It was originally called *tisala*, when levied every 3 years. *Bhet*- Formerly *patels* and Thakurs presented a *Bhet* of one rupee each to the Chief and the principal officials when visiting a village. These are now absorbed in to the State revenue demand and are realised annually. *Sutrafta*- Formerly all *balais* had to give a bundle of yarn each free for ropes required for the horses of the *paga*. This is now commuted into a fixed cash payment of Rs. 2 per village, which is defrayed by the *balais*. *Chamari* of *Adhodi* - Formerly the *chamars* had each to give half a hide (hence the name *Adhodi*) free for the use of the State *paga*. It was subsequently converted in to a cash payment of Rs 2. per village.

Extraordinary cesses are *Tikkapatti*, *Banpatti*, *Dakhal-kharij nazarana*.

Tikkapatti is levied on the occasion of the Chief's succession. It is levied on all classes of *muafi*-holders, in enjoyment of land or cash or both. One year's nett income is taken. *Banpatti* is levied on the occasion of the Chief's marriage. Formerly one year's nett income was taken. Similar *pattis* were taken in old times on various occasions which entailed extra expenditure on the State. *Dakhal-kharij nazarana* is levied on the occasion of a *muafidar's* succession to his *muafi*. One- fourth of the nett income is taken when the heir is direct, and one-third or one-half, respectively, when he is a remote collateral or is adopted.

The cultivator until lately paid the *tauzi* (revenue) in four instal- Collection
ments. The first instalment is called *shakunpota tauzi*.¹ so called because the amount collected from the *parganas*, is placed as an auspicious present before the Chief in the public *darbar* which is held every *Dasahra*. This instalment was introduced by Rao Bahadur Tatya Sahib Gore who, when Superintendent, ordered

¹ Literally "omen-purse" i.e. the completeness or otherwise of this collection acted as an omen of the rest.

that two annas per rupee out of revenue demand should be collected before the *Dasahra* (10th of *Aswin sudi*). This instalment is also called the maize *tauzi* as the first crop which ripens is *makka*.

The other instalments fell in *Kartik*, *Magh*, and *Baisakh*. These have now (1906) been abolished and replaced by two instalments of 8 annas each, realised within six weeks of *Margashirsa sudi* 15th (November) and *Chait sudi* 1st (April), respectively. This gives the cultivator ample time to dispose of his produce in the open market.

The *patwari* collects the revenue. In Dewas *pargana*, he formerly received as his fee a grain *dole*, called *sukdi*, at the rate of five seers on every *bigha* cultivated. This practice has been abolished and *patwaris* now receive a cash payment instead. Many of the *patwaris* in the Dewas *pargana* are hereditary servants, but since villages have been regularly grouped in circles, and each circle has been put in charge of a *patwari* these hereditary *patwariships* have ceased to exist. In the Sarangpur and Alot *parganas* *patwaris* were formerly paid half an anna in every rupee collected. A peon is attached to the *patwari* who duns the cultivators if the *tauzi* is not paid. In Dewas he is known as the *kamdar*, and in Alot as the *havaladar*. For each *pargana* an officer, called the *sar-patwari*, is appointed to inspect the work of the *patwaris*.

The revenue which the *patwari* collects from his circle is sent to the *pargana* treasury whence the *kamasdar* transfers it to the Huzur treasury. The revenue work of the *kamasdars* is supervised by the Revenue Secretary.

Formerly all the *parganas* in the State were given on *ijara* or farm, but now only a few villages are farmed out. The *ijaradar* pays the assessed revenue by instalments and in return receives a commission at the rate agreed on when the contract was made. The *ijaradar* can with the *kamasdar's* sanction evict any cultivator who does not pay the revenue demand.

Besides the *ijaradars*, the class of men known as *tipdars* (middle men) advance money to the cultivators to enable them to pay the revenue demand, receiving back the amount with interest, after the produce is sold in open market, or else on condition of receiving the whole produce at a rate fixed in anticipation. The transactions between the *tipdars* and cultivators are usually private, but occasionally the *tipdars* make the advances on the security of the Darbar.

About Rs. 69,000 are spent on the collection of the land revenue, on account of the salaries of the *kamasdars* of *parganas* with their establishments, together with the allowances called *dami*, paid to the hereditary *zamindars* and *kanungos*.

JUNIOR BRANCH

The Chief is the sole proprietor of the soil. The *ryot* has only cultivating rights on his holding so long as he pays the revenue. There are, however, a few exceptional cases in the *pargana* of Bagaud, where agriculturists enjoy proprietary rights entitling them to sell mortgage, or otherwise alienate their land.

At first the system of assessment called *halphala* (assessment by Settlement the *hal* or plough), which was in vogue long before the appearance of the (Table XX) Marathas in Malwa, was generally adhered to. The land was occasionally measured, before being assessed by the *mirdhas* or local surveyors, who usually did their work either by means of a rope or a bamboom, a system known as the *kad dhap*, and sometimes by an eye estimate only. This system of measuring continued in force till 1880.

Raja Narayan Rao early became convinced of the utter uselessness of this method and the gross abuses attending it, and abolished it. A regular survey of the territory was commenced at his instance in the year 1880 and completed in 1883-84. This survey brought to light an area under cultivation of about 25 per cent. over and above the assessed land on which no revenue was being paid. Another serious defect was also discovered in that, while the standard measure for area was at that time a *bigha* equivalent to 165 square feet, the actual *bigha* used in survey was only to 145 square feet. The Darbar endeavoured to bring the practical measure up to theoretical one but found it impracticable, and the reform has been dropped.

A second survey was commenced in 1894 and completed in 1897. Second survey No assessment has as yet been made, however, on account of the famine of 1899.

In the time of Raja Jiwaji Rao the land revenue of the State was leased on the *ijara* system. But this has been gradually abolished, and at present, only a few villages are given in *ijara*. The settlements of the *parganas* of Bagaud and Khasgi (Akbarpur) were made in 1891-92 and 1895, respectively.

The *patwari* of each village assisted by a *patel* and *chaukidar* Collection collects the revenue of the village and sends it to the *kamasdar*, who, in turn, forwards it to the State treasury. Money lenders called *tipdars* advanced money to the cultivators to pay off the State revenue demand on the condition of receiving it back with interest after the sale of the produce in open market, or not infrequently on the condition of receiving the whole produce at a rate fixed in anticipation. These transactions between the *tipdars* and cultivators are usually private. But occasionally such advances are made on the guarantee of the State. A certain number of villages are still held on *ijara*, the *ijaradar* or farmer being responsible for the payment of the revenue and being allowed from 6 to 10 per cent.

commission for the trouble of collection. This system facilitates realisation of the demand but is liable to be detrimental to the permanent interest of the cultivators, unless followed with great caution and under strict supervision. A high assessment, specially on irrigated land and the considerable fall in the price of opium in recent years, have greatly diminished the capacity of the cultivators to withstand natural calamities, while gross extravagance on the occasions of marriages and other ceremonials are serious causes of poverty. The revenue has always been paid in cash.

Rates

The rates for irrigated land vary from Rs. 3 in the *pargana* of Bagaud of Rs. 30 in the Ringnod *pargana* per *bigha*. The latter abounds in rich soil and is specially suited to poppy cultivation. The rates for dry land vary from annas 6 to Rs 1-12 per *bigha*.

Remissions and suspensions

After the famine of 1899-1900 villages were grouped and classified according to the average amount of rain they received and the ordinary harvest produced, and a scale was fixed for each group, a certain proportion of the revenue being suspended. The revenue thus suspended was finally remitted at the time of the coronation of Edward VII. It amounted to 4.5 lakhs.

Tenures (Tables VIII and XXXI)

Tenures fall into two classes, *khalsa* or those directly under the Darbar and alienated lands. The latter comprise *jagir* grants to sardars and officials and a few *muafi* or revenue-free holdings. A certain number of villages are held on *ijara* or farm. The *ijaradar* has no power to alienate his land. Some of these *ijara* leases have been granted to old State servants. A revenue circular, issued in 1881, confers occupancy rights on cultivators under special circumstances. There are also some land holders in the Ringnod *pargana*, who enjoy land in permanent *ijara* subject to the condition of their agreeing to pay the revenue with such periodical increments as the Darbar may consider justifiable.

Section V- Miscellaneous Revenue.

(Table XXI)

BOTH BRANCHES

The chief sources of miscellaneous revenue are excise, customs and stamps.

Opium

The average area under poppy in the Senior Branch territory is 3,200 acres, most being grown in the Dewas and Alot *parganas*. In the Junior Branch the area cultivated averages 3,000 acres, and lies mainly in the Gadgucha and Ringnod *parganas*. In both cases the ordinary rates for irrigated land are levied, which vary from Rs. 29 per acre to Rs 10, each acre producing about two *dharis* (10 seers) of *chik*. No opium is manufactured locally, the curde product being sent to Indore, Ratlam, and Ujjain. The duties levied are a *biai* tax of two pies per rupee and *valorem*, and an export duty of Re. 1 per *dhari* exported from the State known as *aphim parmat*. About 1,000 maunds are exported yearly, the

income derived from taxes being in the case of the Senior Branch Rs. 10,000 and of the Junior Branch Rs. 12,000.

Hemp drugs are cultivated to a very small extent, the greatest area being at Nagda and Saronj village in the Dewas *pargana* of the Senior Branch. Other drugs

Until 1900 the *abkari* or excises arrangements were managed independently by each Branch, while the *jagirdars* and *istimrardars* controlled the *abkari* in their own villages. This system was unsatisfactory owing to the intermingling of territory and was in the year mentioned replaced by a joint system. Compensation was at the same time given to holders of alienated land and the control of their excise taken over by the Darbars.

Owing to the isolated position of the *parganas*, it has been found impossible to have a central distillery. The contract for each *pargana* is separately auctioned, contractors having the power to grant sub-contracts. The number of shops is, however, fixed by the Darbars. The contract is auctioned in the presence of officials from both Branches. In the isolated *pargana* of Ringnod, the contract is managed exclusively by the Junior Branch. Liquor

Liquor is of three classes, *Mitha* or 15 U.P., selling at Re. 1 per bottle of 24 ounces, *Dubara* of 25 U.P., selling at 8 to 4 annas a bottle; *Rashi* of 60 U.P., selling at 3 to 2 annas a bottle.

No duties are levied except the usual octroi on *mahua* flower imported within octroi limits for the distillation.

In the Senior Branch there are (1905) 65 shops, one for Dewas town and 33 for the *pargana*, giving 1 shop to 5 square miles and 890 persons, 17 in Alot, or 1 to 8 square miles and 1,099 persons, 5 in Sarangpur or 1 to 12 square miles and 2,120 persons and 9 in Bagaud or 1 to 4 square miles and 296 persons. The revenue amounts to about Rs. 8,000 a year, of which Rs. 6, 500 are derived from Dewas town and *pargana*.

In the Junior Branch there are (1905) 83 shops or 1 to every 5 square miles and 661 persons. The revenue amounts to Rs. 9,000 per annum. The incidence in each case is 2 annas per head of population. Free control is vested in the *Kamasdars* or *parganas*. *Jagirdars* have no right to distil, receiving cash compensation instead.

The States formerly levied a tax on salt either consumed in, or Salt passing through their territory. In 1878 this duty was stopped at the request of the British Government, in return for which a compensatory payment of Rs. 412 is made annually to each Branch.

The office dealing with the collection of customs dues was formerly called the *Sayar* Office. The dues were levied at very varied rates, which differed in almost every large village. Three main classes of duty existed - a transit duty, a consumption duty levied Customs

on all goods sold, and a tax called *ugai* (collection) levied in kind in all *bazars* and in periodical fairs on every article offered for sale, a handful of vegetables being taken from the *malis*, a spoonful of oil from the *telis*, a *puda* (bundle of 100 leaves) from the *tamolis* and so on.

A curious exception, however, existed as regards the Alot bazar, which was exempted from all *Sayar* duties. A stone bearing the usual effigy of an ass (*gadhe-gal*) stands in the bazar, with an inscription stating that *Sayar* duties should not be levied on articles brought into that bazar. But during Rao Bahadur Kunte's administration in the year 1896 the levy of *Sayar* duties was introduced.

All transit duties except those on opium were abolished in 1887. As regards the rest, to do away with the obnoxious features of the old duties, and to put an end to the frequent disputes between the two Branches arising from a dual control in the year 1900 both Branches agreed to abolish the old *Sayar* and substitute for *octroi* duties to be levied in towns and *biai* or a weighing tax at 2 pies per rupee *ad valorem* in village on all village-produce exported. The *octroi* was made joint but the *biai* separate. The *octroi* duties are collected by the joint *octroi* officer at each place, a refund being allowed on goods re-exported as in British India. The *biai* is collected by the *patwari* in each village. *Octroi* and *biai* receipts amount to about Rs. 7,000 and 5,000 for the Senior Branch and Rs. 5,000 and 6,000 for the Junior Branch.

SENIOR BRANCH

Stamps

Till 1902 no stamps had been issued in the State, fees known as *rasum* being taken in cash at the rate of $6\frac{1}{4}$ per cent. on the value of the suit. The practice of charging *rasum* was introduced by Rao Bahadur Tatyah Sahib Gore. Mr. R.J. Bhide, the present Superintendent, introduced stamped papers for the drawing up of instruments and plaints in the year 1902, and in 1903 a regular Stamp Act for the Senior Branch was passed. Since the introduction of stamps the income has amounted to about Rs. 2,600 per annum.

JUNIOR BRANCH

A local Stamp Act was introduced in 1886. Only two-anna and four-anna stamps are in use. Court fees were introduced in 1894. All classes of application must be written on the two-anna stamped paper. In civil suits one anna per rupee up to Rs. 1,000 and half an-anna per rupee above this value are levied as Court fees. The annual revenue is about Rs. 3,000.

Section VI- Public Works.

SENIOR BRANCH

In early days public works were entrusted to a *Huzuria*, or attendant upon the Raja, whose pay was Rs. 8 per month and who was nevertheless, entrusted with the expenditure of thousands of

rupees. The condition of public works under these circumstances may be easily imagined. An engineer, assisted by a staff of three overseers, is now in charge of this department. The department is concerned with the construction and repair of State buildings and irrigation works. Within the last ten years this department has erected many public buildings, the most important being the Charitable Hospital at Dewas and dispensaries at Alot and Sarangpur, the stables, the Court house and the Guest House (the cost of its construction being shared by both Branches) and the Ranibagh water works, at the capital besides many *pakka* wells.

A metalled road, from Dewas to Raghogarh or 22 miles, is shortly to be taken in hand at a cost of Rs. 96,000 by both Branches jointly. A fixed contribution of Rs. 4,200 is paid annually to the British Government for the up-keep of Imperial roads passing through the State.

JUNIOR BRANCH

The Public Works Department was organised in 1877. This department is concerned with all State buildings and important projects in the town and *parganas*. Works of minor importance in the *parganas* are generally entrusted to the supervision of the *kamasdars*. For such Imperial roads as lie within the State, a fixed contribution of Rs. 4,200 is paid annually to the British Government through the Central India Agency. The water-works for the supply of the town were completed in the year 1901. A qualified mechanical engineer is in charge of the works, the State engineer exercising a general control. The average sum allotted for new works, repairs, and establishments is about Rs. 29,000.

The most important works undertaken and finished during the last 15 years are a Guest House (built jointly by both Branches) costing Rs. 26,500, Court House Rs. 24,600, Electric Machinery and Buildings Rs. 15,900 *tahsil* Courts Rs. 7,700, Drains Rs. 7,300, and Irrigation Works in the State costing Rs. 39,000.

Section VII- Army

(Table XXV)

SENIOR BRANCH

In early days the Chief was by profession a soldier, and most of the State resources were spent on the army. From the old records, it appears that Tukoji Rao I had a force of about 7,000 horse when he accompanied Baji Rao I on his various campaigns. This number his son and grandson could not maintain.

During the time of the Peshwa Madhava Rao II the State maintained a body of 1,617 horse. Under the treaty of 1818 the State undertook to keep up Contingent Force of 50 horse and 50 foot, which was in 1827 increased to 75 horse and 200 foot and together with Holkar's Contingent of 400 horse, constituted the Eastern Malwa Contingent. On the amalgamation of the Eastern and Western Malwa Contingents in 1859, the obligation

was commuted for a money payment of *hali* Rs 33,022 (Rs. 28,475 British) annually, shared equally by the two Branches.

No regular force is now kept up, a small mounted body which acts as escort to the Chief and also assists in police and revenue work and some footmen for guard duty only being entertained. The cavalry consists of 62 *Silladari* sowars, the head of the *paga* is called the *pagnis* the post being hereditary. These men belong to Maratha and Muhammadan families of Dewas and Sarangpur whose ancestors served the State in early days. Of the 62 sowars 22 are posted in Alot, Sarangpur, Bagaud, and Raghogarh to assist the *kamasdars* in the *paraganas*. The posts of sowars are hereditary and descend to their sons and heirs, when no qualified heir is forthcoming a *bargir* or temporary paid substitute, is appointed. A *chanda* fund was first introduced in 1897 to provide sowars with money to purchase remounts on the death or rejection of a horse. Each sowar pays in Rs. 12 to the fund and receives Rs. 125 when he needs to purchase a horse. The money is returned to the fund in instalments of Rs. 5 per month.

Infantry and
Artillery

The irregular infantry are called *sibandi*. They have no uniforms and act merely as guards and assist district officers. They are armed with swords, *laggi*, and *gunam*. A *laggi* is a hollow bamboo out of which a ball is fired by means of country made powder. These men number 68 and are mostly Muhammadans and Marathas. They receive Rs. 5 a month. The regular infantry and gunners and classed as *topkhana* (artillery). They number 100, of whom 7 are *Jamadars* and 13 gunners, the rest being infantry; these men are trained and provided with uniform. They act as guards at the State treasury, Central Jail, and palace Gates. They are selected without any distinction of caste or creed, but the majority of them are Purbias from the United Provinces; their pay is Rs. 6 per month. A band of 15 men is attached to the infantry. Pensions are given to these men. The expenditure on the army amounts to Rs. 28,000 a year.

JUNIOR BRANCH

There is no regular army. Some irregular cavalry and infantry are maintained which serve as a bodyguard to the Chief and assist the police in the districts. They are recruited from amongst Rajputs, Musalmans, and Marathas.

The pay of the infantry varies from Rs. 5 to Rs. 6, while that of cavalry of Rs. 18 per month.

A pension is usually given after 30 years of service.

The cavalry number 71 and the infantry 99. There are four serviceable guns in the State used for firing salutes.

The annual expenditure on the army is about Rs. 30,000.

Section VIII- Police and Jail.

(Tables XXIV and XXVI)

SENIOR BRANCH

Formerly all police work was carried out by the *sibandi* sepoy, and detection of crime was made by the peons attached to the *kamasdars* of *paraganas*. In the time of Raja *Krishnaji* Rao II a regular office called the *Kotwali* was started in Dewas, Alot, and Sarangpur.

There are now police in each *paragana* quartered at 11 police stations (*thanas*) and outposts with a *thanadar*, two sowars and four peons attached to it, situated at the principal village in each group of 15 or 20 villages. Pay is fixed at Rs. 5 per month. The total effective strength is 258 men of whom 7 are mounted and posted at Alot. The ratio of police to population and area is one policeman to 242 persons and 1.7 square miles.

Besides the police, village *chaukidars* who represent the early police, keep watch and ward in the districts, informing the regular police of the occurrence of crime. Each man receives 32 *bighas* of dry culturable land in return for his services. He has about 30 hours in his charge, the number of *chaukidars* being proportional to the number of houses in a village. These *chaukidars* are mostly Bagris, Nayaks and Rawats by caste. They also receive pay from the State at Rs. 5 per month.

Owing to the low pay educated natives are not inclined to join the police.

A Police Officer was sent to Indore to receive instruction in the classification and registration of finger prints.

Settlements of members of the Moghia criminal tribe have been started at Kasari, Mauawada, and Chaplakheri villages in the Alot *paragana*. They number 79 persons.

A Central jail has been established at Dewas and district lockups at Bagaud, Raghogarh, Alot, and Sarangpur. No industries are carried on in the jails as the number of prisoners is very small. They are usually employed in the State gardens and on the roads of the town.

JUNIOR BRANCH

Up to the year 1881 there were no regular police in the State. The village *chaukidars* carrying on all police work except in Dewas town where a few men were engaged on small salaries. In 1881 this town force was expanded into a State force and given a uniform and regular organization. Every *paragana* has now a qualified Police Inspector posted in it with a certain number of constables under him.

One *chaukidar* is attached to every village in the State. Under the old system, the *chaukidars* were paid by a grant of land. These grants were too small to support a man and his family and in consequence he was obliged to do other work to the detriment of

his duties. It has been now settled that every *chaukidar* is entitled to a grant of land of the second best quality varying from 15 to 30 *bighas* according to the size of the village.

The only criminal tribe is that of the Moghias who are treated according to the rules laid down by the Government of India. Settlements have been started at the villages of Jhangeria and Niram of the Gadgucha *pargana*. Every man is given some land for his maintenance which is assessed at a low rate, and plough bullocks, and seed free, in addition. The Moghias number 65 persons.

The police and *chaukidars* number 404 men, giving a ratio to the area and population protected of 1 to 1.09 square miles and 125 persons respectively.

Both the *chaukidars* and police are directly under the control of their respective police inspectors.

Jails

A Central Jail has been opened at Dewas with district lock-ups at *pargana* head- quarters. No industries are carried on. The expenditure on jails is about Rs. 2,000 per annum and the cost of maintaining each prisoner is about Rs. 45.

Section IX-Education

(Table XXIII)

BOTH BRANCHES

General

The first regular schools were opened in the Junior Branch territory in 1871 by Raja Narayan Rao. Up to 1877 the Senior Branch did not co-operate, but in that year a joint education department was set on foot and still controls education in both Branches. In 1887 this department was taken over by Mr. K.K. Lele and rapidly reached a high state of efficiency. Many village schools were opened, a kindergarten for infants, and technical classes. In 1871 the Victoria High School was established, moving in 1882 into its present quarters. When in 1899, Mr. Lele was appointed tutor to His Highness the Raja of Dhar, the charge of the educational department was made over to his pupil, the present Superintendent, Mr. G.N. Shastri, M.A. who received his education at this institution. The school still maintains its high position. The number of boys in the High School in 1891 was 113; 1901, 106; and in 1905, 152.

Girls School

A girls school was opened in the town in 1887, the number of pupils in 1891 was 32, while in 1901 it rose to 49, and in 1905 to 142. Education is imparted in vernacular, in reading, writing, and simple arithmetic. The difficulty of obtaining teachers, and the early marriage of pupils hinder progress in this direction.

Muhammadan education

Three Persian schools are maintained, one in Dewas and the other two in the districts of Sarangpur and Alot for the education of Muhammadans. In 1891 there were 48 boys in; 1901, 60; and in 1905, 70. No Muhammadan has yet passed the entrance examination. This class of the population is poor while some prejudice appears to exist against learning English.

The proportion of boys under education to those of school-going age according to the last Census is 9.8 per cent. The educational department is supported by the two Darbars from the proceeds of the cess called *Madrassa patti* levied on the land revenue. Education is given gratis except for small fees lately introduced for High School classes.

In 1881 the annual budget figure for the Senior Branch was Rs. 3,300 and for the Junior Branch Rs. 2,875; in 1891 it rose to Rs. 4,134 and Rs. 3,554, respectively; in 1901 to Rs. 6,857 and Rs. 7,042 and in 1905 to Rs. 8,750 and Rs. 8,240 respectively.

In 1891 the number of schools was 15 with 588 students, in 1901 the number rose to 27 with 920 students, while in 1905 it was 58 with 2,096 students.

Each pupil costs, in the High School, Rs. 20 and in the primary schools, Rs. 6 per annum.

Section X- Medical

(Table XXV II)

BOTH BRANCHES.

The Medical Department is common to both the Branches of the General State, and its joint annual charges, amount to about Rs. 14,000.

The department in its present form was organised in the year 1877 A.D. when the present Medical Officer Rao Sahib K.G. Pathak, L.M., assumed charge.

Up to the year 1889, there was no separate building for the joint State Hospital and much inconvenience was consequently felt. The Senior Branch then constructed the present hospital, the inpatients ward, etc., at a cost of Rs. 13,000. Previous to this there has been only a small dispensary under a native doctor, the annual cost being about Rs. 700.

The States now maintain five dispensaries located in the outlying *parganas*.

A Midwife is attached to the hospital to treat females and attend cases of labour in the town.

Vaccination is not compulsory. The pice packet system of selling quinine has not been adopted here but Hospital Assistants distribute quinine or cinchona febrifuge free to all who come to their dispensaries. It is also kept by village school masters who issue it gratis.

Section XI- Survey.

SENIOR BRANCH

All the State *parganas* were surveyed by the old *kad-dhap* system in the year 1830. The Survey dealt only with cultivated land. This survey is called the *Phadnisi mapti* as it was carried out by the *phadnis* through the *zamindars* and *kanungos* of *parganas* by the *mirdhas*, a special class of men, usually Muhammadans. These *mirdhas* who were hereditary servants used to get one rupee

for each village surveyed. A rope of jute fibre about 62 feet long was the standard measure. Between 1830 and 1894, all the *Parganas* were surveyed. In 1894, a Survey Department was established and classes for *patwaris* were opened, these men afterwards surveyed all the villages by the plane table. Maps of each village are kept in the Survey Office with the record of the survey. A clerk is attached to each *pargana*. Almost all the *patwaris* have now been trained to survey. A regular settlement of the whole State has not yet been taken in hand on account of capricious monsoons and unfavourable seasons.

JUNIOR BRANCH

In early days the land was occasionally measured before being assessed by specially appointed officers called *mirdhas*, who carried out the survey either by means of a rope of a certain known length (about 62 feet), or a bamboo (a system known *kad-dhap*) and sometimes by a mere eye estimate. This system continued more or less in vogue down to 1880.

A regular survey was first made by Khan Bahadur Munshi Shahamat Ali C.S.I. when minister. It was commenced in 1881 and completed by 1884. The area of the whole State was found to be 284,405 *bighas* (159,628 acres). The standard measure of a *bigha*, it should be remarked, was not the same throughout. Speaking generally, the *bigha*, before these survey operations, was equivalent to 132 square feet. This measure being smaller than that used in adjoining States, was increased to one of 145 feet square wherever practicable; where it was not practicable, the original measure was adhered to. A second survey was undertaken during the minority of His Highness Malhar Rao, the present Chief, by Rao Bahadur Krishna Rao Mulye in 1894 and completed during a course of four years. A complete staff was engaged from outside the State for both the Survey and Settlement operations. Local men who attended the survey party and received instruction in surveying were offered scholarships, and when sufficiently trained, were eventually engaged as *patwaris*. In this survey the *pargana* of *Khasgi* (Akbarpur) was taken in hand in 1894, Sarangpur in 1895, Ringnod in 1896, Gadgucha in 1897, Dewas in 1898, and Bagaud in 1901.

Only the settlement of Bagaud has been completed so far. The settlement of the other *parganas* has had to be postponed on account of a succession of bad years, while the settlement of the *Khasgi pargana*, though complete, has not been brought into force for the same reason.

CHAPTER IV.

Administrative Units and Gazetteer.

SENIOR BRANCH

Dewas Pargana (including *Khasgi*)- Formerly a few scattered villages in each *pargana* went by the name of *Khasgi* meaning private or personal property of the chief, and were vested in the Rani of the Ruling Chief. They ceased afterwards to be regarded as personal but the name *Khasgi* continued to be used. In 1901 for administrative convenience these villages were merged in their respective *parganas*, and the southern part of Dewas *pargana* was assigned instead as the *Khasgi pargana*. No separate description of it will be given and the Dewas *pargana* will be treated as a whole here.

The Dewas *pargana* is situated to the north of Indore between 22° 41' and 23° 19' north latitude and 75° 58' and 76° 22' east longitude. Its greatest length from north to south is 45 miles and from east to west 26 miles. The total area amounts to 197½ square miles (126, 515 acres) of which 65,049 acres are under cultivation, and 61,466 acres are unculturable waste. The revenue amounts to 1.9 lakhs, including Rs. 43,000 from alienated land.

It is bounded on the north by the *parganas* of Tarana and Kayatha of Indore State; on the south by the Indore *pargana*; on the west by the Sanwer *pargana* of Indore; and on the east by Sonkach *pargana* of Gwalior State. The Dewas *pargana* including *Khasgi pargana* comprises 120 villages, of which 16 are *jagir* villages, 12 *istimrari* villages and 92 *khalsa* villages.

While the land in the Dewas *pargana* proper is typical of the Malwa plateau in the *Khasgi pargana* round Raghogarh the country is cut up by a spur of the Vindhya. The peaks of Chaptibari (2,404) and Kistihari are of importance. Various soils from *Chikat-Kali-Utam* to the most inferior *Khardi Bardi* are found in this *pargana* the latter being commonest in the hilly tracts of the *Khasgi pargana* and the former in the Dewas *pargana*.

The rivers which flow through the *pargana* are the Sipra, Nagdaman, Rudrawati, Lodri, Gangi and lesser Kali Sind.

The most important season in this *pargana* is the *rabi*, that part of the *pargana* which lies north of Dewas town being very favourable for spring sowings.

The chief crops at the *kharif* are *jowar*, maize, cotton, and oilseeds; at the *rabi*, wheat, gram, and poppy.

The *pargana* contains 30 tanks, 636 wells and baoris, and 60 orhis which irrigate 3,500 acres. The average recorded rainfall of the last 25 years is 30 inches. The heaviest recorded rainfall was 50.12 in 1903, the lowest 18.79 in 1904.

The forests cover about 6 square miles but do not form a continuous tract. The major part lies near Raghogarh. The plots growing *babul* and *chandan* (sandalwood) trees are reserved.

Raghogarh was held till 1857 by the Thakur of Raghogarh. He rebelled and his territories were divided between the two Branches.

The population of the *pargana* in 1901 was 30,404, including 15,642 males and 14,762 females; giving a density of 154 persons per square mile. Hindus numbered 25,854 or 85 per cent., Musalmans 4,105 or 13 per cent., Jains 391, Animists 51, and others 3.

On the important sacred days, a fair is held at the Sipra near the village of Suklia on the Agra-Bombay Road. People also flock to any village on the banks of the Sipra to bathe during an eclipse of the sun or the moon and on other important religious occasions.

Commercial fairs are held at the Sipra on Saturdays and at Dewas town on Mondays, and at Akbarpur and Sirolia on Thursdays. The Bombay-Agra, Dewas- Sehore, and Dewas- Ujjain roads travers the *pargana*.

A combined Post and Telegraph Office is maintained at the town of Dewas with a branch Post Office at Raghogarh. An experimental branch Post Office has been lately opened at the Sipra in the Senior Branch.

A rest-house has been built at Raghogarh.

The *jagirs* in this *pargana* are those of-

- (1) Patada held by Shrimant Sardar Jagdeo Rao Bhau Sahib Ponwar, yielding an annual income of Rs. 2,361
- (2) Palnagar held by Shrimant Bayabai Sahib Ghatge, with an annual revenue of Rs. 3,700.
- (3) Churlai held by Sardar Rayajirao Jadhao Deshmukh with an annual revenue of Rs. 2,200.
- (4) Singavada and Achlukhedi held by Sardar Gangajirao Ponwar, yielding annually Rs. 2,800 and Rs. 1,700, respectively.
- (5) Sirolia, Bhilakheda, and Polai held by the hereditary Diwan, yielding annually Rs. 11,154 Rs. 1,680 and Rs. 3,188 respectively.
- (6) Lohari held by the hereditary Phadnis (Accountant General), with an annual income of Rs. 2,150.
- (7) Pimplia held by Ramrao Ganesh Atre with an annual revenue of Rs. 1,850.
- (8) Bijapur held by the hereditary Zemindar of the Dewas *pargana*, with an annual income of Rs. 2,800.

- (9) Napakheda, held by the hereditary Kanungo of the Dewas *pargana* with an annual revenue of Rs. 2,000.

Istimrari Tenures- Thakur Onkar Singh of the guaranteed State of Pathari holds one village in *jagir* and 9 villages unguaranteed *istimrari* tenure in this *pargana*. Similarly the Thakur of the guaranteed estate of Jawasia holds 2 villages on unguaranteed *istimrari* tenure. Civil and criminal jurisdiction over the village of both the Thakurs lie with the State. The Thakur of Pathari receives annually Rs. 2,519 *Hali* coin as *giras* from the State and pays Rs. 2,124 per annum as quit rent. The Thakur of Jawasia receives Rs. 1,488 *Hali* coin as *giras* and pays Rs. 750 as quit rent.

Alot pargana- A detached *pargana* lying in the north west of the State round the town of the same name situated in 23° 31' and 23° 54' north and 75° 29' and 75° 42' east, about 60 miles from Dewas town. Its greatest length from north to south is 26 miles, and from east to west 16 miles. The total area is 146.75 square miles and the revenue Rs. 1.7 lakh of which Rs. 28,100 is from alienated holdings. The *pargana* is bounded on the north by Gangrar *pargana* of Jhalawar, on the east by the Mehidpur and Zarda *parganas* of Indore, on the south by the Khachraud *pargana* of Gwalior, and on the west by the Tal and Barkhera *parganas* of Jaora State. The territories of the Gadgucha *pargana* of the Junior Branch are intermingled with those of this *pargana*.

The *pargana* falls into two divisions. The southern portion is fertile, but the northern portion is cut up by hills. The *pargana* contains 80 villages of which 3 are *jagir* villages, 12 are on *istimrari* tenure and 65 *khalsa*.

The climate is temperate and the average rainfall as recorded for 19 years, 29.5 inches. A maximum fall of 52.57 inches was experienced in 1900-01 and a minimum of 14.24 inches in 1904.

The prevailing soils are *kali*, *bhuri rater* (red soil) and *bhadodi*, a local name for the stoney *saser* or *kankreli* soil.

The only rivers of importance are the Sipra which flows through the *pargana* for 20 miles, and the Luni which has a course of about 21 miles and then joins the Sipra. At Sipawara, at the confluence of the Sipra and Chambal in Jaora territory, a temple to Mahadeo has been erected and numerous *ghats*. A fair is held here on all religious festivals. The name of Alot is supposed to be derived from that of Alia Bhil who first settled in this region. The *pargana* was at one time known as the Isampur *paragna* from the village of that name, now held on an *istimrari* tenure by the hereditary *Kanungo*. In Mughal days it was included in the Kotri-Pirawa *Sarkar* of the Malwa *Subah* and was the head-quarters of a *mahal*¹.

1. Given as Ahor in Blochmann's *Ain-i Akbari*.

Little is known of the early history. This *pargana* was included in those made over to Ratan Singh of Ratlam by the emperor in 1665. It passed finally to Tukoji Rao I. The *pargana* suffered severely at the hands of Holkar, Sindhia, the Pindaris, and the Wagh *Jagirdars* of Mehidpur, who ravaged its territories continually.

The population of the *pargana* in 1901 was 18,638; males 9,669, females 8,969; giving a density of 127 persons per square mile. Hindus numbered 17,183 or 92 per cent., Musalmans 1,163, Jains 218, and Animists 74.

A fair is held on 15th of *Vaishakh sudi* each year in honour of the deity Anadi Kalpeshwar at Alot when people bathe in the tank near the temple. A weekly cattle and grain market is held on Saturday at Alot.

Of the total area (94,006 acres) 47,474 or 55 per cent. are cultivated, 937 are under forest, and 19,527 waste. The most important *kharif* crops are *jowar*, maize, and cotton; in the *rabi* wheat and poppy.

Sources of water-supply and irrigation are 8 tanks, 462 *orhis* and 287 wells and *baoris*. The total area irrigated from these sources is 2,800 acres.

The usual coarse *khadi* cloth and blankets are made in many villages. A special kind of *khadi* known as *khesla* is made here and much used for coats. Some printing on cloth is also carried on. Glass bangles are made at Khajuria, 8 miles from Alot.

At present no railway passes through the *pargana*, but the Nagda-Mutra line, now under construction, will have stations situated at Kasari and Alot. No metalled roads have yet been constructed.

A branch Imperial Post Office has been opened at Alot.

Alienated Lands-The *jagirs* in this *pargana* are those of Munj held by the hereditary Phadnis, Dhutakheri held by the Supekar Diwan and Kheri by an old retainer's family.

The *istimrari* villages are those of Dudhia, Dharola, and Bandnawara, held by Zalim Singh Zamindar, Dhaturia and Kishengarh by Bhawani Singh Zamindar, Ralayata and Isampur by the hereditary Kanungos, the Padiar Sondhias hold the villages of Bhojakheri, Naweli and Satikhera, and Riccha is held by Bhawan Singh.

Bagaud Pargana- This *pargana* is situated on the southern slope of the Vindhya between 22° 14' and 22° 25' north latitude and 75° 50' and 76° east longitude.

The area of the *pargana* is 40.25 square miles (25,773 acres), of which 8,131 acres are under cultivation 11,614 acres are covered with forest and 6,028 acres are unculturable waste.

The *pargana* is bounded on the north by Vindhyan scarp in Indore State. On the east and the south by the Barwaha *pargana* of Indore and on the west by the Junior Branch portion of the Bagaud *pargana*. The *pargana* comprises 20 villages including one joint village, of which 4 are *jagir* villages and 16 *khalsa*.

The whole *pargana* being situated in the Vindhya region is hilly, nearly one-third being covered with forest which yields various kinds of timber, chiefly teak and *anjan*.

Only three small streams, the Malan, Kodi and Adwa-nala traverse the *pargana*.

The great ridge which runs along the northern boundary of the *pargana* for 10 miles consists of several ranges and spurs running almost parallel to one another.

The names of the principal peaks and spurs are Dhajari (2,676), Tumergarh, Nanagarh, Harjamal, Ramguwal, Rosiabari, Bherughat and Mahadeokho.

The principal *kharif* crops are *jowar*, cotton *til* and maize, and at the *rabi*, wheat and poppy. The *pargana* possesses 211 wells and *baoris* which irrigate about 400 acres.

The average rainfall since 1901 is 24.4. The *pargana* contains forest covering about 17 square miles.

The most important trees are *sag* (*Tectona grandis*), *biya* (*Pterocarpus marsupium*), *tinach* (*Quercus dalbergioides*), *mahua* (*Bassia latifolia*) and *anjan* (*Hardwickia binata*).

Bagaud is said to derive its name from Bagi, a plundering class of people, now extinct. An old well at Bagaud is said to bear an inscription dated 1266 Samvat (A.D. 1209).

The early history of the *pargana* is not known. The *pargana* was transferred by the two States to British management in 1828, an officer called the *mahal-kari* acting for both Branches, under the direction of the Political Agent in Bhopawar. The villages of Senior Branch and Junior Branch were mixed up as in the rest of the State. The surplus revenue left over after meeting administrative charges was paid annually by the British Government to both the Branches in equal proportion. The administration was made over to the two States in 1901 and opportunity was taken of the rendition to divide the *pargana* into two blocks, an eastern and western block, the Senior Branch retaining the former and the Junior Branch the latter.

The population of the *pargana* in 1901 was 2,666 persons, including 1,381 males and 1,285 females giving a density of 66 per square mile. Hindus numbered 2,222 or 83 per cent., Animists 383, Musalmans 50, and Jains 11. There are 20 villages, of which 4 are *jagir* and 16 *khalsa*. Total revenue Rs. 15,000 of which Rs. 1,600 are from alienated holdings.

An unmetalled road leads from Mukhtiara station on Rajputana-Malwa Railway to Bagaud (10 miles).

Alienated Land- In the *pargana* of Bagaud, there are two *jagirdars*, the hereditary Diwan and the Phadnis of the State who have each one *jagir* village. The present *zamindar* of the *pargana* Rao Hamir Singh, a Bhilala by caste, enjoys two villages on *jagir* besides *dami* dues amounting to Rs. 400 a year from the Senior Branch.

Sarangpur Pargana- This *pargana* is situated between 23° 31' and 23° 44' north latitude and 76° 30' and 76° 48' east longitude in the north-east of Dewas surrounding the town of Sarangpur. It has an area of 62 square miles, of which of 20,100 acres are under cultivation and 19,523 acres are unculturable waste.

It is bounded on the north by the Khujner *pargana* of Narsingharh State, on the east by the Talen *pargana* of Rajgarh State, and on the west and south by the *parganas* of Shajapur and Shujalpur of Gwalior and the Kali-Sind river.

The *pargana* contains 40 villages, of which one is a *jagir* village and 39 are *khalsa* villages.

The whole *pargana* lies on the plateau, the soil being highly fertile and suited to all crops, especially cotton. The important rivers are *Kali-Sind* which flows through the *pargana* for three miles as far as the town of Sarangpur and the Newaj which flows along the eastern boundary.

The principal crops at the *kharif* are *jowar*, maize and cotton, and at the *rabi*, wheat, gram, and poppy.

The *pargana* contains 6 tanks, 335 wells and *baoris* and 140 *orhis* which irrigate 1,117 acres.

The average recorded rainfall for the last 18 years is 34.86 inches. The rainfall reached a maximum of 52.12 inches in 1892 and a minimum of 12.33 inches in 1899.

The history of the tract is given under the town of Sarangpur.

The population of the *pargana* according to the census of 1901 was 10,604 persons, of whom, 5,465 were males and 5,139 females, giving a density of 171 persons per square mile. Classified by religion, Hindus number 8,253 or 78 per cent., Musalmans 1,858 or 18 per cent., and Animists 450 and Jains 43. The total income is Rs. 65,700 including Rs. 3,600 for alienated land holdings.

A fair is held at Bheswa twice a year on the 15th of *Magh sudi* and on the 15th of *Vaishakh sudi*. It is noted as a cattle fair to which purchasers come from long distances. It continues for a week on each occasion. The fair is nominally held in honour of the goddess Bijasani. A weekly market is held at Gopalpura a village on the Agra-Bombay road on the western bank of the *Kali Sind* every Thursday.

Sarangpur was in ancient times famous for its production of fine cloths. The industry was at one time in a very flourishing condition its products finding their way to all the important markets of India. It is now declining rapidly and likely to soon die out, unless helped by the State. In the Senior Branch portion of the town about 115 looms are at work employing 150 men. The thread or yarn for cloth is nowadays imported either from Calcutta or Bombay, as it is cheaper and stronger than yarn prepared locally. When local thread was used, it was tested by a class of men called *Katiya*, who have been settlers in this district for centuries. These men allowed the nails of their thumbs to grow to a great length; when sufficiently grown they were pierced with holes of the requisite degree of fineness through which the thread was passed in testing. Sarangpur was also famous for its iron bridles and *Sarota* or nut-crackers.

The Agra-Bombay road passes through the *pargana* for about 15 miles. The Bhopal-Ujjain Railway line also traverses it with a station at Akodia, 8 miles from Sarangpur. A combined Post and Telegraph Office is maintained at Sarangpur.

An Imperial Inspection Bungalow is situated on the Agra-Bombay Road, and a large *sarai*, built by both Branches, jointly on the right bank of the river.

GAZETTEER

Alot, pargana Alot- Is the headquarters of the *pargana* situated in 23° 46' north latitude, 75° 36' east longitude. It was originally inhabited by Gorwal Brahmans and Kulmis. Though not yet a place of importance, it should develop rapidly after the opening of the Nagda- Muttra Railway.

Alot contains a vernacular school, a dispensary, post office and a ginning factory. Temples to Anadi Kalpeshwar and Chandra-Shekhhar stand near a sacred tank, which is visited on festival days by large numbers of bathers. The water of the tank is sprinkled on standing crops in case of rust and other diseases. Two mosques, built in 1524 and 1526 are also situated here. The population in 1901 was 3,858 persons.

Babardia, pargana Sarangpur- A village situated about 3 miles, east of Sarangpur. A *nala* here has been closed by a dam and supplies flow irrigation for 50 acres. Area of the village 1,800 acres. Population 263.

Bagaud, pargana Bagaud- The headquarters of the *pargana* of Bagaud. Situated in latitude 22° 19' north and longitude 75° 54' east. Population 496 persons.

Bheswa, pargana Sarangpur- A village situated 10 miles north of Sarangpur in north latitude 23° 43' and east longitude 76° 35'. It is noted for the great Bheswa Fair held twice a year at the temple of the goddess Bijasani. ~~Mata, the~~ family deity of the Umat Rajputs.

The Shrine is situated on the top of a hill. The legend is that a Banjara's daughter was in the habit of taking her cows to graze on this hill. When she wished to water them, she used to clap her hands and a plentiful supply at once gushed forth from the rock. One day her father followed her. Finding that she was being watched, the girl threw herself into the gushing water and reappeared in the form of the goddess.

An inscription on the door of the temple is dated *Jeth bidi* 3rd *Samvat* 1852 (1795 A.D.). The village contains a Hindi school and a police station. Population 642 persons.

Bhim and Kalshia, pargana Sarangpur. Two villages situated close together. They are inhabited by Padiar Sondhias. These people formerly gave much trouble by their turbulent behaviour. The land is mostly held on *Chauthan* and *turkan* tenures (see Land Tenures). Bhim has a population of 438 persons and an area of 2,134 acres, and Kalshia a population of 356 and an area of 3,200 acres.

Datotar, pargana Dewas. A village situated in latitude 23° 14' north, longitude 76° 0' east, 24 miles north of Dewas. The inhabitants are mostly Kunbis. Its population (1901) numbered 777. It contains a village school. Area 1,978.7 acres.

Dewas Town, pargana Dewas. Chief town of the twin States. Situated 1,784 feet above sea level at 22° 58' N., 76° 6' E. The town lies at the foot of a conical hill known as the *Chamunda pahar* or hill of the goddess Chamunda, which rises some 300 feet above the general level. The town derives its name either from this hill which, owing to the shrine upon it, was known as Devivasini (the goddess's residence) or as is also alleged from the name of the founder of the village Dewasa bania.

The earliest supposed mention of Dewas is in the *Prithvirajrasa* of Chand Bardai. At Dewas, Prithviraj is said to have encamped with his army while returning to Delhi from Ujjain. In Akbar's days, Dewas was a small village under Ngda. In old papers it is entered as *Nagar Nagda kasba* Dewas i.e. the town of Nagda and suburb of Dewas.

The history of Dewas after the advent of the Marathas in Malwa has already been given in the State history.

It was not a place of importance until after 1739, when it came in to the hands of the Marathas. Until 1886 the two Branches exercised joint jurisdiction. In that year definite limits were assigned to each Branch, a new street being made to form the dividing line. Population, *whole town* 1881, 11,928; 1891, 15,068; 1901, 15,403. *Senior Branch*- 1901, 8,783; males 4,518, females 4,265. Constitution, Hindus 6,127 or 70 per cent., Musalmans 2,367 or 27 per cent. Jains 281, Christians 3, Animists 5. Occupied houses 2,737

I A Jint account for both Branches.

Junior Branch- 1901, 6,620; males 3,396, females 3,224. Constitution Hindus 5,124 or 77 per cent., Musalmans 1,387 or 21 per cent., Jains 109, Animists 37. Occupied houses 2,030.

The two palaces, the court- houses, the guest-house, the school and the hospital are the most important buildings in the town.

The *Chamunda* hill is mounted by a broad flight of stone steps, at the summit is an image of the goddess cut in the rocky wall of a cave.

The town is supplied with a double system of water works, one belonging to each Branch. The water is pumped from two wells and distributed throughout the town by stand-pipes.

There are two sets of public officers and two jails in the town. The *Kanch mahal* is an old building which dates from times prior to occupation by the Marathas. It was built by Abdul Salam Kanungo. The Ponwar chiefs used to halt here before they had actually settled at Dewas. It is now used as a jail by the Junior Branch.

The two sections of the town are administered by separated municipalities.

The school, hospital, guest-house, octroi and *gari- adda* are conducted jointly by both Branches.

A combined Government Post and Telegraph Office is situated in the town.

Dewas is situated on the Agra- Bombay high road, 24 miles from Indore, branch roads lead to Ujjain 24 miles distant, and to Bhopal 80 miles.

Dhajari, pargana Bagaud. A lofty peak of the Vindhyas rising to 2,676 feet above sea level (22° 24' north in latitude and in longitude 75° 53' east) The name *Dhajari* is derived from the word *Dhwaja* corrupted to *Dhaja*, a flag.

Dharloa, pargana Alot. An *istimrari* village situated in 23° 45' north latitude and 75° 35' east longitude. It contains a quarry of excellent sandstone used for building purposes, especially by contractors on the Nagda- Muttra Railway. Population 263. Area 1,816 acres.

Gopalpura, pargana Sarangpur. A village situated close to Sarangpur across the Kali- Sind river on the Agra- Bombay road. It contains a ginning factory. A weekly bazar is held here. Population 155 persons.

Goyal, pargana Alot. Village and Police thana. It was formerly a station for the Malwa Contingent and the old lines are still to be seen. Population 143. Area 1,743 acres.

Gulawata, pargana Sarangpur. A village situated 6 miles south of Sarangpur. It is one of the largest villages in the Sarangpur *pargana* and has a good deal of irrigated land. Population 608 persons.

Jamgod, pargana Dewas. A village held by Her Highness the Maharani Yamuna Bai. This village stands on the Dewas Shore

Road, in latitude 22° 58' north, longitude 76° 14' east, 8 miles east of Dewas. Population 589 Persons.

Kamalsara, pargana Sarangpur- A village locally famous for its breed of horses and buffaloes. It is situated in latitude 24° 41' north, longitude 76° 10' east. Population 334 persons.

Kasari, pargana Alot- Village and police *thana* situated at the source of the Luni river, in Latitude 23° 35' north and longitude 75° 31' east. It will be a station on the Nagda- Muttra Railway. The land of the village is divided into two parts known as *Kasari Chavan* and *Kasari Harod*, after the names of two Thakurs who hold *muafi* land. Population 720. Area 3,000 acres.

Khajuri, pargana Alot- A Police station lying about 10 miles north of Alot. Population 445. Area 1, 978 acres. It is well known for its glass bangles which are manufactured and exported in large quantities. A school has lately been started here.

Luni, pargana Alot- Formerly headquarters of a *tappa*. In 1808 it was usurped by Bhagwant Rao Ponwar, illegitimate son of Krishnaji Rao Ponwar I, but was soon after recovered by Tukoji Rao II. It is a large village having an area of 3,300 acres and a population of 586. It stands on the bank of the Luni river. It contains a village school and a small fort (*garhi*). It stands in 23° 35' N. and 76° 42' E.

Manasa, pargana Bagaud- Below the peak called Tumergarh is an extensive table- land called Manasa. This table- land stands 2,600 feet above the sea and is $2\frac{1}{2}$ miles long and $\frac{1}{4}$ mile broad, and covered with rich black soil. A well and the ruins of a fort indicate human habitation in the past.

Mithangarh, pargana Alot- A village now deserted, situated 8 miles north of Alot. It shews many signs of having once been a place of considerable importance, but nothing is known of its history. The situation on the lofty bank of the Sipra is a fine one. Tradition assigns its settlement to one Dayal Das Raghodas Jhala Rajput in 1579.

Munj, pargana Alot- A *jagir* village situated 2 miles north of Alot. It is an old village, now held by the hereditary Phadnis of the State. A well built in 1666 stands here, bearing the name of Aurangzeb. Population 320. Area 911 acres.

Nagda, pargana Dewas- A village, situated 3 miles south of Dewas town, in latitude 22° 55' north, longitude 76° 5' east. It was apparently in early days a place of some importance together with the adjoining village of Palnagar as numerous Jain images are to be seen there. It is not, however mentioned in the *Ain-i- Akbari* and must have been destroyed before Mughal days. Several temples and the remains of a city wall still exist. The *ganja* and betel leaf produced here have a considerable reputation. Population 1,424 persons.

Pardia, pargana Sarangpur- A village situated 8 miles north of Sarangpur. It appears to be an old village as a *sati* pillar bears an inscription of 1540 Samvat (1483 A.D.)

The village is inhabited by Kunbis. It lies 2 miles south east of Bheswa, and has an ample water- supply in consequence of which the big Bheswa fair is held here when water fails at Bheswa. The village is noted for its production of turmeric. Population 1,242.

Patan, pargana Alot- Village and police *thana* situated 6 miles south of Alot. It was the headquarters of the *khasgi mahal* before the formation of the new *khasgi pargana*. It possesses a large opium area and its soil is rich. Population 757. Area 4,438 acres.

Raghogarh, pargana Dewas- Headquarters of the *Khasgi pargana* situated in latitude 22° 43' north and longitude 76° 13' east, lately formed out of the Dewas *pargana*. It was formerly in the possession of Daulat Singh Thakur, who took part in the Mutiny of 1857, and was deprived by Government of his *jagir* villages, which were divided between the two States. The village contains a small fort which was the residence of the Thakur, and is now utilized for the *tahsil* and other officers. A small rest-house, a branch Post Office, and a village school are located here. The population amounts to 272 persons.

Ralamandal, pargana Dewas- A police station under a Thanadar. It is situated in the centre of the Dewas *pargana*, about 12 miles north of Dewas, in latitude 23° 9' north, and longitude 76° 3' east. Population 273. Near it is the village Nikalank, with a Shiva temple and a holy tank. A big fair is held here on the Shivaratri day. Bathing in the tank-water is supposed to cure white leprosy.

Saidabagh, pargana Sarangpur- A village situated about 3 miles south of Sarangpur which had been deserted for some time and was re-populated in 1844. From the name it appears to have originally been held by Sayads who made a large garden here. Sayads formerly lived in large numbers at Sarangpur. The village had many wells which are now mostly silted up. Four have been lately cleaned out and repaired for irrigation. The masonry work in these is fine. Population 142 persons.

Sarangpur Town, pargana Sarangpur- Situated on the east bank of the Kali Sind in latitude 23° 34' north, longitude 76° 31' east. The site is very old but the town as it now stands does not date back later than the days of the Muhammadan kings of Malwa of the 15th century and is entirely Muhammadan in character. That it was a place of importance in Hindu times is shewn by the finds of old coins of the punch-marked Ujjain type dating from B.C. 1000 to 500 which are often washed out in the rains, while numerous portions of Hindu and Jain temples are to be seen built into walls¹. The palace first

¹ A Cunningham-Archaeological Survey Report, II, 228, This is a joint account for both Branches.

became important under Sarang Singh Khichi in 1298 from whom it received its present name. In the 15th and 16th century during the rule of the Malwa Sultans, it rose to great importance and is constantly mentioned by the Muhammadan historians, while the wide area covered by the ruins of the old town shews that it was then a large and flourishing place. In 1519 it was seized by the Rajput Chief Silhadi but was recaptured by Mahmud Khilji II almost at once¹. In 1526 it was wrested from Mahmud Khilji II of Malwa by Rana Sanga of Chitor, but during the confusion resultant on Babar's invasion it fell to one Mallu Khan who attempted to assume independence in Malwa but was soon after subdued by Sher Shah². It was then included in the governorship of Shujaat Khan,³ and on the fall of the Suri dynasty passed to his son Bayazid better known as Baz Bahadur. Baz Bahadur assumed independence and struck coins of which a few have been found. Sarangpur is best known as the scene of the death of the beautiful Rup Mati, the famous Hindu wife of Baz Bahadur. She was renowned throughout Malwa for her singing and composition of songs, many of which are still sung. Her lover is described by Muhammadan writers as "the most accomplished man of his day in the science of music and in Hindi song," and many tales of their love are current in the legends of Sarangpur and Mandu.

In 1561 Akbar sent a force to Sarangpur under Adham Khan Atka. Baz Bahadur taken by surprise and deserted by his troops was forced to fly. Rup Mati and the rest of his wives and all his treasures fell into the hands of Adham Khan. Various accounts of Rup Mati's end are current, but the most likely relates that she took poison to escape falling into the hands of the conqueror⁴. Baz Bahadur after various vicissitudes finally in 1570, presented himself at Delhi and was graciously received and raised to *mansab* of 1,000 and later to 2,000. He died in 1588 and lies buried in a tank at Ujjain, according to tradition, beside the remains of Rup Mati.⁵ Sarangpur was from this time on incorporated in the Subah of Malwa and made the chief town of the Sarangpur *sarkar*. In 1573 it was given in *jagir* to Muzuffar Khan the deposed *Subah* of Gujarat⁶. It was also a mint town.

In June 1564, Akbar who was marching against the contumacious Governor of Mandu, Abdulla Khan, was detained here by rain.⁷

In 1734 it fell to the Marathas. After falling to the Marathas the place must have decayed rapidly since Tieffenthaler who saw it in 1750 states that it was then a small place (*ville mediocre*) and

1. B.F., IV, 264. 2 E.M.H. IV, 378-392. 3 *Ibid.*, IV, 492.
4 *Ibid.*, V, 270. 5 *Ain-i-Akbari*, II, 28. 6 E.M. II, V, 353.
7. *Ibid.*, V, 289-291.

largely ruined.¹ In April, 1785 Malet and Forbes visited the town which Malet describes as a fine place, but its inhabitants discontented with Maratha rule which was "loose and desultory." Forbes noticed the fine cloths made and their low prices.² Sarangpur was held by Holkar from 1806 to 1809, when it was given in *jagir* to Karim Khan Pindari from whom it was taken in 1814 by Sindhia.

In 1818 it was restored to Dewas under the treaty made in that year.

Population- Whole town- 1881, 11,921; 1891, 15,068; 1901, 6,339.

Senior Branch- 1901, 3,278; males 1,586, females 1,692, comprising 1,857 or 56 per cent. Hindus, 1,368 or 42 per cent. Musalmans, 16 Jains, and 37 Animists. Occupied houses 2,075.

Junior Branch - 1901, 3,061; males 1,440 females 1,621, comprising 2,064 or 51 per cent. Hindus, 843 Musalmans, and 149 Jains. Occupied houses 2,234.

The Muhammadan population is large. This is mainly due to the town having been in the hands of the Pindari leader Karim Khan. After the place passed to the Ponwars in 1818 they found themselves unable to control the turbulence of the Pathan Mughal and Rohilla element in the town and were obliged to call on Holkar to assist them. Many of the members of these families still serve in the Holkar, Bhopal, and Dhar State troops. Among the Pathans, one Himmat Khan Bahadur possesses old papers showing that his family rendered valuable military service to the Bundi, Kotah, and Gwalior States. His family still enjoys a grant of land worth about Rs. 4,000 a year from the Narsinghgarh State.

Many Kazis of the *shia* sect formerly lived in the *Kaziwada* quarter of the town whose families held a prominent position in the town, their descendants still enjoying considerable grants of land from the State. They possess *sanads* both from the emperors of Delhi and the Peshwas and used during the Muhammadan period to affix their seals to officials papers.

Sarangpur was in former days famous for its fine muslines. The industry has decayed since 1875, and though it still lingers, is gradually dying out.

There are few buildings of any note now standing and those which remain are in a dilapidated state. One is known as *Rup Mati ka-gumbaz* or *Rup Mati's hall* (lit. dome), but from its absolute similarity to the buildings near it, this name would appear to be an invention of later days. Another similar domed

1. Tieffenthaler (1786), I, 351
2. Malets, *Diary*, I, 499; Forbes, *Oriental Memoirs*.

building called *Pahlwan-ka-gumbaz* bears an inscription of 1496 stating that it was erected in the time of Ghyas-ud-din of Malwa. A *Jama Masjid* once a building of some pretensions bears a record dated in 1640. There was formerly a fort, largely constructed of Hindu and Jain remains, which are said to have been brought from Tingajpur village in the Sundarsi *pargana* of Indore State, but all that now remains are fragments of the wall and a gateway with an inscription referring to its repair in 1578. Another mosque called the *Pir-Jan-ki-Bhatti* a picturesque building is also in a dilapidated state. Among numerous Hindu and Jain remains, one statue of a *Tirthankar* was found which had been erected in 1178 Samvat (1121 A.D.). An image in one of the existing Jain temples bears date Samvat 1319 (1252 A.D.).

Up to 1889 the two Branches of the State exercised a joint control. In that year the town was divided into two equal shares, each share being managed by a *tahsildar* with a separate establishment. A joint school, *sarai*, Inspection Bungalow and a British Post and Telegraph Office are located in Sarangpur. Sarangpur is 30 miles from Maksi station on the Bhopal- Ujjain line and 80 miles from Indore on the Bombay- Agra Road.

Sirolia, *pargana* Dewas- The largest village in the *pargana* situated in latitude 22° 52' north, longitude 76° 11' east. It is a *jagir* village held by the hereditary Diwan of the State. Sugar-cane is largely grown in the village. A large weekly market is held every Thursday. Population 2,397.

Tumergarh, *pargana* Bagaud- In longitude 22° 22' north and in latitude 75° 54' east. Next of Dhajari the most important peak, also called Tumai Mata (2,513 feet) from an old temple to the goddess Tumai Mata which stands on the summit. The temple is now in ruins. The peak is called Tumergarh from the ruins of a small fort in the vicinity of the temple. A magnificent view is obtained from this peak over the surrounding country into the broad valley of the Narbada.

JUNIOR BRANCH

Dewas *pargana*- The Dewas *pargana* lies round the chief town and has an area of 104.12 square miles, of which 51 miles are cultivated while the rest is unculturable waste.

The *pargana* is bounded on the north by Indore and Gwalior on the south and west by Indore, and on the east by Gwalior.

In contains 68 villages of which 18 are *jagir*.

The revenue amounts to Rs. 75,900. The whole *pargana* lies on the plateau and is covered with fertile soil.

The only rivers are the lesser Kali- Sind and the Sipra.

A spur of the Vindhya runs along the eastern border from which many small streams of Rudrawati, Nagdhaman, Lodhri and Gangi, rise and flow into the Sipra. The streams mentioned have in many cases been dammed and now form tanks which are very useful for

irrigation. While the general level is about 1,600 feet many hills rise to a greater height; of these the most important peaks are those at Nagda (2,293), Ajampura (2,225) and the hill of Chamunda- Mata at Dewas (2,162)

The rainfall averages 35 inches; the highest fall recorded being 46 inches in 1893-94 and the lowest 15 inches in 1899-1900.

The population was in 1901, 16,975 persons males 8,769, females 8,206 giving a density of 162 per square mile. Classified by religion there were 14,314 or 85 per cent. Hindus, 2,475 or 15 per cent Musalmans, and 186 Jains.

The chief crops are *rabi* crops -wheat (4,387 acres) and poppy (362); *kharif* crops- *makka* (1,135), cotton (541), *jowar* (8,568) and pulses.

The sources of irrigation number 49 tanks, 236 wells, 22 *baoris* and 156 *orhis*, while the land under irrigation is 850 acres.

A weekly fair is held at Dewas every Monday, at Agrod on Wednesdays, at Jardinganj on Fridays and Sia on Tuesdays, the last two being cattle fairs. Metalled roads from Dewas to Indore, Ujjain, and Sehore traverse the *pargana*.

Bagaud *Pargana*- This *pargana* is isolated from the rest of the State, lying on the southern slopes of the Vindhya, between 22° 14' and 22° 25' north latitude and 75° 50' and 76° east longitude, having an area of 38.89 square miles of which 15.6 square miles are covered with forest and 9 square miles unculturable waste.

The *pargana* is bounded on the north, south and west by Indore State and by the Senior Branch *pargana* of Bagaud on the east. It comprises 25 villages, of which 6 are *jagir* and the rest *khalsa*.

The revenues amount to Rs. 10,300 excluding alienated lands.

The *pargana* being situated in the Vindhya is much cut up by hills. Nearly half the *pargana* is covered with forest. A peak called Dhajari, rises to 2776, vide 61 feet above sea level.

In the Mahadeo-*ki* or valley there is a noted *lingam* of the god Shiva, which is popularly supposed to have been used by the Rishis in ancient times as a place for meditation. Other places of local importance are Tumergarh, Mothagarh and Chhotagarh. *Shilajit*, or bitumen is said to exude from rocks, in these valleys. The prevailing variety of rock is trap. Though the country is intersected by streams there are only two rivers of importance, the Malan and the Koyadi, which fall in to the Narbada.

The rainfall averages 24 inches. A strong masonry dam, apparently of considerable age, has been thrown across the river Malan near Padlia.

Population (1901), 4,018 persons; males 2,021, females 1,997, giving 103 persons per square mile. Hindus numbered 2,783 or 69 per cent., Animists 790, Musalmans 345, and Jains 97.

The principal crops are *jowar* (3,300 acres), *tuar* (1,200), cotton (1,850), *bajara* (900), rice (60), maize (400) and pulses.

Sources of irrigation number 255 wells, 3 *baoris*, and 12 *orhis*. This land under irrigation is 462 acres. A metalled road joins Padlia village with Mukhtiar station (14 miles) on the Rajputana-Malwa Railway.

Bagaud derives its name from an old temple dedicated to the goddess Bageshvari. This *pargana* was handed over to the East India Company for administration in 1828 and was restored to the State in 1901. A new settlement was made in 1902.

Gadgucha Pargana- This *pargana* is situated to the north-west of Dewas between 23° 31' and 23° 49' north latitude and 75° 29' and 75° 42' east longitude, having an area of 49.96 square miles, of which 23.5 square miles are under cultivation and 21 square miles are unculturable waste.

The *pargana* is bounded by Jhalawar State on the north, by Sindhia's dominions on the south, by Indore on the east, and by the Jaora State on the west. It contains 27 villages, 2 of which are *jagir* and the rest *khalsa*. The revenues amount to Rs. 37,500.

The *pargana* lies on the Malwa plateau and is watered by the Sipra and the Luni river.

The average rainfall during the past 16 years is 26.62 inches. The heaviest fall being 37 inches recorded in 1903-04, the lowest 14 in 1904. Population in 1901 was 4,932 persons: males 2,597 females 2,335, giving a density of 98 persons per square mile. Classified by religion Hindus numbered 4,717 or 97 per cent. Muhammadans 165, Jains 42, and Animists 8. The chief crops are maize (600), *jowar* (8,500) and poppy (500).

The water supply is comprised in 16 tanks, 179 wells, 22 *baoris* and 27 *orhis*. Two of these tanks called *Ratadya* and *Rampirwala* are old and are said to date from the Mughal period. The former is at Jiwangarh and the latter at Pimplia village.

The new Nagda-Mutra Railway will pass through this *pargana*.

Of the early history of the *pargana* nothing is known. It was made over to the Ponwars by Balaji Baji Rao Peswa about 1745.

Khasgi Pargana- This *pargana* is situated to the south of Dewas town. The area of the *pargana* is 101.90 square miles of which 64.88 miles are cultivated, 5.47 square miles are covered with forest and the rest unculturable waste.

It is bounded on the east by Gwalior State and on the north south and west by Indore State. The *pargana* comprises 46 villages, of which 9 are *jagir*.

The revenue amounts to Rs. 68,330, excluding alienated lands.

The country is to a certain extent cut up by a spur of the Vindhya which lies to the east. Numerous small streams flow

from these hills to join the Sipra, many of which have been dammed to from tanks which are used in irrigating. The average rainfall is 30 inches. The population of the *pargana* according to the Census of 1901 was 9,558 persons, of whom 4,807 were males and 4,751 females, giving a density of 94 persons per square mile. Classified by religion there were 8,840 or 92 per cent Hindus, 392 Musalmans, 278 Animists, and 46 Jains.

The sources of irrigation are 20 tanks, 281 wells, 6 *bandhs*, and 129 *orhis*. The land under irrigation amounts to 897 acres.

The prevailing crops are *jowar* 8,632, maize 395, wheat 3,973, gram 1,293, opium 478, rice 148, and pulses.

Religious festivals are held on all important sacred days at the *Triveni-tirth* on the river Sipra near the village of Ranayar.

The land now forming this *pargana* originally belonged to the Thakur of Raghogarh, a feudatory of the Dewas Chiefs. In 1857 he rebelled and his territory was divided between the two Branches.

Ringnod pargana- This *pargana* is situated round the headquarters town of the same name in 23° 44' and 23° 52' N. 75° 11' and 75° 25' E. and in the north west of the Dewas *pargana*, having an area of 84.24 square miles, of which 35.7 square miles are under cultivation and 39.1 square miles is unculturable waste. There is no forest.

The *pargana* is bounded by the Gwalior State on the north and west and by the Jaora State on the south and east. It comprises 40 villages of which 36 are *khalsa*, and 4 *jagir*.

The revenues amount to Rs. 58,900.

The *pargana* lies on the Malwa plateau, the soil being of very high fertility. It is watered by the Chambal, Pingala, and Malini. Other tributary streams flowing through the *pargana* also afford ample facilities for irrigation.

The average rainfall during the past 16 years is 25.2 inches, the highest recorded fall being 44 inches in 1900, the lowest 11 inches in 1899.

Population was in 1901, 8,967 persons, males 4,574, females 4,393, giving a density of 107 persons per square mile. Hindus numbered 7,773 or 87 per cent. Muhammadans 524, Animists 412, and Jains 258.

The principal crops in the *pargana* are pulses 11,700 acres, cotton (1,300), poppy (1,200), gram (6,200), *jowar* (2,600), maize (200), and wheat (300). Wells number 446, *baoris* 15, and *orhis* 85 in this *pargana*. The land under irrigation is 1,000 acres.

A religious festival called the Mendhaji is held at Gondi Shankar on the 15th day of the month of *Vaishakh* in honour of the God Mahadeo, and a weekly fair is held at Mandvi every Saturday, where cloth, grain, and cattle are sold.

Ringnod is a modern corruption of the name "Ingnod" which is itself a corruption of the Sanskrit name Inganapada. This is shown

by the 12th century inscription discovered here and now deposited in the museum of the Victoria High School at Dewas.

Occasionally excavations in the vicinity of Ringnod¹ bring to light the remains of ancient habitation. The *pargana* came into the hands of the Ponwars at the beginning of the 18th century, and like the rest of the State suffered severely from the depredations of Holkar and Pindaris.

Sarangpur pargana- This *pargana* is situated to the north east of Dewas, surrounding the town, of Sarangpur between 23° 31' and 23° 44' N. and 76° 30' and 76° 48' E., having an area of 61.32 square miles, of which about 27.9 square miles are under cultivation, and 25.1 square miles are unculturable waste. It is bounded on the north, south, and east by the Rajgarh and Narsingharh States respectively, and on the west by Sindhia's territory and the Kali-Sind river.

The *pargana* contains 36 villages, all *khalsa*. The revenues amount to Rs. 55,300.

The *pargana* lies on the Malwa plateau and soil is black and highly fertile being specially used for the cultivation of poppy, *jowar* and cotton. The revenue is paid mainly from the proceeds of poppy cultivation. The cultivation of wheat, formerly extensive, has diminished owing to the capricious monsoons of late years, cotton and *jowar* taking its place. Two rivers flow through the *pargana*. The Kali- Sind river at Sarangpur is of considerable width. A temple dedicated to God Mahadeo, called Kapileshwar, was built in the bed of the river by Jiwaji Rao Ponwar, the founder of the Junior Branch; the Newaj flows along the eastern boundary of the *pargana*.

The average rainfall is 34.86 inches. The highest fall was 52.12 inches in 1892, the lowest 12.33 inches in 1899.

Population was in 1901, 10,454; males 5,242, females 5,212, giving 171 persons per square mile. Hindus numbered 8,465 or 81 per cent, Jains 204, Muhammadans 1,422, Animists 363.

The prevailing crops are *jowar* (8,400 acres) and cotton (3,000), the soil being especially suited to the latter. Poppy (400) is extensively cultivated in the *rabi* season.

Two tanks, 352 wells, 86 *orhis* and 7 *baoris* supply water for the irrigation of about 800 acres.

A considerable concourse of people assembles near the village Bakhatpura on the bank of the river Kali-Sind, on the 15th day of the month of *Kartik* every year. It is a religious festival, the place being considered sacred. Two markets are of importance. One is held at Udrankhedi and the other at Padhana. The former is held

every Monday, a considerable sale of cattle taking place, and the other every Tuesday and also continuously for the whole first fortnight of the month of *Phalgun*. It is also a cattle fair and is attended by about 5,000 persons.

The weaving of cotton cloth has long been an important native industry of Sarangpur. Formerly in a flourishing condition its cloths found their way to all the important markets of India. Since 1875, however it has been decaying rapidly and unless strenuous efforts are made to arrest its decay, will soon be a thing of the past.

Some interest attaches to the local production of yarn for which the Sarangpur weavers were formerly noted. It was prepared by a class of men called *Katiya*, who have been settlers of this district for a long time. They used to allow the nail of the thumb to grow, which when sufficiently long, was pierced with holes of the requisite degree of fineness. Through these the threads of cleaned cotton were made to pass and the necessary degree of fineness obtained. Now that thread of any degree of fineness can be purchased cheap, this method is seldom resorted to. Thread is usually imported from Calcutta and Bombay as being stronger, finer and cheaper than the local article. The number of men in the Junior Branch portion actually engaged in this occupation is 176, of whom 93 are *Koshis* and 83 *Momins*.

Iron bridles and the *Sarota* or *Adkitta* (a knife for cutting betelnuts) are also prepared here and have a considerable sale in the surrounding district.

The Thakurs of Ringnoda, Bapcha, and Asarata breed horses from country mares and the Arab stallion at Agar. The Thakur of Asarata also keeps both stallions and mares for breeding purposes. The breed is called Pachrangi (mixed breed), the horses fetching from Rs. 100 to Rs. 200.

The Malwi cattle of this *pargana* are considered the best for heavy draught. A pair of bullocks costs generally from Rs. 100 to Rs. 150. The sale of these animals is carried on an extensive scale in the weekly and annual fairs held in the *pargana*. Dealers from a distance visit the fairs to purchase these bullocks.

The Agra- Bombay high road passes through this *pargana* and an imperial inspection bungalow is situated at Udrankhedi, and a *sarai* at Sarangpur.

The history of the *pargana* is largely that of Sarangpur town. Sarangsingh Khichi, the founder of Sarangpur, is said to have fought with the ancestors of the present Rajput families of Asarata village in this *pargana* for the hand of a girl in marriage.

It is said that 750 widows committed *sati* with the dead bodies of their husbands who fell in a great fight which took place at Karja village, now in the Gwalior State.

GAZETTEER

Agrod, pargana Dewas, J.B.-A village lying 12 miles north of Dewas in latitude 23° 10' north and longitude 76° 16' east. It is an old village, a fair is held every Wednesday. A Hindi school is located here. The population was (1901), 479.

Asawati, pargana Ringnod- A *jagir* village, situated on the Chambal, 12 miles north-east of Ringnod, in 23° 49' N. and 75° 22' E. It was founded by Doria Rajputs about 500 years ago.

Population 546; males 271, females 275, of whom 516 are Hindus.

Dewas Town- vide *Gazetteer* Dewas, Senior Branch.

Fulpura and Najibabad, pargana Sarangpur- These two villages originally formed a part of the city of Sarangpur when it was at the height of its prosperity. Najibabad has a spacious *sarai* in it and the temple of Nilkantheshwar Mahadeo. Fulpura lies to the east of Sarangpur at a distance of two miles from it, and Najibabad to the north east at a distance of quarter of a mile. Population (1901); Fulpura 72, and Najibabad 158.

Gadgucha, pargana Gadgucha- This village the head-quarters of the *pargana*, lies 25 miles north of Nagda Station on the Ujjain-Ratlam line, in 23° 47' north latitude and 73° 35' east longitude.

The village belonged originally to Bhils from whom it was taken by the Solanki Rajputs. Formerly a wall with four gateways surrounded the village. A Hindi school, a dispensary and a letter box (but no Post Office) are located here. A Railway Station is under construction midway between Alot and Gadgucha. Population 797.

Gondi Dharamsi, pargana Ringnod- This village lies $3\frac{1}{2}$ miles north east of Ringnod, in 23° 46' N. and 75° 21' E. It contains a Hindi school. Population 524; males 272, females 252, of these 440 are Hindus.

Ichiwada, pargana Sarangpur- A village 10 miles to the north of Sarangpur. The inhabitants claim to be Paramara Rajputs who came from Bijoli in Marwar, whence they were expelled by the Ghoris. Population (1901), 175, all Hindus.

Joyan, pargana Gadgucha- A *jagir* village, situated 6 miles to the east of Gadgucha. It was originally populated by the Bhils. It was given by Anand Rao Ponwar to his preceptor Shri Guru Maharaj. It was once a British military post. A fire which broke out in the camp caused much damage and the troops then moved to Mehidpur.

Kalalia, pargana Ringnod- This large village is situated on the bank of the Pingala, 2 miles west of Ringnod, in 23° 46' N. and

75° 14' E. A Hindi school is located here. Population 960; males 484, females 476, of whom 771 were Hindus.

Kamalkhedi, pargana Gadgucha- An old village is situated 6 miles to the south east of Gadgucha. During the time of Pindari troubles Anand Rao Ponwar encamped here with his force. The Padiar Sondhia Thakur rendered valuable service at this time, in recognition of which this village was given to him on *istimrari* tenure. Captain William Borthwick visited the village about this time and gave some certificates which are still held by Thakur's descendant, Balwant Singh.

Langer Khedi, pargana Gadgucha- This village is situated on the Sipra, 4 miles to the east of Gadgucha. To the south of this village is an old temple of Baijnath Mahadeo; at a little distance from the temple is the Dasharath *ghat*. This place is looked upon by Hindus as a *Tirth* and is resorted to for bathing purposes. Here one Jogidas Rawat fought the Pindaris and was killed and his wife Tejkunwar Bai burnt herself with the dead body of her husband. This fact is commemorated in the inscription on a *sati* stone and the *pala* or tomb of the Rawat, both of which are still standing. Thakur Galaji Solanki erected ramparts round the village in 1806 Samvat.

Mahu, pargana Sarangpur- A village situated on the Agra-Bombay road, 7 miles north of Sarangpur, in latitude 23° 37' N. and longitude 76° 38' E. The inhabitants are Rajputs of the Chaurashis clan, and profess to have originally come from Udaipur. A vernacular school and a large *gari-adda* are situated here. Population 482 : males 230, females 252, of whom 421 are Hindus.

Mandvi, pargana Ringnod- A large village, 6 miles north of Ringnod, in 23° 47' N. and 75° 21' E. It contains a Hindi school. Population 783 : males 396, females 387, of whom 701 are Hindus. A cattle fair is held here every Saturday.

Mendki, pargana Dewas- A small village, two miles west of Dewas, in latitude 22° 59' north and longitude 76° 4' east. Jiwaji Rao Ponwar, founder of the Junior Branch, passed many of his days living in a hut in the shade of the mango-grove here. He afterwards erected a temple dedicated to God Mahadeo. The village contains a Hindi School. The pump for the water works has been erected here from which a supply is carried to Dewas town. Population 419.

Nipania lila, pargana Gadgucha- A *jagir* village, situated 10 miles to the south of Gadgucha. This was founded by Doria Rajputs from Girmar in Gujarat. Limbaji Rao Ponwar gave the *patel-ship* of this village to Nirbhesingh, the ancestor of the present *patel*. During the Pindari disturbances Anna Sahib Supekar, then Diwan, rendered very valuable services, in recognition of which this village was given in *inam* to the Diwan's family.

Padhana, pargana Sarangpur- A large commercial village on the Agra- Bombay road in latitude 23° 35' N. and longitude 76° 38' E., 7 miles north east of Sarangpur. A Girasia Thakur, Chandra Bhan, a notorious freebooter, founded this village and built a small fort.

Cattle fairs are held here weekly on Thursday. A branch Post Office and a vernacular school are situated here.

Population 1,777; males 934, females 843, of whom 1,453 are Hindus.

Padlia, pargana Bagaud- Head quarters of the *pargana* lying 14 miles west of Mukhtiar station on the Malan river, in latitude 25° 18' north and longitude 75° 51' east. Padlia has only lately sprung into existence.

An old dam holds up the water of the Malan. A Hindi school a dispensary, and a branch Post Office are located here. A ginning. factory was opened in 1895 by a Parsi merchant. Population 589 : males 290, females 299, of whom 479 are Hindus, 77 Jains, 23 Musalmans, and 10 Animists.

Ringnod, pargana Ringnod- The head- quarters of the *pargana*. It is situated in 23° 44' N. and 76° 14' E., on the bank of the river Pingala, 5 miles to the east of Dhodhar Station, on the Rajputana Malwa Railway. A dispensary, a Hindi school, and a branch Post Office are located here. Population 1,424 : males 710, females 714, of whom 945 were Hindus.

Ringnod was until comparatively lately known as Ingnod, which was a corruption of its ancient name Inganapada, found on an old inscription. The inscription is on a stone slab now in the school at Dewas, and records the grant of money to the village of Agasiyaka to defray certain expenses connected with a temple to Mahadeo called Gohadesvara, perhaps the temple of which the remains are still to be seen, 7 miles from Ringnod, on the bank of the Sipra. The grant is made by Sri- Vijayapala- deva and is dated 11th *Ashadha Shuklapaksh Samvat* 1190 or A.D. 1133-4 The figure of Garuda, common on Paramara grants, is engraved in one corner¹.

Sarangpur Town- Vide *Gazetteer Dewas*, Senior Branch

Sia, pargana Dewas- A village situated in latitude 23° 2' north and longitude 76° 10' east on the Agra- Bombay road, at a distance of 7 miles from Dewas. At one time the village must have been in a very flourishing condition, as numerous remains testify.

The dam of a tank called the "Mirza Sagar" (now entirely silted up) is made of *sati* stones, pillars of a Hindu temple, and Hindu

and Jain images, and is two hundred feet in length and five feet in breadth. A Hindi school is situated in the village and a cattle fair is held every Tuesday. Population 1,230.

Sunwani Gopal, pargana Dewas- A village lying to the north of Dewas, at a distance of about 22 miles. A Hindi school is located here. Population 613. This village contains a reserve of sandal wood.

¹ *Indian Antiquary*, Vi., 55.

APPENDIX A.

ENGAGEMENT between the HONOURABLE the EAST INDIA COMPANY and the MAHARAJAH TOOKAJEE PUAR and ANUND RAO PUAR, JOINT RAJAHS of DEWAS, their heirs and successors, settled by LIEUTENANT ALEXANDER MAC DONALD, acting under authority from BRIGADIER- GENERAL SIR JOHN MALCOLM K.C.B. and K.L.S. POLITICAL AGENT TO THE MOST NOBLE THE GOVERNOR GENERAL, on the part of the HONOURABLE the EAST INDIA COMPANY and SUCCARAM BAPOO, on the part of the MAHARAJAHS TOOKAJEE PUAR AND ANUND RAO PUAR, JOINT RAJAHS OF DEWAS : the said BRIGADIER- GENERAL SIR JOHN MALCOLM being invested with full powers and authority from the MOST NOBLE FRANCIS MARQUIS of HASTINGS, K.G. one of HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL, GOVERNOR - GENERAL in COUNCIL, appointed by the HONOURABLE COMPANY to direct and control all the affairs in the EAST INDIES; and the said SUCCARAM BAPOO being duly invested with full powers on the part of TOOKAJEE PUAR and ANUND RAO PUAR, JOINT RAJAHS of DEWAS- 1818.

Article 1

The British Government will grant its protection to the Maharajas Tookajee Puar and Anund Rao Puar, joint Rajahs of Dewas.

Article 2

The Rajahs Tookajee Puar and Anund Rao Puar engage that, in addition to the attendants of their persons and the sebandees of the country, they will keep up and regularly pay 50 good horse and 50 foot well armed who shall be at the disposal of the British Government, and after three years, as the revenue of the aforesaid Rajahs of Dewas will be augmented by the increase of inhabitants and cultivation, 100 horse and 100 foot shall be kept up and be at the disposal of the British Government.

Article 3.

The British Government will protect the Rajahs of Dewas in their present possessions of the mehals of Dewas, Sarungpore, Allote, Goorgoocheh, Bingnowde, Bughowde, as well as the share of the collections amounting to 7 per cent. of the third part of the province of Sundersee belonging to the Rajah Ramchander Rao Puar of Dhar, and an equal Share, viz. 7 per cent. of the collection of the province of Doongla belonging to the aforesaid Rajah of Dhar. The British Government will further protect the Rajahs of Dewas against the attacks of enemies, and will aid them in the settlement of any of their rebellious subjects and will mediate in a just and amicable manner any dispute that may arise between them and other States and petty Chiefs.

Article 4.

The Rajahs of Dewas engage to have no intercourse or communication with any other States, and to enter into no affair of any magnitude without the advice and concurrence of the said British Government.

Article 5.

The British Government agrees to consider the Rajahs Tookajee Puar and Anund Rao Puar in every respect the rulers of their present possessions, and engages to give no protection to any of their discontented relations or dependants, and not to interfere in the internal administration of the country.

Article 6.

The Rajahs of Dewas relinquish their claim of 7 per cent. on the collections of the province of Dongla, belonging to Rajah Ramchunder Rao Puar of Dhar, in favour of that Chief, from the beginning of the year 1876 to the beginning of the year 1879 Bickramjeet in order that the above said province, which is now entirely desolated, may be again inhabited, and after the expiration of these three years the Rajahs of Dewas will consider themselves entitled to their share of 7 per cent. on whatever sum may be realized after the deduction of expenses.

Article 7.

The Rajahs of Dewas with a view to the improvement of their possessions, agree to act by an union of authority and to administer the affairs of their provinces through one public minister or chief officer.

Article 8.

This engagement consisting of eight articles, has been this day settled by Lieutenant Alexander MacDonald, acting under the direction of Brigadier- General Sir John Malcolm, K.C.B. and K.L.S. Political Agent to the Most Noble the Governor- General, on the part of the Honourable Company and by Succaram Bapoo on the part of Tookajee Puar and Anund Rao Puar, Joint Rajahs of Dewas. Lieutenant MacDonald has delivered one copy thereof in English, Persian and Mahratta, signed and sealed by himself to the said Succaram Bapoo to be by him delivered to the Maharajahs Tookajee Puar and Anund Rao Puar, and has received from the said Succaram Bapoo a counter-part of the said engagement, signed and sealed by himself.

Lieutenant MacDonald engages that a copy of the said engagement, ratified by the Most Noble the Governor- General, in every respect a counter-part of that now executed by himself shall be delivered through Succaram Bapoo to the Maharajahs Tookajee Puar and Anund Rao Puar, within the period of two months; and on the delivery of such copy to the Maharajahs this engagement

executed by Lieutenant MacDonald under the immediate direction of Brigadier General Sir J. Malcolm shall be returned, and Bapoo Succaram in like manner engages that another copy, ratified by the Maharajahs Tookajee Puar, and Anund Rao Puar, in every respect the counter-part of the engagement now executed by himself, shall be delivered to Lieutenant MacDonald to be forwarded to the Most Noble the Governor General, within the space of the following day (tomorrow) and on the delivery of such copy to the Most Noble the Governor- General the engagement executed by Succaram Bapoo, by virtue of the full power and authority vested in him so abovementioned shall be returned.

Government Seal.

(Sd.) HASTINGS.
" G. DOWDESWELL.
" J. STEWART.
" C.M. RICKETTS.

Ratified by the Governor- General in Council, at Fort William, this
12th day of December, 1818.

(Sd.) J. ADAM,
Chief Secretary to Government.

Rajgarh State.

ARMS OF THE RAJGARH STATE.



- Arms-** The arms borne by the State are those depicted in their banner. Hanuman bears a mace in his left hand and a mountain in his right. Lambrequins- Argent and Gules. The descent of the Chief from the Malwa Parmaras is signified by the Boars as supporters, and the origin from the sacred fire-pit at Mount Abu by the flame.
- Motto-** Rao *adwitiya Rajgarh Darbar*. "Chief of Rajgarh has no equal."
- Banner-** The State banners are red, with figures of a *katar* (dagger) and a *Khanda* (big, double-edged sword) in yellow upon it, and white with a figure of Hanuman in red.
- Gotrachar-** or genealogical creed-
- Gotra-** Vasistha.
- Veda-** Yajur.
- Shakha-** Madhyandini.
- Bhairav-** Gora of Duparia.
- Preceptor-** Balanandjiwala.
- Bhat-** Dhandarpa Dhandu and Jangra Bagri.
- Charan-** Sandhayach.
- Dholi-** Jevra.
- Purohit-** Jodhpura Dantela (Dantavla and Parikh)
- Vyas** Nagar
- Barwa** Chandisha
- Kshetra** Avantika (Ujjain)
- Devi** Sanchai

CHAPTER I.

DESCRIPTIVE

Section I Physical Aspects.

Rajgarh is one of the mediatised States of the Central India Situation Agency under the Political Agent in Bhopal. The State, which has an area of 941 square miles,¹ is situated between latitude 23° 27' and 24° 11' N and longitude 76° 23' and 77° 14' E. in the section of Malwa known as Umatwara, so called after the Umat clan of Rajputs to which the chiefs of Rajgarh and Narsingharh belong.

The territories of the State are intermingled with those of Boundaries Narsingharh, but are bounded, roughly speaking on the north by Gwalior and Kotah States, on the south by Gwalior and Dewas, on the east by Bhopal, and on the west by Khilchipur. The northern portion of the State is Hill System much cut up by hills, but the southern and eastern districts are situated on the Malwa plateau. The State is watered by the Parbati river which flows Rivers along its eastern border and by its tributary the Newaj which flows by the chief town as well as numerous small streams.

The country in the southern and eastern parts is covered with Geology² Deccan Trap, but in the hills along the northern section the Vindhyan sandstones are exposed.

The forest vegetation³ consists of deciduous trees with patches of Botany³ bamboo (*Dendrocalmas strictus*). The leading species include *Karra* (*sterculia urens*) *Bombax malabaricum*, *Butea frondosa*, *Buchanania latifolia*, *Anogeissus latifolia*, *Diospyros tomentosa* among trees while among shrubs occur species of *Grewia*, *Zyziphus*, *Casearia*, *Carissa*, *Capparis*, *Woodfordia*, *Phyllanthus*, and *Antidesma*. Herbaceous species of *Desmodium*, *Crotolaria*, *Alysicarpus*, *Cassia*, *Trichosanthes Heliotropium*, *Solanum Cocculus*, etc. are also common.

Various kinds of deer, leopard and wild boar are met with in the Fauna State. The usual classes of small game are also found.

The climate is a temperate one, though somewhat greater extremes Climate are encountered in the hilly tract. (Table I)

The average rainfall is about 29 inches.

Rainfall
(Table II)

Section II- History.

(Genealogical Tree.)

The chiefs of Rajgarh and Narsingharh are Umat Rajputs, a Early days branch of the great Paramara clan which ruled Malwa from Ujjain and Dhar for six centuries.

1. In Administration Reports it is usual to put the area at 962, the area of the mediatised estate of Suthalia (22 Square miles) being included. As the administration is independent of the Darbar, this area is omitted in dealing with the State.
2. By Mr. E. Vredenburg- *Geological Survey of India*
3. By Lieutenant Colonel D. Prain I.M. S- *Botanical Survey of India*.

The Paramaras are one of the four Agnikula clans whose original habitation is always given as Mount Abu.¹

Umra Singh and Sumra Singh were two brothers, the sons of Raja Mang Rao, whose twelve queens, according to tradition, produced thirty five- sons, the founders of the 35 *Shakhas* or branches of this house.²

Umra and Sumra took up their habitation in the desert of Rajputana and Sind, and the famous fort of Umarkot, the birth place of the greatest of the Mughal Emperors, was named after the elder brother. His descendants are the Umat Rajputs who gave their name to the Umatwara tract of Malwa. The Umras and Sumras appear to have been defeated about 1226 by the Sodhas, another branch of the Paramaras in the 13th century (1226 A.D.)³ but continued to live under their suzerainty. In 1351, however, the Paramaras were driven out by Sammas.

According to the *Beglar nama* the Sumra dynasty started ruling in A.H. 445 or A.D. 1053. A list of the rulers is given by the *Tufatu-i- Kiram* of whom no less than four, it may be noted bear the Umat name of Duda. The Muhammadan writers, however, are confused in their accounts, and it is difficult to extract any very definite facts. From their connection with the Umra section a large tract of Sind became known as Umra- Sumra, of which the most important city was Alor.

From the annals of the Sammas it is evident that they expelled the Paramaras in the 14th century, the *Beglar- nama* giving the date of the conquest as 734 A.H. or A.D. 1334, and others as 752 A.H. or 1351.⁴

The Umat annals assign the migration of Sarangsen to V.S. 1401 or A.D. 1347, which agrees well with this date. In the 14th century the Umats made their way into Malwa under Sarangsen, establishing themselves at Dhar in about 1347 during the reign of Muhammad Tughlak (1325-51). Sarangsen, later on acquired land between the Sind and Parbati rivers. He is said to have been granted the title of Rawat by the Rana of Chitor. Several of this descendants held positions of trust under the emperors Rawat Karam Singh or Kamaji, fourth in descent from Sarangsen is said to have been governor of Ujjain in the time of Sikandar Lodi (1489-1517) He received a *sanad* for 22 districts in the part of Malwa still known as Umatwara after these chiefs. His chief town was Duparia (23° 32' N and 76° 14' E) now in the Shajapur zila of Gwalior State. Rawat Krishnaji or Kishen Singh was also governor of Ujjain the Kishenpura quarter of that city being as is said named after him. He died about 1583 and was succeeded

1. See Dhar Sate Gazetteer.

2. Tod- *Rajasthan*, I, 84 H, 298

3. Raikes- *Memoir on Thurr and Parkur*, 1856.

4. Sir H. Elliot- *The History of India as told by its won Historians*. I, 583.

by his son Dungar Singh who founded the village of Dungarpur 12 miles from Rajgarh, making it his headquarters. He was killed at Talen (23° 34' N. and 76° 46' E.) in 1603 leaving six sons, the two eldest being Udaji and Dudaji. Udaji succeeded to his father's estate and settled at Ratanpur. 12 miles west of Narsingharh, his succession being recognised by the grant of *sanad* by Akbar (1556-1605).

Udaji
(1603-1621)

Udaji's successor Chhatar Singh was killed at Ratanpur in 1638 in a fight with the Imperial army. His minor son Mohan Singh succeeded him, the management being entrusted to Diwan Ajab Singh of the Dudawat branch who had acted as minister to the late chief. The head quarters were now moved from Ratanpur to Dungarpur. Ajab Singh was killed at Nalkhera (23° 50' N and 76° 17' E.) in 1668 in a fight with the Muhammadan army and was succeeded by his son Paras Ram as manager of the minor chief's estates. The headquarters of the Udawat branch was at this time moved to Rajgarh and that of the Dudawat to Patan, 2 miles south of Rajgarh where Paras Ram built a fort.

Chhatar
Singh
(1621-38)
Mohan
Singh
(1638-97)

Mohan Singh now began to suspect Paras Ram of designs on the State and differences arose. At first a division of villages was made in V.S. 1732 (A.D. 1675). This produced a sort of dual jurisdiction which resulted in endless feuds that were finally settled in 1681 by a definite partition of the territory between the two sections, the Rajgarh chief receiving five extra villages in recognition of the seniority of his branch of the family.

Thus were founded the separate States of Rajgarh and Narsingharh.¹

Mohan Singh was succeeded by his eldest son Amar Singh. A *Jagir* consisting of the village of Suthalia and other villages was, in 1697, granted to his brother Surat Singh whose descendants still hold this land. In the 19th century on the mediation of the British authorities a *sanad* was granted in 1825 by which the Thakur was guaranteed in the possession of the holding. In Amar Singh's day Rajgarh was attacked by Sawai Jai Singh of Jaipur who, however consented to raise the siege for a payment of 9 lakhs. The chief was unable to pay the whole sum and surrendered his son Abhey Singh as a hostage until the last three lakhs were paid up. A local landholder, however, became surety for this amount and Abhey Singh was released. Abhey Singh was not long after murdered by one of his attendants, and his father died of grief.

Amar Singh
(1697-1740)

Nothing of any importance took place in Narpat Singh's time. He died of small pox after ruling seven years.

Narpat Singh
(1740-47)

He was succeeded by his brother Jagat Singh who ruled for 28 years.

Jagat Singh
(1747-75)

Rawat Jagat Singh had ten sons. The eldest Hamir Singh succeeded as Rawat. The second son was Kaluji, whose descendants

1 See Narsingharh State Gazetteer.

were the *jagirdars* of the village Khejda; the descendants of the third son are the *jagirdars* of the village Badedi; the fourth son was Jorawar Singh, whose descendants are the *Jagirdars* of Bargaya; the Patalpani *jagir* was held by the descendants of the fifth son; the descendants of the sixth are the *Jagirdars* of Sundarpur; those of the seventh son are holders of the village of Nariabeh; and the descendants of the eighth son Pahar Singh of Kandyakhedi. The ninth and tenth died without issue.

Hamir Singh
(1775-90)

Rawat Hamir Singh ruled for 15 years. During his last days, the Marathas besieged the fort of Rajgarh, but agreed to abandon the siege on the payment of three lakhs. This the chief could not pay and therefore, gave up his son Pratap Singh as a hostage. The Kotah chief, however, became security for the money and Pratap Singh was allowed to return. From this time the Rajgarh chief's became tributary to Sindhia.

Pratap Singh
(1790-1803)

Hamir Singh was succeeded by Pratap Singh, who had two sisters Amarbai and Surajbai, of whom the elder Amarbai married the uncle of the Maharana of Udaipur, and Surajbai. Bhim Singh the chief of Jhabua. He had four sons Prithwi Singh; Pyare Singh, Newal Singh and Kok Singh, and also one daughter named Nawal kunwar who was married to the Chandrawat Thakur of Rampura (Indore).

Prithwi
Singh
(1803-15)

Prithwi Singh who succeeded on the death of his father ruled for 12 years. Rajgarh was during his time taken by Sindhia's general Jean Baptiste Filose apparently because the payment of tribute due was in arrears. On an appeal being made to Sindhia, however, a compensatory payment of 6 lakhs was made for the damage done to the State.

Prithwi Singh having no heir adopted Newal Singh to succeed him passing over Pyare Singh who was a confirmed *ganja* smoker. A conspiracy was then formed by Pyare Singh and Kok Singh, the youngest brother, who contrived to murder Prithwi Singh. The Sardars, however supported Newal Singh and he obtained the *gaddi*.

Newal Singh
(1815-31)

Newal Singh succeeded in 1815 and ruled for 15 years. During the settlement of Malwa by Sir John Malcolm, in 1818 an agreement was mediated between Sindhia and Newal Singh, and Talen and several other villages were made over to Sindhia in payment of his claims for tribute against the Rawat, while a written agreement was executed by the chief, giving to the British Government alone the right to interfere in the affairs of the chiefship.¹ Another agreement was made regarding the settlement of the Rawat's claims on the Sarangpur *pargana* of the Dewas State by which the right to *sayar* dues, certain lands, etc, were commuted for a cash payment of Bhopali Rs. 5,102. In 1831 Newal Singh committed suicide leaving two sons Moti Singh and Mehtap Singh.

¹ See Appendix A.

Rawat Moti Singh succeeded in A.D. 1831 and ruled for 48 years. Moti-Singh
He attended the Darbar held by Lord William Bentinck at Saugor (1831-80)
in 1832. At the urgent request of Moti Singh Jankoji Rao Sindhia restored the *pargana* of Talen in 1834 but at the same time raised the tribute to 85,000 Chandori rupees (Rs. 51,000) and stopped the *tanka* formerly given for Shujalpur.

In 1846 the State was placed under management owing to mal-administration, but was restored to Moti Singh in 1856. The administration was entrusted to the chief's uncle Kok Singh aided by the Diwan Ram Lal. On the death of latter by accident in 1847 the superintendence was taken over by an official acting under the orders of the Political Agent. In 1855 the State contributed Rs 25,000 towards the construction of the section of the Agra- Bombay road lying within its limits.

Rajgarh was plundered by the mutineers in 1857, the chief making no attempt to oppose them. They took away about 5 lakhs worth of treasure. In 1867 Moti Singh was granted a salute of 11 guns. In 1870 he became seriously ill but was ultimately cured by a Muhammadan *fakir*, and under his influence he became a Musalman in 1871, and took the name of Muhammad Abdul Wasih Khan. In 1872 he was granted the title of Nawab. In 1880 all transit duties on salt were abolished in return for which a compensatory payment of Rs 618-12-0 is made yearly by the British Government.

Moti Singh had three sons, Bakhtawar Singh, Balwant Singh and Bane Singh. He had also two daughters, Dipkunwari and Daulatkunwari. The daughters were both married to the chief of Raghugarh. Balwant Singh predeceased his father, who, dying in 1880, was succeeded by his eldest son, Bakhtawar Singh.

Bakhtawar Singh, though a Hindu, retained all his father's Bakhtawar
Musalman officials. This Chief died in 1882 leaving two sons. Bal Bhadra Singh
Singh and Mahtab Singh, and one daughter Bhamvar Bai, who was (1880-82)
married to the Raja of Sheopur-Baroda (Gwalior)

Bal Bhadra Singh succeeded in 1882. In 1884 the Chief abolished Bal-Bhadra
all transit dues except those on opium. In 1885 during the visit of the Singh
Viceroy, Lord Dufferin, to Indore, the hereditary title of Raja was (1882-1902)
conferred on the Rawat. He constructed the roads to Khilchipur and Biaora, and contributed 2 lakhs toward the construction of the portion of the Sehore- Biaora road lying in the State.

Bal Bhadra Singh died in 1902 without issue and was succeeded Bane Singh
by his uncle Bane Singh, the present chief. The State has made (1902-)
extraordinary progress during the last few years in every direction. The administration formerly of the most old-fashioned type being now very competent and well organised. The present Chief before his succession was for many years the principal executive officer of the State.

Raja Bane, Singh attended the Delhi Darbar of 1903 and received the gold commemorative medal, and was in 1905 presented to Their Royal Highnesses the Prince and Princess of Wales at Indore. He has a son and heir, Birendra Singh, born on 17th January, 1892, who is being educated at the Daly College. The State pays a tribute of Rs 85,000 Chandori coin (about Rs. 51,000) to Sindhia for Talen and of 1,050 Kotah Rupees (about Rs 900) to the Rana of Jhalawar for Kalipith *pargana*. He receives a *tanka* (cash payment) of Hali Rs. 3,187 (about Rs. 2,400) a year from Sindhia.

The Rajgarh Chief bears the Titles of His Highness and Raja and enjoys a salute of 11 guns.

Section III- Population (Tables III to VI)

Enumerations.	Three enumerations have taken place giving 1881, 117, 533; 1891, 119, 489; 1901, 88, 376 persons; males 46,118, females 42,258. A decrease of 26 per cent. has thus taken place since 1891. The density amounts to 94 persons per square mile.
Density.	
Towns and villages.	The State contains 2 towns Rajgarh (5,607) and Biaora (5,399) and 622 villages ¹ , of the latter 605 had a population of under 500; sixteen of between 500 and 2,000 and one of over 2,000.
Vital Statistics (Table V)	These have only been collected for one year and give 27 births and 20 deaths per mille on the total population for 1901.
Religions.	Classified by religions there were 78,343 Hindus or 89 per cent., 4,925 Musalmans or 6 per cent., 4,788 Animists or 5 per cent, Chiefly Bhils, 310 jains, and 10 Sikhs.
Language and literacy	The prevailing form of speech is Malwi (Rangri). Hindi coming second in importance. Of the total population 1,339 or about 2 per cent were literate.
Castes.	The predominating castes were Chamars 12 per cent and Rajputs and Sondhias each 8 per cent.
Occupations	Agricultural and pastoral occupations prevail, 60 per cent of the population engaged in occupations connected with the soil.
SOCIAL CHARACTERISTICS	
Dress	The people dress in the fashion common to Malwa. Ordinarily the dress of a male Hindu consists of a <i>pagri</i> or turban, a piece of cloth about 50 or 60 feet long and 9 inches wide with gold ends, this cloth is often shot with gold and silver thread, called <i>mandil</i> , worn by well- to-do people on festival occasions such as marriages. Clothes consist of a <i>kurta</i> or shirt, an <i>angarkha</i> , or long coat reaching to the middle of the leg, fastened below the right ear, and on the right breast a <i>dhoti</i> (loin cloth) worn round the waist and a <i>dupatta</i> (scarf). All these are generally white except the turban which is often colored. Agricultural classes wear a <i>dhoti</i> , a <i>bandi</i> and <i>pichhora</i> of <i>khadi</i> cloth as well as a <i>pagri</i> . In towns there is a great tendency to dress after the European fashion

1. Since the Census of 1901, 85 new villages have been brought on the register.

retaining the *safa*; a round felt cap is however, often used as head-dress with boots or shoes instead of *juti*.

Hindu female dress consists of a *lehenga* (petti coat), *orni* (a sheet used as an upper garment to cover the face and upper part of the body) and a *kanchli* (bodice).

The only distinction between Muhammadan and Hindu dress is that Muhammadan males, except agriculturists, wear *pajamas* and not *dhotis* and have the opening of the *angarkha* placed on the left and not like Hindus on the right side of the chest; females wear *pajamas* instead of *lehenga* and a *kurta* over the *kanchli*.

Meals are generally taken twice, at mid-day and in the evening, Food. only well-to-do persons take light refreshment in the morning and in the afternoon. The Staple food grains used are wheat, *jowar*, maize, and gram, and the pulses *tuar*, *urad*, *mung* and *masur*. The ordinary food of the rich and middle classes consists of *chapatis* (thin cakes) of wheat flour, *tuar* pulse, rice, *ghi*, vegetables, milk, and sugar. The poorer classes in the country including the peasantry except on festival occasions, eat *rotis* (thick cakes) made of the coarser grains, with pulses, vegetables, uncooked onions, salt and chillies. No local Brahmans or Banias eat flesh. All castes, except Brahmans, smoke tobacco and eat opium, while amongst the Rajputs opium is also taken in the liquid form called *kasumba*.

The greater part of the population being agricultural spends its Daily life. days in the fields from sunrise to sunset. The mercantile population begins work about 9 A.M. usually closing shops about 6 or 7 P.M.

Houses are mostly of mud, with thatched or tiled roofs. In Rajgarh Houses. and Biaora there are a few stone or brick built houses but none is of great size.

Child marriage is usual among Hindus. Polygamy is common only Marriage. among Rajputs of position. Widow marriage prevails among the lower classes only.

The dead bodies of Hindus are burnt except those of *Sanyasis*, Disposal of *Bairagis*, and infants which are buried. Cremation takes place by the side of the dead. a stream, the ashes being if possible, conveyed to a sacred river, otherwise they are committed to some local stream. Muhammadans bury their dead.

The principal festivals are the *Dasahra*, *Holi*, *Diwali*, *Gangor*, and Festivals and local fairs. All the *sardars* of the State attend the *darbar* and pay their amusements. respects to the Chief on the *Dasahra* day. Before the celebration all weapons are examined and repaired. This is a martial day and is therefore, observed by Rajputs with enthusiasm.

The ordinary amusements are playing and singing among grown up people, and hide and seek, kite flying, *gili danda* (tip-cat) and *ankhmichi* (blindman's buff) among children. The commonest village

recreation is for people to assemble together after the day's work at a prominent place and pass away a few hours in smoking, telling stories, and talking. In towns *chausar* and various card games are played.

Nomenclature.

Among Hindus the twice born are named after gods or famous personages. They have two names, the *janmarashi nam* which is used when the stars are consulted and at birth to draw the horoscope, and the *bolta nam* by which persons are generally known, which are either of religious origin, or merely names of fancy and affection, such as Ram Singh, Bir Singh, Damodar, Sukhdeo, Bheru Singh, Piari Lal. The agricultural and lower classes use diminutives largely such as Rama, Bherya, Sukha, and the like. Names of places are given after persons such as Ramgarh from Ram Singh, Gopalpura after Gopal, Gangakhedi after Ganga, and so on.

PUBLIC
HEALTH
(Table VI)

Public health until 1904-05 was good. In that year plague appeared at Talen resulting in 219 attacks and 156 deaths; an attack in 1905-06 at the same place resulted in 63 cases of which 42 were fatal.

CHAPTER II ECONOMIC.

(Tables VII to XV, XXVIII to XXX.)

Section I- Agriculture.

(Tables VII to X.)

The soil of the State is of high fertility except in the hilly tracts to the north. General Conditions

Soils are classed by quality and appearance, situation such as proximity to a village or forest, and crop-bearing power. Soils

The principal classes recognised under the first method are *kalmat* or *chikat kali*, a loamy black soil of high fertility, with a great power of retaining moisture, bearing excellent crops at both harvests, with or without irrigation. It is sub divided according to depth and power of holding moisture into *uttam* or best, *madhyam* or moderate, and *sadharan* or ordinary. *Pili* is a yellow soil of no great depth and lighter in texture than the preceding, used mostly for *kharif* crops; *pandhar*, a whitish soil of sandy constitution found near old village sites and at the foot of hills, used chiefly for growing millets; *anthar-pathar*, a black loamy soil but shallow, having rock close to the surface, it is also found at the foot of hills and bears good *kharif* crops, and if winter rain is plentiful, will also bear a *rabi* crop, *khardi*, stony red coloured soil, light and shallow, found on sloping ground and only fit for *kharif* crops, becoming exhausted after two or three seasons of continuous cultivation; *bardi* a poor shallow soil more stony than the last only capable of bearing kadon and other inferior grains; *kachhar* the alluvial detritus in the beds of rivers and streams, used for tobacco, chillies, maize and vegetables.

By position soils are classed as *chauras* or level *dhalu* or sloping *chapera* or cut up by *nalas*, and *galat* or low-lying.

Other terms are *piyat* or irrigated, *adan* or garden *bir* or grass preserves, *charnoi* or village grazing lands, *amrai* or groves of fruit trees and *khera* or manured and irrigated land near village.

As far as possible the less productive soils are sown first as they soon lose their moisture. The normal area cultivated amounts to about 150,000 acres. No figures are available for early years.

Cultivated
area and
variation
(Tables VIII
and IX)

The soil is first cleared of weeds and rubbish by means of the *bakkhar*. It is then ploughed and after the rain has commenced is ploughed once more and sown. In the case of land to be sown in the *rabi* season the ploughing is continued at intervals till the rains are over so as to ensure its absorbing all the moisture possible.

AGRI-
CULTURAL
PRACTICE
Tilling.

The sowing is carried out in the case of large seed by dropping it into furrows made by the *nai* or seed drill, while in the case of the fine seed it is sown by hand broadcast.

Sowing

Reaping	The <i>kharif</i> crops are reaped in November and the <i>rabi</i> in March. <i>Jowar</i> is cut off high up the stalk, but other crops at the foot of the plant. Gram is pulled up. The heads of grain are trodden out at the <i>khala</i> or threshing floor, and then winnowed and stored for sale.
Double cropping	Double cropping (<i>dufasli</i>) is practised on first class <i>kali</i> soil without irrigation if the rains have been good. Most irrigated land will bear two crops. The usual sequences are maize, <i>san</i> or <i>urad</i> followed at the <i>rabi</i> by gram, <i>masur</i> or <i>tuar</i> , tobacco in <i>adan</i> land is succeeded by onions, maize or <i>san</i> by poppy a sequence known as <i>makka-dusai</i> or <i>san-dusai</i> and maize by wheat or gram.
Mixed sowing	Mixed sowings (<i>bejara</i>) are popular with cultivators. <i>Jowar</i> is often sown with <i>tuar</i> , and cotton with <i>mung</i> but the favourite combination is sugar-cane and poppy. The poppy comes up in four months and the sugar-cane in about twelve. The yield of poppy is not so good as when it is sown alone, but the sugar-cane is not very injuriously affected.
Rotation	Rotation though understood is not systematically practised. Cotton is rotated with <i>jowar</i> in any soil, in <i>pili</i> soils <i>jowar</i> is rotated with <i>tilli</i> , cotton or <i>rameli</i> .
Manures	Only poppy fields, sugar-cane and garden produce are usually manured. Village sweepings and cowdung are commonly used.
Pests	Rats especially after a year of deficient rainfall, locusts and <i>geru a</i> or red blight are the most ordinary pests.
Implements.	The most important implements are the <i>bakkhar</i> or weeding plough, <i>hal</i> or plough, <i>khurpa</i> or hoe and <i>phaora</i> or spade.
Crops Area sown (Table X)	The area sown at the <i>kharif</i> averages in a normal year 77,000 acres and at the <i>rabi</i> 73,000 acres. The principal crops are <i>jowar</i> 29,000 acres, <i>makka</i> 23,000, cotton 12,000, Wheat 56,000, gram 10,000 and poppy 5,400.
Food Crops	At the <i>Kharif</i> the food crops sown are <i>makka</i> or maize (<i>Zea mays</i>), <i>jowar</i> (<i>Sorghum vulgare</i>), <i>urad</i> (<i>Phaseolus radiatus</i>), <i>mung</i> (<i>P. mungo</i>), <i>bajra</i> (<i>Pennisetia glauca</i>), <i>tuar</i> (<i>Cajanus indicus</i>); and at the <i>rabi</i> , <i>gehun</i> or wheat (<i>Triticum aestivum</i>), gram or <i>chana</i> (<i>Cicer arietinum</i>), barley or <i>jau</i> (<i>Hordeum vulgare</i>), <i>masur</i> (<i>Ervum lens</i>) and <i>batla</i> (<i>Dolichos sinensis</i>).
Oil Seeds	Oil seeds are <i>tilli</i> (<i>sesamum indicum</i>), <i>alsi</i> or linseed <i>Linum usitatissimum</i> , and <i>rameli</i> (<i>Guizotia oleifera</i>).
Fibres	The only important fibre is cotton (<i>Gossypium indicum</i>), <i>san</i> (<i>Crotolaria juncea</i>) and <i>ambari</i> or <i>patsan</i> (<i>Hibiscus cannabinus</i>) are little cultivated.
Drugs and Garden Produce	Poppy (<i>Papaver somniferum</i>) alone is of importance. Many native and European vegetables and spices are sown, including potatoes, radishes, onions, garlic, <i>ajwan</i> (<i>Lingusticum ajowan</i>), chillies (<i>Capsicum</i>) <i>haldi</i> (turmeric), <i>dhanian</i> (<i>Coriander Sativum</i>), and others.

Among fruit trees mangoes, custard apple, guavas, pomegranates and oranges are cultivated.

No new seeds or implements have been introduced, except the roller sugar-cane mill. Progress.

The total irrigated area in normal years is about 11,400 acres, of which 5,200 lie in the Biaora *pargana* and an average of 1,200 in each of the rest, except Sheogarh, where there is very little irrigation practised. Irrigation (Tables VIII Total area irrigated and IX)

The whole of the irrigation is carried out from wells and *orhis*. These are worked ordinarily by the *charas* or bag water-lift. Sources

The average cost of making a *kachha* or unbricked well is Rs 100 and for a stone well Rs. 300.

No special means exist for breeding cattle. The villagers rear cattle in their villages but without any particular regard to stock. The local Umatwari breed, a variety of the Malwi has a considerable reputation. Cattle (Table VII)

Pasture is more than sufficient for local needs and except in a year of famine much hay, *karbi* (dried *jowar* stalks) and *bhusa* (chaff) are available for sale. Pasture.

At Biaora and Rajgarh large cattle fairs take place. The former is often attended by British officers buying on behalf of the Government Supply and Transport Corps. Cattle fairs (Table XXXVIII)

About 46 per cent are supported by agriculture, the classes chiefly engaged being Kunbis, Kachhis, Sondhias, Lodhas, Dangis, Pals, Ahirs, Chowrasia, Rajputs and Chamars. Agricultural population

Loans to cultivators are made freely whenever they are needed. In 1904, Rs 11,700 and in 1905-06 Rs. 8,000 were given as advances free from interest to cultivators to enable them to deepen and sink wells and purchase cattle. Takkavi

Section II- Wages and Prices.

(Tables XIII and XIV.)

Wages for agricultural operations are paid in kind, labourers receiving 2 or 3 seers of grain daily for weeding and for reaping 6 to 7 seers in the case of *jowar* and 5 to 10 in the case of wheat in the shape of *pulis* (bundles), 8 *pulis* being given for every 20 cut. In the case of gram one *chans* or row of plants is given for every 25 or 30 gathered. Wages

For picking cotton Rs 3-8 are given per *mani* picked, or 2 annas cash daily. Poppy operations are paid for in cash at 2 to 3 annas a day.

Though there has been a distinct rise in prices of late years variations in prices in different parts of the State are now less than they were in early days, when want of communication made export from some places almost impossible. On the whole a rise of about 50 per cent is said to have taken place between 1880 and 1890 in grain prices. But wages have also risen about the same extent and the two thus balance each other. The temporary abnormal rise in 1899-1900 was due to famine. Prices (Table XIII)

Material
condition of
the people

The material condition of different sections of the community is good, the cultivation having to a great extent recovered from the effects of the famine of 1899-1900.

This is shown by the fact that in spite of a total failure of the poppy crops in 1905, necessitating, the remission of Rs.40,000, the collection of the revenue improved in 1905-06 while some 15,000 *bighas* of new soil have been brought under cultivation.

Section III- Forests

(Table- IX.)

Area under
forest

The jungles of the State, which scarcely amount to true forest, cover about 214,900 acres of which 121,200 lie in the Biaora *pargana*.

System of
control

A Forest officer is in charge, who is assisted by rangers. Wood cannot be cut in reserved jungle without permission, but the poor are permitted to collect jungle produce free of charge, and are also given wood for implements and house building free. Two classes of trees are recognised, in the first or *pakki kism* are mango (*Mangifera indica*) *jamun* (*Eugenia jambolana*), tamarind (*Tamarindus indica*), *dhaman* (*Grewia vestia*) *mahua* (*Bassui latifolia*) *sandal* (*Santalum album*), *tinach* (*Ougeinia dalbergioides*), *teak* (*Tectona grandis*), *bahera* (*Terminalia belerica*) and *khejra* (*Prosopis spicigera*). In the second class or *kachha kism* are *dhaora* (*Anogeissus latifolia*), *salai* (*Boswellia Serrata*), *khair* (*Acacia catechu*) *gondi* (*Cordia myxa*) *ber* (*Zyziphus jujuba*), *aonla* (*Phyllanthus emblica*), *gular* (*Ficus glomerata*), *karonda* (*Carissa carandas*) and others.

In famine years the whole jungle area is thrown open to the people without restriction.

Section IV- Mines and Minerals.

(Table XII.)

Building stone

No mines exist in the State but building stone is quarried on the sandstone outcrops at Silapati (23° 58' N. and 77° 5' E.) and Kotda (23° 5' N and 77° 10'E.) villages. Silawats and Chamars are engaged in this work.

Section V- Art and Manufactures.

(Table XI)

A ginning factory has been established at Biaora which has one gin in it. It turns out about 5,000 maunds of cleaned cotton in the year employing about 26 hands.

The only articles made locally are coarse *khadi* cloth, blankets, and *ghi*. No opium is made, all *chik* being exported.

Exports and
imports

Section VI- Commerce and Trade.

Isolation from railways has prevented any very great development of trade, though some improvement is visible in the last few years.

The chief exports are food grains, cotton, crude opium (*chik*), *ghi*,

poppy- seed and *tilli*, and the principal imports piece goods, silk, salt, sugar kerosene oil, rice, food grains, and hardware.

Trade is carried on by Jain and Hindu Banias and Muhammadan Traders Bohoras, the former dealing in opium, grain and piece goods and the latter in hardware.

The centres of trade are Rajgarh and Biaora especially and to a lesser extent the headquarters of the other *parganas*. Trade centres

The principal firms are those of Seth Hazarilal Baldeo, Birdichand Firms Ganesh Ram, and Janki and Kishenlal Chaudhri.

Goods are taken to Guna, Sehore, and Indore by the Agra- Trade routes Bombay and Sehore roads whence they are despatched by rail.

Section VII- Means of Communication

(Table XV.)

No railway traverses the State. The metalled roads in existence Roads are those from Rajgarh to Biaora and Khilchipur, from Biaora to Narsingharh and Sehore, and the Agra- Bombay road. The mileage of metalled roads is 138 and of unmetalled 5 only. The first road made was the Agra- Bombay, opened on this section in 1843.

Combined Imerial Post and Telegraph Offices have been Post and telegraph established at Rajgarh and Biaora. (Table XXIX)

Section VIII- Famines.

(Table XXX.)

The only famine of which any records exist is that of 1899-1900 which fell on the State with great severity.

Relief works were opened and every endeavour made to assist the people. About Rs. 28,000 were spent directly in relief while remissions to the extent of 2.5 lakhs followed as an indirect result in 1901 and 1902.

CHAPTER III.

ADMINISTRATIVE.

(Tables XVI to XXVII and XXXI.)

Section I- Administration

Chief

The Chief is at the head of the administration. In all general matters and in civil judicial suits his orders are final, but in criminal cases his powers are limited.

Diwan

The Chief is assisted by a Diwan to whom he delegates all executive authority, this official, being responsible for the proper working of the different departments.

Departments

The principal departments are the Darbar, Revenue, Judicial, Public Works, Police, Educational and Medical.

Official language.

Rangri Hindi is the Official language in which all revenue papers and accounts are rendered, while English and Urdu are used in recording orders and proceedings. Correspondence on important matters with the Political Agent is carried on in English.

Administrative Divisions (Tables VIII and IX and Chapter IV)

The State is divided into seven *parganas*; Newalganj, Biaora, Kalipith, Karanwas, Kotra, Sheogarh, and Talen. Each *pargana* is in charge of a *tahsildar* who is the chief revenue officer, and a magistrate and civil judge for his charge. He is assisted by officials of the police department and the usual revenue and office staff. The *parganas* average 100 square miles in area excepting Biaora, with 386 and Sheogarh with only 5 square miles.

Village autonomy

Each village has its own community headed by the *patel*. The chief members are the *patel*, *patwari* or village accountant and record-keeper, *balai* who runs messages and does miscellaneous work, the *chaukidar* or watchman, the Chamar or leather worker, blacksmith, carpenter, barber, and others. Most of these individuals are paid by grants of land and a share of the produce at each harvest.

Section II- Law and Justice.

(Tables XVI and XVII.)

Legislation.

No legislative body or special official exists in the State. The Chief in consultation with his Diwan promulgates laws, and issues such orders as may be necessary in circulars.

The British Laws adopted in the State are the Indian Penal Code, Criminal Procedure Code, Civil Procedure Code, Evidence Act, and Contract Act. Other Acts adopted are the Gambling Act, Limitation Act, Court Fee and Stamp Act, Registration Act, and Act for the Prohibition of Opium Smoking. Procedure is adapted to local usage where necessary.

Courts Civil

In all, eleven Courts have been established. The lowest civil courts are those of the *munsifs*, which are of three grades. One *munsif* is of the third grade and empowered to deal with suits not exceeding Rs. 50 in value; six are of the second class with

power to entertain suits not exceeding Rs 300 in value; and of the first class dealing with suits up to Rs 3,000 in value. Diwan exercises the powers of a district Judge while His Highness's Court is the final tribunal of revision and appeal.

The District Judge hears appeals from *munsifs* of the first class. They are themselves empowered to entertain appeals from second class *munsifs*.

The lowest criminal Courts are those of the *tahsildars* who are Criminal magistrates of the second or third class, at Rajgarh and Biaora there are first class magistrates.

The jurisdiction of the Rajgarh magistrate includes the Kalopith Newalganj *parganas*, in which the *tahsildars* are magistrates of second and third class, respectively. The Biaora magistrate's Jurisdiction extends over the remaining four *parganas* in which there are four second class and two third class subordinate magistrates.

These magistrates exercise the powers laid down in the British Indian Criminal Procedure Code. The Diwan acts as a Sessions Court from whose decisions appeals are preferred to the Chief. The Darbar is required to commit murder and dacoity cases for trial by the Political authorities.

Registration Act was introduced in January, 1906, based on the sh India Act (III of 1877). Already documents of the value of Rs 5,000 have been registered shewing the appreciation of means of security. Registration

Section III- Finance.

(Tables XVIII and XIX)

The financial arrangements of the State have been revolutionised in the last few years. A regular budget is now prepared from which leviation is allowed without special sanction. All accounts are mitted by *tahsildars* to head quarters, where they are checked audited. Present system

The total normal income of the State is about 4.5 lakhs of which 3.5 are derived from land revenue Rs 32,000 from customs and excise luding Rs. 15,000 from opium) and Rs. 37,000 from interest on vernment securities, miscellaneous Rs 31,000. The expenditure --ounts to about 4.1 lakhs, the principal heads being Rs. 65,000 general administration, Rs. 65,000 on the Chief's establishment, 45,000 on police and army, Rs. 18,000 on collection of land enue, Rs. 52,000 on tribute, miscellaneous Rs. 70,000, and one lakh public works, About Rs. 47,000 of revenue are alienated in *jagris*., Sources of revenue and expenditure.

The expenses of the administration have risen with improved thods.

The State has never had a coinage of its own. Till 1897 local coins of Bhopal and other States were current. The British rupee, which was introduced in that year, is the only legal tender. Coinage

Section IV- Land Revenue

(Table XX.)

System.

The land belongs to the Chief, the cultivator having an interest in it only so long as he pays the revenue punctually.

The revenue is still collected on the *manoti* system being farmed out to bankers who are responsible for the assessed demand.

A regular settlement is, however in progress and will soon be completed.

The new settlement has been effected on the basis of that introduced in Gwalior and follows generally the lines of settlement in British India. The rates are fixed in accordance with the quality of the soil and facilities for irrigation manuring and disposal of produce.

Cesses.

The only cesses that it is proposed to continue are *dami* levied to cover the pay of *patwaris* at 3.15 per cent. and Darbar *mazar* at Rs 4 per annum from the *patel* of each village.

Collection.

The land being farmed out, the *mustajirs* pay in the amount due on their farms to the *tahsildars* who remit the revenue to headquarters.

Suspension.

Suspensions and remissions are given whenever a bad season or famine makes it imperative. In the two years succeeding the famine of 1899-1900 remissions to the amount of Rs. 2.8 lakhs were made and in 1905, owing to the destruction of the poppy by frost, Rs 40,000 were remitted.

Tenures.

Tenures fall into two main classes *khalsa* and alienated or *jagir* land. In *khalsa* land the management lies directly with the Darbar, while *jagir* land is managed by the holder.

Of the total area 60 square miles with an income of about Rs 47,000 is alienated in *jagir* and other forms of grant.¹

Section V- Miscellaneous Revenue.

(Table XXI.)

The chief sources of miscellaneous revenue are customs excise, and stamps.

Opium.

Poppy is extensively grown in the State. The area sown and the amount of *chik* exported since 1895 are given below-

Year.	Acreage.	Export in Maunds.
1895	4,185	601
1896	4,127	677
1897	3,885	957
1898	9,753	1,341
1899	3,239	1,386
1900	927	1,224
1901	4,390	189
1902	3,392	986
1903	5,443	768
1904	6,387	1,137
1905	6,482	392
1906	6,812	1,198

¹ This excludes the guaranteed estate of Suthalia.

All *chik* is collected by the Darbar and sold to merchants who export it to Indore and Bhopal, where it is made into opium. A duty is levied of Rs. 1 per *dhari* (10 lbs). weight and 3 pies as *biai* or weighing tax on every rupee's worth sold. The revenue from this source is about Rs 15,000 a year. No restrictions are imposed otherwise.

No hemp is cultivated locally. On imported *ganja* and *bhang* As. 8 per maund is charged.

The only liquor used is that distilled from *mahua* (*Bassia Latifolia*) flowers. Two classes of liquor are made, one of 60° U.P. and the other of 25° U.P. which are sold at Rs. 1.20 and Rs. 3 per bottle, respectively.

A contractor is given the contract for the State. He retains the supply of the Rajgarh and Biaora towns in his own hands, and sublets the rest to village contractors who supply the *parganas*. The number of shops is 84 or one to every 11 square miles and 1,050 persons.

Under the agreement of 1881 the British Government pays Rs 612-8-0 a year to the Darbar as compensation for dues formerly levied on salt.

The use of judicial stamps was introduced in 1872. The revenue from this source is about Rs 1,400 a year.

Up to 5th June, 1904, *sayar* was worked by contract. After that date the rules were revised and it is now being administered departmentally.

Section VI - Local and Municipal.

(Table XXII.)

Municipal committess have been introduced at Rajgarh and Biaora composed of officials and non- officials selected by the Darbar. Little interest is however as yet taken in these institutions by the people. The Hospital assistants act as Secretary and the *Nazim* and Civil Judge as Presidents.

Receipts from local taxes amount at Biaora to about Rs 800 a year, which does not cover expenses the balance being met by the Darbar.

Section VII- Public Works.

(Table XV.)

This department is in charge of the State Engineer who is assisted by subordinates. The department deals with repair of all State buildings, roads and irrigation works. The annual expenditure on works is about 1 lakh a year.

Section VIII- Army.

(Table XXV.)

The State army consists of 30 cavalry, 102 infantry, and 7 artillery with 4 serviceable guns. The cost of maintenance is about Rs. 20,000 per annum.

Section IX- Police and Jails.

(Tables XXIV and XXVI.)

Police (Table XXIV)

A regular Police force was set on foot in 1902. It now numbers 309 constables of all grades under a *Muntazim*, who is assisted by an Assistant *Muntazim*, 5 Inspectors, one of whom deals with the Moghias, and 13 Sub- Inspectors. The Police are distributed through eleven *thanas*.

The Police are armed with muskets. The ratio of the force to the populations is 4 men to every 1,000 persons and as regards area, 1 to every 3 square miles.

Criminal tribes

The Moghias in the State are settled at the villages of Bani and Bodanpur. The arrangements are in charge of the *Munsarim* of Moghias, who sees that the members of this tribe remain in the settlements and that they are provided with bullocks and means to cultivate. The numbers on the roll are 372 persons, 120 men, 121 women and 131 children.

Jails (Table XXVI)

Two jails have been established in the State, one at Rajgarh and the other at Biaora. Industries are carried on in the Rajgarh jail. The new jail at Biaora which was built at a cost of Rs. 700 was only opened in 1905. Before that prisoners were confined in a small cell. The total annual expenditure on prisoners is about Rs. 1,300 or Rs. 40 per prisoner.

Detection

The registration and classification of finger impressions is carried on by a police official, who has been trained at the Central Bureau at Indore.

Section X- Education.

(Table XXIII.)

The first schools were opened at Rajgarh and Biaora in 1887. In 1891 there were two schools maintained at a cost of Rs. 600.

In 1904 the Bane High School was opened at the chief town there are now three schools, the High School at Rajgarh and the Primary schools at Biaora and Talen. The pupils number about 300, the total cost of being about Rs. 1,500 a year.

Section XI- Medical.

(Table XXVII.)

Hospitals have been opened at Rajgarh and Biaora in charge of qualified Hospital Assistants. The number of in-door patients number about 200 and of out-door 1,500 yearly. The cost of upkeep is about Rs 3,000.

Section XII- Surveys.

A complete survey of the State has been made preliminary to the Settlement.

This survey was carried out with the plane table by the State *patwaris* who were specially trained for the purpose under the Revenue Officer of the State, who, from time to time, consulted and received advice from Mr. H.J. Hoare, I.C.S. Settlement Officer, Indore State.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

(Tables VIII to X.)

Newalganj Pargana- This *pargana* lies round the chief town and has an area of 88 square miles, of which 82 are *khalsa* and 6 alienated in *jagirs*.

The *paragna* is a good deal cut up by hills. It is watered by the Newaj and Anjar, both tributaries of the Parwati, itself an affluent of the Kali Sind.

It is bounded on the north by the Jhalawar State, on the south by part of Narsinghgarh and the Biaora *pargana*, on the east by the Kalipith *pargana* and Maksudangarh State, and on the west by Khilchipur.

Population was in 1901, 9,625 persons: males 5,038 females 4,587 of whom 8,088 or 85 per cent. were Hindus.

The capital town Rajgarh and 86 villages, of which 42 are *jagir*, lie in this *pargana*.

The soil is not of high fertility, being mostly *bardi*. The cultivated area amounts to 9,500 acres of which 850 are irrigated.

The *pargana* is in charge of a *tahsildar* who resides at Rajgarh. The revenues amount to about Rs. 7,800.

Biaora Pargana- The Biaora *pargana* lies in the south east of the State having an area of 386 square miles, of which 347 are *khalsa* and 39 *jagir*.

The *pargana* is mostly level plain. The Anjar and Newaj flow through it.

It is bounded on the north by the Kalipith *pargana*, on the south by Narsinghgarh, on the east by Bhopal and on the west by the Karanwas *pargana*.

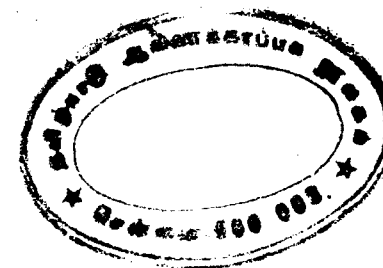
Population was in 1901, 34,893 persons: males 18,205 females 16,688 of whom 31,139 or 90 per cent., were Hindus.

The town of Biaora and 258 villages, of which 78 are *jagir* lie in the *pargana*.

The soil in the *pargana* is fertile, the cultivated area amounting to 66,700 acres of which 5,200 are irrigated.

A *tahsildar* is in charge, with his headquarters at Biaora. The revenues amount to 1.1 lakh.

Kalipith pargana- A *pargana* situated to the east of the chief town, with an area of 102 square miles, of which 3 are held by *jagirdars*.



It is watered by the Anjar river.

On the north it is bounded by the Jhalawar State, on the east by Narsinghgarh, on the south by the Biaora *pargana* and on the west by the Newalganj *pargana*.

Population in 1901 was 9,226 persons: males 4,907, females 4,319 comprising 8,905 or 95 per cent. Hindus. Villages number 159 of which 48 are *jagir*. The soil is fairly fertile, cultivation occupying 15,000 acres of which 900 are irrigated.

This *pargana* was granted to the Rajgarh chief by Raja Bhim Singh of Kotah (1707-20) after the subjugation of Bhilwara.¹ On the formation of the State of Jhalawar this territory passed to Zalim Singh and the *tanka* of Rs. 600 paid originally to Kotah is now paid to that Darbar.

The headquarters are at Kalipith where the *tahsildar* resides. The revenues amount to Rs. 21,000.

Karanwas *pargana*- This *pargana* lies to the south of the chief town. It has an area of 111 square miles, of which 4 are alienated in *jagirs* and is bounded on the north by the Newalganj *pargana*, on the east by Biaora, and on the south and west by Narsinghgarh. The boundaries are not, however, strictly definable, as portions of Narsinghgarh intervene.

The Newaj, Nairakhar and Dudhi rivers water this district.

Population was in 1901, 9,782 persons: males 5,153, females 4,629 of whom 9,240 or 95 per cent. were Hindus.

The *pargana* comprises 65 villages, of which 7 are *jagir*.

The cultivated area is 20,400 acres, of which 2,750 are irrigated.

A *tahsildar* is in charge, who resides at Karanwas. The revenues amount to Rs. 53,000.

Kotra *pargana*- An isolated *pargana* lying round Kotra village to the south of Narsinghgarh town.

It has an area of 149 square miles, of which 2 are alienated in *jagirs*. It is bounded on the east by Bhopal and on the other sides by Narsinghgarh.

The population in 1901 was 13,435 persons: males 6,841, females 6,594, of whom 10,786 or 80 per cent. were Hindus.

The villages number 84, of which 11 are *jagir*. The cultivated area amounts to 17,500 acres, 550 being irrigated.

This *pargana* is managed by the *tahsildar*, whose headquarters are at Kotra.

The revenues amount to Rs. 73,000.

Sheogarh *pargana*- A small isolated *pargana* comprising one village lying in the midst of Gwalior territory, 12 miles south east of Agar. It has an area of only 5 square miles, all *khalsa*.

Population was in 1901, 207 persons : males 109, females 98, of whom 188 were Hindus.

The cultivated area amounts to 200 acres including 50 irrigated. A *tahsildar* is in charge. The revenues amount to Rs. 800.

Talen *pargana*- An isolated *pargana* lying about 35 miles south of Rajgarh. It has an area of 100 square miles, of which 6 are alienated in *jagirs*. The boundaries are not definable, as the *pargana* consists of numerous small detached pieces. Generally speaking however it is surrounded by portions of Indore, Narsinghgarh, and Gwalior. The Newaj river flows close to the headquarters. Population was in 1901, 11,208 persons: males 5,865, females 5,434 of whom 9,997 or 90 per cent. were Hindus. It comprises 54 villages, of which 6 are *jagir*.

The cultivated area is 20,700 acres of which 1,100 are irrigated.

The Talen town is shared with Indore, a dual control being exercised. The origin of this arrangement is that when Sindhia gave up his share of the *pargana* to Rajgarh in 1834 Holkar also made over his share to Narsinghgarh, but retained half the village of Talen as a mark of suzerainty; a joint jurisdiction was thus started. Negotiations are going on (1907) between Indore and Rajgarh for an exchange of land so that the whole of Talen may belong to Rajgarh.

The *tahsildar* resides at Talen. The revenues amount to Rs 60,800.

GAZETTEER.

Biaora town, *pargana* Biaora- Headquarters of the *pargana* and an important trade centre, situated in 23° 55' N. and 76° 57' E. on the Agra -Bombay road 42 miles from Shujalpur railway station on the Bhopal - Ujjain Railway. Population in 1891, 6, 476 and in 1901, 5,607 : males 2,917, females, 2,690 of whom 4,416 or 80 per cent. were Hindus. It is an old town and was in Akbar's day the headquarters of a *mahal* in the Sarangpur *sarkar*. Before the opening of the railway, when all traffic passed along the high road, its position was one of greater importance. A large market is held here every Monday, and a large fair yearly in April. A ginning factory has been established here.

The old and new towns form separate sections. It contains an old fort, a residence for the Chief, a school, a dispensary, a *sarai*, a combined Imperial Post and Telegraph Office, and an Imperial Public Works Inspection Bungalow. A Municipality has been lately started with an income of about Rs. 800 derived from local taxes.

Chhagoda, *pargana* Kalipith.- Village situated in 24° 7' N. and 76° 45' E., about 10 miles north of Rajgarh. The forests here are a favourite resort for tigers.

Kalipith, pargana- Kalipith.- Headquarters of the *pargana*, situated in 24° 2' N. and 76° 55' E., Population 1901, 634. It contains the *pargana* offices.

Karanwas, pargana Karanwas.- Headquarters of the *pargana*, situated in 23° 49' N. and 76° 51' E., On the Agra- Bombay high road, 10 miles from Biaora. Population 1901, 544. The *pargana* offices are located here. An old tank lies near the village.

Kotra, pargana Kotra.- Headquarters of the *pargana* and *thana*, situated in 23° 38' N. and 77° 10' E., 6 miles south of Narsinghgarh. Population 1901, 292. An old fort and temple are located here.

Rajgarh town, pargana Newalganj. - The capital of the State is situated on the left bank of the Newaj river, in 24° 1' N. and 76° 46' E. It is 85 miles by road from Bhopal, and 57 from Shujalpur station on the Bhopal-Ujjain Railway.

The town was founded in 1640 by Raja Mohan Singh. In 1785 it was visited by Malet who was on his way to join Sindhia in Agra. Malet says that at this time Sindhia had a *gumashta* residing here, who was endeavouring to obtain payment of the tribute due. This man Devi Gole by name, begged Malet to use his influence to induce the Chief to pay. Malet, however, said his mission necessitated his entering in to no party questions and pointed to a mango tree covered with fruit, which was standing in the very midst of his camp, of which not a single mango had been taken, as a practical proof of his assertion.¹

The town contains no buildings of importance. The Chief's residence, a State guest house, a *sarai*, an hospital, a school, and a combined Imperial Post and Telegraph office are situated here.

Population was in 1891, 6,476 and in 1901, 5,399 persons: males 2,795, females 2,604, comprising 4,091 or 76 per cent Hindus, 1 Jain, 1,253 or 23 per cent Musalmans, and 54 Animists.

In 1857 Rajgarh was the scene of one of Tantia Topi's defeats. After his defeat at Gwalior by Sir Hugh Rose, Tantia Topi fled to Jhalrapatan. The Raja of that place escaped to Susner where some British troops were stationed, and left his capital to the mercy of the rebel leader, who promptly took 40 cannon from the Jhalrapatan parks and also increased his following by 10,000 recruits. With this augmented force he then advanced on Rajgarh. General Michel, commanding the troops from Mhow at once moved upon Rajgarh, and through timely intelligence given by Captain Hutchinson, Political Agent at Bhopal, came upon Tantia's troops in the act of

1. Forrest- Selections from Papers in the Bombay Secretariat, I.H. Sylvester Vol I.500.

pitching camp near the town of Rajgarh. The troops were unable to attack at the moment, and during the night Tantia drew off towards Biaora. A body of British cavalry pursued and came on a small party of the rebels not far from Biaora. The pursuing party was a small band of cavalry only, and in following the rebels, suddenly emerged on a plateau, where the whole of the enemy's force was drawn up consisting of two guns, two hundred infantry and sixty sowars. A volley of musketry saluted the British party, who rode for their lives. Later on the main body of the British force came up and after a sharp fight, the whole of Tantia's guns, numbering 27, were captured, and his army dispersed for a time.¹

Sankah, pargana Kotra.- Village situated in 23° 36' N. and 76° 9' E. Population 1901, 149. A fair known as the *Shiamji-ka-mela* is held here in Magh and attended by large numbers, much traffic in cattle takes place on this occasion.

Sheogarh, pargana Sheogarh. - Headquarters of the *pargana* situated in 23° 46' N. and 76° 10' E. Population 1901, 207.

Sika, pargana Kotra.- Village situated in 23° 33' N. and 76° 52' E. Population 1901, 454. A large tank is situated here, which is covered with wild fowl in the cold weather.

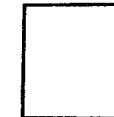
Talen, pargana Talen.- Headquarters of the *pargana*, situated in 23° 34' N. and 76° 46' E. on the Newaj river. Population 1901, 2,163. The *tahsildar* in charge resides here.

1. Recollections of the Campaign in Malwa and Central India, Bombay (1860) p. 217.

APPENDIX A.

Translation of an AGREEMENT on the part of RAWUT NEWUL SING, Rajghur

Seal of RAWUT NEWUL SING.



Whereas from old a determined tunkha or tribute has been paid to the Maharajah Alijah Soubadar Dowlut Rao Sindia Bahadoor by Rajghur, and whereas for two or three years past this tribute has not been regularly discharged and about Rupees 16,000 due on account of the present year, and still unpaid, I have now of my own accord and pleasure (in order that the tribute may henceforth be liquidated and that no cause of delay or dispute may exist) resolved to separate and assign villages of Rajghur, according to a schedule herewith annexed, to the Kamaisdar or Atmaram Punth in order that the tribute to the Maharajah may be realized from the revenues of these villages and that no cause of blame or shadow of claim may in future exist and through my desire to please the Maharajah I have separated the aftermentioned villages and made them over along with the sayer and rights of every description thereunto attached to the kamaisdar of Atmaram Punth from the commencement of the Fuslee year 1227, and I will not in any manner hereafter interfere with them or their inhabitants.

And whereas the abovementioned villages being generally much out of cultivation and possessing but a stinted population, the expense of management and sebandee will be great, the same must be provided from their revenue for with this or any other claim respecting them I have henceforth no concern. And whatever omissions of tribute there may have been on my part previous to the year 1826, I consider myself absolved from the same in consequence of the present cession.

I hereby under the foregoing consideration also agree to resign all claim to those sums on account of tunkha, bhett, & which, through the favour of the Maharajah, my ancestors and I have been in the habit of receiving from the pergunnahs of Shujawalpore and Shahjehanpore.

And Whereas by concluding this agreement I have conformed to the pleasure of the Maharajah Dowlut Rao Sindia, as well as provided in future for the regular payment of the tunkha and obviated all causes of complaint hereafter on either side, the Maharajah accordingly has graciously restored and confirmed to me the remaining part of my possession (including the fort of Rajgarh) which had been attached in consequence of the delays and subterfuges that had occurred in the payment of the tribute.

Memorandum of districts and villages alluded to above, as made over in commutation of tribute.

Pergunnah of Behar	55 villages, including the fort of Kotra.
Pergunnah of Tullain	63 " " "
Pergunnah of Ruttunpore	14 " " "
Pergunnah of Pachore	39 " " "
Total	171 villages.
Total one hundred and seventy one villages. Dated 1st Chait Soodee 1876 Sumbut.	

TRANSLATION OF an AGREEMENT by the RAWUT NEWUL SING of Rajghur, dated 1st Chait Soodee 1876 Sumbut.

Seal of the RAWUT NEWUL SING.



Whereas it was settled with Kristnaje Pundit that the tribute from Rajghur to the Maharajah Alijah Dowlut Rao Sindia should for the present or Fuslee year 1226 be Rupees 23,000; and whereas Rupees 6,045 of the above sum has been paid through Kristnaje Pundit, it is now agreed that I should pay the remainder or Rupees 16,955 by giving a banker's acknowledgment for the same amount.

Whatever sums may justly be due and forthcoming from the villages now made over, on account of balances for the present year, shall be carried to my credit, and a corresponding deduction made from the amount for which the acknowledgment has been given.

TRANSLATION OF a PROVISIONAL AGREEMENT concluded by the RAWUT NEWUL SING of Rajghur, dated 1st Chait Soodee 1876 Sumbut.

The Seal of the RAWUT NEWUL SING.



The Rawut Newul Sing of Rajgarh has concluded, through the mediation of Captain W. Henley, the following agreement with the British Government.

Whatever disputes shall arise between the Rawut and the neighbouring States, or between his subjects and those of the surrounding countries, shall be referred for settlement to the nearest British authority in Malwa, without whose acquiescence the Rawut will not attempt to settle anything of this nature, but will accede to his arbitration and conform to his injunctions.

Any thieves, robbers and plunderers who may be found within the bounds of the State of Rajgarh shall be apprehended and, if required, sent to the nearest British authority in Malwa; and should the Rawut not apprehend any thief, robber, or defaulter so demanded, who it may be ascertained has been sheltered in one of his villages, such village shall be liable to forfeiture.

APPENDIX B.

A Rajgarh.

Umats are descended from Umarsi, son of Mang Rao.

Umarsi and his brother Sumarsi went to Sind and founded Umarkot. Then Umarsi left and went to Abu, while Sumarsi remained and founded the Sodha family of the present day.

Umarsi founded the Umats. The twenty first in descent from Umarsi, Bhau Singh went to Chitor where for services rendered he was given the title of Rawat- "with a splendid Khilat."

Sarangsen in the seventh generation from Bhau Singh, who lived in the 14th century, went to Dhar and later took the Sarangpur district. He then made Duparia his chief town: Khemkaran second in descent from Sarangsen (it is not said how long after Sarangsen) seized the country between the Sind and Parbati rivers which was thenceforth known as Umatwara. Kumanji or Kamaji (Rawat Gumanji) two generations after Khemkaran at the end of 15th century, according to the account, built Khujner fort but lived in Ratanpur. Later on he obtained from the Delhi Emperor Sikandar Lodi (1489-1519) a grant of land including Pachor, Khadad, Lakhanwas, Jhunjhunipur (now Rajgarh) Khujner, and Biaora, a *sanad* being granted later for other land also, at Agar, Shujalpur (then called Mirzapur) Khachraud. etc. Four generations later

came Rawat *Ramaji* whose elder son Bhimaji became Rawat and the younger Jitagi founded the family of the Borkhera and Mundla Thakurs. *Rawat Benaji* succeeded and in Samvat 1586 (A.D. 1529) fought with the Delhi troops.

Rawat Krishnaji served Akbar (1556-1605).

Rawat Dungarsiji who lived in 16th century was killed at Talen. He left six sons. The two eldest being Udaji and Dudaji.

Udaji succeeded and Dudaji was made Diwan by Udaji.

Chhatarsingh succeeded in 1621 A.D. making Ajab Singh, grandson of Dudaji, Diwan *Chhatarsingh* died in 1638 A.D. Mohan Singh succeeded as minor.

Ajab Singh built the forts at Rajgarh and Patan in Samvat 1705 (A.D. 1648) Ajab Singh died (how is not known) and Paras Ram succeeded him as Diwan of the State. State divided in Samvat 1738 (A.D. 1681).

B

Narsinghgarh.

The Umats are descended from Rana Umji ruler of Bhinmal¹ (in Jodhpur). They came over to Central India in Muhammadan times, driven away from Rajputana by the Chauhans. They had been 300 years in Bhinmal, when this took place. The Umat Chief who was expelled was Sarangsen.

¹ This is curious and interesting, but unfortunately no further information is available— see Bhinmal. *Bombay Gazetteer*, Vol I, Pt. II P. 449. *Journal of the Royal Asiatic Society*, October 1904, and *Journal of the Bombay Branch of the Royal Asiatic Society* 1902, 413.

Sarangsen went to Dhar in 1347 in the time of Muhamad Tuglak (1325-1351) and received the title of Rawat for services rendered. Rawat Karansiji or Kamaji fourth in descent from Sarangsen was made Governor of Ujjain in Sikandar Lodi's time and obtained 22 *parganas*, some of which now form the States of Rajgarh and Narsingharh. He made Duparia his capital.

Rawat Krishnaji was sixth in descent from Kamaji and was also Governor of Ujjain where Kishnapura is called after him. He died in 1563 and was succeeded by Dungarsiji. He was killed at Talen in 1594.

He had six sons, the two eldest Udaji and Dudaji. Udaji succeeded making Ratanpur his capital. He received a *Khilat* from Akbar (1556-1605). In the time of Jahangir, Dudaji for services rendered was given the title of Diwan and a *sanad* for certain territories.

Chhatarsingh, Udaji's successor, was killed in 1638 at Ratanpur.

Mohansingh succeeded and made Dungarpur his chief town. Diwan Ajab Singh was killed in 1668, Paras Ram succeeding. Paras Ram lived at Patan and Mohansingh at Rajgarh.

"The Emperor Aurangzeb then granted a *sanad* for the State in the joint names of Mohan Singh and Paran Ram."

C
NOTE ON ABOVE
BY
THE SUPERINTENDENT OF
NARSINGHGARH.

Umarsi and Rana Umji are different versions of the name of the same person. Both the Rajgarh and the

Narsingharh accounts agree in making the Umats belong to the same family as Vikramaditya who had his capital at Ujjain. It would thus appear that, while the Rajgarh account send Umarsi and Sumarsi to Sind and Abu, the Narsingharh account begins from a later date and finds *Rana Umji* already ruling at Bhinmal (in Jodhpur). Whether Umarsi (Umji) lived at Bhinmal or Abu there is no means to decide, but probably Abu and Bhinmal both formed part of one continuous territory. Then, again, whether *Sarangsen*, who, according to both the accounts lived in the 14th century, went to Dhar from Bhinmal or from Chitor cannot be ascertained. There is no documentary proof available to prove the one or the other statement. The Rajgarh account is taken from a narrative written on a roll of paper said to have been compiled in the time of Nawab Abdul Wasih Khan (*alias* Raja Moti Singh) of Rajgarh, and the Narsingharh accounts is based on information supplied to Mr. C. B. Burrows, Publisher of the "Representative Men of Central India." Which was, with certain modifications, taken from the "History of Narsingharh" given as an appendix to a book named "Mehtab Divakar," Written in the time of the late Raja Mehtab Singh of Narsingharh. It is not known what the basis of the account in the Rajgarh roll of paper or in the appendix to Mehtab Divakar is. Under the circumstances there is no reconciling the facts which must stand in either account as they are. The *sanads* referred to in the Rajgarh and Narsingharh accounts are not forthcoming either. Whether the title of *Rawat* was conferred on Bhau Singh by the Rana

of Chitor, as the Rajgarh account says, or on Sarangsen by the Muhammadans as the Narsingharh account would seem to imply cannot be ascertained as no documentary evidence to support either statement is forthcoming. The Rajgarh account, however, specifies the particular services which earned the title (*Rawat*) from the Rana of Chitor, while the Narsingharh account does not name any.

Rawat Gumanji or Kumanji or Kamaji or Karansiji are different versions of the name of one and the same person.

The Rajgarh Gazetteer officer says that it is impossible to say whether the *sanad* given by the Delhi Emperor to Rawat Gumanji exists or not as the old State papers at Rajgarh are in a mess.

Whether Dudaji was made Diwan by Udaji as the Rajgarh account says, or the title of Diwan was conferred on him by Jahangir as stated in

Narsingharh account cannot be ascertained. But the following sentence taken from *AITCHISON'S TREATIES*, Vol. IV., page 279, clearly shows that the Rajgarh and Narsingharh chiefs did not stand to each other in the relation of chief (master) and Diwan (minister). "The power of the Umats was established in the district known as *Umatwara* in the 17th century by two brothers, named Mohan Singh and Paras Ram, who assumed the titles of *Rawat* and *Diwan*, and made a division of their possessions, the Rawat retaining 5 villages in excess of the portion of the Diwan as an acknowledgment of his superior birthright." It appears to me that the real word is Diman- not Diwan. Diman is probably a word of Sanskrit origin meaning. "the resplendent in honours." The word is largely used in this sense in Bundelkhand.¹

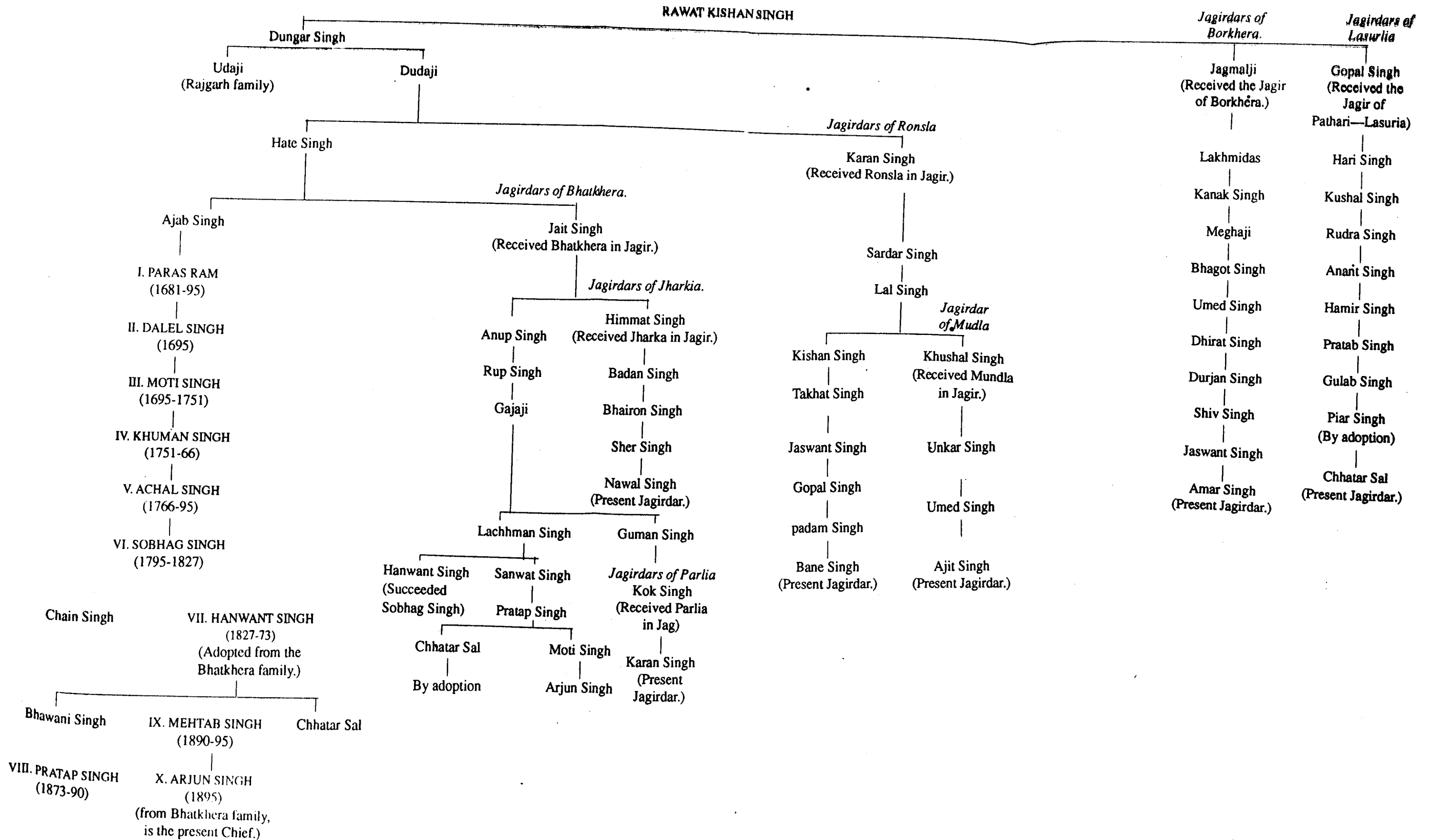
¹ This title is used in Bundelkhand, but never in Malwa, and I do not think that the Superintendent of Narsingharh is correct in assuming this. The word appears to be derived from *deo*, *man* or strong as the gods. Aitchison's statement was supplied by the Darbar and is not authoritative.— (Ed.)

GENEALOGY.

Rao Mangrao.	Rawat Jasrajji (1375-1397)
Rao Umarsi.	" Khemkaranji (1397-1437)
Rana Kharsiji.	" Haluji (1437-1447)
Rana Paimji	" Kamaji (1447-1489)
Rana Devraji	" Dalipsinghji (1489-1501)
Rana Singhenji	" Kalyansinghji (1501-1513)
Rana Jitsinghji	" Jodhaji (1513-1523)
Rana Bhimsinghji	" Ramaji (1523-1525)
Rana Dholji.	" Bhimaji (1525-1527)
Rana Bhumbiharji.	" Benaji (1527-1558)
Rana Vir Dhoulji.	" Krishnaji (1558- 1583)
Rana Singhanji	" Dungarsingh (1583-1603)
Rana Bajrangji	" Udaysingh (1603-1621)
Rana Madhyarajji	" Kshatrasinghji (1621-1638)
Rana Gajrajji	" Mohansingh (1638-1697)
Rana Lakhansiji	" Amarsingh (1697-1740)
Rana Jaspalji.	" Narpatsingh (1740-1747)
Rana Rajpalji	" Jagatsingh (1747-1775)
Rana Moharsiji	" Hamirsingh (1775-1790)
Rana Amarsenji	" Pratapsingh (1790- 1803)
Rana Patalsiji	" Prithwisingh (1803-1815)
Rana Gajvahji	" Newalsingh (1815-1831)
Rana Bhausinghji.	" Motisingh (1831-1880)
Rana Sheraji	" Bakhtawar Singh (1880-1882)
Rawat Mojaji	Raja Balbhadra Singh (1882-1902)
Rawat Narsinghji	" Bane Singh (1902
Rawat Udhoji	
Rawat Dhiraji	
Rawat Sarangsen (1345-1375)	

Narsinghgarh State.

GENEALOGICAL TABLE OF THE NARSINGHOARH FAMILY.



ARMS OF THE NARSINGGARH STATE.



Arms- Paly of six argent and gules; on a bordure vert, eight cinquefoils.
Crest Wings endorsed ensigned with a flame proper. **Supporters**
Boars. Lambrequins- Argent and gules.

Motto- *Ma Kshobhaya nrasinhoyam*, meaning "Do not disturb me, I am lion amongst men". Or "May Narsinggarh Raj continue unmolested."

Note- The descent of the Chief from the Malwa Paramaras is signified by the Boars as supporters and the origin from the sacred fire pit at Mount Abu by the flame.

Banner- The State banners are red with figures of a *katar* (dagger) and a *khanda* (big, double-edged sword) in yellow upon it and with a figure of Hanuman in red.

Gotrachara- or Genealogical Creed-

Gotra- Vasisth.

Veda- Yajur.

Shakha- Madhyandini

Bhairav- Gora of Dubaria

Preceptor- Balanandijiwala.

Bhat- Dhandarpa Dhandu and Jangra Bagri.

Charan- Sandhayach.

Dholi- Jevra.

Purohit- Jodhpura Dantele (Dantavla) and Parikh.

Vyas- Nagar

Barwa- Chandisha

Kshetra- Avantika (Ujjain)

Devi- Sanchai

The present Chief is a Hindu of the Ramanuj Vaishnava Sect.

CHAPTER I.

DESCRIPTIVE.

Section I- Physical Aspects.

The State of Narsinghgarh is one of the mediatized and guaranteed chiefships of the Central India Agency under the Political Agent in Bhopal lying in the division of Malwa known as Umatwara. The chief town of Narsinghgarh, which is the capital of the State and from which it derives its name is situated at latitude 23° 43' north, longitude 77° 9' east. Situation.

The place is named after the deity Narsingh, the favourite god of Paras Ram, who founded the town and the State. There is still an old temple dedicated to Narsingh at Rajgarh and a *jagir* has been set apart to meet the expenses of the worship of the deity. At Narsinghgarh, however, the worship of Narsingh has now given place to that of Sri Raghunathji, the ordinary local salutation now being *Jai Raghunathji* instead of, as formerly, *Jai Narsinghji*. Name.

The State has an area of 741 square miles according to the cadastral survey completed in 1902. Its boundaries can be best seen from the map as its territories are inextricably intermingled with those of the sister State of Rajgarh. Roughly speaking, however, it lies between 23° 30' and 24° 0' north and 76° 20' and 77° 16' east, being bounded on the north by Rajgarh, Khilchipur and Indore, on the south by Gwalior and Bhopal, on the east by Maksudangarh and Bhopal, and on the west by Gwalior and Dewas. Area and boundaries.

Narsinghgarh became a separate chiefship in 1681 A.D. when Paras Ram and his brother, Mohan Singh, made a division of their possessions.

The State lies entirely on the plateau, and the scenery is typical of Malwa, its territories forming a broad, open undulating plain covered for the most part with fertile black cotton soil. Trees of any size are scarce, except near water, or round old villages. Natural divisions and scenery.

The only hills are those belonging to the outliers of the Vindhya on which the Narsinghgarh fort stands, the highest point rising to 1,890 feet above sea level. Hills.

The only important rivers in the State are the Parbati which flows along the eastern border, the Newaj, a tributary of the Kali Sind, and the greater Kali Sind itself. There are also numerous minor streams of local importance of which the Sukar and Dudhi are the largest. Many *nalas* also retain water throughout the year in deep pools, locally called *patial*, which form an important source of water for irrigation purposes. Rivers.

- Geology.¹** The State has not yet been geologically surveyed, but lies mainly if not wholly, in the Deccan Trap area, the hills at Narsinghgarh town forming an isolated outlier of Vindhyan sandstone.
- Botany.²** The forests of this State are composed of trees, such as *Diospyros tomentosa*, *Anogeissus latifolia*, *Buchanania latifolia*, *Sterculia urens*, *Boswellia serrata*, *Terminalia tomentosa* and *T. arjuna*; of shrubs such as *Grewia*, *Zizyphus*, *Capparis*, *Carissa*, *Casearia*, *Woodfordia*, *Phyllanthus*, and *Antidesma*, with occasional climbers like *Spatholobus*, *Pueraria* and other *Leguminosae*; some *Convolvulaceae* and species of *Dioscorea*, *Cocculus*, and *Vitis*. Sometimes the forest contains a considerable amount of male bamboo (*Dendro-calamus Strictus*).
- Fauna.** Species of deer, leopard, panther, wild boar and other animals are to be seen as elsewhere, while the usual birds, fishes, reptiles insects, &c., are met with throughout the state.
- Climate (Table I).** The climate like that of Malwa generally is temperate, no great extremes being met with.
- Rainfall (Table II).** The rainfall as recorded for the last 13 years gives an average of 50 inches. In 1891-92 a maximum of 74 inches was reached while the lowest fall was 25 inches, recorded in the famine year of 1900-01.

Section II-History. (Genealogical Tree.)

- Early history.** The Chiefs of Narsinghgarh, like those of Rajgarh are Umat Rajputs, descended from Umra Singh or Umaji. They belong to the Paramara or Puar branch of Agnikula Rajputs. Umra Singh and Sumra Singh were two brothers, the sons of Raja Mang Rao, whose twelve, queens according to tradition produced thirty-five sons, the founders of the 35 *shakhas* or branches of this House.³
- Umra and Sumra took up their habitations in the desert of Rajputana and Sind and the famous fort of Umarkot, the birth place of the greatest of the Mughal Emperors, was named after the elder brother. His descendants are the Umat Rajputs who gave their name to the Umatwara tract of Malwa. The Umras and Sumras appear to have been defeated about 1226 by the Sodhas another branch of the Paramaras in the 13th century (1226 A.D.)⁴ but continued to live under their suzerainty. In 1351, however they were driven out by the Sammas.

According to the *Beglar-nama* the Sumra dynasty started ruling in A.H. 445 or A.D. 1053. A List of the rulers is given by *Tufatu-i-kiram*. Among these Chiefs it may be noted, no less than four are named Duda. The Muhammadan writers, however are very

confused in their accounts and it is difficult to extract any definite facts. From its connection with the Umra and Sumra clans a large tract of Sind became known as Umra-Sumra, of which the most important city was Alor.

The annals of the Sammas support the expulsion of the Sumras from the rule in the 14th century, the *Beglar-nama* giving 734, A.H. or 1334 A.D. and others 752 or 1351.¹

The Umat annals assign the migration of Sarangsen to V.S. 1404 or A.D. 1347 which agrees well with the date given above.

Sarangsen Paramara appears to have come to Malwa and established himself in Dhar in 1347 A.D. in the time of Muhammad Tughlak (1325-51) and is said to have received the title of Rawat from the Rana of Chitor. Rawat Karan Singh (better known as Rawat Kamaji) fourth in descent from Sarangsen, was appointed Governor of Ujjain during the reign of Sikandar Lodi (1489-1517) and obtained a *sanad* for twenty two *parganas* in Malwa which became known later on as Umatwara of which some still form part of the Umat possessions. He established his capital at Duparia (23° 32' north and 76° 14' east) which is now included in the Shajapur *pargana* of the Gwalior State.

Sixth in descent from Rawat Kamaji was Rawat Krishnaji or Kishan Singh, who was also governor of Ujjain, where the Kishanpura *muhalla* bears his name; a gate which is said to have been built by him stands in it. He died in 1583 A.D. and was succeeded by the eldest of his four sons, Dungar Singh, who laid the foundation of the village of Dungarpur, 12 miles to the south-east of Rajgarh, the capital of the Rajgarh State.

He died fighting the Imperial forces at Talen (now in joint possession of Rajgarh and Indore States), 12 miles from Shujalpur Station on the Bhopal Ujjain Railway in 1603 A.D. He had six sons of whom the first two were Udaji and Dudaji. Udaji succeeded his father in 1603 A.D. and established his capital at Ratanpur, 12 miles to the west of Narsinghgarh town. He received a *khilat* and *sanad* from the Emperor Akbar (1556-1605). In the time of Jahangir (1605-28) the brothers Dudaji and Bhau Singh joined the Imperial forces in the invasion of the fort of Gagrion. Bhau Singh was killed in an action at Suket. The Junior branch at this period became the minister of the senior and are henceforth known as Diwan.²

¹ Sir H. Elliot's *The History of India as Told by its Own Historians*, 1583.

² The Narsinghgarh people have a tradition that Dudaji received the title of Diwan from Jahangir. This is most improbable and after very careful investigation I find there is nothing to support the tradition, which is a later fabrication intended to cover the fact that the title was derived from the members of the junior branch acting as hereditary minister to the senior. No instance is known to me in which the title *Diwan* was conferred by Imperial *sanad*-ED.

¹ By Mr. E. Vredenburg of the *Geological Survey of India*.

² By Lieutenant-Colonel D. Prain, I.M.S., of the *Botanical Survey of India*.

³ *Tods Rajasthan* (Calcutta Reprint), I, 84

⁴ *Raike's Memoir on Thurr and Parkur*, 1856.

During Ajab Singh's regime, who was second in descent from Dadaji a battle was fought in 1638 A.D. with the Imperial forces at Ratanpur in which Rawat Chhatar Singh, nephew and successor to Rawat Udaji, lost his life. Chhatar Singh was succeeded by his son, Mohan Singh. When Rawat Chhatar Singh was killed at Ratanpur the family considering it to be an unlucky place left it and Rawat Mohan Singh settled at Dungarpur (23° 53' north and 76° 49' east) and Diwan Ajab Singh at Nalkhera (23° 50' north and 76° 17' east). Ajab Singh lost his life in a skirmish with the Imperial forces at Nalkhera in 1668 A.D. and was succeeded as Diwan by his son, Paras Ram. Rawat Mohan Singh transferred his capital to Rajgarh soon after this and Paras Ram moved to Patan, 2 miles from Rajgarh, where he built a fort which is now in ruins.

Relations between the two branches became strained at this time, Mohan Singh believing that Paras Ram had designs on his State. At first an arrangement was made in 1675 by which villages were allotted to each, but no definite boundaries were assigned. This led to further friction and finally in 1681 the territory was divided between Mohan Singh and Paras Ram. The division was accordingly carried out and thus created the separate chiefships of Rajgarh and Narsinghgarh. The Rawat received five extra villages in acknowledgment of his seniority. The rulers of Narsinghgarh being descended from Dudaji are known as Dudawats and the rulers of Rajgarh being descended from Udaji are called Udawats.

Paras Ram
(1681-95).

After the partition Paras Ram transferred his capital to Narsinghgarh.

Dalel Singh
(1695).

Paras Ram was succeeded in 1695 by Dalel Singh who died the same year.

Moti Singh
(1695-1751).

Moti Singh succeeded Dalel Singh and transferred the capital back to Patan where he died after ruling for 56 years in 1751. During his time the Umats were granted certain lands by Bhim Singh of Kotah which later on gave rise to a demand for *tanka*.¹ He was succeeded by his son, Khuman Singh. During Khuman Singh's time the Maratha obtained the ascendancy in Malwa and the Umats were forced to submit, Khuman Singh agreeing to pay a yearly tribute of Rs. 85,000 *Salim Shahi* to Holkar.

Khuman
Singh
(1751-66).

Achal Singh
(1766-95).

Khuman Singh died in 1766 A.D. and was succeeded by his son, Achal Singh, who transferred the capital back to Narsinghgarh. He married into the Udaipur family. Dying in 1795, Achal Singh was succeeded by his son, Sobhag Singh, who was ruling during the settlement of Malwa by Sir John Malcolm. An agreement was then mediated in 1818, between the Narsinghgarh Chief and the rulers of Indore,

Sobhag Singh
(1795-1827).

¹ Tod's Rajasthan, II, 486. Rajgarh still pays *tanka* to Jhalawar.

Dewas and Gwalior guaranteeing the regular payment of the tribute due to Holkar and the receipt of Rs. 1,200 as *tanka* from Sindhia and of Rs. 5,102 from Dewas, in settlement of certain claims on the Shujalpur and Sarangpur *parganas*.¹ Sobhag Singh married a niece of the Maharana of Udaipur. In 1819 he exhibited signs of imbecility and the administration was entrusted to his only son Chain Singh. Tod describes how he met Sobhag Singh at Palana in Jodhpur in 1819 when he was living at Udaipur.²

In 1824 Chain Singh openly murdered his minister Rup Ram Bohra and Mr. Wellesley, then Resident at Indore, was instructed to remove him from the administration of the State. Chain Singh, however, resisted the carrying out of the order and Mr. Maddock the Political Agent, was obliged to attack his camp which was pitched to the west of Sehore. Chain Singh was killed and his cenotaph still stands on the spot where the fight took place. Sobhag Singh then resumed the management of his State and ruled for three years. He died in 1827 A.D. without issue and his widow adopted Hanwant Singh of Bhatkhera (Narsinghgarh) who was the fifth lineal descendant of Jait Singh, brother of Ajab Singh. In 1872, he received the hereditary title of Raja which was henceforth borne by the Chief in stead of that of Diwan and a salute of 11 guns. Hanwan Singh's eldest son, Bhawani Singh, who predeceased him, married a daughter of the Raja of Khetri in Jaipur. Bijai Kunwar Bai, Hanwant Singh's daughter in 1872, was married to Maharaja Jaswant Singh of Jodhpur and is the mother of the present Chief of that State. On his death in 1873 Hanwant Singh was succeeded by his grandson, Pratap Singh. Holkar demanded payment of *Nazarana* but the claim was not admitted by the British Government. In 1880 Pratap Singh abolished transit dues on salt passing through the state in lieu of which he was in 1881 granted an yearly cash payment of Rs. 618-12-0. In 1884 he abolished all transit duties except those on opium, and made a contribution of Rs. 56,000 towards the construction of the Biaora-Sehore road.

Hanwant
Singh
(1827-73)

Pratap Singh
(1783-90).

Pratap Singh attended the Darbar held at Sehore simultaneously with the Imperial Assemblage at Delhi in 1877 A.D. He was the first Rajput Chief to go to England, which he visited in 1887, and had the honour of an audience with Her late Majesty Queen Victoria. The University of Edinburgh at the same time conferred the Honorary Degree of D.C.L. upon him. He was married to a niece of Maharaja Jaswant Singh of Jodhpur. Pratap Singh died without issue in April, 1890.

¹ Appendix A.

² Tod's Rajasthan, I, 622.

Mahtab Singh
(1890-95).

Pratap Singh was, with the consent of the Government of India, succeeded by his uncle, Mahtab Singh, in 1890. Mahtab Singh died on the 6th November 1895, also without issue, and the Government of India selected as his successor, Arjun Singh, then 9 years old, a descendant of Thakur Sanwat Singh of Bhatkhera, brother to Hanwant Singh.

Arjun Singh
(1895).

Arjun Singh was formally installed on the 6th January, 1897. He was educated at the Daly College, Indore and the Mayo College at Ajmer and is now under training at the Imperial Cadet Corps at Dehra Dun. The State has been under superintendence since 1895. Great improvements have been effected in every direction since the superintendency. A cadastral survey of both *khalsa* and *jagir* lands and a revenue settlement have been completed (1907). A telegraph line has been constructed from Pachor to the capital; the medical, postal, educational, and public works departments have all made great strides during the period, while the finances of the State have been placed on a most satisfactory footing. The administration has been in charge of Rai Bahadur Lala Raushan Lal and Munshi Durga Sahai, the present Superintendent.

Titles.

The Chief bears the titles of His Highness and Raja and enjoys a salute of 11 guns.

Feudatories
(Table XXX).

Thakur Dalput Singh of Bhatkhera, a cousin of the present Chief and Thakur Sardar Singh of Tori, a Khichi Rajput are the premier *jagirdars* of the State. The income of the Bhatkhera *jagir* is Rs. 12,000 a year and that of Tori Rs. 9,500.

Section III- Population.

(Tables III and IV.)

Enumerations.

Population was 1881, 112,427; 1891, 116,280; 1901, 92,093 persons: males 47,609, females 44,484; showing a decrease since 1891 of 24,187 or 20 per cent due mainly to the severity of famine of 1900-01. Density is 124 persons, per square, mile. The State comprises 1 town and 461 villages¹ 431 of the latter having a population of under 500, 29 of between 500 to 2,000 and one of over 2,000. Occupied houses number 17,788.

Variation
and Density.

Towns and
Villages.

Vital Statistics.
(Table V).

These have only been collected for three years, and give 26 births and 23 deaths per mille on the total population for 1901.

Religions.

Classified by religions there were 82,822 Hindus or 90 per cent., 8 Sikhs, 358 Jains, 4,088 Musalmans or 4 per cent. 4,816 Animists or 5 percent and 1 Christian.

Language and
literacy.

The prevailing form of speech is Malwi (Rangri), Hindi coming second in importance. Of the total population 3,276 or 3 per cent were literate of whom 136 were females.

¹ Recent report gives 435 villages on the revenue records.

The predominating castes were-Rajputs 8,524 or 9 per cent., Castes. Chamars 6,960 or 7 per cent., and Brahmans and Balais each 5 per cent.

Agricultural and Pastoral occupations prevail, 42,000 or 45 per cent. of the population being engaged in occupations connected with the soil, and 7,100 or 8 per cent were labourers. Occupations.

The people dress in the fashion common to Malwa. Ordinarily the dress of a male Hindu consists of a *pagri* or turban, a piece of cloth about 50 or 60 feet long and 6 inches wide with gold ends: the cloth is also often shot with gold and silver thread when it is called *mandil*. It is worn by well to do people on festive occasions, such as marriages. His clothes consist of a *kurta* or shirt and *angarkha* or long-coat reaching to the middle of the leg, fastened to the body with twisted cords below the right ear, under the right shoulder and on the right breast; a *dhoti* (loin cloth) worn round the waist and *dupatta* (scarf). All these are generally white except the turban which is often coloured red, yellow, etc. The agricultural classes wear *dhoti*, a *bandi* and *pichhora* of *khadi* cloth as well as a *pagri*. In towns there is a tendency to dress after the European fashion retaining the *safa*. The round felt cap is now often used as head-dress with European boots and shoes instead of the *juti*. SOCIALCHARACTERISTICS. Dress.

Hindu female dress consists of a *lehenga* or petticoat, a *kanchli* (bodice) and a *dupatta* or *ornhi* (scarf). The only distinction between Muhammadan and Hindu dress is that Muhammadan males, except the agriculturists, wear *pajamas* and not *dhotis*, and have opening of the *angarkha* placed on the left and not, like the Hindu on the right side of the chest; females wear *pajamas* instead of *lehengas* and a *kurta* over the *kanchli*.

Meals are generally taken at midday and in the evening. Only well to do persons take light refreshment in the morning and in the afternoon. Food. The staple food grains used are wheat, *jowar*, maize, and gram and the pulses *tuar*, *urad*, *mung* and *masur*. The ordinary food of the rich and middle classes consist of *chapatis* (thin cakes) of wheat flour, *tuar* pulse, rice, *ghi*, vegetables milk and sugar. The poorer classes, including the peasantry, except on festive occasions, eat *rotis* or thick cakes made of the coarser grains, with pulses, vegetables, uncooked onions, salt and chillies. No local Brahmans or Baniyas eat flesh. All castes including some Brahmans smoke tobacco and eat opium, while amongst the Rajputs opium is also taken in the liquid form called *kasumba*.

The greater part of the population being agricultural, spends its days in the fields from sunrise to sunset. The mercantile population begin work about 9 A.M. usually closing shops about 6 or 7 P.M. Daily life.

Houses.

Houses are mostly of mud, with thatched or tiled roofs. In Narsingharh itself there are a few stone or brick built houses but none is of great size.

Marriage.

Child marriage is usual among Hindus. Polygamy is common only among Rajputs of position; widow marriage prevails among the lower classes only.

Disposal of the dead.

The dead bodies of Hindus are burnt except those of *sanyasis*, *bairagis*, and infants which are buried. Cremation takes place by the side of a stream, the ashes being, if possible, conveyed to a sacred river, otherwise they are committed to some local stream. Muhammadans bury their dead.

Festivals and amusements.

The principal festivals are the *Dasahra*, *Holi*, *Diwali*, *Gangor* and local fairs. All the *sardars* of the State attend the *darbar* and pay their respects to the Chief at the *Dasahra*. Before celebration all weapons are examined and repaired. This is in particular a martial day and is, therefore, observed by Rajputs with enthusiasm.

The ordinary amusements are playing and singing among grown up people and hide and seek, *gili danda* (tip cat), and *ankhmichi* (blind man's buff) among children. The commonest village recreation is, for people to assemble together after the days' work at a prominent place and pass away a few hours in smoking and talking. In towns *chausar* and various card games are played.

Nomenclature.

Among the Hindus the twice-born are named after gods or famous personages. They have two names, the *janma rashi nam* which is used when the stars are consulted and at birth, to draw up the horoscope, and the *bolta nam* by which persons are generally known. These are either of religious origin or merely names of fancy and affection such as Ram Singh, Bir Singh, Damodar, Durga Sahai, Madan Mohan, and Kunj Biharilal. The agricultural and lower classes use diminutive largely, such as ladu, Jawaria, Lalli and the like. Names of places are given after persons, such as Ramgarh from Ram Singh, Narsingharh after Narsingh. Gangakhedi after Ganga, and so on.

PUBLIC HEALTH (Table VI).

During the last 15 years public health has been moderate. In 1891 Cholera and Smallpox carried off about 10,000 persons. In 1896 and 1897 the same epidemics accounted for 5,000 deaths, and in 1899 Smallpox again claimed 2,000 victims, out of a population greatly weakened by 4 famines.

CHAPTER II.

ECONOMIC

(Tables VII.-XV. and XXVIII.-XXX.)

Section I- Agriculture.

The general character of land in the four *parganas* of the State is much the same. For the most part it is fertile and bears good crops of all the ordinary grains, and also poppy, but the irregularities and insufficiency of the rains during the last ten years has caused agriculturists to sow *kharif* crops on lands which used to bear *rabi* crops. General condition (Tables VII-X).

The soil is classed according to its natural formation, its situation, and the use of which it is put. Classes of soil.

As regards classification by natural formation three main classes of soil are recognised.

Kaimat, *Kali* (black cotton soil), a dark coloured loamy earth, specially suitable for the cultivation of cotton but which also produces excellent crops of wheat, grain, *jowar*, and poppy. *Bhumar* (brown soil) is specially suitable for the cultivation of wheat, but also produces cotton, gram, *jowar* etc. *Patlon*, a shallow stony soil, generally growing *jowar*, *tilli*, *rameli*, etc. It is very inferior to the other two. Each of these soils is sub-divided into superior and inferior according to depth and the proportion in which *kankar* (gravel) is mixed with it.

As regards classification by situation there are three classes of *chauras* or even lying land; *dhalu* or of uneven or sloping surface; and *galat* or low-lying land where water accumulates.

As regards classification by crop bearing power, soils are divided into *dera* or rice land, *piwat* or irrigated land in which sugarcane, poppy, vegetables and wheat are grown; *thala*, single cropped soil, adjacent to wells and *orhis* in which chillies, *munghali* and wheat are sown; *adan*, double-cropped soil, also adjacent to wells and *orhis* in which maize and poppy are usually sown; *bagat* or garden lands; *parati-jadid*, land lately gone out of cultivation; *parati-kadmi*, old fallow land; *bir*, grass reserves; *charokhar*, village pastures; and *jhari*, jungle or forest land. The greater part of the soil in the Narsingharh *pargana* is *bhumar*, while black cotton soil predominates in the Khujner *pargana*.

The surface of the country is undulating with a gradual fall from Narsingharh towards the Kali Sind river on the west.

Agricultural
practice
(see Appen
dix B).

The System of cultivation does not vary in different parts of the State. Cultivators prefer the deep *Kali* and *bhumar* to *patlon* soil, because the latter suffers more from either an insufficiency or an excess of rain.

Preparations for ploughing ordinarily begin from *Baisakh Sudi* (May) popularly known as *Akhatij*. There consist in clearing the land of the stumps of the previous year's crop by passing the weeding plough or *bakkhar* over it and removing stones, grass etc, making it ready for ploughing. The Seed is sown after a few showers have fallen. This is the process for the *kharif* crops. The *rabi* crop land is ploughed continuously to let it absorb as much water as possible. Thus prepared it is allowed to remain fallow until after the *kharif* harvest is over, when it is finally ploughed and sown. *Ganwanlia* or *chankhar* is the term applied to land which is thus tilled and kept ready for *rabi*. It is said that the rain of the *Ashlekh nakshatra* (or asterism) ¹ is most beneficial for the *rabi* crops.

Ceremonies.

The harrow which is the first implement used in preparing lands is worshipped on the *Akhatij*. The worship which is carried out by whole village takes place at a field. Five principal villagers, together with a carpenter, go to the field with the harrow and bullocks. There they first bow to the earth with one end of the turban thrown loosely round the neck and worship the god Ganesh with offerings of rice *roli* ² and white thread, also tying a piece of coloured thread round the harrow, and making it too with *roli* and rice. They then apply the rice and *roli* to their own foreheads and that of the carpenter. A coloured thread is tied round the horns of the bullock, and round their own right wrists and the of the carpenter. Five furrows are then made in the field with the harrow after distributing sweetmeats to the people and giving a *sidha* (dole of uncooked food) to the carpenter.

The usual charge for ploughing a *bigha* of land once is one rupee.

Seasons.

Two seasons are recognised- the *kharif* season locally known as the *sialu* and the *rabi* as the *unhalu* or *chaiti*. In the former *jowar*, rice, maize, cotton, etc. are grown and in the latter wheat, gram, and poppy.

Dufasli land.

About one- eighteenth of the total cultivated area is *dufasli* or yields two crops in the year. In *adan* soil poppy is sown for *dufasli* in three ways (1) Maize is sown first and reaped and poppy put in as the second crop. (2) *San* (hemp) or *urad* is sown first and when it is flowering plough is passed through the crop which falls to the ground and forms manure in which poppy is then sown as the second crop. (3) Sugarcane and poppy are sown together. Maize, *urad*, or *san* are put in first and then wheat.

¹ one of the 27 asterisms which rise and set during the Hindu year.

² A mixture of rice, turmeric and alum.

The *kharif* crops are sown (locally called *orni*) usually in the month of *Asadh* (June and July) and the *rabi* in *Kunwar* and *Kartik* (September to November). *Jowar*, maize, rice, *kodon*, *mung*, *urad*, *tuar*, wheat, gram, *alsi*, etc, are all sown by a drill plough composed of the *nai* and *ori*. The *nai* makes furrows and the seeds put in to the *ori* as the drill plough moves, fall into furrows through it. Poppy seeds are sown broadcast.

No religious ceremony is performed at the time of sowing. The sowing of the *kharif* crops depends on the rains, no propitious day is awaited but Sundays and Tuesdays are avoided. A day is however pronounced as propitious by the village astrologer for the commencement of *rabi* sowings.

Jowar and maize each require 3 to 5 seers of seed per *bigha*, while wheat requires from 15 to 45 seers, gram and *mungphali* from 15 to 28 seers and *alsi* from 5 to 20 seers per *bigha*. The quantity of seed grain per *bigha* varies with the quality of the soil.

After the crop has sprouted to a height of six or eight inches, a small harrow (*kulpa*) is passed over the field two or three times in case of maize, *jowar*, and cotton. No *kulpa* or weeding is, however, required in case of wheat and gram. Weeding is carried out in case of poppy from three to six times; of sugarcane from three to seven; *mungphali* from two to six; maize and *jowar* from two to four; and cotton, *tilli* and *rameli* twice.

Maize is reaped (called *laoni*) in *Kunwar* (September and October) and reaping operations generally commence in the month of *Aghan* (November and December) for *kharif* crops and in *Chait* and *Baisakh* (April and May) for *rabi* crops. In case of maize the ears only are cropped off and dried, while *jowar* is mowed down with its stalks and brought into the *Khala* or threshing yard, where the ears are cut off and dried. They are then trodden over by bullocks, the grain being winnowed and stacked ready for use. Wheat, gram, *mung* and *urad* are cut down or pulled up by the roots when ripe and brought into the farm yard, the rest of the process being the same as in case of *Jowar*. Opium is collected by lancing the poppy with the *nakha* (lancet) and scraping off the exuding juice with the *charpala*. The capsules containing the seed are plucked by hand when dry and the seeds beaten out.

Sometimes sugarcane and poppy are planted together, the sugarcane taking 12 months to grow to maturity. The outturn of poppy grown in this manner is not so large as it would be if it were allowed to grow alone, but sugarcane is not injuriously affected. In this way the farmer gets two crops from the same field, for the same amount of labour in ploughing, etc.

Rotation.

Strictly speaking no systematic rotation of crops is practised. although different crops are often sown in the same field in succession The cultivators generally alternate *jowar* with wheat or gram and cotton with *jowar*. In *patlon* soil *jowar* is generally roatated with *tilli* and *rameli* or cotton. In *kalmat* and *bhumar* soils wheat or gram is alternated with *jowar*.

Manuring.

The use of manure is confined to maize in the case of *kharif* crops. With *rabi* crops it is specially used in fields where poppy, sugarcane and wheat are sown. The manure generally cosists of village sweepings and cowdung. A special kind of manure is however, used for poppy made of *san* or *urad* called *sanchur* or *uradchur*. This process consists in sowing *san* or *urad* first and when in flower ploughing it into the ground. Fifty cart loads of manure a year are obtained from 50 head of cattle

Irrigated crops.

The only inportant crops irrigated are poppy and sugarcane. Of the total irrigated area (1904-05) amounting to 10,666 acres, poppy usually occupies 5,350 acres and sugarcane 680. The price of crude opium has risen from Rs. $4\frac{1}{4}$ per seer to Rs. $6\frac{1}{4}$ per seer during the last decade.

The expenses in cultivating one *bigha* of poppy for opium are given below-

Particulars.						Amount.		
						Rs.	a	P.
Seed ...	...	...	...	...	...	0	5	0
Water ..	...	...	...	...	...	6	8	0
Tax per <i>bigha</i>	...	...	...	...	...	6	0	0
Ploughing etc.	...	...	...	...	...	10	8	0
Total						23	5	0
Receipts						34	0	0
Balance						10	11	0

Sugarcane.

There is no record to show the actual yield of sugarcane per *bigha* but it appears that the yield has decreased of late while the price has risen. It is stated that the average yield of jaggery per *bigha* of sugarcane for the period 1891 to 1900 was from 10 to 19 maund, and the price of jaggery Rs 4-4-0 per maund. In 1901 the yield is said to have fallen to from 8 to 16 maunds per *bigha*, while the price of jaggery rose to Rs. $5\frac{1}{2}$ per maund, it is now (1905) Rs $6\frac{1}{2}$ per maund

Expenses in cultivating one *bigha* of sugarcane:—

Particulars.						Amount.		
						Rs.	a	P.
Seed ...	...	...	...	...	...	15	0	0
Water	...	...	...	...	...	17	8	0
Tax per <i>bigha</i>	...	...	...	...	...	10	0	0
Ploughing etc.	...	...	...	...	...	33	0	0
Total						75	8	0
Receipts						100	0	0
Balance						24	8	0

The profit to the cultivator in case of both sugarcane and opium would be double this if he were to use his own bullocks instead of hired animals.

No new implements have been introduced. The ordinary agricultural implements are- the *hal* or plough; *bakkhar* or harrow; *nai* or seed drill attached to the plough; *ori* or bamboo tube fixed to the *nai* through which seeds fall into the furrows; *kudali* or pick-axe; *charas* or leather bucket used for drawing water from a well; *chharpala* or instrument with which poppy heads are scraped, after being slit by the *nakha*; *datal* or shovel; *khurpa*, a weeder or hoe; *kulhadi* or axe; *dantra* or sickle; *phaora* or spade and the *khurpi* or small hand weeder.

A decrease of about 10 per cent took place in the cultivated area of the State during the 10 years ending 1900 A.D., but taking into account the area lately brought under cultivation the total reduction at present is about 5 per cent.

The area cultivated in a normal year is at the *kharif* 127,200 acres, and at the *rabi* 29,600 acres. The prdominating crops in the first case are *jowar* 90,400 acres, maize 10,800 acres, oilseeds 1,400 acres; and at the *rabi*, wheat 12,600 acres, gram 8,900 acres, poppy 5,100 acres, pulses 1,300 acres, oil seeds 600 acres.

The most important food crops at the *kharif* are *makka* or maize (*Zea mays*); *jowar* (*Sorghum vulgare*); rice or *dhan* (*Oryza sativa*), *kodon* (*Paspalum stoloniferum*), *kangni* (*Panicum italicum*), *mung* (*Phaselons mungo*), *urad* (*Phaseolus radiatus*), *tuar* (*Cajanus indicus*), *tilli* (*Sesamum indicum*) and *munghphah* (*Arachis hypogea*), and at the *rabi* (wheat or *gehun* (*Triticum aestivum*) gram (*Oicer arietinum*) ,barley or *jau* (*Hordcum vulgare*), *masur* (*Ervum lens*) and *batla* (*Dolichos Sinensis*).

Staple food grains.	Maize and <i>jowar</i> are the staple food grains of the common people throughout the year. The rich generally eat wheat and to some extent rice also. The poorest classes use <i>kangni</i> and <i>kodon</i> in times of necessity.
Subsidiary food grains.	Gram is used as a subsidiary food by all classes. The ordinary subsidiary food crops are the pulses <i>tuar</i> , <i>urad</i> , <i>mung</i> , <i>masur</i> , <i>batla</i> , etc.
Oil-seeds.	The oil seeds grown are <i>tilli</i> , <i>rameli</i> , <i>rai</i> (mustard), linseed, and poppy seed.
Fibres.	Cotton (<i>Gossypium indicum</i>) is very extensively sown, but the two kinds of hemp <i>san</i> (<i>Crotalaria Juncea</i>) and <i>ambari</i> or <i>patsan</i> (<i>Hibiscus cannabinus</i>) only to a limited extent.
Spices.	The chief spices grown are <i>sonph</i> or aniseed (<i>Pimpinella anisus</i>), <i>zira</i> (cumin), <i>dhania</i> (<i>coriander sativum</i>), <i>ajwan</i> (<i>Lingusticum ajwan</i>), chillie (<i>capsicum</i>), ginger, onions and garlic. These are only grown on a small scale.
Drugs.	Poppy (<i>Papaver somniferum</i>) is very extensively sown. <i>Ganja</i> (<i>Cannabis sativa</i>) is grown on a very small scale.
Fruit and vegetables.	Mangoes (<i>Mangifera indica</i>), guava, custard apple, mulberries, plums, <i>jamun</i> (<i>Eugenia jamoolana</i>) lemons, oranges, <i>singhara</i> or water nut (<i>Trapa bispinosa</i>), <i>Kharbuza</i> (<i>Cucumis melo</i>), <i>tarbuz</i> (<i>Cucurbita citrullus</i>), <i>phunt</i> (<i>Cucumis momordica</i>), <i>shakarkand</i> or sweet potato (<i>Ipomea edulis</i>) are the fruits usually produced. Brinjal (<i>Solanum melongena</i>), <i>taroi</i> (<i>Laffa acutangula</i>), <i>bhindi</i> (<i>Abelmoschus esculentus</i>), <i>karela</i> (<i>Momordica charantia</i> , var : <i>muricata</i>), radish, carrot, <i>Kaddu</i> (<i>Lenginiaria vulgaris</i>), <i>sem</i> (<i>Phaselous vulgaris</i>), <i>gilki</i> (a variety of <i>Laffa acutangula</i> with a smooth skin), <i>ghuiyan</i> (<i>Colocasia antiquorum</i>), potato, <i>kakri</i> (<i>Cucunis utillis simus</i>), <i>palak</i> or country spinach (<i>Spinacea oleracea</i>), <i>soya</i> (<i>Anethum sowa</i>), <i>pochia</i> , <i>Lauki</i> , <i>zamin-kand</i> (<i>Arum campanulatum</i>) <i>kulpha</i> (<i>Chenopodium</i>) and <i>ganwarphali</i> are the vegetables most commonly produced here.
Progress.	In the famine of 1900 when the indigenous wheat ran short <i>pissi</i> wheat was imported from Chandausi and Hoshangabad and sown. The out-turn was satisfactory but the indigenous wheat which is considered of superior quality gives better results.
Irrigation.	Irrigation is mainly used with crops of poppy, sugarcane, and garden produce.
Sources.	The Principal sources of water supply are <i>orhis</i> on the banks of rivers, streams, and <i>nalas</i> , wells, <i>baoris</i> , and tanks. The usual method by which the water is extracted is by the <i>charas</i> . The <i>dehenkli</i> or counterpoise life is used to a small extent.

The State contains 2,459 *kachcha* or unbricked wells, 498 masonry wells and *baoris*, 241 *kachcha* and 38 *pakka orhis*, 48 tanks, and the same number of *nalas* from which irrigation is practised. The tanks, however, do not retain water long, all with the exception of those situated at Bijaigarh, Narsinggarh, and Hulkheri becoming dry in the hot months. The same is the case with most of the *nalas* and streams.

The cost of digging a well varies with the nature of soil Rs. 100 Wells. for sinking a *kachcha* and Rs. 500 for a masonry well may be taken as the average cost.

The average area irrigable by each kind of well is from 2 to 10 *bighas* i.e. $1\frac{1}{4}$ to $6\frac{1}{4}$ acres. It varies greatly with the situation of the well and the depth of the water.

The average cost of irrigating a *bigha* of land once is Rs. 1-4-0.

The irrigated area of the State is about 11,300 acres. The area Irrigated irrigable at the Settlement of Samvat 1943 (1885-86- A.D) must have been area much greater than this, as it has since undergone considerable diminution (Table IX). owing to a large number of the irrigation sources having gone out of use and capricious monsoons.

The Umatwari cattle a variety of the Malwi are well known. They Cattle are like the Malwi, usually of a grey or silver grey colour, of medium size (Table VII). but very active and strong and much prized for field work. The hoofs are shapely and hard.

There are ample pasture grounds in the State and no difficulties Pasture are experienced in an ordinary year in feeding cattle. In a famine year they grounds. are driven in to forest reserve land. In a normal year *karbi* (dried *jowar* stalks) hay, and *bhusa* (chaff) are in excess of local requirements and villagers are able to sell them.

The prevalent cattle diseases are- Cow-pox, mouth disease, Diseases. flatulence, *parparia* (hardening of the skin of the shoulder and rotting of the flesh) *phepharia* (lung disease) and foot and mouth disease. The common remedy with the cultivators for all these diseases is to cauterise the affected part and administer a mixture of oil, salt and *kachris*.

The chief cattle fairs are those held at Pachor from *Paush sudi* 8th, Fairs (Table for 15 days, which was started in 1892; the Narsinggarh fair held from XXVII). *Phagun Badi* 8th, for 15 days, started about a century ago, the Bhumka fair, which was revived in 1905 after being in abeyance for 25 years, lasts for 15 days from *Aghan Sudi* 8th and the Ram Bihar fair held from *Baisakh Badi* 8th for 15 days, started some 25 years ago.

These fairs, which were opened with a view to encourage trade, though commercial gatherings are principally cattle fairs. They

bring in to the State an income of about Rs. 6,000 a year in *sayar* dues. The persons ordinarily attending the Pachor, Narsinggarh and Bihar fairs are in round number about 6,000 8,000 and 4,000 respectively.

Agricultural
population.

About 90 per cent of the population lives on agriculture, of whom about 60 per cent are actually agriculturists and 30 per cent. labourers.

Rajputs, Dangis, Ahirs, Gujars, Kachhis, Lodhs, Lodhis, Sondhias, Deswalis, Minas, Dhakars, Khatias, Rajan-Khatias, Telis, Kulmis, Pals, Lorhas, Rewaris, Chaurasia, Ranwalas, Jats, Purbias and Panwars are the castes chiefly engaged in agriculture, Chamras, Balais, Saharias, Bhils, Pardis and such members of the above agricultural classes as are not rich enough to cultivate land of their own depend on agriculture as field labourers.

Takkavi.

Very little *takkavi* was advanced by the State to cultivators before 1899 (Samvat 1956).

The famine of 1900, however, crippled the resources of agriculturists and *takkavi* advances on a somewhat large scale became necessary, and the Darbar made liberal advances of *khad* (food grain) and *bij* (seed grain), and plough bullocks. Lately good harvests have improved the condition of the cultivator and the necessity for such advances is gradually diminishing, being already almost entirely restricted to cultivators in villages which possess no local banker (*sahukar*). Though, according to rule, interest is levied at the rate of 6 per cent. per annum on these advances on account of the poverty of the agriculturists recoveries of interest are not made with any great degree of strictness. The advances are realised at the harvest in full or in part according to the means of the cultivators. If any amount remains outstanding it is recovered in the next season.

Section II- Rents, Wages and Prices (Tables XIII and XIV.)

Rents.

All land being the property of the Chief the sums paid by cultivators are revenue and not rent. (See Land Revenue)

In villages wages are generally paid in kind.

Wages.

Jowar- Labourers are required for two processes; *Katni* or cutting the crop on the field, and *katarni* or *bedni* cutting of the heads at the *khalian* or threshing floor. Higher wages are given for *katni*, wages being given in heads of the grain. A day's wages for *katni* vary from 7 to 8 seers a day, and for *bedni* from $3\frac{1}{2}$ seers to 4 seers a day. In bad years lower wages are paid amounting to half or three-fourths of the quantity paid in ordinary years.

Wheat- Wages for reaping wheat are given in ears of wheat. To every four reapers one man is attached, who binds the stalks into sheaves. The reapers get two sheaves or *gawas* a day each and the binder three *gawas*. A *gawa* contains a seer or a seer and a quarter of grain. Besides these labourers women follow and gather up the stray ears that escape the hands of the reapers and the binders. They rub out the seed from the ears, and the grain so obtained is divided into three equal parts, of which one part goes to the women and the remaining two to the cultivator. The number of labourers available for reaping wheat is generally larger than that available at the *jowar* harvest. This is probably due to the fact that cultivators have little or nothing to do at the wheat harvest while they have many other engagements at the *jowar* harvest, including preparations for the *rabi*.

Gram.- For gathering gram a labourer gets a bundle of gram plants, which contains from two to three seers of grain, daily. The quantity of gram plants given is technically called a *kadpi*.

Cotton.- Cotton usually undergoes three pickings. The charge for the first picking is Rs. 1 for every 3 maunds (of 40 seers each) picked, for the second picking Rs. 1 for every 2 maunds, and for the third Re 1. for every $1\frac{3}{4}$ maunds.

Poppy. - Labourers are paid in this case in cash and get from $1\frac{1}{2}$ to 2 annas a day for lancing the poppy heads, and 2 pice for scraping off the juice. The work of scraping is done for two- and-half hours or so in the morning only.

Sugarcane.- For cutting and paring from 16,000 to 20,000 canes the charge is Re 1. A double set of labourers, one for the day and the other for the night, is required to prepare jaggery from the sugarcane. Those who work during the day get simple wages, about 2 seers of *jowari*, while those who work at night get quarter of a seer of *gur* as wages and about the same quantity of *gur* for eating on the spot. Of these workers, the man who puts the sugarcane into the press gets special wages of 4 to 6 pice a day, and about half a seer of jaggery in addition, whether he works by day or by night.

The wages vary in the different *parganas*. For reaping *jowar* and wheat the charge in the Narsinggarh and Chhapera *parganas* is from 8 to 10 seers of grain per *bigha*, and in Pachor and Khujner from 24 to 28 seers in case of maize and *jowar* and 15 seers in case of wheat and gram. Village artisans.

The village artisans (the carpenter, the blacksmith and the Chamar) and the village servants (the Balai, barber, and the Bhil) are given a certain quantity of corn at each harvest. The carpenter, the blacksmith, and the Bhil get so much grain for each plough in

the village, while the Balais, the Chamars and the barber get wages according to the number of members who form the families of the cultivator served by them.

The famine of 1899-1900 temporarily lowered the wages of labourers, which rose again immediately after, on account of the diminished supply of labour.

The extension of roads has not as yet produced any perceptible effect in the wages usually current in the State.

Jowar and maize are sown everywhere and therefore, their prices do not vary much. Wheat, however, which is produced over a large area only in the Narsinggarh *pargana*, is cheaper there than in Pachor, where little is sown or in Khujner and Chhapera, where still less is cultivated.

Prices.

Prices of grain have generally risen during the last few years principally owing to greater facilities for exportation. On the whole an increase of about 25 per cent. has taken place.

Material condition.

The material condition of an ordinary middle class clerk is neither very prosperous nor very wretched. He lives more or less from hand to mouth and has to incur considerable expense in clothing in order to keep up a respectable appearance. Formerly, such clerks used to wear a *mirzai*, *dhota* and *pagri*. Now they use the *kurta*, *achkan* or coat, trousers or *dhota*, *safa* or round cap, etc. This clerk has now to spend about three times as much on his dress as his ancestors did. The furniture in his house is also apt to be more showy and more costly, but less durable than that of his father.

The condition of the cultivator has not undergone any material change. He lives as economically as before and has not to conform to the conditions of modern dress and living. He wears the coarser kinds of cloth and his usual dress consists of a *mirzai*, *dohar dhota*, and a *pagri*.

Wages now run high and the day labourer makes a very fair income. As, however, he has not learnt thrift, his material condition has not been materially improved.

Section III- Forests.

Classification.

The forest here is divided into two principal classes, called *Bara* or State Forest and *Chhota* or Village Forest.

Legislation.

In *Bara* or State Forest grazing charges are levied, while in *Chhota* or Village Forest grazing is allowed free. The rules for the protection of trees, however, are the same in both.

A set of Forest Rules based on the Forest Act VII of 1878 were introduced into the State in January, 1902, and serve to regulate the cutting of wood in the jungles.

The State Forests contain the following trees- *Achar* (*Buchanania latifolia*), *amaltas* (*Cassia Fistula*), *aonla* (*Phyllanthus emblica*), *aritha* (*Sapindus detergens*), *babul* (*Acacia arabica*), *bahera* (*Terminalia belerica*), *bans* (*Dendrocalamus strictus*), *bar* (*Ficus bengalensis*), *becal* (*Celastrus sengalensis*), *bija* (*Pterocarpus marsupium*), *bhandara* (*Gardenia latifolia*), *dhaman* (*Grewia tiliaefolia vestita*) *dhaora* (*Enogeissus latifolia*), *dudhi* (*Wrightia tictoria* and *tomentosa*), *garnal* (*Carissa spinarum*), *gular* (*Ficus glomerata*), *hingotia* (*Balanites roxburghii*), *imli* (*Tamarindus indica*), *jamun* (*Eugenia jambolana*), *kachnar* (*Bauhinia variegata*), *kadamb* or *kem* (*Anthocephalus cadamba*), *Kalia seja* (*Lagerstroemia parviflora*), *karanj* (*Pongamia glabra*), *karonda* (*Carissa carandas*), *kora* (*Strobilanthus callosus*), *khair* (*Acacia catechu*), *khajur* (*Phoenix dactylifera*), *lasora* or *gonda* (*Cordia myxa*) *Mahua* (*Bassia latifolia*), *makoi* (*Zizyphus ocnoplia*), *mendul* (*Dolichandrone palcata*), *pipal* (*Ficus religiosa*), *sagwan* (*Tectona grandis*), *salar* (*Boswellia serrata*), *semal* (*Bombax malabaricum*), *siris* or *sar amla* (*Albizia lebek*), *shisham* (*Dalbergia sissoo*), *tinis* (*Eugenia dalbergioides*), and *tendu* (*Diospyros tomentosa*). The village Forests consist principally of *am* (*Mangifera indica*), *babul* (*Acacia arabica*), *ber* (*Zizyphus jujuba*), *chandan* (*Santalum alam*), *gular* (*Ficus glomerata*), *khakra* (*Butea frondosa*), *khajur* (*Phoenix dactylifera*), *khejra* (*Prosopis spicigera*) *kora* (*Strobilanthus callosus*), *mahua* (*Bassia latifolia*) *nim* (*Melia indica*), *pipal* (*Ficus religiosa*), and *sagwan* (*Tectona grandis*)

The Forest Department of the State is managed by a Forest Officer Control. who acts directly under the orders of the Darbar. He is assisted by a *jamadar* and Forest Guards who patrol the forests and protect them. The Village Forests and other fuel and fodder reserves in the districts are managed by the Inspector *kanungos* and the State Forests Officer inspects them from time to time. Forest Guards look after these forests also.

Timber, bamboo, grass, etc., are cut from the State Forests by the Forest Department every year and are stored at the Forest Depot (*baria*) where they are sold at fixed rates. Forests and the people.

People in general can take no forest produce without the permission of the State Forest Officer, but they are generally allowed to bring headloads of dry fuel and other forest produce, such as edible fruits etc, free of charge. Cultivators get wood for agricultural purposes every year free of charge from both the State and Village Forests, and also either free or at reduced rates whenever their houses are destroyed by fire.

In times of scarcity, when grass cannot be had, people use the leaves of *bans* (bamboo), mango, *mahua*, *babul*, *pipal*, *khajur*, *gular*, etc. as fodder and all forests except a few special reserves are thrown open for grazing with the sole restriction that no trees are to be cut down. This was the course adopted in the famine of 1900.

No system of cutting fire lines has been adopted. When, however, a forest catches fire, gangs of *chamars* and other people are at once despatched to put it out with branches of *khajur*, *khakra*, and other trees. According to the forest regulations the *zamindars* of villages within three miles of a forest are bound to assist the Forest Department in extinguishing fire. In case of refusal or neglect to render necessary assistance, they are punishable in the Forest Officer's Court with a fine not exceeding Rs. 50.

Area.

The average area of the State Forest is nearly 138 square miles, and that of the Village Forest nearly 140 square miles.

Revenue.

The average revenue realised between 1881- 1890 was Rs. 5,300, for 1891- 1900 Rs. 6,270; for the last five years it has been 1900-01, Rs. 8,090; 1901-02 Rs. 8,030; 1902-03, Rs. 8,690; 1903-04, Rs. 8,860 and 1904-05 Rs. 8,900. The expenditure averages Rs. 6,550.

The forest is mostly cut and cleared according to the coppice method. The selection method is also employed in some cases. In 1901 a nursery of *mahua*, *jamun*, mango, *shisham*, *shahtut*, and *sagwan* plants was started at Narsinghgarh town. The plants are used for roadside planting.

Wages.

Chamars and *Saharias* work in the forests. The rate of wages per man, woman, and child is 2 annas, 1 anna 6 pies, and 1 anna respectively.

Grasses.

The grasses known as *kel*, *machari*, *punia*, *lampi* (*Chrysopogon acicularis*) and *gundar* (*Andropogon*) are used as fodder as well as for thatching purposes. The seeds of *shama* (*Oplismenus*)¹ grass are used as food by the poor people in time of famine as well as in ordinary years. *Lampi* and *raunsa* (*Andropogon*) and *khajela* are used medicinally, oil being extracted from them. *Dub* (*Cynodon dactylon*) grass is used as fodder and medicinally.

About one-eighth of the total population depends upon forest produce for its livelihood especially the lower classes, such as *Chamars*, *Saharias*, *Kolis*, *Bhils*, *Pardis*, etc.

Section IV- Mines and Minerals.

(Table XII.)

No valuable minerals have been found in the State. There are, however, building stone quarries situated in the sandstone hills round Narsinghgarh town.

Building
stone.

¹ Very similar, if not identical, with *panicum frumentaceum*.

The quarries are divided into two classes: those which turn out *pakka* (hard stone sufficiently long for beams, etc.) and those which turn out *kachcha* (softer) stone used for pillars, arches, and carved work. The number of the former class in work is 12 and of the latter 4.

They are worked by the local stone-cutters. A royalty amounting to about Rs. 200 annually is collected by the forest department at the quarries, an export duty amounting to about Rs. 400 per annum being also levied.

Section V- Arts and Manufacture.

(Table XI.)

No opium is manufactured here. The crude *chik* is exported mainly to Indore and in small quantities to Ujjain and Bhopal.

Khadi cloth, *tat-patti*, carpets, *newar* and tape are prepared in the Cloth-jail at Narsinghgarh on a small scale. *Khadi* cloth, *tat patties* and *newar* are also made in certain villages of the State but there is no export trade in these articles. *Razais* (quilts), *jajams*, and other cloths are printed at Narsinghgarh, Bora, Pachor, Khujner, Sandaota, and Chhapera. The dyers at Narsinghgarh town are specially expert in dyeing *safas* and other cloths in fine, light and fast colours of various shades. Blankets of inferior quality are prepared in a few villages.

The potters have now begun to turn out good bricks and tiles. Pottery.

Carpenters, blacksmiths, tailors and shoemakers have made distinct improvement in their respective arts. Manual industries.

Very good lance shafts and walking sticks are prepared by the *Kanderas* at Narsinghgarh. These were formerly prepared from bamboos produced in Narsinghgarh but now that the local supply of good bamboos is almost exhausted, they are prepared from bamboos imported from Banchhor in Bhopal State, 40 miles from Narsinghgarh.

A ginning mill was opened at Pachor in 1895 A.D. by the Darbar and Seth Nazar Ali Alabux of Ujjain. The total cost of starting the gin including buildings and machinery was about Rs. 50,000. The Narsinghgarh State withdrew from the concern during the Superintendency. The gin is worked by a 250 horse-power engine and contains 19 gins, and 9 permanent and 81 temporary hands are employed. It works for 8 months of the year at a cost of Rs. 5,600. In the four months slack season the upkeep costs Rs. 300. The current local impression is that the gin has deprived many families of their ordinary avocation at home, though it is not denied that a certain number of labourers are employed in the factory every year during the cotton season. *Pinjars* still employ women of different castes, who work with the *charkhis* or hand gins on a limited scale. The *charkhi* is said to turn out better *binola* or cotton seed for agricultural purpose than the ginning factory and fetches better price. Factory industries.

As local labour is sufficient for the purpose of the ginning factory, there is no migration from neighbouring villages. The labourers earn from Rs. 5 to 6 per month.

Section VI- Commerce and Trade.

General
Condition.

Trade throughout the State as a whole has made no very marked advance of late years, and traders still rest satisfied with sending their raw materials to Indore and Ujjain, the chief centres of trade in Malwa, and occasionally to Cawnpore and Bombay. In recent years, however, there has been a marked improvement in trade both at the town of Narsinghgarh and in the districts. This improvement is mainly due to opening of the Indian Midland Railway and the construction of the Sehore- Biaora feeder road, while the abolition of export and import duties on food- grains, the introduction of a uniform system of currency and of a uniform system of weights in place of old currency and measures, has assisted in fostering the growth of trade.

Some merchants have made considerable fortunes in the grain trade which is the most extensive. Money is generally hoarded, as only those who lend money professionally place it out at interest, while little or none is invested in banks or in the purchase of promisory notes or other investments. The medium of exchange is the British *kaldar* rupee and *Hundis*. Imperial Government currency notes are not very much used.

Exports and
imports

The principal exports are crude opium, cotton, grain, *ghi*, *tilli*, *rameli*, *alsi*, poppy seed, hemp, and jaggery; the principal imports being groceries, salt, sugar, piece goods, kerosine oil, metals, rice and grain.

Crude opium is mostly exported to Indore, cotton and *ghi* to Bhopal, Ujjain, Indore, and Bombay and oilseeds to Bombay, and grain to wherever there is demand for it.

Grocery, salt, and metals are imported from Indore and cloths and sugar from Bombay. Grain is imported, whenever there is need for it, from the United Provinces, the Central Provinces, or the Punjab.

There is no means available in the State for estimating the value of the exports and imports.

Centres of
trade.

The chief centres of trade in the State are Narsinghgarh town, Khujner, Pachor, Chhapera, Kurawar, Bora and Sandaota.

The fairs held at Narsinghgarh, Bihar, Bhumka, and Pachor are principally cattle fairs.

Classes
engaged in
trade.

The castes and classes engaged in trade are Baniyas of the Meratwal, Mahesri, Bijawargi, Agarwal and Oswal sections and Gujargaur Brahmans. These deal in grain, opium, and cotton chiefly. Bohoras

(Shia Muhammadan) deal in kerosine oil, grocery, cloths, and European wares. The proprietor of the cotton gin at Pachor is a Bohora. The Meratwal, Agarwal and Oswal Baniyas also deal to some extent in grocery.

The principal trade routes in the State are the Sehore-Biaora and Trade routes. Agra-Bombay roads and the road from Shujalpur station on the Indian Midland Railway to Pachor and from Pachor to Khujner and from Khujner to Chhapera, the entire length of which is 42 miles. Carriage is chiefly by bullock carts; but pack animals, bullocks, camels, and asses are sometimes employed.

Shopkeepers are found in large village only. They are usually Shop Baniyas and generally deal in grocery and provisions in small quantities and keepers. sell necessities to villagers. They are both distributors and gatherers on a small scale, as they generally buy grain from the cultivators and sell it to big merchants or in the market towns.

People in general have taken to using imported articles freely. Consumption. principally cloth, kerosine oil, sugar, glassware, metalware, and English and continental miscellaneous articles of every day use.

Villagers generally purchase goods at the weekly markets. In villages in which there are shopkeepers, however, villagers purchase from them and not at the markets. Shopkeepers occasionally go round and visit small villages with their wares.

A few big traders deal direct with the Bombay merchants through agents at Bombay.

The number of capitalists in the State is 27, of whom 3 are Capitalists. Brahmans, 3 Thakurs, 3 Muhammadans, and 18 Baniyas of the Oswal, Mahesri, and Meratwal clan. The usual practice for the capitalists here is to act at the same time as money lenders, bankers, and merchants. Of these capitalists 17 are generally supposed to have from Rs. 15,000 to Rs. 75,000 and 4 from Rs. 75,000 to Rs. 1,50,000 and 6 over Rs. 1,50,000. The leading merchants of the State are local capitalists.

Precious stones such as diamonds, emeralds, topaz, etc. are weighed by the *alsi* and *ratti* the latter being 11 times the weight of the *ratti* used in weighing gold, 20 *alsis* making one *ratti* and 64 *rattis* a *kaldar* rupee. WEIGHTS AND MEASURES. Precious Stones.

Pearls are weighed by the *ratti* used for precious stones, but their price is settled by *chav*. Pearls.

Precious metals such as gold and silver, are weighed by the *chanval*, *ratti*, *masha*, and *tola*, and in larger quantities by *chhataks*, seers, and maunds like ordinary metals, such as brass, copper etc. Precious metals.

The Seer here is equal to 80 *kaldar* rupees in weight :-

8 <i>Chanvals</i> (grains of rice)	= 1 <i>ratti</i>
8 <i>rattis</i>	= 1 <i>masha</i>
12 <i>mashas</i>	= 1 <i>tola</i>
5 <i>tolas</i>	= 1 <i>chhatak</i>
16 <i>chhataks</i>	= 1 <i>seer</i>
40 <i>seers</i>	= 1 <i>maund</i>
6 <i>maunds</i>	= 1 <i>mani</i>
100 <i>manis</i>	= 1 <i>manasa</i>
100 <i>manasas</i>	= 1 <i>kanasa</i>

Avoirdupois. Articles of bulk are weighed by *seers*, *maunds*, *mani*, *manasa*, and *kanasa*.

Alkali, cotton, drugs, spices, salt, sugar, etc. are sold by *chhataks*, *seers*, *maunds* etc.

Measures of capacity. Kerosine oil and liquors are sold by the bottle. Milk and country oil are for convenience sold by measure, but these measures are based on the standard weight of the ordinary seer.

Capacity measures for other substances. Grain was formerly sold by a measure locally known as the *pai*. It contained 1 seer and 6 *chhataks* of wheat, the quantity varying of course with different grains. It was generally made of brass and has cylindrical shape. Its fractional measures were known as the *adwai* or *udai*, i.e. $\frac{1}{2}$ *pai* and *chauthia* i.e. $\frac{1}{4}$ *pai*. These measures have now been replaced by a uniform system of standard weights consisting of *chhatak*, *adpai* (2 *chhataks*), *pao* (quarter seer or 4 *chhataks*), *adhseer* (half seer), *seer* and *panseri* (5 seers) weights.

Measures by length. In measuring cloth the yard, cubit, span, *girah*, and *angul* are used. The yard is equal to $1\frac{3}{4}$ cubits. Raw cotton and silk are always sold by weight. Manufactured goods, such as various kinds of cloth, are sold by length generally and by number when more convenient. For goods sold by number the unit in ordinary use is the *kori* or score.

Measures by surface. People here do not generally understand surface measures but the Engineering Department purchases stone slabs, and wood planks of uniform thickness by surface measure. The unit employed is the square foot. Beldars prepare *kachcha* (mud) walls by surface measure, the unit being a cubit square for which they generally charge one anna.

Measures by cubic contents. Masonry is measured by cubic contents and the unit is 100 cubic feet, timber planks and stone slabs are also measured by cubic contents the unit being 1 cubic foot.

Earthwork is similarly measured, the unit being 1,000 cubic feet. Rubble stone used in buildings is purchased at a certain price per 1,000 stones according to the dimensions and the quality of the stone.

The State financial year commences from the 1st November. Measures of Bankers and traders, in general, commence their year from the first day time (Umatwari Samvat) after the *Diwali*, which is celebrated on the fifteenth day of *Kartik*. (October- November). The year so commenced is called the Umatwari year. It is five months in advance of the Vikrama Samvat year. The era followed is the Vikrama Samvat commencing on *Chait Sudi first* (March.)

Section VII- Means of Communication.

(Table XV.)

There are no railway within the State but one has been proposed from Bhilsa through Narsinghgarh to meet the new Nagda-Mutra line. Railways and their effects.

Although no railway traverses in the State, the effect of the Bhopal-Ujjain Railway was very noticeable during the late famine. In the early part of the famine the local traders, anticipating high prices elsewhere, exported large quantities of grain which they had stored up in previous years. Consequently in the latter part of the famine it was necessary to import grain. This was easily effected and there was never any danger of actual want to grain and although high prices had to be paid, there was always food available for distribution which prevented the general migration, a bad supply of grain always produces.

Prices of grain, cotton, etc. have generally risen owing to the greater facility for export. The price of American and Russian kerosine oil, European stores, fine cloth, and other articles from Bombay have generally fallen.

No perceptible effect on language or religion is to be noticed.

Roads (Table XV)
In 1891 there were only two metalled roads, the Agra- Bombay and the Sehore-Biaora, running through the territories of the State. The State is now fairly well provided with means of communication. Besides the Sehore-Biaora road passing through the capital and the Agra-Bombay road which traverses the Pachor *pargana* and which both are Imperial, a new metalled road has recently been constructed by the Darbar from Pachor to Khujner, another from Shujalpur station on the Midland Section of the Great Indian Peninsula Railway to Pachor which passes through the territories of Gwalior and Rajgarh, and a third from Khujner to Chhapera. The entire length of these roads from Shujalpur to Chhapera via Pachor and Khujner is 42 miles. The portion of the Sehore-Biaora road running within the Rajgarh and Narsinghgarh territories from Hingoni Dak Bungalow to Biaora is 40 miles. The length of the Agra-Bombay road running within the Rajgarh and Narsinghgarh territories from Biaora to Sarangpur is 33 miles.

The Schore- Biaora and Agra- Bombay roads are kept in repair by the Imperial Public Works Department and the other roads by the State. Besides the above metalled roads, the country is well traversed by good unmetalled fair weather roads. The opening of Railways has to a great extent thrown the Agra-Bombay road into disuse except as a feeder.

Carts.

The prevalent pattern of country cart in the State is a two wheeled vehicle with an iron axle, wooden spokes, and iron tyres.

The old pattern which it has displaced was made with solid wheels with a wooden axle and iron tyres. The old pattern was better suited for *kachcha* (fair weather) roads.

The present pattern is lighter and cheaper and well suited for metalled roads.

Post and
telegraph.
(Table XXIX.)

There is a Sub Post Office at Narsinghgarh and Branch Post Offices at Pachor, Khujner, and Chhapera. All these are managed by the Imperial Postal Department. Telegraph Offices have been opened at Narsinghgarh and Pachor in combination with the Post Offices.

Section VIII- Famine.

(Table XXX.)

Causes.

The Chief causes of scarcity and famine in different parts of the State are short out- turn due to insufficient or excessive rainfall, damage by hail, locusts, rats, *khoda* (rust) etc. Insufficient rainfall more often affects the Chhapera *pargana* and the Patan subdivision of Khujner, where the soil is of the *patlon* variety, while an excess of rain has a similar effect on the deeper soils of the Narsinghgarh, Pachor, and Khujner *parganas*. *Jowar* and maize being the staple food grains of the poor, the out-turn of these crops is more important than that of wheat and other *rabi* crops.

Famine
warnings.

Cultivators believe in certain superstitions which they consider as warnings of famine such as the appearance of a comet, the setting of the moon before Hirni ¹ on the *Akha-tij* night, etc. Scarcity or famine is said to have occurred in 1791, 1833, 1868, 1877, 1896 and 1900. The famine of 1833 was due to excessive rain, the rest to a deficiency. There are no definite records however regarding any but the last. The Census Report of 1901 shows the population of the Narsinghgarh State to be 92,093. The reduction of 24,187 persons or 20 per cent. during the last decade was due to the effects of epidemics of cholera, small- pox and fever on a population already weakened by the famine.

1899-1900.

In the famine of 1899-1900 every effort was made to provide assistance, relief works being opened and gratuitous relief given freely.

¹ The Hindu Constellation of the deer.

These relief measures cost the Darbar Rs. 1,12,302, the number coming on relief being 1,132,383 units of one day. A sum of Rs. 9,290 was also received from the Indian Famine Charitable Relief Fund.

Although no cut and dried scheme is ready for adoption in case of future famines, a list of useful works that can be at once opened is kept ready.

When all the crops fail *kandur*, *khajur*, *karonda*, *pipal*, *bar*, *ber*, *tendu*, *mahua*, *semal*, *sagwan*, *jhejru*, and *gular* fruits are used by the poor.

CHAPTER III.

ADMINISTRATIVE.
Section I-Administration.
(Tables XVI.- XXVII.)

General.

Narsinghgarh is a mediatized and guaranteed Chiefship of the second class, and the Chief does not exercise the power of passing sentences of life and death.

In civil and revenue matters, however, he exercise full powers. The Chief either exercises these powers personally or delegates them to a Minister wholly or in part. There is no Council in the State. The present Chief (1907), Raja Arjun Singh, being a minor is receiving training at the Imperial Cadet Corps at DehraDun and administrative authority is vested in a Superintendent who manages the State under the direction of the Political Agent in Bhopal.

Departments.

The principal departments of the administration are the Revenue and Settlement, Judicial, Accounts, Army, Poilce, Jail, Public Works, Forest, Customs or *Sayar*, Medial, Education and *Karkhana* (household etc.)

The various departments except the last are dealt with in detail further on. The last department known as the *karkhana*, is in charge of the *Muhtamim* of *Karkhana* who manages miscellaneous sections, such as the stables, *filkhana*, *shutarkhana*, *gaushala*, *silehkhana*, etc. He also arranges for Darbars held in the State and for the reception of State visitors.

Official language.

The official language of the State is generally Hindi in which the accounts and State correspondence are kept. Urdu and English are also used, the former in judicial proceedings and the latter in corresponding with the Political Agent's Office.

Administrative Divisions.
(Table VIII and Chapter IV.).

For administrative purposes the State is divided in to 4 *parganas* or *tahsils*, the Huzur with its headquarters at Narsinghgarh, the Pachor *tahsil* with its headquarters at Pachor; Khujner *tahsil* with its headquarters at Khujner and the Chhapera *tahsil* with its headquarters at Chhapera.

In regarh to size and revenue the *tahsils* would stand in the order Khujner, Narsinghgarh, Pachor, and Chhapera.

The district staff in each *tahsil* consists of the *tahsildar* who is the chief revenue officer and magistrate a *naib tahsildar* who assists the *tahsildar* in revenue matters, and in exceptional cases in the magisterial work of the district a *khazanchi* or treasurer who keeps the revenue accounts as well as cash, a *sarishtedar* who is in charge of the *tahsil* office and the usual staff of clerks and subordinate

revenue officers and menials. Besides the above, there are subordinates of the Police, the *sayar*, and the Public Works department in each *tahsil*.

The internal affairs of a village are controlled by the *patel patwari*, Balai and the Bhil or *gashii*.

The *patel* or as he is sometimes called the *zamindar* is the person Village charged by the State with the duty of managing the village. Upon him rests autonomy. the duty of keeping the village in a flourishing condition and he is also responsible for the regular payment of the land revenue. In consideration of the duties thus imposed upon him, the *patel* gets a grant of revenue free-land, varying from 10 to 50 *bighas* on which he pays half the rent only. Such land is known as *pateli bigha* or *adh-amli bigha*. He has moreover, authority to spend a certain sum known as the *gaon kharch* or village expenses and any balance standing over from the sum at the end of the year is retained by him. Manure belonging to such villagers as do not cultivate any land also belongs to him. The duties of protecting the boundary against encroachment and of preventing and reporting crime rest upon him. The *patwaris* are the village accountants and record- keepers. Their records contain every circumstance relative to the revenue, measurement and allotment of the land and village rights. Formerly they were authorised to levy a cess called *dami* of 4 per cent. on revenue collections of their respective villages and enjoyed several other minor rights and perquisites from cultivators at the gathering in of the various crops, such as a share of the sugarcane and opium produce. Some *patwaris* hold *muafi* lands. The *patwari* is generally a member of the village *panchayat*. The Darbar now recovers the *dami* as a cess and pays the *patwaris* out of it. Their other rights and perquisites have been abolished excepting the *muafi* lands. The Balai though of low caste is an important factor in the village community. He is paid by a grant of land on a nominal rent, and receives a small share from the produce of the village. He reports all improper transactions and offences that take place in the village. These reports were formerly made to the *patel* but are now made to the police. He guides travellers through his limits and carries all messages and baggage of State officials according to the direction of the *patel*. He also arranges for the *rasad* or supplies if any person visits his village. The Bhil or *gashii* is the village watchman. He watches the crops and is also public guide and messenger. As village watchman, he keeps watch at night, observes all arrivals and departures and as a subordinate of the Police he is expected to be informed of the character of every individual in the village and to help the regular Police in tracing crimes committed in the village. He either holds land on which he pays a nominal rent or is paid by share of produce of the village fields.

Other members of the community are the village artisan, the carpenter, blacksmith, and Chamar and village servants, such as the barber and waterman. These are paid customary and fixed wages in kind at harvest time.

Formerly every village used to have its own *panchayat* where all petty transactions of a civil and criminal nature were decided. In serious cases they used to report their decisions to the Darbar and if the Darbar thought proper to interfere it used to take up the cases and decide them. But since the establishment of the organised Police and regular criminal courts, all criminal cases big and small are reported to the Police and decided by the magistrate. As regards civil cases the village *panchayats* still try to settle them privately and amicably, and only when the parties are not satisfied with their decisions do they have recourse to law courts.

The *patel*, *patwari*, and two or three other respectable and intelligent persons of the village form the *panchayat*.

The village officials and artisans thus continue to carry on their functions as of old, except the *patwari* who now partakes more of the nature of a State servant than a village official.

Section II- Law and Justice.

(Tables XVI and XVII.)

Early days.

Before the advent of the British, in the days of Rajput, Muhammadan and the Maratha rule, the *panchayat* system for dispensing justice prevailed every where. These *panchayats* were of two kinds, generally in petty disputes the two parties referred the matter to *panchayats* of their own selection and bound themselves to abide by their decision.

The second kind of *panchayat* consisted of *panchas* selected by the State. Such *panchayats* generally consisted of five public functionaries, the *zamindar* and the *kanungo*. The more important cases which could not be privately and amicably settled were referred to this *panchayat* by the Darbar. The *panchas* delivered their opinion and the Darbar declared its decision in accordance with their opinion or rejected it, and passed its own orders. The Chief was the final arbiter in all civil as well as criminal matters. Capital punishment was very rare, even in cases of murder, compensation in

money being usually taken. In the three upper castes a murderer would invariably escape on paying compensation to the relatives of the murdered man, but in the case of lower classes capital punishment was at times inflicted. A thief generally escaped with a fine.

No special body or official is appointed by the State for the purpose of framing laws and regulations. The Chief issues circulars on the procedure of courts, or regulating the conduct of any department, as he thinks fit, after consulting the head of the department and the Minister. Present system. Legislation.

Proper civil and criminal courts were established and powers assigned to them in 1884.

Among the more important circulars issued are a circular regarding court fees, amending the previous circular of 1887, passed in 1898; a circular regarding limitation of suits for moveable and immoveable property passed in 1898; an arms circular for the regulation of the use and possession of fire-arms introduced in 1899; a circular prohibiting State servants from engaging in trade in the State passed in 1901; and a set of forest rules framed by the State and sanctioned by the Political Agent and enforced in 1902.

Certain rules restricting promiscuous sale of opium in the State were framed on the lines of the rules in force in the Indore State and after being approved by the Political Agent were promulgated in 1903.

The system of administration of civil and criminal justice in force in all the Courts of the State is that founded on the Civil and Criminal Procedure Codes and Indian Penal Code of British India. Codes.

The following British India Acts are used in the State courts:—The Indian Penal Code, the Criminal Procedure Code, the Police Act, the Civil Procedure Code in its main principles with adaptations to suit local usage, and the Evidence Act.

When exercising powers, the Civil has full and final power in all civil suits, but in criminal cases he ordinarily exercises powers similar of those of a Sessions Judge in British India, but submits all heinous offences for trial by the Political Agent. The Superintendent is at present the principal judicial authority. The Chief usually delegates his civil powers to the *Diwan*, acting himself only as a court of appeal; but in criminal matters serious cases are committed Powers

to his court. The powers of existing courts are detailed in the State ment given below :—

No.	Name of the Court	POWERS.		REMARKS.
		Criminal.	Civil.	
1.	The Superintendents Court	District Magistrate with special powers under Section 30, Criminal Procedure Code.	Suits of unlimited value and appeals up to Rs 1,000.	Cases beyond the powers of this Court and final appeals lie to the Political Agent at Bhopal.
2.	The Nazim's Court	First Class Magistrate with additional powers specified in Schedule IV of the Criminal Procedure Code.	---	---
3.	The Civil Judge's Court	---	Suits up to Rs. 1,000 and appeals up to Rs 500.	---
4.	The Tahsildar of Narsinghgarh's Court	Second Class Magistrate	Civil suits up to Rs. 100	---
5.	The Tahsildar of Pachor's Court.	Do.	Do.	---
6.	The Tahsildar of Khujner's Court.	Do.	Do.	---
7.	The Tahsildar of Chhapera's Court.	Third Class Magistrate.	Suits up to Rs. 50	---
8.	The Tahsildar of Khujner's Court.	Do.	Do.	---
9.	The Forest Officer's Court.	Do.	Nil.	---
10.	The Kamdar of Bhatkhera's Court.	Do.	Suits up to Rs 60.	---
11.	The Manager of Tori's Court.	Do.	Nil.	---

Most of the Courts in the State are also endowed with revenue powers.

General cost of the establishment.

It is not possible to give the general cost of the establishment, as the same staff does both the works, but the annual cost of the two purely judicial courts is about Rs. 3,700 per annum.

The value of property litigated about, in 1905 was Rs., 25,548-3-6. Nine pies per rupee is the court-fee charged in all courts.

Witnesses are required to make statements in the name of the deity Oaths. specially worshipped by their family or caste. There is no form of oath peculiar to the State.

Section III- Finance. (Tables XVIII and XIX.)

There are no records available which give any details of the System. system pursued in early days. From enquiries, however it appears that the revenue was collected on the *batai* system, the Darbar taking a certain share of the cultivator's produce. This system was subsequently replaced by a system of payment in cash which continues to the present day.

The accounts of the State are kept in Hindi and written in the old style in *bahi khata* (Ledger). A regular account or receipts for the whole State is kept in *Daftar Mal* (head revenue office) and the accounts office which both check *tahsildar's* accounts. As regards expenditure, the head of the department which incurs the expenditure and the State accountant check the accounts, payment being made by the order of the Superintendent on a report from the accountant.

All receipts and expenditure are controlled by the budget allotments which are framed by the Superintendent and approved by the Political Agent annually before the commencement of the financial year. Monthly, quarterly, and yearly returns of the actual receipts and expenditure are submitted.

The normal revenue amounts to about 5 lakhs, of which 3.3 lakhs are derived from land revenue, Rs 36,000 from customs, Rs. 5,000 from excise. Rs 12,000 from dues on opium. The normal expenditure is about 4.3 lakhs, 1 lakh on general administration, Rs. 12,700 on Chief's establishment, and Rs. 58, 600 in tribute.

There have been no marked changes under any heads of receipts except land revenue, the increase under this head being due merely to improved methods of administration.

As regards expenditure there has been a considerable decrease since the State came under superintendence, under the heads of *dharmada* or charity, palace, army and *karkhana*, and an increase under general administration, law and justice, land revenue, forest, police and public works. The decrease under *dharmada* is due to economical and methodical management, under palace, mainly to the minority of the Chief, under army, to reduction in its strength and under *karkhana*, to general reduction in its various sections.

The increase under general administration law and justice, land revenue, forest and police, is due to the the fact that all those departments

have now been reorganised and put on a proper footing. The increase under Public Works department is due to the allotment of large sums for the construction of works of public utility and to the introduction of an efficient staff.

In 1819 the revenues of the State amounted to only about Rs 60,000 a year, by 1824 they had risen to one lakh.

Financial position.

The financial position of the State has improved materially since it came under superintendence. When the State came under supervision in 1896, there was a cash balance of about Rs. 30,000 in the State treasury, the debts amounting to Rs. 85,000. The debt has been cleared off and the Darbar now holds Government promissory notes of the nominal value of 2.38 Lakhs, while the cash balance in the treasury (1906) amounts to over a lakh of rupees. In addition to the debt mentioned above the Darbar has had to pay regularly to the Indore Darbar a sum of British rupees 58,577-0-11¹ every year as tribute, and also to cope with the severe famine of 1899-1900 followed by several years of poor harvest. It has also capitalised its subscription to the Sehore High School for Rs. 19,000, has completed a fresh revenue settlement, reorganised its courts and police, and constructed a large number of useful and important public works at the capital and in the districts.

Coinage.

The State never had a currency of its own. Bhopali rupees and Hali coins of Indore and Ujjain were in general use till 1897, when the British currency was introduced.

Under instructions from Major Newmarch, Political Agent in Bhopal in June, 1897, an *Ishthihar* was issued by the State notifying that from the 15th July, 1897, the British rupee and its fractional coins would be the sole legal tender in the State. This conversion was effected by the imposition of an import tax of 20 per cent. on the old silver coin, by the payment of all salaries in British coin and the use of this coin in all State accounts, and by receiving the payment of the land revenue at a rate of 110 Bhopal rupees equal to 100 British. From 20th February 1898, all rupees other than the British rupees ceased to be legal tender and were received only for their silver value.

The result of all these proceedings was so satisfactory that the Darbar was able to announce in the Annual Administration Report for 1897-98 that the British rupees had thoroughly replaced local currencies.

Section IV.- Land Revenue.

(Table XX.)

General.

The Chief is the sole owner of the soil, cultivators having no heritable or transferable interest in the land they cultivate, and the

¹ Equivalent to the tribute of 85,000 Salim Shah; rupees payable under guarantee.

sums paid over by them to the Darbar are thus, in accordance with official phraseology revenue and not rent. For any improvements effected on the land by them, they get no return beyond immunity from payment at full rates for a certain number of years guaranteed under the *Pagras* rules. So long as the revenue is paid regularly and the liability for any arrears that may be due is acknowledged, possession remains undisturbed. If a cultivator leaves a village the land cultivated by him is given to another. If he returns he cannot claim the land as a right even if he had built wells or otherwise improved it. Revenue is paid on all land held at the time of the settlement even though portions of it may have fallen out of cultivation in subsequent years. The proprietary right of the State is considered so sacred that even *muafidars* and *jagirdars* cannot alienate their lands. Formerly, the *muafidars* used to mortgage their lands in satisfaction of debts but this they are now unable to do under the order passed by the Political Agent in 1899. The *jagirdars* have only the right to collect the revenue from their *jagir* villages, and thus are simply assignees of the revenue. All other rights such as the right to hear civil and criminal suits, recovery of *sayar* duties and the right to unclaimed property and control of the *Abkari* are are vested in the Darbar. The *jagirs* being the gift of the Chief, all successions and adoptions are made with his approval, and under his orders and a circular has been issued intimating that no *jagirdar* will be recognised as such unless and until his succession or appointment has received the sanction of the Chief.

The rule is that on the death of any *jagirdar* whether he has direct heirs or not, the *jagir*, *ipso facto*, comes under the management of the nearest *tahsildar* until a new *jagirdar* has been recognised by the State.

The State villages are managed either under *khalsa* management or on *mustajiri*.

Under *khalsa* management if the *patel* and the cultivators of a village have sound credit they pay the revenue direct to the *tahsildar*. Those who have not good credit obtain *manotidars* who stand security for the *assamis*, becoming personally responsible to the *tahsildar* for the revenue demand of the village. The *manotidars* recover the assessed revenue from the cultivators and also interest and *Chitthawan*; and *Hundawan* is levied from the *manotidar* by the State. *Chitthawan* is so called from its being recovered from the cultivator by the *manotidar* when he presents the Darbar with the *chithi* or bond making him responsible for the revenue demand. This is levied at from 1 to 2 per cent. on the amount dealt with in the *chithi*. *Hundawan* is a premium levied by the Darbar from the *manotidar* whenever he pays by *hundi* and not in cash.

At the time of a new or a revisional settlement when the amount of the demand has been fixed, the *patels* and *mustajirs* are called on to make offers for the leases. When an offer is accepted a *patta* is given for the period of the Settlement and a *kabuliat* taken from the lease-holder.

During the continuance of the Settlement the State demand is limited to the figure entered in the *patta*. Profits accruing from improvements or the reclamation of waste areas made during the period of a Settlement go to the *mustajir*. The rates fixed at a Settlement cannot be raised or lowered by the *mustajir*.

Concessions.

Certain rules known as the *Pagras* rules regulate the rates to be taken from land newly brought under cultivation, or land brought under irrigation by the construction of new wells or *orhis*. Full rates are not levied on such lands for a certain number of years. If the *mustajir* is the *patel* of the village he has a further right to what remains over of the *gaon kharch*, money allowed to him for defraying the usual village expenses. The State considers the *mustajir* responsible for the proper management of the village during the period of his lease. The basis of the existing assessment is the crop bearing power of the land and the possibility of irrigating and manuring it.

Settlements (Table XX).

Three revenue Settlements have taken place in Samvat 1922-23 (1865-66 A.D.), 1932-33 (1875-76 A.D.) and 1942-43 (1885-86 A.D.) each for a period of 10 years. The period of the third Settlement expired in 1896 but no fresh Settlement was made owing to the unreliability of the village records, and the Settlement of 1885. A.D. was continued, the figure for the land revenue demand being that of the last year of the Settlement of 1885. Since the famine of 1899-1900, villages whose condition had deteriorated, have been given out on the old *ijara* or farm system, progressively increasing rates being levied. This system was resorted to owing to the deterioration of the villages by shortage of men and cattle caused by the famine of 1900.

In the case of the villages in which new land has been brought under cultivation in excess of the area covered by the *pattas* of 1885, an extra lump sum is added for such land in the *parwanas* issued to the *tahsildars*. This demand on *nauabad* (newly broken) lands is only approximate and the recoveries are made with leniency.

Surveys.

The survey (only of the area under cultivation) for the Settlement of 1865-66 A.D. was made with a hemp string chain measuring 581 yards of 34 inches each and assessment was made at the following² rates in accordance with the quality of the soil.

Land producing—

		Rs.	Rs.	First Settlement 1865.
1.	Maize and opium in succession <i>per bigha</i>	3-0	to 13-0	
2.	Sugarcane "	6-0	to 12-0	
3.	Wheat or gram "	0-12	to 1-12	
4.	Rice and <i>masur</i> in succession "	2-8	to 5-0	
5.	Jowar or cotton "	0-12	to 1-12	
6.	Rice alone "	2-0	to 4-0	
7.	Fallow fields "	"	Nil	

The demand was progressive at a rate of 1 to 2 per cent. yearly up to ten years. In the Patan sub-division of the Khujner *tahsil* which contains many small villages and an inferior class of soil lower rates were assigned.

On the expiry of this Settlement no fresh survey was made but leases were granted in most cases at the rates current in the last year of the previous Settlement (Samvat 1932). At the same time enhanced rates were levied on villages which had been improved. The enhancement, however, was not made on any fixed principle a lump sum being added.

In Samvat 1943 the old *jarib* survey was abandoned and at the request of the *patels* and agriculturists the Rajgarh chain and land rates were adopted. The Rajgarh chain measured 581 yards of 36 inches each, the rates being fixed as follow:—²

Land producing :—

	<i>per bigha.</i>	Rs.
1. Maize and opium in succession	"	8-0
2. Sugarcane	"	10-0
3. Wheat or gram	"	2-0
		1-4
4. Jowar or cotton		to 1-12
5. Rice and <i>masur</i> in succession	"	6-0
6. Rice alone	"	3-0
7. Vegetables or garden land	"	8-0
8. Wheat or gram on irrigated land	"	5-0
9. Cotton on irrigated land		4-0
10. Lands attached to a well but not irrigated by it	"	3-0
11. <i>Masur</i> alone	"	2-8
12. Opium alone	"	5-0
13. Sugarcane and opium together	"	5-0
14. Hemp and opium "	"	5-0
15. Maize and tobacco in succession	"	8-0
16. Maize alone "--"	"	3-0
17. Newly fallow unirrigated lands	"	1-12
18. Newly fallow irrigated	"	5-0

These rates were uniform and did not vary with the quality of the soil. But the soil of the Khujner and Chhapera *parganas* being richer than the soil in the Narsinghgarh and Pachor *parganas*, the incidence of the new assessment told more heavily on the Narsinghgarh and Pachor *parganas* than on Khujner and Chhapera. After careful consideration of the circumstances of the case, the demand on the Khujner and Chhapera villages was, therefore, enhanced while some reduction was granted in the case of the villages of the Narsinghgarh and Pachor *parganas*. When this had been settled an increase at the rate of one anna per rupee was made on the total demand in accordance with the practice in force in the Rajgarh State. In spite of this increase the total demand for the whole State was found to fall short of the figure at the previous assessment. Thereupon with the concurrence of the *patels* a further increase of half an anna per rupee was made and *pattas* (leases) were given for a period of 10 years expiring in Samvat 1952-53. (1896).

Other changes were also introduced at this Settlement. Half an anna per rupee which used to be recovered as the difference in exchange between *Hali* and *Bhopali* coin was discontinued; a school and hospital cess at As. 8 per cent of the revenue demand was introduced, the *bhent* due of Rs. 9. which used to be recovered from every village of the State, was replaced by one of from Rs 4 to Rs. 8 levied in proportion to the revenue of the village and the *daftar-mal* or office cess of Rs. 4 per village was abolished. The rules and principles adopted at this assessment were in force till 1906. The new settlement (1907) has changed them altogether.

Kalmat, *bhumar*, and *patlon* soil are met with in all the four *parganas* of the State. Unirrigated *patlon* soil, whatever the crops on it, is assessed at Rs. 1-4-0, *Bhopali* rupee *per bigha*, while unirrigated deep black soil is assessed at from Rs. 1-12-0 to Rs. 2 *per bigha* according as it grows *jowar* and cotton or wheat and gram. No distinction of the quality of soil is observed in assessing irrigated crops which are assessed for single crop land at Rs. 3 to Rs. 5 *per bigha* and for double crop land at Rs. 6 to Rs. 9 *per bigha*.

The revenue is realized in two instalments of As.12 and As. 4 which fall due on the last day of *Kartik* (November) and the last day of *Chait* (March), respectively. It is recovered in cash, never in kind. In *khalsa* villages where there is no *manotidar*, if there is any doubt regarding the punctual payment of the revenue by the cultivators, the *tahsildar* arranges to keep a watch over the crops and recovers the State dues by compelling the cultivators to dispose of the produce, and pay the revenue demand.

Where there is a *manotidar*, he is responsible for the contract payment. Where the village is given on *mustajiri* tenure, the

mustajir gives security for the payment of the revenue. When a *mustajir* cannot pay or produce a surety, his property is liable to attachment. If this is not sufficient the *tahsildar* deals with the *mustajiri* village lands in the same manner as with the *khalsa* village lands, keeping a watch over the crops of the village and realising the revenue by disposing of the produce.

The previous method of collecting revenue was more centralised Collections. than the present one, in as much as under it the *mustajirs* and *manotidars* throughout the State assembled at the capital together with their respective *tahsildars* on the *Kartik Sudi* 30 (the commencement of the local financial year) and the Revenue Office after the settlement of their previous years accounts issued *parwanas* to the different *manotidars* for the payment of the current year's revenue for which they gave a *kabuliat* to the said office. All this is now done away with and the *tahsildars* receive the agreements from, and issue *parwanas* to the *manotidars*, direct.

The incidence of the land revenue in ordinary years is not at all Incidence. heavy. Taking good and bad years together the incidence amounts to neraly one-third of the net profits of the agriculturist.

Ordinarily the agriculturist can lay by enough provisions to stand one famine, but in a rapid succession of scarcities and famines he cannot withstand. The incidence amounts at present to Rs. 3-2-0 per acre of cultivated land and Rs. 1-2-0 per acre on the total area.

Suspension and remission of land revenue are freely granted when Suspension the agriculturist is really unable to pay the demand. During the famine of and remis- 1899-1900 only As. 8 (50 per cent) of the total revenue were collected and sion. the demand of the other half was suspended. In the year 1901 some villages were visited by a severe hailstorm and the agriculturists were unable either to maintain themselves or pay the revenue, and remissions were granted amounting to Rs 7,577.

The State revenue is realised in cash. Payment in kind, however, still survives between the cultivators and the *manotidars* and *mustajirs* who to a certain extent recover the revenue in grain, etc. To guard agriculturists against oppression by the *mustajir* or *manotidar*, the rates of crops taken as payment in kind, are settled by the *tahsildars* in accordance with the current market rates having due regard to local facilities for the export and disposal of the grain.

A cadastral survey of the whole State with a view to revision of Present Sys- Settlement has been made, and the Revenue Settlement just (1907) tem. completed has been made for 15 years (Samvat 1964 to 1978) Fresh Settle- and leases to individual cultivators have been given on the "Ryotwari ment.

system." This is a departure from the old system under which settlement was made for 10 years and whole villages were leased out to *mustajirs*. The revenue will now be realised direct from the cultivators and not through *mustajirs* and *manotidars* (bankers) as was hitherto done. 15th of February and 15th of May are the dates by which the revenue must be paid in by the cultivators according to the instalments fixed and noted in each individual lease.

Section V- Miscellaneous Revenue. (Table XXI.)

The only important sources of miscellaneous revenue are the Customs or *sayar* duties and Excise or *abkari*.

Customs.

For Customs arrangements the State is divided into 32 *nakas* or circles, each *naka* being under a *nakadar* who has generally from 12 to 15 villages in his charge. It is his duty to visit these villages daily and see that no dutiable articles escape duty, and to pay his collections to the *chabutra* or circle office to which he is attached, every month. There are two *chabutras* in the State, one at Khujner and the other at Narsinghgarh.

A *mukhtar* at each *chabutra* supervises the work of the *nakadars* under him and receives their monthly accounts, while the *muhatamim* of *sayar* is in charge of the whole department.

Opium.

In *khalsa* villages without *manotidars* the agriculturists sell their opium to traders and pay their revenue. In the case of villages under *manotidars* and *nustajirs* it is the *manotidars* and *mustajirs* who collect the opium and send it in gunny bags to Indore, usually giving *Hundis* to the State on thier agents at Indore in payment of the revenue and dues, the money realised being credited to their accounts in the *tahsil* and the treasury. All opium is exported as *chik*. The plant is cultivated in all the *parganas*, land growing poppy paying revenue at Rs. 8 per acre on the average.

The average number of acres under opium cultivation for the 7 years from 1884 to 1890 was 9,900 acres and for 10 years from 1891 to 1900, 7,500 acres, the actuals in the last seven years being 1900-1901, 6,967; 1901-1902, 7,043; 1902-03, 5,090; 1903-04, 5,187; 1904-05, 5,696; 1905-06, 2,193 and 1906-07, 7,742.

One acre will produce 6 seers (12 lbs) of *chik*. The *chik* or crude opium produced is weighted by a weighman in the presence of the *patel* and *patwari*, the amount being registered and reported by the latter to the *tahsildar* and *muhatamim* of *sayar* before it is exported.

The average number of gunny bags of opium (each containing 100 seers) exported from the State every year is estimated at about 450, the gross value being about Rs. 2,40,000.

The State levies an export duty on crude opium at the rate of Rs 1-7-6 per *dhari* of 5 seers including the *biai* or weighing tax. The proceeds average Rs. 10,000 per annum. An import duty of As. 12 per *dhari* is also levied.

The amount exported between 1890-1900 averaged 1,200 maunds a year, the actual figures being for 1900-01, 912 maunds, 1901-02, 1,087, 1902-03, 1,347, 1903-04, 848, 1904-05, 299, 1905-06, 583, and 1906-07, 1,024. About 30 maunds are consumed locally.

The cultivation of opium is popular both with the State and the cultivator. With the former, because in ordinary years it provides a sure and easy means of realising the revenue demand, and with the latter, because a small area sown with poppy suffices to pay the revenue, while the grain produced in his fields remains for the maintenance of himself and his family. On the other hand, the poppy plant is delicate and the least excess of heat or cold destroys it. In recent years the irregularity of seasons, the deficiency of the water, supply for irrigation and the great fall in prices, as compared with fifteen years back, have caused a decrease in the area sown of nearly 50 per cent. The annexed statement gives the acreage and estimated outturn since 1884:—

Years	ESTIMATED AREA CULTIVATED.		ESTIMATED OUTTURN.			REMARKS.
	Acre.	Rood.	Maunds.	Seers.	Chhatak	
1884	11,569	--	1,630	10	12	Average from 1884 to 1890 is 9,900 acres sown and 1,500 maunds produced.
1885	10,286	--	1,783	1	8	
1886	9,578	--	1,213	11	--	
1887	9,258	--	1,502	2	--	
1888	10,542	--	1,687	28	--	
1889	7,476	--	1,196	4	--	
1890	10,547	--	1,687	20	--	
1891	8,609	--	1,377	20	--	Average from 1891 to 1900 is 7,500 acres sown and 960 maunds produced
1892	7,866	--	928	38	--	
1893	8,106	--	972	27	--	
1894	--	--	--	--	--	
1895	10,785	--	1,087	20	--	
1896	10,487	--	1,586	10	--	
1897	6,476	--	844	36	12	
1898	7,478	--	934	30	8	Average from 1891 to 1900 is 7,500 acres sown and 960 maunds produced
1899	6,780	--	847	21	--	
1900	818	--	78	1	8	
1901	6,967	--	859	32	--	
1902	7,043	--	1,215	8	--	
1903	5,090	--	840	22	--	
1904	5,187	--	830	--	--	
1905	5,696	--	655	28	--	
1906	2,193	--	329	--	--	
1907	7,742	--	1,161	15	--	

The fall in the average produce per acre is noticeable. It was 6 seers for the 7 years ending 1890, 5 seers for the 8 years ending 1899, 3³/₄ seers for 1900, and less than 5 seers for 1901.

Other drugs.

No hemp is cultivated in the State. An import duty of As. 5 per maund is levied on *ganja*, and of As. 10 on *bhang*. No *charas* is consumed. The average amount imported is 9 maunds of *ganja* and 2 of *bhang* which are obtained from Indore, Bhopal and Sehore. The right to vend is sold by auction, bringing in Rs. 30 annually. *Ganja* is retailed at 7 *chhataks* to the rupee and *bhang* at 4 seers to the rupee, but the price is not fixed by the State.

Liquor.

The only liquor consumed is that made from *mahua* flowers. Two systems of liquor contract are in force. At Narsingharh Town liquor is issued from a central distillery, managed by the Darbar, but in the *parganas* separate contracts are farmed out to local *kalals* who are grouped in circles. The right of manufacture and vend go together. The liquor is of two qualities 60° under proof and 38° under proof, which are sold in the town at Rs 1-2-0 and Rs. 3 per gallon, respectively. The district contractors sell at cheaper rate. No direct duties are levied on the liquor, As. 3 per maund of flower and 3 pies weighing tax per rupee's worth sold are levied on flowers brought from outside; on local *mahua* flowers only the latter duty is paid. District contractors pay Rs. 2 annually. The retail shops number 81 or 1 shop to 9 square miles and 1,137 persons. At Narsingharh Town the *mohatamim* of Abkari controls the arrangements and in the *parganas* the *tahsildars*. The revenue from this source is about Rs. 7,000 per annum.

Very small quantities of other liquors are consumed and no restrictions are imposed on them.

Salt.

In 1880 the State abolished all transit (*rahdari*) duties on salt passing through its territories and received as compensation from British Government 150 maunds of salt annually to be delivered at Indore free of cost. In 1881 this compensation, in common with similar payments in kind made to other States was commuted to an annual money payment of Rs. 618-12-0

Up to 1890 the *sayar* was given out on contract and even till as late as 1900 the taxes imposed were burdensome and complicated.

Customs.

The Old *sayar* (*dastur-us-amal*) or customs rules of 1878 were revised in 1900 by which exports and imports of grain were exempted from duty and the duties levied on different articles of merchandise were altered, with a view to raise the duty on those articles used by the poor. A weighing tax (*biai*) was also introduced which has

led to an increase of revenue under *sayar*. In 1884 the State abolished all transit duties within its territory with the exception of those on opium.

There is no Stamp Act in force either as regards State or private Stamp transactions, but the judicial courts in the State realize court- fees from stamped paper, the revenue from stamps sold being about Rs. 1,400 a year.

Section VI.- Public Works.

A regular Public Works Department dates from the establishment of the superintendency in 1896. The department is in the charge of the State Engineer. All local works are carried out by the department under the orders of the Superintendent after plans and estimates have been approved by the Political Agent. Management.

The chief original works carried out during the last sixteen years ending 1906 are the new palace at the fort at Narsingharh, a *sarai*, a dispensary, a custom house a post and telegraph office, cavalry lines, a school and a jail at the capital, a post and telegraph office and a dispensary at Pachor, the Khujner- Pachor (7 1/2 miles) and Pachor Shujalpur (8 miles) roads and the Khujner-Chhapera road (14 miles). Works.

Excepting the first three works all these rest have been carried out during the superintendency. The average annual expenditure is Rs 32,000. Expenditure.

Section VII.-Army.

The State army is divided into two classes, regular and irregular. The regulars consist of infantry and cavalry, the *sillahdari* and *Umat-Risala*, which latter acts as personal bodyguard to the Chief, and artillery. The irregulars comprise Rajput *bedas* generally serving as bodyguards for the members of the Chief's family; and *Billadars* or personal attendants of the Chief. Classification.

No restrictions are made as to the classes from which men for the infantry, *sillahdar* cavalry and artillery are taken.

The *Umat- Risala* and Rajput *bedas* are recruited from local Rajputs as far as possible. *Billadar* form a special local class of men here who go by this name.

The *sillahdari* sowars, who provide their own horse, get Rs. 20 per month, and the *Umat- Risala* sowars get Rs 6 per month independent of the horse, which the State provides for them. The rest get from Rs. 3 to 5 per month.

There are no fixed rules regarding the number of years a man has to serve or as to pension. Usually men serve as long as they can and when they become incapable, a son or some other relation is provided as a substitute, if he has suitable qualifications. If the man has no such relations he is given pension or a maintenance allowance. Pensions.

Section VIII.- Police and Jails. (Table XXIV and XXVI.)

Police.

Before the year 1883 no regular police existed in the State. The safety of the State and the people was entrusted to the care of certain *jamadars* who had each from 40 to 50 men under them. These bodies were known as *bedas* and were named after the *jamadar* in command. No investigating powers were given to them. In 1883 a beginning was made in forming a regular police force. Constables and *thanadars* were appointed and powers of investigation were given them.

Later on the *thanadars* were entrusted with limited magisterial powers and empowered to decide petty cases of theft, mischief, etc. This arrangement continued with certain modifications till 1896 when the State came under superintendence. A *muntazim* of police for the State was then appointed, a deputy inspector from the Thagi and Dacoity Department being selected for the post. The police was then entirely reorganised, and the magisterial powers previously exercised by the *thanadars* were withdrawn. Departmental arrangements were made on the lines of those in force in the Punjab police and rules have been framed from time to time on the lines of the British India Police Act (V of 1861).

For the safe carriage of the post and for the protection of roads and the boundaries of the State, *chaukis* or outposts have been established at which sowars and sepoy are posted. These *chaukis* are now placed under the police department.

The Balais and Bhils in the different villages of the State who serve as rural police keep watch and ward in the villages and convey reports of all extraordinary occurrences and offences, births and deaths, etc. to the nearest police station. The ratio is one policeman to every 500 persons and if the guards set apart for the jail and the Moghia settlements and protection of the town of Narsingharh are excluded, the average strength of the regular police comes to one constable to every 6 square miles.

To be enlisted as a constable a man is required to be 5 feet 7 inches in height and 33 inches round the chest and between 18 and 30 years of age. The rules are not, however, very strictly enforced and no restrictions exist regarding caste. A manual in the form of questions and answers is taught to the constables after enlistment, but no drill.

A clerk has been instructed at Indore in the classification and registration of finger prints, who has now commenced recording and classifying for the Darbar.

The regular police is armed with *talwars* and the boundary police with muskets and *talwars*.

Members of the Moghia criminal tribe belonging to the State are Criminal tribes settled at the three villages of Mugalkheri, Hulkheri and Korawar, where the State provides them with the means and implements necessary to enable them to follow agricultural pursuits. They are now taking to them more readily than before. The settlements are supervised by the Assistant Agent to the Governor-General in the Criminal Branch. The number on the roll on the 31st December, 1906, was 88.

A regular jail was established in the State sometime between 1881 and 1890. A subordinate jail was opened at Khujner in 1901, at Pachor in 1902, and at Chhapera in 1905. In 1901 jail mortality was about 20 per thousand, as against 40 in 1897. There have been no special epidemic diseases in the jail.

In the jail at Narsingharh *tat-pattis*, *khadi*, *newar* and mats are prepared and also carpets to order. The *khadi* cloth prepared is principally used for the clothing of the prisoners. *Tat-pattis newar* and mats are sold in the open market when not required by the State.

The average annual expenditure is about Rs. 2,000. The average cost of maintaining each prisoner is about Rs. 30 a year.

Section IX.- Education. (Table XXIII.)

Before the State came under superintendence in 1896, crude efforts had been made from time to time to start primary schools in the *parganas* and a middle school and a girls school at the capital, but all these efforts proved abortive for want of serious and sustained efforts on the part of the State and the backwardness of the general public.

In 1896 there were nominally three schools in the State, at Narsingharh, Pachor and Khujner. The number of boys in all the three schools did not amount to more than 75 and the number of teachers to seven. A regular middle school has now been started at the capital with seven primary schools in the *parganas*.

Three State-aided schools were opened in the *parganas* in 1905 at Kotri, Mandawar, and Bhayana.

The number of teachers in the State schools is 18, of whom 6 are English-knowing, one being a graduate and the number of boys 529, of whom 67 read English.

The State schools are modelled on the Sehore High School.

The pay of teachers in the primary schools ranges from Rs. 8 to 20, and in the middle school from Rs. 20 to 40.

Expenses of education are met mainly by the State, education in primary schools being free, while in the middle school at the capital a low fee is charged which brings about Rs. 60 a year. The State spends about Rs. 4,000 a year on education.

Section X- Medical.

(Table XX/VII.)

Dispensaries.

There are at present 4 dispensaries in the State, one at the capital and the other three at the headquarters of the *tahsils*. The Narsinggarh dispensary was established in the last years of Raja Hanwant Singh's time (about 1863), the Pachor dispensary sometime before 1881, the Khujner dispensary in 1885, and the Chhapera dispensary in 1899.

Information regarding the daily average of patients and other points concerning which records were available with respect of the several dispensaries is entered in the table. The Agency Surgeon in Bhopal supervises the 4 dispensaries.

Vaccination.

No local method of inoculation is followed in the State nor is it done by any particular caste or class, the vaccinators being of any caste. They are appointed by the Bhopal Agency Surgeon. Vaccination is not compulsory but people are urged to adopt it as the safest preventive against small-pox. In public institutions such as jails, schools, etc. it is compulsory. About 86 per cent. of the population are protected by vaccination.

Quinine.

The pice- packet system of selling quinine has been recently introduced, sales being effected through the Post Offices.

Sanitation.

No rules exist regarding village sanitation in ordinary years, but when any epidemic occurs in the village itself or in the neighbourhood, special precautions are taken to check its progress. Wells are then treated with permanganate of potash and refuse in the villages is destroyed.

Section XI.- Surveys.

Three surveys have been made in the State since Samvat 1922 (1865 A.D) all for revenue purpose. The first was made in Samvat 1922 (1865 A.D), the second in Samvat 1942 (1885 A.D.), and the third in 1898 which took four years for its completion. The first two surveyed the cultivated area only; while the third included the whole area of the State cultivated, culturable and unculturable.

The first two surveys were made with a hemp string "chain " measuring $58\frac{1}{2}$ yards. In the first survey the yard measured $34\frac{1}{2}$ inches, while in the second survey it measured 36 inches.

The last survey of 1898 was done with the plane table. The area dealt with by the survey of 1898 was 474, 240 acres.

In order that on the completion of the Settlement the *patwaris* may be capable of checking and keeping up the records with accuracy, all *patwaris* were trained in survey work, each *patwari* being made to survey his own circle.

The *patwaris* have also been trained in the preparation of land records on the model of the system introduced by Colonel Pitcher in Gwalior.

CHAPTER IV

Administrative Divisions and Gazetteer.

(Tables II, III, VIII, IX, XX, XXIX and XXXI.)

Pachor Pargana- The Pachor *pargana* lies between 23° 30' and 23° 51' north and 76° 43' and 76° 55' east, having an area of 127 square miles with head- quarters at Pachor. It is bounded on the north by the Biaora *pargana* of Rajgarh, on the east by the Narsingharh *pargana*, on the south by the Shujalpur *pargana* of Gwalior and on the west by the Khujner *pargana*. The average rainfall is 32 inches.

Population was in 1901, 16,298 persons; males 8,388 females 7,910. Constitution- Hindus 14,969 or 92 per cent, Jains 62, Musalmans 479, Animists 788, living in 71 villages¹ with 3,244 occupied houses. The castes and classes following agricultural pursuits are Brahman, Rajput, Chaurasia, Ranwala, Gujar, jat, Dhakar, Mina, Purbia, Panwar, Kachhi, Bhil, Balai, and Chamar. The villages on the western boundary of the *pargana* are watered by the Newaj river which forms the boundary between the Pachor and Khujner *parganas*. The Dudhi river which skirts its northern boundary supplies water to only two villages of the *pargana*. The soil is mainly of the *kalmat* class.

Of the total area 32 per cent is cultivated. Irrigation is effected from *orhis* on the banks of the rivers, *nalas* and tanks and to some extent from wells.

The *pargana* is in charge of a *tahsildar* who is the revenue officer and second class magistrate with powers to try civil suits up to Rs. 100. The principal exports are crude opium, cotton, and wheat. The *pargana* contains 19 country liquor shops which bring in an annual income of about Rs. 575.

The present revenue demand for the *pargana* is Rs 63,109.

Chhapera Pargana- This *pargana* lies between 23° 46' and 23° 55' north and 76° 23' and 76° 35' east, having an area of 86 square miles, with head- quarters at Chhapera.

It is bounded on the north by the Jirapur *pargana* of Indore and the Khilchipur State, on the east and south by the Khujner *pargana* and on the west by the Nalkhera *pargana* of Gwalior. In the western and southern parts the soil is rocky, while in the eastern and northern parts it is level and fertile. The average rainfall is 28 inches.

Population was in 1901, 9,306 persons, males 4,805, females, 4,501, living in 50 villages with 1,564 occupied houses. Classified by population Hindus number 8,590 or 92 per cent, Jains 74, Musalmans 244, Animists 398, chiefly Bhils. Brahmans, Rajputs, Kulmis, Sondhias, Dangis, Dhakars, Lorhas, Gujars, And Kachhis are the principal classes

¹ Recent report gives 61 villages.

which follow agriculture.

Five villages on the western boundary of the *pargana* are watered by the Kali Sind river, which serves as a boundary between this *pargana* and the Nalkhera *pargana* of Gwalior.

Of the total area 31 per cent. is cultivated. The irrigation is done chiefly from the wells. The *pargana* is administered by a *tahsildar* who is the chief revenue officer and a magistrate of the third class with powers to decide civil suits up to Rs. 50.

The principal exports are crude opium, cotton, poppy seed and *mungphali*.

The *pargana* contains a topographical survey station at Ramnagar hill, five miles from Chhapera. One country liquor shop is situated at Chhapera which brings an annual income of Rs. 189.

The present revenue demand of the *pargana* is Rs. 43,445.

Khujner Pargana- This *pargana* lies between latitude 23° 32' and 23° 59' north and longitude 76° 51' east, having an area of 260 square miles with head- quarters at Khujner. It is bounded on the north by the Khilchipur and Rajgarh States, on the east by the Karanwas *pargana* or Rajgarh and the Pachor *pargana*, on the south by the Shujalpur *pargana* of Gwalior and the Sarangpur *pargana* of Dewas and on the west by the Nalkhera *pargana* of Gwalior and the Chhapera *pargana*. The average rainfall is 48 inches.

Population was in 1901, 27,898 persons; males 14,363 females 13,536, living in 160 villages¹ with 5,185 occupied houses. Hindus number 25,295 or 91 per cent. Jains 126, Musalmans 904 or 3 per cent. Animists, 1,574 or 5 per cent.

Besides Brahmans, Rajputs Mahajans, and Musalmans, the following castes are met with in the *pargana*; Kulmis, Dangis, Dhakars, Sondhias, Pals, Khatis, Lorhas, Rewaris, Balais, and Chamars. They mostly follow agriculture.

Six villages on the western boundary of the *pargana* are watered by the Kali Sind river which serves as a boundary between this *pargana* and the Nalkhera *pargana* of Gwalior.

Of the total area 30 per cent. is cultivated. The *pargana* is in charge of a *tahsildar* who is the revenue collector and second class magistrate with powers to try civil suits up to Rs. 100. The present revenue demand for the *pargana* is Rs 1,69,386.

Twenty-five liquor shops are situated in the *pargana*, the income derived from them being Rs 838 a year.

A Topographical Survey Station is located at Chondapura village hill 2 miles from Khujner.

Narsingharh Pargana- This *pargana* lies between 23° 29' and

¹ Recent report given 156 villages.

24° 1' north and 76° 54' and 77° 17' east, having an area of 267 square miles with head-quarters at Narsinghgarh. It is bounded on the north by the Biaora *pargana* of Rajgarh, on the east by the Maksudangarh and Bhopal states, on the south by the Shujalpur *pargana* of Gwalior, and on the west by the Pachor *pargana*.

The country is level and highly fertile, bearing excellent crops of poppy and all ordinary food grains.

The average rainfall for the *pargana* is 50 inches. Population was in 1901, 38,590 persons: males 20,053, females 18,537. Constitution: Hindus 33,968 or 88 per cent. Jains 96, Musalmans 2,461, Animists 2,056 Sikhs 8, Christian 1, living in one town, and 180 villages¹ with 7,795 occupied houses.

The castes following agricultural pursuits are Rajputs, Brahmans, Dangis, Ahirs, Gujars, Kachhis, Lodhas, Lodhis, Sondhias, Deswalis, Minas, Dhakars, Khatis, Musalmans, Chamars, and Balais.

Of the total area 31 per cent is cultivated. Though the villages on the eastern boundary of the *pargana* have the Parbati river flowing near them it is but little used for irrigation on account of the height of its banks. Villages on the north-west corner of the *pargana* are watered by the Sukar and the Dudhi Streams.

Irrigation is practised from wells, *orhis* on the banks of streams, and a few tanks.

The *pargana* is administered by a *tahsildar* who is the revenue officer and a second class magistrate with civil powers to decide suits up to Rs. 100.

The principal exports are crude opium, poppy seed, cotton and wheat. The *pargana* is traversed for 28 miles by the Sehore-Biaora road.

A distillery and 24 country liquor shops are established in the *pargana*, which bring an annual income of Rs. 2,460.

The present revenue demand for the *pargana* is Rs 1,03,565.

GAZETTEER.

Andalhera, *pargana* Narsinghgarh- The village lies 6 miles from Narsinghgarh town in 23° 46' north and 77° 7' east. It has three *sati* pillars of Samvats 944 (887 A.D.) 1528 (1471 A.D.) and 1715 (1658 A.D.) with inscriptions which cannot be made out wholly, and some *sati* pillars of Samvat 944 (887 A.D.) one, however, refers to the construction of a tank at the village and states that Andalhera was included in *pargana* Bihar, *sarkar* Sarangpur. Population 1901, 410.

Baoli, *pargana* Khujner- A village situated in 23° 46' north and 76° 38' east, 2 miles west of Khujner. It contains a *garhi* said

¹ Recent report gives 165 villages.

to have been built some 200 years ago by Thakur Moti Singh *Jagirdar*. A *sati* pillar stands here with an inscription dated 1723 A.D. Population 164.

Bhayana, *pargana* Khujner- Is situated in 23° 48' north, and 76° 34' east, 38 miles west of Narsinghgarh town and 6 miles from Khujner. It was known in Muhammadan days as Akbarpur and was the headquarters of a mahal in the Sarangpur *Sarkar*.¹ How and when it came to be called Bhayana is not known, but it may possibly have been its original Hindu name. Two old temples of Thakurji and a mosque are situated in the village. A damaged Persian inscription is cut on the mosque but cannot be read. The mosque is stated to have been built by some ancestors of the Kazis of the State.

Near the village is a hill which goes by the name of Tamba-Barli or copper hill, where, it is believed, copper ore was formerly worked. Recent analysis, however, shews that the ore contains 62 per cent. of oxide of iron but no copper. Population was in 1901, 951 persons; males 474, females 477, living in 199 occupied houses.

Biaora-Mandu, *pargana* Khujner- Is situated in 23° 39' north and 76° 29' east, 36 miles from the Narsinghgarh town and 14 miles from Khujner on the Kali Sind river and 6 miles from the Agra-Bombay trunk road. It is said to be a thousand years old and to have received its name from a *patel* of the village named Mandu, who was of the Kulmi caste.

The Muhammadan troops stationed in the Sarangpur *sarkar* are said to have been cantoned here. This seems very probable as Biaora-Mandu is only 6 miles from Sarangpur.

It was from this place that the Muhammadan forces noted the fire lighted on the Solakhamba at Bihar (called *Shahr-baba-haji* in the *Ain-i Akbari*) and subsequently conquered it.

On a rock 4½ feet high and 6 feet square in the bed of the Kali Sind river at a distance of about 25 chains from the village is a Phallic emblem of the god Mahadeo said to be very ancient. This village was given by Raja Sobhag Singh in *Jagir* to his brother-in-law, Thakur Amar Singh. The Thakur built a *garhi* in 1802 but went away to his native place in Mewar in 1824 A.D. On the death of his nephew, Chain Singh, the village became Khalsa. Biaora-Mandu was the scene of two small skirmishes in the years 1813 and 1847. The former took place between Raja Sobhag Singh and the Dewas State army, and the second between Raja Hanwant Singh and his brother, Sanwat Singh, *Jagirdar* of Bhatkhera (Narsinghgarh). In the latter, after 40 or 50 persons on both sides had been killed, the two came to a reconciliation.

¹ Ain, 11, 203.

Population was in 1901, 443, persons; males 222, females 221, living in 145 occupied houses.

Bihar, pargana Narsingharh- A collection of petty hamlets situated 7 miles to the south of the Narsingharh town situated in 23° 37' north and 77° 9' east and 2 miles from the Sehore- Biaora road. Bihar is of interest on account of its former importance. It was at one time evidently a great centre of Jain worship as numerous remains are to be met with on the hill above the present village. Among the series is a grand Jain figure. The figure is cut in the sandstone rock of a cave. It is 8½ feet high but the head has been removed, the pedestal which remains ornamented with lions and the *chinha* of a bull shewing that the statue was that of Adinath, the first Trithankar.

It is possible that there may have been a monastery here the name Bihar being a corruption of Vihara. The Site is certainly suited to the purpose, being secluded and watered by the Parbati river which flows at a short distance off the hill.

A building known as the *Sola khamba* (sixteen pillared building) stands on the hill next to that on which the cave temple is situated. It is ascribed to the Khichi Rajputs from whom the Muhammadans are said to have conquered the place. Local traditions suppose the building to have been fifteen storeys high. It is popularly said to have been built by a rich shepherd of the place named Shamkaran in Samvat 1304 (1247 A.D.)

It is related that once a big fire was lighted on the top-most storey of the *Sola-khamba* which attracted the attention of the Muhammadan forces encamped at Biaora Mandu, near Sarangpur about 36 miles away, and led them to attack Bihar and conquer it. They then, it is said, pulled down most of the *Sola khamba* and out of its materials built the mosque which still stands on this hill. The inscriptions on the northern and eastern gates of the mosque which are in Persian, show that it was built in the time of Mahmud Shah on the 15th day of Ramzan in the *Hijri* year 844, A.D. 1440. Another prominent relic of the Muhammadan occupation of the place is the building known as *Hajira* or *Hujra* which contains the tombs of Shaikh Haji Qutab-ud-din, his nephew, and his servant. The inscription on the entrance of the first storey shews that the building was erected in the time of Muhammad Shah in the *Hijri* year 870, A.D. 1465.

It is on account of this Haji's tomb that Bihar is named *Shah baba haji* by the Muhammadans, and is thus entered in the *Ain-i-Akbari* as the headquarters of a *mahal* of the Sarangpur Sarkar. The local *patwari* family has an account of the place. Unfortunately

it is so hopelessly confused as to dates and persons as to be of very little value. It would appear from this account that the place was once known as Badravati and to have been held successively by the Solankhis (Chalukyas) and Khichis. It was evidently a place of some importance during the Muhammadan period. It was renamed Ram Bihar after it fell to its present possessors.

Besides the buildings noted above there are two temples one dedicated to Mahadeo and the other to Parbati and Hundreds of sati pillars on the plain to the south of Bihar.

There are no inscriptions on the temples but some of the sati pillars have Hindi inscriptions which, however do not convey any important information.

A cattle fair is held at the site of Ram-Bihar on *Baisakh badi* 8th lasting 15 days.

The principal castes now inhabiting the hamlet of Ram-Bihar are Brahmins, Kayasthas, Rajputs, Kachhis, Dhakars, etc.

Ram-Bihar has now become reduced to a small hamlet of 11 houses with a population of 53 persons. The site of the present settlement lies a short distance from the old site and called Kachhipura.

Bijaigarh, pargana Narsingharh- A village situated in 23° 42' north and 77° 11' east 2 miles south east of the Narsingharh town. It has an old hill fort, now in ruins, said to have been built by the Khichi rulers in these parts. The village contains several *sati* pillars, bearing dates from 1698 to 1709 A.D. Population 1901, 209

Bhumka, pargana Khujner- A village situated in 23° 49' north, and 76° 32' east, 10 miles to the west of Khujner. It contains a temple, rebuilt in the time of Raja Hanwant Singh with an inscription of 1854 A.D. The purport of the inscription is that a Chief of Sondhia caste vowed by a sacred oath that he and his caste people would not commit any thefts within the borders of Umatwari. Population 1901 145 A cattle fair is held here annually in the month of *Aghan* (December)

Chhapera, pargana Chhapera- The headquarters of the *tahsil* of that name is situated 46 miles west of Narsingharh town in 23° 54' north and 76° 30' east. The name is derived from the *Chhapi nala* which flows past the village and subsequently becomes the *Chhapi* river. Formerly the chief place in the *pargana* was the village of Rampura on the opposite side of the *Chhapi*, now in ruins. At the spot where Rampura was situated, an image of Hanuman and the remains of a mud fort are to be seen. Portions of a city wall and substantial masonry gateway are still standing round the present

village of Chhapera which indicate that it must have been a place of some importance in times gone by.

Eleven Vaishnav and Jain temples and a mosque are situated in the village. The Jain temple contains four images, three of which bear the date Samvat 1548 (1491 A.D.) and one Samvat 1797 (1740 A.D.), but there are no inscriptions. It is said that the place was looted in the year 1857 A.D. by a detachment of the British forces when it could not obtain any supplies, the *tahsildar* having fled. The detachment is said to have proceeded thence to Rajgarh where it defeated a force of the Peshwa's at the Lagdara Pathar. Population was in 1901, 2,602 persons males 1,341, females 1,261. It consists mostly of Brahman, Mahajan, Kachhi, Lorha, Dhakar, Kulmi, Chamar and Balai castes.

The unmetalled road to Indore which passes through this place has increased its importance.

A market is held every Friday. A school, a dispensary, a post office a *sarai*, a police station and a customs post are located here.

Khujner, pargana Khujner- The headquarters of the *pargana* of the same name situated in 23° 47' north and 76° 40' east. 32 miles to the west of the Narsingharh town.

Population was in 1901, 2,837 persons males 1,528 females 1,309.

The place is believed to be 500 years old. There are two ancient temples of Mahdeo but they bear no inscriptions.

The oldest *sati* pillar in the village bears the date Samvat 1715 (A.D. 1658) and belongs to the mother of Moti Kunwar Umat. The mosque at the place was built in Samvat 1788 (1731 A.D.) and is said to have been erected by a Mussalman Oilman.

A metalled road from Khujner connects with the Agra- Bombay road at a distance of $7\frac{1}{2}$ miles.

Narsingharh Town, pargana Narsingharh- The capital of the Narsingharh State situated 1,650 feet above the sea at latitude 23° 43' north and longitude 77° 9' east. It was founded by Paras Ram the first Chief of Narsingharh in 1681, on the site of the village of Toplia Mahadeo. It stands on the Biaora- Sehere high road at a distance of 44 miles from the latter place. The town derives its name from god Narsingh, one of the ten *Avatars* (incarnations) of Vishnu, and a favourite deity with the founder of the State.

The name of the temple (Toplia mahadeo) owed its origin to the village at the foot of the hill which was inhabited by Saharias who made a livelihood by manufacturing *toplis* (baskets) from the bamboos which grew in abundance on the surrounding hills, which

they sold in Ram Bihar town. The temple is dedicated to Shiv Baijnath. The town is most picturesquely situated. It stands in a valley enclosed by three hills encircling a fine lake also built by Diwan Paras Ram. On the principal hill stands the fort of Narsingh. While temples of Mahadeo and Hanuman crown the other two. At the close of rains when the hills are clothed with vegetation and the country at their feet is covered with waving fields of grain, the scenery of the town is so enhanced in beauty with the lake below reflecting the fort and palaces in its clear waters that it presents a sight not easily forgotten.

The fort contains the palace buildings of which there are three principal parts- the *Darbar* Hall otherwise known as *Kali- ka- chauk*, the *Raola*, and the new palace. All the three buildings command a very fine view of the town and the lake, the surrounding hills and the plains beyond, while themselves adding greatly to the appearance of the fort. The fort is approached by a metalled road passing by the *Ramola ghati*, and by four other steep paths, by two of which elephants and horses can pass. The names of the four paths are- *Ghora ghati*, *Bhandara ghati*, *Thaoria ghati*, and *Dakan ghati*. All the State offices were in former days located in the fort but have now been transferred to a building at the east end of the town.

The population has been 1881, 11,400, 1891, 8,561, 1901, 8,778 persons: males 4,627, females 4,151. Occupied houses 2,031. Hindus number 7,434 or 85 per cent. Sikhs 8, Jains 80, Musalman 1,210 or 14 per cent. Christian 1 and animists 45. The prevailing sects are Vaishnavas, Shaivas and Shakts amongst Hindus, and Sunis among Muhammadans.

Business generally begins about 8 O'clock in the morning and goes on till sunset with couple of hours break at mid day for dinner and rest.

Several temples dedicated to Ramchandra and Krishna built by the members of the Chief's household, stand in the town, the most important being the temple of Raghunathji, the present family deity, the temple of *Kali Talai* dedicated to Krishna and that of Shriji (Govardhan Nathji) and that of Madan Mohan Lalji. Besides these the old temple of Baijnath Mahadeo or Toplia Mahadeo, the temple of *Patla Pani* Mahadeo and Hanuman *garhi* are other religious edifices of local importance. There is a perennial spring in the temple of Baijnath Mahadeo which never dries up.

At the entrance of the town on the Sehere side stands a small bungalow which serves as a rest-house, while a *sarai* has been erected in the town.

The hospital is located in the centre of the town. It is in charge of a Hospital Assistant and provides limited accommodation for indoor patients.

The Victoria High School building, which is situated at the entrance of the town near the Dak bungalow was built in 1899.

Much has been done during the superintendency to improve the appearance as well as the sanitary condition of the town. New buildings have been erected for the accommodation of the Post and Telegraph Office, a Customs Office, Cavalry Lines and Jail. Old roads have been repaired and new roads made. A Municipal Committee was appointed in 1897 to supervise the arrangements for sanitation and the lighting of the principal streets and lanes of the town.

The *Kotwal* is the city police officer and is responsible of the protection of the town. He works under the order of the *Muntazim* of police and has a staff of 34 men who are distributed through *chaukis* in the town. A cattle fair is held here in Phagun (March).

Nalhera, pargana Pachor- A village 10 miles west of Pachor lying in 23° 51' north and 76° 49' east. It is situated on the banks of the Newaj river.

There is a European cemetery here containing five masonry built tombs which appear to be those of the guard stationed here to keep the peace in the adjoining districts in later years of Diwan sobhag Singh (1795-1827 A.D.) The Camp was known as camp Dabri. The guard is said to have remained here for about 14 years. In the vicinity of the village, about a mile from the grave-yard, the traces of the old houses are still visible. Population in 1901 was 187.

Pachor, pargana Pachor- Headquarters of the *pargana* situated in 23° 43' north and 76° 47' east on the banks of the Newaj river, 24 miles west of the Narsinghgarh town on the Agra-Bombay road.

Its earlier name is said to have been paranagar. It seems to be an old place as mutilated portions of jain idols are often found when excavating. An old temple of Mahadeo stands to the east of the present town and is said to be about 300 years old. An old *garhi* in the heart of the town was built in the Muhamandan period. Tradition relates that when this fort was in course of construction it was demolished nightly until steps were taken jointly by Hindus and Muhammadans to celebrate the worship of *Kalaji Maharaj* or as the Muhammadans called him *Kalekhan Pir*, the presiding *genius loci*.

The *garhi* is now in ruins but the worship of *Kalaji Maharaj* or *Kalekhan Pir* still continues. The image of *Kalaji* and the tomb of *Kalekhan* are situated in the north-eastern corner of the *garhi* the first on the outside and the second just inside.

Three temples are dedicated to *Shri Thakurji* and there is one mosque. They all seem to be of recent date. Three *sati pillars* are inscribed, the oldest bearing the date Samvat 1475 (1418 A.D.)

In the mutiny of 1857 Pachor was looted by a party of mutineers from Indore.

A cattle fair is held on Paush sudi 8th lasting 15 days.

Population in 1901 was 1,915 persons; males 1,037 females 878; living in 398 occupied houses.

Patan, pargana Khujner- (23° 58' north and 76° 48' east.) This place was the old capital of the Narsinghgarh Chiefs from 1668- 1766 with a break of 14 years (1681-95) during which time the capital was temporarily transferred to Narsinghgarh. It is situated on the banks of the Newaj river, 2 miles from Rajgarh. A few old temples, a substantial fort, and palace of those times still stand here, but are now more or less in ruins and deserted. Numerous *sati* pillars and tombs, some of which bear inscriptions which are not intelligible, are to be found round about the village. There are several big *baoris* here, some of which have spacious accommodations in them. Patan was finally deserted in the year 1766 A.D. when the capital was finally transferred to Narsinghgarh. Population in 1901 was 168.

Ratanpur, pargana Narsinghgarh- Ratanpur which was once the capital of the Umats, was situated on the bank of the Dudhi river. It is now non-existent. Its site lies near the present Tajpura village, 12 miles to the west of the Narsinghgarh town. Udaji first established his capital at Ratanpur in the year 1603 A.D. and it continued to be the capital of the Umats till 1638 A.D. when Chhatarsingh, the successor of Udaji was killed there in a battle with the Imperial Forces. On this account the place was considered unlucky and was abandoned.

The remains now existing of old Ratanpur are a mosque, a temple of Mahadeo, and three *sati* platforms. The *satis* bear Hindi inscriptions which cannot be made out. They bear dates which shew that they belong to the time when Ratanpur was the capital of the Umats.

After Ratanpur was abandoned as being unlucky, a small *pura* (hamlet) namely Tajpura, was established and the lands of Ratanpur were transferred to it. Tajpura is now in the joint possession of Rajgarh and Narsinghgarh.

Ratanpur is 6 miles from the Bapcha Dak Bungalow on the Sehore Biaora road.

Sandaota, pargana Khujner- (23° 51' north and 73° 35' east). A village 6 miles west of Khujner containing several temples three bearing inscriptions of 1751, 1754, and 1798 and built in the time of Diwan Moti Ram and Raja Achal Singh. Four *sati* pillars with inscriptions dated 1485, 1718, 1714, and 1753 stand here. Population in 1901 was 1,091.

Tori- A village lying in 23° 55' north, 77° 13' east, 14 miles north east of the Narsinggarh town. It has a *garhi*, said to have been built by the Perias, and a temple erected by the Khichis, the latter has an inscription bearing these dates, viz. 1697, 1832, and 1883. Population in 1901 was 1,063. It is the place of residence of the jagirdar of Tori.

APPENDIX A

TRANSLATION of an ENGAGEMENT executed to the SOUBADAR by DEWAN SOBHAG SING and KOONWUR CHAEN SINGH of SOOBSTAN, NURSINGURH.

Whereas the above Soobstan was always assessed at Salim Sahi rupees 85,000 per annum; and whereas the Pindaree troops having entered the country laid waste the pergunnah, and the people, in consequence, deserted the place; and whereas we being unable to pay the revenue and to meet the necessary expenses of the Soobstan, brought the matter to the notice of the Circar; the Circar, in consideration of the aforesaid circumstances, and with a view to the improvement of the pergunnah, has directed the payment of the revenue for six years according to the following instalments viz-

		Rs.
In 1875	Sumbut	25,000
" 1876	"	35,000
" 1877	"	48,000
" 1878	"	60,000
" 1879	"	72,000
" 1880	"	85,000
		<u>Rs. 3,25,000</u>

Therefore we shall, as ordered, pay without an objection, year after year, the above amount or Rupees three lakhs and twenty-five thousand, which includes the expenses of the mehal, in six years according to the said instalments commencing on the 15th Kartick Soodee and ending on the 15th Bysack Soodee.

TRANSLATION OF A PERWANNAH FROM MULHAR RAO HOLKAR TO DEWAN SOBHAG SING AND KOONWUR CHAEN SING OF SOOBSTAN NURSINGURH.

Whereas the above Soobstan was assessed at rupees 85,000 per annum, but in consequence of the passing and repassing of the Pindaree troops through the mehal it was laid waste; and whereas you, with a view to bring the matter to the notice of the Circar, deputed Roop Ram Bohora, who, on arrival represented that, as the mehal was desolated, there was no means of discharging the revenue due to the Circar, amounting to rupee 85,000 and also requested that the Circar might graciously be pleased to take the above sum by instal-

ments every year so that the mehal might be improved, and whereas it is necessary to realize the revenue of the Soobastan as usual yet having regard to the fact that the pergunnah has been laid waste, and in consideration of the representation made by you, as well as with a view to the improvement of the mehal, it has been decided in the presence of the said Roop Ram Bohora, that the yearly revenue of the mehal shall be paid in the following progressive payments so that the amount of rent in the 6th year shall be Salim Sahi rupees 85,000-

				Rs.
In 1228	or	1875	Sumbut	25,000
In 1229	"	1876	"	35,000
" 1230	"	1877	"	48,000
" 1231	"	1878	"	60,000
" 1232	"	1879	"	72,000
" 1233	"	1880	"	85,000
				<u>Rs. 3,25,000</u>

Therefore the sum of Salim Sahi Rupees three lakhs and twenty five thousand having been fixed by the Circar as the aggregate amount of revenue of six years, this perwannah is given to you. You will therefore remit to the Circar the above amount of Salim Sahi Rupees three lakhs and twenty-five thousand according to the aforesaid instalments through the mamilidar and take receipts for the same.

Dated 15th Jemmadeeul- Akhir 1219 A.H.

APPENDIX B.

Variations in early history as given by Rajgarh and Narsingharh.

A Rajgarh.

Umats are descended from Umarsi, son of Mang Rao.

Umarsi and his brother Sumarsi went to Sind and founded Umarkot. Then Umarsi left and went to Abu, while Sumarsi remained and founded the Sodha family of the present day.

Umarsi founded the Umats. The twenty-first in descent from Umarsi, Bhau Singh went to Chitor where for services rendered he was given the title of Rawat - "with a splendid Khilat."

Sarangsen in the Seventh generation from Bhau Singh, who lived in the 14th century, went to Dhar and later took the Sarangpur district. He then made Duparia his chief town. Khemkaran second in descent from Sarangsen (it is not said how long after Sarangsen) seized the country between the Sind and Parbati rivers which was thenceforth known as Umatwara. Kumanji or Kamaji (Rawat Gumanji) two generations after Khemkaran at the end of 15th century, according to the account, built Kujner fort but lived in Ratanpur. Later on he obtained from the Delhi Emperor Sikandar Lodi (1489-1519) a grant of land including Pachor, Khadad Lakhnwas, Jhunjhunipur (now Rajgarh) Khujner and Biaora, a *sanad* being granted later for other land also, at Agar, Shujalpur (then called Mirza pur), Khachraud, etc. Four gene-

rations later came Rawat Ramaji whose elder son Bhimaji became Rawat and the younger Jitagi founded the family of the Borkhera and Mundla Thakurs. Rawat Benaji succeeded and in Samvat 1586 (A.D. 1529) fought with the Delhi troops.

Rawat Krishnaji served Akbar (1556-1605)

Rawat Dungarsiji who lived in 16th century was killed at Talen. He left six sons. The two eldest being Udaji and Dudaji.

Udaji succeeded and Dudaji was made Diwan by Udaji.

Chhatrasingh succeeded in 1621 A.D. making Ajab Singh, grandson of Dudaji Diwan. Chhatarsingh died in 1638 A.D. Mohan Singh succeeded as minor.

Ajab Singh built the forts of Rajgarh and Patan in Samvat 1705 (A.D. 1648) Ajab Singh died (how is not known) and Paras Ram succeeded him as Diwan of the State. State divided in Samvat 1738 (A.D. 1681)

B

Narsingharh.

The Umats are descended from Rana Umji ruler of Bhinmal¹ (in Jodhpur). They came over to Central India in Muhammadan times, driven away from Rajputana by the Chauhans. They had been 300 years in Bhinmal, when this took place. The Umat Chief who was expelled was Sarangsen.

¹ This is curious and interesting but unfortunately no further information is available- see Bhinmal. *Bombay Gazetteer*, Vol LP. II, P. 439. *Journal of the Royal Asiatic Society* October 1914 and *Journal of the Bombay Branch of the Royal Asiatic Society* 1902, 413.

NARSINGHGARH STATE.

Sarangsen went to Dhar in 1347 in the time of Muhamad Tuglak (1325-1351) and received the title of Rawat for services rendered. Rawat Karansiji or Kamaji fourth in descent from Sarangsen was made Governor of Ujjain in Sikandar Lodi's time and obtained 22 *parganas*, some of which now form the States of Rajgarh and Narsinghgarh. He made Duparia his capital.

Rawat Krishnaji was sixth in descent from Kamaji and was also Governor of Ujjain where Kishnapura is called after him. He died in 1563 and was succeeded by Dungarsiji. He was killed at Talen in 1594.

He had six sons, the two eldest Udaji and Dudaji Udaji succeeded making Ratanpur his capital. He received a *Khilat* from Akbar (1556-1605). In the time of Jahangir Dudaji for services rendered was given the title of Diwan and a *sanad* for certain territories.

Chhatarsingh, Udaji's successor was killed in 1638 at Ratnapur.

Mohansingh succeeded and made Dungarpur his chief town. Diwan Ajab Singh was killed in 1668, Paras Ram succeeding. Paras Ram lived at Patan and Mohansingh at Rajgarh.

The Emperor Aurangzeb then "granted a *sanad* for the State in the joint names of Mohan Singh and Paras Ram.

C

NOTE ON ABOVE

BY

THE SUPERINTENDENT OF
NARSINGHGARH.

Umarsi and Rana Umji are different versions of the name of the same person. Both the Rajgarh and the Narsinghgarh accounts agree in

making the Umats belong to the family of Vikramaditya who had his capital at Ujjain. It would thus appear that, while the Rajgarh account sends *Umarsi* and *Sumarsi* to Sind and Abu, the Narsinghgarh account begins from a later date and finds *Rana Umji* already ruling at Bhinmal (in Jodhpur). Whether Umarsi (Umji) lived at Bhinmal or Abu there is no means to decide, but probably Abu and Bhinmal both formed part of one continuous territory. Then, again, whether *Sarangsen*, who according to both the accounts lived in the 14th century, went to Dhar from Bhinmal or from Chitor cannot be ascertained. There is no documentary proof available to prove the one or the other statement. The Rajgarh account is taken from a narrative written on a roll of paper said to have been compiled in the time of Nawab Abdul Wasih Khan (*alias* Raja Moti Singh) of Rajgarh, and the Narsinghgarh account based on information, supplied to Mr. C.B. Burrows, Publisher of the "Representative Men of Central India." Which was, with certain modifications, taken from the "History of Narsinghgarh" given as an appendix, to a book named "Mahtab Divakar," written in the time of the late Raja Mahtab Singh of Narsinghgarh. It is not known what the basis of the account in the Rajgarh roll of paper or in the appendix to *Mahtab Divakar* is. Under the circumstances there is no reconciling the facts which must stand in either account as they are. The *sanads* referred to in the Rajgarh and Narsinghgarh accounts are not forthcoming either. Whether the title of *Rawat* was conferred on Bhau Singh by the Rana

APPENDIX B

of Chitor, as the Rajgarh account says, or on Sarangsen by the Muhammadans as the Narsinghgarh account would seem to imply cannot be ascertained as no documentary evidence to support either statement is forth coming. The Rajgarh account, however, specifies the particular services which earned the title (*Rawat*) from the Rana of Chitor. While the Narsinghgarh account does not name any.

Rawat Gamanji or Kumanji or Kamaji or Karansiji are different versions of the name of one and the same person.

The Rajgarh Gazetteer officer says that it is impossible to say whether the *sanad* given by the Delhi Emperor to Rawat Gumanji exists or not as the old State papers at Rajgarh are in a mess.

Whether Dudaji was made Diwan by Udaji as the Rajgarh account says, or the title of Diwan was conferred on him by Jahangir, as stated in

Narsinghgarh account cannot be ascertained. But the following sentence taken from *AITCHISON'S TREATIES*, Vol IV, Page 279, Clearly shows that the Rajgarh and Narsinghgarh chiefs did not stand to each other in the relation of chief (master) and Diwan (minister). "The power of the Umats was established in the district known as *Umatwara* in the 17th century by two brothers, named Mohan Singh and Paras Ram, who assumed the titles of *Rawat* and *Diwan*, and made a division of their possessions, the Rawat retaining 5 villages in excess of the portion of the Diwan as acknowledgement of his superior birthright." It appears to me that the real word is *Diman* -not Diwan. *Diman* is probably a word of Sanskrit origin meaning the resplendent in honours." The word is largely used in this sense in Bundelkhand.

1 This title is used in Bundelkhand, but never in Malwa, and I do not think that the Superintendent of Narsinghgarh is correct in assuming this. The word appears to be derived from *deo*, man or strong as the gods. Aitchison's statement was supplied by the Darbar and is not authoritative -(Ed.)

GENEALOGY

Rao Magro

" Umarsi

Rana Kharsiji

" Paimji

" Devraji

" Singhenji

" Jitsinghji

" Bhimsinghji

" Dholji

" Bhumbiharji

" Vir Dhoulji

" Singhanji

" Bajrangji

" Madhyarajji

" Gajrajji

" Lakhansiji

" Jaspalji

" Rajpalji

" Moharsiji

" Amarsenji

" Patalsiji

" Bhausinghji

" Sheraji

Rawat Mojaji

" Narsinghji

" Udhoji

" Dhiraji

" Sarangsen (1345-1375)

Rawat Jasraji (1375-1397)

" Khemkaranji (1397-1437)

" Haluji (1437-1447)

" Kamaj (1447-1489)

" Dalipsinghji (1489-1501)

" Kalyansinghji (1501- 1513)

" Jodhaji (1513- 1523)

" Ramaji (1523- 1525)

" Bhimaji (1525-1527)

" Benaji (1527-1558)

" Krishnaji (1558-1583)

" Dungarsingh (1583-1603)

" Udaysingh (1603-1621)

" Kshatrasinhji (1621- 1638)

" Mohansingh (1638-1697)

" Amarsingh (1697- 1740)

" Narpatsingh (1740-1747)

" Jagatsingh (1747-1775)

" Mamirsingh (1775- 1790)

" Pratap singh (1790- 1803)

" Prithwisingh (1803- 1815)

" Newalsingh (1815- 1831)

" Motishing (1831- 1880)

" Bakhtawar Singh (1880-1882)

Raja Balbhadra Singh

(1882-1902)

" Bane Singh (1902 --)

APPENDIX C.

APPEN

STATEMENT SHOWING THE TIME OF SOWING AND
AND TIMES OF WATERINGS

Quality or Soil	Name of Crops	Time of Sowing	Time of reaping
Deep	Makka alone or with Urad	In the first showers	Kuar
"	Cotton	of Asarh	From Agghan to Phagun
"	Jowar alone or with Mung and Tuar	Do	From Agghan to Pus
"	Rice " ---"	Do	Kuar
"	Hemp	Do	From Kuar to Kartik
"	Mungphali	Do	From Agghau to Pus
"	Masur and gram on single	Kuar and Kartik	Phagun to the beginning
"	Cropped Har (unirrigated land)		of Chait
"	Wheat on Single cropped Har	From the Middle of	Chait
"		Kartik to the middle of	
"		Agghan	
"	Masur and gram on doublecrop-	Ditto	Do
"	ped lands adjacent to villages.		
"	Wheat on double cropped	Ditto	Do
"	irrigated lands		
"	Poppy	Middle of Kartik to the	Opium extracted in
"		beginning of Agghan	Phagun and the Poppy
"	Sugarcane with Poppy	Kartik	plant cut in Chait.
"			In Pus Magh and
"	Sugarcane alone	Agghan and Pus	Phagun next year.
"			In Magh and Phagun
"			next year.
Shallow	Jowar and Cotton	End of Asarh	Agghan
Patlon	Rameli Tilli	Sawan	Kuar and Kartik
"	Kangni	Asarh	Bhadon

DIX C.

REAPING, NECESSITY FOR IRRIGATION AND NUMBER
FOR THE VARIOUS CROPS

Irrigation necessary	Number of Waterings.	Time of Watering	Remarks
No	---	---	Irrigated in time of drought
"	---	---	
"	---	---	
"	---	---	
Yes	1 or 2 in Narsingharh 3 or 4 in Pachor, Khujner and Chhapera.	Kuara	
No	---	---	Irrigated in time of drought if possible.
No	---	---	
Yes	4	2, Agghan If there are winter 1, Pus rains, the number 1 Magh of watering is less.	
Yes	6	2, Agghan 2 pus, Ditto 3 Magh	The field has also to be watered at the time of sowing.
"	7 or 8	2, Agghan; 2 Pus, 3, Magh beginning of Phagun.	There is another kind of seed which requires only 6 waterings but its plants are of small growth and very sensitive to cold. They are therefore sown on a small scale only.
"	12 times, besides the watering for Poppy.	1, Phagun, 2 Chait, 3 Bai sakh, 6 Jaith to the setting in of rains.	Irrigated together with poppy till Magh.
"	from 20 to 40	1/4, Agghan, 3/4. Pus; 2/4 Magh 2/4, Phagun, 2/6 Chait, 4/8 Bai sakh, 5/8 Jaith, 1/2 Asarh.	More waterings are required in the Khujner and Chhapera parganas than in Pachor and more in Pachor than in Narsingharh
No	---	---	
"	---	---	
"	---	---	

Jaora State.

CHAPTER I

DESCRIPTIVE

Section- I Physical Aspects.

State of Jaora lies in the section of Central India known as Malwa ^{Situation and area} and is one of the three Treaty States in the Agency of the same name. The territories of the State are much split up, the main block consisting of the *tahsils* of Jaora, Barauda, Tal, Barkhera, and Nawabganj, the remaining *tahsils* of Malhargarh and Sanjit being separated from the main block. The main block lies between 23° 30' and 23° 55' N. and 74° 52' and 75° 32' E. and the portion comprising the *tahsils* of Sanjit and Malhargarh. between 24° 5' and 24° 20' N. and 75° 0' and 75° 28' E. The area of the State is 568 square miles.

No origin is traceable for the name Jaora. From the *sanads* and ^{Name} other documents in the possession of Thakurs it is clear that the name is an old one. Before it came into the possession of Nawab Ghafur Khan it was a small village of 300 souls and was held by a Thakur of the Solanki clan.

The main block is bounded on the north and east by the territories ^{Boundaries} of Gwalior and Dewas, on the south by portions of Ratlam and Gwalior, and on the west by portions of Gwalior and Partabgarh. The district of Nawabganj is separated from the rest by the Thakurat of Piploda; the *tahsils* of Sanjit and Malhargarh are surrounded on all sides by portions of Gwalior and Indore; patches of these States also intervene and cut up these *tahsils* into many small sections.

Except the western portions of Nawabganj which is hilly, the rest ^{Natural divisions} of the country is typical of Malwa, consisting of undulating plains dotted over with isolated flat topped hills.

There are only two rivers of importance in the State, the Maleni ^{Rivers} and the Chambal. The Maleni, which is a tributary of the latter, rises in the hilly country near Sailana and flows through Jaora territory, into the Dewas State where it joins the Chambal. It drains the whole of the Jaora *tahsil* and part of Barauda. The Chambal, which has its source in the western slopes of the Vindhya hills, flows in a northerly direction and receives the drainage of part of the Barauda *tahsil* and of the whole of the Tal and Barkhera *tahsils*. It is joined near Sipavra (a village of Barkhera) by the Sipra river, which here divides the territories of the State from those of Jhalawar. The banks are steep and the river little used for irrigation. The Chambal runs throughout the whole year, but the Maleni, only for four months in the year.

Genealogical Tree of the Jaora Family.

I- Abdul Ghafur Khan (1818-25)

II- Ghaus Muhammad Khan (1825-65)

III- Ismail Khan (1865-95)

IV- Iftikhar Ali Khan (1895)-

Two petty streams flow through the *tahsils* of Malhargarh and Sanjit, the Sau, and the Retam tributaries of the Chambal. The Sau has its source in the hills of Partabgarh and flowing past the town of Mandasor, separates the territories of Gwalior and Jaora, it then enters the Sanjit *tahsil* and empties itself in to the Chambal. The Retam flows in an easterly direction. No facilities are afforded by any of these rivers for irrigation.

Geology ¹

The State has not as yet been surveyed but lies mainly, if not entirely, on Deccan Trap.

Botany ²

The flora are those common to Malwa, consisting mainly of scrub jungle containing species of *Capparis*, *Grewia*, *Zizyphus* and *Woodfordia*, with trees of *Butea*, *Bombax*, and *Anogeissus*; here and there *Boswellia* is met with. Many herbaceous plants also flourish of the order *Leguminosae*, *Boraginae*, and *Compositae*.

Fauna

Leopard and bear are occasionally met with and black-buck (*Antelope cervicapra*) and *chinkara* (*Gazella benetii*) are not uncommon. Small game is plentiful.

Climate and
rainfall
(Tables I and
II)

The climate of the State is very equitable, sharing in the conditions common to the plateau. The temperature seldom rises much over 100° and it is usually between 80° and 70°. The average rainfall is 30 inches.

Malhargarh has a scantier rainfall than the other *tahsils*, the average being 24 inches. During the famine of 1899-1900 only 12.8 inches were recorded.

The rainfall returns of the last twenty-five years shew a maximum of 43 inches in 1900-01 and a minimum of 12.8 in 1899-1900, the year of famine. The excessive rains of 1900 caused considerable flooding in the low-lying parts of the country, the crops being seriously damaged.

Cyclone etc.

Slight tremors of earthquake were felt in 1881, 1891, 1898, and 1902. In 1857 very heavy floods occurred in Barauda inundating the whole *tahsil*.

Section II- History.

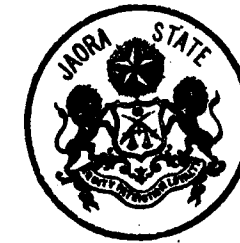
(See Genealogical Tree).

The ancestors of Abdul Ghafur Khan came from Swat and belonged to the Tajik Khel. During the reign of Muhammad Shah (1719-43) Abdul Ghafur Khan's grandfather, Abdul Majid Khan, came to India in hopes of making his fortune. On arriving in India he joined the service of Nawab Zabta Khan of Najibabad in a humble capacity, under Ghulam Kadir Khan, the son of Zabta Khan,

¹ By Mr. E. Vredenburg, *Geological Survey of India*.

² By Lieut-Col, D. Prain, *I.M.S. Botanical Survey of India*.

ARMS OF THE JAORA STATE



These are the arms used at present by the State. The component parts are explained thus-

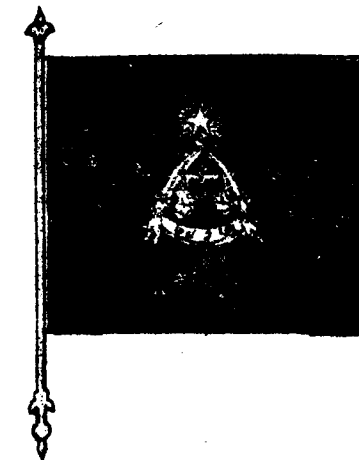
Arms The crescent is the mark of Islam, the swords the national weapon of the Afghans, the scales indicate justice and equity.
Supporters The lions indicate the protection of the British guarantee.
Crest The star is the Heavne's Light.
Motto Requires no explanation.

Note The arms given above are not those granted at Delhi in 1877, which were.

Arms Vert, three mullets argent pierced of the field in bend dexter within a bordure gobony argent and gules.

Crest A tiger's head erased argent. Supporters- Black buck.

These are thus explained by Mr. Taylor. Green is the Musalman colour; white (argent) and gules are the colours of the Holkar banner, Gharus Khan having been with Amir Khan a participator in Jaswant Rao Holkar's fortunes. The mullets represent spur rowels in allusion to Pindari life. The motto given at the same time was *Dil-wa-daulat*, "Stout heart, great wealth," or "Fortune favours the brave."



State Banner is

The colours are those of the Jaora house; the arms have been described above.

and rose to be a confidential adviser and attendant. Abdul Majid had two sons, Abdul Hamid and Abdul Rashid, the latter being one of the most learned men of his day. After the death of their father, the two brothers entered the service of Ghulam Kadir Khan, remaining in his service until 1788 when he was put to death by Sindhia for the atrocities practised on the aged Emperor Shah Alam.

After this event the two brothers went to Rampur in Rohilkhand where Abdul Rashid Khan, the younger brother, devoted himself to literary studies. The elder, Abdul Hamid Khan, settled down as an agriculturist in Bhainsia, a village of Rampur, where four sons, Abdul Karim Khan, Abdul Hakim Khan, Muhammad Nazim Khan and Abdul Ghafur Khan were born to him. Abdul Ghafur Khan, the youngest, married the daughter of Akhund Muhammad Ayaz Khan, a cousin of his father, Abdul Hamid Khan. Another daughter of Ayaz Khan was married to the emperor Bahadur Shah and thus Ghafur Khan was connected with the last of the Mughal emperors. Abdul Ghafur Khan spent most of his time between Delhi and Jaipur. In the latter place his father-in-law held a high post with the title of Nawab.

At this time the famous quarrel, regarding the hand of the Sesodia Princess, Krishna Kumari, arose between the Chiefs of Jaipur and Jodhpur. Ayaz Khan joined with the free-booter, Amir Khan, the founder of the Tonk State in Rajputana, in settling the dispute¹. The friendship thus started led Ayaz Khan to give his youngest daughter in marriage to Amir Khan who thus became Ghafur Khan's brother-in-law. Ghafur Khan then joined his brother-in-law. In 1808 Jaswant Rao Holkar became insane and the Indore State was managed by Bala Ram Seth under the directions of Tulsi Bai. A Mutiny in Holkar's army gave Amir Khan a chance of interfering, and after assisting Tulsi Bai in quelling the disturbance, he left for Rajputana, Ghafur Khan remaining behind as his representative at the Holkar court. Ghafur Khan, at this time, is said to have received the title of *Nawab*² and an assignment of Rs 20,000 per mensem from Bala Ram Seth for the support of himself and a body of one thousand horse, which he agreed to maintain. In the disturbances caused by the revolt of Dharma Kunwar, Ghafur Khan was instrumental in assisting Holkar by giving timely notice to Amir Khan.

After the death of Jaswant Rao in 1811 disputes arose as to the succession of Malhar Rao, the adopted son of Tulsi Bai, in which Ghafur Khan espoused the cause of Malhar Rao.

¹ *Rajasthan, I Mewar*, Chapter XVII page 429, *Marwar*, II Chapter XIV, page 137, Chapter XV, Page 141, Malcolm's *Central India*, I, page 267.

² In 1808 he received the titles of Nawab and *iftikhar-ud-daula* from Amir Khan. Prinsep's *Life of Amir Khan*, page 360. This however, is said to be an incorrect statement, not supported by the State records.

Ghafur Khan
(1817-25)

After the battle of Mehidpur (21st December, 1817) in which he abstained from taking an active part, and the subsequent flight of Malhar Rao Holkar, Ghafur Khan sent Mir Zaffar Ali, his agent, to offer his submission to the British. On the conclusion of the treaty of Mandasor on 6th January, 1818¹. Khan was guaranteed the possession of the Sanjit, Malhargarh, Tal, Mandawal, Jaora, and Barauda² *tahsils*, the tribute of Piploda and the *sayar dues* of the whole tract, on the condition that he and his heirs should maintain a body of 600 horse to co-operate with the British forces. Amir Khan, however, protested against the clause on the ground that the original grants had really been made to his son, Nawab Vazir-ud-daula, and although Ghafur Khan's name had been used, he was acting merely as his representative.³ Amir Khan's claims were however, rejected. In 1825 the quota of troops required to be maintained under the treaty was fixed at 500 horse, 500 foot, and 14 guns.

In 1821, certain agreements were mediated between the Nawab and the Malhargarh Thakurs. The Malhargarh Thakurs claimed to be tributary *Jagirdars*, but it was held that they were merely guaranteed leaseholders, their tenure depending on the due observance of the terms of their tenure; until 1890 they were a constant source of trouble to the Darbar.

Ghafur Khan died in 1825 leaving an infant son, Ghaus Mahammad Khan.

Ghaus
Muhammad
Khan
(1825-65)

Ghaus Muhammad Khan, an infant of two years old, succeeded, his investiture being made in the name of Malhar Rao Holkar to whom a *nazarana* of two lakhs was presented. Ghafur Khan's elder widow, Musharraf Begam, was appointed guardian with her son-in-law, Jahangir Khan, to assist in the administration. Two years afterwards owing to mismanagement, the Begam was removed from the guardianship and the administration entrusted to Maulvi Muhammad Said Khan, Usman Khan being appointed guardian to the Nawab. Muhammad Said Khan was followed by Sheikh Ali Azam, and finally Captain Borthwick; the State remaining under superintendence till 1842, when Ghaus Muhammad Khan received administrative powers.

The masonry bridge over the stream which passes through the centre of the town was built by Captain Borthwick during the minority of this Chief, who also established *korwalis* in the *tahsils* where criminal cases were heard, appeals lying to the general

1. See Appendix A.

2. Originally granted to him in 1810. *Life of Amir Khan*, 393

3. *Life of Amir Khan*, pages 475-6.

criminal court of Jaora. He also opened a hospital, and a court of Muhammadan law presided over by a Maulvi.

In 1842 when the Western Malwa Contingent was amalgamated with the Eastern Malwa Contingent furnished by the Indore and Dewas States, the quota of troops to be maintained by Jaora was commuted for a yearly contribution of Hali Rupees 1,85,810 (equivalent to about Government Rupees 1,82,614). During the mutiny of 1857 the Nawab rendered most important and loyal services to the Government of India and as a reward the contribution was again reduced to Hali Rupees 1,61,810-4-0 (equivalent to Government Rupees 1,59,027) and an increase of 2 guns was made in his salute. In 1862, the Government of India granted a *sanad* guaranteeing the succession to the State in accordance with Muhammadan Law and custom in the event of the failure of natural heirs. In 1865 the Chief received permission from the Government of India to adopt the titles of *Mohtasham-daula* and *shaukat Jang* as personal distinctions. Nawab Ghaus Muhammad Khan was a very popular ruler. He died in 1865 leaving an only son, Muhammad Ismail Khan, then 11 years of age. Nawab Ghaus Muhammad's chief adviser and minister was Hazrat Nur Khan, the father of the present minister, yar Muhammad Khan, who will be always remembered in Jaora as the builder of the city wall.

It had been intended that during the minority of Muhammad Ismail Khan Ismail Khan, the late Nawab's mother should act as the nominal head of a Council of Regency, but her death occurred within a few days of that of her son. It was then decided that the administration of the State should be carried on as in the lifetime of the young Nawab's father, subject to the control of the Political Agent in Western Malwa. The Nawab was accordingly installed by the British Government in the name of Holkar to whom according to precedent a *nazarana* of two lakhs of rupees was presented by the Nawab. In return the Maharaja Holkar offered a *Khilat* of Rs 5,000 but this, with the permission of the Government of India, was returned by the Nawab as being out of proportion to the *nazarana*. The Chief then adopted the titles of *Ihtisham-ud-daula* and *Firozjang* as personal distinctions.

Attempts were made by the Nawab of Tonk, on behalf of his step-sister, the elder widow of Nawab Ghaus Muhammad Khan, to interfere with the succession and management of the Jaora State. For these proceedings he incurred the severe displeasure of Government and was forbidden to send any one to Jaora, or to concern himself in any way with State affairs.

Protests were also made by Holkar against the grant by the British Government of a *sanad* of succession and against the recognition

and installation of the young Nawab without his knowledge or consent. His claim to be consulted on the succession was held to be untenable under Article 12 of the Treaty of Mandasor, by which the British Government distinctly guaranteed Jaora to Nawab Ghafur Khan and his heirs on certain conditions, and as unwarranted by any precedent. In 1874 Nawab Muhammad Ismail Khan whose education had been supervised by a British officer specially deputed for the purpose was entrusted with the administration of the State. Hazrat Nur Khan, C.S.I. his father's chief adviser, remained on as minister. In 1818 the Nawab abolished all transit duties on salt passing through Jaora State, and in consideration of this act an annual compensatory payment of Rs 2,500 is made by the British Government. In the same year he was made an Honorary Major in British Army. In 1881, Ismail Khan dispensed with the services of Hazrat Nur Khan, who had conducted the administration most ably for about 16 years, and himself assumed the direct management of affairs. On the advice of the Political authorities, however, a Council of four was appointed to assist him in conducting public business. The Nawab, however, objected to their attempt to control his expenditure and the councillors gradually withdrew from their position as advisers, with the result that in 1885 the State finances showed a deficit of 16 lakhs. The State treasury was empty and an application to the Government was made for a loan of two lakhs. Arrangements were then made by the Government to extricate the State from its difficulties and a treasurer was appointed who was made responsible to the Political Agent, and a regular budget was drawn up which could not be exceeded.

In 1883, a son, Muhammad Iftikhar Ali Khan, was born to the Nawab and was recognised by Government as his successor. In 1885 the Nawab selected Yar Muhammad Khan and Umrao Muhammad Khan the sons of Hazrat Nur Khan to assist in the administration. The former, whose services were borrowed from the Government of India, was eventually appointed as minister in 1887.

In 1887 all transit duties, except those on opium, were abolished in honour of the Jubilee of Her late majesty the Queen Empress.

By 1887-88 the Financial affairs of the State had improved and a further retrenchment was effected by the Chief who reduced the number of his military followers.

In 1888 *begar* or the forced labour system was abolished. The Nawab attended Indore on the occasion of Lord Lansdown's visit to Central India, and had the honour of paying and receiving visits from his Excellency the Viceroy. The Chief at this time, decided to abolish the *ijara* system of farming out villages to contractors and means to carry out the reform set on foot the same year.

The marriage of the Chief's daughter with the Nawab of Rampur was celebrated at Jaora in 1893. On March 5th, 1895, the Nawab, who had been ill for some time, died. Ismail Khan like his predecessor was most loyal to British Government. Under the orders of the Agent to the Governor-General, Khan Bahadur Yar Muhammad Khan assumed charge of the State, the Chief being a minor.

Nawab Iftikhar Ali Khan, the present Chief, was born on the 17th January, 1883. He was installed on the 29th July, 1895, by the Agent to the Governor-General in Central India. The installation Darbar was attended by all the principal *jagirdars*, officials and merchants of the State. Some *Thakurs* did not however, attend on the pretext that the seats allotted to them at the Darbar were not suitable to their rank. For this insubordination several were punished by the attachment of their villages and by the infliction of fines. The debt of 16 lakhs which had long embarrassed the State, was cleared off this year. Captain the Hon'ble A.F. Napier was appointed guardian and tutor to the young Chief who joined the Daly College at Indore. In 1898 the Agent to the Governor General opened the new *Zenana Dispensary* built in commemoration of Her Majesty the Queen-Empress's Diamond Jubilee, while the Victoria Institute, also erected in commemoration of the Diamond Jubilee, was opened by Major R.H. Jennings, the Political Agent, in January, 1898. The *Istimrardars*, and guaranteed *Thakurs* whose villages had been attached in 1895, owing to their insubordination, received them back on a full apology being tendered to the Darbar and on their written promises that they would not, in future, deviate from the path of allegiance. In this year the currency was reformed. On 17th July, 1898, Captain the Hon'ble A.F. Napier died at Indore and the appointment was given in 1899 to Captain D. Cameron of the Central India Horse. Iftikhar Ali Khan served in the Imperial Cadet Corps for about 15 months leaving the Corps in 1902. In January 1903 at the Coronation Darbar as an Imperial Cadet he rode in the escort of his Excellency the Viceroy and in addition he attended the Darbar as a Ruling Chief. The Chief continued his studies at the Daly College until December, 1899, when he went to live at Jaora and commenced learning the work of administration under the supervision of the minister. The Chief was married to his cousin the minister Yar Muhammad Khan's only daughter on the 8th March 1903, and was granted full powers of administration in March, 1906.

The Chief bears the titles of His Highness and Nawab and enjoys a salute of 13 guns, the titles of *Fakhar-ud-daula* and *Saulatjang* being personal to the present Chief.

Feudatories

The 22 Thakurs, who hold under the British guarantee, are divided into three classes, viz. *Jagirdars*, *Istimrardars*, and Hereditary lease holders. Piploda and Bilaud belong to the first class. The former pays an annual tribute to the Darbar while the latter hold his *jagir* free. The Thakurs of Tal, Sirsi, Sadakheri, Kherwasa, Barkhera, Khojankhera, Uparwasa, Shajaota, and Sidri hold villages on *ibstimrar* tenure and pay an annual fixed rent to the Darbar. The 11 Malhargarh Thakurs are mere hereditary lease holders and their leases are subject to periodical revisions. The incomes of their holdings range from Rs 60,000 to Rs 300. Ten *Jagirdars* hold directly from the Darbar those of Amba, Mandawal, and Pahera, having been in existence prior to the foundation of the State while Banikheri and Hunkheri were granted for service rendered, and the others given to relations and members of the Chief's family.

Archaeology

No archaeological remains are to be met with in the State. At the Junction of the Chambal and Sipra rivers, however, near the village of Sipavra, stands an old temple dedicated to Kamleshwar Mahadeo, with a stone *ghat* leading down to river. Large numbers of People gather here from the surrounding country in the month of *Baisakh* at the full moon to bathe. The name of the founder of the temple and the date of its construction are not known. Anand Rao Ponwar granted 60 *bighas* of land for the support of Gusain Priests connected with the temple a right still enjoyed by their descendants.

Section III- Population

(Tables III and IV)

Three regular enumerations have been made in 1881, 1891 and 1901, giving, respectively, a population of 108,834 and 84,202. 157, 650 and 84,202. The decrease of 39 per cent between 1891 and 1901 was due to the severe famine and disease of 1899-1900. It should be mentioned that Sir John Malcolm had a Census made in 1820 which gave a population of 66,958.

Density

The mean density is 148 per square mile, but the rural density is only 98.

Towns and Villages

Two towns Jaora (23,774) and Tal-Mandawal (4,954) and 337 villages¹ are situated in the State. Of the latter 319 have a population of less than 500, the average population being 164 persons to a village.

Migration

Of the total population 58,354 or 69 per cent were born in Jaora and 17,933 in other States of the Central India Agency. Of foreigners most came from Jodhpur and the United Provinces.

¹ Since the Census of 1901 nine more villages have been brought on the Register.

In 1901 males numbered 42,686 and females 41,516, giving 972 females to 1,000 males. The figures for civil condition shew 102 wives to 100 husbands. Sex and Civil condition

Classified by religions there were 62,405 Hindus or 74 per cent. 3,314 Jains, 15,854 Musalmans or 19 per cent. 2,585 Animists, 25 Christians and 19 others. All the Christians and 72 per cent. of the Musalmans live in Jaora town. Religions

The prevailing form of speech is Malwi and Rangri spoken by 64 per cent. of the inhabitants. Of the total population 3,668 or 4 percent were able to read and write, of whom 108 were females. The language used officially and in the State Courts is Urdu. Language and Literary

The Population is mainly agriculturist about 90 per cent obtaining a livelihood from occupations connected with the soil. Official language Occupations

In Jaora town Muhammadan influence in dress is very marked particularly among the educated classes, even Hindu clerks and officials when attending office dressing themselves in the *chogha*, *achkan*, *safa*, and *paijama*. The more educated classes, both Muhammadan and Hindu, now dress their hair in European fashion. In feeding, style of living and style of house also the Hindus imitate Muhammadans. On ceremonial occasions when a Hindu invites a Muhammadan friend he treats him as far as the ceremonial is concerned, just like his Hindu brethren and vice versa. The expense of marriages among the rich are from Rs. 1,000 to Rs 5,000, among middle class from Rs. 500 to Rs. 1,000 and among poor from Rs. 50 to 200. SOCIAL CHARACTERISTICS Dress Custom

Muhammadan cultivators and other Muhammadans living in villages observe Hindu ceremonials very largely in their marriages, thus they worship the goddess of small-pox, fix the toran (a wooden arch) over the door in the middle of which they put the wooden figure of a parrot, and also fix a plough (*hal*) on the door, while observing many other Hindu customs. Muhammadans can hardly be distinguished from Hindus in villages except by their beards and closely-cut moustaches. Among the rich and middle classes of Muhammadans the *pagri*, *angarkha*, and *paijama* are giving place to Parsi caps, the fez, shirts, frock-coats, collars and neckties. Muhammadan women in villages wear Hindu ornaments. Malwi Brahmans in Jaora wear a Marathi *pagri*. Anrentites

The spread of English education and increased facilities for trade are causing people to lead a more civilised form of life, and to expect amenities which 20 years ago were considered unattainable luxuries, thus entailing greater expense in living. This is exemplified by the fact that whereas there was only one shop for the sale of European goods before the Railway reached Jaora, 15 new

Daily Life

shops have now been started and the demand for such goods is increasing yearly. The condition of the cultivator and labourer in spite of the famine of 1899-1900 is three times as good as it was 20 years ago.

Traders and artisans rise at 5 in the morning and labour to 12 noon and then from 1 P.M. to 6 P.M. Meals are taken at 6 A.M. mid-day and 8 P.M. The meals consist of wheat and Jowari bread, and vegetables. They rest at 10 P.M. After the Mid-day meal traders and artisans rest for one hour.

Cultivators and field labourers rise before day-break and take out the cattle to graze, returning at sun-rise when they breakfast on *jowari* and maize before proceeding to fields; at mid-day they rest for one hour, and resume work from 1 to 6 P.M.. The evening meal is taken at sunset.

CHAPTER II. ECONOMIC.

(Tables VII to XV and XXIX and XXX)

Section I- Agriculture

(Tables VII to X.)

The Jaora State possesses some of the richest soil in Malwa while it is for the most part highly fertile. Being dependent however, on the rainfall for its water supply, the total failure of rain in 1899-1900 led to a famine and notwithstanding liberal measures adopted for relief, about 30,000 persons succumbed to disease and starvation, which considerably decreased the resources of the State while much land went out of cultivation. General conditions

The land of the Barkhera *tahsil* is undulating with a fall towards the Chambal on the north, the soil being fairly fertile; in Tal, the land is mostly level or undulating with soils of good quality; in Barauda the land is level consisting mostly of *kali* soil; the surface of the Jaora *tahsil* is undulating with a fall towards the Maleni on the east, the soil being also largely *kali*; conditions in Nawabganj are similar; in Malhargarh and Sanjit the land is level and fertile with a few small hills, here and there, which do not interfere with cultivation. Conditions in different parts

The soils recognized are very numerous, the more important being *kali* or black, *pili* or yellow, *bhuri* or grey, *renili* or sandy *kankrelli* or nodular and gritty, *pathrili* stony, and *khari* or saline. Soils

Each soil is subdivided into classes according to its depth and power of retaining moisture.

Kali is a deep loamy soil (the black cotton soil of Europeans), *pili* a shallower soil than *kali* with less power of retaining moisture used chiefly for *kharif* crops *bhuri* is a grey soil of similar properties to the last, while *kankrelli*, *pathrili* and *khari* are poor soils, which can only be cultivated during or soon after the rains.

Classified by position soils are classed as *chauras* or level, *dhaluwan* or uneven and sloping and *talai* the last being land situated in the hollows along the Chambal and Maleni rivers, consisting of rich alluvial deposits and growing excellent crops of maize, wheat and gram. Other terms used are *bir* (grass reserves), *charnoi* (village) grazing land capable of being cultivated) *banjar* (waste land) and *goya* (grazing land, but uncultivable), *adan* or garden land, and *bara* or land capable of being manured, which will grow vegetables, tobacco, and maize.

Two seasons are followed the *kharif* or autumn crop season and the *rabi* or spring season the former lasting from about Seasons

June to October and the latter from about October to March. *Jowar* and maize are the predominating crops in the autumn and wheat, gram, linseed and poppy in the spring.

Cultivated
area
(Table IX)
Agricultural
practice

The normal area under cultivation is about 157,700 acres of which 11,400 acres are irrigated.

Fields are prepared for the *kharif* at the end of May the seed being sown as soon as some rain has fallen. During the rains the *rabi* land is ploughed several times so as to allow the water to penetrate the soil. It is sown in October and November. The more sandy and less fertile soils are always sown first. Artificial irrigation is not required for the grain crops.

Rotation
dufasli and
double sowing

Roatation is not very systematically practised. *Jowar* is generally rotated with wheat or gram and sometimes with cotton. If the soil is irrigated, maize or *san* is sown first and reaped and then poppy is put in, sometimes *urad* and *san* are sown first and when these are flowering the plough is passed over them, thus forming a green manure in which poppy is sown. Two crops are often sown together such as *jowar* and *tuar*, a very common combination being poppy and sugarcane; but this double sowing affects the out turn of poppy, though not to any great extent that of the sugarcane. This combined cultivation of sugarcane and poppy is considered very profitable by the cultivator as he gets the product of two crops consecutively. Practically, all irrigated land is *dufasli*, bearing two crops, an autumn and a spring crop; in first class *kali* land two crops can be sown without irrigation. When tobacco is sown on irrigated ground, onions are usually sown afterward; but in an unirrigated area no second crop is possible. In soils lying near villages, maize is sown first and if rain falls in November or December gram or *masur* is put in as a second crop.

Manure

Manuring is confined to poppy fields and land near villages. The manure used consists of village sweepings, cowdung, and sometimes but not often human excretion.

Implements

The most important implements are the *bakkhar* or weeding plough or harrow, the *hal* or plough, *nali* or seed drill, *phaora* or spade, and *khurpa* or hoe.

Area sown at
each crop.
(Table X)

The normal area sown at the *kharif* is about 197,400 acres and at the *rabi* 34,900 acres. The chief crops are at the *kharif*, *jowar* 14,800 acres, maize 23,600 acres, cotton 32,000 acres, and at the *rabi* wheat 7,000 acres gram 7,500 acres and linseed 8,900 acres; poppy covers about 11,500 acres.

Principal
food crops at
each harvest.

The Principal crops at the *kharif* harvest are maize or *makka* (*Zea mays*), *jowar* (*Sorghum vulgare*), *bajra* (*Pennisetia spicata*), *urad* (*Phaseolus radiatus*), *tuar* (*Cajanus indicus*), *mung* (*Phaseolus mungo*), *tilli* (*Sesamum indicum*), *sal* (*Oryza sativa*), *kodra*,

(*Paspalum stoloniferum*), *saman* (*Panicum frumentaceum*), *chaola* (*Dolichos sinensis*), *munghali* (*Arachis hypogea*), and at the *rabi*, wheat (*Triticum aestivum*), gram (*Cicer arietinum*), *jau* (*Hordeum vulgare*), *alsi* (*Linum usitatissimum*), *masur* (*Ervum lens*)

Oilseeds are *tilli* (*Sesamum indicum*), *ramtilli* (*Guizotia oleifera*), Oil Seeds and linseed.

Of fibers the most important is cotton (*Gossypium indium*) *san* Fibres (*Crotolaria juncea*) and *ambari* or *pat san* (*Hibiscus cannabinus*) being cultivated to a lesser extent.

Dill-seed, cumin seed and coriander are sown in small quantities, Spices and chillies, garlic, onions, turmeric, and ginger in some quantity.

Poppy is the only stimulant grown in Jaora.

Stimulants

The commonest fruits and vegetables are guavas, mangoes, Fruits and lemons, custard-apples, pomegranates, plums, figs, mulberry, plantain, vegetables, peaches, oranges, tamarind, *aonla*, and the vegetables usually grown cabbage, turnip, raddish, carrot, beet-root, potato, various gourds, cucumber, cauliflowers, brinjals and other native plants.

Jowar is the staple food of the poor at all seasons of the year, Staple food maize in the rains and *bajra* from November to March, while wheat is grains consumed by the rich throughout the year, and by the middle classes from March to June. The aboriginal tribes live on *kodra* and *saman* and other inferior grains. The subsidiary crops grown are *urad*, *mung*, *masur*, *chaola*, and *tuar*.

No new agricultural implements have been introduced, except the Progress roller sugarcane press, which is now generally used for extracting the Juice. An iron bucket for drawing water from wells has also been tried, but has not proved popular.

The introduction of foreign varieties of seed has not been attended Improvement with success, in the famine year of 1899 foreign wheat and gram seeds in seed were sown in small quantities, but the plants did not grow well, and bore no grain.

Irrigation is practically confined to poppy, sugarcane, *munghali* Irrigation and vegetables being only very occasionally used with wheat, barley, and (Table IX) gram. Except in 1899-1900 when the rainfall was very scanty, the water supply has always been sufficient.

The principal sources of water are wells *orhis*. The water is raised Sources from wells and *orhis* by the *charas* and is distributed through channels from tanks; tank irrigation is, however, met with only in a few places.

Masonry wells ordinarily cost about Rs. 400 and *kachcha* or earthen wells Rs 200.

Area irrigated

The normal irrigable area is 11,400 acres or 7 per cent of the cultivated area.

Cattle
(Table VII)

There is no special breeding establishment in the State. The agricultural classes keep cows and rear calves, and the local Malvi breed is produced here as else where on the plateau. Their characteristics are a grey or silver grey colour, medium height, with deep wide frames and shapely bones with hard feet; the dew lap and loose skin on the neck is well developed and the hump prominent. They are very strong and active.

Horses, buffaloes, sheep, goats and to some extent camels are also reared. The average value of cows is Rs. 12, that of buffaloes Rs 60, goats Rs 2-8, sheep Rs. 2 horses Rs. 50, asses Rs. 5, camels Rs. 50, oxen Rs. 20.

Pasture
grounds

Since the famine of 1899-1900 much land has gone out of cultivation resulting in an increase of grass land. Pasture grounds are ample everywhere and no difficulties are experienced in feeding cattle except in a case of absolute failure of the rains. In a normal year grass and *karbi* (dried *jowar* stalks) are more than sufficient, and villagers are able to sell green grass and *karbi* in excess of their own wants.

Cattle Dis-
eases

Cultivators name a large number of diseases which affect cattle, the commonest are *zaharbad*, an abscess, *kurkuri*, an abdominal pain or cholic; *kharat*, foot and mouth disease; and *chilli*, an affection of the lungs. In almost all cases firing is first resorted to, internal remedies being given as stimulants.

Cattle fairs
(Table
XXVIII)
Population
engaged in
agriculture

A list of fairs is given in the Table XXVIII.

In every village 86 to 90 per cent. of the population live on agriculture. Agriculturists belong to the Gujars, Kunbis, Dhakars, Dangis, Rajputs, Gadris, Sondhias, Mewatis, Baris, and Anjanas castes.

Takkavi

Cash advances (*takkavi*) are made by the State to cultivators. The *rabi takkavi* is given in the latter half of October or in November and is realized in March. *Kharif takkavi* is given in the latter half of June and July and is realized in January. Interest at the rate of 6 per cent per annum is charged by the State on these advances. *Takkavi* was formerly realized in kind at the rate called *sawain* $1\frac{1}{4}$ maunds of grain being taken for every maund given. Now the *sawain* system has been abolished and interest is taken in cash. *Takkavi* is also given in the shape of bullocks, and is realised in instalments. On bullock *takkavi* given in cash interest at 6 per cent is charged.

Section II- Wages and Prices.

(Tables XIII and XIV)

Wages

The wages of both skilled and unskilled labour have during the last 30 years risen considerably, it is believed by about 60 per cent.

which is proved by the fact that a carpenter or smith who could be engaged for As 4 per day, will not now accept less than As 6 or 7 per day. Unskilled labour, however, temporarily became cheaper during the famine of 1899-1900 owing to the influx of the people from the famine stricken tracts of Rajputana. On the other hand, reduction in population causes a rise when the immigrants leave the State.

Prices of grain, oil seeds, oil cotton, leather, *ghi* have risen above 50 per cent owing to increased exportation, but are much steadier than formerly, while the prices of European stores, fine cloth, kerosine oil, sugar and other articles of kirana, such as betel, spices, dyes, dried fruits, etc. have fallen.

The condition of the different classes of the people is fair. The cultivator has to a certain extent recovered from the effects of the famine 1899-1900. The position of the middle classes has not improved materially as many professional men are obliged to keep up an appearance which entails a heavy drain upon their usually small incomes. The day labourer, however, has profited by the rise in wages caused by famine and plague.

Section III- Forests.

(Table IX)

There are strictly speaking no forests in the State. Of the trees met with the *babul*, *sagan*, mango, *Khajur*, bamboo, *nim*, and *Jamun* are used for building purposes. The *mahua* is used for food while liquor is distilled from its flowers, the residue, after the liquor has been extracted, being given to cattle. An oil is also extracted from its seed, which is generally adulterated with *ghi*.

The commonest grasses found are *sawan*, *balbij*, and *jejr*, the seed of which is eaten by the people in famines. Among the grasses on which cattle graze are *gonda*, *masuri*, *gunradi*, *kalla*, *lampria onia*, *kans* (*Imperata spontanea*) and *bhalia*.

Certain grass lands (*birs*) are reserved, no cattle being allowed to graze on them, the grass being cut and stacked for the use of the State. Timber is allowed to be cut only from those jungles which are not reserved.

The jungles are in charge of the *tahsildars*, who are assisted by forest patrols. Timber is sold, but cultivators are allowed to cut sufficient wood for building purposes and for their agricultural implements, free of charge. The cattle of villages adjoining forests are allowed to graze in them free of dues, but these cattle must be brought back to the village at night. Poor people are allowed to

bring in a head-load of any kind of jungle produce without paying any duty.

Area The area under reserve and unclassed forests is about 63,600 acres.

Revenue Revenue is derived from forest only by sale proceeds of grass. The receipts were in 1890, Rs. 600; 1900 Rs. 590, 1901, Rs. 159, and 1905 Rs. 1,275

Concessions to cultivators. Concessions are given to encourage the clearance of jungle. During the first year no land revenue is taken from the newly cleared land, in the second year a quarter of the usual rate is levied. The demand increases gradually every year till it reaches the full rate of assessment in the fourth year. Fruit trees planted by cultivators during their tenure of land are treated as their private property and they can dispose them off like other property in their possession.

Castes living in jungle Bhils, Minas, Bagris and Kunbis live and work in the jungles. The rates of pay given to these men when engaged on forest work are for a man 3 annas, a woman 2 and a child $1\frac{1}{4}$ daily.

Classes Trees are divided into two classes; *Pakka kisam* (valuable trees) and *kachcha kisam* (ordinary)

In the first class are mango (*Mangifera Indica*), tamarind (*Tamarindus indica*), bubul (*Accacia arabica*) shisham (*Dalbergia sisso*) jamun (*Eugeni Jambolana*), khajur (*Phoenix dactylifera*), sandal (*Santalum album*), dhaman (*Grewia vestita*), mahua (*Bassia latifolia*), temru (*Diospyros tomentosa*), ber (*Zizyphus jujuba*), kabit (*Feronis elephantum*), khair (*Acacia catechu*), bamboo (various kinds), *khirni* (*Mimusops hexandra*). In the second class are dhaora (*Anogeissus latifolia*), khejra (*Prosopis spicigera*), gonda (*Cordia myxa*), gular (*Ficus glomerata*) khakra (*Bued frondosa*), pipal (*Ficus religiosa*), bar (*Ficus indica*), karonda (*Carissa carandas*), karanj (*Porgamia glabra*), harr a (*Terminalia chebula*), behada (*Terminalia belerica*), amaltas (*Cassia fistula*)

Section IV- Mines and Minerals.

Stone quarries Except a few stone quarries there are no known mineral deposits of any importance. The quarries are worked chiefly by Chamars and Mewatis.

Section V- Arts and Manufactures.

Hand industries Crude opium from the Tal, Barkhera and Barauda *tahsils* is made into opium at Jaora, that from Malhargarh and Sanjit going to Mandasor. The crude opium is purchased from the cultivators by dealers and their agents and brought to the factory.

Balais, Kolis, Salvis and Bhambis weave coars cloth called *khadi*, Cotton *rezi* and *susi*, etc. Which are considered much more durable and warmer weaving than English manufactured cloth and are used chiefly by the labouring classes.

Printing on Various fabrics as *dupatta*, *dhotis*, *angochhas* and Cotton handkerchiefs is practised at Jaora where there is an extensive manufacture Printing of these stuffs. Carpets, blankets, tape (*newar*) *khadi*, etc., are also prepared in the Central Jail at Jaora.

Certain articles of jewellery characteristic of the State are made in Jewellery Jaora, they are Hira- tarash- Pazeb, of silver, *balas* or ear- rings of gold, and gold and silver buttons.

The brass *lotas* manufactured in Jaora are noted for their good Brass and Copper work workmanship.

A ginning factory was established at Jaora in 1892. It contains 16 Description of factory gins worked by a 20 horse power engine. The present staff employed in the factory consists of ten hands, while the temporary staff employed in the busy season, from December to March, numbers 50. Wages are paid at the rate of As. 3 for men and As. 2 for women, per diem. (Table XI)

The cotton seed (*binola*) from the ginning factory is of less value for sowing than that obtained from cotton cleared by hand.

Section VI- Commerce and Trade.

Befor 1895 the taxes levied on merchandise were so exorbitant as to paralyse trade. A regular and easy tariff was then introduced, resuting in an immediate increase in commerce. Formerly a curious custom existed by which money was lent by bankers to persons in State service on a State guarantee; this system has been entirely abolished, as the indebtedness of the employess often told very severely on the State, which was obliged to settle their debts. The chief medium of exchange is the Government rupee and *hundis*; currency notes are not much used.

The principal exports are cotton, opium poppy seed, *ramtilli*, Exports and grain, tobacco, linseed, and *til* and imports grain, piece goods, sugar, rice, imports yams, ropes, tanned hides, metalware, kerosine oil, salt, and tea.

Opium cotton, poppy seed, linseed, and grain are exported to Gujarat and Bombay, while on the other hand a considerable quantity of grain is imported from United Provinces and Oudh and the Punjab.

The chief centre of trade is Jaora. Weekly markets are held in all Chief centres of trade the *tahsils* except Barkhera. The Jaora market is attended by about 3000 sellers and buyers, and the *tahsil* markets by about 400 or 500 persons. Grain, cattle, and daily requisites are sold in these markets. The markets are both distributing and collecting centres.

The chief articles of distribution being pottery, country cloth, grain, vegetables, oil, etc. The sellers are generally also producers. Barter is not uncommon in sales of vegetables and grain between villagers. Baniyas generally collect local produce at these fairs and export it to Jaora, or more distant places where a demand exists.

Collecting
and distribut-
ing agencies.

Messrs, Graham & Co. have a bulk oil depot at Jaora. The chief native firms are those of Gobind Ram Khemraj, Girdhari Lal, Sri Newas, Raghunath Das, Har Bhagat Das, Baldeo Das, Ram Chandra, Gulji Jagannath, Lachminarayan, Badri Narayan, Bidi Chand Bachraj, Moti Narayan, Punamchand Dipchand. These native firms deal principally in grain, opium, sugar, and cloth.

Principal
castes engaged
and their
several func-
tions

The castes and classes engaged in commerce are Oswal Baniyas from Malwa and Agarwal Baniyas from Shekhawati. They deal chiefly in grain, cotton, opium and cloths. Shia Muhammadan Bohoras deal in European stores, metalware, spices and oil. The Baniyas do some banking business, standing security for cultivators for the payment of State dues. Parsis deal in European stores and native liquor; Kunjras in spices, such as onions, garlic, ginger, chilli, turmeric and coriander.

Routes and
mode of carri-
age

The principal trade route is the Rajputana-Malwa Railway, and various roads the most important being the Jaora-Piploda road, Jaora Ratlam road, and Jaora-Nimach road. Merchandise is conveyed by carts or by pack animals, bullocks, camels or ponies to the railways. The agricultural classes, Banjaras, Mewatis and Jats are the principal persons engaged in carriage.

Opium is exported to Bombay by rail and grain to Gujarat, and the Berar District of the Central Provinces. The last named place takes a large amount of Jowar.

Village shop-
keepers

Shopkeepers are found only in large villages. They are usually Baniyas by caste and sell all necessary articles, provisions, etc., to villagers and travellers, while buying grain, *ghi*, opium and oilseed from villagers for export. They often barter spices, tobacco, *gur*, and oil for grain, with villagers.

Section VII- Means of Communication.

(Table XV)

Railways

The Rajputana-Malwa Railway passes through the town of Jaora and also traverses the *tahsil* of Malhargarh, with a station at the latter place.

Influence on
famine

The influence of railways was marked during the famine of 1899-1900. Grain was imported from the Punjab in very large quantities by grain dealers, and merchants made considerable profits. But for the railway there would have been general migration.

Many technical terms have been introduced both in regard to travelling and the carriage of goods, while the general use of English has become more common owing to easy communication with big towns in British India.

Caste rules have been relaxed on journeys owing to the necessity of sitting next of persons of impure caste, and the difficulties attendant on ablution and feeding. On the other hand, communication between isolated sections of different castes is easier and the bonds of caste brotherhood have been drawn tighter.

There are two metalled roads in the main block of the State, the Mhow-Nimach road, which after crossing the Maleni river passes through the State for 12 miles, and the Jaora-Piploda road with a length of about 18 miles. Both these roads are maintained by Government.

A combined Post and Telegraph Office has been opened at Jaora with branch Post Offices at Barauda, Malhargarh, Nawabganj, Sanjit and Tal.

Section VIII- Famine.

(Table XXX)

A total failure of the crops was unknown before 1899-1900 though occasionally either the *khari* or *rabi* failed partially, but never both crops. The average rainfall recorded at Jaora during the year 1899-1900 was 12.8 inches, or less than half that received in a normal year. The rains opened well, heavy showers falling through out June. In July, however, no rain was received. The sudden failure of the monsoon caused the loss of the entire *khari* crop, and fodder was very scarce. Hopes were entertained that the situation might be saved by good winter rains, that have never been known to fail in Malwa, but contrary to all precedent, they also failed. The result was a total loss of the *rabi* crop also. Immigration from Mewar and Marwar had commenced early in 1899 and continued throughout the year. From the beginning of January 1900 to the end of August, owing to the consumption of unwholesome food, dysentery, diarrhoea, and other stomachic disorders prevailed, and a virulent type of cholera raged from April to July. These diseases claimed 12,000 victims of whom 9,000 were inhabitants of Jaora and 3,000 from other states. About 8 per cent. of the population was carried by these diseases.

Relief works were opened and gratuitous relief afforded to all who required it.

The cost of affording relief, both on works and by free grants, amounted to over 2 lakhs the State supporting 11.16 per cent of the population daily for several months.

CHAPTER III.

ADMINISTRATIVE.

(Tables XVI to XXVII)

Section I- Administration.

Present sys
tem

Before 1818 Jaora formed part of the Indore State. The administration up to as late as 1886 was of rather an incoherent and irregular description. The present system was inaugurated by Yar Muhammad Khan on his appointment as minister to Nawab Muhammad Ismail Khan in 1886.

Administrative
divisions
(Table VIII)

The State is, for administrative purposes, divided into four *tahsils* of Jaora, Barauda, Tal Barkhera, Sanjit- Malhargarh and the *tappa* Nawabganj. Each *tahsil* is in charge of a *tahsildar* assisted by a *naib-tahsildar* and the usual staff. The revenue work is in charge of the *kanungo*, who supervises the *patwaris* and other subordinate revenue officials. The small *tappa* of- Nawabganj is in charge of an *amil*.

Chief

The Chief is the final authority in all general administrative and civil judicial matters. In criminal cases, however he is required to submit all sentences involving death to the Political authorities for confirmation. The Chief's court is known as the *Mohakma-i-aliya -ijlas khan sarkar Jaora*.

Minister

The minister is the principal executive officer and acting under the Chief's orders disposes of cases of every description, revenue, criminal and civil, sending up sentences involving the penalty of death or imprisonment for life to the Chief for his consideration. The minister also exercises a general supervision over the working of every department of the State and can appoint or dismiss any member of the subordinate service with the exception of the heads of Departments.

Departments

The following are the chief departments of the administration- the Revenue department, Financial department, Judicial department, Educational department, Military department, Police department, Public works department, Medical department, *Karkhanajat* or Chief's personal establishments, and the *Vakilat* dealing with correspondence between the Political Agent and the Darbar.

Village auto
nomy

Certain recognised officials exist in every village. The *patwari* is the village accountant, who keeps up the records of the State revenue demand, agricultural statistics, and the accounts of all transactions between the cultivator and his sureties; the *patel* exercises a general supervision over the village, reports offences, assists in extending cultivation, and in the collection of the State demands. He is also responsible for the waste of produce by cultivators, the

havildar reports every matter, great or small, relating to the collection of the revenue demand to the *tahsildar*, and watches the crop of cultivators who have not given surety for the payment of their revenue; the *chaukidar* keeps watch and ward in the village, reports the commission of offences to the police, assisting the latter in tracing criminals the *gaon- balai* reports on all affairs of general interest and sees to the supply of provisions to the State officials visiting villages. As an instance, the village of Sohargarh may be taken, with a population of 542 persons living in 232 houses.

The area amounts to 1,227 acres (1,964 *bighas*) of which 152 acres (243 *bighas*) are irrigated. The village possesses 475 head of cattle, of which 451 belong to cultivators, 200 being used for agricultural purposes. The prevailing cultivating caste is the Kunbi (41). The principal village officials are a *patwari* on Rs 10 a month, paid by the State, two *patels* holding rent free land worth Rs. 93 and Rs. 88 per annum respectively, two *chaukidars* with land worth Rs 86 and 70 a *havildar* (State servant) on Rs. 4 a month; and a *gaon balai* with land worth Rs. 22 a year, who also receives *haks* worth Rs. 27 a year from the villagers.

Section II- Law and Justice.

(Tables XVI and XVII)

No regular judicial system existed during the time of Nawabs Early days Ghafur Khan and Ghaus Muhammad Khan, most cases being disposed of verbally. Only cases of great importance were reduced to writing and evidence recorded and a regular written judgment issued. Imprisonment was awarded for short terms only and respectable offenders were usually punished by confinement within the palace walls. Sentence of death was seldom passed and even if passed, was usually commuted to life imprisonment, accused were never handcuffed.

In 1886 Yar Muhammad Khan on his appointment as minister, Present system gradually introduced a judicial system modelled on that of British India, adapted to suit local requirements and appointed a retired Extra Assistant Commissioner from Berar as head of the judicial department. All *tahsildars* exercise magisterial powers in their respective *tahsils*, three holding second and three including the Naib *tahsildar* of Sanjit third class magisterial powers, and three out of the five *tahsildars* are empowered to hear civil suits, when the value of the subject matter does not exceed Rs. 500. The Naib *tahsildar* of Sanjit can hear civil suits up to the value of Rs. 50.

In 1892 a local Criminal Procedure Code was issued with a Legislation schedule of offences based on the Code of British India. Whenever any question arises, which cannot be settled by existing laws, a reference is made to the minister who with the Chief's concurrence

issues a circular, deciding the point or points for the guidance of the courts concerned, and such circular has the force of law. Circulars regulating the procedure of the courts and the service of the summons and warrants are also issued from time to time by the minister who deals with the enacting amending, or repealing of any law in consultation with the Nawab.

Codes and
Laws

The codes issued in the State are the Criminal Code of Jaora State, with schedules of offences, and the Civil Procedure Code (British), also circular and regulations issued by the minister dealing with various subjects, such as procedure, police, excise matters, and the like.

Powers of
courts

Name of Court	To entertain suits	Powers			
		Imprisonment.	Fine	Whipping	Appeal
Minister	Any value	Appellate Only	--	--	Second appeal from Chief Judge.
Chief Judge	Rs 15,000	3 years	Rs 1,000	24 Stripes	First appeal from lower Court.
Sub-Judge and Magistrate First Class.	Rs.1000	6 months	Rs 150	6 stripes	
Magistrate Second class	--	3 months	Rs .75	--	--
Magistrate, Third Class	--	3 Weeks	Rs. 25	--	--
Munsif at Jaora Town	Rs 100	--	--	--	--

High Court or
Muraiaala

A final appeal lies to the Chief in civil suits and in criminal cases those involving transportation or imprisonment for life require his confirmation, while cases involving a death sentence require to be confirmed by the Political authorities.

Cost

The cost of the judicial establishment is about Rs. 14,000 a year.

Value of property litigated

The value of property litigated on from 1880 to 1900 was 13 lakhs, in 1905 it was Rs .35,000.

Fees

The rate of fees leviable on the institution of civil suits on both the original and appellate side is 5 per cent on the value of the suit and on *satta* suits 10 per cent.

Plaints or memoranda of appeal in suits to establish or disprove a right of occupancy are levied at the rate of 10 per cent, but plaints or memoranda of appeal in suits to obtain possession of a wife are admitted free.

Section III— Finance.

(Tables XVIII and XIX)

Up to 1818 while Jaora was still a part of Holkar's dominions¹ and during the rule of Nawab Abdul Ghafur Khan and his successor Nawab Ghaus Muhammad Khan no regular financial system existed though accounts of a sort appear to have been rendered. After the death of Nawab Ghaus Muhammad Khan and during the minority of Nawab Ismail Khan when Hazrat Nur Khan was appointed minister, he introduced a regular yearly budget and established a proper control over the finances.

The State financial year is now reckoned from 1st June to 31st May. The budget is prepared before the commencement of the new year and no deviation is allowed from it. On the expiry of six months a revised budget is prepared in February, and accounts are adjusted accordingly.

All heads of departments are required to send in their budgets to the minister who checks them and forwards them to the State Accountant-General. The heads of the Judicial, Educational and Medical departments after consulting and obtaining the sanction of the minister submit their budgets direct to the Accountant-General's office. The Accountant-General incorporates all departmental budgets into a general budget for the State.

All sums received in the *tahsils* are deposited with the *tahsildar* in the district treasuries situated at each *tahsil*. When the amount of the deposit exceeds a fixed amount for each department it is remitted to the Central treasury at Jaora.

Income is received at the State treasury on a cash remittance note called an *irsal*, payments being made on bills. A copy of the balance sheet with the details of all receipts and payments is submitted daily to the minister's office and another copy to the Accountant-General's office, where the items are audited and compared with the *irsals* and bills which are also sent daily to the Accountant-General's office from the treasury. Each department submits a daily balance sheet to the Accountant-General's office when a general balance sheet for the whole State is prepared and submitted daily to the minister's office. No bill can be passed by the Accountant-General for which provision is not made in the budget. A bill beyond the budgeted grant can be passed only when special sanction for it is given by the

¹ This is shewn by the Indore records of Ahalya Bai's time.

minister. The Accountant- Genral has also to see that the money paid out on account of salaries or contingencies has been applied to its proper use. The pay and contingent receipts are sent to the Accountant-General's office where they are checked and filed. Revenue collections made on account of the State cannot be spent but must be remitted to the treasury. No alterations can be made in the budgeted grants except by the minister.

The normal income and expenditure is 8.5 lakhs and 7.3 lakhs respectively. The table below shews the revenue at different periods.-

Revenue and
Expenditure

year	Land Revenud Rs.	Other sources. Rs.	Total Rs.
1823	3,04,000	1,22,000	4,26,000
1885	6,43,400	81,200	7,24,600
1881-90	6,35,631	1,32,959	7,68,590
1898-99	7,05,500	59,800	7,65,300
1891-1900	6,19,202	2,09,774	8,28,976
1900-01	4,27,011	3,13,779	7,40,790
1901-02	3,27,368	2,28,979	5,56,347
1902-03	5,80,860	2,93,499	8,74,359
1903-04	5,06,534	1,91,342	6,97,876
1904-05	2,54,633	1,65,339	4,19,972
1905-06	5,22,117	1,88,093	7,10,210
1906-07	6,11,046	1,58,876	7,69,923
Average	5,11,441	1,78,803	6,90,244

The revenues have grown considerably since 1823, the net income between 1889 and 1899 the famine year amounting to Rs. 1,32,000 under all heads of revenue.

The pernicious *Mustajari* system which was in vogue in former times under which not only a single village but some times several *parganas* were leased out to contractors has been replaced by the *khalsa* system under which the State deals directly with its tenant through its *tahsildars*.

The growth of customs, excise and miscellaneous cesses is due to the expansion of trade and the increased general opulence of the people. The growth of opium cesses is due to the extensive cultivation of poppy. Under the heads of Stamp, Registration and Judicial, increase is due to the efficient organisation of those departments. After the death of Nawab Ghaus Muhammad Khan, when Hazrat Nur Khan managed the State during the minority of Muhammad Ismail Khan, the sources of revenue developed rapidly and the net amount of increase under all heads till 1873, when the period of minority ended, amounted to Rs. 43,367.

1 Malcolm's *Central India*, I, 201 and State records.

Under the administration of Khan Bahadur Yar Muhammad Khan, C.S.I. the revenue grew still further and the net increase in revenue from 1889 till 1899 amounted to Rs. 1,31,726.

In 1896 after the liquidation of the heavy liabilities, irrigation works on a considerable scale were taken in hand and had not the famine of 1899-1900 crippled the resources of the State a still greater advance would have been made in revenue.

The year of famine, moreover, was followed by a year of epidemic fever which carried off a large number of cultivators, in consequence of which a considerable area both of irrigated and dry land was left uncultivated, and the revenue in 1902 fell by 1.3 lakhs as compared with 1898. The famine thus not only caused a decrease in the revenue collections and swallowed up the State savings amounting to about 3 lakhs, necessitating the borrowing of 3 lakhs from the Government of India, but also reduced the revenue paying population and retarded recovery.

Subjoined is the comparative statement of expenditure under principal heads for several years (returns for 1823 are not available).

Expenditure

years	Collection of Revenue	Army and Police	General Administra- tions ²	Other heads	Total
	Rs.	Rs.	Rs.	Rs.	Rs.
1881-90 ¹	31,969	54,101	1,38,458	4,00,957	6,25,485
1891-1900	41,980	62,317	1,26,257	6,88,376	9,18,930
1900-01	52,910	66,869	1,12,570	7,91,386	10,2,735
1901-02	59,955	67,583	1,15,533	5,97,167	8,40,238
1902-03	62,662	69,051	1,21,509	6,22,992	8,76,214
1903-04	64,285	67,547	1,41,540	4,81,356	7,27,728
1904-05	48,191	59,831	1,15,107	4,53,506	6,74,635
1906-07	44,125	59,326	1,15,868	5,24,839	7,44,1598
Average	50,315	63,238	1,18,078	5,41,978	7,73,609

Before the year 1885 the army absorbed a large share of the State income. The expenditure on both army and police in 1898 under the new organisation was far below that on the army alone in 1885. The chief's allowance before 1885 was also excessive

1 No Police in this year.

2 Law and justice and Chief's establishment.

(Rs. 28,000) and the figures for 1898 and 1902 in the table represent the Chief's personal allowance together with the pay of his servants. The cost of revenue collection includes establishment and also the *damri* cess (amounting to Rs. 5,500) made to *istimrari* Thakurs.

Owing to the embarrassed condition of the State finances in 1885, all public works were stopped, but in subsequent years a school, a Jail, a hospital and court buildings were constructed, but other projects under contemplation were delayed by the famine of 1899-1900 and indebtedness. The State receives tribute from several Thakurs in *Salim Shahi* currency and in consequence of the depreciation of that currency suffers some loss. The tribute and other payments made by the guaranteed Thakurs amount to Rs. 70,290 *Salim Shahi* or roughly about Rs. 40,000. British currency. The rate of exchange is fixed annually by the local administration.

COINAGE
Silver

The rupee used in the State at its foundation was the *Salim Shahi* coined at Partabgarh by Raja Salim Singh, and the rate of exchange of the *Salim Shahi* with the Government rupee and also of other local currencies such as the Indore and Gwlior *Hali*, and the *Bundi* and *Kotah* rupee was always fluctuating. In 1895, therefore, the *Salim Shahi* currency was abandoned and the British rupee substituted for it. The introduction of the British rupee has proved most beneficial. The State was one of the first to convert its coinage which was effected at a premium of only 130 rupees for 100 British. Since the introduction of the Government rupee the value of the *Salim Shahi* has depreciated considerably and the rate of exchange has now risen to about 200 *Salim Shahi* to 100 British. The exchange was carried out by causing all court fees to be paid in British coin after October 1st, 1895, while from the beginning of 1896 the revenue demand and tribute were also taken in this coin, and from November all State transactions were carried on in this currency. For the State accounts and transactions the exchange rate has now been permanently fixed at 125 *Salim Shahi* for 100 British.

Copper

The State has never coined gold or silver. A Sate copper currency is still used.¹ The monopoly of coining copper appears from the records of the State to have been formerly vested in a contractor. The difference between the intrinsic and the established value of the coin was the contractor's profit. The copper coinage manufactured in former days in Jaora mint varied from that now current, being about 5 *mashas* in weight. Afterwards a new piece weighing one tola was struck, followed by another of rather less than a tola in weight. These were rudely cut pieces bearing usually

¹ J.A.B. LXVI, page 261.

only a portion of the stamp, and their size and value were constantly varying.

A fixed weight was introduced in 1895, the coin being $6\frac{1}{2}$ *mashas* in weight, and similar, to the Government copper coinage both in weight and dimensions.

The exchange value of the present copper coinage in regard to a British rupee varies from 20 and 24 *gandas*, one *ganda* consisting of four single or two double Pice.

Section IV- Land Revenue (Table XX)

The State is the sole proprietor of the soil. The systems on which the land revenue is collected are known as the *khalsa* and *mustajari*. In early days practically only the second form existed. In *khalsa* land, the State deals directly with the cultivators through its officers. Though the leases are granted direct by the State, the revenue in *khalsa* land is not always collected directly from cultivators but through the *tipdars* (money lenders) who usually stand surety for the revenue due from several cultivators. When dealing with the cultivators directly, the State keeps watch over the crop, and if necessary, realizes the demand by the sale of the produce. In *mustajari* lands the State farms out its rights to certain lessees (*mustajirs*) who agree to pay a fixed sum annually. The *mustajirs* realise from the cultivations the total assessed demand for the villages included in their lease. The power of altering the rate of assessment is enjoyed by the *mustajirs*, who can increase the demand for land rent without the interference on the part of the State. However, the system of *mustajari* having proved injurious to the interest of the State, as well as of the cultivators, is being totally abolished. The *khalsa* land is leased out annually at a specified revenue the lease being renewed every year.

No systematic survey or settlement of the State has been as yet made, and the present demand is based on the old rough assessment in force, when the State was founded.

The rates paid for different classes of soil are given below :-

Rates

Classes of Soil		Rates per acre.					
		Maximum			Minimum		
		Rs.	a	P.	Rs.	a	P.
1.	Adan or irrigated poppy or garden land	22	8	0	10	5	0
2.	Bara (manured land)	4	10	0	2	13	0
3.	Rankar	10	0	0	4	10	0
4.	Mal	2	0	0	1	0	0

No special rates are levied for particular kinds of crop; irrigated land pays a higher rate than unirrigated of the same class.

Incidence

The incidence of the land revenue assessment is about Rs 27-4-9 per head and the net balance remaining to the cultivators, after the payment of the State revenue demand, and the cost of cultivation is about Rs. 26-12-10 per head. The average annual income of a cultivator, with a family of four persons is estimated at Rs. 107-3-4 or Rs. 8-15-0 per member. It is calculated that, on the occurrence of famine after a period of four or five normal years a cultivator with a family of four can withstand it without having to borrow money.

Collection

Revenue is collected in four instalments (*tauzis*). In the month of September when the maize crop is ready the cultivators are required to furnish security for the revenue demand and for the amount of any advance they may have received as *takkavi* for food, the purchase of bullocks, seed, or agricultural implements. Most cultivators then furnish the required security through *tipdars* (money lenders), by which the State's right of direct collection from the cultivator is transferred to the *tipdar*. The *tipdar* executes a written bond to pay this demand into the treasury in four instalments. On the receipt of this bond the cultivator is discharged of his obligation and the State deals only with the *tipdar*.

Cultivators who cannot furnish security pay their revenue direct to the *tahsildars*.

In cases where there is no *tipdar* as the crops ripen, the *girdawar* or *patwari* makes an appraisal of standing grain, and fields of which the produce is considered sufficient to cover the State demands are watched by the *tahsildars* or *naib tahsildars*, being put under the immediate charge of a *havildar* until they are cut and sold and the revenue has been recovered from the proceeds. The entire value of the out-turn of poppy and linseed crops and the greater portion of the wheat and gram crops is taken from the cultivator, while of maize and *jowar* crops a sufficient quantity for the maintenance of the cultivators is left to them. After both harvests are gathered, the cultivator's accounts are made up according to the average market rates during the year. Cultivators of assured honesty are allowed to sell the produce of their fields themselves and pay the State demand. No security is taken from such cultivators and no guard is placed over their crops.

In times of scarcity or famine an appraisal is made of standing crop and after deducting the amount of grain necessary for the cultivator's maintenance the State demand is satisfied as far as possible by sale of the remainder, the realisation of the balance against the cultivator being suspended. Should the actual value of the out-turn be above the appraised value, the State leaves the balance to the cultivator.

During the famine of 1899-1900 out of a revenue demand of Rs. 7.8 lakhs only Rs. 2.3 lakhs were realised. Of the outstanding balance against the cultivators of Rs. 5.5 lakhs, Rs. 3.2 lakhs were remitted in honour of the coronation of His Imperial Majesty King Edward VII and later on the balance of Rs. 2.3 Lakhs.

The forms of tenure obtaining in the State are *istimrari*, *mustajiri* and *muafi*. In making settlements with certain Rajput Thakurs lands were granted to them in *istimrar* or permanent tenure at a fixed quit rent. The practice was not followed in other cases and it has ceased to exist. The *istimrardars* have no power to sell or mortgage the lands, but they and their descendants are entitled to enjoy their rights in perpetuity. To *mustajirs* or farmers of revenue land it is let for periods extending up to 20 years. On the expiration of the period if the Darbar finds that the *mustajir* has exerted himself to increase the revenue either by bringing new land under cultivation or by improving its quality, it continues the lease of the holding for another period of 20 years; charging an enhanced rate equal to one-fourth of the increased revenue.

Muafi lands are as the word implies revenue free holdings. *Muafi* grants were made in charity or as a reward for good and loyal service by the former rulers of the State. They are held in perpetuity and the holders have absolute power to alienate either by sale or mortgage. *Haqqul-khidmat* are lands given in return for service and are of two classes: those lands which are granted to village officials, such as *patels*, *chaukidars*, *balais* and *menials* which are revenue free, and secondly those given at reduced rates to *pawadars*, the old cultivators of the village, chiefly Rajputs whose duty it is to be present when called on, and who can also be employed to keep watch and ward in the village. Lands given in return for service cannot be sold or mortgaged by the holders and can be resumed by the State on failure to perform the duty for which they were granted.

Cultivators receive lands on yearly leases (*pattas*). This custom is a very old one. In the early period of the State history, written leases were not actually granted, but the arrangement was well understood. Now written leases are given annually to cultivators, stating the amount of the demand, and that it will be realised in four instalments on fixed dates, any loss or gain due to the character of the harvest being borne by the cultivator, who can in no case throw up any land specified in the lease within the period for which it is granted. The late Nawab Ghous Muhammad Khan made a rule that if a cultivator excavated a well on his land at his own cost, and thereby converted his land into irrigated area, revenue was to be charged not exceeding half the ordinary irrigated

rates in force in the State. Much new land was, under this inducement, brought into cultivation. The rule is still in force. Persons digging a well have powers to sell or mortgage it, in which case the liability or meeting the State demand is transferred to the buyer or mortgagee.

Section V- Miscellaneous Revenue.

(Table XXI.)

Excise
(Table XXI)

Opium

The excisable articles consumed in Jaora are foreign liquors, country spirit, *ganja*, *bhāng*, *chendu*, opium and *majum*. The last is an intoxicating sweetmeat prepared of *bhāng* leaves fried in *ghi* and mixed with the syrup of sugar. The general export of crude opium or *chik* is prohibited, except from the malhargarh and Sanjit *tahsils*. These *tahsils* are so far from Jaora that it is more convenient for local merchants to send the *chik* to Mandasor and Ratlam. An export duty of Rs. 14-6-6 per maund is levied on Malhargarh and Sanjit crude opium and on any opium allowed to be exported from other parts of Jaora territory under special permission. An export duty on manufactured ball opium is levied at the rate of Rs 2-2-5 per *dhari* or 5 seers. Duty on manufactured ball opium prepared from crude opium imported from places within 100 kos (200 miles) distant from the State is levied at Rs. 0-15-1 $\frac{1}{2}$ per *dhari* and duty on crude opium imported from places above 100 kos distant at Re 0-10-6 $\frac{1}{2}$ per *dhari*. Opium taken to the Government scales for export is subject to duty at the following rates per chest-

- (i) On a chest of 140 lbs. Weight of ball opium of Jaora produce the duty is Rs 30-0-9.
- (ii) On a chest of crude opium of foreign produce from a place under 100 kos the duty is Rs. 13-4-0 and from a place over 100 kos distant Rs. 9-4-0.

The acreage sown with poppy was in 1895-96, 17,872, 1900-01, 9,648, 1901-02, 6,995, 1902-03, 7,416, 1903-04, 11,167; 1904-05, 4,770; 1905-06, 3,785 and 1906-07 11,023. The diminution since 1895 thus amounts to about 70 per cent.

The total exports to Bombay from 1894-95 to 1898-99 averaged 790 chests and the duty Rs. 24,000; from 1899-1900 to 1903-04 the number of chests averaged 650 and duty Rs. 19,000 in 1904-05 463 chests were exported the duty amounting to Rs. 14,519, in 1905-06, 462 and in 1906-07, 329 the duties being Rs. 14,326 and Rs. 10,050, respectively. The diminution in the number of chests is attributable to the fact that crude opium from foreign territory is now imported into Jaora in smaller quantities than formerly owing to the increased supervision exercised by other States over the export of their crude opium. while in 1899-1900 and two or three subsequent years the out-turn has been poor.

Although as much as Rs. 22.8 per acre is charged on irrigated land capable of growing poppy yet its cultivation is very popular owing to the profitable return it gives. Each acre produces about 5 seers of *chik*. Crude opium and poppy seed enables the cultivator to pay the greater portion of his assessed revenue without difficulty. Moreover, poppy cultivation does not affect the productive capability of soil so injuriously as many grain crops do. About two-thirds of the State demand is realised entirely from opium. An average rainfall of 30 inches is considered sufficient to fill the wells, so as to allow of the proper irrigation of the poppy crop.

A duty of 14 annas 6 pies is levied per maund of opium sold locally, from both vendor and purchaser. No other tax is imposed on opium consumed locally and no price is fixed. It is eaten in pills, drunk in *Kasumba* and in Jaora town smoked as *chendu*.

Ganjam, *bhāng* and *majum* are imported from Ujjain and other other drugs places by a licensed contractor, about 12 maunds being brought in yearly. It is sold at fixed rates- *ganja*, 12 annas 9 pies, *bhāng*, 6 annas 6 pies, and *charas*, 1 anna 3 pies per seer. *Chendu* is prepared from opium locally by a licensed contractor.

Opium is more largely consumed than the other drugs and is not Consumption chargeable with any duty as regards local consumption.

Country spirit is distilled from mahua (*Bassia latifolia*) flowers Liquor and the contract for distillation and vend in Jaora and the districts is sold by auction. *Jagirdars*, however, exercise the right of distilling within their own holdings. No one except the contractor can distill or sell liquor. He can also grant licenses for the distillation and vend of country liquor to sub contractors. No duty is levied on materials used in distillation. The number of shops for retail sale is unlimited and depends upon the contractor. The prices range from about Re 1 to As. 3 varying in different parts of the State. The incidence of the excise revenue per head of population is Rs 0-10-6.

Foreign liquors, chiefly brandy, whisky, and gin, are consumed to Consumption a small extent only. The village people use country liequors entirely but the Rajput *istimardars* are becoming, to a certain extent, addicted to the use of foreign liquors.

Villagers are very little addicted to drinking and abstain entirely from the use of *bhāng*, *majum* and *ganja* the last being chiefly consumed by Hindu ascetics and their *chelas*. Many Hindus and Musalmans of the well to-do class use *bhāng* and *majum* in the hot weather. The use of *chendu* is confined to Jaora city. Opium is chiefly consumed by villagers and the labouring classes in small quantities, and is also administered to children.

The control of excise is vested in the *tahsildars*, who are assisted by the police. The revenue derived from excise amounts to about Rs. 8,700 a year.

Customs

Export and import duties on the following commodities are taken as per tariff given below-

Exports.

Commodity		Duty per maund.	
I.	Wheat, <i>jowar</i> , <i>makka</i> and other cereals	As.	1
II.	Ghi, oil, sugar, <i>gur</i> , tobacco, <i>Kirana</i> groceries	As.	5
III.	Linseed	As.	1
IV.	Cloth	As.	13

Imports

I.	Wheat, other grains	Ps.	6
II.	Ghi, oil, and groceries	As.	5
III.	Linseed	As.	1
IV.	Cloth	As.	13

On the sale of live-stock a duty of As 2 per rupee is levied.

The Customs revenue during the year 1904-05 amounted to Rs. 22,152 in 1905-06 to Rs 28,683 and in 1906-07 to Rs 33,243.

Salt

In 1881 an agreement was made between the British Government and the Nawab of Jaora for the abolition of all transit duties formerly levied on salt passing through the Jaora State, the British Government undertaking to compensate the Darbar by a yearly payment of Rs. 2,500.

Stamp

Before the year 1885 only one class of stamps of the value of eight annas was used for all kinds of applications. There are now eight classes of judicial stamps of values ranging from Rs. 5 to one anna.

In civil suits fees are collected in cash. Since the introduction of these stamps the judicial revenue has increased.

Section VI- Public Works.

(Table XV.)

Control

This department was formerly managed by *darogahs* appointed from local men irrespective of their professional attainments. In 1891 a qualified overseer was put at the head of the department. It is now under the control of a State Engineer acting under the orders of the minister. It has no concern with Imperial works, but all State work with the exception of minor works in the

districts, which are carried out by *tahsildars* are under its control.

The department spends about Rs. 46,000 a year. The most important works carried out in the last twenty years are the Central Jail at Jaora (Rs. 52,378) the Barr High school (Rs. 34,184), Victoria Zenana Hospital (Rs. 20,203), General Hospital, Jaora (Rs. 6,433) Police station at Tal (Rs. 4,514) the *Topkhana* road (Jaora) including a *pakka* causeway over the Piria Khal (Rs 10,850), and the Kumaria road (Rs 3,297).

The new public office building which is estimated to cost about Rs 1,25,000 was taken in hand in 1898 and is still under construction Besides the above original works many old buildings and roads were repaired.

The crippling of the finances on 1899-1900 affected this department, almost all the proposed original works being suspended or abandoned The building of the public offices mentioned above was the only work carried on. Most of the relief works undertaken during the famine were done under the supervision of the department. They consisted mostly of irrigation works, and steps are now being taken to complete them, so as to render them practically useful

Section VII- Army

(Table XXV)

In 1817 Ghafur Khan and Roshan Beg commanded a force of two battalions numbering to 1,258 men with 8 guns.¹

The State army is at present composed of 58 regular cavalry, 37 artillery, and 103 regular infantry with 362 irregular infantry, in all 593 men and 17 serviceable guns.

The troops are drawn from all classes, physical fitness being the only condition for enlistment.

The pay of an Infantry man is Rs. 5-10 per mensem and that of Sowar Rs. 18-6 and of an Artillery man Rs. 6. There are no regular periods of service fixed, nor there are any established rules for pensions.

The average expenditure on State troops is Rs. 70,000.

Section VIII- Police and Jail.

(Table XXIV and XXVI)

The regular police force at Jaora was organised by the minister in 1892 during the time of Nawab Muhammad Ismail Khan. The rural village police or *chaukidars* are, as far as the police work is concerned, under the control of the State Superintendent of Police. The strength of the regular police is, one Superintendent of Police, 4 Inspectors, 9 sub -Inspectors, 41 Head Constables and 302 Constables.

¹ W. Thom- *Memoirs of the War of 1817-18* p. 15.

The strength of the rural police is 332. One Policeman thus keeps watch over 229 persons. The recruits to be enlisted must not be under 5 feet 4 inches and are required to execute a bond of good behaviour.

The regular police supervise the work of the rural police and report to the Superintendent if the latter are not discharging their duties properly.

Detection

The registration of the finger prints has been introduced, and two police officers were specially deputed to learn the system at Indore. A class for teaching the system to the police is formed at Jaora, and numbers of the police force attend the class and receive instruction.

The police are armed with swords and guns. The guns are State property, the swords partly State and partly private property. When on duty arms are issued, but when not on duty the arms are taken back.

Jails (Table XXVI)

A Jail was first started in 1881 at Jaora, district lock-ups being opened later on in the *tahsils* of Sanjit, Malhargarh, Nawabganj Tal and Barauda. In 1896 the manufacture of carpets, *daris*, *sijda*, and *asan* (prayer carpets), *newar*, *khadi*, *susi* etc. was instituted in the jail. The average expenditure on the Jail in Rs. 4,000, the cost per prisoner being about Rs. 40.

The profits from jail industries average Rs. 200 a year.

Section IX- Education.

(Table XXIII.)

Institutions

An English school was opened in Jaora in 1866, by Hazrat Nur Khan. The present school building known as the Barr High School. after Sir David Barr, K.C.S. I. formerly Agent to the Governor General in Central India, was opened in 1897. The school did not prosper until a change of head master was made in 1901. The result of the new management was that the numbers in the High School rose from 39 to 138, with an average attendance of 96, and out of five students sent up for Matriculation at the Calcutta and Punjab Universities three passed in the second division. Since the establishment of an English school in Jaora eleven students have passed. Besides the High school there are ten Primary schools, two of which are in Jaora, and eight in the districts. The grant-in-aid system was also introduced into the State to encourage and extend private enterprise in education, and one school imparting education up to the primary standard with an average daily

attendance of eighty has been affiliated to the Barr High school. The staff including that of the affiliated institution consists of 34 teachers and one monitor. The average expenditure on education is Rs. 7,000 making the cost of educating each pupil Rs. 29. The expenditure on secondary education is Rs. 3,200 and on primary Rs. 1,600.

English is taught to pupils who have passed the Lower Primary Instruction standard. Attention has also been paid to technical education and as an initial measure a tailoring class has been opened in connection with the Barr High school. The class is well attended and the boys seem to appreciate the instruction given. A *patwari* class has also been opened. There was originally no provision for Sanskrit education in the school, but the Darbar considering the claims of its Hindi subjects, has now opened a class for Sanskrit teaching. Scholarships of the value of Rs. 15 are awarded monthly to the best students on the result of examinations.

Attention is also paid to the physical training of the boys, a trained Physical training gymnastic master being entertained. Among the out-door games cricket and foot- ball are encouraged. Athletic tournaments are held annually in the school in which all the boys from the State schools compete. Prizes are awarded annually for both scholastic and athletic qualifications.

public female education has not yet been started. There are Female Education private schools (*maktabs*) in the town in which Muhammadan girls learn the Koran and sewing.

Only four Muhammadan boys have so far passed the Entrance Muhammadan examination. Muhammadan backwardness in education may be attributed Education partly to indifference and partly to poverty.

Section X- Medical.

(Table XXVII.)

From 1818 to 1891 the State possessed one Hospital in Jaora and Institutions no dispensaries in the districts.

In 1893 Tal and Sanjit dispensaries were opened and in 1894 the Malhargarh and Barauda dispensaries and in 1897 the Nawab ganj dispensary and Victoria *Zenana* Hospital. An in-patient section was added to the Jaora hospital in 1895 with twelve beds.

The average yearly number of out-patients and in-patients is Expenditure 50,000.

The number of operations performed in the Jaora hospital in 1818 Operations was 670 and in 1891, 1,226 and in 1905, 1,326. The increase in the number of operations is due to the hospital having been placed under an expert Assistant Surgeon. This hospital is now specially noted for eye operations.

Vaccination

Vaccinators are selected either from Muhammadan or Hindu classes. The method of inoculation is from arm to arm, calf lymph is used to begin the work every year. Vaccination is not compulsory. This operation is becoming yearly more popular.

In 1881, 235 were successfully vaccinated in 1891, 299 in 1901, 1,133 and in 1905, 1,901.

Quinine and
village
Sanitation

Quinine is distributed free to the public. No attempt to improve village sanitation was made till 1901 when a committee was established in Jaora town and the sanitation of Tal, Barauda, Sanjit, Malhargarh, and Nawabganj was put under the Hospital Assistants.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

Name of Tahsil	Area in Square Miles	Number of		Population	Cultivated Area		Land Revenue.
		Towns	Vill. ages		Total	Irrigated.	
1	2	3	4	5	6	7	8
Jaora	188	1	70	39,015	41,662	2,159	Rs. 2,31,589
Barauda	76		62	11,108	34,922	301	1,48,960
Tal	71	1	75	17,002	32,276	3,555	1,75,035
Sanjit	81	--	59	5,738	20,770	2,017	52,124
Malhargarh	144	--	64	10,003	26,695	3,319	1,05,868
Nawabganj	8	--	16	1,336	1,363	73	8,432
Total	568	2	346	84,202	157,688	11,424	7,22,008

Barauda, tahsil Barauda. A village situated in 23° 33' N. and 75° 20' E. half a mile from head quarters. A *chilla* of Baba Farid Shaherganj, a Muhammadan saint stands here, and an annual fair is held at the spot in honour of the saint in the month of *Chait*, when numerous pilgrims attend. Population in 1901 amounted to 2,536 persons; males 1,310 females 1,226. Occupied houses 662.

Barkhera tahsil Tal- Barkhera. Once the head quarters of the *tahsil*, situated in 23° 53' N and 75° 28' E. Population in 1901 amounted to 476 persons ; males 241, females, 235. Occupied houses. 131.

Jaora Town, tahsil Jaora. The capital town of the State is situated about 1,600 feet above the level of the sea in 23° 38' N. and 75° 10' E. On the Ajmer Khandwa Branch of the Rajputana- Malwa Railway 535 miles distant from Bombay *vid* Khandwa and 432 miles *vid* Ratlam. It has an area of about $2\frac{1}{2}$ square miles. The village of Jaora belonged originally to the Khatki Rajputs, but was taken by Ghafur Khan for the site of his chief town in 1825. It is divided into 26 quarters, containing bazars for the sale of different articles. The quarters are usually named after the class of inhabitants.

No old buildings of any great importance exist in the town, the palace, *Jama masjid*, temple to Hanuman, Dharamsala and tombs of Ghafur Khan and Ghaus Muhammad being the most important. To the north of the town lies the Dargah Abu Said and a mile and a half east the Husaini *tekri*, a place held to be of great sanctity, owing to the periodical visits made there by the spirit of the Imam Hussain.

1. Since the census of 1901 nine more villages have been brought on the Register.

Two hospitals, one for males and one for females, two *Yunani* dispensaries, a guest house a high school and two smaller educational institutions, a jail imperial post and telegraph office and several *sarais* are situated in the town.

The population has been 1881, 19,902, 1891, 21,844, 1901, 23,774, persons ; males 11,749, females 12,025. Occupied house 14,641 Hindus numbered 10,381 or 43 per cent. Musalmans 11,421 or 48 per cent. Jains 1,682 parsis 18, Christians 25, Animists 242 Classified by occupations 2,035 persons followed military pursuits 2,277 domestic service and 7,705 industrial pursuits.

The town is watched by a police force of 41 constables.

Malhargarh, tahsil Sanjit Malhargarh- Is the head quarters of the *tahsil*, situated in 24° 17' N. and 75° 4' E. Population (1901) 2,000 persons : males 1,064, females 936. Occupied houses 450.

Nawabganj- The head- quarters of the *tappa* or *tahsil* of the same name, smallest administrative division of the State, situated in 23° 32' N. and 74° 56' E. Population (1901), 405 persons : males 215, females 190, Occupied houses 114.

Sanjit, tahsil sanjit- Malhargarh- Once the head- quarters of the *tahsil* situated in 24° 18' N and 75° 22' E. Population (1901) 1,203 persons : males 638 females 565. Occupied houses 452.

Supavra, tahsil Tal- Barkhera- A village situated in 23° 54' N. And 75° 29' E at the confluence of the rivers Chambal and Sipra. An old temple of Mahadeo and a small bungalow built by Nawab Muhammad Ismail Khan stands in the village. The scenery at this spot is fine. Population (1901), 52 persons : males 32, females 20. Occupied houses 10.

Tal (Tal Mandawal) tahsil Tal- Barkhera- A town and head quarters of the *tahsil*, situated in 23° 43' N and 75° 25' E. 18 miles by a fair weather road from Jaora station on the Rajputana-Malwa Railway. The exact date of its foundation is unknown but tradition assigns it to one Taria Bhil in 1300 Samvat (A.D. 1243). In the sixteenth century the Mughal Subahadar of Malwa, assisted by the Doria Rajputs, seized it. It remained under the control of the Subahdar up to 1100 A.H. or 1683 A.D. but subsequently passed on to some Paramara Rajputs from whom it was taken by Holkar in 1810 A.D. Holkar retained possession until 1818, when it was assigned to Ghafur Khan under the treaty of Mandasor. The population was 1891, 5,120, 1901, 4,954 persons: males 2,561, females 2,393, comprising Hindus 3,352 or 72 per cent. Musalmans 1,166 or 23 per cent. Jain 223 or 4 per cent and Animists 13.

A municipal committee was started in 1901. Its average annual income amounts to Rs 1,000 and expenciture to Rs. 900.

The work of watch and ward is carried out by a State police force consisting of 1 inspector and 32 constables.

APPENDIX A.

Articles 2 and 12 of the Treaty of Mandasor with Maharaja Holkar dated 6th January, 1818.

ARTICLE 2.

Mulhar Rao Holkar agrees to confirm the engagement which has been made by the British Government with the Nawab Ameer Khan, and to renounce all claims whatever to the territories guaranteed in the said engagement by the British Government to the Nawab Ameer Khan and his heirs.

ARTICLE 12.

The Maharajah engages (and the British Government guarantees the engagement) to grant to Nawab Guffor Khan his present *Jaidad* of the districts of Sunjeet, Mulhargurh, Taul, Mundawul, Jowrah, Burroade, the tribute of Peeplowdh, with the sayer of whole. These districts shall descend to his heirs on the condition that the said Nawab and his heirs shall maintain independent of the subundy for his pergannahs, and his personal attendants in constant readiness for service a body of six hundred select horse; and further, that this quota of troops shall be hereafter increased in proportion to the increasing revenue of the districts granted to him.

Ratlam State.

ARMS OF THE RATLAM STATE



Arms-

Or seme or poppy heads; Hanuman statant armed with a mace and *katar* proper; a chief paly of five tenne, argent, gules, or, and vert. *Crest*- A hand holding a dagger imbrued proper. *Supporters*- Falcons.

Motto-

Ratanasya sahasam tadvansh ratnam. "The exploit of Ratan Singh is the glory of his family."

Banner-

The seme of poppy heads refers to the plant typical of Malwa from which the Ratlam State derives most of its revenue. Hanuman is the god of all warriors. The paly of five shews connection with Jodhpur (*pachranga*). The dagger refers to the well known story of Ratan Singh's having stopped a mad elephant in the streets of Delhi with nothing in his hand save a dagger. The falcons refer to Pankhani devi, the tutelary deity of the Rathors, who has on more than one occasion appeared as a falcon to assist the family.

Gotrachara-

Gautama Gotra; vada madhyandini shakha.

Genealogical

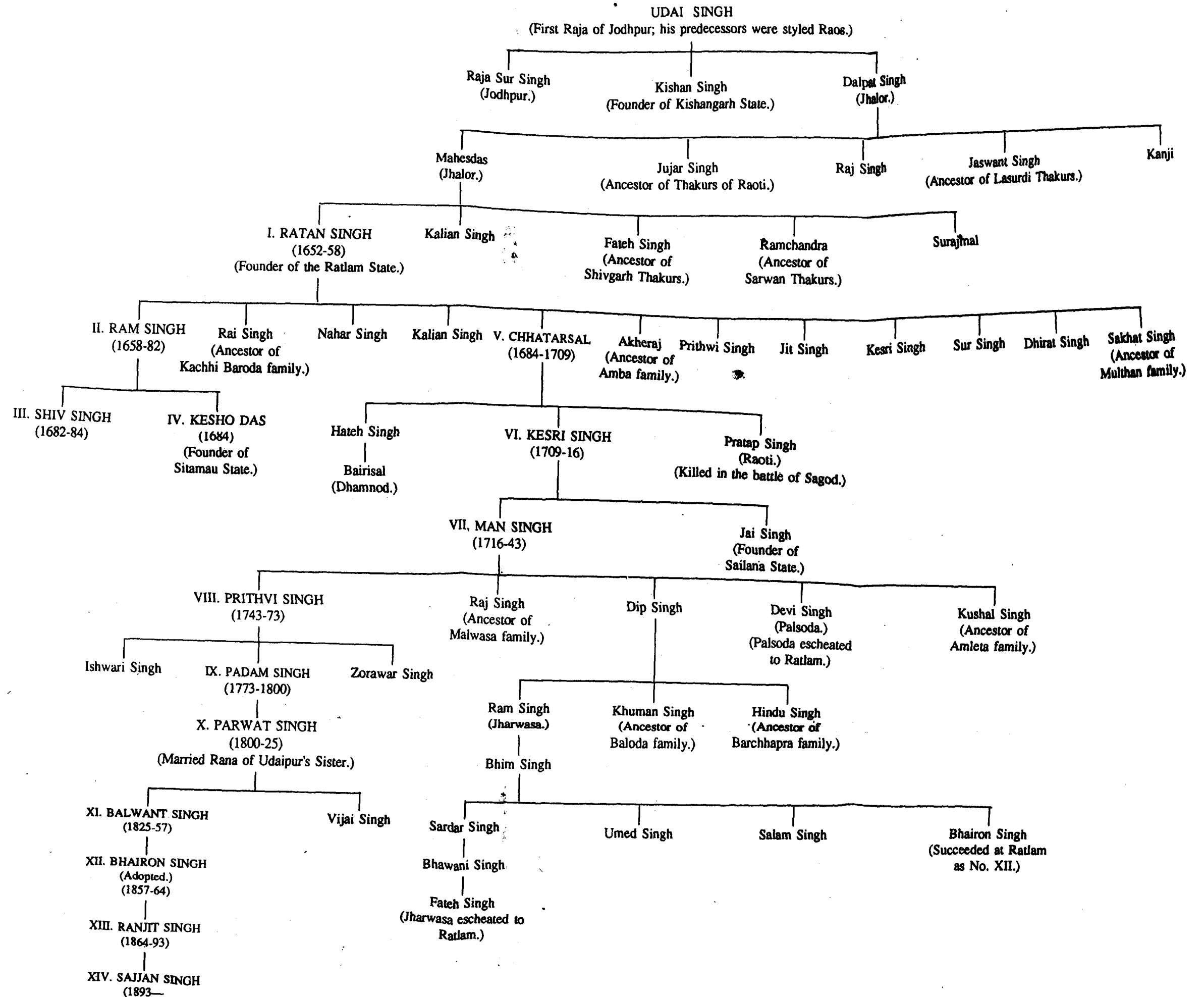
creed-The genealogical creed or *Gotra chara* of the Ratlam family gives *Gautama Goira*, *Yajur veda*, *Madhyandini shakha*, *Bhairava Mandovra*; *Khatar gachhawala*, preceptor; *singala* genealogist, *Rohid*, bard, *Dedhada dhoti* or drummer, *sewad*, *purohit*, *Daima*, *Bias kedarvanshi*, *barwa*, *shetubandha-rame*- shwar, *kshetra*, *Pankhani-Devi*, tutelary goddess, etc.

Religion-

The present chief is by religion a Hindu of the *vallabhkul vaishnava* sect, and worships *Nagnecha Mata*, *clan*- The Rajas of Ratlam are Rathor Rajputs of the *Surya vansha*, (solar race) to which the Maharajas of Jodhpur, Bikaner, Kishngarh and Idar belong The Rathors are alluded to in poems as *Kamadhvaja* (vulgo *Kamadh*). The rulers of Ratlam belong to the *Danesara Shakha* (sept) of the tribe of *Kamadh*s or Rathors.

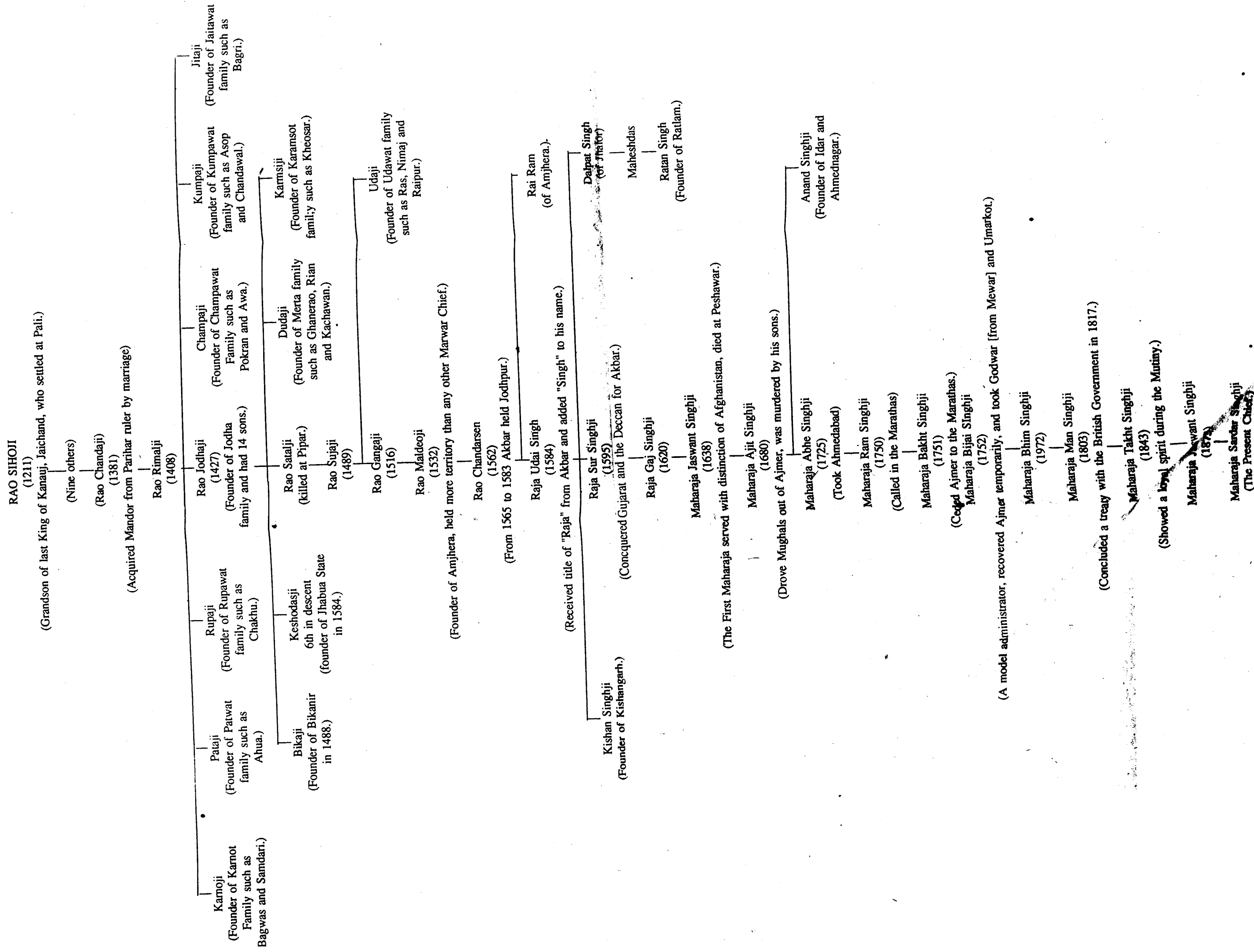
Note- The emblems described above were emblazoured on the chief's banner displayed at the Imperial Assemblage of 1st January 1877 and were used "by authority."

GENEALOGICAL TREE OF THE RATLAM CHIEFS



B.

Genealogical Table showing the Descent of Rajas of Ratlam and of the most important Ruling Families in and out of Malwa connected with that of Ratlam



CHAPTER I.

DESCRIPTIVE.

Section I- physical Aspects

Ratlam is the chief Rajput State in the Malwa Political Charge of the Central India Agency. It lies between latitude 23° 6' and 23° 33' N. and longitude 74° 31' and 75° 17' E.

The name is popularly said to be derived from that of Ratan Singh, the founder. This is, however, a fallacy as Ratlam was already in existence before Ratan Singh was granted the district, since it is mentioned by Abul Fazl in the *Ain-i-Akbari* as one of the *mahals* in the Ujjain *sarkar* of the Malwa *subah*.¹

The territories of the State are inextricably intermingled with those of Sailana and its boundaries are in consequence not very clearly definable, but generally speaking the State touches the territories of Jaora and Partabgarh (in Rajputana) on the north, Gwalior on the east, Dhar and Kushalgarh (in Rajputana) and parts of Indore on the south, and Kushalgarh and Banswara in (Rajputana) on the west.

The State has an area of 902 square miles, of which 455 square miles are alienated in *jagirs* and other grants, only 447 square miles or 49 per cent being *khalsa* or directly under the Darbar.²

The whole State lies on the Malwa plateau. It may, however be divided internally into two sections, the plateau section, called locally Malwi land, and the hilly tracts called Dungri. The eastern part comprising the plateau division is in general an open and level plain sloping gently northward and highly cultivated, while the western portion of the State is wild and hilly. The Malwi section has an area of 315 square miles and the hilly tract of about 587 square miles.

The scenery is typical of Malwa. During most of the year the country is a monotonous straw colour, which only for a brief space during the rains and immediately after gives place to a land of bright green hills and plains, covered with waving crops and high grass.

The hills in the west are part of the Vindhya Range, and further west, form the section of Malwa known as Bagar and Kanthal. The scarps are covered with small trees and low scrub jungle, while no hill rises to more than about 2,000 feet above the sea.

¹ *Ain*, II, 199.

² Besides this 60 villages with an approximated area of 228 square miles, which originally formed part of the State, now form the territory of the Rao of Kushalgarh in Rajputana. The Rao still pays *tanka* to the Ratlam Darbar.

Detached conical hills such as those of Garwara, Gurwari, Luni, Havra, etc. occur here and there in the western portion of the State, rising to about 500 feet above the plain.

River system

The river Mahi, rising in Amjhera and flowing northwards, passes through the hilly tract of Bajna. The Mahi is here of no great size and flows in a rocky bed. There are no other rivers in the State, but the Jamarh, a small tributary stream flowing westward in to the Mahi, the Maleni, lying between Ratlam and Jaora, the Kudel in the Ringnia *kamasdari* and the Ratagari in the Dharar *kamasdari* which are also of some local importance. The Maleni and the Kudel fall in to the Chambal in the north east. Besides these, there are a few *khals* or *nalas* which, however, all dry up in the hot season and there fore, hardly deserve notice. There are several tanks in the State but none is of any size.

Geology ¹

The State lies geologically in the Deccan trap area, and the soil is formed chiefly of the constituents common to this formation, basalt predominating, together with the black soil which always accompanies it.

Botany ²

The forest vegetation is often composed of low scrub jungle principally consisting of species of *Grewia*, *zizyphus*, *Phyllanthus*, *Capparis*, *Carissa*, *Tamarix*, *Woodfordia*, *Acacia*, *Dicrostachys*, *Prosopis* and *Cordia*. The taller trees include *Butea frondosa*, *Terminalia arjuna*, *Sterculia urens*, *Bombax malabaricum* and at times *Boswellia serrata*, *Anogeissus latifolia* and *A pendula*, *Erythrina*, *suberosa*, *Solenocarpus*, *Anacardium*, *Buchanania latifolia*, *Casearia tometosa* are also not uncommon. Among herbaceous plants the natural families *Leguminosae*, *Compositae* and *Boraginaceae* are well represented.

Wild animals

The larger wild animals met with in Ratlam territory consist of panthers, *tendua* (*Felis Pardus*) wild boars, hyenas, *jarrak* (*Hyarna striata*) jackals, *gidar* (*Canis aureus*), and wolves, *bheria* (*Canis palipes*), tigers are found only very occasionally. Man-eating panthers sometimes appear in the wilder parts. Only very recently a panther carried off about 15 human beings in the neighbourhood of Bajan, which he infested for a couple of months. The superstitious Bhils told many tales about it, believing it to be a "Ghost-tiger." whose body was possessed by the spirit of some evil doer. The Bhils regard the tiger as a sacred animal holding it in supersitious awe. Tiger's claws hung round children's necks are considered by them as charms against all kinds of evil, while it is common belief among natives of all classes that the bristles round the mouth of a tiger can

¹ By Mr. E. Vredenburg, Geological Survey of India.

² By Lieut. Col. D. Prain, I.M.S. Botanical Survey of India.

be used for poisoning people and that tiger's fat is a certain cure for rheumatism.

Besides all the birds commonly met with, wild duck, teal and Birds snipe are found in the tanks in the cold weather, and partridge, quail, sand-grouse and floriken in the season.

Fish of the best class such as *mahseer* are not found in the State. Fish Certain restrictions are imposed on catching fish owing to the religious prejudices of the Jains. The species common in the waters of the Mahi are the *Garodia*, *Kharpat*, *Bam*, *Dudhi*, *Pahari*, *Pilia*, *Mirja*, and *Sanwal*. The *Bagris* are the most expert at catching all kinds of game.

As the State lies wholly on the Malwa plateau its climate is mild Climate and and equable. Though the diurnal range of the thermometer is considerable, Season the mean temperature during the year is comparatively low. In the hot season, moreover, the nights are invariably cool and refreshing.

An average of the last ten years gives the normal annual rainfall of Rainfall Ratlam as 27 inches, distributed over the year as follows- June 4 inches, (Table II) July 13 inches, August 9 inches, and in the remaining months 1 inch. The highest recorded rainfall in any one year is 53.27 inches, which fell in 1875, when all the crops in the plains were injured, though those in the hills escaped. The lowest recorded rainfall was 16 inches in 1899, the famine year. Very heavy rain fell on the 10 th September 1902, 9 inches being received in 5 hours. Streams of muddy foaming water coursed along the streets of the town, the *khals* (brooklets) were all flooded and much damage done. The rainfall in both the natural divisions is the same.

On the 16th of March, 1863, A.D. an aerolite fell at the village of Storms oy Palsoda, about 6 miles to the north east of Ratlam. The sky was clear, when clones and a loud noise was heard on the west which, according to report, lasted for earthquakes some time and three stones suddenly fell almost at the same time at three different spots within a distance of 200 yards. No other meteoric stones have ever fallen here within the memory of the oldest inhabitants.

Section II- History.

(Genealogical Tree)

The Rajas of Ratlam are Rathors of the Suryavansh (Solar Race) to which the Maharajas of Jodhpur, Bikaner, Kishngarh and Idar belong. Raja Maldev of Marwar (Jodhpur, 1532-84) a contem Raja Udai porary of the Emperor Akbar, was succeeded by his son, Udai Singh Singh. of (1584-95) Udai Singh's eldest son, Suraj Singh (1595-1620), Marwar. succeeded his father on the *gaddi* of Marwar and bestowed on his younger brother Dalpat Singh, a *jagir* comprising Jhalor, Balahera, Dalpat Singh Kherda, and Pisagun. Dalpat Singh of Jhalor was the progenitor of Jhalor

Maheshdas

of the branch from which the Rajas of Ratlam spring. On the death of Dalpat Singh in Samvat 1666 (A.D. 1609) his son, Mahesh das succeeded to Jhalor. He became noted for his services to the emperor, and Shah Jahan added considerably to his *jagir*. He especially distinguished himself in 1630, with the army of the *Khan-i-khanan* at the reduction of the fort of Daulatabad in the Deccan¹. This fort was only carried after a fierce struggle in which Maheshdas's two brothers were slain and he himself severely wounded. For his numerous services he was later on rewarded by the grant of 84 villages in the *pargana* of Phulia and 325 villages in that of Jehazpur and was raised to the rank of *Seh-hazari* (commander of 3,000 horse). Maheshdas died at Lahore in Samvat 1701, (A.D. 1644).

Different chroniclers give different dates of the birth, accession and death of the earlier Chiefs of Ratlam.²

Ratan Singh
(1652-53)

The date of the birth of Ratan Singh the founder of the Ratlam State, has been variously given as Samvat 1686 (A.D. 1629), 1675 (1618), and 1662 (1605) while for the foundation of the city of Ratlam by Ratan Singh, Samvat 1705 (1648), 1709 (1652) and 1711 (1655) are given by different authorities. Maheshdas's son, Ratan Singh, was no less distinguished than his father. There is an anecdote related of Ratan Singh that, while attending the Mughal Emperor's court at Delhi he one day attacked with only a dagger (*katar*) and turned back a mad (*mast*) elephant, called Kahar Koh that had chanced to get loose and was spreading consternation in the streets of the city. This gallant deed was done in front of the palace, while the Emperor was looking on from a balcony. On account of the uncommon daring shewn on this occasion, many favours and marks of honour were heaped upon him by the Emperor Shah Jahan. The *katar* or dagger that did him such good service is still carefully preserved with great pride in the Ratlam armoury, and has always been an object of reverence to the descendants of Ratan Singh. The bard Kumbhakarna has given a very spirited version of this incident in his *Ratan Rasa* or Ballad of Ratan Singh. It is said that Maheshdas was very fond of his second son, Kalyandas, who was good-looking and fair, while the eldest Ratan Singh was dark in complexion and short in stature. When Ratan Singh learnt that his father intended to disinherit him and make Kalyandas the successor to the *gaddi* of Jhalor, he went to Delhi to represent his case, but was unable to obtain audience till after his adventure with the elephant had brought him to the Emperor's notice. The Emperor on learning that Ratan was the famous

¹ E.M.H. VII 142,

² Authorities are the *Tarikh-i Malwa*, by Karam Ali, *Brief History of Ratlam* by Amarnath, and the family records.

Maheshdas's son, and that he had a grievance and sought audience, summoned him to his presence. Ratan Singh appeared with his hands bound with a handkerchief in token of submission. The Emperor grasping his folded hands and pretending to be angry said, "Well, Ratan, you have stabbed my favourite elephant what can you do now?" Ratan Singh, who had a ready wit beyond his youth (according to the bard he was but twelve!) replied, "Sire, when a man takes the hand of another he protects him for life, now that the King of the world (*Shah-i-Jahan*) has condescended to take both my hands. I cannot but rise in world." This speech pleased the Emperor so much that he ordered Maheshdas to take Ratan Singh back in to his favour, remarking "*Kalyan falyan chhor do Ratanka jatan karo.*"

This gallant adventure with the elephant is popularly held to be the reason of the grant of the *jagir* in Malwa by Shah Jahan. But recent researches have established the fact that Ratan Singh did not get the *jagir* till very much later. From the *Ratan Rasa* and *Gunvachanika*¹ it appears that he rendered conspicuous service (1687-47) against the Persians in Khorasan (Persia) and at Kandahar in quelling the rebellion raised by the Uzbeks². Shortly after his return from Kandahar he was granted a *jagir* worth 53 lakhs of rupees including the twelve large *parganas* of Dharar (Ratlam) Badnawar (in Dhar), Dagparawa, Alot in Dewas, Titrod (Sitamau) Kotri, Gadgucha in Dewas, Agar, Nahargarh, Kanar, (all in Gwalior), Bhilara and Ramgharia. There can, however be little doubt, that the grant was as much due to policy as generosity Shah Jahan desiring to place a feudatory Rajput State on the west of Malwa to guard against attack by the *subahdar* of Gujiurat, whose favour with that of other high officials Aurangzeb was courting for his own ends. The undoubted courage of Ratan Singh combined with the dignity of his clan and the great services rendered by so many members of his family to the Mughal Emperors, Shah Jahan

¹ The following lines are from *Gunvachanika* the author of which took part in the battle of fatchabad in which Ratan Singh fell

"मधकर सुनन-करतब कन- बासट हजार फौजारा भंजन हार-छ खंड खुरासागर विधुसण
हार- सेमत हाथियारा मारणहार- पातसाहारा- विभाङ्गहार- पातसाहा पीठ रखण
गजराजो राजो के गजबाग" मधकर- Maheshadas's bardichame

"हस्त मार मेलोहुवो कालोदला कमाड' कालो = Ratan Singh (his complexion was dark)

² Inayat Khan in his *Shah Jahan nama* mentions how "Keshji Ratap, son of Maheshdas and others charged a large body of the enemy. This must be Ratan Singh- E.M.H. VII 80

decided in his choice of the young Rajput nobleman.

with this end in view, the *jagir*, above alluded to was conferred upon Ratan Singh with the rank (*mansab*)¹ of *seh-hazari* (Commander of 3,000 horse), the insignia of the *chaur* (yak's tail), *morchal* (peacock plumes) *suraj mukhi* (representation of the sun and the moon on fans) and *mahi maratib* (insignia of the fish). These insignia are still preserved and are paraded on great occasions and accompany the Raja whenever he goes out in full state. The author of *Tarikh-i-Malwa* says, that few chief in these parts can boast of *mahi maratib* received direct from the Emperor of Delhi. Ratan Singh had not been long in possession of his new *jagir* when he was summoned to join Raja Jaswant Singh of Marwar, who was marching at the head of an imperial army to check the advance of the combined forces of Murad and Aurangzeb. Aurangzeb arrived at Burhanpur in February 1658, and remained there a month completing his arrangements. Jaswant Singh was entirely, and for a military commander culpably, ignorant of the proximity of the two brothers till they were within 14 miles of the city of Ujjain, when Raja Sheoraj, commandant of Mandu informed him that Aurangzeb's army had crossed the Narbada at Akbarpur (now Khalghat.) Dara Shikoh's men, who were in the fort of Dhar, on hearing this news abandoned it and joined Jaswant Singh.

Jaswant Singh accompanied by Kasim Khan then advanced to within three miles of Aurangzeb's army. On 22nd *Rajjab* 1068, A.H. (20th April, 1658) the two armies met near the village of Dharmatpur (23° 2' N and 75° 42' E.). Bernier,² who was present, gives a graphic account of the fight and its consequences. Kasim Khan who shared the command of the imperial troops with Jaswant Singh, treacherously left the field with his Musalman soldiers at the most critical point in the battle, leaving Jaswant Singh exposed to imminent peril. But Jaswant and his 30,000 Rajput soldiers determined to make one desperate attempt. "Jaswant, spear in hand, mounted his steed, Maboob, and charged the imperial brothers; ten thousand Moslems fell in the onset, which cost seventeen hundred Rathors, besides Gahalots, Haras, Gaurs, and some of every clan Rajwara. Aurangzeb and Murad only escaped because their days were not numbered."³ Thus did the Rajputs maintain their reputation for courage and for loyalty (*swami-dharma*) to the Emperor, whose salt they ate

1 These *mansabs* or ranks were originated by Akbar. It should be noted that though a *mansabdar's* rank was stated to be *Seh-hazari* (3,000) *panj-hazari* (5,000) etc. It did not mean that he brought this number of men into the field, and usually the actual contingent is stated after the *mansab* e.g. "a commander of 5,000 with 2,000 cavalry." *Ain-i Akbari*. I 245.

2 E.M.H. VII. 219. *Bernier's Travels* (Constable) P. 36.

3 *Tod's Rajasthan*, I 47.

Ratan Singh resolving to try a desperate chance fell upon the enemy with a chosen body of Rajput cavalry and wrought such havoc that the enemy gave way. "Of all the deeds of heroism performed on this day those of Ratna of Ratlam by universal consent are pre-eminent and are wreathed into immortal rhyme by the bard in the *Rasa Rao Rutna*. He also was a Rathore, the great grandson of Ude Singh, the first Raja of Maru, and nobly did he shew that the Rathore blood had not degenerated on the fertile plains of Malwa."¹ But Murad at this juncture came up with reinforcements and tide turned against him and the brave founder of the Ratlam State with many thousands of his Rajput brethren perished. A *chhatra* (cenotaph) to this day marks the spot where his body was burnt on a pile of broken spears. Among those who fell in this field of carnage with Ratan Singh were the Sachora Chauhans Bhagwandas and Amardas of Pancher (a first class *jagir* under Ratlam) Makund Singh the Hara Chief of Kotah with his five brothers. Dayaldas the Jhala and Arjun Singh the Gaur. Chauhan Bhagwandas of Pancher was lying near his Chief Ratan Singh, both riddled with wounds. Bhagwandas lying as he was tried to prevent his flowing blood from mingling with that of Ratan Singh by raising a bank of earth between them. Ratan Singh seeing this told him to forbear and let their blood mingle, saying "Henceforth we and our descendant's will be as brothers of the same blood" Since then the Ratnaut Rathors or descendants of Ratan Singh and those of Bhagwandas Chauhan no longer intermarry as being of one family. Thus did Ratan Singh give his life to support the honour of his house at an early age.

The seven Ranis² of Ratan Singh, when the news of his death was brought to them, ascended the funeral pile with the turban of their deceased husband.

Some accounts say that after Ratan Singh's death the Emperor Aurangzeb deprived the family of a large portion of its territory while the troublous days of the Maratha ascendancy which followed contributed to further diminish the extent of the State.

A difference of opinion long existed as to who succeeded Ratan Singh on the *gaddi* of Ratlam. But careful enquiry shews that Ram Singh, his eldest son, succeeded and ruled for twenty four years. This chief was killed in a battle in the Deccan and was succeeded by Shiv Singh, who died without issue.

Ram Singh
(1658-82)

Shiv Singh
(1682-84)

Shiv Singh was succeeded by his younger brother Keshodas, who was only a boy at the time. Exactly what happened at this juncture it is not easy to decide, but he lost the *gaddi* soon after, his uncle Chhatarsal succeeding to the rule of the State. The story

Keshodas
(1684)

1 *Tod's Rajasthan* I.

2 Karam Ali's *Tarikh-i-Malwa*, Amar Nath's *Brief History of Ratlam* and local traditions say seven Ranis whereas *Ratan Rasa* mentions only two.

usually related is that Keshodas incurred the imperial displeasure by putting a Muhammadan official to death or at any rate by not interfering to save him and was deposed by the Emperor.

Chhatarsal
(1684-1709)

In 1684 Chhatarsal issued a grant to a Gusain assigning him certain revenues in the Ratlam *pargana*. In this grant Chhatarsal is described as *Maharaj-adhiraj* and *Shri huzur* which points to his having been or at least to his considering himself the ruling chief at this time, these titles not being used in an earlier grant of 1671. A great part of the life of this chief was spent in the Deccan in company with the Emperor who was then engaged in destroying the only important Muhammadan States left in India. Raja Chhatarsal did good service in the wars with Bijapur and Golconda (1684-87) as well as at the siege of Raigarh and Jinji¹ (1693) He also accompanied Bahadur Shah in his expedition against Mirza Kambaksh (1707-8)² He returned home with the imperial army in Samvat (1765) (1708) and again set out for the Deccan the same year. He fought with great courage at Panhala. When, however his eldest son, Hate Singh was killed in a battle in the Deccan, he became indifferent to ambition and on his return home divided his territory between his two surviving sons and his grandson, and retired from the world, becoming ascetic at Ujjain, where he spent the remainder of his days in prayers and devotion. During the latter part of Chhatarsal's rule Keshodas founded the Sitamau State (see Gazetteer of that State.)

Kesri Singh
(1709-16)

By Chhatarsal's division, his sons Kesri Singh and Pratap Singh obtained Ratlam and Raoti respectively. and his grandson Bairisal (son of Hate Singh) Dhamnod. Dissension soon after arose, however, and Bairisal retired to Jaipur leaving his *Jagir* to be administered by his uncle Kesri Singh. Pratap Singh viewed with no small concern this annexation of his nephew's *Jagir* to Ratlam. Differences between Pratap Singh and Kesri Singh finally became acute and Kesri Singh was ultimately killed in 1716. Kesri Singh's eldest son Man Singh, who was then at Delhi, was informed of this event by his younger brother. Jai Singh Man Singh immediately set on from Delhi supported by a body of imperial troops and was joined by Jai Singh at Mandasor with auxiliary troops from Jaipur. The brothers then marched upon Ratlam and met their uncle. Pratap Singh at Sagod (23° 10' N. 75° 4' E.) and after a fierce struggle overpowered and killed him.

Man Singh
(1716-43)

Man Singh then mounted the gaddi. The rule of the Chief is notable for the number of jagirs alienated to kinsmen and friends. The largest of these was conferred upon his younger brother Jai

1 E.M.H. VII. 348

2 E.M.H. VII. 405

Singh, from whom the Sailana family are descended.¹ All these *Jagirdars*, with the exception of the Chief of Sailana, are still subordinate to the Raja of Ratlam. It was during the rule of this Chief that the Marathas first appeared on the scene, though excepting a few skirmishes nothing of importance occurred during his day. He died in 1743, and was succeeded by his son, Prithvi Singh, in whose time the State began to be overrun by the Marathas, from whose incessant incursions, immunity was only obtained by the payment of enormous sums of money. Prithvi Singh died in 1773, after a troubled rule of thirty years.

Padam Singh, the successor of Prithvi Singh, finding he could not resist the Marathas, at last made an agreement with Sindhia to pay an annual tribute. Dying in 1800 he was succeeded by Parbat Singh in whose time the ravages of the Marathas increased. The town of Ratlam was twice pillaged by Jaswant Rao Holkar²; the Raja of Dhar overran the district from end to end; and to complete the tale of disaster when the tribute in consequence of these raids became overdue Sindhia's army, under Bapu Sindhia, marched upon the town. To meet Sindhia's demands was of course, impossible as the State had been laid waste and the revenues had dwindled to almost nothing. There was, therefore no alternative but to have recourse to arms; and Parbat Singh accordingly placed himself at the head of 12,000 Rajputs, including many clansmen who were subjects of other States, and determined to make a last desperate attempt for liberty. Broughton in his 'Letters' mentions how Bapu Sindhia experienced a severe mortification in the defeat of the detachment sent against the fort of Ratlam.³ The garrison sallied out during the night and completely defeated the troops sent against them, with the loss of more than half their numbers and all their guns.⁴ Further bloodshed, however was averted by the opportune appearance of Sir John Malcolm who mediated an agreement with Sindhia and guaranteed on behalf of the British Government the payment of the tribute due while Sindhia was to send no troops into the country or interfere in any way in the internal administration or succession. This engagement was entered into on January 15th 1819 A.D.⁵

The trials and mortifications that had fallen to the lot of this chief told upon his mind, and he shortly after showed symptoms of insanity. Nobody had access to him except his favourite Rani, Jhaliji, who had great influence over him, and in fact ruled in his name. His second Rani Chundawatji, jealous and alarmed at the power of her rival, went, in an advanced state of pregnancy, to her brother the chief

1 See Sailana Gazetteer.

2 In 1801 after his defeat at Indore by Sindhia, and in 1803.

3 Actually that of Uchangarh (23° 22' N. 74° 55' E.) There is no fort at Ratlam.

4 Broughton: "Letters from a Maratha Camp" (Constable), 228

5 Appendix A.

of Salumbhar, and was there delivered of a child in Samvat 1871 (A.D. 1814). Jhaliji questioned the genuineness of the child's birth, and attempted to put her pretended son, Bijai Singh, on the gaddi. This gave rise to much contention and disturbances were anticipated. After many unsuccessful attempts to reconcile the parties it was preposed and agreed to by all, that if the Rana Bhim Singh of Udaipur to whose house the child was nearly allied on his mother's side consented to allow his own son to eat with him (the Rana himself can eat with no one) he would then be considered legitimate.

The Rana was accordingly applied to by Sir John Malcolm, to whom the case had been referred for decision. The Rana assured Sir John Malcolm through Captain Tod that Balwant Singh was the son of Rani Chundawatiji who was his (Rana's) sister. Balwant Singh was therefore, both his nephew and nephew to the Rawal of Salumbhar who was the Rana's brother. The Rana not only allowed his son to eat with Balwant Singh, but also said his sixteen Umraos should sit together and eat from the same dish with Balwant Singh. The Rani and her son were accordingly sent to Udaipur. A person attended on the part of the accusers and another was sent by Sir John Malcolm. In the presence of all these parties the son of the Rana of Udaipur ate from the same dish and at the same time as young Balwant Singh. This put an end to all objections. Aitchison, in his Treaties and sanads, says that Parbat Singh had no children, which is an error.

Balwant
Singh
(1825-57)

Balwant Singh, the son and heir of Parbat Singh, succeeded to the gaddi in 1825 when he was eleven years of age. During his minority the State was managed by Colonel Borthwick, Political Agent at Mehidpur under whose administration the condition of the State greatly improved. On attaining his majority, Balwant Singh showed a tendency to squander money. He was a great patron of letters and attracted many bards and Charans from various parts of India to whom he made munificent gifts. In spite of his extravagance he left at his death a surplus of forty lakhs of rupees in the treasury in coin and jewels. He rendered conspicuous service during the mutiny in recognition of which his successor received a dress of honour and the thanks of Government.

Bhairon
Singh
(1857-64)

Bhairon Singh, of Jharwasa fifth in descent from Raja Man Singh whom the late Raja had adopted succeeded at the age of eighteen. He was unable to rise to the duties of his new position, putting entire trust on Bakhtwar Singh Songara, brother of the Thakur of Namli, who had since his father's time been nominally kamdar. This man misused the trust reposed in him by his master for

his own ends. He appointed as his deputy a Bania, whose relations and friends soon filled all places of trust and emolument. The Raja was closely watched by the *kamdar's* creatures, who kept him in complete ignorance of what was going on. Six years of this administration emptied the treasury, embarrassed the finances and involved the State in heavy debts which it took ten years to liquidate.

Bhairon Singh died suddenly in 1864, leaving behind him a bankrupt State, impoverished subjects and an infant son Ranjit Singh, who was placed upon the *gaddi*.

During Raja Ranjit Singh's minority Khan Bahadur Mir Ranjit Singh Muhammad Shahamat Ali (after wards C.S.I) Native Assistant to the Governor-General's Agent for Central India, was appointed Superintendent of Ratlam, the Thakurs of Amleta and Sarwan being associated with him. An investigation into the accounts of the State proved the fraud and speculation of the former *kamdar* Thakur Bakhtawar Singh, brother of the Thakur of Namli and his deputy. They were fined two and a half lakhs of rupees, their *jagirs* were confiscated, and they were forbidden to return to Ratlam during the minority of the Chief. Mir Shahamat Ali had many difficulties to encounter at the outset. The debts amounted to about ten lakhs, large arrears were outstanding in all payments, while the larger villages were either mortgaged or farmed out on ridiculously easy terms. The new Superintendent, however by his vigorous measures contrived in the space of 17 years to entirely remodel the administration and liquidate the debt, while spending 6 lakhs on roads and other improvements.

Raja Ranjit Singh received his education at the Daly College at Indore. In 1877 he attended the Delhi Assemblage. In 1880 he received independent charge of his State, Mir Shahamat Ali remaining on as minister till January 1881. Raja Ranjit Singh was in 1877 granted an increased salute or 13 guns and in 1888 the title of Knight Commander of the Most Eminent Order of the Indian Empire.

Ranjit Singh married in 1878 a daughter of His Highness Raj Sahib Sir Man Singhji of Dhrangdhra; in 1886 the eldest daughter of the Maharaj Kunwar Jaswant Singh of Dhrangdhra and in 1889 the daughter of Bhati Amar Singh of Bikrampur. By his first Rani, Jhaliji Sahiba he had one son, the present Raja Sajjan Singh, who was born in January 1880, and one daughter who is married to His Highness the Maharaja of Rewah. He also had a daughter, by his second wife who is still unmarried.

Sajjan Singh
1893

Ranjit Singh died of pneumonia at Ratlam on the 20th January 1893 and was succeeded by his only son Sajjan Singh, then 13 years of age. The administration of the State was carried on by the Diwan, Khan Bahadur Cursetji Rastamji, C.I.E. under the supervision of the Political Agent. Raja Sajjan Singh studied at the Daly College at Indore where he resided with his guardian Mr. Arthur Herbert.

Sajjan Singh was invested with ruling powers on the 15th December 1898. He has contracted two marriages, the first with a daughter of His Highness Maharao Sri Mirza Raja Sawaji Sir, Khengarji Bahadur, Rao of Kutch, on the 29th of June 1902 and the second with a daughter of the Maharana Sri Pratap Singh Raja of Sunth on the 24th October 1902. The second wife died of Phthisis at Ratlam in July 1906.

The Chief in 1902 joined the newly inaugurated Imperial Cadet Corps, attending the Delhi Darbar as a member of the corps retiring from it in March 1903, with the rank of Under Officer. He was presented with the gold Delhi Darbar Coronation Medal.

In 1905 the Chief was present at Indore during the visit of Their Royal Highnesses the Prince and Princess of Wales and also in Calcutta where as a Member of the Imperial Cadet Corps he formed one of the Prince's Escort.

The Raja of Ratlam being the head of the Rathor. Rajputs of Malwa important clan questions even between persons who do not belong to the Ratlam State are referred to him for decision.¹

Titles

The Chief bears the hereditary titles of His Highness and *Raja* and enjoys a salute of 11 guns.

Relations by blood- The Chief has no near male relation on his father's side nor has he any children. The *jagirdars* of Ba chhapra, Amleta and Baloda (under Gwalior) are distant relation being descended from the younger sons of Raja Man Singh. They are locally saluted as *maraj*² on account of their relationship on the father's side with the Chief of Ratlam. The *Jagirdars* of Shivgarh and Sarwan are descended from the brothers of Raja Ratan Singh. The most important Chiefships allied to Ratlam by Consanguinity are Jodhpur, Bikaner, Kishangarh, Jhabua, Sailana, Sitamau and Idar. For Rathor ruling families (in and out of Malwa) connected with that of Ratlam see the genealogical trees A and B.

Connections by marriage- The most important connections by marriage which have been formed in recent times by ruling family of Ratlam are those with A Iwar, Rewah, Dhrangdhra

¹ Malcolm's Central India I. 40

² *Maraj* i.e. mine, is not to be confused with Maharaj.

Dungarpur, Kachh-Bhuj, and Sunth. Intermarriages between the ruling houses of Udaipur (Mewar) and Ratlam have also taken place. Raja Parbat Singh of Ratlam married Rani Chandawatji, a sister of one of the Maharanas of Udaipur. Raja Balwant Singh of Ratlam, the present Raja's great grandfather, married Rani Ranawatji of the Udaipur House. A daughter of Raja Prithvi Singh of Ratlam was married to the Maharana of Udaipur. Prithvi Singh had two daughters, Saras Kunwar and Sardar Kunwar. The former of whom he was very fond, he gave in marriage to the Rana of Udaipur the latter to the Rana's nephew. The marriages were celebrated in Ratlam. The Rana, however suddenly died on his way back to Udaipur and his nephew succeeded him. A celebrated bardic couplet about this runs-

"Sarsi ki narsi bhai, Sire bhai Sardar, Pithal behara kia kare
Karanhar kartar."

There is here a pun on the word *saras* which literally means excellent. It is also the name of the favourite child. One of the sisters of the Raja Ranjit Singh was married to the late Chief of Alwar and the other to the son of the late Chief of Dungarpur. The present Raja's mother was a daughter of His Highness the Maharna Man Singh of Dhrangdhra. One of the Chief's sisters is the wife of His Highness the Maharaja of Rewah.

The chief *jagirdars* of the State, styled *Thakuran*, *Umraos*, or State Jagir when they are descendants of the younger sons of a former Chief, *maraj*, ^{dars} hold lands from the State on the condition of rendering service when required. A Rajput *jagirdar* of the first class is commonly styled *thakuran*. The *jagirdars* on the Bagar frontier and in the hilly districts formerly guarded the passes and prevented inroads of Bhils and other marauders.

All *jagirdars* pay an annual tribute, called *tanka*, which, however, bears no definite proportion to their income. It is generally fixed anew at the time of fresh succession to a *jagir* and may be increased at the will of the Darbar. In return, three of the chief *jagirdars* used formerly to get annual *sirpaos* or dress of honour, in lieu of which certain small sums are now deducted from the *tanka* payable by them. The *jagirdars* also pay other minor charges known as *fala*, *anni*, etc. A succession fee (*nazarana* for *talwar bandhai*) amounting generally to one-fourth of the *jagirdar's* income, as entered in the State *jamabandi* records, in the case of a brother or other near relative and to a full year's income in the event of the adoption of a distant collateral relative is levied by the Darbar.

Succession is by primogeniture. The *jagirdars* are obliged to attend particular *darbars* and festivals and solemnities and join the Raja's *sawaris*.

The first class *jagirdars*, now five in number, are permitted to wear gold anklets. They exercise such judicial powers within their *jagirs* as are granted by the Darbar from time to time. None of the *jagirdars* has the right of adoption on failure of issue. The *jagir* is as a rule attached on the death of a *jagirdar*, whether he leaves an heir or not, and the Raja appoints an officer to manage the *jagir* pending decision regarding succession, tanka etc. During a minority the officer manages the *jagir*. On the appointment of a successor the ceremony of *talwar bandhai* (buckling on the *jagirdar's* sword) is performed in the case of any of the five first class *jagirdars* by the Raja himself, and in that of other *jagirdars*, the successor is installed formally by any *sardar* or officer deputed by the Raja for the purpose. For a list of the *jagirdars* see Table XXXI.

The *tazim* or recognition by the Raja in *darbar* varies according to the rank of the *jagirdar*. The highest degree of recognition is known as *puri tazim*. The nobleman bows on arriving in the presence of the Raja. The latter rises from his seat and receives the *thakur* with *banhpasar*. (stretching out of arms) a sort of semiembrace. On departure the *Thakur* bows and the Raja rises from his seat and returns the salutation. Nobles of a lower rank receive *puri tazim* and *hathmilana* (clasping of hands) instead of the *banhpasar*. A still more modified degree of recognition is the *adhi* (half) *tazim*, when the Chief only half rises from his seat at the entrance and exit of *sardar*.

In *darbar* the Raja sits on the *gaddi*, which is placed in a central position in the *darbar* Hall. The *jagirdars*, *sardars*, and lower officials sit on the carpet, on which the *gaddi* is placed in parallel lines to the right and left of the Raja according to their rank. The *jagirdars* sit close round the *gaddi* and next to them, but at a little distance, sit their *kunwars*. Below and behind the *jagirdars* and *kunwars* sit the *sardars*, *purohits* (officiating priests) *gurus* (religious preceptors) and *vyases* (astrologers).

The Diwan sits immediately behind the Raja, this place being considered the highest seat of honour among the *darbaris*. Near the Diwan sit the *Dhabai*¹ and the higher officials. Behind the Raja stand servants with the insignia of State. In the *darbar* held by the Raja for a representative of the British Government, the Diwan occupies the first seat among *jagirdars*.

¹ The *Dhabais* family is usually of the Gujar caste. From this family wet nurses are obtained for the Chief's children.

The *jagirs* and other classes of alienated land absorb 44 per cent of the total State revenue, 56 per cent going to the Darbar. The income of these *jagirs* is derived entirely from land revenue the total land revenue of the *jagirdars* exceeding that of the *khalsa* area.

There are no recognised hereditary office-bearers in the State, though a son, if fitted for the post, may succeed his father, especially in religious offices.

The *jagirdar* of Panchd the Sairanis (a tribe of Musalmans), the Mahajan families of Loda and Mehta, the Vyases and some Shrimali Brahmans accompanied the first Raja, Ratan Singh, from Marwar at the foundation of the Ratlam State. Some Shrimali Brahmans also settled in the time of subsequent Rajas, and some held important offices including that of the Diwan (then styled *kamdar*). The *jagirdar* of Panchd used formerly to attest all grants of land and villages made by the Rajas. The only hereditary duty he now performs is that of *talwar bandhai* (buckling on the Raja's sword) on the succession of a new Raja. The *Barot* or bard of the village of Sutreti invokes blessings at the wedding of the Rajas, for which he receives a dress of honour and an elephant. A money payment is now generally made in lieu of these presents.

The Sarwan and Shivgarh *jagirdars* are descendants of Ratan Singh's brothers. They and the *jagirdar* of Namli hold lands under other Chiefs also. The petty *jagir* of Bhati-Barodia is held by a Bhati Rajput; the first holder received the estate as being brother in law to a former Raja of Ratlam. The Lunera *jagirdar*, a Rathor of the Fatehsing sept, was formerly a big landholder, but was deprived of a considerable portion of his possessions for misbehaviour. The Rao of Kushalgarh pays an annual tribute of Rs. 1,225 *Salim Shahi* to Ratlam on account of the *jagir* of Khera, comprising 60 villages granted to him by the Ratlam State in 1782. Ratlam also receives a sum of Rs 6,000 yearly from Sailana as its share of the customs dues levied in that State. (See Miscellaneous Revenue)

Ratlam is not rich in objects of archeological interest. In the Archaeology village of Sejaota, granted in *jagir* to the *Thakur* of Panchd, about three miles north of Ratlam, stands a *baori* (or well with steps) which bears an interesting inscription in Rangri. It is the oldest inscription yet discovered in the State, and is dated Samvat 1723 (1666 A.D.) The inscription states that the well was commenced in Samvat 1723 (1666 A.D.) by Gangagir Gusain. The cost amounted to Rs. 21,001 *Salim Shahi*. It concludes "in the reign of Maharaj Shri Ram Singhji this well was constructed; *Padshoh Dillipati Aurangzebji*, Samvat 1727 (A.D. 1670) month *Kartik*, 5th *Sudi*, Thursday. Completed in 4 $\frac{1}{2}$ years." A portion of the village is still held by

Gusains, as a religious grant. Some old copper- plates were found in 1891 at the *khalsa* village of Nauganwan or Naugama (23° 28' N. and 75° 4' E.) in the Dhamnod *Kamasdari*, twelve miles north of the town of Ratlam, while a well, near a Brahman's house, was being widened with a view to steining. Two sets of plates were found. They are interesting as shewing that the rule of the vallabhi dynasty of Gujarat extended as far east as Sailana and Mandasor. The first plat records the grant by Dhruvasena II of Vallabhi (629-41) made from the victorious camp pitched at Vanditapalli, of a field to two Brahmans of Dashapura (Mandasor) The boundaries of the field are given and a genealogy similar to those found in other grants of these kings.¹

The First grant is dated in G.S. 321 (A.D 640-41) and grants 100 *bhaktis* of land in the *Vishaya* or district of Malavika. The places mentioned as being on its boundaries are *Dhammanahaddika*, now Dhamnod (23° 26' N. and 75° 2' E.) *Deva kulapataka*, now Devalkheri, *Chandraputraka*, now Chandoria (23° 29' N. and 75° 5' E.) in Sailana State and the tank of Nirgandhi and field of Viratarmandalin (not identified).²

The other grant is issued from Vallabhi and grants 100 *bhaktis* of land in Malwa to two Brahmans. It is dated in G.S. 320 (A.D. 639-40). It mentions *Navagrama*, now Naugama (23° 28' N and 75° 4' E) where the plates were found, Varahodaka, now Bharoda in Sailana State (23° 27' N and 75° 5' E.) *pulindanaka*, now Palduna (close to Naugama) and the stream Lashmanapattake (not known) Dr. Hultzsch supports these identifications.³

Section III- Population.

(Tables III and IV.)

There have been three enumerations of the State, in 1881, 1891 and 1901. The census of 1901 was the first from which details for tahsils and villages were published.

The total population at these enumerations amounted in 1881 to 87,314 and in 1891 to 89,160.

In the last enumeration the population fell to 83,773.⁴ This marked decrease was due no doubt, to the fact that the Census was taken while the State was still suffering from the effects of the famine of 1899-1900.

¹ I.A. VII, 31 *Ep. Ind.* I 89.

² These identifications by the Diwan have been rejected by Dr. Fleet, who identifies Dhammahaddika with Dhamnar in Indore and Devakulpataka as Dalaoda near Mandasor, but these identifications do not appear to be borne out by the place of find or the second set of plates.

³ Arch.Surv. Re. 1902-3, 232 *Epr. In* VIII 189.

⁴ This figure excludes the population at Railway stations situated within the State which amounts to 1,451 bringing the total up to 85,224.

The density per square mile according to the census of 1901 is 92.8 per square mile, including the chief town. If this is excluded the rural density is only 54. The density for the entire State was in 1881, 96.8 and in 1891, 98.8 persons to the square mile.

The capital is the only town in the State having a population of 34,976. Of 206 villages, 182 have a population of less than 500, while 15 have from 500 and 1,000 inhabitants, 7 from 1,000 to 2,000 and 2 from 2,000 to 3,000. The average population of a village is 236 persons. The number of occupied houses was returned as 17,593 of which 6,833 were in Ratlam town, each house contained on an average 4.8 persons. In Ratlam town the figure rises to 5.1 per house. The chief town has grown rapidly owing to the opening of the Rajputana- Malwa Railway, the population increasing by 6,499 persons or 21.8 per cent in the last decade.

Migration is infinitesimal either between districts in the State or to and from foreign territory. Of the total population 60,833 persons or 73 per cent were born in the State and 76,082 or 90 per cent. in Central India, leaving only 10 per cent as the results of migration. Most immigrants come from Rajputana (4,584) and the Bombay Presidency (2,023).

Vital statistics have only been registered since 1900 and are not very reliable, but the normal mortality previous to the great famine was about 20 per mille. In the year 1899-1900 the mortality in the town was 54 per mille, the figure for the whole State being 41. Plague broke out in November 1902 in the capital and the mortality that year rose to 68 per mille. During the second appearance of the epidemic the figure was still higher viz 75 per mille. The statement of causes of death shows that in an ordinary year malaria fever has the greatest number of victims.

The normal birth rate for the last decade is about 19 per mille. The birth rate in 1905-06 was 24.6 per mille. During the plague epidemic it varied from 16 to 19. During the famine of 1899-1900 it was so low as 9.8 for the whole State. The number of births in the town was 172 in 1905-06, 271 in the previous year. The births in the *khalsa* district numbered 630, and the deaths 528, giving the ratios 26 and 22.4 per mille respectively the last year.

The census of 1901 shewed 42,169 males and 41,604 females which gives 986 women to every 1,000 men. In the town the proportion is 978 females to 1,000 males. The deficiency in the female returns is much less than it was in earlier enumerations.

The married exceed the unmarried by 29 per cent. The figures for those married give 966 wives to 1,000 husbands for the whole

State. The town figures shew 959 wives to 1,000 husbands. The statistics are given in the appended table-

Condition	Total	Males	Females.
Unmarried	30,671	18,153	12,518
Married	39,650	20,199	19,451
Widowed	13,452	3,817	9,635
Total	83,773	42,169	41,604

Religions

Classified by religion the population shewed 62 persons in every 100 as Hindus, 16 as Animists, 12 as Musalmans and 7 as Jains. Christians number only 283.¹

SECTS

Of the total Hindu population 32,209 or 61 per cent were returned as Vaishnavas, 9,216 or 17 per cent as Shaktas or Devi worshippers, 5,265 or 10 per cent as Shaivas and 335 as Smartas. Besides these there were 2,433 worshippers of Ram Dev or Rampir 781 of Devdharamraj 518 Ramasanehis, 424 Kabirpanthis and 114 worshippers of Pabuji the three gods or rather deified heroes. Rampir, Devdharamraj and Pabuji, being not generally known in these parts have been noticed below.

Hindu sects-
Devdharam
raj

Dev Dharamaraj or Dev Narayan or Udoji as he is variously known, is believed to have been an incarnation of Vishnu or Shri Krishna. The story runs that some 900 years ago there lived in the village of Gotha in Mewar 24 Gujar brothers called the Baghdawats, who were hardened drunkards and were a terror to their neighbours. One of these brothers could foretell events three months before they occurred. The Baghdawats were very powerful, and no one could prevent them from oppressing the people around. Vishnu one day descended in the form of a Brahman, afflicted with leprosy and went to the Baghdawat's house to ask for alms, believing that they would ill-treat him, on which he would curse and destroy them. But the Baghdawats, knowing that the Brahman was no other than Vishnu, embraced him and showed him every hospitality so that he, at the request of the eldest brother's wife, consented to be born incarnate as her son. The Baghdawats were all, soon after, killed in a fight and Dev Dharamaraj was born in fulfilment of the promise made by Vishnu. He gave evidence of his possessing a portion of the divine essence by performing many exploits. He, when only seven, aided Jai Singh Paramara, Raja of Dhar (1055-1080) in driving

1. If the Railway population is included they number 431.

away certain demons who infested his country. At the age of twelve he ascended to heaven from Raj Bhanai in Mewar. Gotha and Raj Bhanai are the chief seats of this sect. Almost all Gujars worship Dev Dharamaraj. They do not generally live in houses made of bricks, for in the shrines dedicated to Dev Dharamaraj large bricks are kept bearing figures of Dev Dharamaraj on horseback with a spear in his hand. Serpents are also carved round the figure of the horse man. The Bhopa or priest wears a black thread round his neck to which is suspended a silver or brass ornament on which the figure of Bheru is engraved. He possesses some pictures called *phad*, illustrating the several valorous deeds of the hero, Dev Dharamaraj, who is always represented as riding a green horse. In Marwar the *pujaris* of Deoji or Dev Dharamaraj's Shrines are generally Gujars who lead celibate lives. It is said that Rana Sanga built a Shrine in honour of Dev Dharamaraj at Chitor.

Ramdev or Rampir lived about the end of the 13th century. He is believed to be incarnation of Krishna. Tradition states that one Ajmulji Thakur, a Tonwara Rajput of Pokaran in Marwar, had no issue. He was very pious and made seven pilgrimages to Dwarka. Shri Krishna, pleased with his devotion, blessed him with a son who possessed a portion of God's essence. This boy was Ram Dev and grew up possessed of miraculous powers. He could restore the dead to life and could make inanimate things come to him from distant places. On one occasion, by simply lifting up his hand, he saved a ship from foundering although he was himself on land thousands of miles distant, the passengers and crew in their hour of danger, having invoked his help. Ram Dev's Samadhi or tomb is situated near Pokaran where a large fair is held every year. Although some Rajputs and other high caste people are among his adherents, he is mostly worshipped by the lower orders. Ram Dev's image is not worshipped. In his shrines (here only wretched huts) are slabs of stone bearing *paduka* or foot-prints on them. The *Bhopas* or priests of this sect carry about a toy-horse made of rags and collect offerings in the name of Ram Devji's *ghora*.

Pabuji is said to have lived in Marwar about 600 years ago. For his prodigies of valour he was after his death deified. Many legends have grown up about him. In a village called Kolu Mandal in Marwar there lived a Rathor Rajput named Asthanji Dhandhal. His wife's name was Phulwati. One day Dhandhal, while taking a walk in a garden, found a newly born child wrapped in the petals of a lotus flower. He took the child home and entrusted him to his wife's care who promised to nurse him on the condition that her husband should never go into her room without giving notice by making some noise or hawking. One day Dhandhal entered his wife's room without giving her any notice and to his amazement saw that a lioness was

giving suck to the child. The lioness was his wife, who, resuming her human form, rebuked her husband for his breach of faith and left him in anger. The boy was named Pabuji and was believed to be an incarnation of Lakshman, Rama's brother. The worshippers of Pabuji here are very low-caste people. In Marwar many Bhils worship him. In shrines dedicated to Pabuji his form is engraved on slabs of stone. He is represented on horseback with a spear in his hand. The locale of this sect is Kolu Mandal in Marwar.

Jain Sects The Jain sects enumerated shewed 796 or 12 per cent. Digambaris, 4,067 or 63 per cent. Svetambaris and 1,589 or 23 per cent. Dhundias or Thanakpanthis. In the town Jains number 4,903 of whom 649 are Digambaris,¹ 819 Mandir margis, 2,065 Svetambaris and 1,366 Dhundias.

Musalman sects Of the total number of Musalmans 8,428 were Sunnis, 2,265 Shias, almost all Bohoras of the Daudi sect.

Animistic sects Of Animists, 4,481 or 32 per cent returned themselves as worshippers of Mahi mata and Bara bij, 3,301 or 23 per cent of Bhagwan 5,916 or 42 per cent of Devi or Mata, 227 of Shiv and 27 of Pabuji. Thus about 60 per cent returned themselves as worshipping various Hindu deities.

As regards the sects of Mahi mata or Bara bij, the former is the presiding deity of the Mahi river, whom all Bhils hold in great reverence always invoking her aid in their thieving expeditions; Bara bij are the 12 (bara) second days (bij) of the new moon, i.e. the first day on which it is usually visible.

Language The predominant dialects in the State are Malwi and its cognate Rangri spoken by 58,275 persons or 70 per cent of the population; Hindi (8,972) and Bihli (8,220) are the next most important forms of speech.

Literacy Of the total population 6,515 or 15 per cent. were literate in the whole State, including 6,030 or 14 per cent males and 485 or 1.1 per cent females.

Male and female education by religion The census returned 2,185 boys and 267 girls as under instruction, together with 3,845 males and 218 females not under instruction, but able to read and write. It appears that of the total Hindu male population 12.6 per cent are able to read and write or are under instruction, while only 0.75 per cent of the Hindu female population can read and write or are under instruction. Among the Muhammadan males 12.3 per cent are literate and among Muhammadan females 2.7 per cent. The Jains shew 61.8 per cent of literate males and 3.3 per cent females. The figures for Parsi males and females give 66.6 and 58.6 per cent literate, respectively.

¹ Mandir margis are either Digambaris or Svetambaris.

Among Christian 23.7 per cent males and 15.7 per cent females were returned as literate. Only one animistic male out of 6,974 can read and write, while out of 7,028 animistic females not one possesses this qualification. But among the famine orphans, now in charge of the local Missionaries, there are about 50 animistic boys and 30 animistic girls who are being taught to read and write.

Among Hindu castes, Brahmans (11,600) predominate forming 16 per cent of the population; these include 907 Shrimalis, 1,045 Audich, 1,339 Sakhwals, 936 Harnia gauds, 292 Gujar gauds. Rajputs (6,000) include 754 Rathors, 338 Chauhans, 226 Solankis, 222 Parmars and 184 Sesodias. Baniyas (4,200) include 842 Mahesris, 715 Agarwals, 220 Khanderwals and 170 Oswals. Chamars (3,300) are the most numerous of the lower classes. The important cultivating classes are Kunbis 2,900 jats 1,680 Dhakara 690, Khatis 1,400 and Malis 1,040.

Among Jain Baniyas (6,452) 4,614 are Oswals. 161 Agarwals and Jains 142 Saraogis.

Among Muhammadans, Shaikhs number 3,200, Pathans 2,500 and Bohoras 2,000.

The Animists, who are practically all Bhils, numbered 14,000.

Rural occupations, as may be supposed, predominate, over 22,000 persons with 13,000 dependents or 42 per cent of the total population following some pursuit connected with agricultural or pastoral occupations, while 10,400 including 4,000 dependents or 12 per cent. have "general labour" as their means of livelihood. If the town figures are excluded the percentage engaged in rural occupations is 80. Of the remainder, 21 per cent are employed in the preparation and sale of material substances, manufactures etc. and 5 per cent in trade.

The people dress in the fashion common to Malwa. Ordinarily the dress of a male Hindu consists of a *pagri* (turban), a piece of a cloth about 50 or 60 feet long and 6 inches wide with gold ends; this cloth is sometimes shot with gold and silver thread, called *mandil*, and worn by well-to-do people on festive occasions or marriages; *kurta* (a shirt) *angarkha* (long coat), reaching to the middle of the leg and fastened with twisted cords below the right ear under the right shoulder and on the breast a *dhoti* (Join cloth), worn round the waist and a *dupatta* (scarf). All these are generally white, except the turban which is often coloured red, pink, purple, yellow etc. The Rajputs often wear the multi-coloured *pagris* peculiar to Ratlam, tied in narrow and picturesque folds, with a sword at the waist, the emblem of the soldier class. The wearing of *pajamas* instead of the *dhoti* and the *safa* for the *pagris* is common among the younger generation

Agricultural classes wear a *dhoti*, a *bandi* or coat, a *pichhora* a

khadi cloth and a *pagri*. In the town there is a greater tendency to dress after the European fashion. The *safa*, or a round felt cap, is however retained as head dress.

The Hindu female dress consists of a *ghagra* (petti coat of coloured cloth) *orhni* or *lugara* (a sheet used as an upper garment to cover the face and upper part of the body) and a *kanchli* (bodice)

The only distinction between Muhammadan and Hindu dress is that the Muhammadan men, except agriculturists, wear *paijamas* and not *dhotis*, and that the opening of the *angarkha* lies to the left and not as with Hindus to the right side. The females wear *paijamas* instead of the *ghagra* and a *kurti* over the *choli*.

Food Meals are generally taken twice, at midday and evening. Only the well to-do take light refreshment in the morning and in the afternoon. The staple food grains used are wheat, *jowar*, maize and gram, with the pulse, *tuar*, *urd*, *mung* and *masur* as subsidiary. The ordinary food of the rich and middle classes consists of chapatis (thin cakes) of wheat flour, *tuar*, rice, ghi, vegetables, milk and sugar. The poorer classes in the country, including the peasantry eat *rotis* (thick cakes or loaves) made of the coarser grains with pulses, vegetables, uncooked onions, salt and chillis. No local Brahmans or Banias eat flesh. All castes except the Brahman smoke tobacco and eat opium, which amongst the Rajputs is presented to friends also in liquid called *kasumba*.

Daily life The whole population almost being agricultural spends its days in the fields from sunrise to sunset except at the end of the spring harvest and during the four rainy months.

Houses Huts are usually of mud and are either thatched or tiled. In Ratlam town there are houses of two or more storeys, but in the district only the larger villages possess double storeyed buildings.

Customs Marriage, funeral and other customs are the same as elsewhere and require no special mention.

Marriage Child marriage is the rule among Hindus while adult marriage is usual among the Bhils. Polygamy is common only among the Rajputs of position. Widow marriage prevails among the lower classes only.

Disposal of the dead The dead bodies of Hindus are burnt except those of Sanyasis, Bairagis and infants, which are buried. Cremation takes place by the side of a stream, the ashes being if possible conveyed to a sacred river, otherwise they are committed to some local stream. Muhammadans bury their dead/

Festivals and amusements The principal festivals are the *Dasahra*, *Holi*, *Gangor* and local fairs. All the nobels of the State attend the *Dasahra darbar* to pay

their homages to the Chief. Before the celebration all the weapons are examined and repaired. This is a martial day and is observed with great enthusiasm.

The ordinary amusements in the rural area are drum beating and singing among grown up people and hide and seek, *gili danda* (tipcat) and *ankhmichi* (blindman's buff) among children. The commonest amusements among villagers is to assemble together after the day's work at a prominent place and pass away a few hours in smoking or talking. In the capital town *chausar*, card games and kite flying are also indulged in.

Among Hindus the twice born are named after gods or famous personages. They have two names, the *janma rashi nam* which is used when the stars are consulted and the *bolta nam* by which persons are generally known; the former is usually of religious origin. Nomenclature

The public health of the State was always good until 1902 when a serious attack of plague took place. Infection was brought from Godhra where plague was then raging. The epidemic started in November and died out in April. The number of recorded cases was 3,221 and deaths, 2,411. The disease was most fierce in the town. All measures were adopted to check its ravages and after some opposition the people readily assisted in reporting cases. Inoculation was tried but without success. PUBLIC HEALTH
Plague

A regular pest of rats added to difficulties. The people, more over firmly believed that these rodents were animated by the spirits of Bhils who had died in the famine year (1899-1900), a belief which was increased by the damage they did to maize crops, maize being a favourite luxury with Bhils.

It may be remarked that an attack of Bubonic plague was expected in 1835 when Raja Balwant Singh, on the Political Agent's suggestion, issued a circular in Rangri, giving instructions as to its detection, and simple but extremely drastic rules for its treatment. The latter consisted in at once bleeding the patient and administering *sona-mukhi* (*senna*) *nasot* (*Ipomea turpethum*) or *jamalgota* (*Croton tiglium*). The patient was then to be kept cool by being enveloped in wet clothes, a poultice of *ajwain* (*Lingusticum ajowan*) seed and lime juice being applied to the bubos. Luckily the epidemic never became severe.

CHAPTER II.

ECONOMIC.

(Tables VII- XV, XXVIII to XXX.)

Section I.—Agriculture.

(Tables IX and X.)

General condition, climate, rain fall and natural divisions

The State land falls into two sections corresponding with the natural divisions. The 315 square miles which lie on the plateau enjoy all the conditions common in Malwa. The rainfall is about 27 inches and the soil well suited to all kinds of cultivation. In the hilly tracts, covering about 587 square miles, the conditions are not such as to favour agriculture. The soil is poor and the inhabitants little given to cultivation.

The plateau is covered with black and brown soil of good quality, on which excellent *kharif* and *rabi* crops can be grown. In the hilly tracts only *kharif* crops are generally sown. Good black soil is also found in hollows between hills, but, owing to the paucity of cultivators and of proper means of irrigation, *rabi* crops are but little cultivated. A year of scanty rainfall proves unfavourable to both natural divisions alike, but a year of excessive rainfall, though unfavourable to the *kharif* crops in the plateau is beneficial to the *rabi* crops, while the hilly tracts fare badly in a year of heavy as well as of scanty rainfall.

The plateau land is generally speaking level. It is drained by the Mahi river and its affluent the Jamar. The *Kamasdari* of Ringnia is all level land. Dhamnod has some small hills scattered here and there over it and Dharar is mostly hilly ground. The western portion of the State is entirely hilly.

The rainfall is much the same in both natural divisions. The rainfalls in the months of June, July, August and September, commencing about the middle of June and ending about the middle of September. Light falls in July and heavy falls in August are favourable to the crops. Heavy falls in July are injurious to maize and *jowar*, but beneficial to the *rabi* (spring) crops. Scanty falls are unfavourable to both crops. Showers in December are favourable to the wheat and poppy crops, but those in January and February seldom fail to injure them, producing the disease called *gerua*, blight or rust, which seriously affects the quantity and quality of the wheat. But these December, January and February showers are of rare occurrence. Frost and hail occasionally damage the poppy crop but fortunately not frequently.

East winds in *Savan* (July-August) are said to predict a good rainy season.

Savan mas chale purvaiya.

Becho bail, le lo gaiya.

When the east wind blows in Savan, sell off your oxen and buy cows. Rain will be plentiful and no oxen wanted to work the well, and fodder will be ample for cows.

Regarding early cessation of the rains a proverb runs-

Savan sukla saptami, chhipke uge bhan.

Kahe ghag sun ghagni, barkhah deo uthan.

If the sun rises out of the clouds on the 7th of the bright half of Shravan (about the 22nd of July) then the peasant says to his wife 'the rains are over'

According to Hindu Astronomy there are twenty-seven *nakshatras* or asterisms in the moon's path. All agricultural operations are carried on with reference to these asterisms. Ten *nakshatras* fall in the rainy season. The *Mrig nakshatra* commences about the 5th June and *Ardra* about the 20th. Sowing operations for the *kharif* crops take place in *Mrig*. Rainfall in these *nakshatras* is favourable to the crops. But very heavy rainfall during this period is believed to produce certain insects which are injurious to the flowering crops unless they are subsequently washed away by continual showers in *Uttara nakshatra*. The *Punarvasu nakshatra* commences about the 4th July and *Pushya* about the 18th July. Heavy showers in *Punarvasu* are not considered good, as they weaken the crops and make them pale in colour. Rainfall during *Pushya* is beneficial, correcting any evil done by the rains during *Punarvasu*. The *Ashlekh nakshatra* commences about the 1st August and *Magha* about the 15th of that month. Heavy rain in *Ashlekh* is injurious to the *kharif* but favourable to *rabi* crops. Rainfall in *Magha* is very beneficial to both *kharif* and *rabi* crops. The *Purva nakshatra* commences about the 29th August and *Uttara* about the 12th September. If it rains much in *Purva* blight and insects injure the *Kharif* crops, but rain in *Uttara* is most desirable. *Hasta* commences about the 25th of September. If there has been no rain during the previous *nakshatras* it is much wished for now. It is most beneficial to the *rabi* crops. There is seldom rainfall in *chitra*. If it rains then the *kharif* crop is altogether ruined. Rain in *Swati* is equally injurious. Cotton especially is always damaged by rainfall in *Swati*. Both the *Swati* and *Chitra nakshatras* fall in October. The following Rangri proverbs current in the State are interesting in this connection.

"*Varse Ashlekh, to unbi maslega.*" If it rains in *Ashlekh* young wheat will be rubbed between the palms (and eaten) i.e. wheat will be plentiful.

Unbi is the grain of the young wheat plants which is only parched and eaten if the crop is plentiful.

"*Magsar men dhan vay to sakh men ili thay.*" If you sow crops in Mrig, insects (ili) will attack them.

Another local saying runs "*Savan koro to karsan soro.*" A rainless *Savan* is preferred by the peasant (who can then weed his fields whereby the young sprouts flourish better.)

"*Bigdi Asadi to paryo pachhadi.*" If in *Ashad* the sowing operations are not commenced the whole season is spoiled.

"*Barse bakh pakh to san na dekh*" *Bakh pakh* is rustic for *Punarvasu*. If it rains in *Punarvasu* the hemp is spoiled. The rain which falls in *Punarvasu* is believed to be bitter in taste and not good for hemp.

"*Andh men mat wai (sow) re andha, Chhore nai ne wai kanda.*" O you fool, do not sow corn in the *Anuradha nakshatra*. Lay aside the drill-plough and sow onions.

"*Savan gaje, to Bhadwe rehent waje.*" If it thunders in *Savan*, in *Bhado* you will have scarcity of water.

"*Reheni*" is the water-wheel by which water is drawn from wells.

Hathi aur Chatra men varse Chhut, to chana vatla ve akhut. Heavy rains in *Hasta* and *Chitra* are beneficial to gram and peas.

"*Bhadavado varse to fal ful darse.*" Rain in *Bhadav* and vegetables grow plentifully.

There are other rules by which the probable quality of the rainfall is prognosticated. If *garbhadharana*, literally the conception of rain clouds, commences when the moon is in the *nakshatra* of *puravashadha* in the month of *Margashirsa*, rain will, it is believed, fall within the space of 195 days. The *garbha* formed in the bright half falls as rain in the dark half and vice versa and that formed in the daytime, in the night and vice versa. The *garbha* formed in the bright half of *Margashirsa* and of *Pausha* always gives scanty rain, but that formed in *Pausha Badi* (dark half) gives plentiful rain, which commences in the bright half of *Sawan*.

Soils

Land for cultivation in this State is broadly classed as *maletru* or *barani* (dry land dependent on the rainfall for its water) and *abpashi* or *piyat* (irrigated land). The crops in the first class are grown with no other moisture than that resulting from the ordinary rainfall. The prominent varieties of soil in *maletru* land are known locally as *Kali* (black), *bhuri* (brownish), *dharni* (dark brown), *lal* (reddish), and *bhatori* (stony). The superiority or inferiority of a soil is also judged by its depth. *Dhamni* soil is believed by some cultivators to be even better than *kali* soil. The black loamy soil

called *kali* is suited to cotton, but owing to the want of labour as well as the small proportion of cultivated land to the total cultivable area, cotton is not much sown, food-grains being more important. The *kali* soil is subdivided into *uttam* (superior), *madhyam* (middling) and *kanishti* (inferior) kinds according to the depth of the soil over its rocky substratum. Black soil of the first class has a depth of from 5 to 8 feet above yellow earth. Black soil of the second class is of less depth and is less productive. The third class is much poorer in both respects. The first two grow excellent *rabi* and *kharif* crops. The third only *ramtilli*, *kodra* and other inferior millets. *Dhamni* soil is of two kinds. The first class is about 12 feet in depth, the second about 3 feet deep over a substratum of *kankar* (lime nodules) and *muram* or gravel. A larger area of *dhamni* is under cultivation than *kali*. *Bhuri* soil is poorer and shallower than *dhamni* and is only suited to inferior crops. *Lal*, a red coloured soil known also as *bardi*, is found on hill slopes mixed with *kankar*. It grows *kodra*, *tilli*, etc. The *Kali*, *dhamni*, and the *bhuri* soils are in some places strewn with large stones. They are then called *bhatori kali*, *bhatori dhamni* and *bhatori bhuri*. Both *kharif* and *rabi* crops can be grown on them as the stones help the soil to retain the moisture by reducing evaporation. Soil cut up by runnels or water is called *chhapra*.

Another classification is by the number of crops borne land being termed *ek-fasli* or *du-fasli* according as they bear a single or a double crop in the year.

Irrigated land which is double cropped is divided into *adan* and *rankhar*. In *adan* the second crop is usually poppy, but in *rankhar* the second crop consists generally of peas and barley instead of poppy. Rice is sown here and there in patches of black soil in the plains and in the hilly tracts where water collects in some quantity. Such soil is called *sal-ki-zamin*, *sal* being the vernacular term for rice. Grass land reserved for hay is called *bir* and grazing land *charnoi*.

Of the total area of the State, 20 per cent is cultivated, 40 per cent is culturable but not cultivated, 35 per cent is unculturable waste, and about 5 per cent is under forest. The large percentage of culturable land is due to the paucity of agricultural population.

Cultivated,
Culturable
and Waste
Areas
(Table IX)

There are two seasons: the *kharif* or *shialu* (the autumn crop season) and the *rabi* or *unhalu* (the spring crop season). The *kharif* season lasts from June to October. The most important food grains and cotton are grown during this period. Sowings commence as soon as the rains have properly set in, the crops being gathered by October. The *rabi* crops are sown in October and November. Wheat, gram

Seasons

and poppy are the most important. These are the crops from which the cultivator pays his revenue. To ensure a good harvest ample rains are needed in the latter part of the *kharif* season, so as to thoroughly moisten the soil and also fill up wells and tanks, which are required for poppy and other irrigated crops. These crops are gathered by the end of March.

Cultivated
area and
variation
(Table VIII)

The total normal cultivated area is 116,700 acres, of which 7,200 acres, or 62 per cent of the cultivated area, are irrigated. The average area cultivated has thus fallen from about 129,000 to 116,000 or nearly 11 per cent. The fall commenced in the famine of 1899-1900 and its effect appears to have become permanent, a fact easily explicable by the serious diminution which has occurred in the ranks of the cultivating classes. This decrease is most noticeable as regards the area sown at the *rabi* which has fallen from 61,000 to 57,000 or 20 per cent while the *kharif* has remained unaltered shewing that the diminished population has substituted *kharif* for *rabi* crops.

Tillage

The first process is harrowing which begins at the *Akhatij* festival about the end of April. The field is cleared by means of the harrow called *bakhar*, the surface of irrigated land being previously manured. A fortnight after the moisture laden wind called *Kulawan* blows from the south west and continues to do so for several consecutive days. Then there is a lull, after which it again blows for several days. After the fourth burst, it is usually followed by rain. A change of direction and irregularity in the intervals between bursts are supposed to be unfavourable.

Agricultural
practice

Agricultural operations, as has been already mentioned, are carried out with reference to certain astronomical conditions.

Ploughing is always commenced in the light half of *Vaisakh* (April-May) when the harrowing is completed. The furrows are never carried deeper than six inches as the *phul* or nutritive element is not supposed to lie at a greater depth.

Kharif land

The land for the *kharif* crops is ploughed twice and then sown, under the influence of the *Mrig nakshatra* (June-July) when the soil has become sufficiently moist to receive the seed, while the surface is hard enough for the bullocks to move across it without its balling on their hoofs.

The seed is sown through a seed-drill (*nai*) affixed to a plough, a harrow following immediately behind to close in the furrows (*chasra*). The seed germinates in four or five days and in a fortnight the young plants are about a foot high. They are then weeded (*nindai*) and thinned out, the process being done twice. These crops are sown chiefly in *dhamni* and *bhuri* soils. The *kharif* crops

are gathered in September and October. The ears are taken to the threshing floor (*khala*), dried and the grain trodden out by oxen. It is then winnowed. *Tuar* is an exception to this rule, the grain being threshed with a flail (*mogri*).

Land used for *rabi* crops is ploughed repeatedly to ensure its absorbing moisture. The first ploughings take place in June and July and in August they are cross-ploughed. Gram and linseed are sown in September or October, wheat in November and poppy in January. The crops are gathered between March and April. They are trodden out and winnowed in the same way as *kharif* crops. The process of cultivation is carried out far more carefully in the plateau than in the hilly tract. The heavier black soils are most used for *rabi* crops.

Most of the land on the plateau is able to bear a double crop when irrigated. Maize is usually the first crop, being succeeded by poppy, wheat or garden produce.

It is not uncommon to sow two crops simultaneously *bejara* in the same field. *Mung* and *tuar* are often sown with *jowar* in the same field on the plateau, but in the hilly tract *mung* is always sown separately. Maize is harvested two and a half months and *jowar* four and a half months, after sowing. It must be noted that *tuar* seeds are of two kinds, *shialu* and *unhalu*. Both are sown at the same time as the *jowar*, but the *shialu tuar* is cut in the month of *Paush* (December-January) and the *unhalu* in *Phagun* (February-March). When the water supply is ample, poppy and sugarcane are also sown together, the latter taking a whole year to come to maturity.

No fixed system of rotation is practised, nor are different portions of field left fallow alternately for a year or so. It is customary however, when virgin land is first broken up, to sow it at the outset with gram. This crop is succeeded the next year by wheat the third year by *jowar* and fourth year by cotton. This rotation is then sometimes repeated omitting gram. After three or four such rotations a return is made to the gram crop with a view to restore the fertility of the soil. Wheat and rice crops exhaust the soil, while gram and cotton act as restoratives. In many instances *jowar* is alternated with wheat for a number of years without the application of any manure or other restorative. To compensate for the exhaustions of poppy land it is usual every third or fourth year to sow a crop of *san* (*Crotalaria juncea*) in the field and when it is in blossom to plough it into the soil leaves and stalks together. The broken *san* plants form a green manure, which is considered first rate fertilizing agent.

Manure

With the exception of poppy, sugarcane, tobacco and garden produce no crops are manured. Practically only irrigated land is manured, *maletru* land being very seldom so treated. *Baras*, the small compounds or gardens attached to hut, are also manured and maize sown in these, but *bara* land bears only a very small proportion to the total cultivated area. The hopes of the cultivator are always centered in the well-being of his poppy crops, there being hardly a single cultivator on the plateau without his poppy field, however small. The manure used generally consists of village sweepings and cowdung. Human excretion is practically never used. A *bigha* of poppy land requires about 10 cartloads of cow dung manure, that is about 200 maunds *pakka*. In every village pits are dug on the outskirts into which cowdung and sweepings are thrown and allowed to remain exposed to sun and rain for a year. The longer the manure remains in the pits the better it is supposed to become. Just before the monsoon bursts, the manure is removed from the pits and heaped up in the centre of the fields. About one-eighth of the manure is strewn over the field for the maize crop, the remaining quantity being reserved for the subsequent poppy crop. In 1880 it was found by experiment in the Ratlam model farm, then under the supervision of Mr. Naoroji Pathak, that if lime manure at the rate of 500 lbs. per *bigha* was added to the usual quantity of cowdung manure the yields was not only considerably increased in quantity, but also much improved in quality. Sheep or goat dung manure is considered the best for the tobacco crop. A flock of sheep or goats is made to remain on the field for a night or two on payment of a small sum to the shepherd. Manure is dear and the insufficiency of it is often felt. It was especially so after the famine of 1899-1900 when heavy mortality took place among the cattle. Dried cowdung cakes, moreover, are largely used as fuel, and fetch a high price, a fact which tends to make manure scanty. Some kinds of food such as *bata* (balls of flour) can be cooked on a fire of cow dung cakes. Oil-cakes are used as manure for betel plants (*pan*).

Irrigated crops

The only crops systematically irrigated are poppy, sugarcane and garden produce. When water is insufficient to ensure the proper cultivation of poppy, maize, wheat or gram is often sown instead on irrigated land.

Pest:

The commonest enemies of the crops are the blight, called *gerua*, rats and locusts. Rats always appear in large numbers after a year of deficient rainfall. The damage done by them in 1900 was excessive, the failure of the rains in 1899 permitting whole broods which would ordinarily have been destroyed, to come to maturity. Locusts appear only occasionally. Frost when it does come, fortunately not often, is most destructive especially to poppy crops. In 1905

very severe forsts were experienced and the whole of the poppy and gram crops and most of the wheat were destroyed.

The implements and equipment of a cultivator are ordinarily of the simplest kind, the most important being the *hal* (plough) *bakkhar* (harrow), *nai* (seed-drill), *kalpa*, *khurpi* (hoes), *daranta* (sickle), *phaora*, *kodala*, *dantali*, *obe*, *sabbal*, (all spades) *kurada* (axe), *nada*, *charpala* (for incising poppy capsules), *parada*, *chalna* (sieves), *supra* (winnowing fan), *taramuchi* (stool), *rassa* (rope), *jura*, *samal* and *charas* (water-bag). These implements are all made locally and are of a very simple and primitive type.

The normal area under crop amounts to 124,000 acres, of which *kharif* crops occupy 62,700 acres, and *rabi* crops 61,300 acres. Of these acres food grains occupy, as a rule 88 per cent in the *kharif* and 82 per cent in the *rabi* season. The amount of seed required for a *bigha* (5/8 acre) and the average outturn in each case is given in the following table.

Area cropped
(table X and
appendix to
X)

Statement showing the quantity of seed
for each crop, in

Description of harvest	Kind of crop	Seed in seers (Pakka)	Yield in Maunds (Pakka)
1	2	3	4
Kharij-			
	Jowar ¹	2½	3
	Makka ²	5	9
Food grain	Sal	15	4
	Kodra	1½	6
	Arhar (Tuar)	2	4
Dal grain	Mung ³	2	3
	urad	5	4
	Ramtilli	1½	1½
Oil Seed	Tilli	1½	1½
Fibres	Cotton	5	2
Rabi-			
	Wheat ⁴	20	2
Food grain	Gram ⁴	15	2½
	Barley	15	5
Dal grain	Batla	15	4½
	Alsi ⁵	5	1¾
Oil Seed	Sarson	5	2½
	Poppy ⁶	3	5 seers opium and 1½ maunds poppy seed
	Sugarcane ⁷	15 Rs worth of seed.	12 manuds of molasses.
	Ajwan	1½	2

sown that of produce, etc. per bigha (5/8 of an aere)
the Ratlam State.

Value of yield of rupees (kaldar)	Watering	Cost of production including seed, watering, revenue and other charges.	Profit in rupees	Remarks
5	6	7	8	9
5½	--	4	1	1 with jowar either tuar or mung is
2	--	(See opium)	(See opium)	always sown, half a seer of tuar or mung seed being required. The
15	--			figures against jowar do not show
				yield, value or profit from tuar or mung.
8	--	5½	2½	2 With makka urad is generally sown,
5	--	3	2	half a seer of urad seed being required
				per bigha. The figures against makka
8	--	6	2	do not show the year value, profit
6	--	5	1	etc. of urad.
8	--	6	2	3 The figures against arhar (tuar),
				mung and urad are true only when
				these pulses are sown by themselves.
				When mung is sown with jowar the
				yield is 1 manud only. When urad is
				sown with makka, the out-turn is
				1½ maunds only.
5	--	3	2	
5	--	3	2	
8	--	5½	2½	
6	--	5½	2½	
5	--	4½	2	4. With wheat or gram alsi is sown,
				when about a seer of alsi seed is
				required.
12½	4 times	11	1½	
9½	3 times	7	2	
7	--	5½	1½	5. Alsi is here shown as sown by it
				self and not in the same field with
				wheat or gram.
Not	cultivated now		(see Makka)	
30				
6	8 times	30	6+15	6. Poppy is grown in double cropped
				land The cost of production of both
				the makka and poppy crops (Rs. 30)
				and the profit (Rs. 21) are shown
				against opium.
96	24 times.	76	20	7. Sugarcane sown here is of three
4	--	3½	1	varieties, the better varieties yielding
		2	2	from 15 to 20 manuds of gur.
				N.B. - Besides the net profit shown in
				column 8, the cultivator himself and
				his family supply labour for the greater
				part of the year, thus saving the cost
				of paid servants, etc.

Dufasli land (Table IX)	The area of <i>dufasli</i> or double crop- bearing land is 7,200 acres or 6.2 per cent of the whole area cultivated.
Kharif food crops	The most important crop is <i>jowar</i> which occupies 29,400 acres or 47 per cent of the total area sown at the season. The crops next in importance are maize (10,300 acres or 16 per cent of the <i>kharif</i> area), and rice (1,000 acres).
Jowar	<i>Jowar</i> is sown on all classes of soil, and forms the most important food grain of the people in the cold season.
Maize	Maize which comes next in importance is the staple food grain during the rainy season.
Inferior grains	Many minor classes of grain are also produced at this harvest; of these the most important are <i>kodra</i> (<i>Paspalum stoloniferum</i>), <i>samli</i> (<i>Panicum frumentaceum</i>), <i>kuri</i> (a variety of <i>Panicum frumentaceum</i>), <i>batti</i> (<i>Panicum Italicum</i>), <i>Kangni</i> (<i>Panicum millaceum</i>) and <i>baota</i> or <i>mal</i> (<i>Elenstine coracana</i>). Most of these are used for making a sort of cake either alone or mixed with <i>maize</i> and <i>jowar</i> flour. Food grains are also obtained from various wild plants growing in waste lands, <i>podhna</i> , a grain abounding in the hilly tracts, <i>wekhria</i> or <i>zinzru</i> , <i>aoklamung</i> and <i>kaseo</i> or <i>kusa</i> (<i>Poa cynosuroides</i>) being the most important. The Bhils use various bulbs and plants found in the jungles during the rainy season.
Rabi food crops	The most important <i>rabi</i> food crop is wheat (<i>Triticum aestivum</i>) which occupies 31,800 acres or 52 per cent of the <i>rabi</i> area, gram (<i>Cicer aritinum</i>) 13,800 acres or 22 per cent following.
Wheat	Wheat is the staple food grain of the better classes in the spring. Its price makes it a luxury for the poorer people.
Gram	This grain is largely used for feeding horses and cattle. It is also used by the people, being eaten both green and parched.
Barley	This grain only occupies a very small area and is not systematically sown.
Subsidiary crops	The inferior subsidiary crops at this season are <i>methi</i> (<i>Trigonella foenum graceum</i>) and <i>batla</i> (<i>Pisum sativum</i>)
Oilseeds	The most important oilseed is linseed which occupies 3,700 acres or 6 per cent and poppy seed 7,300 acres or 13 per cent of the <i>rabi</i> area. <i>Tilli</i> occupies 2,800 acres or 4 per cent of the <i>kharif</i> area.
Fibres	Fibres are represented by cotton and hemp. Cotton is much the most important covering 4,500 acres or 7 per cent of the <i>kharif</i> crop area; the area sown with this crop is steadily on the increase. Two classes of hemp are found, <i>ambari</i> (<i>Hibiscus cannabinus</i>) or Deccan hemp called <i>pat san</i> and <i>San</i> (<i>Crotolaria juncea</i>) These crops do not, however, cover a large area.

Of drug producing crops poppy (*Papaver somniferum*) is the most Poppy valuable, covering 7,300 acres or 12 per cent of the *rabi* area. It is the chief crop, moreover, from which the cultivator pays his revenue and is, therefore, of primary importance. Its cultivation requires much care and labour.

Of late successive years of deficient rainfall and a decrease in the demand have diminished the area sown with poppy, as the figures given below clearly shew : from 1881-90 about 9,250 acres were sown annually, and from 1891-1900, 8,700 . In 1893 the area sown amounted to 9,051 acres, while the average from 1892 to 1903 was 8,800 acres. The actuals for the last five years have been, 1900-01, 7,101 acres; 1901-02, 6,836 acres; 1902-03, 7,241 acres; 1903-04 7,183 acres; 1904-05, 7,079 acres; and in 1905-06, 7,137 acres. One acre yields about 20 lbs. of *chik* or crude opium.

Poppy land is usually double cropped. It is ploughed three times just before the rains. When the monsoon bursts and the soil becomes saturated to the depth of about 9 inches, 10 lbs. of *maize* and the same weight of *urad* (*Phaseolus mungo*) or *chola* (*Dolichos Sinensis*) are sown in every bigha. On the fourth day after sowing the seeds sprout. The fields are then harrowed two or three times and weeded. *Maize* is ready for harvesting within two or three months of the sowing. When the *maize* has been reaped the field is again ploughed five or six times. Small rectangular beds are then formed, and carefully manured with cattle- dung a year old and poppyseeds sown broadcast by hand, about 5 lbs. being required for each *bigha*. The soil is then turned up and irrigated. It is again watered within a week. The crop sprouts about seven days after the second watering. Weeding operations commence a month after the sprouting of the plants. Weak plants are pulled out, only the healthiest being allowed to grow. Each plant requires a space of about nine inches square. The young plants so pulled out are eaten. The first three waterings are called *karwan*, *garwan* and *tijwan* respectively. The fourth, fifth and sixth waterings take place with intervals of 12 days, between every two waterings. When the poppy field has been watered five times buds begin to form. At the seventh watering the flowers open and at the eighth or ninth watering the capsules or poppy-heads are ready for scarifying. Withing a week of the last watering the capsules are incised with a small instrument resembling a fork with three sharp pointed prongs called *charpala*. Each capsule is incised about four times at intervals of two to three days. The second and third incisions produce the largest quantity of juice (*chik*). The field is usually divided into three sections, the different tappings being done in each part successively, otherwise the labours would not be continuously engaged in work. The incisions, which are vertical, are made in the forenoon and the juice which exudes is collected early

in the morning of the succeeding day. Linseed oil is used in order to prevent the juice from sticking to the hands and the implement used for collecting it. When the capsules have undergone four tappings no more juice exudes. These operations, from sowing to collecting the juice, extend over four months from November to February.

Well water is supposed to be better for poppy than that from tanks and rivers. Garlic is often planted on the ridges dividing the opium *kyaris* or beds, while on the borders of the poppy fields barley, *masur*, *jira* and *dhania* are grown in small quantities.

The conditions most favourable to the growth of poppy are warm sunny days and cool dewy nights. Wind and rain are unfavourable to the poppy heads as they injure the capsules, while frost absolutely destroys them. Cloudy weather prevents the juice from exuding. The chief varieties of poppyseed sown are seven. The *lakaria* variety bears pink flowers. The plant is tall, reaching a height of about six feet. The seed-pod is bigger than that of other varieties. It thrives best in *dhamni* soil and requires to be watered nine times. The incision of the capsules should be commenced while there is still some moisture in the soil. The yield of opium is high. The *lilia* variety bears either rose or purple flowers. The plant is not so tall as the *lakaria* plant, and the capsule is smaller. It is watered seven times. It ripens earlier than the *lakaria* variety, but incisions are not commenced until the soil cracks from dryness. The *dholia* variety resembles the last in all respects except that it bears white flowers, and yields less opium than the first two varieties. The *agria* variety bears red flowers. Its seeds are also reddish. It requires only six waterings. The yields is similar to that of the *dholia* variety. The variety called *kathia* from the colour of its juice, which resembles that of catechu, bears white flowers. The petals are thick and coarse. It needs to be watered seven times. The yield is good. The *gangajala* variety resembles *lilia*, but the flowers resemble those of *lakaria*. The capsule is globular in shape, flattened at the top and bottom. It yields less opium than *lilia*. It is watered seven times. The *Kunpalia* variety resembles the *lilia* in all respects except that its capsules is oval in shape.

Garden
Produce

Gardens exist near all places of any size especially in Ratlam town where vegetables and fruits are produced to a considerable extent. The commonest vegetables are *baingan* (*Solanum melongna*) carrots, *palak* (*Rhinacanthus communis*), potatoes; the chief fruit trees are mango, *jamun* (*Eugenia jambolana*), *sitaphal* (*Anona squamosa*), *anar* (*Psidium guava*) limes, oranges and plantains.

A good agriculturist at the harvest selects all the cleanest and soundest seeds for next year's sowing. The selection of wheat seed is especially of the greatest importance. Wheat and gram seeds are preserved in pits (generally with only earthen walls), with which almost every village is provided. The seed is thus preserved in a healthy state, free from damp, fermentation and vermin. The seed is ordinarily the property of the Bania of the village, who as a rule, supplies not only the seed-grain, but food grain to all the poorer cultivators, receiving it back at the harvest. Interest is charged in the case of seed at the rate of one-fourth of the quantity of the seed-grain lent, and in the case of food at the rate of 18 per cent. per annum on the current price of the food grain supplied. Attempts have been made from time to time on the part of the State to improve the quality of grain, by importing seeds of wheat, cotton and poppy as well as flowers and vegetables. Potato seed from Poona, Ferozpur and Simla has been tried and that from the last place gave good crops. Cotton seed from Higganhat in the Central Provinces, opium seed from Behar, gram seed from the Punjab and wheat seed from Dhar have also been tried. With the exception of the Dhar wheat seed, however none thrived. The yellowish white wheat known as *daudkhani gehun* on being acclimatized changes in colour in three or four years until it resembles the local reddish coloured variety. In the last famine American maize was sown, but it failed to give a good crop. A species of *jowar* called the *do-jowar* (on account of the husks containing two seeds instead of one) was also introduced during the last famine, and a variety of wheat called *pissi* was imported from the United Provinces; the last was found to grow well, but is considered inferior in quality to the local red wheat.

In the time of Mir Shahamat Ali a model farm was started at Ratlam. A sugarcane-crushing mill and water lifts of English make were introduced. An English plough was also tried but it failed to give satisfaction. New implements, etc.

No irrigation is practised in the hilly tract, the Bhils having neither the means nor the knowledge required to effect it. Irrigation

The cultivators in the plateau generally irrigate a part of their holdings. The principal irrigated crop is poppy, sugarcane and some vegetables are also grown as irrigated crop but to a very small extent only. When the rainfall is scanty and the storage of water in the wells is considered insufficient for irrigating poppy, gram is grown instead. Sugarcane requires about 24 waterings during the period of about 12 or 15 months which it requires to come to maturity, whereas poppy requires about 8 watering during four months (November to February). The poppy crop, besides leaving a greater margin of profit to the cultivators than any other crop,

Area irrigat-
ed
Sources and
methods

enables him to reap a crop of maize off the same field. The maize crop grown on poppy land is reaped in 60 to 70 days after sowing.

The total area irrigated amounts to about 7,200 acres forming 6.2 per cent of the total cultivated area.

Water is drawn from wells and *orhis* (pits dug in *nala* and tanks). Wells number 1,248 and tanks 17. Water is drawn out by means of the *charas*, a leather bag worked by a pair of bullocks. An iron vessel called a *mat* is now often substituted for the leather bag.

The average depth below the surface at which water is found is about 35 feet.

The Darbar, considering the utility of wells for irrigation, has for the last 10 or 12 years annually set apart a sum of Rs. 10,000 for digging new wells and deepening and cleaning existing *kachcha* ones, and steening them where necessary.

The cost of excavating the tanks used for irrigation was Rs. 1,39,200.

Though no actual water rates are levied a return on the expenditure incurred on keeping up wells and tanks is obtained by rating land so irrigated higher than dry land.

No portion of *jagir* land is irrigated by the State tanks. The existing irrigation work could be improved to some extent, but the increase in the area irrigated would not be commensurate with the outlay.

There are a few *nalas* (rivulets) in the State, but they cannot with advantage be utilized for the storage of water.

Cost of wells

The cost of digging a well is on an average about Rs. 300 and that of steening it is about Rs. 500. The average cost, therefore, of making a *kachcha* well may be taken to be Rs. 300 and a *pakka* masonry well Rs. 800.

The average area irrigated by a well is 11 *bighas* or 5.4 acres. A cultivator, who uses his own or borrowed capital in making a well, gets one *bigha* of land rent-free out of every three *bighas* of land that he irrigates, being charged revenue only for two *bighas* at the ordinary irrigation rate which is Rs. 12-5-0 per *bigha* (Rs. 25 per acre.) Irrigated areas in a normal year and in a year of deficient rainfall are as follow-

Description	Area irrigated through State works in acres		Area irrigated through private works (in Jagir villages) in acres.	
	In a normal Year	In a year of drought	In a normal year	In a year of drought
By tanks	162	--	98	--
By <i>Orhis</i> in <i>nalas</i>	1,669	---	511	--
By wells	2,889	378	1,911	111
Total	4,720	378	2,520	111

The usual Malwi cattle are bred by cultivators. No attempt has been made by the State to preserve purity of stock, or improve the breed. Conditions are not so favourable for cattle-breeding as in many other parts of Malwa. The cattle bred locally are sufficient for the local demand, but they are not produced in sufficiently large number to admit of their being sold out of the State. The chief centres of cattle-breeding are the villages of Lalguwadi, Mudari, Kuwajager, Kalmora, Sarwad, Bibrod, Dhaturia and Palsodi. Cultivators do not generally milk cows which have given birth to male calves, allowing the latter to suckle the whole of the milk, when so bred they are in four or five years fit to be put to work. Malwi cattle are much in command in the Deccan, the Deccan Kunbi preferring the Malwi breed to any other. In the last famine trade in cattle was extraordinarily brisk. Thousands of animals were brought to Ratlam town from neighbouring States and sold to purchasers from Gujarat, Kathiawar and the Deccan. A pair of bullocks generally sells at from Rs. 50 to 100.

Cattle and
live stock
(Table VII)

A return of the live stock in the State for 1905-06 shows 9,230 bullock used as plough cattle, 8,486 cows, 1,292 male buffaloes and 5,165 female. Horses and ponies number 355, goats and sheep 6,722.

There is no village without its pasture and *bir* lands, which supply ample fodder for the cattle. One *bigha* grass land produces thousand bundles of grass, a bundle being about one pound in weight. There is usually no need to supplement the grass with chaff (*bhusa*). The grass in the *birs* is cut and gathered in October and November, it is then stacked and supplies fodder for nine months of the year. The *dub* (*Cynodon dactylon*) grass of Upper India which is much liked by cattle is only found near ditches on the sides of roads.

Pasture lands

Grass lands occupy about 30 per cent of the total area of the State. The area of *bir* or reserved grass lands is 181 square miles and that of *charnoi* or free pasture lands 158 square miles. For every *samad* (plough) a cultivator is given from 4 to 5 *bighas* of rent-free grass land. A cultivator with one *samad* is supposed to cultivate from one to two *bighas* of *adan* or irrigated land and 20 to 30 *bighas* of dry or *maletru* land. The grass from the *bir* together with the stalks of maize, wheat and other crops yield sufficient fodder for the cattle of the cultivators. The total estimated number of ploughs in this State is 5,232 so that at the rate of 5 *bighas* per *samad*, the total area of grazing land given to the cultivators would be 2616.0 *bighas* or 21 square miles. (A *bigha* in this State is 146.6 feet square or about half an acre.)

Besides the revenue-free grass land the cultivators and others are also granted grass land at an annual rental varying from 12 annas to

15 annas per *bigha*; the area so rented is about 6 square miles. The area of the *bir* of grass land, reserved for the use of the State and the *jagirdars*, is about 20 square miles. Some portion of the remaining *bir* land is utilized by the Bhils and others, who cut the grass and sell it in the neighbouring villages, and thus earn a livelihood at a time when there is no demand for labour in the fields. Out of the total area of *bir* land, about half remains unutilized and the grass on it is generally burnt.

During the famine of 1899-1900 when numbers of Marwaris came in from Rajputana with large herds of cattle, cattle-owners had to use the leaves of the *ber*, *khajur*, *pipal* and *gular* as fodder. The leaves of the *pipal* and *gular*, however, proved detrimental to the health of the cattle.

Grass is usually preserved in stacks which are protected from rain by a peculiar conical arrangement of the top sheaves. In some places the top is plastered over with mud and cowdung. Grass thus stacked can be used for a couple of years; after this period it loses its nutritive elements.

Cattle fairs

There are two cattle fairs in the State, a large one held at the capital and a smaller one in the village of Dhanasuta. In the famine of 1899-1900 great mortality occurred among the cattle in Central India, Gujarat and Kathiawar, which resulted in an abnormally large demand for animals to replace these; Ratlam being a junction on the railway, a very marked impetus was given to the cattle trade in the town. A clear idea of the increased trade in cattle at that time is derived from the figures for duty levied which amounted on agricultural cattle sold during a portion of the year of the famine and the succeeding year to about Rs. 1,25,000 as against a normal sum of Rs. 1,000. On calculating the sale and purchase of value of the cattle, the total value of the cattle sold must have been about 31 lakhs of rupees. The cattle market in the town was formerly held weekly, but since the famine year it has been held daily. The demand for cattle, however, in recent years has been by no means so great as in 1900.

Agricultural population

Persons engaged in all branched of pastoral and agricultural occupation according to the census of 1901 numbered 22,191 actual workers (males 14,720 and females 7,471) while those of both sexes dependant on these workers numbered 13,230. These figures amount to 42 per cent of the whole population and 80 per cent of the rural population.

Classes engaged.

Of the castes engaged in agricultural pursuits the Kunbis, Jats and Dhakars are considered the most skilful cultivators; the Lodhas and Ajanas being ranked next and then the Khatis. Malis and others.

Cultivators, as a rule, do not possess large holdings, the average Holdings holding being about 20 acres.

Generally speaking all cultivators are in debt to their *sahukars* or *Indebtedness* bankers, who advance them seed and food grain. This indebtedness is augmented by the absence of all desire to lay by money. When a cultivator experiences a good season he invariably squanders his gains in extra extravagance during marriages and other ceremonial functions. If he could learn to put by money, the ordinary condition of the agriculturist in the plains would be, generally speaking good. The profits of cultivation have largely increased. The selling prices of food grains, as well as of opium and other crops, have nearly tripled within the last 30 or 40 years. Moreover, the whole family of a cultivator, boys and girls, as well as grown up men and women, are engaged in field labour, a circumstance which saves much expense. The soil on the plateau seldom fails to produce a crop whether the rainy season is favourable or unfavourable and with the exception of the great famine of 1899-1900 this State has never been known to suffer from a total failure of the crops in any year in the last half a century. There have been years of scarcity but the crops, even in such years, were tolerably good.

The Bhils, however, who inhabit the hilly tracts are owing to their naturally indolent and nomadic habits, unable to make the best of their holdings. They live largely on jungle products, and earn a scanty subsistence by selling wood for fuel. Bhils living on the borders of Malwa are somewhat better off than those in the hills as they work as field labourers. But if the *khari* harvest in their villages is plentiful, they cannot be induced to work in spite of the high wages offered at the time of the *rabi* harvest.

Takkavi advance are some times made by the State to cultivators *Takkavi and registration* for the purchase of bullock, seed and food grain. As a rule, however the State authorities induce the local *sahukars* or bankers to make advances on a State guarantee. In the case of cultivators, who have no credit with *sahukars*, the State advances seed from the State *khohs* (underground pits in which grain is stored). There is no fixed rate of interest. The seed *takkavi* is realized in kind from the cultivator at the harvest. One-fourth of the seed advanced is recovered in addition to the quantity lent, by way of interest. This is known as *sawan* i.e. 1 $\frac{1}{4}$. No interest is, as a rule, charged on bullock *takkavi*, although no hard and fast rule exists. Cultivators are also given advances by the State for digging wells, but very few avail themselves of this facility, the result being that almost all the wells in the State used for irrigation purposes are owned by the Darbar. In the hilly tracts, however, the *sahukars* make their own arrangement with the *tarvis* or headmen of Bhil villages, who as a

rule stand security. Since the famine of 1899 many *sahukars* have stopped making loans, and the State has had to make more advances than previous to that famine.

Section II- Wages and Prices.

(Tables XIII, XIV.)

Wages

In villages wages are still generally paid in kind. Ploughmen (*Halis*) are generally paid Rs. 5 per month or from Re 1 to $1\frac{1}{2}$ per month with food and clothing. For ploughing a man is paid 3 annas a day, at the sowing the wages are increased to annas 4 a day. For collecting wheat a labourer receives one sheaf out of every thirty he cuts, his average daily earning being from 8 to 10 lbs. of wheat. For collecting and threshing other crops a labourer is paid 2 annas a day in addition to a small dole of grain. A female labourer receives a little less than a male. For collecting opium juice a labourer is paid $1\frac{1}{2}$ annas a day and is in addition given a small quantity of the juice about one *tola's* weight on an average. Those employed in picking cotton are paid $1\frac{1}{2}$ annas per *dhari* or 5 seers (10 lbs) picked. Their daily wages come to about 2 annas. For other agricultural operations such as potato or ground-nut digging a labourer is paid 2 annas a day. Village artisans and servants receive a fixed quantity of grain from each field at the harvest.

Prices

The usual price of *jowar* is about 12 Rs. per *mani* or about 20 seers to the rupee, but the price fell in 1902 to Rs. 5 per *mani* i.e. 48 seers per rupee. The result of the fall was felt specially in the town and to some extent in the districts. In the town the wages of ordinary labourers rose from 6 pice to 3 annas per labourer and many of the cultivators found a difficulty in getting *halis* for temporary work in the fields.

In the famine year prices rose rapidly reaching a maximum in the case of maize of $10\frac{3}{4}$ seers instead of 25 to the rupee, in the case of wheat of 10 instead of 16, *jowar* of 10 instead of 23 and in the case of *kodra* of 20 instead of 60.

Variations and causes

In time of scarcity or famine, when there is no demand for labour in the fields, a decrease takes place in the rate of wages. The great mortality which followed on the famine of 1899-1900 materially reduced the labour supply, while the appearance of plague in the districts in 1902 just as the crops were ready for harvesting and the difficulty of inducing labourers to work in infected areas, was a serious hindrance to the collecting of the opium.

Material condition

Cultivator

The material condition of the rural population is said not to have fully recovered from the effects of the famine of 1899-1900 which involved the cultivator in heavy debt. The possessions of a cultivator are very few, and his mode of life very simple. He has generally two

rooms in his hut with an enclosed compound at the back, styled the *bara*. One of the rooms he usually utilizes for himself and his family and the other for his cattle. Very few cultivators have a separate shed for cattle. The houses are usually tiled except in the hilly tracts where they are thatched with dry leaves and grass.

Formerly, most cultivators owned a larger number of cattle than they now do. It is estimated that 20 years ago each cultivator had on an average 2 plough bullocks and from 5 to 8 head of cattle. He has now on an average about 5 head of cattle in all including plough bullocks. The family of the cultivator consists on the average of about 5 souls. In a dark corner of one of the rooms used for the accommodation of the family, the cooking place is situated and near it the house-wife keeps her cash generally buried underground. This is house money and is never touched by the husband save on urgent necessity. In the other corner is the earthen ware *kothi* or receptacle for storing grain. The culinary pots are generally earthen except the drinking cup (*lota*) which is of brass. A quilt (*razai*) or a piece of matting is used as a bed. This is generally stowed away in the loft above the kitchen during the day along with pots and other miscellaneous articles. The larger agricultural implements are generally stored outside in the *bara*, the smaller in the loft. The cultivator early in the morning takes his plough and bullocks to the fields, while his wife prepares his meals, which consist usually of one or two loaves of maize flour with some vegetables. The elder children or the wife herself takes the food and a *chatti* (earthen jar) of water to the field. After the cultivator has taken his meal his wife stops and assists in the field work. In the evening the cultivator returns and has his evening meal. Except in the hot season the cultivator and his family all sleep together inside the hut.

The dress of the cultivator consists generally of a *dhoti* or loin cloth worth about 8 annas, a two folded cloth generally made of *khadi* (coarse cloth) used for covering his body costing about Rs. 2, a small turban worth about Re 1-4-0, and native shoes worth about a rupee. In some cases he has also a short coat, also made of *khadi*, which he uses on ceremonial occasions or when he has to go into the town to make purchases or to see State official. The coat costs him about one rupee twelve annas and being made of double cloth lasts him for two years. The dress of his wife consists of two skirts (*lehengas* or *ghagras*) each worth from 4 to 5 rupees, two bodices (*cholis*) worth about 8 annas each, and 2 or 3 head cloths (*lugaras*) worth about 12 annas each. The children wear a small coat and a cap costing from 5 to 6 annas. With a country blanket for the rains, the total cost of the dress of a cultivator's family consisting of

one cultivator, his wife and two children is about 30 rupees per year, and the cost of living including his diet expenses about Rs. 90.

In the case of Bhil cultivators the ordinary charges for dress are less by one-half of that of other cultivators. In regard to diet also the Bhil supplements his food by jungle produce of which he has the free use. His saving from the profits of cultivation as also his earnings by the sale of fuel and green fodder go almost wholly to the village Kalal or country liquor seller.

Day labourer

The agricultural day labourer has a smaller hut than the cultivator. His belongings are similar except that he possesses no agricultural cattle or implements. He has, as a rule, no stock of grain, but depends on the daily earnings of himself and his family for livelihood. The son of a field labourer generally works as an apprenticed *hali* or ploughman to the cultivators and is paid from one to two rupees a month according to his age. At the time of the wheat harvest labourers often travel long distances and their wages which are generally paid in kind are accumulated to form a stock which supports them when there is no work in the fields. The average annual expenses of the agricultural labourers are not much less than those of the cultivator.

Middle class

The dress of the middle class Hindu clerk consists of a thin muslin shirt, a long coat of Manchester cloth, a *dhoti*, or *paijama*, a turban (generally coloured) or cap and native shoes. The dress of his family is the same as in a cultivator's family, the difference being in the quality of the cloth, muslins being generally used instead of the *khadi* (coarse cloth), the annual expenditure on dress for himself and his family is about Rs 60 and on food Rs 120, the total annual cost for a family consisting of 3 or 4 members being about Rs. 180.

In the case of Muhammadans of the same standing a clerk generally possess from 2 to 4 *pagris*, the same number of *dupatas* (scarves), from 6 to 8 *kurtas* (shirts), the same number of *paijamas*, 3 or 4 *angarkhas* (coats) and 3 to 4 pairs of shoes. These articles cost about Rs. 80 a year. His wife will have from 6 to 8 changes of clothes costing about Rs. 50. Food costs about Rs. 180 a year, making the total cost for a family of 3 or 4 persons Rs. 310.

Recent changes

The standard of living in the case of middle class clerk has certainly risen, articles of foreign manufactures such as glass and China ware and fine cloths being much more commonly used. In the case of cultivators and labourers no great change is to be observed, the only marked difference being the substitution of kerosine oil lamps for the local seed oil *chiragh*.

Section III- Forest.

(Table IX.)

The State possesses no real forest although the hills of the western Control districts are covered with jungle. No systematic forest management is followed as the Forest Department inaugurated in 1873 was abolished in 1888. The revenue officers now control the cutting of trees and removal of produce from forest situated in their charges.

The trees are not of very great value or large size, teak (*Tectona* Trees *grandis*) of small size, *dhaora* (*Anogeissus latifolia*) *behera* (*Terminalia belerica*), *mahua* (*Bassia latifolia*) and *khakhra* (*Butea frondosa*) being the most important species. Bamboos grow in large quantity near Bajna.

Some catechu has been prepared from the *khair* (*Acacia catechu*), Produce about 170 maunds being made in 1904-05 and sold for Rs. 8,000.

Work in the jungles is carried on by the Bhils, who collect forest produce and fuel for sale. A large area is covered with grass which in 1904-05 sold for Rs 13,000 giving a profit of Rs. 9,000.

Section IV- Mines and Minerals

(Table XII.)

Lying in the Deccan trap area the State is not favourably placed as regards mineral deposits. No systematic survey has as yet taken place, and possibly in the sandstone out-crops which occur here and there minerals may yet be discovered.

Jhink-ka-pathhar a variety of calcite, as it is called locally, is *Jhink-ka-pathhar* found at Bibrod, a village three miles from the town, and is used in making plaster.

A quarry of red sandstone, six miles from Ratlam town, is used Building stone for extracting building stone.

Section V- Arts and Manufactures.

(Table XI.)

A few Hindu weavers (Salvis and Bhambis) and some Musalman Hand industries. weavers (Momins) carry on this industry. Most of the latter came to Ratlam from Jhalawar, Rampura (Indore) and Shajapur (Gwalior) about 50 years ago. Local thread, varying from 20 to 50 counts is used for coarse cloths. Cotton weaving, etc. For finer texture thread varying from 50 to 200 counts is imported from Bombay. The coarse hand-woven *khadi* cloth, on accounts of its cheapness and strength, is largely used by the poorer classes. The well-to-do prefer cloth imported from Bombay. Turbans of fine texture made by the local Momins and Salvis compare favourably with those made at Delhi, but it appears that local artisans are handicapped by their ignorance

of the bleaching process carried on in Delhi. An attempt is now being made to introduce the flyshuttle among the weavers. The famine of 1899-1900 affected this industry severely, the weavers losing credit with the *sahukar*, while a rise in the price of yarn has also caused a depression in the trade.

Raw cotton from the fields is sold to wholesale dealers, who get it cleaned in the local factory or give it to the hand-gin workers in the town. These workers number about 300. The cotton seed, which serves as food for cattle, is purchased from the ginners. The ginned cotton then passes into the hands of Pinjaras (cotton tearer), who number about 50 families in the town, from whom it passes to the spinners. Spinning formerly gave employment to about 2,000 women, but owing to the use of machine-made yarn the numbers so employed are diminishing yearly. The spun thread passes to the weavers. The total number of families engaged in the weaving trade is about 150, of which half are Muhammadan Momins. None of them are capitalists, all being dependent on *sahukars*.

Dyeing, etc.

Till a few years ago the dyeing industry was in a very thriving condition. The followers of this craft came originally from Marwar and Alwar. They are all Muhammadan Rangrez. The Rangrez families now number 80. They dye in all colours. The *kusum* or safflower (*Carthamus tinctoria*) dyeing and *lehria* dyeing of Ratlam have a considerable reputation in the neighbourhood. Cloth-printing was also extensively practised by the Chhipas of the capital, as well as those of the *jagir* villages of Pancher and Dhanasuta, but is now carried on to a small extent only. The art has declined of late years, owing to the import of foreign made dyeing stuffs.

The two most important classes of dyeing are the *chunri* and *lehria*, two forms of kneo or *bandauna* dyeing. In each case the cloths are coloured with a variety of shades by dyeing certain portions and then tying them up while other parts are bleached and dyed, the process being repeated as often as required.

In the *chunri* work, the designs used are the *phuldar* (patterns of flowers) *moti-chur* (of pearls) *laddu-bhat* (of the shape of the *laddu* sweetmeat) and *kareli* (shaped like the vegetable of this name (*Momordica carantia*)).

In *lehria* work the cloth is so tied as to form a zig zag pattern; this is used in turbans and *saris*.

Metal work
Iron

Iron-work is carried on by the blacksmiths, most of whom were brought by Colonel Borthwick from Khachraud some 70 years ago. The Lohars of Ratlam, who are a handy and hardworking class, number about 60 families. They manufacture utensils and agricultural implements. The manufacture of iron safes, which are now much in demand in neighbouring States, was introduced about 20 years ago.

The brasiers in Ratlam are mostly Hindu Kaseras while the Brass and coppersmiths are mostly Muhammadan Kalaigars. Most of the brasiers copper works were brought into Ratlam from Mewar during the time of Raja Prithvi Singh. A tradition exists in the community that their goods were exempted throughout India from customs duties. The Kaseras of Udaipur were once told to cast a brazen Nandi (sacred bull of Shiva) of natural size, which the Maharana wanted to install in the famous shrine of Eklingnath in Mewar. Twice the mould cracked while the molten bronze was being poured in thus rendering their labour futile, and entailing great loss. A third mould was made which was also about to give way when one of the moulders with rare boldness placed his back against the crack and kept it there unflinchingly till the work of moulding the bull was accomplished. The moulder died, but the Maharana's orders were carried out. The Maharana then decreed that in future all their wares should pass duty-free.

Besides the usual utensils the brass moulders make "hubble-bubbles," which are in great demand in the neighbouring districts. There are about 75 families of Kaseras, of whom about 20 are capitalists, the remainder being dependent on *sahukars*. About 100 other families maintain themselves by working as hammerers, scrapers etc. in the brasiers' shops.

A few turners called Khairatis and Churigars carve imported ivory Carving into bracelets, combs, dies, chessmen, fans, etc. The ivory bracelets made here are exported to neighbouring States. Ivory bangles, coloured red by a special process and painted in gold with simple figures, known as *chanderbai* bangles, find a ready sale in the neighbourhood.

The manufacturers purchase the *chik* (crude opium) from the Opium cultivator through *dalals* or brokers, and import it into Ratlam where it is made into opium chiefly for the Bombay market. Though the Malwa process of turning the *chik* into balls (*batti*) appears, at first sight, to be a rough and ready one, the manipulations involved requires experts, who are limited in number and confined almost wholly to the Brahman class. In Ratlam, Sakhwai, Bagda and Harnia Gaur Brahmans have monopolised the art. Their dexterity is well known and their services are in great demand in the neighbouring States. They can tell at a glance whether a certain ball is their own handiwork or not, though placed among balls made by different persons.

The *chik* is first collected in a big copper vat about 6 to 8 feet in diameter and $1\frac{1}{2}$ to 2 feet in depth. A workman then steps into the vat and treads the juice with his feet, holding on to a piece of rope over-head to give him purchase. The contents of one vat or *chakh* is about 25 maunds *pakka*; this quantity is considered sufficient to

provide one day's work for a full complement of workmen, usually 16 hands. After the whole has been trodden into a uniform viscous mass a lump is taken out, placed on a platter and kneaded and manipulated by men sitting opposite to each other. Four pairs of manipulators knead the lump which is passed on to each pair successively. These lumps after undergoing this manipulation are taken to the head man, styled the *jamadar*, who rolls them between his hands into balls of about a pound's weight each. The *jamadar* continually wets his hands with *rabba-ka-pani*, the water in which the bags containing the *chik* have been washed. The balls are then thrown into finely powdered *patti* (dried and broken opium leaves). They remain covered with these leaves for a couple of months, when they are broken up and re-made so as to ensure homogeneity, a process known as *chapai*. The balls when ready are placed in the boxes called *ordhia* or "half chest" (two such boxes making a "chest" containing 140 lbs.) in which the opium is exported.

Opium from Banswara or Khandu is inferior to that of Malwa, with which it is never mixed in a higher ratio than that of one to eight or ten parts by weight, otherwise the mixture fails to satisfy tests.

The *chik* is always tested before it is purchased. This process, known as *tanch nikalna*, consists in making a solution of $2\frac{1}{2}$ tolas of *chik* with about 21 tolas of hot water and straining it while hot through threefolds of Chinese rice paper. If the *chik* is good it should pass through in two or three minutes. The filtered solution is then concentrated by boiling and is allowed to stand till the next morning. If the viscosity is then such as to allow of its being drawn up in thin filaments on a piece of straw it is good. This residue should be about one tola in weight. Adulteration of opium is now very common, tamarind, jaggery, wax, French chalk and gram flour being the ingredients usually employed in adulterating.

The cost of labour in manufacturing fifty *kachcha* maunds of *chik* into bales is (exclusive of the cost of oil, pali, chests, etc.) Rs. 42, the labourers or workmen employed getting about four to five annas a day cash each, besides a pound of parched wheat sweetened with molasses. About 200 families are supported by this hand-industry. The local workmen or *hamals* have a high reputation and generally go to Bhopal, Ujjain, Indore and Siddhpur (Gujarat) to manufacture opium. In these places there are no skilled local men. Till 1857, juice was always sent to Ratlam from these places to be made up into balls. It is interesting to note the terms on which the Ratlam *hamals* were first secured by the Gujarat merchants in Siddhpur Pattan. The engagement extended over a period of about eight months from the day they left Ratlam. The terms amounted to one rupee cash $\frac{1}{2}$ seer of *ghi*, $\frac{1}{2}$ seer of molasses, $\frac{1}{2}$ seer of sugar

1 seer of rice, 2 seers of wheat flour per head per diem, while during the caking operation $2\frac{1}{2}$ tolas of tobacco and 1 tola of *majum* were added to the above. At present the cash wages are reduced to half this amount, while rice, sugar, etc. is no longer given.

Cloth printing was also until recently an industry of some consequence; but competition with European printed cloth has almost killed it. The printers were Musalman *chhipas*, most of whom have, owing to the decline of the industry, left Ratlam for other places in search of employment.

The undyed cloth is first soaked in a solution of cow-dung, it is then after a thorough rinsing in clean water dipped into a mixture of castor oil and *sanchora*. It is then soaked in a solution of myrabolan (*harda*) powder and then printed with the designs which are cut on wooden blocks.

The dyes used formerly consisted of a pigment made of *hirakasi* (*Ferric sulphate*) and a red dye formed of *geru* (red ochre), alum, *ghi*, flour and gum thickening. Of late, however, aniline dyes have been substituted for these, while the dye from the *al* (*Morinda tinctoria*) used on borders has been replaced by alizarine. Some half a dozen Bohora families are engaged in manufacturing soap and gunpowder. The ingredients of the soap are oil of poppy seed, *sajji* (impure carbonate of soda) lime and castor oil.

In the manufacture of gunpower the ingredient used are nitre Gunpowder sulphur, charcoal of the *ak* (*Calotropis procera*) and gum.

Snuff prepared in Ratlam is in great request in the adjoining Snuff districts. Dried tobacco is beaten in to dust with a flail (*mogri*) and sifted through a sieve. This process has to be carried on in a closed room and is very trying to the workmen. The powdered tobacco is then ground fine in a mill. The dearer varieties of snuff are perfumed with musk and other scents.

A maund (*pakka*) of tobacco yields twelve seers of snuff, which sells at from eight annas to a rupee a seer according to its quality.

The local masons (*silawats*) prepare a fine plaster for walls called *Arash-ki-kalai* *arash-ki-kalai*, which gives their surface the appearance of smoothly polished white marble, but without its characteristic veins. A coarse quartz known as *arash-ka-pathhar*, obtained from quarries in Banswara, is broken into small pieces, which are then burnt in an open fire fed with cow-dung cakes (*chhena*). The burnt stone is then slaked in boiling water with which a little milk and curds have been mixed. The stone, now reduced to powder, is mixed with water and the mixture kept in earthen pots, is prevented from drying by the addition of water from time to time. Bits of stone, which are only partially burnt, then settle at the bottom. They are removed and mixed with piece of another kind of stone. known as *jhin-*

ka-pathhar, a variety of calcite, scattered over the hilly parts of the State. The mixture is then ground and made into a sort of mortar, with which the first coating is given to the wall. Then the plaster obtained by making an intimate mixture of the fine powder of *jhin-ka-pathhar* and the liquid slaked *arash-ka-pathhar* is laid on and polished with trowels. To make the surface more glossy it is rubbed constantly with the crushed kernels of cocoanuts and *charoli* seeds (*Buchanania latifolia*) tied up in a piece of thin cloth. It is the fine powder of *jhin-ka-pathhar* which enables the plaster to receive a high polish, while the slaked *arash-ka-pathhar* gives it consistency.

Comb manu-
facture.

About 20 families of Banjaras are engaged in this industry. They have settled permanently in the town and given up their original work of carriers. The combs are made of wood and bought up by *Bohora* merchants, who export them to Ujjain, Jaora, Hoshangabad, Mandasor and other places.

Section VI- Commerce and Trade.

History

Ratlam was once one of the first commercial towns in Central India, being the centre of an extensive trade in opium, tobacco and salt. It was also famous in Malwa for its time bargains called *sattas*, which were carried on more systematically than elsewhere and were in favour among the merchants of Malwa.

Before the opening of the railway line to Khandwa in 1872, there was no better mart than Ratlam. The opening of the railway, though beneficial in many ways, dealt a blow to trade by diverting it to other channels, and by opening new distributing centres in the neighbourhood. Ratlam then ceased to import much more than was actually required for local consumption. In 1878 the railway line was extended to Ratlam and cart traffic, unable to compete with the railway, rapidly declined.

Opium

The opium trade has also suffered. When the whole of Malwa produced little more than 25,000 chests of opium, Ratlam alone manufactured and exported for the China market 15,000 chests, and in return attracted a large portion of traffic from Bombay and Gujarat and distributed the same among other towns of the country. The number of chests of opium gradually decreased to 5,000 then 4,000 and is now less than 2,000 a year. In 1843 when the Government scales for weighing opium were set up in Ratlam, there were, with the exception of Indore and Dhar, no other scales in Central India. The opium grown in all districts bordering on Ratlam, and even than grown in distant places used to be brought to the town for weighment. But during the last 25 or 30 years scales have been established at Jaora, Mandasor, Chitor, Bhopal and Baran, which has also tended to decrease this traffic.

Since the opening of the railway the tobacco trade has also declined. In 1875 over 30,000 *pakka* maunds were imported from Gujarat and in 1879, 20,000 maunds, of which 13,000 were brought by rail and 7,000 by road. The average import now amounts to about 8,000 maunds a year.

A similar decline in piece-goods and *kirana* (miscellaneous articles), chiefly imported from Bombay, is also observable. Formerly, no less than 200 to 300 turbans were turned out daily from local hand-looms, but now not half this quantity is made, while instead of some 25,000 maunds *pakka* of raw cotton which used to be imported 30 years ago, only about 10,000 are now brought to the town yearly. In 1893 a ginning and pressing factory was opened but it failed owing to the declining trade in cotton. A new factory for ginning only was started in 1903. A flour mill has (1906) been opened.

While the chief article of trade as regards value has always been opium, as regards quantity food grains have always predominated.

The trade statistics, though not quite accurate, shew that in the last 20 years the imports were considerably in excess of exports in regard to most articles, the balance of trade being, therefore, against the State. Recently trade in timber has been brisk.

The principal imports in order of importances are- crude opium, cloth, food-stuffs, European hardware, spices, *ghi*, molasses (*gur*), sugar, tobacco, salt, kerosine oil and metal goods; and the principal exports are- opium, food grains, cotton, *tilli*, linseed, metal articles, hides, shoes and betel-leaves.

Cloth, spices, metal goods, kerosine oil, sugar and European wares are imported from Bombay, tobacco, salt and silks from Gujarat, *ghi* and fine muslins from Delhi, wheat and *gur* from the United Provinces, woollen stuffs from the Punjab and crude opium and gram from neighbouring districts. Of exports grain, oilseeds and opium go to Bombay, cotton to Khandesh and Gujarat, betel-leaves to the Punjab and spices, sugar, tobacco, metal and piece-goods to surrounding districts.

The consumption of imported articles has increased rapidly especially since the railway was opened. Twenty years ago coarse cloth coloured with indigenous vegetable dyes was worn even by the middle classes, who have now taken almost entirely to using European cloth, mostly, from Manchester. It has become the fashion now-a-days for women in this part of the country to wear *saris* and *orhnis* coloured with washable aniline dyes. This has given a stimulus to the importation of such dyes and in spite of an order issued by the Darbar twenty years ago, and not yet abrogated by which dyers were forbidden to use foreign dyes, the growing popular demand for

aniline dyes has caused it to become a dead letter. The fast vegetable dyes which were once in favour, are now being ousted by alizarine fast dyes imported from Germany.

This change in popular taste has almost killed the cultivation of the *al* (*Morinda tinctoria*), *Kusumb* (*Carthamus tinctoria*) and other plants yielding colouring matter. The aniline dyes, though less permanent are more brilliant, cheaper and colour stuffs more rapidly than vegetable dyes.

Synthetic indigo, however, has not yet supplanted the natural dye. A noticeable increase has taken place in the consumption of Mauritius sugar, kerosine oil, cloth, glass ware, stationery and toys, which are used by all but the poorer classes, and especially the tinsels and zinc and brass ornaments, which are prized by Bhil women, arrowshafts and heads, painted or lacquered bamboo sticks, as also parti coloured threads called *lachha* used in women's toilets, and at marriages and various animistic rites. The sellers are petty dealers from the neighbouring villages who are generally Banias, or craftsmen like potters and cloth-printers.

Markets and
trade centres

The town of Ratlam is the only important centre of trade in the State. In the village of Dhanasuta, Namli and Bajna weekly markets (*hats*) are held, while shops called *peths* are to be met with in the villages of Dharad, Dhamnod, Pancher, Sarwan and Shivgarh.

Trading
classes

The principal castes engaged in commerce are the Mahajans, who trade in opium, cloth, grain, sugar and tobacco, while they also lend money and transact *satta* or time bargains.

Musalman Bohoras deal in glass-ware, stationery, sugar, jaggery, iron, spices, dried fruits, kerosine oil, gunpowder and miscellaneous articles. They are the chief medium through which trade in European articles other than cloth is carried on. Kaseras and Kalaigars trade in brass and copper ware; Mochis trade in leather and country shoes; Kunjaras and Malis are respectively Muhammadan and Hindu dealers in vegetables. Among Brahmans only the Nanwanas are money-lenders by trade.

Trades union

There is no trades-union in the proper sense of the term in the State, but the *sakal-panch* in a sense takes its place. The primary duty of this body is to regulate and decide caste disputes, but it also has a voice in all trade matters. The religious heads of the Dhundia Jain community occasionally prohibit their followers from engaging in a particular trade. The grain-dealer's *panchayat* often agree to arbitrarily raise the prices of grain in times of impending famine. In the beginning of the last famine the people complained of this to the State. The dealers expecting that the Darbar would interfere and fix prices, closed their shops and the State was obliged to open

its own shops. The strike continued for some days till the dealers saw no interference was intended when they were induced to carry on their trade as usual.

The practice of apprenticeship prevails in almost every kind of trade. In a banker's firm the position of an apprentice is below that of the lowest *gumashtha* or clerk. An apprentice receives no pay, but the proprietor or the head agent (*munim*) of the firm sometimes helps him in earning a small income of about four or five rupees a month by speculating.

Apprenticeship

In the manufacture of opium and in the industries of gold-smiths, copper-smiths and others, an apprentice is paid from one-half to two-thirds the salary given to trained workmen. Formerly, the town had its *Nagar Seth*, the acknowledged head in matters of trade, but for the last thirty or forty years he has existed only in name, the hereditary title of *Nagar Seth* being still enjoyed by the Kataria family.

Itinerant traders attend the weekly *hats* in the districts and in neighbouring States, the market days being so fixed as to admit of their attending each in turn. The *peths* and weekly markets are chiefly distributing centres. The *hats* near Bhil villages are collecting stations for jungle products such as gum, honey, bees-wax and white *musli* (tubers of a species of *asparagus*). The chief articles sold are provisions, coarse cloth, spices, earthen pots, tobacco, etc.

Pedlars.

The purchasers are chiefly the local cultivators. The shopkeeper is not only a distributor but is also a gatherer, as he buys articles of local produce from the villagers, and sells them to wholesale dealers in the town. He generally barter spices, cloths and other articles for grain and cattle. The Bhils usually have a standing account with the shop-keeper which is cast and checked every year. In liquidation of their debts the Bhils generally point out or make over some of their cattle which are valued by *panchas* and set off against the debt. This process is called *dhor-khandni*¹ by the Bhils. The shop-keeper lets these cattle out, for agricultural purposes, on hire. After the agricultural operations are over the bullocks are again hired by the Bhils together with carts and used in the carriage of fuel and timber to the different markets.

Shop-keeper

The shop-keepers in the villages are also the persons on whom the Bhils principally depend for their *khad-bij* or food and seed-grain advances. A good harvest in the case of a Bhil at the most only means subsistence for six months. A considerable portion of the harvest is generally given away in charity, for the Bhil when in funds is unusually generous, and gives no thought to the morrow. The remaining balance generally goes to fill the pockets of either the

¹ Lit: breaking up of the *dhor* or herd of cattle.

liquor- seller or the Bania. This continues year after year till the Bhil is entirely dependent on the village Bania. The *bij* is generally advanced on the usual *sawan* system, an inferior grain being generally advanced, repayment in kind being made in a superior grain. A Bhil gets an advance of *kodra* (an inferior millet) and agrees to repay in maize the next year, and in default to pay a similar quantity of wheat- a still more expensive grain- the third year in lieu of the maize or *kodra*. Cash loans are few, but always carry exorbitant interest, sometimes one to two annas on the rupee per month. Generally the headman or *tarvi* has to stand security to induce the Bania to open an account with a Bhil residing in his village. The system, though certainly not in the interests of the Bhils, is nevertheless in favour with them. In the famine of 1899-1900 when it was found that the Bania not only gave short weight to the Bhils but also charged exorbitant prices for grain, the State opened shops in the Bhil districts and sold at a fixed rate. But the Bhils, who had accounts with particular Banias, could not be induced to buy at the State shops, preferring to trudge many miles daily in order to go to their own Banias for their necessities.

In the last famine, many of the Bhils died and village shop-keepers who had made advances to them failed. Few shop-keepers now deal with the Bhils in the old way, and the State has had to step in and take the Banias place.

These village shop-keepers used to have their *khohs* (granaries) full of such grain as *kodra*, which keeps without deteriorating for years together, and also herds of cattle which they hired out, but since the famine year they have had to give up this practice.

State control

These petty village shop-keepers themselves have now lost credit with the big town Bania and the State has had to lend them sums free of interest to open shops in remote villages. In matters of trade with a view to prevent malpractices by dishonest Banias the State has made arrangements for the control of sales. Grain is now sold not by measure but by weight. A contractor appointed by the State supervises all weighments. This system is in force both in the town and in the districts. All grain of not less than three maunds' weight has to pass through the weighing contractor's hands. This precludes the possibility of grain dealers defrauding customers by giving short weight. The weighing contractor is allowed to charge the seller one anna on every *mani* (6 *pakka* maunds) weighed. He pays Rs. 1,200 annually to the State in consideration of the profit he makes. For the sale and purchase of such goods as *ghi*, jaggery, hemp, cotton, etc, the weighment has to be made at the State scales which are set up in the Manak chowk. A pass, certifying to the weight is then given, a duty of half an anna per manud being levied from both the seller and the buyer. An annual income of about

Rs. 2,000 is derived from this source which is credited to the Municipality. Quantities of less than one *pakka* seer are not brought to the scales.

In almost all trade transactions brokers (*dalals*) are greatly in evidence, separate *dalals* dealing with transactions in buying and selling houses, cattle, cloth, drugs and almost all articles. These *dalals* who are required by the State to register their names, no others being recognised, number about 500.

Special arrangements have also been made by the State for controlling the sale of timber brought in by Bhils. In order to protect these simple folk from being imposed upon, certain persons have been appointed by the State to sell all timber brought in by Bhils by auction to the highest bidder and to see that the money is paid over to the Bhils.

Certain cesses have been levied at the instance of the traders themselves, the amount so collected being expended on charitable objects in consultation with a committee of traders.

The carriage of goods to and from Ratlam is done by rail and Trade routes and carriage. Exports and imports are chiefly carried by the Rajputana Malwa, and Bombay Baroda and Central India Railways, to and from the chief trading centres of Northern India, the Bombay Presidency, Rajputana and Central India. The export and import trade with the adjoining tracts of Bagar, Kanthal and the neighbouring districts and villages is carried on by means of bullockcarts and pack bullocks. Carts and pack bullocks are hired out by Telis and cultivators, camels by Musalman Kunjaras, and oxen by Banjaras, Telis and local Mahajans. The goods thus carried are chiefly grain, hides, *mahua* flowers and timber. Goods are carried by carts in winter and summer but in the wet weather by means of bullocks, buffaloes, and asses. The owners of carts and pack animals are not as a rule traders. The cart traffic has greatly declined in consequence of the opening of Railways. Formerly, as many as 3,000 country carts plied between Ratlam and other places and 5,000 pack bullocks, but the number of carts is now reduced to 200 while of pack bullocks, scarcely fifty remain.

The principal trade routes are the Banswara, the Khachraud and the Mhow-Nimach, roads. Traffic goes by rail to Indore, Nimach, Ujjain, and British India generally.

Ratlam is now an important Railway Junction and its importance will be increased on the opening of the Nagda- Muttra branch.

Capitalists having more than Rs 1,50,000 are about 21 in number and belong mainly to the Oswal, Fatehpura, Porwar, Agarwal, Nanwana Brahman, Nagar Brahman, Bohra and Saraogi classes. They engage in different kinds of trade.

The number of capitalists who are supposed to have from Rs. 15,000 to Rs. 75,000 is 150 and of those having from Rs. 75,000 to Rs. 1,50,000 is 40.

Native firms

The principal native firms in the State dealing in opium, grain, cotton etc. have trade connections with big merchants in Bombay and Gujarat.

The chief opium merchants are Seths Magniram Bhaubhutsingh, Gujli Purnamal, Udeyram Jainarayan, Shivbaksh Johar Mal, Shivshamal Kishan Dayal, Ramchandra Kedarmal, Harsamal Harbaksh, Premasukh Nandlal, Fatabhai Bhaikhan, Sanwalbhai Nathhubhai, Kheta Varda, Tarachand Bhimraj and Gomaji Mayachand.

The chief grain and oil seeds merchants are Karamchand Bhojraj, Kevalji Pannalal, Sataram Goda, Ganesh Sivnarayan Sivnath Ganesh and Ramnarayn Chunilal. Misrimal. Muthralal and Dhanna Keval deal in cotton, etc.

European firms

The "Shell Transport" and the "Standard Oil" Companies have established bulk of installations in the town for the sale of kerosine oil, while the Burma Oil Trade Company is now erecting godowns for storage and sale. The oil is sold in the districts and the neighbouring States in cans.

WEIGHT AND MEASURES, Precious metals, pearls, etc.

Almost every article is sold by weight excepting, liquor, which is sold by pints and quarts. Only one weight, the *ratti* is used for precious stones, pearls, etc. twenty seeds of *alsi* (linseed) making one *ratti*. *Ratti* weights made of agate are imported from Jaipur.

A *gunj* or *charmi* seed (*Abrus precatorius*) a small red and black berry is the smallest Jeweller's weight.

3 Barley grains ---- = 1 *Gunj*

$1\frac{1}{2}$ *Gunj* --- = 1 *Ratti*.

Pearls are weighed by the *ratti* but the price is calculated by a complicated process, in which the weight has to be turned into *chavas*, the price being so many rupees *per chava*. The following is the table of goldsmith's weight-

1 *Gunj*--- = 1 *Ratti*

8 *Rattis*--- = 1 *Masha*

12 *Masha* -- = 1 *Tola*.

Goldsmith's weights by which gold, silver, etc. are weighed are made locally of bell metal. One *ratti* of gold smith's weight is equal to one *gunj* or *charmi*.

Bulky goods are weighed according to the following table which takes the place of *avoirdupois*.

40 *Kaldar* (British) Rupees in weight = 1 lb. or 1 *seer kachcha*.

80 *Kaldar* (British) Rupees in weight = 1 *Seer pakka*.

5 *Seers pakka* (1 *Paseri*) = 1 *Dhari*.

8 *Dharis* ----- = 1 *Maund pakka*

6 *Maunds* ----- = 1 *Mani*

100 *Manis* ---- = 1 *Manasa*.

100 *Manasas* ----- = 1 *Kanasa*.

Alkali, coffee, cotton, drugs, rice, salt, spices, molasses and sugar, etc. are all weighed according to the above table of weights.

Only liquor is measured by *addhis* or half *botals* and *botals* or full bottles. All other articles solid or liquid are weighed and not measured.

Measures by capacity

The English measure of length is generally used in the State. Silks, woollen and cotton cloths are measured by the *war* (yard). Cloth is also measured by the *hath* which is equal to about 1'-8". Lengths of fields, roads, etc. are measured by *jaribs* (chains). When things are sold by number, English numbers are almost always used, e.g. nibs, holders, pencils, stockings, etc. being sold by the dozen.

Measures by length

Logs of timber and pieces of cloth are sometimes sold by the *kori* or score. Mangoes are generally sold by the hundred.

The unit of land surface measure is a *bigha*. It is equal to 146 feet 8 inches square. One acre is equal to 2.025 *bigha*.

Measures of surface

The English measure of cubic contents is used for road metal, earthwork and masonry.

Measures of Cubic Contents

The *Samvat* ere *Vikrama* is followed in the State. The State official year begins on the first day of the dark half of the month of *Bhadrpada* (August) and ends on the last day of the month of *Shrawan* (July). In Ratlam with the majority of the Hindus, and for State purposes also, the first day of the lunar month is the *Badi Pratipada* or the first of the dark half of the month. But the lunar year, especially with other Brahmans, begins with the first day of the bright half or *Shukla paksh* in *Chaitra*. With Banias, however, the new year begins on 1st *Kartik Sudi* (bright half) and not *Chaitra*.

Measure of time

Section VII- Means of Communication

(Table XV.)

In 1872 the Ajmer Khandwa branch of the Rajputana- Malwa Railways metre gauge railway was opened up to Ratlam. It runs of $25\frac{1}{2}$ miles through the State with stations at Ratlam, Namli and Nauganwan. Ratlam is the junction for this line and the Bombay, Baroda and Central India broad gauge railway, the Ujjain- Godhra- Baroda

branch of this system running for about 10 miles through the State with stations at Ratlam and Marwani. Its importance will be still further increased by the extension of this branch to Muttra from Nagda. The effect of these lines during the famine was very marked, grain being imported in large quantities and materially assisting in checking migration. The effect in other directions is not noticeable, except in Ratlam town where the use of European cloths is becoming general.

Roads
(Table XV)

There were no metalled roads in the State before the superintendency of Mir Shahamat Ali, during the minority of Raja Ranjit Singh. The State is now traversed by about 50 miles of metalled road of which 15 miles are kept up by the Darbar, 33 by Government and 2 by Gwalior. The 15 miles lie in and around the town of Ratlam and are in great part maintained by municipal funds.

The most important roads are Mhow- Nimach road of which 25 miles lie in State territory and 8 miles of the Namli- Sailana road, both maintained by Government.

Villages, as a rule, are connected by unmetalled roads.

Carts

The usual country carts are employed in the districts, but in Ratlam springed carriages and bullock *shigrams* are common.

Post and
Telegraph
(Table
XXIX)

The Postal arrangements in the State are all Imperial. The number of Post Offices is five, two in Ratlam town, one at Namli, one at Pancher and one at Sarwan.

An experimental branch Post Office was opened at Bajna at the instance of the Darbar, but was closed as the receipts did not cover the cost of the establishment.

A Telegraph office has been opened in the town combined with the Post office besides the offices at the Railway Stations of Ratlam, Namli, Nowganwan and Marwani.

Section VIII- Famine.

(Table XXX.)

Early records

Of the total land area under cultivation only about six per cent is artificially irrigated by wells, *orhis* and tanks, which are dependent for their supply of water on the yearly rainfall.

In the year 1877-78 the rainfall was comparatively scarce amounting to hardly half the normal quantity. Little or no water was available for irrigation, while a want of water for drinking purposes was felt in many places. The prices of staple food grains rose abnormally.

There was also a scarcity of fodder for cattle. During that year 56,319 people were relieved. In addition to this about 2,000 Bhils were fed daily for several months. A sum of Rs. 1,500 was spent also in feeding unclaimed cattle and wild birds during the rainy season when no food is available in the jungles.

In 1887, 1889, and 1897 scarcity was experienced on the first occasion from excessive and in the last two years deficient rain.

In the year 1899-1900 actual famine occurred in the State, still known to people as the *Chhapania* (literally "the fifty sixth") or the Samvat year 1956. The total rainfall during the year was only 14½ inches, as against the then normal rainfall of 34 inches. The deficit in the production of food stuffs was about 90 per cent. About 8 per cent of the population had to be relieved during the months of March, April, May and June, and relief operations were continued for ten months and a half, the daily average of the persons relieved during the whole period amounting to 5 per cent of the population. The Bhils in the hilly tracts were the worst off. They were the first to feel the pinch of famine and about 36 per cent of the Bhil population had to be relieved for seven months. The cost of relief per unit on the relief works was one anna six pies per day and the cost of relief per 1,000 workers, including establishment, etc, was Rs. .92.

To meet this calamity sums of money were advanced by the State without interest to the village Baniyas to purchase food-grain and make advances on credit to their clients, and to enable them to open shops for the sale of grain in out-of-the way places. Money was also advanced to labourers on the condition of their doing State work. It was arranged that the Bhils in the Bajna district should be employed in cutting grass and wood, and that their carts and bullocks should be employed on hire in conveying the grass and wood to Ratlam. In the town the petty dealers had to close their shops as they could get no grain to carry on their business, the big merchants, who had stocks of grain having raised the prices. The *sahukars* and merchants were then induced to arrange amongst themselves that those in the town who had stocks on hand should sell at a price fixed by their *panchas*. Some merchants were induced to undertake the importation of grain from outside and sell at one rupee per *mani* (6 Bengal maunds) under the cost price, the State remitting the usual customs duties and taxes on all imports. By this means a very large quantity of grain was brought into the State, and prices remained comparatively stable and did not again rise.

Subsequently it was found expedient to open relief works in November 1899.

In the beginning there was a scarcity of fodder, but the hilly tracts of Bajna supplied grass and gave employment to the Bhils. Some grass was also imported from Amargarh (Jhabua territory) by rail. The normal price of grass in ordinary times is Rs. 5 per one thousand bundles, but the average price of grass during the famine year rose to Rs. 12 per thousand bundles. The condition of cattle in the Malwa plateau was bad, while in the hilly tract it was fair.

The famine was not equally severe in all parts. In the Bhil district of Bajna it was most severe, less so in the three districts of Dharar, Dhamnod and Ringnia and comparatively light in the town suburbs. About 62 per cent of the Bhil population of Bajna and about 5 per cent of the rest of the population were actually relieved. The number of those employed on works during the latter period of the famine was 5,202 and of those receiving gratuitous relief 2,120 per diem. Up to the end of March 1900, the total number of units relieved through works were 400,219 and those relieved gratuitously 163,587.

Effect on population

The effect of the famine of 1899-1900 on the Bhil population was very demoralising. Not being used to hard work, they did not avail themselves of the relief works, until compelled by hunger to leave their homes. Begging is considered highly disreputable among them and a Bhil, who lived by begging, was generally put out of caste. During the famine, however, this sentiment disappeared and many Bhils took to begging and continued as professional beggars after famine conditions ceased to exist.

The influx of immigrants from other places in a weak state of health resulted in an outbreak of cholera and small pox among the Bhils and also among the inmates of the poor houses. The mortality during the year was 56 per thousand of the population as against the normal rate of 20 per thousand.

There was also an increase of crime against property during the year. The number of thefts and offences against property committed during the year was 1,010 as against 282 during the previous year.

CHAPTER III. ADMINISTRATIVE (Tables XVI to XXVII.) Section I- Administration.

In early days before the establishment of the British supremacy and indeed until the minority of Raja Ranji Singh, the administration was conducted on the old lines. The Chief was the sole authority in the State, his word being law in all matters. He was assisted by officials whose powers were very ill defined. Judicial powers were wholly undefined and might, rather than right, was the rule of the day. Early days

All districts were farmed out to *ijaradars* who so long as they paid in the contract sums, were left to their own devices, making their own terms with cultivators, and as a rule, exercising judicial powers within their holdings. Appeals always lay to the Chief, but he was not easily accessible, save to those who could pay their way, and the administration was thus in great part left to *ijaradars*, landholders and big officials.

Ratlam being a mediatised State, the Chief exercises the powers generally granted in such cases. He has unlimited powers in all matters of general administration and in civil judicial cases, but in criminal matters his powers are limited. General

The Chief takes the leading place in the administration, hearing all important civil suits, appeals, civil and criminal and reviews the decisions of the *Diwan* in all cases in which it may be necessary. Chief's position

He is assisted by a *Diwan*, who is the chief executive officer and who also hears and disposes of appeals sent up from the lower courts. All executive powers are delegated to the *Diwan*, who acts under the instructions of the Chief. In regard to financial questions the *Diwan* has power to sanction all expenditure provided for in the budget; as regards extraordinary charges not provided for in the budget he has to obtain the orders of the Chief. The principal departments of the administration are the Darbar presided over by the Chief; the Judicial department; the Revenue; Accounts or *Mal-Daftar*; Treasury; *Sayar* or Customs; *Dalali*; Public Works; Medical, Educational; *Shagirdpesha*; Military or *Bakshi Fouz*; Police; the *Muhafiz daftar* or Records; Abkari; Department of the *Munsarim Jagirdars* or Officer managing *Jagirs* under attachment and the *Paiga* or Stables. Diwan

The official language of the State is Hindi in which all records have been kept. Official Language

The State is, for administrative purposes, divided into two *tahsils* with head quarters at Ratlam and Bajna, each in charge of a *tahsildar*. Administrative divisions. (Tables III and VIII-Appendix to X.)

The post of *Diwan* has been abolished since July, 1907, and his powers vested in a council, one of its members acting as Secretary.

The *Tahsildar* of Ratlam is assisted by a *naib tahsildar*. The *tahsil* sub-divisions are called *kamasdaris*, each being in charge of a *kamasdar*.

In the Ratlam *tahsil* there are three sub-divisions with headquarters at Dharar, Dhamond and Ringnia, while the villages in the immediate vicinity of the town are in a separate circle known as the *Halka-gird kasba* in charge of *patwari*. There are no sub-divisions in the Bajna *tahsil*. The *tahsildar* is the chief executive and judicial officer of the charge, exercising in the latter capacity the powers of a magistrate of the second class, and of a civil judge. The *kamasdars* similarly exercise the judicial powers of a third class magistrate and subordinate civil judge.

The *tahsildars* and *kamasdars* are assisted by the usual clerical staff and in villages by the *patwaris* and *havildars*. A *patwari* has charge of four or five villages of which he keeps the record.

The Bajna *tahsil* is not an important one from the point of view of revenue. The Ratlam *tahsildar* has three *kamasdars* under him, each of whom is assisted by five *patwaris*. Each *patwari* is allotted a group of villages. All copies of records, accounts and statistics regarding the villages are kept by the *patwari*. The *kasba* villages in the vicinity of Ratlam town are supervised by the *Gird-patwari*. In all the Ratlam *tahsil* has 16 *patwaris* each collecting from Rs. 10,000 to Rs. 25,000 yearly.

Village-administration.

Considerable autonomy is still enjoyed by village communities. The chief person in the village administration is the *patel*. He generally holds some rent-free land, which is called *khoti*. He is required to assist the *patwaris* in recovering the land revenue and is the mouthpiece of the villagers of his village. He is required to see that village *chaukidars* and others do their duty. He had formerly a powerful voice in village administration, but appears to have lost much of his prestige.

When serious offences take place in the village the *patel* gives information through the *chaukidar* to the nearest Police *thana*. In order to carry out the duties which legitimately fell on the *patel* in former days a *havildar* is appointed by the State to each village. He assists the *patwari* who generally has charge of three or four villages to collect the revenue. All family quarrels in the village and the petty cases between villagers and *sahukars* are settled by the *patel*, who uses his influence to bring about an amicable settlement. In the hilly tracts, the Bhil headman is called the *tarvi*. He has the entire charge of his village, the revenue being generally collected through him. He settles all disputes among the villagers and otherwise sees that they keep the peace. The *tarvi* is given a turban yearly and some land rent-free.

The next most important official is the *chaukidar*. He is not only the village watchman whose duty it is to guard the villagers by night, but at harvest time he is required to keep watch over the threshing ground while he is also required to report all births and deaths in his village to the revenue office. Formerly his responsibilities were very heavy as he was bound to make good to the villagers any loss occasioned by his negligence. With the introduction of regular police, however, this responsibility has disappeared. The *chaukidar* is given rent-free land in return for his services.

The *gam-balai* is the village messenger. When letters or parcels or the baggage of State officers on duty have to be carried, the *gam-balai* is brought into requisition. The *balai* takes these to the precincts of the next village and hands them over to the *balai* of that village.

Every village, in accordance with its size and importance, has its artisans. The village carpenter, blacksmith, Chamar (leather worker), potter or the Kumhar and Nai or barber, all find their places in the community. In order to enable these people to settle in a village the State generally grants them some land revenue-free. For their work, however, they are paid in kind by the cultivators at harvest time. Minor villages, which are not in a position to have their own artisans, depend upon the artisans of the nearest big villages, the customary perquisites being given at harvest time.

Section II- Legislation and Justice.

(Tables XVI and XVII.)

No regular system of law and justice prevailed in the former days. In almost all administrative features the little *jagir* village of to-day presents an exact semblance of the big States of early times. The *kamdar* was the chief executive functionary in the State, who being next to the Raja was usually a man selected from one of the leading families. This man was the centre of all Legislative, Judicial, Revenue and General administrative power. His idea of government was that of an arbitrary and uncontrolled authority, he encouraged the people to look upon him as their oracle and to come to him even in minor disputes and quarrels. Decisions were always verbal and summary. The *kamdar* had a *kotwal* as his assistant, who acted as a kind of magistrate and chief police officer deciding almost all criminal cases, and when necessary producing parties for final orders before the *kamdar*. Early institution.

There appears to have been no written law and no record of cases was kept. Civil cases were generally referred to *panchayats*, the decisions of the *panchas* being oral and based on custom and local usage. No rules of limitation existed. A Court fee was

levied, which went by the name of *nazarana*, and usually amounted to 25 per cent of the value of the *sutis*. A written document promising payment of the amount of the Court fee was taken from the parties.

Most criminal cases never reached the *Kamdar* at all, but were settled by respectable people or by the *panchas* of the caste to which the parties belonged. The *panchas* also imposed fines and the money so realised was treated as *panchayat* money. Their ideas of wrong doing were peculiar and some of most respectable inhabitants enjoyed the privilege of affording protection to criminals of any degree. Theft was, however, always considered a most heinous offence.

The punishment of death was seldom awarded. Thieves were punished by the amputation of a hand and murderers by that of both hands and feet, even as late as 1825¹. The commonest form of punishment was that of *kath* or the stocks. The *kath* was kept in the open space within the four walls of the *kot*, as the residence of the Raja was termed. To enhance the suffering the stocks were placed in the sun. These punishments were inflicted in extreme cases only, the ordinary form of punishment being fines and forfeiture of property. The fines were, however, generally exorbitant and were supposed to atone for any wrongful act irrespective of its character as well as supplying compensation to the sufferer. Fines were realised on both the movable and immovable property of the individual and were considered as part of the regular revenues of the State. The above system prevailed in the State till the first quarter of the last century and little improvement seems to have been made in the system of administering law and justice till 1868 when Mir Shahmat Ali was appointed Superintendent. He at once organized a regular system by establishing courts for civil and criminal work. A *Munsarim's* Court was also established for hearing and deciding cases against *jagirdars*, servants of the State and respectable inhabitants of the town especially privileged in that behalf. First class *jagirdars* of the State were also given limited civil and criminal powers within their *jagir* limits. Civil and criminal justice were thus administered regularly, while to assist officers some simple rules were collected in a small book called "*Ain-i-Riasat*." Written records of all cases were also made. The *Kotwal* still disposed, as magistrate, of most criminal cases coming to his notice. Raja Ranjit Singh, however, separated the magisterial duties from those of the police. The judge's court was first established in 1888 with the original and appellate powers formerly held by the Darbar Court, with certain modifications, while the Darbar Court was merged into the *Ijlas-khas* or Chief's Court.

¹ A Rajput suffered this penalty just before the appointment of Mir Shahamat Ali.

it being provided that the *Diwan* should, as far as practicable, sit with the Chief in judicial cases.

The present system was introduced during the minority of the present Raja by Khan Bahadur Cursetji Rastamji Thanawala when *Diwan* of the State. Present system

The Codes used in British India have been as far as practicable, introduced with adaptation to local circumstances, while the spirit of the British Indian Laws is strictly followed. Formerly almost all civil cases were decided by permanent *panchas* nominated in this behalf. These *panchas* were both the final appellate and original authorities. This permanent system of *panchayat* was abolished as it was found to be impractical and inexpedient and the parties are now left to their own free will to appoint *panchas* if they like.

The civil and criminal powers are combined in the same official and the powers of the various courts are based on those exercised by similar courts in British India. Legislation

Rules and orders are issued from time to time as may be necessary on procedure and other matters.

The British Criminal Procedure Code and Penal Code are followed in the criminal courts. British codes

In civil courts the British Code is only used as a guide.

Certain local regulations such as the "Border Court" and "Boundary Settlement Rules" are also in force, while the State reciprocates with many others as regards extradition and the service of civil processes.

The most important local rules and orders are noted below.

The immense importances of these transactions necessitated State control. A *dallali* office was established at which all *satta* transactions are required to be registered and unless so registered they are not cognizable by the State Courts. Rules for Satta transaction

The British law of limitation has been introduced, as it was found that the old general order, by which all suits could be entertained up to 15 years, was unfair in its operation. Limitation

By a rule, known as the rule of *damdupat*, civil courts refuse to recognize money transactions in which the amount including interest exceeds twice the principal. In grain transactions a similar rule, known as the rule of *tigna*, bars cognizance when the principal and interest in kind exceed three times the amount of grain originally advanced. Interest

Important cases in which even purely caste matters are in question have now been made cognizable by the courts. It was found that outcasting and severe penalties were often enforced on such purely accidental occurrences as the death of a dog by the passing of a Caste disputes.

carriage over its body. These cases often led to serious disputes upsetting whole communities and the Darbar, therefore, now interferes.

Conjugal rights

Cases of conjugal rights are tried in the criminal as well as civil courts, in accordance with ancient custom.

Protected animals

Certain animals are considered sacred and are protected; cows *nilgai*, black buck, *chinkara*, monkey, *saras*, peacock, and blue rock pigeons. Any one disobeying this order by killing one of these animals is subject to prosecution under section 188 of the Indian Penal Code.

Justice Civil Courts

There are in all, fourteen courts in the State. At headquarters are the Darbar- Court presided over by the Chief, the Judge's Court, and the Sub-Judge's Court.

The Sub-Judge has powers to entertain any suit up to a value of Rs. 5,000 and to dispose of cases of transfer of property and succession. The Judge exercises the powers of a Small Cause Court Judge for suits not exceeding Rs. 200 in value and can also entertain suits of any value with the proviso that his judgements in those exceeding Rs. 10,000 in value are submitted to the Darbar Court for final orders. In other matters he exercises the same powers as a District Judge in British India.

The civil powers of the Darbar Court are unlimited. It is the final court of reference and appeal only.

District courts

The Darbar Court and the Judge's Court exercise the same powers for districts as for the town.

The subordinate courts in the districts are those of the *kamasdars* and the *sadr tahsildar*. The *kamasdars* of Dhamnod, Dharar and Ringnia are empowered to entertain civil suits not exceeding Rs. 50 in value, when the cause of action lies within the *kamasdari*. The *sadr tahsildar* and the *Bajna tahsildar* are Sub-Judges exercising the same power for the *sadr tahsil* and *Bajna* as the Sub-Judge does for the town.

Criminal courts

The criminal courts are presided over by the same officers as the civil courts.

In the town the Sub-Judge exercises the powers of a magistrate of the second class as laid down in the Criminal Procedure Code, with special powers in regard to caste and matrimonial disputes.

The Judge is a magistrate of the first class and can try all offences except those punishable with death, which he commits to the Darbar Court. The Chief, sitting as a Sessions Judge, can pass any sentence authorised by law, but is required to submit all sentences of death and transportation for confirmation by the Agent to the Governor General.

The *kamasdars* exercise the powers of a magistrate of the third class for their respective charges, while the *sadr* and the *Bajna tahsildars* exercise the same powers as the Sub-Judge does in the town.

First class *jagirdars* are usually vested with the powers of a magistrate of the second class within the limits of their *jagirs* and defray all costs.

The procedure in the civil and criminal courts follows the British Procedure codes and rules with only slight modifications.

The usual forms of oath are administered except in the case of Oaths Moghias and Bhils. Moghias swear holding the leaf of a *pipal* tree (*Ficus religiosa*) in their hands. Bhils swear by *Bara-bij*. The *Bara-bij*¹ are the twelve new moons of the lunar year; other binding oaths are those made in the name of *Mahimata*, the Bhil tutelary deity of the Mahi river, and a naked sword.

Court fees are charged in accordance with special rules issued by the Darbar. All fines and fees including those realised by *jagirdars* go to the State Treasury.

year	Civil Suits		Criminal Cases		Statistics of Suits and cases
	Filed	Disposed of	Filed	Disposed of.	
1903-04	973	886	850	845	
1904-05	813	784	984	985	
1905-06	716	654	1,230	1,196	

Though no law exists as to the registration of documents, it is open to parties to give notice of a mortgage, sale or other transaction to the Sub-Judge's court. A proclamation is then issued by the court calling on objectors to lay their objections before the court by a certain date. If no objections are laid a certificate is issued by the court sanctioning the transfer. This certificate is, however, no bar to the institution of a civil suit.

The number of documents thus dealt with were between 1881-1890, 904; 1891-1900, 890 and 1905, 930.

¹ Literally, "the 12 or seconds" second day of the moon when it is clearly visible.

Section III- Finance.

(Tables XVIII and XIX.)

In the *Ain-i-Akbari*, Ratlam is given as *mahal* of the Malwa *Subah*. Its land revenue then was 44,21,540 *dams* (Rs, 1,10,538).

When the land forming the State, was originally granted by the Emperor Shah Jahan to Ratan Singh, it comprised *twelve parganas*; Dharar (Ratlam), Badnawar (now in Dhar), Dagparawa, Alot (now in Dewas), Titrod (Sitamau), Kotri (Indore), Gadgucha (Dewas), Agar, Nahargarh and Kanad (Gwalior), Bhilara and Ramgharia. These *parganas* were invariably farmed out for a fixed sum and there are no records to show what the revenue of these *pargansa* was at that time, but it is believed to have been 53 lakhs.

The land revenue of the whole State excluding the *jagirs* was, in 1717, 2.15 lakhs *Salim Shahi*. At the time of the survey of 1863, the land revenue was 1.8 lakhs *Salim Shahi*. Subsequently in the settlement of 1867 the land revenue (excluding the *jagirs*) was 2.75 lakhs *Salim Shahi*, and in the next settlement in 1877 3.46 lakhs *Salim Shahi* or 2.7 lakhs British coin at which figure it stands at present.

The system of collecting revenue at the time of the first survey in 1865 A.D. was what is known as the *Batotra* system. The cultivator made over a share of his produce in kind, which was sold in the market. At the first regular settlement this system was changed, all revenue from irrigated land being taken in cash. Later on, all revenue was collected in cash. The result of the successive survey settlements has been noted under Land Revenue.

Sources of
Revenue

The total *khalsa* revenue amounts, in a normal year, to 5 lakhs of which 2.8 lakhs or 56 per cent. are derived from land, Rs. 76,000 or 15 per cent. are derived from customs, Rs. 34,000 or 7 per cent. from *tanka*, Rs. 20,000 or 4 per cent. each from excise and other assessed taxes, Rs. 11,000 or 2 per cent. from stamps, Rs 2,500 from law and justice, Rs 1,000 from salt compensation and Rs 55,000 or 11 per cent from other sources such as interest on advances, sales, etc.

Expenditure

The expenditure amounts to 4.8 lakhs. The chief heads of expenditure are charges in respect of land revenue, Rs. 42,000 or 9 per cent; Chief's establishment, Rs. 47,000 or 10 per cent; general administration, Rs. 75,000 or 16 per cent; police Rs 70,000 or 15 per cent; tribute paid to the British Government, Rs 43,000 or 9 per cent; public works, .18,000 or 4 per cent; law and justice, Rs 16,000 or 3 per cent; education, Rs 3,000; medical, Rs. 9,000; pensions, Rs 9,000; army, Rs 15,000 or 3 per cent; irrigation.

Rs 9,000; and other items i.e. travelling expenses, charities, festivals, entertainment of guests, etc, 1.2 lakhs or 26 per cent.

The State accountant deals with all orders regarding receipts and disbursement, appointments, leave, dismissal and pension, and also audits and checks the accounts submitted by the various departments. Payment orders are initialled by the accountant and endorsed by the Chief in his own hand (or by the *Diwan* in his absence) and are then marked by the *Diwan* with the State seal. The order for payments is cashed by the State treasurer, a daily accounts of receipts and disbursement being submitted to the Chief for signature.

The State never had a silver coin of its own. The silver coin formerly current in the State was the *Salim Shahi* rupee coined in Partabgarh and locally called the *Garh rupiya*. The coin weighed 168.5 grains, of which 130 were pure silver. All the State revenue and other demands were paid and received in this coin. A large amount of spurious coin was in circulation called *naram*, which was openly bought and sold in the market at less than the nominal face value. Besides the *Salim Shahi*, the coins of other State were also current in the bazar.

In 1896 the *Salim Shahi* currency was replaced by British coin. At the time of the conversion it was roughly estimated that there were about two crores of *Salim Shahi* coin in circulation in the State. With a view to facilitate the conversion a certain period was allowed after which it was ordered that all payments to and by the State would be made in British coin only, and that no suit regarding dealings in the *Salim Shahi* or any currency except the British would be cognizable by the State courts. To prevent the introduction of *Salim Shahi* coin a prohibitive *ad valorem* duty of 25 per cent was imposed on the import of such coin. The conversion was effected without any difficulty and without the necessity of obtaining coin from the Government mint.

The State has from a very early date had a copper coin of its own.¹ It was originally simply a piece of copper with a rough design hammered on the surface, which it was easy for any body to imitate. Accordingly, with a view to prevent imitation, the State imported special machinery from England and introduced a milled copper coin with a design of the tutelary god Hanuman and the word Ratlam on the obverse, and the Samvat year and the words *yek Paisa* in Hindi on the reverse. This coin, though smaller in size than the British quarter anna copper coin, is of nearly the same weight and is current within the limits of this State at the same rate as British *paisa*, viz. 16 annas for a British rupee. The State mint was worked only when a demand for copper coin arose in the market. Since the replacement of the *Salim Shahi* currency by the

¹ See "J.B.A.", LXVI 161

British coin, British copper coin has also come into use and the demand for the State copper coin has fallen considerably, the local mint not having been worked at all since the date of the conversion of the currency.

The edges of the new coin are raised and milled. The coin is considered sacred in some localities on account of the image of Hanuman which it bears and is sometimes worn round the neck as talisman.

Section IV- Land Revenue.

(Table XX.)

General

The soil belongs to the Chief, the cultivator having no proprietary rights. The right of occupancy enjoyed by the cultivator continuing only so long as he pays the State dues. He cannot transfer or sell his holding without the orders of the Darbar. According to official phraseology, therefore, payments made by cultivators to the Darbar are revenue and not rent.

Early system

The *ijara* system of farming out villages at a fixed rental for a certain number of years was formerly in vogue. The *ijaradar* paid in a certain sum agreed on to the Darbar and made what he could out of the cultivators, while about 10 per cent of the estimated revenue was made over to him to cover the cost of collection. This system was later on controlled by the Darbar who found that much oppression was exercised by the farmers of revenue. The revenue was assessed by the Darbar and the *ijaradar* had no power to enhance or lower the assessment. In villages which had not been properly surveyed the *ijara* was *bilmukhta* and the revenue was received in a lump sum from the *ijaradar*, being generally fixed with reference to the revenue collections of a certain number of preceding years. In the case of *bilmukhta*¹ *ijaras*, the *ijaradar* had the right of enhancing the rent. The cultivators do not generally take much interest in improving their holdings and in the case of the *ijara* lands it was found that the *ijaradars*, when they discovered that their contract did not repay them, took no pains to improve the land, but made as much money as they could out of the holding and left the villages in a worse condition than they were before they came into their possession. During the recent minority this system was discontinued except in some villages which cannot be profitably managed directly on account of the paucity of cultivators. These are still given on *ijara* for periods varying from five to seven years.

Present day

The land revenue of the State is mainly derived from the cultivators in *khalsa* villages, a small sum only being derived from *jagirdars* (*tanka*).

Settlements

Three settlements have been made in 1830, 1867 and 1877. In the second settlement leases were granted for 10 years., and in the third

¹ *Bilmukhta*=literally at a fixed rate.

settlement for 15 years. Since then leases have been continued in the name of the same cultivators and they have been guaranteed the undisturbed occupation of their lands so long as they pay the yearly assessment regularly. Land and implements of husbandry are now exempted from attachment in execution of a civil decree.

The revenue assessment on the lands in the hilly tracts inhabited by Bhils is levied by the plough of land and called *halbandi*. A plough is theoretically as much land as can be ploughed with one pair of bullocks. The area cultivated by one plough (*samad*) is about 20 *bighas*. If the soil is of superior quality, growing wheat and gram, it is charged at Rs 15 *per samad* or plough, while moderately fertile soil is assessed at Rs. 6 to Rs. 10 *per plough*. The *tarvi* or headman of the Bhil village receives some revenue-free land which he gets cultivated by the villagers of his village. This land is called *halma*.

The first settlement in the plateau villages was made during the minority of Raja Balwant Singh in 1830 by Colonel Borthwick, Political Agent and Superintendent. The rate of assessment for irrigated land at that time was Rs. 10 *Salim Shahi* (British coin Rs. 8) *per bigha*. In the case of dry land the yearly assessment was still collected in kind. In Ratlam town and villages in the immediate vicinity half the produce was taken by the State, while in the districts it varied from one-third to two-fifths. This system, called the *batotra* system, was oppressive and resulted in the maltreatment of the cultivators for supposed offences as regarded the clandestine removal of standing crops. It was, therefore, abolished during the minority of Raja Ranjit Singh and a cash assessment introduced throughout the State.

The next settlement was made by Mir Shahamat Ali both of the *khalsa* and the *jagir* lands, which was commenced in 1867 and completed in 1870.

The total area surveyed (excluding Bajna *tahsil*), was 760 square miles or 486,534 acres (985,231 *bighas*), of which 11,576 acres (23,442 *bighas*) were irrigated and 113,304 acres (529,400 *bighas*) were dry land. The cultivable but uncultivated area was 156,092 acres (316,087 *bighas*) and the uncultivable waste 206,631 acres (471,262 *bighas*). Of the above area 304,821 acres (604,342 *bighas*) were held by *jagirdars* and 18,093 acres (380,888 *bighas*) by the State. The agriculturists numbered 24,557 and non-agriculturists 25,644, possessing 6,734 ploughs, 3,960 in *jagirs* and 2,774 in *khalsa*. This gave 7 1/2 persons and 2 1/4 bullocks to a plough, two bullocks being able to plough about 15 acres (30 *bighas*) of land which was almost the average size of a cultivator's holding.

The settlement was for 10 years (ending in the year 1877). The total land revenue including *jagir* and *dharmada* land was *Salim*

Shahi 10.24 lakhs and deducting 7.49 for *jagir* and *dharmada*, the *khalsa*-revenue was 2.47 lakhs or one-fourth of the total demand. Three fourths were thus absorbed by *jagir* and *dharmada* grants. This income even before the settlement did not rise higher than 1.77 lakhs, so that there was an increase of *Salim Shahi* Rs. 97,000 or 59.7 per cent more than the old demand. Receipts from other sources amounted to 3.1 lakhs, making net receipts from all sources at the end of the official year 1870-71, 5.8 lakhs and the total *jama* of the whole State Rs 13.35 lakhs *Salim Shahi*.

	Old <i>Jama</i>	Settled <i>jama</i>					
		Land Revenue	Siwai	Land Cess	Total	Increase	Percent age.
<i>Khalsa</i>	1,77,709	2,51,238	14,012	9,490	2,74,740	97,030	59-7-0
<i>Khalsa Dhar mada and Chakrana.</i>	--	2,09,628	--	--	2,09,628	--	--
<i>Khalsa resu med land</i>	--	8,591	--	--	8,591	--	--
<i>Jagirs</i>	1,86,471	3,76,265	15,367	8,914	4,00,546	2,14,074	117-1-9
<i>Dharmada and Chakrana.</i>	--	1,23,389	--	--	1,23,389	--	--
Under Consideration	1,301	7,590	--	--	7,590	--	--
Total Rs	--	--	--	--	10,24,484	3,11,104	92-9-9

The rate of assessment compared with that prevailing in the neighbouring States was low. The average rate per acre of *adon* or irrigated land was *Salim Shahi* Rs. 32-4-6, *mal* or non-irrigated land was Rs. *Salim Shahi* 4-12-6, *adan* and *mal* Rs. 7-3-0 *Salim Shahi* and *adan*, *mal* and cultivable land Rs. 2-14-6 *Salim Shahi*

Settlement
of 1877-93

At the third settlement the revenue amounted to 3.46 lakhs, giving an increase of 82,700. The increase was derived from income on lapsed land grants and improvements made in the land. The settlement was made for 15 years (1877 to 1893). The average rate on irrigated land was Rs. 35 *Salim Shahi* and on non-irrigated Rs. 5 *Salim Shahi* per acre. The cost of carrying out this settlement

was Rs. 16,000 *Salim Shahi* against Rs. 34,000 *Salim Shahi* in the preceding settlement.

A fourth settlement was commenced in 1895, but the work was not completed.

The average rate per acre at present is Rs 25 (*per bigha* Rs 12-5-7) for irrigated land, Rs. 3-8 (Rs. 1-11-6 *per bigha*) for unirrigated land. The minimum rate in the case of irrigated land is Rs. 8 (Rs. 4 *per bigha*), while the maximum rate is as much as Rs. 32 per acre (Rs 16 *per bigha*.) For dry land the rate varies from annas 8 to Rs 4 per acre (annas 4 to rupees 2 *per bigha*.)

The incidence of land revenue per haad was in the year 1881, Rs 6-12-8; 1891, Rs 6-13-6; in 1901 it was Rs 6-0-0 and at present Rs 7-8-0. If only *khalsa* area is taken the incidence stands at Rs. 4.

The most important cesses are *sarkana* charged at 2½ per cent. on the assessment of each holding and is paid by all cultivators and *tulai*, a weighment cess levied in kind by the State contractor, who supervises the repayment of advances to the *tipdars* weighing the cultivator's grain at the *khala*.

Certain occasional cesses such as *anni* and *ban*, etc. are levied at marriages, etc. in the Chief's family. Cultivators in *jagir* as well as in *khalsa* land pay these cesses. Miscellaneous cesses known as *chamari-lag*, *kumhari-lag*, etc. are also paid to the Darbar by village artisans, such as Kumhars, Chamars and others, who are permitted to carry on their professions in the villages and who enjoy certain prerequisites. For instance, the Chamars have a right to the hides of all dead cattle selling them at a profit in the village, and the Kumhars use the earth and clay in their pottery work without paying for it, this cess taking the place of a royalty. The *sarkana* tax was originally intended for the construction and improvements of roads in the districts. But the receipts are not now applied to this purpose. The total receipt from all cesses aggregates Rs. 15,000 a year, of which Rs 5,000 is derived from *sarkana*.

The land tenure prevailing in regard to cultivators is akin to the *ryotwari* system of British India except in the few villages, which, as has been mentioned above, are farmed out.

In former days the revenue was collected through the *patel* or headman. In the commencement of Mir Shahamat Ali's administration the settlement was, in the first instance, made *asamiwar* and the lease of the village was granted to the *patel*, a deduction varying from 5 to 10 per cent being made in his behalf from the fixed *jama bandi*. On villages yielding a revenue of Rs. 5,000 and under, 10 per cent was allowed, on those assessed at Rs. 5,000 to 10,000 7½ per cent, and on those assessed at Rs. 10,000 to 20,000, 5 per cent.

This allowance was held to give an adequate return to the *patel*

for the expenses of collection etc. for which he was responsible. Each *patel* further enjoyed certain rights (*hak*) and revenue free lands which he held in perpetuity, and which generally secured his respectable income. These lands were given to the *patel* on the condition of his inducing cultivators to settle in his village, and were called *khoti* lands. Some *patels* even now possess such lands, though the percentage that they received from the revenue collections has been discontinued. This system of collection was replaced by the *tipdari* system which is in vogue at the present day. In accordance with this system the revenue officers use their influence in securing *sahukars*, who stand security for the cultivators and guarantee the payment of the yearly assessment. The *tipdars*, besides paying the revenue demands, advance seed and food-grain to the cultivators and thus have a lien on the produce of their fields. The revenue officers determine the value of the produce, and in cases of dispute between the cultivator and the *tipdar*, fix the rate of interest and settle the account. About 20 per cent. of the cultivators are dealt with in this manner through the *tipdars*.

The land revenue of the State is collected yearly in four instalments. On the 15th of the bright half of the month of *Bhadon*, four annas in the rupee are taken and on the same date of *Magsar* (Aghan) another four annas, amounting to half the assessment for the *kharif* or rain crops. These instalments are called the *makai* (maize) and *jowar tauzis* respectively. On *Phagun badi Amavas* or the 15th of the dark half of the month of *Phagun*, six annas are collected and on *Vaisakh badi Amavas* two annas, making up the remaining eight annas in the rupee. The last two instalments are called the *ofim* (poppy) and *gehun* (wheat) *tauzis* respectively. The instalments are not, however, strictly enforced and in the case of cultivators who have got *tipdars*, the *kharif* collection is often deferred till the opium harvest in view of the supposed solvency of the *tipdars*. Sums not realized at the end of the year are debited to the next year's account against the name of the cultivator. About 5 per cent. of the total land revenue remains uncollected in an ordinary year. In hard times suspensions and remissions are granted.

Suspensions
and Remis-
sions

Although the revenue demand is supposed to be paid in four instalments on fixed dates, it is usual to allow the first two instalments to stand over till after the opium crop is collected. When a partial or total failure of the poppy crop occurs, no coercive measures are employed to exact full payment of the demand, payment being suspended till the next season.

During the minority of the late Chief remissions were granted every third year. But in recent years this practice has not been followed and the arrears against the cultivators and their *tipdars*, finally amounted to about 10 lakhs. In the year 1903, therefore, in honour of the

coronation of the King -Emperor, a remission was granted of arrears on account of land revenue and other sums due up to Samvat 1957 (A.D. 1901) These remissions amounted to $8\frac{1}{2}$ lakhs.

When a cultivator constructs a well in his holding, the State levies revenue on only two-thirds of the area irrigated by the well. The cultivator is, moreover, granted proprietary rights on such land, similar to those enjoyed by hereditary *istimrardars*. The digging of wells is not commonly practised by cultivators and, therefore, no rules have been issued on this subject, individual cases being dealt with on their merits as they arise. In cases in which wells are dug a reduction is invariably made in the assessment rates.

The land tenures in Ratlam are divided into two main classes, *khalsa* or *Darbar* lands and *jagir* and other classes of alienated land. The area held in *khalsa* is 447 square miles or 49 per cent. of the total area, while the remainder 455 square miles are alienated.¹

Thus the extent of *jagir* land is nearly double that of *khalsa* and a not uncommon feature of land tenure in most Rajput States.

Jagirs are of three kinds - (1) Estates of *sardars* held upon a service tenure and paying tribute. Alienations to younger branches of the ruling house may be included under this head. (2) *dharmada* lands, which are endowments for the support of temples and other religious and charitable institutions. Priests, who hold *Dharmada jagirs*, are required to render professional service. (3) *Chakrana* lands or petty grants made to State servants in lieu of wages. Villages granted to Bhats, Charans and the like fall under this head, also the portions of villages granted as a rule to Rajputs, which are called *pawas* (from '*pao*' meaning one-fourth) and various similar petty miscellaneous holdings which are included in *Chakrana* alienations.

All classes of *jagir* holders pay *tanka* (tribute) except a few priests holding religious endowments. Service was originally the Chief claim to the holding of land, though the terms of service were never very precisely fixed. The *tanka* or tribute paid by the *jagirdars* bears no definite proportion to the rental of the estate and varies from 18 to as much as 40 per cent of the gross revenue. All the *umraos* hold their *jagirs* on the condition of serving the State with a quota of horse and foot in times of emergency and regular payment of *tanka* cesses, etc. due from them. Raja Ranjit Singh had intended to fix the service to be rendered by *jagirdars*, but the matter still remains undecided. *Jagirdars* are subdivided into *bara* and *chhota* or first and second grade *jagirdars*. Those whose yearly income ranges from Rs. 15,000 to 60,000 are placed in the first grade, and those whose income is under Rs. 15,000 in the second grade. All these

¹ An area of 228 square miles known as the Khera *jagir* is held by the Rao of Kushalgarh in the Rajputana Agency.

jagirdars are the creation of former Rajas and none holds on a guarantee from the British Government. Besides the *tanka*, the Chief has the power to levy additional cesses from time to time.

Every *jagirdar* was formerly bound to keep a body of men (*zabta*) ready for the service of the State, at the rate of one horse and two footmen for every thousand rupees of his income, less the *tanka* which he paid yearly to the State. But times are changed and the present *jagirdars* have not been called upon to render military service for many years. They still, however, on certain occasions, furnish sowars and sepoy's at functions, festivals, etc. With the exception of the customs and the excise revenues, the *jagirdars* have a right to the full enjoyment of the land revenue from their *jagir* villages, on the clear understanding that they pay the *tanka* punctually to the State and act in subjection to the Darbar and in obedience to its orders and render service, personally or otherwise, as may be required. A *uakil* remains in attendance at Ratlam on the part of every *jagirdar*. No *jagirdar* has the power to alienate or mortgage any part of his holding or to hold direct or indirect communication with any other State and political officers. He is also not allowed to encumber his estate beyond his lifetime, no debts being recovered from his heirs. Besides the *tanka*, *jagirdars* pay *phala*, *ban*, etc. taxes levied on the succession of a Chief, marriage in the Chief's family and other such events entailing extraordinary expenditure on the part of the State. Such charges are levied from landholders in *khalsa* districts also *jagirdars* also pay *mazarana* (succession fees) on succeeding to their estates.

Only *jagirdars* who have been specially empowered can exercise civil and criminal powers within their estates.

In the case of *jagir* grants to male relatives of the Chief the conditions as regards service, *tanka*, etc., etc., are the same as in the case of the other *jagirs*. In the case of *Zanana* ladies, however, as the *jagirs* are allotted for their maintenance during their lifetime only, no *tanka* is taken. Petty holders, such as *Pawedars* and the like, also pay small sums as *tanka*. Some of the *dharmada* land holders are required to provide for the upkeep of temples and other charitable institutions out of the income of their holdings.

Before a regular survey was made, these petty holders of grants appropriated much land that never belonged to them. Mir Shahamat Ali considered it inadvisable to resume the land and, therefore, rated the extra portion so appropriated at half the settled rates and continued it in the possession of the occupiers. The income derived from this source was made over to the Municipality but it is now included in the regular *jamabandi* of the State, the Municipality receiving a fixed sum by way of compensation. The revenue from this source is called *munjabta*.

Section V- Miscellaneous Revenue.

(Table XXI.)

All miscellaneous revenue comes under two heads : *sayar* or Customs and *abkari* or Excise.

As in other States in Malwa, opium is a valuable revenue- paying Opium commodity and has always been subjected to somewhat heavy taxation. Ratlam town, as has been already noted, was once the chief centre of the opium trade in Malwa, but since the opening of railways and the establishment of Government scales at other places the trade has dwindled.

Various dues are imposed on this drug at different stages. On *chik* the following duties are levied (1) An import duty of Rs. 2-12-0 per maund on local *chik* brought to the town for manufacture; and of 15 annas per maund on foreign *chik*. (2) A transit duty of Rs. 1-11-6 per maund on all *chik*. (3) An export duty of Rs 13-8-9 per maund on all *chik*.

On manufactured ball opium a transit duty of Rs. 2-2-0 per maund is levied on a maund's weight (80 lbs) of opium balls and of Rs 2-13-6 on a "chest" (140 lbs.)

The export duty per "chest" is Rs. 21-2-3, but a remission of Rs. 8 per chest is made in the case of opium manufactured from *chik* brought from outside the State.

Besides these regular taxes, various cesses are levied in regard to *satta* or time- bargain transactions.

Each chest (140 lbs) of opium exported to China, therefore, before it reaches the scales, pays nearly 30 rupees in dues irrespective of *dhawai* charges levied on *satta* barains.

A chest of opium (140 lbs) costs about Rs. 470, which may be thus distributed-

	Rs.	a.	p.
Cost of 170 lbs, of <i>chik</i>	408	0	0
Cost of manufacture	8	0	0
Interest on capital	32	0	0
Exports dues	20	0	0
Miscellaneous dues	1	14	0
Brokerage	0	13	0
Other charges, boxex, etc	5	5	0
Total	476	0	0

The sale price in the town is about Rs. 530 which gives a profit of Rs 54 per chest.

If, however, the chest is exported to China an additional duty of Rs 600 has to be paid to the British Government at the scales. The price of a chest in Bombay is about Rs 1,150. About 2,500 chests of new and 2,000 of old opium are usually available for sale

in the town every year. The average amount of opium manufactured annually is about 280,000 lbs and the revenues from poppy cultivation and opium dues from 50 per cent of the State *khalsa* income.

The China export figures vary. The average number of chests exported to Bombay annually from 1850 to 1870 amounted to 6,000; from 1870 to 1900, 2,700; the actuals for 1900-01 being 1,523; 1901-02, 2,119; 1902-03, 2,007, 1903-04, 1,506; 1904-05, 1,522 and 1905-06, 680.

The average amount of the duty on opium exported to Bombay is Rs 32,000 a year, and that for export to places in India Rs 2,000. Import duties amount to Rs 4,000. Opium can only be exported on a pass.

Consumption

It is estimated that 20 per cent of the population consume opium in some form. Of consumers, 75 per cent use it in very small quantities. About 60 maunds are consumed annually which comes to $2\frac{1}{2}$ tolas per head of population per annum or $11\frac{1}{2}$ tolas per head of the 20 per cent who consume the drug. It is given to infants up to 3 years of age. It is also drunk by Rajputs as *kasumba* and eaten by others.

Kasumba is made by dissolving $2\frac{1}{2}$ tolas of opium in 20 tolas of water. This gives sufficient liquor for 20 persons. Sweetmeats are always eaten afterwards. This is called *khar-bhanjana* or destruction of acidity, and is considered essential after drinking this concoction.

The duties on this drug bring in a considerable income amounting on an average to Rs. 34,000 as export duties and Rs. 4,000 as import annually.

Vend

There are no restrictions as to vend, opium being sold like any other articles of commerce.

Liquors

The only liquor of importance is that made from the flowers of the *mahua* (*Bassia latifolia*). The liquor is made in pot stills, the right to vend being sold by auction to a contractor, who has a central distillery at Ratlam and makes his own arrangements of supplying the shops. Except in the case of a few shops situated in the inaccessible parts of the Bajna *tahsil* which are held by a sub-contractor, all the shops are supplied from the central distillery. The number of shops is 103 or about 1 to every 1,000 persons.

The liquor varies in strength from 60° U.P. called *rashi* or *phul* to 25° U.P. called *dubara*.

The selling price is 18 annas per gallon of 60° U.P. in the town and 15 annas in the districts. A gallon of 25° U.P. costs Rs 2-4-0 in the city and Rs 1-14-0 in the districts.

The revenue amounts on an average to Rs 14,500 a year from *khalsa* area, Rs 11,800 being derived from the plateau area and 2,700 from the hilly tracts of Bajna.

This gives an incidence of 3 to 4 annas per head for the whole State, but of Re. 1 per head for the Bajna *tahsil*, where large quantities are consumed by the Bhils. The State *abkari* system has just been (1906) extended to all *jagirs* and the income from this source amounts to Rs 10,000 yearly.

Foreign liquor are very little used. In the town a certain amount is drunk but no account is taken of its sale. Other liquors

Hemp is cultivated in very small quantities about four acres only being sown and no restrictions of any kind are placed on the sale of either *bhang*, *ganja* or *charas*. Hemp drug

A duty is levied on imports and exports at the rate of 5 annas per maund. About Rs. 1,500 worth of hemp is imported yearly from Sanawad in Indore State. About 100 maunds are consumed yearly.

The *sayar* or customs duties form a considerable part of the revenue of the State, amounting on an average to over half a lakh of rupees a year. Customs

In the famine year of 1899 it rose to two lakhs owing to the increased traffic in cattle. The receipts from customs rank next in value to those from land revenue, which is the largest item. The dues are collected according to a regular schedule of tariffs in which the duties are calculated on the weight and not on the value of the article.

The income from the *sayar* is always deemed a royalty and is never included in the land grants made to any *jagirdar*. Until very recently even the *sayar* revenue of the Sailana State was also collected by Ratlam as a suzerain right. Of the amount collected the Ratlam Darbar used to pay back 27 per cent on dues from *bichhaiti* (dues on the goods of foreigners) to the Sailana State. The system proved troublesome and was commuted for a consolidated payment of 7 per cent of the revenue collected, both on *thani* (goods of local merchandise and dealt in by local merchants) and *bichhaiti* (goods imported or sold by foreigners). These distinctions no longer exist. The original object of this payment was to assist the Sailana Chief to cover the expenses of his visits to Ratlam at the *Dasahra* and *Sarad Punam* festivals. In 1887 an agreement was made between the States of Ratlam and Sailana with the assistance of the political authorities, by which the former State received annually from the latter a sum of Rs 18,000 *Salim Shahi* as compensation for relinquishing its right to levy customs dues in Sailana territory. This amount was in 1901, reduced as a concession on the part of the Ratlam Darbar to Rs. 6,000 British coin. These two States have also agreed mutually not to levy transit dues on each other's opium.

Before Mir Shahamat Ali's period of administration the customs used to be farmed out to contractors, generally big *sahukars*. At that time five different rates of duty were levied. This unequal taxation formed a great obstruction to trade. To put an end to these anomalies, he abolished the contract system and had all dues collected directly by State officials, a new and more equitable scale of duties being introduced.

The customs dues were formerly levied in two ways. The *sayar* dues proper were levied and paid in the chief town, while a second duty of a very light character known as *khunt* (share or portion) was leviable in all villages, both *khalsa* and *jagir*, through which the goods pass. *Sayar* dues were classed under three heads. *Katati* (imports) *bharti* (exports) and *rahdari* (transit duties). The *khunt* duties were included in the assessed revenue of a village. Since 1869, however, *khunt* dues have been abolished, compensation being given as a matter of grace to some of the *jagirdars* to recoup them for the loss thus caused. This compensation is still paid.

The transit duty on salt was abolished in 1881, the British Government agreeing to pay Rs 1,000 yearly in compensation, and a few years later all transit dues, except those on opium were removed.

The present rate at which the *sayar* dues are levied is, with slight modifications, the same as that fixed by Mir Shahamat Ali in 1864. The schedule of duties levied at the customs house at Ratlam is issued under the title of *Dastur-ul-amal sayar*.

Till quite lately (1906) the standard weight on which dues were calculated was the *pauthi* or a bullock load, estimated at 6 *kachcha* maunds. In the case, however, of goods brought by railway except grain, which whether rail-borne or not, was taxed at 6 maunds to the *Pauthi* (8 *Kachcha* maunds forming a *pauthi*). It should be remarked that these weights were only estimated, as the goods were not actually weighed. Every cart of two bullocks carried about 30 maunds, or 5 *pauthis*. Formerly a cart paid duty on three *pauthis* only a rebate of two-fifths or 40 per cent. being allowed on the actual load, and a custom still prevails of allowing 20 per cent to 25 per cent. discount. In *jagirdar's* villages and in those held by the Ranis and *Dharmada* grant holders, no *sayar* duties were levied before the time of Mir Shahamat Ali, who however, enforced these duties in all cases, permitting only the personal food supplies of the *jagirdars* to pass duty free. During the administration of Khan Bahadur Cursetji this privilege was withdrawn together with all other remissions. No dues are, however, levied on head loads of grain or on grain used by cultivators, either as seed for sowing purposes, or for personal consumption, and no *sayar* dues are levied on articles passing from one village to another in the State. No *rahdari* or transit duties are now charged, except on opium, and all goods can be imported free

of *sayar* provided bulk is not broken or the commodity does not change hands or remain in Ratlam over 10 days. In other cases an import duty is charged. The *sayar* system was thus very complicated and could only be understood by a reference to the tariff. Dues are now levied on the maund weight (80 lbs.) The only case in which a rebate is allowed is eight per cent. to local importers of piece-goods. Taxes on the stalls of sellers in the market are the only imposts now farmed out, all taxes being collected by the State. There are no fixed principles apparently by determining rates. Almost all articles are liable to duty, being classed under 60 heads.

A brief notice of some of the imposts formerly levied may be given. The imposts known as *sawan* and *lathha* were first levied for the purpose of building the town wall, and as a compensation for closing butcher's shops. *Tulai* (weighment tax) and *bharai* (the fillingup of scale-pans with grain), both weighing taxes, were levied by the *dalali* office. *Rawla* and *dewla* were charity dues for the support of certain temples, State and private. A tax called *bolai* (meaning safe passage money) was also levied. In olden times the highways between Malwa and Bagar and Kanthal were unsafe owing to the unsettled state of the country, dacoities and robberies being of every day occurrence. This state of affairs no longer obtaining, the *bolai* tax has been long discontinued. The term *Chalati* was a tax to cover the daily doles, not exceeding 2-8-0 made to Gosains, *fakirs* and other beggars out of the daily receipts of the *sayar*.

The working of the *sayar* department was formerly expensive and tedious, while owing to the complicate nature of the tariffs only adepts could at once say to what duties a certain consignment was liable. The new tariff that has now been issued abolished all minor imposts and is simple in its operation.

In Ratlam territory there are 27 *nakas* or customs station, 12 round the capital and 15 in the districts. The *nakadars* in the districts have no fixed stations, but have to go the round of the villages in their respective circles. There are eleven *talashidars* (literally discoverers or seekers) or supervisors in the town besides the 12 *nakadars*.

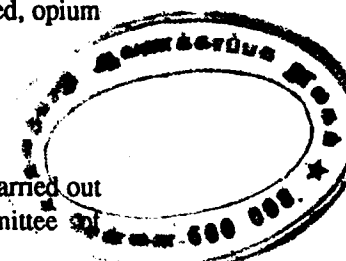
The *sayar* department also collects municipal rates such as the road, lighting and education cesses, the amount realized being credited to the Municipality.

Smugglers when caught have to pay six times the duty leviable as a penalty. Smugglers of opium, however, are criminally prosecuted, opium being a contraband article.

Section VI- Public Works.

(Table XV.)

Before the establishment of a regular department work carried out by contractors was measured and supervised by a committee of



officers including the State Accountant, but on the appointment of an Engineer this system was done away with.

The Public Works Department is under the supervision of the State Engineer, overseers who act under his order being in immediate charge of the works.

The Engineer has no control over works in *jagirs*. All estimates and accounts of the Department, both for the town and the districts, have to pass, through the Engineer, to the Accounts Department. The State *khalsa* works are under the immediate supervision of the town overseer except the local works, the expenditure on which is met from Municipal funds, these works being under the immediate supervision of the Municipal Secretary.

Works and
expenditure

The average expenditure incurred on the Public Works Department in the town is about 15 thousand a year and the expenditure in districts about 9 thousand. The public works carried out by the Municipality consist chiefly of the construction and repair of roads and bridges in the town, the average annual expenditure being about 8 thousand per year. In the last ten years, with the exception of famine works, no important irrigation works were taken in hand by the State in the districts, the sum allotted being appropriated to the cleaning and deepening of old wells and the excavation of new ones. The only new work of importance during the last ten years is the new Jail in the town, which cost about Rs. 20,000.

Section VII-Army.

(Table XXV.)

The State army consists of a body of regular cavalry of 62 men with one officer, and of 100 regular infantry with 16 officers (*Tilangas*) who furnish guards for the palace and offices. The State also possesses five serviceable guns manned by one officer and 12 gunners. The cavalry are armed with native swords (*talwar*) and lances and the infantry with muskets and bayonets.

Recruiting
and pay

The men are drawn from all but the lowest classes. Pay in the case of the infantry varies from 6 to 7 rupees a month and in the case of cavalry and the body-guard from 7 to 9 rupees a month.

Pensions

The heirs of a soldier, who is killed when on duty generally receive a small pension. The State rules provide that after 20 years service a soldier may receive a pension equal to one-third of his pay, and if the period of his service extends over a period of 30 years a pension equal of half. The total cost of the army is about 15,000 year.

Section VIII- Police and Jails.

(Tables XXIV and XXVI.)

Early system

A regular police force was organised in 1870 in the town and ten years later in the districts. Before this all watch and ward in the

districts was done by the village *chaukidars*, who received a small plot of revenue-free land in remuneration for their services. These men were held personally responsible for all the thefts occurring within their beats through their carelessness and had to make good all loss caused by robberies

The State police are divided into three sections, keeping watch in Distribution the town, at the Jail, and in the districts.

The whole force is in charge of a Superintendent at headquarters, who is assisted by an Inspector in charge of the district force.

The town police number 195 of all ranks distributed through ten Town outposts. These men are dressed in *khaki*, their *lungis* being surmounted with a black badge.

The district police number 157 men of all grades. Of these 117 are District distributed in the Ratlam *tahsil* and 40 in Bajna.

The district police are dressed similarly to the town police, but wear a red badge in the *lungi*.

These men are distributed through 35 *thanas* in the Ratlam, 10 in the Bajna *tahsil* and 3 in the *jagirs*.

The *chaukidars* number 248 in plateau villages. In the Bhil Rural Police villages of Bajna *tahsil*, the *tarvis* make their own arrangements. These men are responsible for the report of all accidental deaths and crimes in their villages, such reports being made to the nearest police *thana*. They are also required to assist the police in every way besides acting as messengers. They are remunerated by revenue free grants of land amounting in all to 4,784 $\frac{1}{4}$ *bighas*.

The police are armed with swords and muskets with bayonets.

Arming

The only important criminal tribe is that of the Moghias. Of the members of the above tribe 110 are settled in 20 *khalsa* villages and 39 in 11 *jagir* villages. These settlements are in charge of a special *Motamid*, who is supervised by the Assistant to the Agent to Governor-General in the Criminal Branch, at Indore. The total number of Moghias on the register in 1905 was 167, including 11 absconded and 3 under sentence in Jail.

Criminal
tribes

The registration and classification of finger prints is regularly carried out under a trained man.

Detection

The Railway police are Government police.

Railway
Police

A central jail was established at Ratlam in 1865 with a subsidiary jail at Bajna. Only short-time prisoners were confined in the latter, which has laterly been abolished.

Jails
(Table
XXVI)

Figures for jail mortality vary considerably, being 28 per mille in 1901 and 52 per mille in 1905.

Jail
mortality

Jail industries

Prisoners formerly worked only in the State gardens and the State lithographic press. As this did not give sufficient occupation, some of the prisoners are now made to grind wheat and other grain required for the use of the State *kothar*. A man has recently been appointed to teach prisoners the art of making carpets (*galichas* and *daries*). Ordinary *dusuti* and some varieties of checked cloth are also turned out by the prisoners who use flying shuttle hand-looms. Cane work and carpentry are also taught. A certain number work as labourers for the Public Works Department. These industries have been only recently introduced. The charges against the several Departments employing jail labour amount to about Rs 2,500 a year.

Section IX- Education. (Table XXIII.)

History
Early days

Till 1864 only private schools existed in the State in which the local *rangri* dialect and native system of account keeping were taught. Only Bania and Brahman boys attended these schools, and there were no schools for girls. Boys received instruction in mental arithmetic and in reading and writing just sufficient to enable them to carry on their father's business and beyond this point they did not attempt to go. In 1864 during the minority of Raja Ranjit Singh a public school was opened in the town by Mir Shahamat Ali. It was divided into three classes, teaching English, Hindi, and Urdu, which were attended, but not very regularly, by 1,075 and 20 boys respectively. A purely Sanskrit department under a Shastri was shortly afterwards added.

Present
system

In 1870 the English department was placed in charge of an English Head Master, Mr. T. Middleton. Arrangements were also made to educate girls by opening a small school in the town and two in the districts. In the beginning of 1872 Sir Henry Daly opened the Ratlam Central College, when the present building which cost Rs. 64,000 was yet incomplete. At the same time 16 village schools were established in connection with the Central College, while private elementary schools were given grants-in-aid. A few schools had been established previously in villages in 1869. In November 1875 the Viceroy, Lord Northbrook, who visited Ratlam on his way to Rajputana, distributed prizes to the boys of the college. In memory of this event the Municipality founded two scholarships denominated the Lord Northbrook Scholarships, one for Science and Arts and the other for Medicine. In this year religious teaching was introduced, a Maulvi giving religious instruction to Muhammadan boys and a Shastri to Hindu boys, once a week. The next year the educational department of the State was placed under the immediate supervision of Mr. G.R. Aberigh-Mackay¹ at that time tutor to the Raja.

1. George Robert Aberigh-Mackay, son of the Rev J. Abridge-Mackay, Bengal Chaplain; born, July 25, 1848; died, January 12, 1881, well-known as the author of "Twenty-one Days in India" and other works. He was Principal of the Daly College at Indore from 1877 until his death.

In 1887 the educational department was transferred from the Darbar to the Municipality, which body, with a view to economy, dispensed with the services of the European Superintendent of Education, Mr. H. Sherring, who had been Principal of the College for seven years.

The Ratlam Central College was in 1884 affiliated to the Central College University of Calcutta up to the standard of the First Examination in Arts, but no students have been prepared for this examination. Under the Universities Scheme of 1905 the institution is now affiliated to Allahabad University.

The College at present consists of three departments- The High School teaching up to the University Entrance Standard; the Anglo Vernacular Branch School affording instruction in English subjects up to the fourth standard; and the vernacular department, in which Hindi, Urdu and Marathi are taught. This vernacular department acts as a feeder to the English department, and care is taken that no boy proceeds to the study of English before he has had a thorough grounding in his own vernacular.

The higher English classes here, as in other schools in Central India have always been numerically weak. The majority of the students being poor leave school from the 2nd or 3rd English class. Parents ask very little more of their sons than that they should learn enough to pass the Middle Class Examination and then get employed in the Railway, Postal or some other department. In the last ten years or so, over 50 boys educated in the college (who left from the 3rd or the 2nd English Class) have secured employment in the Railway as signallers, assistant station masters, etc. Their straitened circumstances prevented them from studying further and even if they had read for two or three years more and passed the Entrance Examination, they would have found it difficult to secure better employment than they are at present holding.

On analysing the records it appears that in the first twenty years after the opening of the college (1872) only eleven boys passed the University Entrance Examination. In the last decade 16 boys passed the Entrance Examination and over 60 the Central India Schools Examination, carrying off many scholarships and prizes in open competition. In 1905 a Ratlam student passed first among those sent up from schools in Central India for the Entrance Examination and was awarded a special medal by the Agent to the Governor-General in Central India.

In January 1900 Khan Bahadur Cursetji Rastamji Thanawala, C.I.E., then *Diwan* of Ratlam, founded an annual silver medal, called after Colonel Barr (now Sir David Barr, K.C.S.I.) then Agent to the Governor-General in Central India, the "Barr Medal."

It is presented every year at the annual prize distribution to the student of the High School who obtains the highest number of marks in English.

In 1904 a drawing class was opened at the High School which has been recognised as a local centre for holding the Bombay School of Art examinations. Fourteen students have passed the first Grade.

Succession list
of Principals

The following have been successively Principals of the Ratlam College-Mr. T. Middleton (1870-1876) ; Mr. J.L. MacArthur (1876-1880); Mr Herbert Sherring (1880-1887); Babu Pruna Chandra Banerji (1887-1889); Babu Rajninath Nandi (1889-1893), and Mr. D.F. Vakil (1893-1907).

Number of
State Schools

In addition to the college the Darbar maintains two primary vernacular schools in the town, fourteen village schools in the *kamasdaris* and one girls' school in the town.

In 1905-06 the total number of schools of all classes in Ratlam was 55, of which 18 were maintained by the State, 6 by *jagirdars* and 31 by private individuals attended by over 1,800 pupils. These figures show one school to every 15 square miles and about 22 pupils in every thousand of the population.

The Girl's
School

The town girl's school has hitherto been so only in name. The people are conservative and many purposely keep their women in ignorance. A few girls are sent to this school, but early marriage cuts short their instruction. A special building is to be erected for the accommodation of this school.

Number on
the rolls

In 1905-06 number of boys attending the State vernacular schools was 300. The average number of boys on the rolls of the College, including the vernacular departments, was 395, the average daily attendance being 259, that is, 65.6 per cent on 31st March 1906 there were 358 boys on the rolls of the College, of whom 107 were in the English department. The town is rising in importance and with it the desire for English education. Plague first appeared in 1902 and successive outbreaks since then have somewhat affected attendance in recent years.

Caste distri-
bution

The caste distribution (1905-06) of the boys learning English was Brahmans 70, Rajputs 4, Banias 13, Muhammadans 11 and other 9.

The Darbar is alive to the necessity of encouraging education among the Rajputs and a scheme for providing residential quarters for Rajput boys is under consideration.

Muham-
madan

The Muhammadans do not avail themselves fully of the benefits of even vernacular education although provided almost free by the State. Only one Muhammadan has passed his Matriculation examination from the college since it was opened.

Population of
school-going
age.

The population of school-going age (8-15) forming about 15 per cent of the total population (excluding the railway population) is

12,500 (boys and girls) of whom 15 per cent. (or 1,800) are at school. The census of 1901 returned 2,185 boys and 267 girls as under instruction, of whom 1,073 boys and 44 girls were Hindus; 454 boys and 123 girls Musalmans; 438 boys and 16 girls Jains; 52 boys and 28 girls Animists and 168 boys and 56 girls of other religions.

No fees were charged till April 1894, when at the recommendation of Mr. R.H. Gunion, Principal, Daly College, Indore, a low scale of monthly fees was instituted in the English department. An admission fee of 6 annas is levied in all departments of the institution. The town people also pay a local rate for education. Tuition fees

The average cost of the whole teaching staff of the educational department in 1906 was about Rs. 7,600; in 1896 it was Rs. 6,300; in 1886 Rs. 13,550 British coin. Annual expenditure

No book shops have been opened in the Ratlam town in which English books, even elementary English educational books, find a place. A few very cheap Hindi books are offered for sale in some three or four books stalls in the market. There are three Printing Presses in the town, but no newspapers are published. Publications

Section X- Medical.

(Table XXVII.)

No regular medical institutions existed in the State till 1881. A few *hakims* and *vaidyas*, who practised privately, were given aid by the State, on the strength of which they styled themselves State *hakims*. During the minority of Raja Ranjit Singh, a charitable dispensary was established in the town. This institution remained under the supervision of the Residency Surgeon at Indore from 1881 to 1887. The old system of engaging *hakims* and *vaidyas* was also continued. An attempt was made to give medical aid to *jagirdars* and ryots in the districts, but the *jagirdars* refused to pay a share of the expenses and the arrangement fell through. Medical insti-
tution

In 1885 the foundation stone of the present hospital, named after the Chief's mother, the *Maharani Rajkunwar Hospital*, was laid by Sir Lepel Griffin and was declared open by Mr. F. Henvey on the 20th February 1890. The old arrangement was done away with and the hospital placed under the direct management and control of the Darbar. The *Maharani Rajkunwar Hospital* is situated in the *Manakchawk* in the heart of the town. The building cost Rs. 21,760. In 1897 the Darbar at the cost of Rs. 10,000 acquired some houses in the vicinity of the hospital and by demolishing them secured an open space round the building, which was badly wanted. The hospital only contains accommodation for eight indoor patients, which is insufficient for the needs of the town. A well equipped operation room is attached to the hospital. The Maharani
Rajkunwar
Hospital

The Staff consists of a superintendent, a hospital assistant and a midwife, two compounders a dresser and five menial servants. A native doctor (*hakim*) is also kept in State employ for such people as prefer native to European methods. To give medical relief to the villagers and the Bhils in the Bajna district a qualified hospital assistant and a *hakim* have been engaged at the expense of the State.

Expenditure

The Darbar sanctions Rs. 7,300 annually for the State medical department out of which sum Rs 1,200 is contributed by the Town Municipality.

Operations

Besides a large number of minor operations, such major operations as amputation, excision of the breast, rhinoplasty, removal of cataracts and tumours and midwifery operations were performed in the Town Hospital in the last decade.

Vaccination

Vaccination is not compulsory in the State. It is performed on children of the age of from three months to seven years. The season for vaccination is from November to April. The people are fully alive to the advantages of getting their children vaccinated. For the town one vaccinator is employed, who is a Brahman by caste and vaccinates all classes of the people. No special vaccinators are employed for the districts, village school masters being usually told off to vaccinate children in their villages. No regular arrangement, however, exists for carrying on vaccination in the districts and intelligent villagers, who appreciate the advantages of vaccination bring their children to the town to be vaccinated. About two per cent. of the population are protected.

Village sanitation

Chamars remove all dead carcasses, beyond this and the fact that the villages are generally situated on elevated spots, and the pits for conserving manure are made on the outskirts, village sanitation can scarcely be said to exist. In the town all sanitary arrangements are in the hands of the Municipality.

Section XI- Surveys.

Except the surveys made, for revenue purposes (*vide Land Revenue*) no survey has as yet been undertaken.

CHAPTER IV

ADMINISTRATIVE DIVISIONS

AND

GAZETTEER.

(Tables I, III, VIII to X, XIII, XVIII, XIX, XX, XXIII and XXIX.)

Ratlam tahsil- This *tahsil* lies in the centre of the State between 35° 5' and 23° 33' north latitude and 74° 47' and 75° 20' east longitude, having a total area of 599.43 square miles, of which 362.8 square miles are held in *jagir*.

It is bounded on the north by Jaora, on the east by Gwalior, on the south by Jhabua and Dhar and on the west by Sailana and the Bajna *tahsil*.

The average rainfall is 34 inches, but in recent years the monsoons have been uncertain. The Ratlam *tahsil* falls almost wholly in the plateau. The country is, in general, open, level and highly cultivated. Some of the *jagirs* under this *tahsil* comprise hilly tracts, specially the *jagirs* of Sarwan, Shivgarh and Basindra, which lie in the western portion of the *tahsil*.

Population according to the census of 1901 is 55,571 in the *khalsa* portion and 23,719 in the *jagirs*, total 79,290. Of the *khalsa* population, 34,976 persons live in the town of Ratlam the rest living in 74 villages. The *jagir* portion of the *tahsil* contains 53 villages.

The *khalsa* population 55,571 (males 28,002 females 27,569), classified by religions gives 36,241 or 65.2 per cent Hindus; 5,349 or 9.6 per cent Jains; 8,931 or 16.1 per cent. Musalmans; 4,714 or 8.5 per cent. Animists, 282 christians, and 54 others. Of this population 34,976 persons, including 20,757 Hindus, 8,122 Musalmans, 4,903 jains, 858 Animists, 282 Christian, and 54 others, live in Ratlam town. The *jagir* Population 23,719 (11,817 males, 11,892 females) includes 15,531 Hindus, 1,024 jains, 1,586 Musalmans, 5,576 Animists, and 2 others.

Of the total area of the *tahsil* 110,100 acres are cultivated, of which 7,100 are irrigated. The *khalsa* portion of this *tahsil* is in charge of a *tahsildar*, who is the chief revenue officer and also a second class magistrate with powers to entertain civil suits up to Rs 5,000 in value.

The present revenue demand is Rs. 2,75,939 for the *khalsa* villages, while Rs, 5,39,587 are alienated in *jagirs*.

Ninety country liquor shops are situated in the *tahsil*, of which six are located in the town of Ratlam, 44 in the *khalsa* portion, and 40 in *jajgr*.

The income derived from these shops is Rs 22,121 a year.

The Bombay Baroda and Central India (Ratlam- Godhra and Ratlam Ujjain Sections) and Rajputana- Malwa (Ajmer-Khandwa Section) Railway lines meet at Ratlam town. The Stations of Marwani on the former and Nauganwan and Namli on the latter falling within the *tahsil*.

The Mhow-Nimach road traverses the *tahsil* for 25 miles, the Raniya- Khachaud road for two miles and the Namli-Sailana road for eight miles.

For revenue purposes the *Khalsa* portion is sub-divided into *kamasdaris* of (1) Dhamnod, (2) Dharar, and (3) Ringnia, each under a *kamasdar*, and (4) the *halka-gird- kasba*, including the capital and villages immediately around the town. This last sub-division is under a *patwari*.

The principal villages with population are in *khalsa*: Dhamnod (1,727), Dharar (1,424), Palsoda (1,069), Palduna (773), Barbodna (584), Dantodia (679), Dhonswas (639), Itawah (630), Nauganwan (681), and Nagra (591). At Biorod (443), a village in Dhamnod *kamasdari*, there are some Jain temples, where an annual fair is held. At Sagod (192), another village in Dhamnod, two miles west of Ratlam, a fight took place between Man Singh and Partap Singh in 1717. The *Chhatris* of Partap Singh and his brother Kesri Singh stand here. The tomb of a British officer is also to be seen in this village. It is inscribed with the name of Lieutenant Kenneth of the 18th Bombay Native Infantry, and the date February 1818. He was 27 years of age. The principal villages in *jagir* land are Amleta (505), Dhanauta (1,481), Gajoda (1,084), Isarthuni (585), Malwasa (703), Namli (2,282), Pipalkhunta (614), Pancher (1,970), Sarwan (with hamlets) 1,900, Sejawata (639), Shivgarh (with hamlets) 2,538. Twenty nine *jagirs* and other alienated holdings are situated in the *tahsil* five being first class holdings.

Bajna tahsil- The ancestors of the *Thakur* of Isarthuni originally held Bajna in *Jagir*. In 1724, it was made *khalsa*. Thakur Bhawani Singh being given Isarthuni in lieu of it. The Bajna *tahsil* lies between 23° 13' and 23° 33' north latitude and 74° 35' and 74° 47' east longitude, having an area of 302.81 square miles. The headquarters are at Bajna. It is bounded on the north by the Partabgarh State, on the east by the Dhamnod *kamasdari*, on the south by portions of Sailana territory and Kushalgarh, and on the west by the Banswara State. The average rainfall is slightly above that of Ratlam *tahsil*.

The country is wild and hilly, the scenery, near Uchangarh, 18 miles west of Ratlam, a high rocky fastness on the right bank of the

Mahi, being very fine. The remains of an old fort and settlement are still visible. The ruins of the temple of Khakai mata stand near the fort. A legend runs that the goddess was in the habit of assuming human shape and joining in the games of the village children. At the Bhil Chief's request a Nai attempted to seize her. She cursed the chief who was soon after defeated by his enemies the Bharmalot Rajputs. No Nai, it is said, will ever approach this shrine.

The river Mahi, rising in Amjhera (Gwalior) and flowing north, passes through this *tahsil*. This part of the river is however, of no great size and has a rocky bed.

According to the census of 1901, the population of this *tahsil* was 4,483.

Constitution : Hiundus 516, Jains 79, Musalmans 76 and Animists 3,712 forming 80 per cent of the population. The Animists are all Bhils.

Of the total area 6,600 acres are cultivated of which 100 acres are irrigated.

The present revenue demand for the *tahsil* is Rs. 14,000.

Thirteen country liquor shops are located here the income derived from them being about Rs. 2,500.

This *tahsil* is in charge of a *tahsildar*, who is the Revenue Collector and Second Class Magistrate with powers to entertain civil suits up to Rs 5,000 in value.

This *tahsil* contains 2,000 acres of reserved forest. As the soil is not suitable for *rabi* crops, only *khari* crops are grown.

Except near the headquarters the population consists mainly of Bhils who are indifferent cultivators, and are also indolent.

No railway or metalled roads traverse this *tahsil*.

Bajna, the headquarters of the *tahsil* (23° 19' N. and 74° 41' E.) is situated 28 miles west of Ratlam town and has a population of 652. It was originally held by the Mahida¹ Bhils. It then passed to the Bharmalot Rathors, and was held by them in *jagir*, until Thakur Bhawani Singh was given Isarthuni in lieu of it. The only other important villages are Chikni (126), Chaoni Jhodia (180), Kherda (128), and Kelkach (203).

The *jagir* of Berda is situated in this *tahsil*. The population of Berda with hamlets was in 1901, 702.

Ratlam Town- The Chief town from which the Ratlam State takes its name lies in latitude 23° 19' N. and longitude 75° 5' E., at 1,577 feet above the sea level. It is 430 miles distant by rail from Calcutta and 408 from Bombay. It is also situated on the metalled road from Mhow to Ajmer, being 88 miles distant from Mhow and 74 from Indore.

¹ Mahida, literally, "living on the Mahi river."

The Khandwa- Ajmer branch of the Rajputana- Malwa Railway and the Godhra- Ratlam- Ujjain branch of the Bombay, Baroda and Central India Railway meet at Ratlam. Its importance as a junction will be still further enhanced on the completion of the Nagda Muttra extension now under construction.

The history of the town is not known before it became the chief town of the State, except that in Akbar's day it was the headquarters of a *mahal* in the Ujjain *sarkar* of the *Subah* of Malwa. Its importance dates from the time when it was selected by Ratan Singh as his Capital. The town is divided into two sections; the old town including the *Thaoria bazar*, *Dhabaiji-ka-bas*, etc. and the new town surrounding the Chandani Chauk. In the old town the streets are narrow and irregular and the houses poor, while in the new town, founded by Captain Borthwick in 1829, the streets are broad and regular and the houses well built.

Ratlam was only a small town before the superintendency of Mir Shahamat Ali during the minority of Ranjit Singh. He opened the present Manik Chauk, the great square in the heart of the town, then a garden belonging to a *jagirdar* and a favourite resort for thieves, and made many improvements by constructing good roads and clearing away insanitary buildings.

The most important buildings in the town are the Ranjit-bilas' palace in which the Chief lives, the Ram-bagh Kothi or guest house standing in a garden in which a small zoological collection is kept up, the Central College and Rani Raj Kunwar Hospital. A small hospital is also maintained by the Canadian Presbyterian Mission. Religious and charitable institutions include 200 Hindu temples, 16 Jain temples, 9 *Thanaks* or Jain monasteries, 33 mosques. A dak bungalow, an encamping ground and four *sarais* are situated in the town, two in the centre of the town and two near the railway station. Many persons from Bombay and elsewhere going on pilgrimage to Nathdwara in Mewar stop at Ratlam. In order to provide accommodation for the people, Seth Narayandas Thakarsi Mulji of Bombay has recently erected a new Dharamshala near the railway station on the site granted free by the State for the purpose. For the comforts of the travellers stopping in the State *sarai* and in the travellers' bungalow arrangements have been made with the railway company to have water service pipes laid on to both these places.

A public library called the "Native General Library" has lately been opened. It is supported by subscriptions from the public and by a contribution from the State.

A State lithographic press has been established at Ratlam which is worked by the prisoners in the jail. Two typographic presses are owned by private individuals.

The local Fatehpuria traders have erected a *pinjrapol* (refuge for decrepit animals) for cows and bullocks.

The total population at the census of 1901 was 36,321 including that at the railway station: males, 18,519; females 17,802. In 1881 it was 31,066; and 1891, 29,822.

An increase of 6,499 or 21.8 per cent has thus taken place since 1891. The number of occupied houses in 1901 was 6,833 as compared with 5,812 in 1891; about 5 persons inhabit each house, built in regular lines, and the streets broad and airy.

The inhabitants of the town of Ratlam classified by religion shew Hindus 20,757 or 59 per cent; Jains 4,903 or 14 per cent; Musalmans 8,122 or 26 per cent; Animists 858; and Parsis 47; Christians 282; Jew 1, Sikhs 6. Among Hindus the Shrimali Brahmans may be mentioned. A body of these men accompanied Ratan Singh from Marwar when he founded the State, and many rose to positions of trust and importances including that of *Diwan*.

The Muhammadan population comprises 1,871 Bohoras who are all shias, 2,069 Pathans and 2,590 Shaikhs. With regard to these figures those who thus describe themselves are seldom real Pathans, Mughals, etc., being in many cases Hindu converts. The town Kazi estimates that about 50 Mughals, 600 Pathans, 120 Sayads and 122 Shaikhs are of true descent, while 500 are converted Rajputs, 300 other Hindu converts not of menial classes, and the rest are low caste converts.

Several Shrines stand in the town sacred to the memory of Muhammadan saints. One Edi-Shah Ghebi-Shah brought to Ratlam a relic of the well known saint of Syria, Badi-ud-din Madar Shah who died at Makanpur in 840 A.H. or 1436 A.D. Some *bighas* of land have been assigned by the State to the Chilla or shrine in Ratlam where Madar Shah's relic is preserved. The relic is a brick from the tomb of Madar Shah at Makanpur. An *Urs* fair is held on the anniversary of Madar Shah's death at the Chilla. Several Hindus and Musalmans attend it, the Raja also visits the spot on this occasion.

The Sairanis, a class of Muhammadans who came over with Raja Ratan Singh, the founder of the State, from Jodhpur, have erected a shrine near their *muhalla* in honour of Khudabax Shahid, a Muhammadan Saint, who died at Ludlu in Jodhpur State. It is said that Ratan Singh reposed great faith in this saint.

The Jain community of Ratlam is an important element of the town population, many being merchants of considerable means, Ratlam is also one of the most important Jain centers in Central India. Several *Thanaks* (monasteries and convents) for devotees of the various sects have been established here, which are visited

periodically by the great *gurus* of this sect. The Digambaris number 649; Mandir Margis (Digambari and Svetambari), 819; Svetambari 2,065, Thankpanthis or Dhundias, 1,366 and 4 unspecified.

The Christian community including the railway population is 431. Most of these are employees in the railways or members of the Canadian Presbyterian Mission station. These figures shew a rise of 4.80 per cent on the figure for 1891. This is mainly due to the large number of orphans in the Mission station at the end of the famine of 1900 though an increase in the railway staff accounts for part of the rise.

The occupations followed most generally are those of the preparation and supply of food stuffs and opium and the sale of grain and piece-goods. A considerable number of persons are engaged in State offices, domestic service and in the care and service of temples. Large numbers act as business agents, and follow other commercial pursuits.

The usual domestic arts such as the preparation of jewellery (Sonars numbering 1,017) household utensils (Kasaras number 447; Kumhar 549) etc. are followed. The most important manufacture is that of opium, which employs a large number of persons during the season. The extraction of oil employs 701 persons. A ginning factory has just been opened and also a flour mill.

Ratlam was once one of the first commercial towns in Central India a position which it appears to be rapidly regaining. It was the principal centre of the opium, tobacco and salt trade and was also famous for its time-bargain (*satta*) transactions. The opening of the railway from Khandwa in 1872, though finally beneficial, at the time dealt a blow to the opium monopoly hitherto enjoyed by Ratlam by diverting trade to other channels and by opening fresh distributing centers in the neighbourhood. The very extensive cart traffic which had hitherto existed, was unable to compete with railway and rapidly declined. When the whole of Malwa produced little more than 25,000 chests of opium, Ratlam alone manufactured and exported for China market 15,000 chests and in return attracted a large portion of traffic from Bombay and Gujarat. The number of chests of opium exported gradually dwindled until it is now less than 2,000 a year. The opium grown in States bordering on Ratlam was, in those days, all brought to Ratlam for weighing. But during the last 30 years scales have been established at Jaora, Mandasor, Chitor, Bhopal and other places, which has caused a decrease in the trade. Before the opening of the railway the total quantity of tobacco imported annually here was some 22,000 maunds (*pakka*), whereas now only about 8,000 maunds are imported annually. A similar decline in piece-goods and *kirana* (miscellaneous articles) is to be observed. With the decline of the trade the *sayar* revenue has suffered.

The principal exports are opium, grain, cotton, linseed, opium-seed, metal (manufactured), hides, shoes and betel leaves and the principal imports crude opium, cloth, food stuffs, European glass and other wares, spices, *ghi*, molasses, sugar, tobacco, salt, kerosine oil and metals.

The Chief trading classes are Hindu Baniyas (2,074) and Jain Baniyas (4,903) the latter include Oswals (4,000) and Agarwala (150). These families usually came from Gujarat and Marwar. They are many of them men of wealth. A *pinjrapol* or huouse for animals has lately been opened. Some idea of the trade carried on in the town may be gathered from the table appended-

Articles	Import (maunds)			Export (maunds)		
	1905-06	1904-05	1903-04	1905-06	1904-05	1903-04
Wheat and other grains	106,700	105,856	130,496	10,473	10,588	28,251
Oil Seeds ---	14,006	18,373	23,370	4,189	5,743	6,961
Opium Juice---	595	3,022	4,590 $\frac{1}{2}$	5 $\frac{1}{2}$	5 $\frac{1}{4}$	8 $\frac{1}{4}$
Opium Chests---	--	--	--	2,674	1,191 $\frac{1}{3}$	1,708 $\frac{1}{2}$
Opium balls-	2 $\frac{3}{4}$	7 $\frac{1}{2}$	1 $\frac{1}{4}$	190	115 $\frac{1}{2}$	82 $\frac{3}{4}$
Cotton ginned	--	--	636	8,075	4,414	5,228
Seed, cotton	19,631	15,176	1,703	53	3	--
yarn	963	896	1,336	52	30	4 $\frac{1}{2}$
Timber	14,287	15,274	9,816	6,928	6,174	5,576
Woollen cloth etc	711	528 $\frac{1}{2}$	790 $\frac{1}{2}$	362	166 $\frac{3}{4}$	249
Miscellaneous	85,779	81,305	103,468	38,806	31,762	38,443
Total	242,674 $\frac{3}{4}$	240,438	276,206 $\frac{1}{4}$	72,807 $\frac{1}{4}$	60,193	86,512

An Imperial post office has been opened in the town with branch at the Railway station. The town office is combined with a Telegraph office. The minor criminal work of the town and environs is dealt with by the town Magistrate who exercises powers of the second class. He is also the Sub-judge.

The municipal system may be said to have commenced in 1865 when the town was divided into 45 *muhallas* or wards, each being placed in charge of an influential resident, who was entitled the *mir muhallas* or head of the ward. He was empowered to settle petty

judicial matters and also exercised a general control over the wards. A *chaukidar* and a sweeper were placed under him to look after the sanitation of the ward. In 1887 a regular municipal committee was substituted for the *mir muhalla*. It was formed of 24 members, of whom 13 were State officials and the rest non-officials, appointed annually by Darbar from among respectable residents. The non-officials were the permanent *panchas* who continued as commissioners from year to year. It was found advisable to modify this system and in 1893 the committee was reduced to 11 members, 5 officials and 6 non-officials. In 1895 the town municipality was abolished, the control of the town being taken over by the Darbar without any municipality and placed under the management of the *Diwan*. The municipal funds are devoted to conservancy and sanitation, education, roads, lighting, public buildings and charity.

Octroi is the principal cess levied by municipality and amounts to about 50 per cent. of the total municipal revenues. A grant in cash, instead of the *munzabta lag* in vogue up till 1894, was made over by the State to the municipality to be applied mainly to education. A house tax was introduced in the year 1895 in lieu of several petty and vexatious taxes which were abolished. The average annual receipts are about Rs. 40,000 and the expenditure Rs. 35,000.

The town police number 195 men under the State Superintendent of Police. The headquarter station is situated in Chandni Chauk, while 10 outposts are established in the different wards. This gives one policeman to 178 of the population. The 45 *muhallas* are also watched over by 21 municipal *chaukidars* and the sanitary arrangements attended to by 60 sweepers. The *chaukidars* supervise the sanitation and are bound to report all infringements of municipal rules.

APPENDIX A.

TRANSLATION OF an AGREEMENT entered into by the THAKOORS of the BANSWARA, PERTABGURH and MALWA FRONTIER, and signed in the presence of the POLITICAL AGENT of MEYWAR and the Officers on special duty in WESTERN MALWA in February 1861.

We agree to the arrangement proposed for preventing the predatory incursions of the Bheels into Malwa, and we voluntarily bind ourselves that if any Bheels attempt to pass through any of our lands, we will oppose and drive them back and that, if the force available to any one of us is insufficient for the purpose, we will call upon each other for assistance, and promise that we will never refuse assistance when intelligence is given us; and should there be any dispute amongst ourselves, we will not call in the assistance of the Bheels, and if any one of us combines with them or gives them assistance or knowingly allows them to pass through his lands on proof of the same we will agree to whatever punishment the Government may award. The above agreement we make of our own free will and, further, if any Bheel claims "choutan" from us, should he be able to show that payment of the same has been stopped within the last 12 years, we agree that the payment shall be revealed.

(Sd) MAUN SING, Thakoor of Surwun of Rutlam.

(Sd) OONCAR SING, Thakoor of Peeplowda of Jowrah.

(Sd) KESSRY SING, Thakoor of Sankhera of Mundisore.

(Sd) CHUTTERSAL, Thakoor of Sagtulle Boree of Pertabgurh.

(Sd) HINDOO SING, Thakoor of Raepore of Pertabgurh.

(Sd) KHOSIAL SING, Thakoor of Amberama of Pertabgurh.

(Sd) HINDOO SING, Thakoor of Motteea of Pertabgurh.

(Sd) PARBUT SING, Thakoor of Salimgurh of Pertabgurh.

(Sd) HURREE SING, Maharaj of Amba of Jowrah.

NO. CLIV.

TRANSLATION of an AGREEMENT concluded through the mediation of BRIGADIER- GENERAL SIR J. MALCOLM and guaranteed by him in the name of the BRITISH GOVERNMENT between the RAJAH of RUTLAM and BAPOO SINDIA for the future regular payment of the tribute upon that district-1819.

I, Purbut Sing, Rajah of Rutlam, do hereby bind himself, my heirs and successors, to pay to Bapoo Sindia, or to any

other person duly authorized by the grant of the Maharajah Dowlut Rao Sindia, an annual tribute of Salim Sahi Rupees 84,000 at the following periods-

	Rs.
During the Muckee harvest-	--14,000
During the Jowara harvest	-- 28,000
During the Wheat harvest	-- 42,000
Total-	<u>84,000</u>

Should any instalment on the expiration of one month and fifteen days after the conclusion of any one of the above harvest remain unpaid, land to the amount of the failure shall be forfeited to Sindia's government, and all claims whatever on my part and on the part of my heirs and successors upon the land so forfeited shall for ever cease.

Bapoo Sindia agree to receive the Rutlam tunkha of Rs 84,000 in the manner above- mentioned from the Cutcherry at Rutlam, and binds himself to abstain from all interference whatever in the administration of the Rajah's government, and that he pledges himself in no manner to cause any additional expense to the government of Rutlam by the maintenance of troops, or in any other way whatever, nor shall any of his troops in future be stationed in the Rajah's country.

This agreement between Purbut Sing, Rajah of Rutlam and Bapoo Sindia was concluded through my mediation and guaranteed by me in the name of the English Government.

JOHN MALCOLM,
Brigadier- General

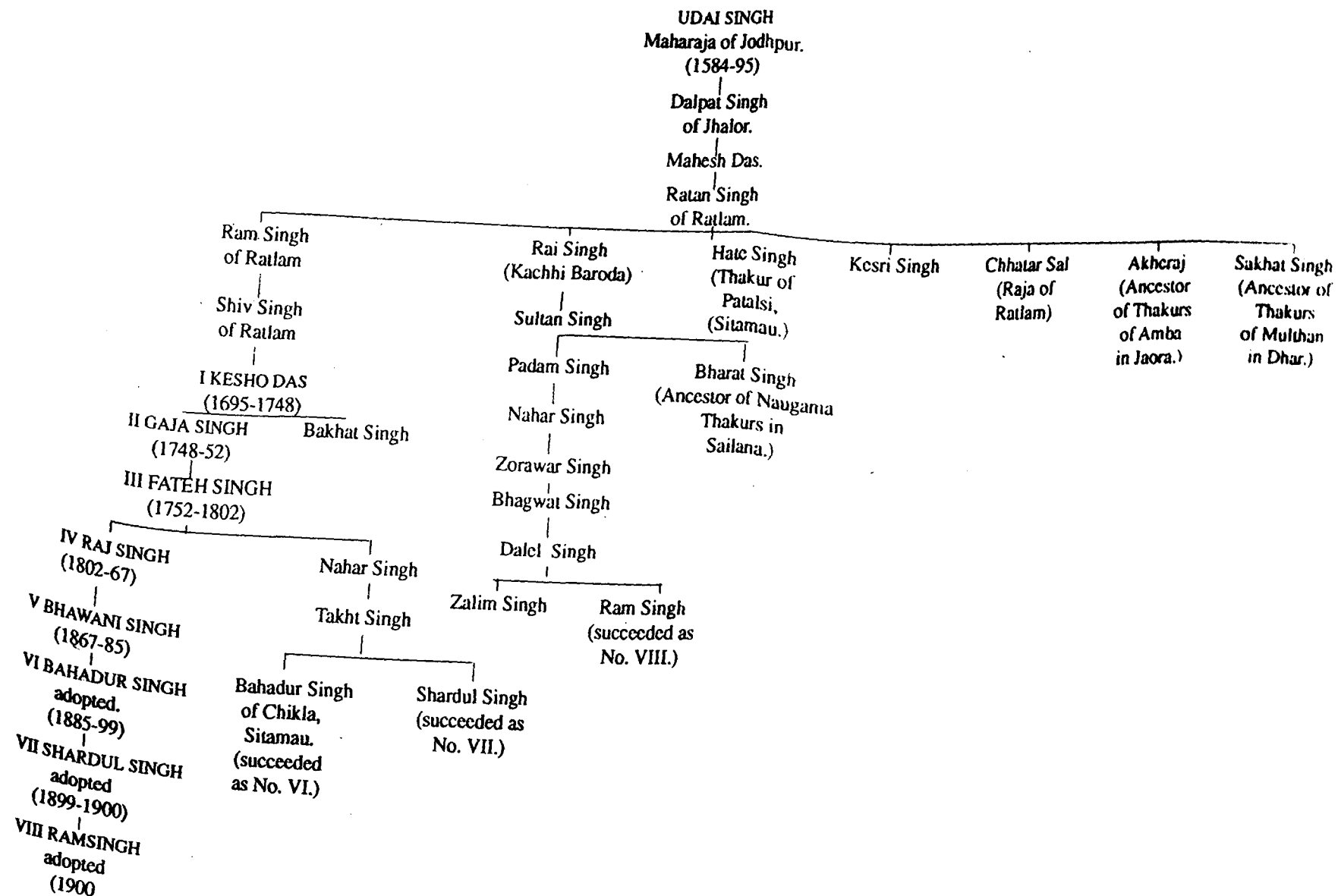
Camp at Rutlam, -5th January 1819.

Sitamau State.

ARMS OF THE SITAMAU STATE.

GENEALOGICAL TREE OF THE SITAMAU CHIEFS.

N. B.—Only essential names are given below.



ARMS OF THE SITAMAU STATE.



Arms:- Gules : on a bend argent 3 tridents azure; the whole within a bordure tenne. *Crest-* A sun in splendour proper, on a wreath gules and-tenne ; and a sword proper. *Supporters-* Two boars Argent.

Mottos:- "Devyah Pattanam, Raj Sadanam-" "The shrine of the goddess, the home of a Chief." and "Satyamev Jayati"- "Truth only predominates."

Note :- *Family colour :-* Dark blue. *Family banner:-* This bears a red figure of the sun on a white ground.

The Trident is the weapon of the tutelary goddess of the clan.

The sun in the crest shows *Suryavansh* descent. Boars were assigned as supporters in 1877 to all the Rathors of Malwa.

Genealogical Creed- *Gautam Gotra ; Yajur Veda; Madhyandini Shakha; Bhairava Mandovra; Khartar Gachhawala, preceptor; Shingala, Rao; Rohid Bard; Dhedma, Dholi : Sewad, Purohit; Diama, Vyas; Kedarvanshi, Barwa; Onkarnathi, Kulkshetra Rastra Syena; Tutelary Goddess; Hindu, Vaishnav, Religion; Rathor Rajput, Clan; Solar, Race; Dinesera (Kabandhaj) Sept.*

The arms given are modified from those granted at Delhi in 1877, which were.:

Arms :- Gules on a bend argent 3 lilies (now tridents) azure: the whole within a bordure, tenne. *Crest:-* A lion's face (now sun) sable. *Supporters:-* Boars argent.

The explanation of these arms, as given in 1877, is that the lilies refer to Sita, an emblem of purity; the bordure of tenne (Sindhia's colour) shews that the State is tributary to Gwalior.

CHAPTER I. DESCRIPTIVE.

Section I.- Physical Aspects.

The sitamau State, which is one of the mediatised States of the Central India Agency, lies between 23° 48' and 24° 14' north latitude and 75° 17' and 75° 36' east longitude having an area of about 350 square miles.

It is bounded on the north by the Indore and Gwalior States, on the south by Jaora and Dewas, on the east by Jhalawar State in Rajputana, and on the west by Gwalior.

The place from which the State takes its name was founded by a Mina chief Sataji, the name Statmau, or village¹ of Sata having been metamorphosed into the more orthodox name of Sitamau.

The whole State lies on the Malwa plateau the country consisting of broad rolling plains with here and there the flat-topped hills characteristic of the Trap country.

The hills are usually covered with a scrub jungle of *khejra* (*Prosopis spicigera*), *khakra* (*Butea frondosa*) and other small trees and shrubs.

The only streams of importance in the State are the Chambal, Siv and Sansri. The total length in the State of the waters of the Chambal with its tributaries the Siv and Sansri and Sipra is 31 miles. The Chambal flows from south to north the Sipra and Siv and Sansri entering on its right bank. The Chambal flows all the year round and at Bhagor and Dhaturia village (23° 57' N. 75° 31' E.) is navigable for boats in the rainy season. The usual rude "dugouts" locally known as *ghadaul*, are found at almost all fords during the rainy season. This river abounds in excellent fish.

The only important piece of water in the State is the artificial lake at Laduna village which was for some time the capital.

The State lies entirely in the Deccan Trap area and presents all the features common to that formation. Wide rolling plains covered with black soil, with out-crops of basalt and laterite and here and there flat-topped hills breaking the continuity of the plain.

The vegetation is mostly scrub jungle consisting of various species of *Grewia*, *Zizyphus*, *Capparis*, *Carrissa*, *Woodfordia*, as

¹ Mau or Mahu is a common termination to village names and is a corruption of the Sanskrit word Mahi, land.

² By Mr. E. Vredenburg, *Geological Survey of India*.

³ By Lieut-Colonel D. Prain, *I.M.S. Botanical Survey of India*.

the principal shrubs, and of *Butea*, *Bombax*, *Sterculia*, *Anogeissus*, *Buchanania*, *Acacia* and *Phyllanthus* as the chief trees. Here and there *Boswellia serrata* is met with in which case the scrub jungle is always scanty. The herbaceous species met with are mainly *Leguminosae* such as *Desmodium*, *Alysicarpus* and *Crotolaria*, *Boragineae* such as *Heliotropium* and *Trichodesma* and *Compositae* like *Pulicaria*, *Blumia*, *Goniceaulon* and *Launcea*.

FAUNA.

Wild animals are not very plentiful there being little or no cover for the larger kinds, although leopard (*Felis pardus*) are met with occasionally. Small game and all the ordinary birds are found.

Climate and Temperature (Table I.)

The climate which is the same as that of Malwa generally is temperate, no extremes being met with. In the hot weather the temperature varies between 104° and 98° in the rains between 98° and 78° and in the cold weather between 94° and 60°.

Rainfall (Table II.)

The recorded rainfall of the past 10 years gives an average of 26 inches. The highest recorded fall was 52 inches in 1900, the lowest 11 inches in 1899.

Public Health.

There is, as a rule, little sickness in the State, the most unhealthy season being at the close of the rains when malarial fever is common. Epidemics, except for a short attack of plague have been very rare, and never severe, although cholera and small pox have appeared from time to time.

Section II.- History.

(Genealogical Tree.)

The Chiefs of Sitamau are Rathor Rajputs connected with the Ratlam family and the early history of this branch of the clan in that of the Ratlam State¹ They are descended from Maharaja Udai Singh of Jodhpur (1584-95)². This Chief had no less than 34 legitimate sons and daughters. His seventh son was Dalpat Singh whose eldest son was Maheshdas. Maheshdas in 1634 entered the Imperial army and in return for his services was granted a *mansab*. Subsequent to entering the Imperial service he with his mother the Maji Sahiba Chauhanji, left his home at Jhalor in Marwar to proceed on pilgrimage to the famous shrine of Onkarnath on the Narbada. On the way his mother fell seriously ill near what was then the small villager of Sitamau and died. The holders of Sitamau at that time were also Rathors, known as the Gajmalod Bhumias. Mahesh das asked the Bhumias for a piece of ground on which to perform the funeral rites and erect a cenotaph to his mother. The Bhumias, however refused and Maheshdas was obliged to purchase a plot of land privately, on which he erected the cenotaph which is still standing.

¹ See Ratlam State Gazetteer.

² Tod's Rajasthan, I. 622, II 35, 48.

The Bhumias little imagined the close connection which would exist in future between Sitamau and the descendants of the Rathor chief to whom they had refused to grant a plot of land for his mother's last resting place. Maheshdas revenged himself on the Gajmalod Thakurs by an attack of a somewhat treacherous nature, and then proceeded on his way. Maheshdas after rising to great distinction in the Imperial army died at Lahore in 1644 at the age of 51.

A representative of the Gajmalod Bhumias, it may here be remarked, still lives at Sitamau. The family belongs to the Rawat Sagawat branch of the Rathors. They came from Laontara village in Idar State, migrating in 1456 to Khera village about a mile from Sitamau, under one Jhujhar Singh. After driving out the Bhils and Minas they settled in this district. In 1549 Nagaji, the grandson of Jhujhar Singh, seized Sitamau from the Bhils and became a petty independent Chief.

Maheshdas had five sons of whom Ratan Singh, the eldest, succeeded to his possession. According to popular tradition Ratan Singh while at Delhi distinguished himself by boldly attacking and checking the destructive career of a mad elephant named *Kahar Koh* who had broken loose in the streets of the city, and for this manly and chivalrous deed was granted certain lands in Malwa by the Emperor part of which still from the Ratlam, Sitamau and Sailana States. This incident took place about 1647 A.D. Ratan Singh made the village of Ratlam his capital, but he had scarcely settled there when he was called on by the emperor to accompany the head of his clan Maharaja Jaswant Singh of Jodhpur against the combined forces of Murad and Aurangzeb. In the battle of Fatehabad¹ near Ujjain on 20th April, 1658, he fell fighting with great valour. His seven² Ranis immolated themselves upon his funeral pile, and a cenotaph erected in his honour still stands on the battlefield. Ratan Singh was succeeded by his eldest son Ram Singh.

Ram Singh (1658-82), after ruling for 24 years, died in a fight at Daulatabad and was succeeded by his eldest son Shiv Singh (1682-84) who only ruled two years.

What took place on Shiv Singh's death has always been a subject of discussion between the Ratlam and Sitamau branches. The true facts of the case can never be satisfactorily settled at this long interval. Whatever may have been the rights of the case the fact remains that Kesho Das succeeded to the *gaddi* of Ratlam on the death of his brother in 1684. About this time an officer of the Mughal court called Nasir-ud-din was sent to collect the *Jizya* or poll-tax, levied on all non-Musalmans, a tax detested by the Rajputs and

¹ Tod's Rajasthan, II, 48; Bernier's Travels (Constable) 38.

² Karam Ali's *Tarikh-i-Malwa*, Amarnath's brief *History*- Ratlam and local tradition say seven Ranis, whereas Ratlam Rasa mentions only two.

which had been long in abeyance but had been revived by Aurangzeb in 1680.¹ Opposition was offered and Nasir-ud-din was unfortunately killed.

Kesho Das
(1695-1748.)

Gaja Singh
(1748-52.)

Fateh Singh
(1752-1802.)

Raj Singh
(1802-67.)

That Kesho Das, who was quite young at the time, was personally concerned in his murder, there is no proof whatever, but as the ruling chief he was held responsible and was deposed by the emperor who placed his uncle Chhatar Sal on the *gaddi*. Kesho Das thus found himself deprived to his lands, and it was only after long residence at Delhi and a strong representation of his case that he managed to get the ear of Aurangzeb who, in 1695 granted him the three *parganas* of Titrod, Nahargarh and Alot, then yielding a revenue equal to that of Ratlam. In the year 1695 Raja Kesho Das established himself at Sitamau, and perceiving the natural advantages which the situation of the town possessed he conceived the idea of making it the capital of his State, and proceeded to lay the foundations of the rempart, afterwards completed by Raja Raj Singh, which still encircles the town. Kesho Das sister was married to Maharaj Kumar Sardar Singh of Mewar. He died in the year 1748. He left two sons, Gaja Singh and Bakht Singh. Gaja Singh who succeeded Kesho Das was born in the year 1713 and ruled from 1748 to 1752. On account of the Maratha raids Gaja Singh, in 1750, was obliged to move his headquarters to Laduna, a stronger position than Sitamau. Gaja Singh was succeeded by his posthumous son Fateh Singh. At this time Sitamau shared the fate of other Malwa States in the 18th century and fell under the suzerainty of Sindhia. The Marathas established their sway in this part of Malwa about the year 1750, when the *parganas* of Alot and Nahargarh passed to the chiefs of Dewas and Gwalior. In the year 1753 Maharaja Daulat Rao Sindhia granted Fateh Singh a *Sanad* confirming him in the territory he still held on payment of a tribute of 41,500 *Salim Shahi* rupees annually. Fateh Singh was still a minor and Sindhia practically took over the management of the State putting his own official in charge. Fateh Singh was obliged to content himself at Laduna with the scanty income arising from some four or five villages which alone were left in his immediate possession. The ever-increasing exaction of the Gwalior officials at last compelled Fateh Singh to send a confidential representative to Maharaja Daulat Rao Sindhia. In the year 1795 Daulat Rao granted Fateh Singh a new *sanad* fixing the tribute at 42,000 *Salim Shahi* rupees per annum, the increment being apparently made to bring the sum into conformity with the tribute imposed on the neighbouring States of Ratlam and Sailana. Fateh Singh died in the year 1802.

Raj Singh who had been born in 1783 succeeded to the *gaddi* on the death of his father. During his rule the generals of Sindhia and Holkar continued to ravage the State, notwithstanding the

agreements, and laid waste large tracts of fertile land, the dominions of Sindhia being extended up to the very gates of Sitamau. Moreover, increased annual tribute of 60,000 *Salim Shahi* rupees was exacted from the Chief though the *sanad* contained a stipulation for only Rs. 42,000. When this grievance was represented to Bapu Rao Sindhia, the officer of the Gwalior Darbar entrusted with the collection of the tribute, he expostulated with his subordinate at Sitamau and ordered that only the stipulated sum of Rs. 42,000 should be levied together with such an additional amount as was absolutely necessary for defraying the actual expenses of the officials and establishment deputed to collect tribute. The Gwalior officials, however, did not relax their hold on the State and subjected its inhabitants to great oppression. At this juncture the British appeared on the scene and Sir John Malcom in 1820 mediated an agreement¹ between Maharaja Daulat Rao Sindhia and Raja Raj Singh by which the latter was confirmed in the possession of his territory on paying a tribute of Rs. 60,000 *Salim Shahi* annually to the Gwalior Darbar under the British guarantee. The increase of Rs. 18,000 appears to have been due to a misunderstanding as to the actual amount collected during the preceding 20 years. The sum of Rs. 42,000 was the actual tribute, the Rs. 18,000 being the sum levied to defray the expenses of collection. These expenses of collection were, however, at the time confounded with the actual tribute. This mistake inflicted on the State the additional burden of Rs. 18,000 a year. The original *sanad* stating the annual tribute to be Rs. 42,000 could not be produced at the time when the agreement was negotiated by Sir John Malcolm. It was afterwards found and is in the possession of the present ruler. In this agreement Sindhia pledged himself to a course of pacific non-interference; he further agreed not to send his troops to levy tribute from the Sitamau State, not to interfere in the internal management of the State, or the succession of the chief. This agreement which had been concluded between the Raja and Sindhia's representative Bapu Sindhia, secured to the Chiefs of Sitamau the undisturbed possession of their hereditary lands. Repeated representations were made regarding tribute. In consideration of these and the discovery of the original *sanad* a remission of five thousand rupees (Rs. 5,000) a year was made in 1860 by Maharaja Jayaji Rao Sindhia when the Raja's son Maharaj Kunwar Ratan Singh personally waited upon him. The State whose autonomous existence was thus secured has been unswervingly and staunchly loyal to the paramount power. During the trying times of the Mutiny in 1857 Raj Singh remained faithful to the British Crown and in recognition, of his fidelity, friendship and attachment a *khilat* valued at Rs. 2,000 was presented to him. In 1865 the Chief agreed to cede any land that might be required for railway purposes on the usual terms. In Raj Singh's time the rampart commenced in the days of

¹ Appendix B.

¹ Sir Henry Elliot. *The History of India as told by its own Historians* VII 296.

Bhawani
Singh
(1867-85.)

Bahadur
Singh
(1885-99.)

Kesho Das was completed, while the palace, the foundations of which had been laid by Raja Fateh Singh, was finished by Raj Singh's mother Rani Chaoriji. On the restoration of peace Raja Raj Singh had removed his capital from Laduna back to Sitamau (1820). Raj Singh was an able ruler and noted for his philanthropy and charity. As his two sons Abhay Singh and Ratan Singh had predeceased him, in 1844 and 1864, respectively, he was succeeded by his grandson Raja Bhawani Singh, son of Ratan Singh. In the year 1881 an agreement was concluded between the Government of India and Raja Bhawani Singh by which the Darbar abolished all transit duties on salt passing through Sitamau, receiving as compensation a sum of Rs. 2,000 annually. After ruling for 18 years Bhawani Singh died without issue on the 28th May 1885, and was succeeded by Raja Bahadur Singh, the elder son of Thakur Takht Singh of Chikla. On this occasion Sindhia put forward a claim to be consulted regarding the succession, and also claimed the right to receive *nazarana* (succession dues). It was ruled, however, that Sitamau being a mediatised chiefship of the first class, the primary condition was not tenable, while succession dues were payable to the British Government only and not to the Gwalior Darbar. The one year's revenue leviable under the rules on the occasion of Bahadur Singh's succession was, in consideration of the poverty of the State, commuted to half that sum, amounting to Rs. 35,000 (*Salim Shahi*). A *Khilat* of the value of Rs. 8,875 was bestowed on the Chief at his installation in the form of a deduction from the *nazarana*. In February 1887 on the occasion of the Jubilee of Her Majesty the Queen- Empress, the Raja abolished all transit duties in his State, except those on opium and wood.

Shardul
Singh
(1899-1900.)

Raja Bahadur Singh died to pneumonia on the 8th of April 1899. As he left no male issue he was succeeded by his adopted brother Shardul Singh who, however, died of cholera on the 11th of May 1900. During this short period the State experienced the terrible famine of the Samvat 1956 (A.D. 1899), which told heavily upon the finances of the State, as the Darbar was obliged to incur the heavy debt of one lakh and twenty-five thousand rupees in order to afford relief to its Subjects.

Ram Singh
(1900.)

Shardul Singh left no heir and the Government of India selected the present Chief, Ram Singh, Second son of the Thakur of Kachhi Baroda as the nearest collateral relative, to succeed the deceased. In consideration of the poverty of the State only Rs. 40,6000 or half a year's net income was taken as *nazarana* which was, moreover, made payable in four instalments. A *khilat* of the value of Rs. 10,125 was at the same time bestowed on the Chief at his installation in the form of deduction from the *nazarana*. Raja Ram Singh was invested with ruling powers on the 28th February 1905.

In 1905 the Chief was presented to Their Royal Highnesses the Prince and Princess of Wales of Indore.

The Chief bears the hereditary titles of His Highness and Raja, and Titles. enjoys a salute of 11 guns.

The total revenue of the State is 3 lakhs which includes 1.26 ^{Feudatories} *Khalsa*, 1.07 *jagir*, and 67,000 *muafi*. (Table XXXI)

Of the 93 villages comprised in the State (of which 4 are at present deserted) 30 are *Khalsa* and 63 *jagir* or *muafi*.

The alienated villages are held by 41 *jagirdars* and *muafidars*. Of these 32 are Rajput *sardars*, 12 being Rathors, 6 Chauhans, 6 Bhatias, 1 Sesodia, 1 Gaur and 6 Charans; of the rest 1 is a Jat, 3 are Kayasthas, 4 Brahmans, 1 a *Zanam sardar* and 1 a *swami*.

The *sardars* are divided into four classes. Two are in the first class ^{Jagirdars} and exercise the powers of a magistrate of the second class within their holdings and have a right to receive *dohri tazim*,¹ or double *tazim* from the Chief and *hat-ka-kurab*.² Six are second class *jagirdars*. They exercise third class magisterial powers and enjoy *dohri*, *tazim* and *bahupusao*. Twenty-five *jagirdars* are in the third class, who exercise no magisterial powers and receive only single *tazim*. The eight in the fourth class do not receive *tazim*. All pay tribute to the Darbar, and are liable to personal service. On a Thakur's death his eldest legitimate son succeeds, or an adopted heir. In the case of a direct heir *nazarana* at 10 per cent. on the assessed income of the *jagir* is taken and in the case of adoption at 25 per cent. No succession takes place without the Chief's sanction and the tribute payable is liable to enhancement. *Jagirdars* attend the Chief at all important festival and on occasions of the Chief's Birth-day, marriage in the family, etc.

The *jagirdars* of Dipakhera and Khejria are first class *sardars*.

The Thakur holds six villages with a revenue of Rs. 10,8000 and ^{Dipakhera} pays Rs. 3,900 in tribute. Besides double *tazim* and *hat-ka-kurab* he takes part in the ceremony of installing a new Chief on the *gaddi*.

The Khejria Thakur holds seven villages with a revenue of Rs. Khejria. 7,700. He pays Rs. 4,233 in tribute to the Darbar. On the installation of a Chief he places the *kanthi* round his neck and binds on his sword (*talwar bandhai*).

The remaining *jagirdars* will be found in Table XXXI.

1. *Tazim* is the reception given by the Chief to a *Sardar* on his entering into his presence.
2. *Hat-ka-Kurab* literally drawing back hands. The Chief places his hands on the *Sardars'* shoulders drawing them down on to his chest; in *bahupusao* the hands are only placed on the shoulders.

Section III.- Population.

(Tables III and IV.)

Enumeration.

There have been three enumerations of the State in 1881, 1891, and 1901. On the first two occasions the census was not carried out in detail, but in 1901 returns were made out for all villages and *tahsils*. The total population in 1881 amounted to 30,839 persons, in 1891 to 33,307, and in 1901 to 28,863. There is no doubt that the decrease in 1901 was mainly due to the famine of 1899-1900 from which the State had not recovered when the enumeration took place.

Density and Variation.

The density in the last enumeration amounted to 68 persons per square mile as compared with 93 in 1891 and 88 in 1881. The average density for Malwa in 1901 was 116 persons to the square mile. The variation in the three decades amounted in 1891 to an increase of 7 per cent and in 1901 to a decrease of 28 per cent.

Towns and Villages.

Out of a total of 90 inhabited towns and villages, 83 had a population of under 500 persons, 5 between 500 to 1,000, 1 of over 1,000 and under 2,000 and 1 town, that of Sitamau, with 5,877 inhabitants. The number of occupied houses was 5,474 with an average population of 4.1 persons per house.

Migration.

Migration has but small effect on the population. Even in the famine it was not till driven to absolute exterminities that the villagers attempted to leave their homes. Of the total population 74 per cent were born in Sitamau and 23 per cent in contiguous districts of other States.

Vital Statistics
(Table V,
and VI).

The record of vital statistics was only started in 1902-03, and it cannot be said that the returns are very reliable. The ratio of recorded births per 1,000 in 1902-03, 1903-04, 1904-05 and 1905-06 was 11.8, 12.75, 19.2 and 18.1, respectively, and that of deaths 20.5, 18.12, and 12.4. The high rate of the deaths in 1902-03 and 1903-04 was caused by an epidemic of pneumonia.

Sex, Age and Civil Condition.

Of the whole population in 1901, 12,175 were males and 11,688 females. This gives an average of 960 females to every 1,000 males. The highest ratio exists among Hindus where it amounts to 960 females to 1,000 males. The total unmarried population numbered 8,137, the married 11,244 and the widowed 4,482 including 1,339 widowers and 3,143 widows. Statistics of civil condition are given in the annexed table:—

Civil condition, 1901.	Males.	Females.	Total.
Unmarried	5,363	2,774	8,134
Married	5,473	5,771	11,244
Widowed	1,339	3,143	4,482

Classified by religion Hindus number 21,406 constituting 90 per cent of the population, while Muhammadans number 1,517, Jains 781, and Animists 159.

The prevailing form of speech is the Malwi dialect of Rajasthani spoken by 23,336 persons or 98 per cent. Of the total population only 1,246 persons or 5 per cent. were literate, of these 42 were females.

Of the various castes Brahmans and Rajputs are the most numerous, each numbering 4,000; according to social precedence they stand first. The other castes such as Dangis, Kunbis, Balais, Chamars are of some note.

The people dress in the fashion common to Malwa. Ordinarily the dress of a male Hindu consists of a *pagri* or turban, a piece of cloth about 50 or 60 feet long and 6 inches wide with gold ends; this cloth is sometimes shot with gold and silver thread, called *mandil*, and worn by Well-to-do people on festive occasions; a *kurta* or shirt, *angarkha* or long coat reaching the middle of the leg fastened with cords on the right breast, a *dhoti* or loin cloth, worn round the waist, and a *dupatta* or scarf. All these are generally white except the turban which is often coloured red, yellow etc. The Rajputs often wear the multi-coloured *pagri* peculiar to Rajputs, tied in narrow and pictures que folds, and a sword buckled round the waist the emblem of the soldier class. Being in close touch with the Muhammadan State of Jaora they are also addicted to wearing *pajamas* instead of *dhoti* and the *safa* instead of a *pagri*. Agricultural classes wear the *dhoti* a *bandi* or coat, a *pichhora* of *khadi* cloth and a *pagri*. In the chief town there is a greater tendency to dress after the European fashion but retaining a *safa* or a round flat cap as head dress, with boots and shoes instead of *juti*.

The Hindu female dress consists of a *lehenga* or petticoat of coloured cloth, a *lugada* or *orhni* used as an upper garment to cover the face and upper part of the body and a *kanchli* or bodice.

The only distinction between Muhammadan and Hindu dress is that Muhammadan men, except agriculturists, wear *pajamas* and not the *dhoti*, and fasten *angarkha* to the left and not like the Hindus to the right of the chest; females wear *pajamas* instead of the *lehenga* and a *kurta* over the *kanchli*.

Meals are generally taken twice at mid-day and in the evening. Food. only well-to-do people taking light refreshment in the morning and in the afternoon. The staple food grains used are wheat *jowar*, maize and gram and the pulses *tuar*, *urad*, *mung* and *masur*. The ordinary food of the rich and middle classes consists of *chapatis* (thin cakes) of wheat-flour, *tuar*, *rice*, *ghi*, vegetables, milk and sugar. The poorer classes, except on festive occasions, eat *rotis* (thick cakes) made of the coarser grains with pulses, vegetables

uncooked onions, salt and chillies. No local Brahmans or Banias eat flesh. All castes except the Brahmans smoke tobacco and eat opium, while amongst the Rajputs the latter is also drunk in the liquid form called *kusumba*.

Daily life.	The greater part of the population being agriculturists spends its days in the fields from sun-rise to sun-set. The mercantile population being work at about 9 a.m. usually closing shops at about 6 or 7 p.m.
Houses.	Houses are mostly built of mud, with thatched or tiled roofs. In Sitamau itself there are a few brick and stone built houses.
Marriage.	Child marriage is common with the higher classes. Polygamy is general only among Rajputs of position. Widow marriage prevails among the lower classes.
Disposal of the dead.	The dead bodies of Hindus are burnt, except those of Sanyasis, Bairagis and infants, which are buried. Cremation takes place by the side of a stream, the ashes being if, possible, conveyed to a sacred river; other wise they are committed to some local stream. Muhammadans bury their dead.
Festivals and Amusements.	The principal festivals are <i>Dasahra</i> , <i>Holi</i> , <i>Diwali</i> , <i>Gangor</i> and local fairs. All the <i>Sardars</i> of the State attend the <i>Dasahra</i> Darbar to pay their respects to the Chief. Before the celebration of this festival all weapons are examined and repaired. This is a martial feast observed with great enthusiasm. The <i>Holi</i> and <i>Diwali</i> are general festivals, the <i>Gangor</i> being confined to females only.
	The Ordinary amusements in villages are drum- beating and singing among grown- up people, and hide- and seek, <i>gili- danda</i> (tip-cat) kite- flying and <i>ankhmichi</i> (blind man's buff)— of the children.
Nomenclature.	Hindus name their children after gods or famous personages. As a rule each man has two names, a <i>janma- rashi- nam</i> , which is used when the horoscope is drawn up and the <i>bolta nam</i> or common name by which persons are generally known; the latter are of religious origin or merely fanciful and affectionate, such as Ram Singh, Bir Singh, Damodar, Sukhdeo, Bheru Singh. The agricultural and lower classes are very fond of diminutives such as Rama, Bherya, Sukhya, and the like. Names of places are given after persons such as Sitamau from Sita, Gopal-pura after Gopal, Gangakheri after Ganga, and so on.
Public Health, Plague, etc.	Plague first appeared in Dipakhera, a <i>jagir</i> village, on the 13th February 1904, but the Thakur did not inform the State authorities till the 2st Feruary 1904, as he supposed the cases to have been caused by some other disease. It did not spread, however, remaining in the village. There were in all 8 cases and 6 deaths. The plague was of the bubonic kind. Segregation, evacuation of houses and quarantine were all employed as preventive means. The people were not ready to co-operate in taking these measures.

CHAPTER II. ECONOMIC.

(Tables VII—to XV, XXIX and XXX.)

Section I.—Agriculture.

(Tables VII to X.)

The country slopes gradually from south-west to north-east, and the general character of the soil is the same throughout this small State. It consists mainly of the black cotton variety, is fertile, and bears good crops of all the ordinary grains and of poppy.

The cultivators recognise four chief kinds of soil in the State, each of which is sub-divided into three comparative classes according to its fertility and richness. They are *kali* or black cotton, soil, *bhuri*, a grey sandy soil, *pilimatti*, a hard yellow soil and *dhamni* a reddish gravelly soil, the first two are far superior to the others and are the most cultivated. They all bear crops at both and *kharif* (autumn), and *rabi* (spring) harvests. The first three classes of the soil are suitable for irrigation.

The result of a local analysis made of ascertain the quality of the soil are given in the table annexed:—

Name of Soil.	Class.	Per-centage of loam.	Per-centage of sand.	Yield per acre of opium, maize and wheat, in pounds.	
Black soil, irrigable.	Class 1	90	10	Opium.	Maize.
	" 2	86	14	20	1,900
	" 3	90	10		1,500
		68	32	16	1,150
	" 1	90	10	380	Wheat.
		90	10	250- Jowar, gram and cotton	
Black Soil, not irrigable.	" 2	80	20	250 Jowar, and 320 gram.,	
		82½	17½	250 Jwar.	
	" 3	78½	22½	160 Jowar and Cotton.	
		70	30	Opium	Maize.
	" 1	80	20	32	1,900
<i>Bhjuri</i> , irrigated.	" 2	82	18	24	1,500
	" 3	78	22	24	1,500
		91	9	20	1,200
		90	10	16	960
		76	24	16	960

Name of Soil.	Class.	Per-centage of loam.	Per-centage of sand.	Yield per acre of opium, maize and wheat, in pounds.
Bhuri Unirri-gated	Class 1	91	9	320 Jowar, gram and cotton.
	" 2	55	45	125 jowar and cotton.
Pilimatti irrigated	" 1	75	25	Opium, Maize 20 1,200
	" 1	85	15	320 Jowar, black gram, and cotton.
Dhamni soil, unirrigated	" 2	85	15	250 Jowar and cotton.
	" 3	80	20	250 Jowar and cotton.

Seasons and operations.

The agricultural year is divided into two seasons. The *kharif* of *shialu* lasting from July to October in which the autumn crops are sown, and the *rabi*, or *unhalu* spring crop season commencing in October and ending in March or April.

In the earlier season the more important but less valuable food grains such as *jowar* and maize are sown and in the latter wheat, gram and poppy.

Both seasons depend entirely on the south west monsoon for their water- supply the rich black soil being capable of absorbing sufficient moisture to admit of the production of the spring crops without irrigation except in the case of poppy.

The proportion of cultivated to uncultivated area is small, only about 45,200 acres of 15 per cent being under crops in ordinary years. There has been no marked change in the area cultivated.

Land intended for *kharif* crops is ploughed twice or thrice in the end of May or June, operations being usually commenced on the third of *Vaishakh*, termed the *Akhatij*. Weeds are thus extirpated and the land is made ready to absorb the rain. After the first fall all of rain it is ploughed again and prepared for sowing. At the sowing it receives another and final ploughing. If the rainfall is favourable the *kharif* crops are sown in *Jeth* and *Asarh* (between 20th of June and 20th of July.) Most *Kharif* crops as *jowar* and maize receive two weedings, and cotton three. Rice after transplanting is weeded three times.

Cultivated area and variation. (Tables VIII and IX) Agricultural Practice Kharif crops.

Rabi Crops.

Preparations for the *rabi* sowing begin in *Asarh* (June-July) and *Savan* (July -August). The ground is ploughed repeatedly to ensure the absorption of the rain. Sowing then commences after the *Dasahra* usually in October. Wheat, gram, linseed, barley and *sarson* are generally sown in *Katik* (October-November) but poppy

is not sown till *Aghan* (December-January). These crops are not weeded except poppy.

The seed is usually sown through a drill or hollow bamboo called *Sowing. nalyo* fixed behind the plough. A Small wooden board called a *danglia* attached in rear smooths down the soil over the seed and fills in the furrows (*chans* or *chansar*. Fine seed such as poppy is sown- broad- cast,. No festival is held at the time of sowing but in certain cases auspicious days (generally a Sunday, Monday or Tuesday.) And good omens are awaited before commencing operations.

The *rabi* harvest takes place in *Phagun* (February- March) and *Reaping. Chait* (March-April). In the case of maize of the ears only are cut off and driven. While *jowar* is cut down and brought in to the farm yard (*khalyan*) Where the ears are removed and dried. The ears in both cases are then trodden over by bullocks, and finally winnowed. Gram and linseed are pulled up when dry and brought into the farm yard, the remaining processes being the same as before.

A plough with one pair of bullocks can plough from 1 to 2 *bighas* per day or even 3 *bighas* per day or even 3 more *bighas*. The hire of the ploughman with his plough and a pair of bullocks is usually 1 rupee *Salim Shahi* (equivalent to 8 annas, British coin) But of late, owing to lack of labourers, competition has raised the wage to 1 British rupee. The area worked by one plough in a year is from 25 to 30 *bighas* (18 acres). A sum of Rs. 100 will defray the expenses of cultivating 34 *bighas* (21 to 25 acres) of land; Rs. 50 being required for a pair of bullocks and another Rs. 50 for the plough and other charges.

As usual in Malwa nearly all the land in *dufasli* or double crop *Double cropping. land*. The average being in 1905-06, 3,901 acres.

Mixed sowings are very popular with the cultivators, the idea *Mixed sowings. being* that even if the yield is not so good in each case a complete failure is thus avoided the commonest combinations are *jowar* and *tuar* and sugarcane and poppy.

Strictly speaking no systematic rotation of crops is practised, *Rotation. although* different crops are not uncommonly sown in the same field, in succession. Thus *jowar* is sown in one year and is replaced by cotton, gram or wheat the next year.

Manure is little used except with poppy, sugarcane and *Manure. vegetables*, though it is occasionally applied to wheat, gram and cotton when fields are close to villages.

The only available manures which are common in these parts are cow dung and village sweepings. Heaps of these are allowed to accumulate in villages during the year and when sufficiently decomposed are applied to the fields.

Irrigated crops.	Irrigation is necessary only for poppy, sugarcane and garden produce. When water is ample, it is used with wheat and gram or even maize crops, but these crops do not require artificial watering the soil being sufficiently retentive to moisture to ensure the reaching maturity without it.
Diseases and pests	Locusts and rats are the greatest scourges. In years of deficient rainfall the latter prove most destructive, the young broods not being destroyed by the rain. In 1899-1900 and 1990-91 rats caused considerable damage.
Implements.	The most important implements used are the plough or <i>hal</i> , <i>bakhar</i> or harrow, a flat log used for breaking clods and levelling the soil the <i>Phaora</i> or spade, <i>kudali</i> or hoe, <i>nai</i> a seed drill, <i>juda</i> (yoke), <i>kolpa</i> or <i>dora</i> , <i>daranta</i> (sickle) <i>khurpi</i> (weeder), <i>charas</i> , <i>muhalu Naia</i> (axes), <i>sandor</i> (for tying the leather bag), <i>palli</i> (for sitting at the time of <i>charas</i> driving) <i>chharpala</i> .
Crops.	Of the whole area ordinarily under crops 38,600 acres are occupied by <i>kharif</i> and 6,600 acres by <i>rabi</i> crops. Of this area 40,335 acres or 91 per cent is sown with food crops. <i>Dufasli</i> land occupies 6,300 acres or 17 per cent the crops being usually <i>jowar</i> and maize in the autumn and wheat and gram in the spring or maize followed by poppy.
Kharif crops.	The principal <i>Kharif</i> food crops are <i>jowar</i> (<i>Sorghum vulgare</i>) maize or <i>makka</i> (<i>Zea mays</i>), <i>mung</i> (<i>Phaseolus mungo</i>), <i>urad</i> (<i>Phaseolus radiatus</i>), <i>tuar</i> (<i>Cajanus indicus</i>) and rice (<i>Oryza sativa</i>)
Rabi crops.	The chief crops in the spring are wheat (<i>Triticum aestivum</i>) gram or <i>chana</i> (<i>Cicer arietinum</i>), and barley or <i>jau</i> (<i>Hordeum vulgare</i>)
Oil -seeds.	Oil Seeds cover 400 acres, the most important being <i>alsi</i> , (<i>Linum usitatissimum</i> , <i>rameli</i> (<i>Guizotia ulifera</i>) and <i>illli</i> (<i>Sesamum indicum</i>).
Fibres.	The most important fibre is cotton, which covers on an average 1,400 acres; hemp with <i>san</i> (<i>Crotolaria Juncia</i>) and <i>ambari</i> (<i>Hibiscus cannabinus</i>).
Poppy and other drugs.	The importance of opium as a source of revenue makes the poppy crop an important one. Poppy covers on an average 4,300 acres, the actual figures for 1905-06 being 1,480. It is usually sown in a field which has previously had maize grown in it. It is invariably manured either by green manure obtained by sowing <i>san</i> or <i>urad</i> on the ground and ploughing it into the soil when in flower, or else with village sweepings and cow dung. The plants are thinned out, arranged in small beds and carefully watered. Eight or nine waterings are required. When the petals have fallen and the capsules are firm to the touch and covered with a light brown pubescence they are ready for scarification. The process of scarification commences in February of March according to the date of sowing. The scarification is done with a small three bladed knife called the <i>nakhi</i> or

nana. The blades are fastened together in a line one eighth of an inch apart and wrapped round with thread so as to leave only the points protruding. Incisions are made from the bottom to the top of each poppy head; the operation being repeated three times. An instrument called the *chharpala* is used for scraping off the juice. It consists of a shallow iron tray 6 or 7 inches wide with one edge turned up and two sides open. The flat edge acts as the blade in scraping, a piece of cotton saturated with linseed oil is placed over the blade, by which it is oiled before being applied to the capsule. The juice is removed from the *chharpala* to a pot containing linseed oil. The daily collections are stored in an earthen pot at home.

The cultivation of *bharg* and *ganja* is not carried on systematically, though the seeds of these plants are sometimes sown by farmers down the sides of their fields.

Of fruit trees grown, the following are the most important—*jamphal* (guava), *ramphal* or bullocks heart (*Anona reticulata*), *sitaphal* or custard apple (*Anona squamosa*), *nimbu* or lime (*Citrus var acida*), *mitha nimbu* or sweet lime (*Citrus var limetta*) *anjir* or fig (*Ficus carica*), *am*, mango (*Mangifera indica*) *Kela*, plantain (*Musa sapientum*), *anar*, pomegranate (*Punica granatum*)

The most important vegetables are potato, *ratalu*, *arvi*, cabbage, *bengan* (*Solanum melongena*) *shakarkand* (*Batata edulis*), *balor*, cucumber, and various plants of the gourd class.

No marked improvements have as yet been effected in the implements which, except for the introduction of the roller sugar mill, are the same as they were centuries ago. New varieties of seed have only been tried here and there in gardens, the cultivator being suspicious of any innovations, while no attempts have as yet been made to use artificial manures.

Irrigation is chiefly employed with poppy and sugarcane and occasionally for wheat, barley, peas, *masur*, and gram if sown in irrigable land. The total irrigated area (1905-06) amounts to 3,901 acres or 9 per cent. of the total cultivated area.

The principal sources of irrigation are wells and *orhis*, tanks being comparatively little used for this purpose.

The water is usually raised in the leather bag known as a *charas* but occasionally the counterpoise lift known as a *dhenkli* is employed.

The average cost required for making an ordinary *kachcha* or unbricked well is Rs. 125 and for a masonry well Rs. 400 to 500.

The average area irrigated by a *kachcha* well is about 3 acres (5 *bighas*), and by a *pakka* well, double the area.

Land is generally irrigated from wells by means of the *sundia charas*, a leather bag containing about 50 gallons of water. It derives

its name from the spout, not unlike an elephants trunk (*sund*), through which the water enters the channel leading to the field. In a few places *orhis*, wells dug in a river bed or fed directly from a stream are used. Tanks are seldom so used.

Cattle and
live-stock
(Table VII.)

The live- stock was first censused in 1904-05. The figures are given in Table VII. The cattle belong mostly to the well- known *Malwi* breed and are reared in all villages of any size. Little care is, however, taken to ensure purity of stock, goats and sheep are similarly reared but not special breeds exist.

Prices.

The price of a good cow varies from Rs. 12 to Rs. 18 of a bullock from Rs. 30 to Rs. 50 a male buffalo from Rs. 10 to 15, and a female from Rs 30 to 50. Sheep and goats cost from Rs 2 to 4 each.

Horses.

Ponies are breed in some villages. They are of small size. They sell for Rs 15 to 25 each. Donkeys cost about the same.

Diseases.

The diseases affecting cattle are foot and mouth disease, pneumonia affections and ulcers and abscesses usually in the stomach or genital organs. Anthrax is very rare.

In all cases a hot iron is, if possible, applied to the affected part while country liquor and medicinal herbs are administered. It is also usual to resort to *mantras* or incantations as the evil eye is generally looked upon as the source of the evil.

Pasture.

Pasture grounds are more than sufficient for all needs, and except in the famine of 1899-1900, no lack of fodder has ever been experienced.

Agricultural
population.

The classes engaged in agriculture are Kunbis, Anjanas, Kachhis Gujars, and Ahirs, and form about 50 per cent of the populations. Holdings are small one cultivator seldom holding more than 10 acres (16 *bighas*).

Indebtedness.

To be in debt is the normal condition of the cultivator and even of many landholders. Although the famine of 1899-1900 and recent bad seasons are given as the cause, there is no doubt that lavish expenditure on marriages and other ceremonies and a total inaptitude for saving is mainly responsible. As a rule, the local *tipdar* who advances seed cash is the creditor.

Takkavi.

Before 1899-1900 all advances were made by *tipdars* and local bankers. In the famine, however, and during the bad season that followed the cultivator was unable to obtain advances of *khad-bij* (i.e., food and seed grain), the local bankers being chary of advancing any more to men already deeply in their debt. The State then made advances (*takkavi*) of both cash and seed. On cash grants 12 per cent. per annum is charged, while on seed advances the amount advanced is received in kind, plus one-quarter or 25 per cent. This is known as *galla- sawan* (*galla*=corn; *sawan* = $1\frac{1}{2}$)

Section II.-Rents, Wages and Prices.

(Tables XIII and XIV.)

The land being all the property of the Chief and no proprietary rights being recognized, no rents are paid, the contributions of the ryots being revenue.

The loss of population incurred in the famine of 1899-1900 raised the wages of all classes by 50 per cent temporarily but no general rise is noticeable.

Wages for agricultural operations are usually paid in kind. For reaping *jowar*, 8 seers of grain, for maize, 5 seers; for *urad* and *chavla*, 20 seers and for rice, 5 seers are given. In the case of wheat, 4 *juris* or bundles, about 4 seers weight of grain; for gram 1 *chansa* or row of plants is given for every 40 *chansa*, gathered, a *bigha* containing about 500 *chansas*.

The proportion of the outturn absorbed by these wages is in the case of *jowar* $\frac{1}{6}$, maize $\frac{1}{24}$, wheat $\frac{1}{10}$, gram, $\frac{1}{12}$, *urad* $\frac{5}{8}$ and *chavla* $\frac{1}{12}$.

A man thus makes from 4 to $4\frac{1}{2}$ seers a day or about $2\frac{1}{2}$ annas worth. For picking cotton, 2 pies are given for every seer picked. In the case of operations on the poppy plant it is usual to pay cash wages. Labourers now get from 3 to 4 annas a day, and a small quantity of opium. Formerly the rate was from one to two annas, but after the famine, in which, notwithstanding all the efforts of the State, there was a considerable loss of life, wages rose.

These have risen, wheat which sold in 1880 at 22 seers to the rupee now selling at 10 only, *jowar* at 13 instead of 40, maize at 19 instead of 40, and gram at 16 instead of 34, roughly a rise of 50 per cent.

The most prosperous members of the community are the merchants. The settled administration and continued peace which has obtained since 1820 has tended materially to increase their wealth, in spite of severe loss due to bad years and the difficulty in collecting debts remarked on above. Material condition.

The Rajput landholder is not much better off as a rule, than his cultivator. His lavish expenditure in marriages and other ceremonies has thrown him into the arms of the money-lender, while a hereditary distaste for agricultural pursuits and an utter lack of business faculty increases his difficulties.

Section III.- Forests.

(Table IX.)

The State possesses no forest at all, but four small piece of jungle are reserved for shooting purposes. These are watched by a few sepoy under a *darogah*.

In the famine these preserves were thrown open to the public.

The only trees of any value are the *khair* (*Acacia catechu*), *mahua* (*Bassia Latifolia*), and a few coppices of sandalwood (*Santalum album*.)

Section IV- Mines and Minerals.

(Table XII.)

Building stone. There are no known mineral deposits in the State, and the prevalence of Deccan Trap over almost the whole area makes it unlikely that any will be met with. A little limestone is found at one or two villages and is used locally for building purposes.

Section V- Arts and Manufacture.

(Table XI.)

Hand Industry. In all large villages the coarse country cloth called *khadi* and blankets, are woven, while the usual earthen pots and metal vessels required for household use are made by local artisans. No important manufactures exist, however. Opium is made to a very small extent only.

Factory. A ginning mill was opened in 1902, and in 1903 put out 6,684 maunds of cleaned cotton, and in 1905, 18,000 maunds.

Section VI.- Commerce and Trade.

Trade, although it has grown rapidly since the opening of the Rajputana-Malwa Railway and the construction of a metalled road to Mandasor, is still more or less in its infancy.

Imports. The chief imports are rice, sugar, salt, English piece-goods, country cloth (from Marwar and Gujarat), manufactured metals, hardware, and kerosine oil.

Exports. The chief exports are food, grains, oil-seeds, cotton (raw and cleaned), *ghi*, hides, and crude opium.

WEIGHTS AND MEASURES. The weights used are all *kachcha*, or half those known as *pakka*. The maund in this case contains 40 seers.

5 Rupees	= 1 <i>Chhatak</i> .
2 <i>Chhataks</i>	= 1 <i>Adhpao</i> .
2 <i>Adhpaos</i>	= 1 <i>Pao</i> .
2 <i>Paos</i>	= 1 <i>Adhsor</i>
2 <i>Adhsors</i>	= 1 <i>Seor</i> (40 British rupees).
2 $\frac{1}{2}$ Seers	= 1 <i>Paseris</i> .
5 Seers or 2 <i>Paseris</i>	= 1 <i>Dhari</i> .
4 <i>Dharis</i>	= 1 Maund (or 40 Seers= 1,600 rupees).

The measure of length is the *gaz* or *war* of 52 inches.

Length. There is not one fixed late for the commencement of the official year. The State financial year commences on the first of July, but in the Judicial Department it begins on the first of April.

As a rule, the merchants follow the Vikrama Samwat era, both the *Purnamanta* and *Amanta* systems being followed. The majority follow the latter.

The following table gives time as divided by the people in general. In certain of the State police stations *kachchi ghari* measures are kept. The State offices are provided with modern clocks and follow the European division of the day. All religious and other ceremonial observances are measured by *kachchi gharis*.

Table of Time.

60 <i>Vipals</i>	= 1 <i>Pala</i> .	15 Days	= 1 <i>Paksha</i> or (Pakh)
60 <i>Palas</i>	= 1 <i>Ghari</i> .	2 <i>Pakshas</i>	= 1 <i>Mas</i> (Month). or (Pakh).
2 $\frac{1}{2}$ <i>Gharis</i>	= 1 Hour.	6 <i>Masas</i>	= 1 <i>Ayan</i> .
3 Hours	= 1 <i>Prahar</i> .	2 <i>Ayans</i>	= 1 year.
8 <i>Prahars</i>	= 1 Day and night.	12 Years	= 1 <i>Yuga</i> .
7 Days	= 1 <i>Saptah</i> .		

Sitamau is the only trade centre and market town not only for the State but also for the neighbouring districts of Alot (Dewas) Tal (Jaora), Gangrar (Jhallawar) and Nahargarh (Gwalior).

A weekly market is held at Sitamau every Thursday. This is noted for its transactions in cattle. The average attendance of sellers and buyers is about 2,000 persons. Though the weekly markets are mainly attended by people from Malwa, cattle traders from Mewar and Gujarat also attend this gathering.

The castes and classes engaged in trade are Banias of all sects, Agarwals, Porwals, Oswals, Mahesris, Nimas and Bagdyas. They deal in grain, opium and cloth.

Muhammadan Bohoras deal in spices, English Stores, groceries, kerosine oil, and sundry articles. The big merchants purchase from the cultivators or petty village traders and import to Sitamau, where they sell to agents of firms in various parts of Central India who export to Bombay and elsewhere.

Carriage is effected by means of carts owned mostly by Khatis and Malis who ply to and from Railway stations to most places in the State. In some places carriage is by pack bullocks and buffaloes owned by Bagdyas and Musalmans. The Government rupee is the chief medium of exchange. *Hundis* and money- orders are also used, but currency notes are not popular.

Section VII.- Means of Communication.

(Table XV.)

No railways traverse the State, and only one metalled road, the Sitamau- Mandasor road, 18 miles in length, runs for four miles in Darbar territory, the remaining 14 being in Gwalior. It connects Sitamau town with Mandasor station on the Rajputana Malwa Railway. It was started in the famine of 1899-1900 as

a relief work. The portion lying in Sitamau is maintained by Government and the rest by the Gwalior Darbar. Traffic passes mainly by bullock cart, but passengers often use springed bullock *shigrams* of pony *tongas*.

Post and
Telegraph.

A combined post and telegraph office has been opened in Sitamau town, no other offices exist in the State.

Section VIII.—Famine.

(Table XXX.)

Early records.

Early records shew scarcity, but never actual famine, in 1857, 1867, 1868, 1886 and 1896.

In 1988-1900, however, the rainfall failed entirely, only 11 inches and 61 cents. falling within the State. The result was a severe famine. No such visitation had occurred within the knowledge of living man and the people were quite unprepared to face it.

The scarcity was followed by disease which carried off large numbers of the weakened population, resulting in a decrease of 28 per cent in the population. Every measure was taken to alleviate distress but it was not possible to reach all

The Darbar spent Rs. 60,000 on relief and remitted, and suspended Rs. 37,000.

CHAPTER III. ADMINISTRATIVE.

(Tables XVI- XXVII.)

Section I.—Administration.

In early days the administration was conducted on patriarchal lines. The Chief heard all complaints in open *darbar*, deciding everything verbally. He was usually assisted by a minister who was financial adviser. The districts were farmed out to merchants who, after paying the amount of their contract made, what they could out of the cultivator. Early days.

Maratha raids and heavy contributions levied from the Chief increased the burden of the ryot and finally caused the evacuation of most of the villages. After 1820 the country began to recover slowly and cultivators gradually returned to their villages.

The Chief is the head of the administration, being the final authority of reference in all matters connected with the general administration and civil suits. In criminal cases his powers are limited. Present system.

He is assisted by a *diwan* or minister who acts under the Chief's order, exercises a general control over all subordinate officials, and is the chief executive officer.

The administration is divided into the *Mahakma khas* or *diwan's* office, the Judicial Department, Revenue, Police, Customs, Accounts, Education, *Shagird- Peshwa* (dealing with the Chiefs private establishment) Public Works or *Tamir*, Medical *Modikhana* and Miscellaneous. Departments.

The official language in the State is Hindi in which all records are kept. Official language.

For administrative purposes the State is divided into three *tahsils* with headquarters at Sitamau (*sadr tahsil*), Bhagor and Titrod. The *sadr tahsil* is under a *tahsildar* who controls the revenue work of the whole State. The Bhagor and Titrod *tahsils* are under *naib-tahsildars* who act under the orders of the *tahsildar*. These officials are assisted by a staff of clerks. While the village *patwaris* and *havildars* act under their orders. A *patwari* has charge of from four to five villages. Administrative divisions.

While the *tahsildar* is able to deal with all ordinary matters, he refers any important questions to the *diwan*, who, if necessary, consults the Chief.

The *tahsildar* is also a magistrate and civil judge. The *naib tahsildars* are subordinate judicial and revenue officers.

village
Autonomy.

No material change appears to have taken place as regards village autonomy. Every village has a *patel* (headman) who is considered the official channel of communication between State officers and the inhabitants of his village. He assists in collecting the revenue and maintains order in the village. His assistance is also required annually when the agricultural operations commence and leases for holdings are given to cultivators. When disputes arise in the village he acts as an arbitrator. He has the honour of presenting *nazar* or *bhet* on behalf of the villagers to the Chief and officials at the *Dasahra* festival and when they come on tour. As compensation for his services the *patel* gets from 20 to 30 rupees per annum from the State. He has also a right to a pair of shoes and a *charas* (leather bucket) from the village Chamar, free of charge.

The *havildar* assists the *patel* in looking after the village and reports all matters to the divisional officer or the *patwari*. He is a State-paid servant. The villagers often give him a share of the harvests, but this is optional and not universal. He keeps the village register and assists in the collection of the revenue.

The *Balai* is the village hereditary watchman. He is given some land, revenue-free, by the State and some small share of the produce of the village by the cultivators. He is supposed to be acquainted with the name, occupations, and exact possession of every inhabitant of the village, and is expected to know every house, tank, well, tree, field, land-mark and boundary of the village. In all disputed land cases his evidence is the most essential. He is an appointed guide to all travellers through his limits. He also carries messages or loads when directed to do so by the *havildar* or *patel*.

The *gamot* or village priest has a few *bighas* of land given him free of revenue and gets small fees at marriages, naming of children and funerals at which he officiates. He usually has some old *pothi*, and the current year's almanac by the help of which he fixes the propitious hour for sowing the crops, for marriages, etc. and also foretells good or bad seasons.

The *chaukidar* or village watchman is also included in the village community. In most villages he is assigned a small revenue-free holding in return for his services.

The black-smith and carpenter make carts and the implements required by the cultivator and assist in building his houses. The potter fabricates the earthen utensils of the village. The barber besides cutting hair, serves at the time of a birth, marriage, or death, and also on festive occasions. All these receive compensation for their respective labours in a fixed proportion of the village crops, made over at the harvest.

Section II.—Law and Justice.

(Tables XVI and XVII.)

In early days judicial powers were undefined and exercised by any one who was sufficiently strong. It was usually recognised that all *jagirdars* and even farmers of districts could exercise judicial powers within the limits of their holdings. The Chief heard any cases which came before him in open *darbar* deciding them verbally, no records being kept. Early days.

In the year 1820 A.D. the State became a feudatory of the British Government, and a *vakil* was placed in attendance upon the Political Agent in Mehidpur which was then the head-quarters of the Western Malwa Agency.

Though matters were still left in most part to the Chief to deal with as he wished, cases of dacoity and murder and other crimes of a serious nature were required to be reported to the Political Agent for confirmation of the sentence, though the sentence awarded was in practice seldom interfered with.

There being no regular punishments, these were often invented. As a rule, however, in cases of theft or dacoity a beating with shoes was given and a fine imposed. In cases of murder, the hand or nose was occasionally cut off, capital punishment was rarely resorted to. By degrees these rude measures gave place to more civilised methods.

The Indian Penal and Criminal Procedure Codes and the Evidence Act have been introduced and are followed in the courts of the State, with necessary adaptation to the customs and usages of the people. In the year 1895 local regulations for the trial of civil cases were introduced. Legislation.

There are four courts of original judicature, the *nazim's* and *sadr-tahsildar's* courts at head-quarters, and the two *naib-tahsildars'* courts in the districts. Besides these State courts, the two *thanadars* and the *jagirdars* of Dipakhera, Khejria, Lawari, and Mahua exercise judicial powers. The *jagirdars* of Lawari and Mahua have been invested with third-class magistrate's powers and civil powers to hear suits up to Rs. 50 in value. While the *jagirdars* of Dipakhera and Khejria exercise second-class magistrate's powers, and can try civil suits up to Rs. 100 in value. The *sadr-tahsildar* is a second-class magistrate and can hear civil suits up to a value of Rs. 200. The *nazim* is invested with first-class magistrate's powers and can deal with civil suits up to a value of Rs. 2,000. Suits beyond 2,000 in value are sent up by him to the *diwan* in *mahakma-khas*, with his opinion. The *nazim* also hears appeals from the *thanadars* and *jagirdars*. The Chief sitting in *Ijlaskhas* is the final court of appeal in the State in all civil suits. In criminal cases he exercises the powers of a Sessions Judge. Judicial.

under the Criminal Procedure Code, but submits his decisions in all cases involving a sentence of death, transportation or imprisonment for life to the Agent to the Governor-General for confirmation.

Section III.—Finance.

(Tables XVIII and XIX.)

Up to 1895 no regular financial system existed in the State. In that year a regular budget was prepared for the first time. The finances are collected by the *tahsildar* who is assisted by the *naib-tahsildars*.

Revenue and
Expenditure.

The chief sources of revenue are Land giving, Rs. 72,300 or 57 per cent; Customs, Rs. 13,200; Excise, Rs. 900; *tanka*, Rs. 4,500; Law and Justice, Rs. 2,500; Tribute, Rs. 31,000; Compensation for Salf, Rs. 2,000. The Chief heads of expenditure are Chief's establishment, Rs. 22,700; General Administration, Rs. 11,200; Police, Rs. 7,100; Education, Rs. 800; Medical, Rs. 1,600; Tribute paid, Rs. 27,300, and Civil Public Works, Rs. 5,200.

Coinage.

Until 1896 the silver coin of the State was the *Salim Shahi* rupee of Partabgarh. A local copper-coin was struck at Sitamau.

In 1896, the British rupee was made the only legal tender. Four copper-coins have issued from the State mint. All were circular coins, that issued by Raja Raj Singh was marked on the obverse with a trident (*trishul*) and on the reverse with a sword; the issue made by Raja Bahadur Singh were dated 1896 and 1897 A.D., and that of Raja Shardul Singh in 1900 A.D. The designs on the last three coins were otherwise the same.

Section IV.—Land Revenue.

(Table XX.)

Early days.

In early days the districts were farmed out to merchants who paid the amount agreed on in the contract, and made what they could out of the ryot. Revenue was paid in kind. The amount of land revenue due from the districts was named in the contract, but as no control was exercised over the actions of the *ijardar*, the cultivator was left to his mercy. During the time of the Maratha invasion of Malwa the heavy exactions demanded from the Chief as well as those levied in raids led to the abandonment of most of the land.

The State is the sole proprietor of the soil and all sums paid by the ryot are thus revenue, and not rent.

Present sys-
tem.
Settlement.
Method of
assessment.

No settlement has as yet been made, while a survey commenced with this object had to be abandoned on account of famine of 1988-1900.

The rates on the land are fixed in accordance with the nature of the soil and position of the field as regards villages.

Demand.

Although no regular settlement has taken place, assessments are based yearly on the nature of the soil and facilities for irrigation.

The State demand is collected in most cases through *tipdars* Collection. (*bankets*), who stand security for the cultivators and pay the revenue due at each instalment recovering from the cultivator. When a cultivator has no *tipdar* the produce of his land is put in charge of the *havildar* of the village until the State demand has been recovered. The revenue is collected in three instalments. The first falls on the full-moon of *Katik* (October) and is known as the *panchwari-tauzi*, at which one-quarter of the demand is paid in. The second instalment called the *jawar-tauzi* falls on the full-moon of *paus*, when one-fifth is collected. The remainder is collected at the full-moon of *Baisakh* and is called the *unhalu-tauzi*.

Failure on the part of the *tipdar* or cultivator to pay the demand incurs a penalty of interest charged at 12 per cent. per annum.

Suspensions and remissions are freely made when necessary. In 1899-00, one-third of the revenue demand was suspended and one fifth finally remitted. Suspension and remission.

Tenures are of two main classes: *zamindari* (*khalsa*) and *jagir* or alienated lands. Tenures.

Leases are granted to the cultivator by the Darbar for periods varying from 1 to 2 years. Zamindar

Alienated holdings are *jagirs* and *muafi*. The former are held by *jagirdars* who pay a certain tribute to the State, while in the latter case nothing is paid, though occasionally a temple or religious institution has to be supported from the revenue of the *muafi*. Alienated holdings.

Section V.—Miscellaneous Revenue.

The Chief sources of miscellaneous revenue are opium and country liquor. Excise.

The average area under poppy is now 4,300 acres, the actual figure for 1904-05 being 4,480. From 22 to 30 rupees an acre are paid for such land, a return of ten seers of *chik* or crude opium being obtained of every acre sown. Opium.

The actual amount exported in the last five years has been; 1900-01, 127 maunds; 1901-02, 556; 1902-03, 332; 1903-04, 581; 1904-05, 460. About 100 maunds pass through State territory each year and pay transit duties.

A duty of Rs. 11-10 per maund is levied on all crude opium exported from the State, and on ball opium Rs. 13-4 per maund or Rs. 24-13 per chest (140 lbs.). A transit duty on all kinds of opium passing through the State is levied at the rate of Rs. 1-10 per maund provided it does not break bulk.

No restrictions are imposed on wholesale or retail vend. The amount of crude opium and of the manufactured article exported in the last five years is given below. Sales.

year.	Quantity exported in manuds.	Quantity passing transit, in maunds.
1901	127-0-12	73-32-8
1902	556-16-0	119-12-8
1903	332-1-0	101-5-8
1904	581-8-0	88-19-0
1905	460-32-8	147-22-0

Other drugs.

No restrictions whatever are imposed on the sale of hemp drugs but a small duty of $6\frac{1}{2}$ annas is imposed per maund imported.

Liquor.

Until lately liquor was distilled in almost every village. Now the contract for the State has been given to one contractor who supplies all but certain *jagir* villages.

No duty is levied except one of three annas per maund on *mahua* flower imported for its manufacture. At present there are 12 shops or one shop to every 29 square miles and 2,000 persons.

No other control is exercised. The income from this source amounts to about Rs. 5,000 per annum.

No foreign liquor or fermented liquor is drunk in the State.

Salt.

The sale of salt is regulated by the agreement entered into with the Government of India in 1881 by which all salt that has paid duty in British India is admitted into the State free of duty. As compensation for dues formerly levied, Rs. 2,000 per annum are paid to the Darbar by the Government.

Customs.

The total income derived from this source amounted to Rs. 12,000 in a normal year.

Stamps.

In 1896 stamps were introduced for judicial purposes. The State accountant supplies stamps to the courts, there being no licensed vendors. The average revenue derived from stamps is Rs. 1,100.

Municipality.

The chief town is managed by a committee of which the members are not elected, but nominated the minister presiding.

Section VI.—Local and Municipal.

Section VII.—Public Works.

(Table XV.)

The State finances have not yet permitted the employment of a trained overseer, and since its organisation in 1895 it has been managed by the *diwan*, who makes or superintends the making of all estimates. A *darogah* supervises the work of contractors and keeps the accounts.

The average yearly expenditure during the last ten years amounted to Rs 4,000. Since the organisation of the department in the year 1895 the following buildings have been constructed- Guest house, school, coach-house, *Zanana* hospital, some portions of the palace, the new *kothi* in the Ramniwas garden, and a public library.

Section VIII.- Army.

(Table XXV.)

There is no regular army in the State, but a few Rajput sowars serve as a body guard to the Chief.

Section IX- Police and Jails.

(Table XXIV.)

A regular police force was set on foot in 1896 and put under a Police Superintendent. Constables are armed with a gun and sword. The police number 114 men, giving one constable to three square miles and 209 people.

No special system of recruiting or training obtains.

The *chaukidars*, who number 30, are directly under the revenue Rural officers, but are, at the same time, bound to assist the police in detecting crime and reporting all serious cases.

A man has been trained at Indore in the classification and registration of finger prints. Finger im-
pressions.

Only one jail has been established, that at Sitamau, which has accommodations for 31 prisoners. Jail (Table
XXVI).

Previous to the construction of this jail in 1896, prisoners were locked into a small room without any regard for the number of occupants. In the year 1901, there was only one death in the sitamau jail by fever and dysentery, and one in the year 1902-03 by pneumonia. In 1904 pneumonia was the prevalent diseases in the jail as well as in the district.

The expenditure on the jail amounts to about Rs 1,200 a year, and the cost of maintaining each prisoner, Rs 3 per month.

Prisoners are employed on public works and in gardens.

Section X- Education.

(Table XXIII.)

No School existed in the State till 1895. In that year a primary school was started by the Municipal Committee of Sitamau. It teaches English, Hindi, and Urdu upto the third standard.

The School had no suitable building till the present building was constructed by the Darbar from municipal and other funds in 1897.

The average number of boys receiving education is 125, of whom about 15 are usually Muhammadans, and the rest Hindus. There are at present 150 boys on the school roll, whose ages vary from 6 to 25 years.

Since the year 1898 A.D. the school has been maintained by the Darbar at an annual cost of about rupees 800; the average cost per student is about five rupees.

Section XI.- Medical.

(Table XXVIII.)

A dispensary was established in 1893 by the late Chief Bahadur Singh. Before that the public were treated by native *Hakims* and *Baids*.

The daily average number of patients, in-door, and out-door, for the year 1891 was ten; it is now 60.

The ordinary budget allotment amounts to Rs 1,400, of which Rs. 900 are for establishment, and 500 for medicines, etc.

The number of operations, major and minor, performed were in 1891, 207; 1902, 183; 1903, 212; 1904, 179.

Vaccination. Vaccination is regularly carried on and is gradually becoming more popular.

Section XII.- Survey.

As already stated in the land revenue article no survey has yet been carried out. A survey was started in 1897, but was abandoned for want of funds after nine villages had been surveyed. The preparation of the rough estimates and other information regarding these villages is complete.

CHAPTER IV. ADMINISTRATIVE DIVISIONS AND GAZETTEER.

(Tables I, III.—VIII, X, XIII, XVIII, XIX, XX, XXIII, and XXIX.)

Sadr Tahsil :- This *tahsil* has an area of 168 square miles, and comprises the town of Sitamau and 46 villages, of which 33 are held by *jagirdars*.

The population in 1901 numbered 12,678 males 6,416, females 6,262, living in 3,086 occupied houses.

Classified by religious the population consisted of 10,705 Hindus 1,267 Musalmans, 578 Jains, 128 Animists.

The *tahsil* is administered by the *Sadar tahsildar* who is the revenue officer and also a second-class magistrate and civil judge with powers to entertain suits up to the value of Rs. 200.

The present capital town of Sitamau and Laduna, the old capital are the only places of importance in the *tahsil*.

Seventeen *jagir* holdings are situated in the *tahsil*

The metalled road traverses the *tahsil* from Mandasor to Sitamau.

The total revenue of this *tahsil* is Rs 1,84,700, of which the *jagirdars* receive Rs 1,16,600.

Bhagor Tahsil :—This *tahsil* lies on the south of the State, has an area of 87 square miles, and contains 20 villages of which 9 are *khalsa*, and 11 held by *jagirdars*. The populations in 1901 numbered 4,788 persons : males 2,513 females 2,275, living in 1,129 houses. Classified according to religions Hindus numbered 4,596, Muhammadans 83, and jains 109.

The *tahsil* is in charge of a *naib-tahsildar* who is the revenue official and a third-class magistrate and civil judge with powers to decide suits up to the value of Rs. 75. He is assisted by the usual establishment. Bhagor, the head-quarters, is the only place of any note in the *tahsil*.

There are 11 *jagir* holdings situated in the *tahsil*.

The land revenue of the *tahsil* is Rs. 33,200 of which Rs 9,500 represent the *jagir* income.

Titrod Tahsil:— This *tahsil* which has an area of 95 square miles is situated in the east of the State. It comprises 27 villages of which 8 are *khalsa* and 19 *jagir* villages.

The population in 1901¹ numbered 6,397 persons; males 3,246, females 3,151, living in 1,532 houses. Classified by religions there were

¹ Including Bajkheri *tahsil* now amalgamated with Titrod.

6,105 Hindus, 167 Musalmans, 94 Jains and 31 Animists.

A *naib-tahsildar* is in charge of this small *tahsil* who is the revenue collector and also a magistrate of the third class, and civil judge with powers to hear suits up to the value of Rs 75. He is assisted by two *patwaris* and the usual establishment. Besides Titrod, the head-quarters and the *jagir* village of Bajkheri, no place of importance exists in the *tahsil*.

There are 13 *jagirs* in this *tahsil*.

The land revenue of the *tahsil* is Rs 23,500, the share of the *jagir* holdings being Rs 15,400.

Gazetteer.

Bajkheri tahsil Titrod:— An important *jagir* village, situated 12 miles north of Sitamau in 24° 13' N. and 75° 27' E. The *Jagirdar* is a Rathor.

The population in 1901 numbered 327 persons; males 163, females 164, living in 61 houses. Baniyas and Kumhars predominate.

It was formerly the head-quarters of a separate *tahsil*.

Bhagor tahsil Bhagor:— The head quarters of the *tahsil* is situated in 23° 53' N., and 75° 25' E. on the Chambal river, ten miles south of Sitamau town.

The population in 1901 numbered 695 persons : males 356, females 339, living in 157 houses.

The name is popularly derived from *Bhrigu-Kshetra* of the residence of Bhrigu Rishi, who is popularly supposed to have held a great sacrifice here in ancient days. A local deposit of volcanic ash, not an uncommon thing in the Deccan Trap area, is apparently the origin of the tale, these ashes being looked upon as the remains of a vast sacrificial fire, and not, as they in fact are, the remains of one of Nature's own great fires. From the steep banks of the Chambal, lumps of this volcanic ash are taken out by the religiously-inclined, and carefully preserved.

The place is undoubtedly an old one as there are signs of old foundations, and old coins have been occasionally dug up.

A fair is held here annually in the month of *Chaitra* at the *Ram-navmi*.

Brahmans and Dangis predominate and are mostly agriculturists.

Laduna tahsil Sadr:—A village situated in 23° 59' N., and 75° 23' E., a mile and a half to the south of Sitamau town. It is very picturesquely placed on the edge of a large lake. This is one of the oldest places in the State.

Popular tradition assigns to it an origin so remote as the fifth century A.D. Laduna is said to be a contraction of Lava- nagara a supposition which is supported by the name of the lake Lavasagar. Beyond this no further trace remains as to who this Lava was, whose name thus survives in association with the town and the lake.

The local accounts say that Banjaras originally flourished here and the construction of the old temples of Dharam Raj and the goddess Palki Chamunda and the lake are attributed to these Banjaras. The village passed later to the Minas. Nothing is known about them except that a wife of one of these immolated herself with the corpse of her husband and became *sati*. A stone *chabutra* still commemorates her fate. From the Minas it passed in to the hands of a Rajput, Dhandu, from whom it passed into the hands of Ratan Singh, the founder of Ratlam some 275 years ago. An anecdote is told of the way in which Laduna was taken by Ratan Singh. "He encamped near the Lavasagar and asked for *singhara* nuts from the lake. But instead of these he was offered by way of joke some lumps of earth. he accepted them, but being offended at the insult seized the village from the Dhandus. The place where Ratan Singh encamped is to this day called the "Ratan garl." Raja Kehsodas when he was granted the three *parganas* of Titrod, Alot and Nahargarh and created the independent Chiefship of Sitamau, at first made his headquarters at Laduna. From 1750 to 1820 it also remained the capital of the State, Sitamau being too open to attacks by Marathas.

The population in 1901, numbered 1,697 persons; males 864, females 833, with 470 occupied houses

Sitamau Town tahsil sadr:— The capital of the State situated 1,700 feet above sea-level, in 24° 1' N. and 75° 23' E. on a small hill.

The town approached from the east is very picturesque. The battlements of the fort stand boldly out above the trees in the gardens below, the old fort, wall, and tower seen from afar having a curious resemblance to the castle at Windsor, on a small scale. The town which is surrounded by a wall with seven gates, is ascribed to a Mina Chief Sataji (1465 A.D.) it fell later into the hands of the Gajmalod Bhumias, who took it from its original owner about A.D. 1549. There is still a descendant of these Thakurs in the State. It about 1650 Mahesh Das Rathor, as has been already related, was forced to stop at Sitamau owing to his mother's illness and death, and on the refusal of the Bhumias to grant him land for her cenotaph attacked and killed most of them. The connection thus established between this place and the Rathor clan caused Ratan Singh to get it included in his grant of Ratlam.

The population amounted in 1881 to 5,764, in 1891, 5,861, and in

1901, 5,877 persons: males, 2,925, females 2,952, living in 1194 houses. Classified by religious, Hindus numbered 4,448 or 76 per cent Jains 435, Musalmans 988, and Animists 6. The population has increased slightly since 1881.

The chief wards (*muhalla*) of the town, named, as a rule, after the castes occupying them, are : *Nandwana-ghati*, *khati-muhalla*, *Ghatiawas*, *Udambaronki-ghati*, *Bohora-Bakhal*, *Teliawars*, *Bagria-Phala*, *Ghorwal Ghati*, *Kazipura* and *Kagdibara*.

A large cattle market is held in the town every Thursday.

A committee for the management of the town was instituted in the year 1895. It consists of 20 members, 6 being officials and the rest nominated by the Darbar from among leading men in the town. The *Diwan* presides.

The income derived from local taxes amounts to about Rs. 1,000 a year and the expenditure to Rs. 900. Many improvements have been effected by the committee since 1895, including the widening of the streets, improved conservancy and sanitation, installation of street lamps, and erection of a building for the combined post and telegraph office.

The cost of the town police, who number 87 constables, exclusive of the superintendent, is Rs. 348 per mensem. Of the total number of houses, 800 have one storey, 324 are double-storied 210 three storied, 100 four-storied, and one five-storied; 1,300 are untiled.

The town contains a guest house, hospital and a British post and telegraph office, and *panchayati* houses maintained by the Bagrias, Bohoras, Porwals and other Banias where caste dinners are held.

Sitamaui is 132 miles distant by road from Indore. It is connected with the Mandasor station of the Rajputana-Malwa Railway by a metalled road 18 miles in length, being 486 miles from Bombay via Ratlam and Baroda.

Titrod tahsil Tirod:— The head-quarters of the Titrod *tahsil*, is situated six miles to the east of Sitamaui town, in 24° 2' N. and 75° 29' E. It is an old village and was in Mughal days of some importance being the head-quarters of a *mahal* in the Mandasor *sarkar* of the *subah* of Malwa. The population in 1901 numbered 643 persons, 322 males, 321 females, with 155 occupied houses. In Mughal days Titrod must have been marked by signs of prosperity which have since disappeared. It now contains six Hindu temples and one Swetambar Jain temple dedicated to Adi-nath. Kunbis and Rajputs predominate.

APPENDIX A.

Statement showing the various Crops grown in the Sitamaui State.

No.	Season.	Name of crop.	Seeds' used per acre.	Yield per acre.	Remarks
I.	Kharif.	Makka	Lbs.	Lbs.	<i>Makka (Zea mays)</i> is of two kinds one which is reaped with 60 day and hence called <i>Sati</i>, and another variety after 105 days, is called <i>Adaya</i>. If <i>Urad (Phaseolus radiatus)</i> is sown with <i>makka</i>, only 8 lbs. per acre are required. <i>Sorghum vulgare</i>. <i>Mung (Phaseolus mungo)</i> is sown together with jowar. <i>Chavala (Dolichos sinensis)</i> is sown with <i>makka</i>. <i>Pencillaria spicata</i>. <i>Tuar (Cajanus indicus)</i> is sown with jowar. <i>Oryza sativa</i>. <i>Sesamum indicum</i> <i>Guizotia obifera</i>. <i>Panicum italicum</i> <i>Gossypium indicum</i>, Cotton is picked three times.
1		Sati	16	1,000	
2		Adaya	16	1,600	
		Urad	24	160	
3		Jowar	8	250	
4		Mung	2	100	
5		Chavala	20	125	
6		Bajra	8	250	
7		Tuar	16	200	
8		Rice	48	1,000	
9		Tilli	7	200	
10		Ramtilli	7	200	
11		Kangni	7	200	
12		Cotton	16	250	
II	Rabi.	Poppy	16	24	<i>Papaver somniferum</i>. Besides crude opium, the produce of the poppy seeds, amounting to about 280 lbs. per acre, is also gathered and sold. <i>Triticum aestivum</i>. <i>Cicer arictinum</i>. <i>Hordeum vulgare</i>. <i>Pisum sativum and arvese</i> <i>Ervum lens</i>. <i>Saccharum Officinarum</i>. <i>Linum usitatissimum</i>. This is produced without irrigation.
13					
14		Wheat	64	770	
		(1) Wheat produced by irrigation			
		(2) Wheat produced with out irrigation in Rabi land only			
15		Gram—			
		(1) By irrigation	48	770	
		(2) With out irrigation	48	250	
16		Barley	64	950	
17		Peas	64	580	
18		Masur	48	250	
19		Sugarcane	3,200 pieces of sugarcane	lbs.	
20		Linseed	8	3,200 (gour), 250	

APPENDIX B.

SUBSTANCE of an ENGAGEMENT between DOWLUT RAO SINDIA and the RAJPOOT CHIEF of SEETAMHOW, RAJ SING, concluded through the mediation of MAJOR-GENERAL, SIR JOHN MALCOLM, G.C. B. and guaranteed by him in the name of the BRITISH GOVERNMENT 1820.

His Highness Dowlut Rao Sindia for himself, his heirs and successors agree to receive from the Seetamhow country a fixed annual tribute of Salim Sahi Rupees 60,000 by periodical payments as follows, viz—

1st Payment of Muckee kist payable in the Hindee month Kotug--
- Rupees 12,000

2nd Payment of Jowaree kist payable in the Hindee months pose and Muk, Rupees 12,000 in the former and Rupees 12,000 in the latter month ---Rupees 24,000

3rd Payment of Oonala Kist Payable in the Hindee months Cheyt and Bysack, Rupees 12,000 in the former and Rupees 12,000 in the latter month--- Rupees 24,000

Amount of fixed tribute, Salim Sahi —Rupees 60,000

His Highness engages to abstain from all interference in the affairs of the Seetamhow country and from intermeddling with regard to the succession to the government of it. His Highness further engages to withdraw all troops belonging to him from the Seetamhow country, and never in future to send a military force into it.

Raj Singh, the Rajah of Seetamhow, engages for himself, his heir and successors, punctually to render to Sindia's government the aforementioned tribute of sixty thousand Salim Sahi Rupees as above specified, and it is stipulated that provided, after the above-mentioned payments or instalments have severally become due, a period of a month and a half shall elapse, and the whole or any part of the instalments shall remain unpaid, land to the amount of the whole instalment in which a failure in the payment of the whole or a part shall have occurred, shall be forfeited by Raj Sing and continue alienated from him, his heirs and successors for ever, to his highness Dowlut Rao Sindia, his heirs and successors for ever, but the amount of land so forfeited shall be deducted from the amount of the tribute.

(A true translation.)

(Sd.) WM. BORTHWICK.

*Commanding Holkar's Horse and acting under the orders of
Major General Sir John Malcolm,*

On the recommendation of Colonel Sir R.C. Shakespear, Kt.

and C.B. Agent, Governor-General for Central India, Maharajah Jayajee Rao Sindia, of his own free will and accord, by a letter to the address of Rajah Raj Singh of Seetamhow, of date 2nd November 1860, remitted (Rupees 5,000) Five thousand rupees of the annual tunkha of (Rupees 60,000) Sixty thousand payable by this engagement, the said remission to have effect from Sumbut 1916.

(Sd.) R.J. MEADE.

Agent, Governor General for Central India.

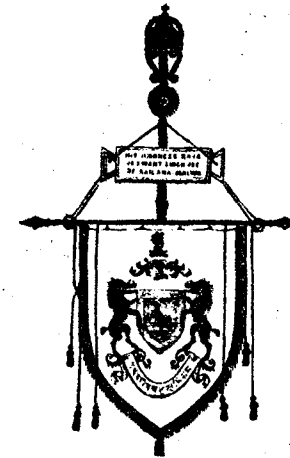
Camp Seetamhow, 14th December, 1863.

TRANSLATION of a LETTER from H.H. MAHARAJA JAVAJI RAO SINDIA, to RAJA RAJ SINGH of SEETAMHOW, dated 2nd November 1860 A.D., corresponding with Katik Badi 4th, Sambat 1917.

Your letter intimating that you have sent your son, Ruttun Sing to Gwalior to make some request in the matter of the tribute has been received. Your son has represented that such a reduction may be ordered to be made from the amount of the tribute as will make you ever grateful to us. Therefore from the tribute which you have hitherto paid, Rs 5,000 a year have been deducted as a favour, and the remaining sum of Rupees 55,000 shall continue to be paid by you, year by year, according to the stipulated instalments.

Sailana State.

ARMS OF THE SAILANA STATE.



Arms:— Gules, a falcon close argent within a bordure tenne
Crest- A leopard's head erased sable. Supporters- Boars
argent.

Motto:— *Na bhayam ishat- mahadashritam.* "In the protection of the
great there is not the least fear."

Note:— Red is the colour of the State flag. Tenne was given as
showing that they pay tribute to Sindhia. The bird is the
Pankhani Devi, the tutelary gooddess of the Rathors.

Gotrachar :—(See Railam State Gazetteer.)

CHAPTER I.

DESCRIPTIVE.

Section I- Physical Aspects.

The Sailana State is a first class mediatised State of the Central Situation. India Agency, under the Political Agent in Malwa. It lies on the confines of the great Malwa plateau, its own western-most district being situated in the hilly tract which terminates the Malwa plateau in this direction.

The State is called after the chief town, which is said to derive its Name. name from its position at the foot (*anana*, literally mouth) of the hills (*shaila*).

The State is made up of numerous scattered portions, which are Boundaries. mingled in inextricable confusion with those of the neighbouring State of Ratlam, making it impossible to define the boundaries with any accuracy. Different sections of the State, however, touch portions of the Gwalior, Indore, Dhar, Jhabua, Jaora, Banswara States and Kusalgarh Estate, the two last being situated in the Rajputana Agency.

The confused nature of the boundaries and the lack of complete Area. survey makes it similarly impossible to give an absolutely accurate figure for the area. Approximately the State covers 450 square miles, the extremes of latitude and longitude being 23° 6' and 23° 27' north, 75° 46' and 75° 17' east.

The State falls naturally into two sections. The eastern and major Natural divi- portions lies on the Malwa plateau. The country in this section is formed sions and of wide open rolling plains, with here and there the low flat- topped hills scenery. common to the Deccan trap area, while the soil is highly fertile and the inhabitants skilled cultivators. From the chief town westwards, however, the conditions alter abruptly, the wide open downs give place to closely packed hills covered with scrub- jungle and intersected by numerous water courses; the soil, moreover, is poor sand stony, while the Bhils, who form the greater part of the inhabitants, are very indifferent cultivators. The whole of the western section is covered with hills, but none is of any great height, the only important peak being that of Kawalakhamata (1,929 feet) which stands near Barmawal 23° 7' N and 75° 10'. On the summit stands the temple of Devi.

Only two rivers flow through the State, the Mahi and Rivers and Maleni. The former rising near Amjhera in Gwalior flows by lakes Bajranggarh village, and then taking a westerly course, traverses the upper confines of Bagar. This river is used for drinking purpose

only. The Maleni rises just south of Sailana town and taking a westerly course, flows behind the *Jaswant-niwas* palace. its waters are not of any value for irrigation. The only other stream worthy of mention are the Simlaodi which rises at Simlaoda village 23° 7' N and 75° 15' and, after uniting with the Ratnagiri, flows for 15 miles through the State. This stream is of value for irrigation.

Geology.¹

The State lies mainly in the Deccan trap area, and has not yet been surveyed. The hilly region to the west of the State belongs to a tract of which the geology is very complicated, and it is quite impossible to form as accurate idea as to its constitution.

Botany.²

The vegetation is usually of the nature of scrub -jungle with species of *Grewia*, *Zizyphus*, *capparis*, *Carissa*, *Wood fordia* as the principal Shrubs and of *Butea*, *Bombax*, *Sterculia Anogessus Buchananiana*, *Acacia*, *Phyllanthus* as the leading trees; sometimes *Boswellia serrata* is the principal species, in which case the brush wood is much more scanty. The herbaceous species are mainly Leguminosie like *Desmodium*. *Alysicarpus* *Crotolaria*, *Boraginea* such as *Helitropium* and *Trichodesma*, *Compositoe*, like *Pulicaria*, *Bumea*, *Goniocaulon* and *Launea*.

FAUNA
Wild animals.

Wild animals are not found in large numbers, the country, except the portion, lying in hilly tract, affording them but little cover. In the plateau section black buck (*Antelope cervicapra*) and *Chinkara* (*Gazella beneti*) are common, while in the hills leopard and bears are found.

Birds.

The birds of the State include all species usually met with in Central India. Partridges, sand -grouse, quail, pigeon and the common classes of water-fowl are found everywhere.

Fishes.

Fish, owing to the lack of large rivers and tanks, are comparatively speaking scarce, though *Rohu* and *Sanwal* are found in some localities.

Climate and
temperature
(Table I).

The climate is temperate over the greater part of the State. There are no records for the hilly region. In the hot season the temperature as recorded at Sailana varies on an average from a maximum of 101° to 97°, in the rains from 87° to 75°, and in the cold season from 70° to 60°.

Rainfall
(Table II).

The rainfall in the plains averages 35 inches, and in the hilly tract 40 inches.

¹ By Mr. E. Vredenburg, Geological Survey of India.
² By Lieut Col. D Prain., I.M.S. Botanical Survey of India.

Section II.- History.
(Genealogical Tree.)

The Sailana Chiefs are Rathor Rajputs of the Ratnawat or Ratnaut branch of Ratlam.¹ They are descended from Maharaja Udai Singh of Jodhpur (1584-95).² Dalput Singh, the seventh of Udai Singh's Seventeen sons, had a son Maheshdas, whose eldest son was Ratan Singh. Ratan Singh rose to distinction under Shah Jahan and about 1648 received certain lands in Malwa, ultimately fixing on the village of Ratlam for his capital, and founding the State of this name which his descendants still hold; Ratan Singh was killed at the battle of Ujjain (or Dharmatpur)³ near Fatehabad on 20th April 1658. He was succeeded by Ram Singh (1658-82), Shiv Singh (1682-84), Keshodas (1684), and Chhatarsal, (1684). In 1708, Chhatarsal lost his eldest son, Hate Singh, and broken down by this bereavement retired from all parts in the administration during the next year.

He had, however, divided his territory into three shares, his eldest son Kesri Singh receiving Ratlam, Pratap Singh Raoti (Sailana State) and grandson Beri Sal, the Son of Hate Singh, Dhamnod.

Discussions at once arose and Beri Sal retired to Jaipur leaving his *jagir* to the care of his uncle Kesri Singh.

At length differences between Kesri Singh and Pratap Singh became acute and ended in the death of the Ratlam Chief in 1716. Kesri Singh's son was at Delhi at the time, Jai Singh, his younger brother, at once informed him of the state of affairs, and the two brothers joining forces defeated Pratap Singh at Sagod (23° 18' N. 75° 4' E.) two miles, south-west of Ratlam.

The Raoti *jagir* formerly held by Pratap Singh now fell to Jai Singh, (1730-57).

Jai Singh in 1736 left Raoti and founded the present capital of Sailana.

Jai Singh died in 1757, and was succeeded by his second son Jaswant Singh, Devi Singh the elder brother having been killed some years previously. Daulat Singh the youngest was given the *Jagir* of Semlia. Jaswant Singh died without issue and was succeeded by his younger brother Ajab Singh (1772-82) who left three sons. The eldest Mokham Singh (1782-97) succeeded, the two younger brothers Bhopat Singh and Guman Singh receiving, respectively, the *jagirs* of Deolan and Adwania. The Sailana State had by this time fallen under Maratha dominion and

¹ The Gazetteer of Ratlam State should be consulted for further information.
² Tod Rajasthan I 622 II-35-48.
³ Biernier's Travels (Constable) p. 58.

much territory had passes into the hands of Holkar and Sindhia the Chief having become a feudatory of the latter. Mokham Singh was succeeded by his son Lachhman Singh (1797-1826), who was ruling during the settlement¹ of Malwa by Sir John Malcolm. In 1819 an agreement² was mediated between Lachhman Singh and Daulat Rao Sindhia, by which the Sailana Chief agreed to pay Rs. 42,000 Salim Shahi annually to the Gwalior Darbar, the British authorities guaranteeing the due payment of the amount. This sum was in 1860 assigned by Sindhia to the British Government to defray the cost of the Gwalior Contingent, and is now paid to the Government of India and not to Sindhia.

Lachhman Singh died in 1826 and was succeeded by his son Ratan Singh who left no issue and was succeeded by his uncle Nahar Singh in 1827. Nahar Singh (1827-42) was followed by his son Takht Singh who died in 1850 leaving a minor son, Dule Singh.

Dule Singh,
(1850-95.)

The State remained under British administration till the disturbances of 1857, when it was put in charge of Ratan Singh's widow. In acknowledgement of her excellent services at this time in preserving order and furnishing troops, all the members of the Council of Regency were granted *khilats*. In 1859 Dule Singh was granted administrative powers. In 1864 the Chief agreed to cede any land required for railways, and in 1881 the Chief agreed to cede any land required for railways, and in 1881 abolished all transit duties on salt. In 1884 the Raja, having no issue, adopted Jaswant Singh the eldest son of Bhawani Singh of Semlia, who was recognised by Government as his heir. By an arrangement dating from early days the Ratlam and Sailana Darbars used to levy customs (*sayar*) dues jointly in Sailana State. As may be supposed, considerable friction had been caused by the exercise of this right, and by 1887 the question had reached an acute stage. In that year at the suggestion of the political authorities these difficulties were put an end to by a fresh arrangement under which the Ratlam Darbar relinquished its right of collection, the Sailana Darbar agreeing to pay Rs 18,000 Salim Shahi, reduced to Rs. 6,000 British rupees, in 1901 to Ratlam and levy the dues itself, while Ratlam undertook not to levy dues on Sailana goods exported to Ratlam, or imported from Ratlam to Sailana. In 1887 in honour of the Jubilee of Her Majesty the Queen-Empress all transit dues except those on opium were abolished.

Jaswant
Singh,
(1895-)

Dule Singh died on October 13th, 1895, and was succeeded by the present Chief Jaswant Singh who had been educated at the Daly College at Indore. Jaswant Singh succeeded to a State burdened with a heavy debt; this was almost paid off, when the disastrous famine of 1899-1900 again embarrassed the finances.

Every department of the State has been remodelled and brought in to consonance with modern requirements by the present Chief.

¹ Malcolm's *Central India*, II, 206-344.

² Appendix A.

For his excellent administration during the famine and his many reforms Jaswant Singh was presented in 1900 with a Gold *Kaisar-i-Hind* medal, and in 1904 was made a Knight Commander of the Indian Empire.

Jaswant Singh has five sons Dilip Singh, his heir, Bharat Singh who has been adopted to succeed to the guaranteed estate of Multhan, Mandhata Singh who is *Jagirdar* of Adwania, Ramachandra Singh of Bharora and Ajat Shatru Singh of Morda. He has also three daughters, the eldest Bapu Devidra Kunwar has been affianced to the Maharawal Vijaya Singh of Dungarpur, the Second Bapu Shive Kunwar to Raja Arjun Singh of Narsingharh, and the third Laxmi Kunwar to Durjan Sal Singh, Chief of Khilchipur State.

The Sailana Chief bears the Titles of His Highness and Raja and Titles enjoys a salute of 11 guns.

There are fifteen *jagirdars* in the State, of whom twelve hold on a feudatory service tenure and three possess maintenance grants. Ten are Rathors, of whom the first twelve given below are blood relatives of the Chief.

These are the Thakurs of Adwania, Bharora Morda, Semlia, Barmawal, Raoti, Ghatwas, Kari, Kaneri, Nayapura, Chandoria and Kotra.

The *jagirdars* of Umrao and Nalkoi are Songira Rajputs and the Thakur of Mewasa is a Sesodia.

An old temple at Bilpank bears an inscription dated in V.S. 150 (?) or A.D. 144 (?), the last figure being illegible, the temple of Kawala khamata near Barmawal has a record dated on V.S. 1151 or 1095 A.D. At Semlia village there is an old Jain temple which bears a record dated in Samvat 1533 *Sawan Sudi* 15 (A.D. 1477) dedicated to Santi Nath, but beyond this there are no places of Known archaeological importance.

The temple of Kedareshwar close to Sailana town in certainly not of any great antiquity, but its situation at the bottom of a deep gorge is unusual, and highly picturesque.

Section III.-Population.

(Tables III and IV.)

Three enumeration of the State have taken place in 1881, 1891, 1901, but in the last only were full records made. In this last census, however, the effects of the recent famine (1899-1900) were still apparent.

The population at each census has been — 1881, 29, 723; 1891 31, 512; and 1901, 5,731 persons; males 12,844 and females 12,887.

Density and
variation

An increase of 6 per cent. thus took place between 1881 and 1891, followed by a decrease of 1834 per cent. in 1901, shewing only too clearly the disastrous effects of the great famine. The density per square mile at each enumeration was respectively 66, 70 and 57. The population is distributed through one town that of Sailana and 96 villages 5,967 occupied houses.

Towns and villages.

Strictly speaking no town exists in the State, the population of the capital amounting to only 4,255 persons. The average village contains 224 inhabitants, 89 out of the 96 having less than 500 people and only 2 over 2,000 inhabitants.

Migration.

No statistics of migration are available. Of the total population, however, 61 per cent were born within State limits and 87 per cent in the neighbouring districts of Gwalior, Ratlam and Jaora.

Vital Statistics.

These have only been collected for the last two years, and are not very reliable.

**(Tables V & VI.)
Sex and Civil condition.**

In the Census of 1901 males and females numbered 12,844 and 12,887 respectively, giving practically 100 females to every 100 males. The figures for civil condition are condensed in the table appended-

	Total.	Males.	Females.
Unmarried	9,974	5,993	3,981
Married	11,409	5,697	5,712
Widowed	4,348	1,154	3,194
Total	25,731	12,844	12,887

Religions.

Classified by religions 67 persons in every 100 are Hindus, 24 Animists, 5 Musalmans and 3 Jains. Hindus number 17,193 of whom 5,900 live in the eastern part of the State, while of the Animists 4,008 or 16 per cent. live in the Bilpank and Raoti *Kamasdars*.

Language and Literacy.

Lying mainly in Malwa the dialect spoken by the bulk of the population in the Malwi or Rangri form of Rajasthani used by 20,159 or 78 per cent, while 455 persons or 2 per cent., employ the forms of Rajasthani not proper to Central India, and 15 per cent Bhili.

Castes, Tribes and Races.

The principal castes are Kunbis (2,700), Rajputs (2,100) and Brahmins (1,700). The Bhils who number 6,300 live in the hilly tract to the west of the State. The Rajputs are the principal land owners, being either *jagirdars* or *zamindars*, while the Kunbis are the most important cultivating class.

Occupation.

The population of the State is almost entirely supported by agriculture or field and general labour.

Except in the use of the coats and shirts instead of the *angarkhas* and *kurtas* little change is noticeable in the mode of living of the middle classes. SOCIAL
CHARAC-
TERISTICS.

Males usually wear a *pagri* on the head, a coat or *angarkha*, a shirt or *kurta* and trousers, *paijamas*, or a *dhoti*.

Females wear small *sari* to cover the head, a small bodice called a *choli* and a *ghagra* (petticoat); a jacket or *bandi* is substituted for the *choli*, and is often worn by the unmarried girls.

Food consists of wheat bread, vegetables, green if procurable other wise dry, the latter being eaten especially in summer and during rainy season until the green vegetables are obtainable. Food.

Being mostly agriculturists, the major part of the population rises at daybreak and proceeds to the fields or pasture lands, returning just before sunset. Daily life.

Houses are generally of mud and either thatched or tiled. In Sailana a few large houses have been erected by merchants and others. The Bhils build rough bamboo shelters thatched with grass. Local artisans are not well off for want of sufficient employment, many articles formerly of local manufacture being now replaced by the western manufactured articles. Houses.

Except cholera during the famine of 1899-1900 the State never suffered from any severe epidemic till 1903 and 1904 when plague appeared in Sailana and some villages. Public Health
(Table VI.)

Plague first appeared at Bangrod in January, 1903. The total number of cases reported being 1,628 seizures and 1,094 deaths. Plague.

The above figures include the cases which occurred in the town of Sailana, during the rainy season of 1904; they were 567 seizures and 400 deaths.

No case has occurred in the State since the last week of April 1906.

Detail:-

years.	Seizures.	Death.
(1902-03)	210	129
(1903-04)	206	134
(1904-05)	1,182	819
(1905-06)	30	12
Total	1,628	1,094

CHAPTER II. ECONOMIC.

(Tables VII-XV, XXIX and XXX.)

Section I.- Agriculture.

General.

As regards general agricultural characteristics the State may be conveniently divided into the three circles of Bangrod- Sailana, Bilpank, and Raoti. The land in the first circle, consists of a deep fertile soil free from stones and gravel; the land of the second circle is rather less fertile, being mixed with a considerable proportion of stone and gravel, while the land of the Raoti circle, which lies in the hilly tract, is shallow and stony and of very low fertility. The prevalent crops of the first and second circles are gram, wheat, cotton and poppy. Poppy is sown to a very small extent in the third circle, where the principal crops are maize, *kodon*, *kangna*, *mil*, *til* and some rice and cotton.

Classes of soil.

There are no statistics giving the acreage of each different class of soil. The different soils are locally known as *kali* (black cotton soil), *lal* a red soil, *lal-kali* a combination of the black and red, *dhamni* a brown soil, *bhuri* a light brown soil, *pathrili* a stony soil, and *galat* or low-lying ground with a great power of retaining moisture which bears rice.

The black soil is sub-divided into two classes according to its fertility known as *kali uttam* or best and *Kali madhyam* or average.

The black soil bears excellent crops of all the ordinary grains and of cotton and poppy, while the red, brown and stony soils are only used for *kodon*, *kangna*, *mil*, *tuar*, *jowar* and *til*. No difficulty is experienced in the cultivation of the soils in the first and second circles, but in the third circle, which lies in the hills and is less productive, only those patches of land which lie on the slopes at the foot of the hills can be cultivated.

Soils are also classified as *adan*, *mal*, *rankar*, *bir* and *rakhat*. *Adan* is irrigated land growing two crops, usually a maize crop in the autumn followed by wheat, gram, linseed, sugar-cane or poppy in the spring. *Mal* is unirrigated land used for both autumn and spring crops. The *rankar* is irrigated land capable of bearing a double crop. If the supply of water is not sufficient for the irrigation of poppy, wheat or gram is sown instead. *Bir* land consist entirely of grass reserves, while *rakhat* is the name given to reserved jungle.

Seasons.

The agricultural year is divided into two seasons known as the *kharif* or *shialu* the autumn season in which the staple food grains such as maize, *jowar* and *kodon* are sown; and the *rabi* or *unhalu*, the spring crop in which the more expensive grains such as wheat and poppy are grown.

Agricultural practice differs in the Malwa and hilly tracts. In the former preparations for the autumn crops commence on the 3rd; of the light half of the month *Vaisakh* or *akhatij* as it is called.

The land is first prepared with a harrow and then ploughed and weeded. On the *akhatij* the cultivators eat food cooked with *gur* (molasses) after which they commence ploughing. When the sowing is over the cultivators worship their implements, and distribute parched maize or wheat. An auspicious day though not essential is usually selected for the commencement of the sowing, the second day of every lunar and dark fortnight being always avoided as seeds sown during that time are believed not to yield a good crop.

The usual charge for ploughing a *bigha* of land in the plains is one rupee per plough, while in the hilly tract it varies from one rupee and a half to two rupees.

In the *kharif* or autumn crop maize is first sown, while *jowar* which requires more moisture is not sown till after a good fall of rain has taken place. In the hilly tract the sowings are made only after the rains have fully set in and soaked the ground, as the stony soil is incapable of bearing grain until well moistened.

The total cultivated area is 41,800 acres (83,650 *bighas*¹), which amounts to 14.5 per cent. of the total area. Of the area cultivated 3,660 acres (7,320 *bighas*) are irrigable. No records are available giving details for various years. A decrease took place after the famine of 1899-1900, which has now been to a great extent retrieved, except in the hilly tract.

The fertile nature of the land makes it possible to obtain a *kharif* and *rabi* crop off the greater part of the State, 3,696 acres or 11.37 per cent of the cultivated area being *dufasli* or double crop land.

It is a common practice to sow two crops which mature at different times, in the same field, though the yield is not so good in either case. The most ordinary combinations are those of maize and *urad*, *jowar*, and *mung* and *tuar* and *mung*. Poppy and sugarcane are also sown together. The return in the case of poppy is not so good but the sugarcane is not injuriously affected.

Strictly speaking no systematic rotation of crops is practised, although experience has dictated certain sequences as advisable, when practicable, maize is, as a rule, alternated with wheat, gram or poppy and sometimes cotton with *jowar*.

In *mal* land if sesamum, *mung*, *urad* or cotton are alternated with *jowar* or rice it is said to improve the yield the next year.

The *adan* soil poppy or gram is rotated with maize, *urad* or *san*.

Tobacco sown in *adan* land is followed by onions. Tobacco, however, is very little sown in the State.

¹ A *bigha* in this State is equal to 40/81 acre or 2 *bighas* equal to one acre practically.

Manure.

Manuring is not systematically practised, partly because the dung of cattle is so largely used as fuel and for plastering houses. It is chiefly used in double crop land (*adan*) and principally with poppy and sugarcane. The manure consists generally of village sweepings, the dung of cattle and sheep, and ashes. Night soil is also used as a manure, but only in or near towns. Green manure is commonly used in crops of poppy *san* or *urad* being sown and ploughed into the soil, while still in flower. This is known as *sanchur* or *uradchur*. Artificial manures are unknown.

Twenty-five cart loads of manure are obtained from twenty-five head of cattle in a year.

Irrigated crops.

The soil over the greater part of the State is very retentive of moisture and none of the crops except poppy, sugarcane and garden produce require artificial irrigation. When water is available, however, wheat, barley and maize are occasionally irrigated.

Diseases and pests.

Rust (*gerwa*) is the commonest form of blight. Locusts and rats also do much damage especially in years in which the rainfall has been scanty, and no destruction of the young animals takes place. After the drought of 1899-1900, rats swarmed in all the fields and did much damage to the crops in 1900-01.

Hail occasionally causes damage, and in 1905 severe frosts, unprecedented in Malwa, entirely destroyed the poppy and gram crops and much of the wheat.

Implements.

The implements are few and simple, the most important being the *hal* or plough, *bakkhar*, or harrow, *karfa* or *dora* a small harrow used for passing down growing crops, the *nai* a hollow bamboo surmounted by a funnel used for sowing seeds, *pharak* is similar implement having two funnels, *darata*, a sickle, *nana* a knife, used for incising poppy heads and the *chharpala* used for scraping off the juice from the heads.

Crops, area in each harvest.

The total area under cultivation is 42,000 acres (83,650 *bighas*), of which 28,500 acres (57,000 *bighas*.) are under *kharif* and 13,500 acres (26,600 *bighas*) under *rabi* crops.

Dufasli land.

Although the greater part of the cultivated land is capable of bearing two crops, the average area under *dufasli* is 3,690 acres.

Kharif crops.

The principal food, grains, sown at this season are *jowar* (*Sorghum vulgare*), *makka* or maize (*Zea mays*), *urad* (*Phaseolus radiatus*), *chaola* (*Dolichus sineusis*), *kangni* (*Panicum italicum*), *kodra* or *kodon* (*Paspalum stoloniferum*), rice (*Oryza sativa*), *til* (*Sesamum indicum*), *rameli* (*Guizotia oleifera*), *mungphali* (*Arachis hypogae*), *tuar* (*Cajanus indicus*) *mung* (*Phaseolus mungo*). In the hills *samli* and *mal* are the most important grains sown.

Sowings.

The autumn crops are sown in June as soon as rains commence. Maize, *jowar*, *til*, *urad*, and *tuar* are twice weeded and the *dora*

is passed down the standing crop, while *kodra*, *kangni* and *samli* are only weeded.

Maize, *samli* and *mal* are reaped at the end of the rains, the other crops being gathered in November and December.

The chief food-grains at the *rabi* are wheat (*Triticum aestivum*), *Rabi crops*. gram (*Cicer arietinum*), barley (*Hordeum vulgare*), *masur* (*Ervum lens*), pea (*Lathyrus sativus*).

The spring crops are sown in November, gram and *masur* are gathered in February and the remainder by the end of March.

The average quantity of seed required in the plains per *bigha* is as given below- Seed and yield.

If *makka* and *urad* are sown together, *makka* requires 5 *seers* and *urad* $2\frac{1}{2}$ *seers* of seed. If they are sown separately, *makka* requires $7\frac{1}{2}$ *seers* and *urad* 10 *seers* per *bigha*. If *jowar*, *mung* and *tuar* be sown together *jowar* requires 2 *seers* and *mung* and *tuar* $1\frac{1}{2}$ *seers* each. *Til* and *Ramilli* each require $1\frac{1}{2}$ *seers*, cotton 5 *seers*, rice 8 *seers*, gram 15 *seers*, hemp 20 *seers* and peas 5 *seers* per *bigha*. These are all sown separately. When wheat and linseed are sown together, wheat requires 16 *seers* and linseed 4 *seers* of seed. If they are sown separately, wheat requires 20 *seers* and linseed 6 *seers*.

The average yield per *bigha* is as follows-

Wheat ...	2	to	$2\frac{1}{2}$ Mds.
Gram ..	2	to	$2\frac{1}{2}$ Mds.
Pea....	2	to	$2\frac{1}{2}$ Mds
Poppy ...	2	to	5 Srs.
Barley ..	$2\frac{1}{2}$	to	4 Mds.
Linseed ...	3	t	5 Mds.
Makka	5	to	6 Mds.
Tilli	3	to	5 Mds.
Paddy ..	5	to	6 Mds.
Jowar	5	to	6 Mds.
Cotton	1 to $1\frac{1}{2}$ Mds. in the plains		
	and about $2\frac{3}{4}$ in the hilly tract.		

In the hilly tract 25 per cent. more seed is required to give the same outturn. Of the grain most sown in the hilly tracts *kangni* and *mal* each requires $2\frac{1}{2}$ *seers* of seed, *samli* 5 *seers* and *kodra* 3 *seers* to the *bigha*.

In the case of maize the heads only are cut off, while *jowar* is cut down with the stalks. The ears are dried and trodden out by bullocks and the grain winnowed. Wheat, gram, linseed, etc., are plucked when dry, the rest of the process being the same as with *jowar*.

The subsidiary crops grown are- *tuar*, *mung* usually sown with *jowar*, *urad* with *makka* and *masur*.

Oil seeds.

The chief oil-seeds are til (607 acres), *ramtilli* (219 acres) and linseed (250 acres). These crops are not extensively sown however.

Fibres.

Cotton (2,166 acres), *san* (230 acres) and *ambari* are sown to a small extent only, the last two being chiefly sown as a green manure.

Poppy.

This valuable plant covers 2,268 acres on an average. The sowings during the last five years being 1900-01, 2,482 acres; 1901-02, 612 acres; 1902-03, 2,268 acres, 1903-04, 2,724 acres; 1904-05, 601 acres; 1905-06, 845.

It is sown in November often together with sugarcane though in this case the yield of opium is not so good. The sugarcane which comes to maturity nine months later is not, however, much affected. The poppy fields are carefully manured either with green manure or village sweepings. The seed is sown in small square beds and carefully watered. In all seven or nine waterings are given. When ripe the heads are scarified with a three pronged implement called a *nana* and the juice collected in little linseed oil and sold as crude opium or *chik* to the manufacturers chiefly at Ratlam.

The average cost of cultivating a *bigha* of poppy land is about Rs. 30.

	Rs.	a.	P.
Seed	0	8	0
Weeding	3	0	0
Watering	9	0	0
Incision and collection	4	0	0
Revenue on land	13	0	0
	29	8	0
Sale of Chik	35	0	0
Profit to cultivator	5	8	0

Hemp for the manufacture of *bharg* and *charas* is not grown in the State.

Garden produce.

The ordinary vegetables and fruits cultivated are gourds of many kinds : cabbages, onions, carrots, egg-plants, (*Solanum melongena*), *muri* (*Foeniculum panmosi*), *methi* (*Trigonella foenum graecum*), mango, custard-apple, plantain, shaddock and various figs, melons, and limes.

Betel.

A betel leaf plantation in the Chanrani village of the Bilpank *tahsil*, covers about three *bighas* of land. The land is cultivated one year, the plant living for two years and giving produce, the soil being allowed to remain fallow during the third year, being again cultivated in the fourth year.

The betel leaf is exported to the United Provinces and the Punjab. The garden has a great name and merchants from Delhi visit the garden to purchase these leaves.

Sugarcane is cultivated on 20 acres (40 *bighas*), often in Sugarcane. conjunction with poppy. The cost of planting a *bigha* is about Rs 75, the receipts amounting to Rs 90. It takes, however, twelve months to reach maturity.

Sugarcane is sown in the months of November and December. The crop is cut down the next year in the same month in which it was sown. It is irrigated continuously up to the end of March and then four times a month until break of the monsoon. It is again irrigated at the close of the rains, twice a month, until the crop is cut.

No real progress has as yet been made either in the introduction of Progress. new implements and seed or the treatment of soils.

In 1899-1900 wheat from Central Provinces was used as seed and New seed. grew as well as the local Malwa seed. Himalayan maize was also sown in the State garden and in a few places in the district. The experiments with Himalayan maize seed proved successful, but as the crop ripens late it sowing has not extended.

Irrigation is mainly confined to poppy and sugarcane and garden Irrigation. produce which cannot be grown without it, but is, when available, also used (Tables VIII and IX.) on crops of barley, *mungphali*, *methi* (*Trigonella foenum graecum*) onions, wheat, gram and peas.

The principal sources of water supply are wells, tanks and *orhis*. Sources. The usual lift used is the *charas*. The State possesses in *khalsa* land 43 *baoris*, 66 *pakka* or masonry wells, 287 *kachcha* wells, 29 masonry *orhis*, 79 *kachchi orhis* and 6 tanks. The cost of irrigating a *bigha* of land is about Rs. $1\frac{1}{2}$ in the plains and Re. $1\frac{1}{2}$ in the hilly tracts.

In *jagir* lands 12 *baoris*, 25 masonry wells, 349 *kachcha* wells 167 *orhis* and one tank exist.

The cost of digging wells varies with the nature of the soil, The Cost of wells. average cost for digging an unsteened well is on the plateau Rs. 125 and in the hills double that sum, while for a masonry well the average is Rs. 500 in the plateau and in the hilly tract Rs. 700. The water is divided into *khara* (strong sweet), *mitha* (sweet) and *mora* unsweet). The *khara* variety is preferred for sugarcane. *mitha* is good for all crops; and *mora* is suitable for poppy.

The total area irrigated is 3,661.5 acres. In comparison with former days the area irrigated is said to be steadily increasing.

No cattle statistics are available. No special local breeds exist. The Cattle. well-known Malwi cattle are bred by all cultivators, but no regular breeding establishment is kept up and no care is taken to

preserve purity of stock. Buffaloes, sheep and goats are similarly reared throughout the State, and here and three horses and ponies.

Diseases.

The average price of a pair of plough bullocks is Rs. 60.

The commonest cattle diseases are *zaharbad* which affects the throat of the animal and often the testicles and penis; *kameri*, a kind of gout, which affects the joints of the legs and the roots of horns, causing the horn to hang down; if the disease affects the loins or the joints of the legs the animal becomes unfit for work; *Khursada* (foot and mouth disease) or ulceration and worms in the hoofs, an epidemic disease. *Kanbarian*, cramp in the joints, which makes the animal restless and uneasy and is often fatal; *chhalli*, rheumatism; and *phaipra* or pneumonia.

In treating *Jaharbad*, *Kameri*, *Chhalli* and *phaipra* the affected part is burnt with a red hot iron called a *daghdena* or cautery.

In the treatment of *Kanbarian* a circular line is made with a red hot iron round the body, from the face to the haunches.

In cases of *khursada*, powdered *bel* leaves, brick dust and the hair of a man are mixed together and the preparation thrust into the affected parts.

Pasturelands.

Pasture land is ample. In the hilly tract there are large grass areas. No difficulties are experienced in an ordinary year in feeding cattle. Even in the famine year fodder was sufficient in the jungle reserves. In an ordinary year the supply of *karbi* (dried *jowar* stalks) and hay is more than sufficient, the villagers being able to sell *karbi* and hay after meeting their own wants.

Cattle fairs.

Cattle are sold in the weekly markets held at Semlia and Bangrod on Saturday and Friday respectively.

Agricultural population.

The chief classes of agriculturists are Kunbis, who form 11 per cent. of the population. Holdings are never large, the average area cultivated by one man being about 15 *bighas*.

Indebtedness.

Almost all cultivators are in debt usually to local bankers who in most cases act as *tipdars* or securities for the revenue of a certain *Bad* years and no idea of saving money are responsible for the general indebtedness of the cultivators.

The mortality in the late famine has made the supply of field labourers inadequate and has caused a shrinkage in the area sown especially with *rabi* crops which require more care and a good supply of labour. About 38 per cent of the land is still lying fallow as the cultivator cannot venture to sow when he is unable to count on a sufficiency of labour for the harvesting.

Takkavi.

The remedy this state of affairs and also to free the cultivator from the exorbitant demands of local bankers the State now makes *takkavi* advances, to the poorer cultivators of *khalsa* villagers. This

is known as *bij* or seed *takkavi*; while advances of grain which are made to poor cultivators during the rains for food are called *khad takkavi*. *Bail takkavi* consists of loans granted for the purchase of animals.

The last two are generally given in the month of *Asarh* (June), while the seed *takkavi* is given in October and November. The advances are recovered at the harvests. Interest when taken in kind is levied at the rate of $\frac{1}{4}$ of the quantity granted, and in cash at twelve rupees per cent per annum.

In the cultivator fails to pay the advances within 12 months an additional charge at the rate of 25 per cent. is made for each year of arrears, on seed *takkavi* only.

Section II.- Rents Wages and Prices.

(Tables XIII and XIV.)

The land being all possessed by the Darbar the contributions of cultivators are revenue and not rent.

The rates for cash wages for skilled and unskilled workmen are given in the table.

Wages.

The wages for agricultural operations are usually paid in kind.

For weeding maize or *jowar* $1\frac{3}{4}$ seers of grain are given per man per diem. For cutting maize $3\frac{1}{2}$ seers; for cutting and gathering *jowar* heads $2\frac{1}{2}$ seers for gathering gram or wheat $4\frac{1}{2}$ seers weight of the plants. Poppy operations are paid in cash; For incising pods $1\frac{1}{4}$ anna daily and some opium is also given weighing about two *tolas* and worth $2\frac{1}{2}$ annas.

The wages shewn above are given in a normal year. A *hali* or permanent servant of a cultivator or land owner, who assist in sowing seeds and does other miscellaneous work, receives monthly pay which amounts to about 2 annas per day, while temporary servants or day-labourers receive from three to four annas a day from October till the end of *rabi* harvest.

Wages for gathering cotton are paid in two ways, either three annas a day per head or it is given on contract at ten annas per maund of picked cotton.

In the famine of 1899-1900 wages well, weeding operations being paid at the rate of one seer of maize or *jowar* per day per man, the low rate being due to the large numbers demanding employment.

The prices of food grains are given in table XIV.

Prices.

The indebtedness of the cultivator has been already remarked on, (Table XIII) The famine of 1899-1900 has left the cultivators worse off than usual, and would have been in many cases unable to carry on their operation but for the assistance afforded them by the Darbar.

Material condition.

The landlord class was also left in poor circumstances owing to difficulty experienced in the collection of the revenue of their holdings.

The field labourer has, of late years, profited materially by high wages in kind and cash, but as he has not learned to save he has derived no permanent benefit from his increased earnings.

The merchants on the other hand has gained largely by the improved administration introduced by the present Chief and is yearly increasing in prosperity.

Section III:—Forests.

(Table IX.)

Strictly speaking there is no forest land in the State, but the hills of the Sailana and Raoti *tahsils* are covered with stunted jungle.

Control.

Since 1901-02 some forest land in the Sailana *tahsil* has been made *rakhat* or reserved. The small value of the forests obviates the necessity for a separate staff, and the forests are in charge of the *kamasdars* of the *tahsil* in which they stand. For the protection of the *rakhat* at Sailana three forest patrols keep watch over the *khalsa* portions.

The two portions of forest area falling in *khalsa* territory are in charge of the *tahsildar* of Sailana town, while the rest which lies in the *jagir* of Kotra is under the *jagirdar*. In the *rakhat* in Sailana *tahsil* the following trees are preserved : *sag* (*Tectona grandis*), *sadad* (*Terminalia tomentosa*), *Shisham* (*Dalbergia sisso*), *imli* (*Tamarindus indica*), *mahua* (*Bassia latifolia*), *mango am* (*Mangifera indica*), *tinach* (*Ougeinia dalbergioides*), *khair* (*Acacia catechu*), *kaveria* (*Ixora parviflora*), *rohan* (*Soymida febrifuga*), *Jamun* (*Eugenia jambolana*), *dhaora* (*Anogeissus latifolia*) and bamboos (*Dendrocalamus strictus*) and others. These trees are not allowed to be cut down without the sanction of the Darbar. The produce is taken by the State but a certain proportion is given free to cultivators for the construction of huts and agricultural implements.

The forest of Raoti, Bajranggarh and Deolan where there are considerable tracts covered with trees and grass, are used for cutting fuel and timber and for grazing.

All forests land is open to the public for grazing purposes.

The reserved forest area amounts to 675 acres open forest to 24,005 acres and grazing lands 82,872 acres. No income is derived by the State from forest produce. Except in the *rakhat*, the jungle land is open to the public who cut down timber and sell the fruit, lac, gum, and wood, free of all dues. The Bhils of the hilly tract make a livelihood by collecting and selling jungle produce.

Characteris-
tic trees.

List of the commonest forest trees.
Sag, Teak (*Tectona grandis*).
Kavra (*Hollarrhena antidysenterica*).
Sadad (*Terminalia tomentosa*).
Rohan (*Soymida febrifuga*).
Bamboo (*Dendrocalamus strictus*) and others.
Haldu (*Adina cadifolia*).
Salar (*Shorea robusta*).
Nim (*Melia indica*).
Shisham (*Dalbergia sisso*).
Garmoro or AMALTAS (*Cassia fistula*).
Mohini (*Odina wodier*).
Karam (*Anthocephalus cadamba*).
Bia (*Pterocarpus marsupium*).
Kauria (*Ixora parviflora*).
Garario (*Cleistanthus collinus*).
Khajur (Phoenix *Silvestris*).
Mango (*Mangifera indica*).
Jamun (*Eugenia jambolana*).
Kadangi (*Stepheghe parvifolia*).
Bor (*Zizyphus jujuba*).
Gular (*Ficus glomerata*).
Karondi (*Carissa carandas*).
Khirni (*Mimusopo hexandra*).
Phaipar (*Gardenia latifolia*).
Khakra (*Butea frondosa*).
Karanj (*Pongamia glabra*).
Kharwar (*Ficus asperula*).
Marethi or Aonla (*Phyllanthus emblica*).
Gadhapalas (*Erythrina indica* and *suberosa*).
Kanthor or
Billa (*Aegle marmelos*).¹
Dhaora (*Anogeissus latifolia*).
Saras (*Albizia lebbek*).
Khejra (*Prosopis spicigera*).
Hewan (*Acacia Leucophloea*).
Timru (*Diospyros tomentoea*).
Tinach (*Ougeinia dalbergioides*).
Anjan (*Hardwickia binata*).
Babul (*Acacia arabica*).

These are mostly used in making agricultural implements. The wood of *dhaora* is used specially in making the axles of carts; of the *hevan* for the yoke; *timru* and *tinach* for the *udai* or pole, which connects the cart with the yoke; *anjan* for the wheels;

¹ As its leaves are offered to the god Mahadev, the Bhils hold it sacred and do not use its wood for fuel. The fruit is used as medicine.

babul for wheels of carts, and also for the body of the *bakhar*, *hal*, and of carts. *Dhaman* wood is used for the *thala* which supports the pulley in wells. The fruit of the *imli* is eaten, and its wood used for making the *thala* of wells, the *ghatar* (*Schreibera swietenoides*), is used for making fences. The Subes of the *semal* (*Bombax malabaricum*) are used in extracting juice of sugarcane in the sugarcane presses.

The *khair* (*Acacia catechu*) is used for making agricultural implements while catechu is obtained from its bark and used in tanning. The fruit of the *aonla* is used for washing the hair of the head, and in making sweet preserves. The *mahua* (*Bassia latifolia*) is one of the most valuable of these trees, its blossoms being used for distilling country liquor, while its oil is given to cattle. The fruit also is eaten, and the wood is used as timber.

The fruit of the *baheru* (*Terminalia belerica*) is used in dyeing stuffs and skins and also as a medicine. The wood of *khirni* (*Mimusops hexandra*) and *dudi* (*Wrightia tomentosa*) are used for making wooden toys, such as tops, child's comforter (*chusni*) *taramak* is used for thatching roofs.

Sanda! (*Santalam abbum*) is used for timber and its essence in making caste marks on the forehead.

The fruit of the *Karkata* (*Zizyphus zypopyra*) and *Kachnar* (*Baulimia variegata*) are used as vegetables by the poorer classes.

Mokha or *ghater* (*Schreibera swietenoides*) wood is used for making the pestle (*lat*) of oil presses, while the *bar* (*Ficus indica*), *pipal* (*Ficus religiosa*), and *gular* (*Ficus glomerata*), are used for the *khunt*, or body of the press. White *musli* (*Asparagus filicinens*), when dry, is used as medicine.

Grasses.

Many useful grasses are found, the most important being *rusa*, (*Andropogon*), *saman*, *bekria*, *kans*, *gudaria*, *sairan*, *punian*, *tolibharola*, *garela*, *bhalki*, *gadela*, *sukli*, *bagdi*, *punch-bhadra*, *Gundia* and *lapria*. The seeds of *saman* (*Panicum*) and *bekria*, are used as food especially in famine time, and *kans*, *gudaria*, and *rusa* for thatching huts, and the remainder as fodder.

During the famine all restrictions were removed, and preserved forests were also thrown open to the public.

Section IV- Mines and Minerals.

(Table XII.)

(Table XII.).

There are no known minerals deposits of any value in the State but it is possible that the hilly region may possess minerals of commercial importance. Basalt is found in all parts but is too hard for use, except in plinths, lining wells, etc. A quarry of sandstone is worked at Titri (23° 16' N- 75° 6' E.) and the stone is exported to Ratlam where it is used for building houses.

Sandstone quarries formerly existed also at Kaneri, Lakhia, and Rupakhera in Bilpank but they were closed a few years ago.

The quarry at Lakhia was worked by the Godhra- Ratlam Railway when the line was being constructed. Since its completion the quarry has been lying idle.

Section V.- Arts and Manufactures.

(Table XI.)

Only the usual coarse country cloth (*Khadi*) and blankets are made in a few villages in the Sailana, Bangrod and Bilpank *tahsils*. *Khadi* is especially woven at villages where.-Balais and Bhambis live; and blankets are made by Gadris.

A great decrease has taken place in the ourput of these articles owing to the importation of machine made cloths.

Cotton is spun in the Sailana and the Bailpank *tahsils*; especially at Barmawal where there are many handlooms. Dyeing and printing of imported cloths is carried on at Semlia by Muhammadan chhipas. Formerly the al (*Morinda tinctoria*) dye produced at the Ghatwas, Gunawad and Semlia villages was used by these chhipas but during the last five or six years aniline dyes imported from Bombay have been substituted.

The usual country utensils of metal and pottery and lac bangles are made in all large villages.

A ginning factory was started by Bhau Sardarmal in November 1892, but the owner became bankrupt and absconded in 1896.

A Steam weaving factory called the Malwa Weaving and Manufacturing Company, has been started (18th August, 1906) at Sailana by Messrs. Gumanji Javahlral of Partabgarh Which exports *pagris* to neighbouring States and district.

Section VI- Commerce and Trade.

Commerce has never been very flourishing in Sailana owing to want of communications, although conditions have improved since the railways were opened. To encourage trade all transit duties (*rahadari*) were abolished in 1887 by Raja Dule Singh.

In the famine of 1899-1900 to further facilitate and encourage trade all import and export duties on staple food grains were abolished. This famine taught the people that it was fatal to confine their trade to Ratlam only and have no connection with British Districts as they found themselves limited to a single source of supply, which was already strained to the utmost.

The principal articles of export are crude opium, unrefined cotton, food grains to a small extent, *til*, linseed and opium seed.

Exports and Imports.

The chief imports are salt, sugar, kerosine oil, *gur*, cloth and cotton seed.

Markets and
trade centres.

The chief markets and trade centres are Sailana, Semlia, Bilpank Bangrod, Barmawal and Raoti. Traders purchase grain, etc., from the cultivators and export it. Cultivators have usually hypothecated the proceeds of the harvests to their *tipdars* who sell the produce to merchants from the trade centres.

Mechanism
of trade.

Trade is carried on by Brahmans, Banias and Bohoras, the former two dealing in opium, cloth and grain, the latter in groceries, spices and hardware.

Trade passes to Gujarat and Bombay by the Namli, Runija and Naugawan stations on the Rajputana-Malwa Railway and the Bangrod and Raoti stations of the Bombay Baroda and Central India Railway. The Chief mediums of exchange are the British rupee, *hundis* and money-orders; currency notes are but little used.

With Bhils barter is common, jungle produce such as wax, gum, lac, timber and fire-wood being exchanged for cloth, grain, liquor, and necessities.

Firms.

Bohora Abdulji Alimohamed, Yusufali, Abdulji Tayeb Khan, deal in sundry articles, from Bombay. Magniram Gordhandas Rakhaldas Kesrimal and Shivanarain Lakhmidas, deal in cloth and sundry articles. Bhagirath Kothari, Pannalal, Ranka Onkar, Rakhaldas Pannalal, deal in cloth importing from Bombay, the Punjab and the United Provinces. Jawarchand, Dhulji, Jamnalal Chandalia and Bhagirath Bhandari, deal in staple food grains and sundry articles.

External
trade.

From Bombay cloth and kerosine oil are imported, turbans from Delhi, salt and cotton seeds from khandesh and sugar and *gur* from the United Provinces.

Crude opium is exported to Ratlam and Indore, other articles to Gujarat and Bombay.

Measures and
weights.

The weights and measures in ordinary use are given below-

The weights used are the same as in British India with the two exceptions given.

For weighing articles of trade and manufacture such as sugar, cotton, metals, molasses, oil, ghi, etc., The following weights are in use-

4 <i>Chhataks</i>	= 1 <i>Pao</i> .
16 <i>Chhataks</i>	= 1 <i>Seer</i> . ¹
10 <i>Seers</i>	= 1 <i>Dhari</i> .
4 <i>Dharis</i>	= 1 <i>Maunder</i> .
12 <i>Maunders</i>	= 1 <i>Mani</i> . ²
100 <i>Manis</i>	= 1 <i>Manasa</i> .
100 <i>Manasas</i>	= 1 <i>Kanasa</i> .

1. This is a *kachcha seer* equal to $39\frac{1}{2}$ British rupees about 1 lb. The *pakka seer* of British India is equal to 1 lb.

2. The weights from this point are the same as in British India where 6 *pakka maunders* is equal to 1 *Mani*.

Locally the fields and lands are usually measured by *bighas*.

20 *Biswas* = 1 *Bigha*.

18 (nearly 2 *Bighas*) = 1 *Acre*

40

Two methods of reckoning the time of day are in vogue. The English method by which the day and night make 24 hours and the oriental method in which time is measured by the *kachchi ghari*, which is equal to 24 minutes. One whole day and night is divided into 8 *prahars*, 4 *prahars* falling in the day and four in the night.

Measures by
surface.Measures of
time.

60 *Vipals* = 1 *Pal*.

60 *Pals* = 1 *Ghari*.

But the duration of *prahars* changes according to the season with the length of the day or of the night. In Malwa the length of a *prahar* varies from 6 to 9 *gharis*.

Formerly, the State financial year commenced from Bhaddon *Badi* 1st i.e., the day following the full moon of *Sawan*. In Samvat 1908 (A.D. 1852) the commencement of the financial year was fixed from the entrance of the sun into the constellation of Leo known as the *Sinha Sankrant*, but in 1958 the old method was again adopted. In order to make it agree as nearly as possible with the Christian months and dates since in 1897 the official year has begun on the first of August which usually falls on or near Bhaddon *Badi* 1st.

The Vikrama Samvat as used in ordinary computation commences from 1st *Chait Sudi* or about 5 months before the financial year, thus in 1906 the financial year commenced on August 1st while the Vikrama Samvat year 1963 began on March 25th.

Section VII.- Means of Communication.

(Table XV.)

The Rajputana- Malwa and the Godhra- Nagda- Ujjain- Ratlam Railways. branch of the Bombay Baroda and Central India, both traverse the State. No stations on the Rajputana- Malwa, Railway fall within State limits. but Sailana town is connected by a metalled road with Namli station on that system. On the Godhra- Nagda-Ujjain- Ratlam branch the stations of Raoti with Namli station and Bangrod fall within the State, while those at Bilpank, Namli and Runija though just beyond the border are also useful.

The effect of the railway was very noticeable during the famine of 1899-1900, grain being imported in large quantities from the United Provinces.

Though prices rose to 150 per cent. above the ordinary rates, there is no doubt they would have risen far higher, but for the railway. The opening of railways has not as yet produced a noticeable effect in the speech or religion of the people.

Only two roads are metalled. One is the feeder road from Namli station to the town of Sailana, a distance of about 10 miles, which was constructed and is still maintained by Government.

Roads
(Table XV.).

Vehicles
used.

The other is the Mhow-Nimach high road, also constructed and maintained by Government, which passes near Semlaoda, Bilpank and Mewasa.

Damnīs (carts) drawn by a pair of bullocks are used by passengers conveyances between Sailana and Namli station and country *chhakras* for transporting goods along all roads.

Post and
Telegraph.

Two Public Works Department inspection bungalows are situated in the State, one at Sailana at the end of the feeder road from Namli and the other at Mewasa between Jaora and Namli on the Mhow Nimach road.

Imperial post Offices have been opened at Sailana, Bangrod and Raoti. There is no State postal system. The only telegraph offices are those at the railway stations of Bangrod and Raoti within State limits and at Namli 10 miles from Sailana town and at Naugawan about two miles from Bilpank village.

Section VIII - Famine.

(Table XXX.)

As the crops are entirely dependent on timely rainfall, a failure of the rains always means scarcity or famine.

The only famine which the State is known to have experienced is that of 1899-1900.

Rain fell plentifully in June and the first week of July, when over 11 inches had been recorded, prospects were good and grain cheap, wheat selling at $16\frac{1}{4}$ seers per rupee and maize and other grains at about 24 seers. At the end of July the rain suddenly stopped only 19 cents of scattered rain falling during August. Prices at once began to rise, the rates in October being, wheat $8\frac{3}{4}$ and maize and gram 9 seers each. The *kharif* crops yielded a very poor out-turn only 50 per cent of the maize crop being received. No rain fell in October and famine soon declared itself.

It was then necessary to take measures to cope with the calamity. The local grain dealers, contented themselves with importing such grains as they could obtain from Ratlam, where the market was daily getting stiffer and prices were rising rapidly. The Bhils and even the peaceful cultivators, who had lost all means of subsistence, were driven to committing crimes. In Raoti armed bands of Bhils from Kusalgarh and Jhabua were raiding in all directions, and the regular and irregular forces of the State available for Raoti could with difficulty keep order. Cattle were, moreover, dying from starvation, while large numbers were killed by the Bhils for food. At the same time emigrants from Marwar and other places streamed into the State in numbers.

By December 1899 in Raoti and Bajranggarh people were already subsisting of flesh and such roots and fruit as could be found in the jungle. Steps were at once taken by the Darbar to replenish the

grain stock, the State itself importing grain from Cawnpore and other places, thus affording a practical lesson to the local dealers that grain could be imported even from a distance at a margin of profit; and at the same time abolishing the import duties (*sayar*) and enhancing the duty on export. Relief works were opened at twenty-four *khalsa* villages and nineteen *jagirdar's* villages under the supervision of the State. These relief works afforded relief to 10,992 units out of the total population of 31,000 souls. The total cost amounted to Rs 42,337. Of this sum Rs. 2,891 were distributed in gratuitous relief; considerable sums were also given by the Chief in charity from his private purse. In addition to these measures loans amounting to Rs. 23,069 were awarded to *jagirdars* and others.

CHAPTER III.

ADMINISTRATIVE.

(Tables XVI- XXVII).

Section I- Administration.

Early days.

In early days the Chief farmed out his land usually to bankers who were then left to their own devices and made what they could out of the cultivators. On the appearance of the Marathas in the eighteenth century matters did not improve as the heavy dues exacted from the Chief were in turn exacted from the wretched villagers. The land rapidly went out of cultivation, and until 1820 practically no settled form of administration existed. After the restoration of peace the State began to recover its position, but it was not till the minority of Raja Dule Singh that the administrative machinery was thoroughly overhauled and an attempt made to introduce a system based on that in British India.

Present system.

The present Chief has entirely re-modelled the administration and brought it as far as possible into agreement with modern conditions.

Chief's Position.

The Chief is the head of the administration and the principal authority to whom reference is made in all matters of general administration, while he is the final court of appeal in all civil suits. His criminal powers are, however, limited, with certain provisos to those of a Sessions Judge under the Criminal Procedure Code.

Diwan.

The Chief is assisted by his Diwan who is the principal executive officer responsible for the proper working of the various departments.

Departments.

The administration is divided into eleven departments dealing with the Revenue, Judicial, Public Works, Military, Accounts, Treasury, Medical, Police, Jails, Customs, and *Mutafarkat* (miscellaneous Official language matters).

Official language.

Hindi is the Court language of the State in Which all orders are issued and records are kept.

Administrative divisions.

The State is divided into two *tahsils*, each under a *tahsildar*, one for Sailana town and one for the districts, the latter being sub divided into three *kamasdaris*, each in charge of a *kamasdar* with headquarters at Bangrod, Bilpank and Raoti.

District staff.

The staff in each *kamasdari* is composed of the *kamasdar* who is the chief executive officer and also exercises the powers of a magistrate of the third class, *patwaris* in charge of either one or more, villages according to their size, and a *havildar* and *patel* in each village. These subordinate officials assist the *kamasdar* in all matters pertaining to the village.

The *tahsildar* supervises the work of the *kamasdars*. He is a revenue officer only and exercises no magisterial functions.

Villages exercise a considerable autonomy. The *havildar*, *patel*, *balai* and *chaukidar* are the most important officials. The *havildar* is a State servant who assists in the collection of the revenue, while the *patel* is a hereditary village officer. His duties are to assist the *havildar* and at the same time keep order in the village settling all petty disputes between villagers with the help of the village *panchayat*. Village Autonomy.

The Darbar encourages the settlement of all disputes not of a serious nature by the *panchayat*.

The *balai* assists the *patel*, while the *chaukidar* keeps watch and ward, and gives information of all serious crimes to the State police. The usual complement of artisans and domestic servants are found in all villages of any size. These men are paid by a share in the village produce at each harvest.

Section II.- Legislation and Justice.

(Tables XVI and XVII.)

In early days the farmers of revenue and *jagirdars* exercised powers of punishment in their own holdings. The Chief only heard important cases in open Darbar. No records were made the suits and cases were determined verbally in accordance with custom.

The British Penal Code is followed as guide in the criminal courts while the codes of Civil and Criminal Procedure are used for reference. Legislation.

No enactments have been passed, but circulars regarding procedure, and notifications for the control of the opium traffic, slaughter of animals, observations of festivals, etc, are issued by the Darbar.

During the minority of Raja Dule Singh, Munshi Shahmat Ah, who was Superintendent of the State, introduced two courts, one civil and one criminal, modelled on the British courts. They were the first regular courts instituted in the State. Present system.

On receiving powers of administration in 1895, Raja Jaswant Singh reorganised the judicial department. He established the system now followed in which there are five classes of regular courts, the Chief's Court of *Ijlas-i-khas*, the *Diwan's*, the *Sar Nyayadhis*'s, Subordinate Judge's, and *Kamasdar's*. Civil courts.

The *Kamasdars* are the lowest civil courts being empowered to entertain suits not exceeding Rs. 50 in value. Suits of a value not exceeding Rs 100 lie to the Subordinate Judge at Sailana, while the Honorary Magistrate at Barmawal can entertain suits up to Rs. 500 in value. Suits beyond the powers of the Lower Courts are heard by the *Sar Nyayadhis*.

The Diwan hears appeals from the *Sar Nyayadhis*, a final appeal lying to the Chief's Court. Suits are decided rather according to custom than law.

In 1902-03 property of the value of Rs. 3,261-12-0 was the subject of litigation, in 1903-04, Rs. 5,668-1-6, 1904-05, Rs. 6,200-12-0; in 1905-06, Rs 6,634-15-3; in 1906-07, Rs 10,690-9-6 and in 1907-08, Rs 14,838-6-6.

Revenue cases are heard by the *Kamasdars*, appeals lying direct to the *Diwan*, who also takes up important cases himself.

Criminal courts.

The *kamasdars*, exercise the powers of a magistrate of the third class, which are similar to those of third class magistrates in British India. The Subordinate Judge exercises second class powers for Sailana town, cases beyond the powers of those courts being heard by the *Sar Nyayadhish* as District Magistrate who also deals with appeals from the *Kamasdars* and from the Thakur of Barmawal who is an Honorary Magistrate of the second class for his *jagir*. The *Diwan* deals in his court with all cases triable by a court of Sessions in British India, committing them to the *Darbar* for its decision; he also hears appeals against the decision of the *Sar Nyayadhish*. The Chief hears all cases committed by the *Diwan* and can pass any sentences which a Session Judge is empowered to pass in British India under the Criminal Procedure Code, with the proviso that all sentences of death or transportation for life are required to be submitted to the Agent to the Governor-General for confirmation.

Section III- Finance.

(Tables XVIII.- XIX.)

Early System.

The system of revenue collection in former days was practically the same as that now in force, except that collection was made in kind, and the villages were farmed out to Banias or Sahukars. The whole of the revenue collected was paid into the *Darbar Treasury* under different headings, and all disbursements were made under the personal orders of the Chief.

Present system.

The present system is similar, but all payment is made in cash, and the land is leased direct to the cultivators for a certain number of years, and a regular budget is prepared yearly.

All sums received and disbursed are first entered in the *Roznamcha* or cash book, and are afterwards entered under their proper budget headings, in the *Khata bahi*. An abstract of this account is made monthly and yearly. When the present Chief Jaswant Singh took the reins of administration into his hands, the finances were in a deplorable condition. Careful management, however, freed the State of debt, but unfortunately new loans had to be contracted during the famine of 1899-1900 and 1901-02; half of these loans have already been liquidated with interest, and endeavour is being made to pay off the rest.

The British *Kaldar* currency was introduced in 1897-98 instead of the *Salim Shahi*.

The total normal income of the State is 1-5 lakh of which 1-1 lakhs are derived from land revenue, Rs. 21,000 are from *tanka* and tribute from feudatory landholders, Rs 18,000 from customs, and Rs. 416-8-0 from Government in lieu of salt dues relinquished in 1881. The chief heads of ordinary expenditure are general administration including the Chief's establishment, Rs. 60,000; military, Rs. 12,000; tribute to British Government, Rs. 21,000 (Paid to Sindhia until 1860); Rs. 6,000 to Ratlam being the Share of *Sayar*.

Two mints for copper formerly existed in the State, one in Sailana and the other at Barmawal. No gold or silver has ever been coined. The State either coined its own copper or gave it out to contractors. The expenses of coining were at the rate of Rs. 4-4-0, *Salim Shahi* per maund of copper coined. The coins were kept in the State Treasury and issued as required. The coins were known as *gandas* twelve *gandas*, going to one *Salim Shahi* rupee. Of late years the rate has risen to 16 *gandas* per *Salim Shahi* rupee.

When the coining was given out on contract, a royalty paid to the State. The weight of the pice to be struck was fixed by the *Darbar*. No conditions were laid on the contractors as regards the quantity of copper to be struck during the period of the contract and he was gainer or loser according to the demand. The mint at Barmawal was closed in 1881 but the pice coined in it are still in existence, and circulate in the neighbouring villages. They are equivalent in value to the Government pice. The pice from this mint are all one type and are known as *Hanumania* the obverse bearing the figure of *Hanuman*, while the reverse bore the name of the *jagirdar* and of the village, "Hindu Singh Barmawal" with the figure of the temple and the goddess at Kawalakamata and her flag. Three issues are traceable.

(1) On the obverse Samvat 1937 in Hindi or Urdu and a dagger (*katar*); on the reverse the flag of the State.

(2) *Sailana* in Urdu character and a trident (*trisul*) on the obverse, and the flag of the State on the reverse.

(3) *Sailana* and Samvat 1944 in Hindi characters, and a trident on the obverse and a flag on the reverse.

On these coins an ornamental garland was struck round the border.

The maximum value of these coins issued in any one year was Rs 1, 378, the minimum Rs. 601.

The *Salim Shahi* rupee¹ coined in the Partabgarh mint formed the Silver currency of the State. The rate was very variable and in 1897-98 to ensure uniformity the *Salim Shahi* rupee was replaced by the Government currency. The conversion was commenced in 1895 when all court fees were made payable in British currency only, and notice given that from 1897-98 all receipts and disbursements

1. Coined by Raja Salim Shah of Partabgarh (Weight 163-6 grains.)

Would be made in the same currency. To discourage importation of *Salim Shahi* rupees, a duty of 25 per cent. was imposed in 1899 on all imports of this coin.

The rate of conversion was fixed at 125 *Salim Shahi* to 100 British rupees except for guaranteed payments.

Section IV.-Land Revenue.

(Table XX.)

Early days.	The revenue was in early days collected in kind. No rates were previously settled, but an appraisement was made of the standing crops. After deducting an allowance for seed, two-fifths of the remainder were taken by the Darbar, three-fifths being retained by the cultivator. This was followed by farming out groups of villages or whole districts to bankers, who undertook to pay a certain fixed sum each year, making what they could out of the cultivators. This system continued in force until the succession of the present Chief, who is discouraging it.
Present system.	The State is the sole proprietor of the soil, and all contributions by the cultivator are thus revenue and not rent. A settlement is now made on the <i>ryot-wari</i> system directly between the cultivator and the Darbar, leases being granted to individuals.
Rates.	Rates for irrigated land vary from Rs 10 to 23 per <i>bigha</i> , and for dry land from Re 1 to Rs. 2-6. These are determined with reference to the nature of the soil, the position of the village and facilities for irrigation and disposal of produce.
Collection.	The revenue is, as a rule, collected from <i>tipdars</i> . The <i>tipdars</i> are bankers who advance seed and grain to a certain number of cultivators for whom they stand security undertaking to pay the assessed revenue. The <i>tipdars</i> receive a discount of 12 per cent. and also charge the cultivators from $3\frac{1}{8}$ to 7 per cent. per annum on the advances made to them as well as recovering 25 per cent. in kind on all advances of seed.
Suspension and remission.	
Concession.	Concessions are granted in bad years. Any person who sinks wells or makes improvements in the land at his own expense is usually granted a quit rent (<i>Istimrari</i>). These holdings are hereditary and the <i>Istimrardar</i> pays only $\frac{1}{2}$ of the revenue which an ordinary cultivator would pay.
Tenures.	Tenures are of two classes, alienated and <i>zamindari</i> . Alienated land is held in <i>jagir</i> , or <i>Istimrari</i> tenure in which either specific service is rendered by the holder to the Chief or a fixed proportion of the revenue is paid to the Darbar. <i>Zamindars</i> hold on a lease granted for one year as a rule, paying the assessed revenue on the holding.

Section V.- Miscellaneous Revenue.

(Table XXI.)

The most important article of excise is opium. The duties levied on opium consist of a protective duty to limit the export of crude opium of Rs 11-10-0 per maund, an export duty of Rs. 2+13-0 on every chest of the manufactured article exported, and a transit duty of Re. 1-10-0 per maund on all opium passing through the State without breaking bulk.

Sailana is the only State which has as yet adopted a complete control involving the licensing of all vendors and the keeping of strict accounts.

The only liquor traffic of any importance is that distilled from the *mahua* flowers. The right to vend is given to a contractor who is left practically uncontrolled and makes his own arrangements as regards shops. The return from the State gives one shop to every 400 persons and to every $6\frac{1}{2}$ square miles.

Foreign and other liquors are consumed in very small quantity. The right to vend them is not included in the contract for country liquor.

The Salt traffic is regulated by the agreement of 1883 in which the Government of India undertook to pay Rs. 412-8-0 a year to the Darbar in compensation for transit dues formerly levied on this commodity. The Darbar undertaking to allow all salt which had paid duty in British India to pass through free. An import duty of annas 2 per maund is levied on salt brought for sale in the State.

By the arrangement of 1887 the duties levied on various articles are now collected by the State which pays Rs. 6,000 a year out of the receipts to the Ratlam Darbar.

Judicial stamps being in on an average Rs. 214 a year. The actual figures are given in table XVIII.

Section VI- Public Works.

(Table XV.)

The Public Works are in charge of the State Engineer. The department deals with all classes of works, irrigation, buildings, and roads. The average yearly expenditure amounts to Rs 1,850, the only building of importance constructed has been the *Jaswant niwas* palace which cost Rs. 1,50,000. It was commenced in the famine of 1899-1900 as a relief work.

Section VII- Army.

(Table XXV.)

In early days the Chief's army was formed of the levies of horse and foot (*zabia*) provided by the *jagirdars*.

The State forces are now composed of the Chief's bodyguard of 162 cavalry, 15 artillerymen with 5 guns, and 278 irregular infantry of *sibandh*. The bodyguard consists mainly of Muhammadans, and in

the artillery all are Muhammadans, but in the irregulars Hindus, and Muhammadans are both employed.

A *Risaldar* and a *Dafadar* of the bodyguard, receives Rs. 35-0-0 and 17-8-0 per mensem, respectively, *sowars* of the bodyguard, are paid Rs 16-0-0 and of the cavalry Rs. 14-0-0 per mensem, and also hold free grants of land. The *Jamadar* of artillery receives Rs. 6-0-0 and the men Rs 4-0-0 to 4-8-0 per mensem.

The infantry is commanded by a *subhadar*, two *jamadars*, and one *dafadar*, who draw Rs 8-4-0, 6-0-0, 6-6-0 and 4-0-0 respectively. *Sepoys* are paid from Rs. 4-0-0 to 5-0-0, each.

The bodyguard serve as escort to the Chief, the cavalry as mounted police, *sepoys* of the Infantry act as sentries.

Section VIII.- Police and Jails.

(Tables XXIV and XXVI.)

Until 1895 all watch and ward was done by *chaukidars*. In this year a regular police force was established under an Inspector with *thanadars* in charge of police stations.

It was reorganized at the close of 1899 and a Superintendent and Sub-Inspectors and constables appointed for the town and districts. On an average, the strength of regular and rural police gives one constable per 6.2 and 5.8 square miles, and 352 and 330 persons, respectively.

The regular police perform all the duties of this department while the rural police keep the peace and assist in the tracing and arresting of offenders and finding stolen property.

The work of finger impression registration has been started.

The Police are armed with a words and muskets. Many of the police hold grants of lands in remuneration for their services. The salary thus paid has not been included in the figures of expenditure though it has been shown in the rates of their pay.

Jail.
(Table XXVI.) There is only one jail situated at Sailana town capable of containing 50 prisoners.

Section IX.- Education.

(Table XXIII.)

A Primary English school has been opened in the Chief town, with an average attendance of 34 boys.

In the districts eight Hindi and one lower primary school have been opened.

The schools in *khalsa* area are maintained from the municipal funds the deficit, if any, being borne by the State. The schools lately started by *jagirdars* are maintained by them.

The cost of education in 1881, 1891, 1901 and 1903 was *Salim Shahi* Rs 3,56,547 and *Kaldar* rupees 1,184 and 1,605; and in 1905 *Kaldar* rupees, 1,367.

Section X- Medical.

(Table XXVII.)

From 1881 to 1902 only one dispensary existed in the State, which was situated in Sailana town. A dispensary was opened in 1902 at Bangrod, while the Sailana dispensary which was under the direct supervision of the Residency Surgeon at Indore was brought under the immediate supervision of the Darbar.

An *Ayurvedic* dispensary has also been started in Sailana town.

Section XI.-Survey.

No Survey has been ever made in the State. *Patwaris* measure land for revenue purposes by the chain.

CHAPTER IV. ADMINISTRATIVE DIVISIONS AND GAZETTEER.

Tables I, III, VIII—X; XIII, XVIII, XIX, XX, XXIII, & XXIX.

Sailana Tahsil. This *tahsil* lies round the chief town. It had a population in 1881 of 6,971; 1891, 7,272; 1901, 5,831; males 2,903; females, 2,928. Hindus numbered 4,299 or 74 per cent, Jains 299 or 5 per cent., Musalmans 483 or 8 per cent and Animists 749 or 12 per cent.

This circle is for revenue purposes in charge of the *tahsildar*. He is not, however, a judicial officer, the magisterial work being done by the sub-judge.

The revenue of the *tahsil* amount to Rs. 13,420.

The metalled road from Namli station to Sailana traverses this *tahsil*.

Bangrod Kamasdari. This administrative division lies in the east of the State, the area is not known; it comprises 22 villages.

Population has been 1881, 3,314; 1891, 4,074 and 1901, 3,881 persons; males, 1,998; females, 1,983. The population decreased by 17 per cent during the last Census decade owing mainly to the sickness which followed on the famine of 1899-1900.

Hindus number 3,306 or 85 per cent, Animists 388 or 10 per cent; Musalmans 107 or 3 percent, Jains, 76 or 2 per cent., Sikhs 2, Christians 2.

The *pargana* is administered by a *kamasdar*, who besides being the revenue officer is a Magistrate of the 3rd class. Land revenue Rs. 53,500. The headquarters of the *pargana* are at *Bangrod*, population 1,660, a station on the Godhra-Ratlam Branch of the Bombay, Baroda and Central India Railway, having a British post office, a dispensary and a telegraph office at the Railway station.

Bilpank Kamasdari. This *pargana* of the Sailana State is situated in the south-east of the State, and comprises 17 villages.

Population ; 1881, 7,298; 1891, 8,055; 1901, 5,889 persons; males 3,012 females 2,877 Classified by religions, Hindus numbered 4,395 or 75 per cent., Jaine 213 or 3 per cent., Musalmans 112 or 2 per cent., Animists 1,169 or 19 per cent.

Occupied houses 1,313. The population has decreased by 20 per cent. since 1881, and by 27 per cent. Since 1891, owing chiefly to the sickness consequent on the famine of 1899-1900.

The *pargana* is in charge of a *Kamasdar*, who is the revenue officer and a third class magistrate. land revenue Rs. 36,700.

The Chaurana village famous for its betel cultivation lies in this *pargana*.

It is traversed by the Rajputana- Malwa Railway and the Mhow-Nimach Road.

Raoti Kamasdari. A *Kamasdari* or *pargana* lies in the south-west of the State. Population 1881, 3,167; 1891, 5,176; 1901, 3,865 persons : males 1,942, females 1,923. The population increased by 3 per cent. between 1881 and 1891 and has decreased by 25 per cent. since 1891. Hindus number 857 or 22 per cent., Jains 105 or 3 per cent., Musalmans 554, Animists 2,849 or 74 per cent. Of the *parganas* Raoti contains the largest population of Bhils.

The *pargana* is in charge of a *Kamasdar* who is the revenue officer and also a third class magistrate. Land Revenue Rs. 1,954.

Gazetteer.

Barmawal, *pargana* Bilpank.—The headquarters of a *jagirdar* of the State, lying in 23° 7' N. and 75° 10' E., with a population of 1,826 persons and well known locally on account of the old temple of Kawalakha Mata which contains an inscription dated *Samvat* 1151 (A.D. 1094).

Bilpank, *pargana* Bilpank.— The headquarters of the *pargana* having a population of 721, is situated in 23° 12' N and 75° 10' E. On the other side of the Nowgaon station on the Ratputana- Malwa Railway, with a telegraph office at the station.

Raoti, *pargana* Raoit.—The headquarters of the *pargana* as well as of the *jagirdar* of the State, lying in 23-13' N., and 74° 55' E., It was the old capital of the State till *Samvat* 1793 (A.D. 1736).

The Raoti station of the Godhra- Ratlam Nagda Ujjain branch of the Bombay, Baroda and Central India Railway is situated at this place.

A British post office has been opened at Raoti and telegraph office at the Railway station.

Sailana Town, *pargana* Sailana.— The chief town is situated in Latitude 23° 28' N., and Longitude 74° 58' E., 1,847 feet above sea level. Sailane is ten miles by metalled road from Namli station on the Rajputana-Malwa-Railway, and 522 by rail from Bomby.

The area of the town is about 960 acres. It stands at the foot of some hills. To its east lies the open Malwa, plateau, to its west a rough hilly tract. The situation is a picturesque one, especially at the close of the rains, when hill and plain are still covered with a mantle of green.

To the south-west in a picturesque valley is the temple of Kedareshwar, with a cascade falling over the perpendicular edge of the valley into a tank close to the temple.

The town was built in Samvat 1793 (A.D. 1736) by Raja Jai Singh, the founder of the State who transferred his capital from Raoti to Sailana in that year.

A story regarding the foundation of the town tells how Raja Jai Singh had already selected a village lying two miles south-west of Sailana as his capital, and had renamed it Jesnagar. While he halted there with the intention of establishing a town, the god Kedareshwar appeared to him in a dream and told him that his temple was situated just below the hill on which Jesnagar stood and the sewage of the new town would flow upon the temple and defile it, and he must, therefore, move eastwards, selecting the spot on which he should first kill and bury game. The god promised that the town founded there should be healthy and prosperous. Accordingly Raja Jai Singh rode out eastwards till he found a hare which he pierced with his spear and buried on the spot where the great palace gate called the Suraj Pol now stands.

The population was 1891; 5,113, 1901, 4,255 persons; males, 2,103; females, 2,152; occupied houses, 997.

Classified by religious, Hindus numbered 3,275 or 77 per cent., Jains 278, Musalmans 476, Animists 225, and Parsi 1.

Formerly a flourishing brass utensil manufacturing industry existed in the town the, articles being sold far and wide. The industry has, however, almost entirely died out, owing to competition. The town has no buildings of any note in it except the Raja's new palace.

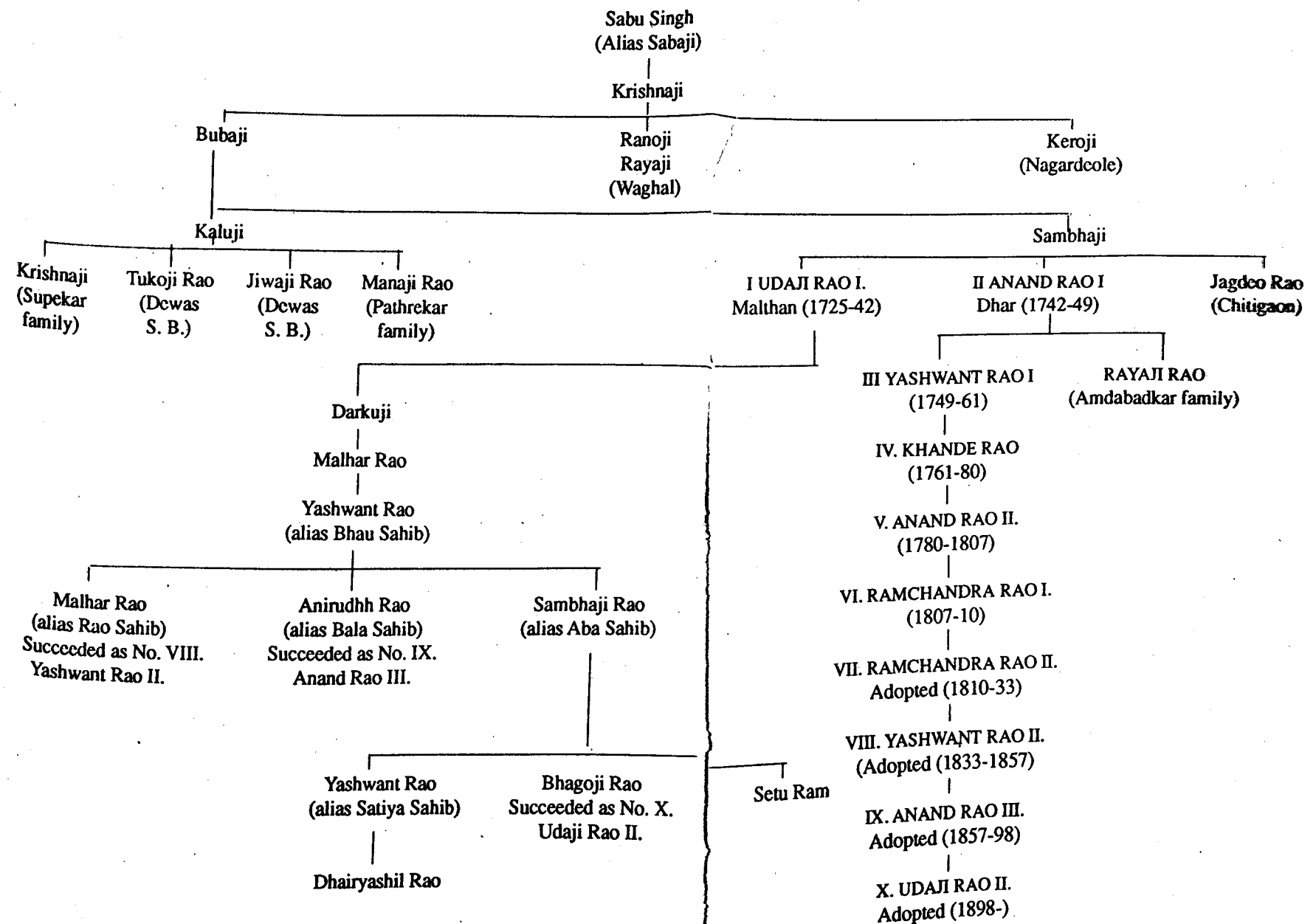
Seven stone temples, 4 Hindu and 3 Jain, stand in the town. Of these the Dwarkadhish temple is the largest and was built by the regent Rani of Ratan Singh at a cost of about one lac of rupees. The temple of Nilkanth is next in importance.

An upper primary English, Hindi, and Sanskrit teaching school, an Imperial post office and inspection bungalow, hospital, *Ayurvedic* dispensary and *dharamshala* are located in the town.

Dhar State.

ARMS OF THE DHAR STATE.

GENEALOGY OF THE PONWAR FAMILY, DHAR STATE



ARMS OF THE DHAR STATE.



- Arms** — Or, an eagle displayed sable holding a cobra proper in dexter claw; on a chief argent seme of double quatrefoils gules a gateway of the second.
- Crest**- A flame proper between wings erect or.
- Supporters**- Elephants.
- Mottos** (i) *Shri ra jna* (ii) *Sansthan kile Dhar.*
Dharya no "The State of the fort of Dhar."
Rashtarbho
Pakshepya.
The initial syllables of each line spell *Shri Dharapa* or Lord of Dhar State.
- Note**- The eagle (sic) is Garuda the emblem so often found on Paramara copper plate grants; the quatrefoils represent the lotuses which grow on the lakes of Dhar and Mandu. The gateway symbolizes the Mandu fort. The flame refers to the descent from the sacred fire pit at Abu, and the wings to the world- wide rule of the Paramaras. The elephants similiary refer to this rule as being Gajmantas.
A different motto was given on the Delhi banner.

Genealogical Creed- The family belongs to the *Rig-veda* and the *Rik-shakha*. *Vasishth gotra*, having three *pravaras*, the *Vasishth*, *Indrapramada* and *Bharadvasu*. The Chief is a Vaishnav Hindu and belongs to the Maratha Kshatriya clan. The family deities (*kuladevatas*) are Khandoba of Jejuri and Bhavani of Tuljapur, in the Deccan.

1. The arms here given are incorrect due to their not being understood by Darbar. The seme of *quatrefoils* has become a frame of lotuses, while the *flame* between the wings has developed into what looks like two snakes. A crown has been super-imposed also.

CHAPTER I. DESCRIPTIVE.

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Section I- Physical Aspects.

The Maratha State of Dhar is one of the eleven States of the Central India Agency in direct treaty relation with the British Government lying in the Bhopawar Political Charge. The State lies principally between 21° 57' and 23° 15' North latitude and 74° 37' and 75° 37' East longitude. Situation.

The State, which has an area of 1,775 square miles, including the area hold of guaranteed estates, comparable to that of Servia (1,870), is composed of one large block and three smaller isolated blocks. The first block, which lies round the town of Dhar, consist of the six *parganas* of Dhar, Badnawar, Nalchha, Mandu, Dharampuri and Thikri, the three isolated *parganas* being Kukshi, Sundarsi and Nimanpur. Area.

The main block is bounded on the north by the Ratlam State; on the south by the Barwani State and portions of Indore; on the east by parts of Gwalior and Indore; and on the west by the Jhabua State and parts of Gwalior and Indore. Boundaries.

The State takes its name from the chief town of Dhar, one of the most ancient, and long one of the most famous towns of India. The name is supposed to be derived from *Dhara-nagari*, or "the city of sword-blades" possibly in reference to its acquisition by conquest. Name.

The State falls into two natural divisions which are separated by the great Vindhyan scarp. North of this range its territory lies on the fertile Malwa plateau, while from the line of the range southwards the country is rugged and hilly. The plateau area covers about 869 square miles, the hilly tract 906. NATURAL DIVISIONS AND SCENERY.

The Plateau region has an average elevation of 1,500 feet above sea-level, rising to a maximum of about 2,500 feet along the Vindhyan scarp. Southward from the range the country falls abruptly to the level of the Narbada valley about 800 feet above sea-level.

The Malwa tract, and the Narbada Valley region are highly fertile, while most of the hilly tract is covered with valuable forest.

The scenery on the plateau area is typical of Malwa, generally wide open rolling plains of yellow grass land alternating with fields of rich black soil and luxuriant crops, with here and there the curious flat-topped hills common to the Deccan trap region.

In the hilly tract the scene is very different. Hills succeed one another, ridge upon ridge; their sides covered with heavy forest and worn into deep ravines by the torrents which course down them in the rainy season. From Rupmati's palace at Mandu, on the very

RIVERS AND
LAKES..

edge of the Vindhyan scarp, a magnificent view is obtained across the broad valley of the Narbada to the Satpura range beyond.

The Vindhyan range forms the watershed whence numerous tributaries flow north and south to join the Chambal and Narbada systems. None of these is of any size or importance. The only large river is the Narbada which flows for 50 miles through State territory, its bed affording a large area of highly fertile soil. At Dhardi village (22° 19' N.- 76° 25' E.) the river precipitates itself in a fine cascade over a ridge of basalt.

The only important lakes in the State are those at Dhar town and Mandu.

GEOLOGY¹

A considerable portion of the Dhar State, including the tract surrounding the capital, is situated upon the Malwa plateau and has not been geologically surveyed. The territories lying south of the Vindhyan scarp have been more or less completely examined. One of these the Nimanpur *pargana*, often spoken of as the "Dhar forest area," has been lately re-surveyed. The northern part of the Nimanpur district contains a portion of the Malwa plateau and of the lower slopes depending from it, all of which are formed of Deccan trap. The trap is underlaid by strata of Lameta group whose total thickness seldom amounts to more than 80 feet. Their outcrop fringes the base of the Deccan trap scarp, and large, but shallow patches of these rocks occur at intervals between the Malwa scarp and the Narbada. The Narbada river, about 18 miles distant, is more than 200 feet lower, but the ground does not slope uniformly towards it from the foot of the scarp. The Narbada flows in a gorge, and up to the edge of the cliffs overlooking. The river, the level of the country remains remarkably constant, averaging 800 feet above the sea. This uniformity is all the more remarkable as the area is occupied by an extremely varied geological series belonging to the Gneiss, Bijawar and Vindhyan series. Their intricate geological boundaries are not, however, marked by any prominent physical features, this region being in fact a very old land surface which, previous to the deposition of the Lameta, had been reduced to the condition of an almost flat "peneplain", the final result of long continued denudation. In place like the Nimanpur district where the Deccan trap has been denuded and no longer forms a protective covering to the Lameta, the somewhat soft sand stones and incoherent conglomerates of the latter are easily removed, but the older and more indurated rocks that underlie it are less rapidly acted upon; consequently denudation is checked just as the old surface of deposition is reached and the ancient land surface is once more brought into view.

In pre-Lameta times this remarkably flat surface must have been connected by a very gradual slope with the adjacent regions, but the topographical features with which it is now associated, the lofty

1 By Mr. E. vredenborg, *Geological Survey of India*.

Vindhyan scarp to the north, and the deep Narbada gorge to the south, are totally different from its original surroundings. The present cycle of erosion has not yet acted long enough to bring it into harmony with these changed conditions and to carve out of its mass regular slopes round the valleys of the Narbada and its tributaries. These tributaries, after leaving the Vindhyan scarp, sink into rugged gorges which become gradually deeper as they approach the Narbada, rapids and waterfalls being of frequent occurrence. The whole river system of the Narbada bears the mark of its recent origin, betraying this by frequent changes in the gradient both of the main stream and of tributaries, and the general irregularity of the topography of the river-basin.

The uniformity of level of the old peneplain and the depth of the channels eroded through it account for the absence of natural springs and the difficulty of obtaining water over a considerable portion of Nimanpur and the adjacent territories to the east and west, as all the rainwater seeks at once, through fissures and underground channels, the low level of the Narbada and its tributaries. South of the strip of rich "black soil" that fringes the Vindhyan scarp, there is very little land fit for cultivation owing to insufficiency of water even for drinking purposes. Consequently, the greatest portion of this area has remained a forest. Nevertheless, in former times, it derived great prosperity from its richness in iron ores. These belong to a type frequently met with in the areas occupied by Bijawar outcrops, where dyke-shaped breccias follow lines of fracture or faulting. The siliceous matrix of the breccia is usually highly ferruginous, often so much so as to become a rich iron ore consisting of nearly pure hematite. A fault, whose throw amounts in places to nearly 3,000 feet, separates the Vindhyan from the Bijawars in the southern part of the district, and is accompanied by a considerable development of breccia. It is along this line that the richest ores are found and have mostly been extracted; huge chasms represent the old quarries from which a vast amount of this ore has been obtained and extensive mounds of slag indicate the former position of many ancient furnaces, fragments of the furnaces themselves occasionally remaining. The last straggling remnants of this industry which had flourished continuously for several centuries, disappeared some thirty or forty years ago.

The Vindhyan are well exposed in the southern part of the Nimanpur district along the Narbada river and the western part along its tributary the Khari. They consist principally of sandstones and shales. The lower massive sandstone band is overlaid by a thick series of alternating sandstones and shales, amongst which are intercalated some volcanic ash-beds which probably correspond with the "porcellanites and trappoids" found amongst the Lower Vindhyan in the Son valley. It appears probable, therefore, that a portion of the Vindhyan beds in the Dhar forest represents the

true Lower Vindhyan. Higher up the section there is a coarse conglomerate which probably corresponds with the Kaimur conglomerate occurring farther east in Bhopal where it also overlies a shaly group, referable to the Lower Vindhyan. The overlying sandstones would then represent the Kaimurs and Lower Rewahs. They are overlaid by a group of shales between 300 or 400 feet in thickness amongst which are intercalated some flaggy limestones. These shales bear the greatest lithological resemblance to the beds identified in Bhopal with the Jhiri shales and occur at a corresponding horizon. The succeeding sandstones constituting the highest beds preserved in this region must, therefore, correspond with the Upper Rewahs. These sandstones form the crest of a continuous scarp about seven miles long, following the northern bank of the Narbada, from the confluence of the Khari down to the neighbourhood of Dhardi village (22° 19' N. 76° 25' E.).

Throughout this interval, the Narbada flows over the Jhiri shales, and its bed is broad and shallow and fordable at several places during the dry season. At Dhardi the river leaps over the edge of the shales forming a waterfall of great beauty and enters a narrow gorge through the underlying sandstones. The sandstone all round the falls is excavated into "pot-holes," which are every year cut down deeper, till they finally become complete chimneys or flues open at both ends. When the water recedes during the dry season a number of these potholes become accessible, and the pebbles that have been swept into them and which, by their constant rotation, have produced these excavations, can then be obtained. Hard fragments of agate, of Bijawar Jasper, of diorite, or of Vindhyan sandstone have by the churning action of the water, been smoothed into perfectly regular ovoid spherical pebbles with a polished surface. They are much sought after by pilgrims as *bana-linga* and the larger ones (sometimes a foot or more in length) are frequently placed in temples as objects of worship.

The Vindhyan of Nimanpur are not much disturbed by folds the dips being usually low, but their geological boundaries are complicated by faulting, and as in Bhopal, by the occurrence of two different directions of strike, that interfere irregularly and abruptly with one another. The scarp already mentioned, capped by Upper Rewah sandstone, which rises north of the Narbada, follows one of these directions; it runs W.S.W. which is the main direction of the Vindhyan range to which its principal sandstone scarps conform almost invariably from the bend of the Son near Rhotasgarh to Ginnurgarh hill in Bhopal. The second direction trends north-west and is roughly parallel to the sudden bend of the scarps beyond Ginnurgarh and towards Bhopal city. This direction when continued south-east, leads to a varied series of rocks exhibiting a similar south-easterly strike, along the valley of the Penganga and Godavari, the intervening ground being covered by basalt.

Bijawar rocks occupy a large area in the centre of the Nimanpur district. They consist of the usual conglomerate of the white quartz pebbles overlaid by a few feet of alternating sandstones and slates, succeeded by a considerable thickness of cherty limestone which occupies the greatest part of the outcrop, overlaid in its turn by a group of slates. The volcanic basic rocks so frequently met with in the Bijawara do not occur in this outcrop.

The oldest rocks, those underlying the Bijawars, consist of gneiss, mostly a handsome granitic rock associated with various kinds of diorites and schists.

The lava flows of the Deccan trap have been entirely removed by denudation from the foot of the Vindhyan scarp up to the Narbada. But at several places, the older rocks are cut through by intrusive basalt dykes belonging to this formation. Some of them are remarkable for their columnar structure, the columns being horizontal at right angles to walls of the dyke just as in an ordinary basalt flow they are vertical, being at right angles to the horizontal surfaces of the lava flow. A huge dyke situated about three miles south of the Shrine of Sitaban (22° 32' N., 75° 22' E.) forms an almost rectilinear narrow ridge, two miles and a half long, rising 200 feet above the surrounding plain. It strikes east and west, and two shorter ridges rise along the same line, west of its termination. The summit of this ridge presents a most extraordinary appearance with its huge six sided prismatic columns stacked upon one another with perfect regularity and lying quite loose. A similar dyke of small size occurs near Palasi (22° 32' N., 76° 30' E.) at the north-east corner of the *pargana*. The large dyke south of Sitaban rises amidst the Vindhyan, but the one at Palasi cuts through the Deccan trap itself, shewing that these columnar intrusions do not belong to the earliest period of the eruptions.

The Lameta sandstones yield good building materials, and an unfossiliferous limestone of the same group occurring at Kotkhera (22° 32' N., 76° 16' E.) the present head-quarters of the Nimanpur district, is burnt for lime. Some of the Vindhyan sandstones and the limestones associated with the Jhiri shales near Pemgarh (22° 20' N., 76° 29' E.) have been locally used for building purposes. Slates of good quality might be obtained in the Bijawars. The iron ores occurring in the fault breccias of post Vindhyanage have already been mentioned. The basement bed of Lameta is often impregnated with ores of manganese. West of the Kanar river, there intervene districts belonging to Indore and other States, beyond which occur some extensive dependencies of Dhar. They are largely occupied by lava-flows of the Deccan trap, sometimes with intercalations of "Intertrap-peans," that is, fresh water strata that were locally accumulated during the intervals between the eruption of successive sheets of basalt. The ancient city of Mandu stands upon a basaltic plateau detached from the Vindhyan scarp.

Further west, in the valley of the Man river, there occurs an inlier of gneiss surrounded by Lameta beds which here do not consist merely of unfossiliferous strata as in the Nimanpur district, but contain limestone with marine organisms of cretaceous age, known as the "Baghbeds." The gneiss of the Man valley contains some crystalline limestones amongst which is a black marble used as an ornamental stone.

The districts situated south of the Narbada consists of the Deccan trap.

BOTANY¹

The vegetation consist in southern parts of the State of the forest characteristic of highland Central India; the principal species are *Tectona grandis*, *Dalbergia latifolia*, *Terminalia tomentosa*, *Diospyros tomentosa*, *Ougeinia dalbergioides*, *Hardwickia binata* among trees, with *Grewia*, species of *Zizyphus* and *Phyllanthus*, *woodfordia floribunda*, *Casearia tomentosa* among the shrubs; *Spatholobus* and *Bauhinia* among the heavier climbers. Further to the north occur opener forests with *Boswellia serrata* as the leading species and but little brushwood. Still further north the forest on the low hills is of a scrubby character with sometimes patches of *Dendrocalamus strictus*, *Carissa carandas* and *Capparis aphylla* among the shrubs; and *Bombax*, *Sterculia*, *Anogeissus*, *Butea*, *Buchanania* and *Bassia* among the more prominent trees.

FAUNA

WILD animals.

All the ordinary fauna are met with in the jungles. The commonest are- Among primates the langur (*Semnopithecus entellus*) and common monkey (*Macacus sinicus*); among carnivora the tiger called *bagh*, *sher*, or *nahar* (*Felis tigris*), panther or *tendua* (*Felis pardus*), wolf or *lendiya* (*Canis pallipes*), hyena or *Jarakh* (*Hyena triatus*); among rodents the black-buck or *kala-haran* (*Antelope cervicapra*), ravine deer or *chinkara* (*Gazella benettii*), barking deer or *koela haran* (*Cervulus muntjac*), sambar (*Cervus unicolor*), wild boar or *jungli dukkar*, *jungli suar* (*Sus cristatus*).

Birds.

All the common migratory wild fowl are also met with including many species of duck and snipe, partridges, floricane, quail and sand grouse.

Fish.

The Narbada contains *mahseer* (*Barbus mosal*) and other varieties of fish.

Climate

(Table I).

The climate in the plateau and hilly sections differs materially. In the plateau the climate is equitable and mild, the nights being cool even in the hot months. In the hilly region, however, the hot weather is oppressive and the cold season of very short duration, lasting only from the end of December till February.

Rainfall.

(Table II).

The annual rainfall averages about 26 inches, but varies in different parts of the State, which may for this purpose be conveniently divided into three zones, with an average rainfall, respectively, of 25, 30 and 40 inches a year.

The Whole of the Kukshi *pargana*, the south-west part of Dharam-puri *pargana*, and the western parts of Thikri *pargana* fall within

¹ By Lientenatn Colonel D. Prain, I.M.S. Botanical Survey of India.

the 25 inches zone, Nalchha, Mandu and the South-Western part of Dhar *pargana* within the 30 inches zone, and Nimanpur and sundarsi in the 40 inches zone.

The *pargana* averages for 30 years and their distribution is given below-

Pargana	Average for 30 years	Pargana	Average for 30 years	Distribution of rain at Dhar town.	
Malwa		Nimar		Months	Inches
Dhar	27.8	Dharampur	25.7	December to March	0.83
Badnawar	24.9	Thikri	23.9	April to May	0.73
Nalchha	22.0	Kukshi	21.9	June	4.78
				July	8.61
Mandu	26.1	Nimanpur	30.2	August	7.19
Sundarsi	30.9			September	0.98
				October	0.64
				November	0.16
		26.3		25.4	23.98

There has been a steady decline in the rainfall during the last 20 years. In the decade 1870-1880 only three years occurred in which the rainfall fell below normal the maximum being 50.69 in 1875, and the minimum 18.76 in 1877. In the decade 1880-1890 the rainfall was deficient in six years a maximum of 37.67 being reached in 1882, and a minimum of 18.72 in 1885. In the decade 1890-1900 there were seven years of deficiency, the maximum fall being 33.67 in 1890, and the minimum 12.3 in 1899, the year of the famine. This steady decrease is interesting and appears to be connected with some general natural cause. The actual rainfall in 1903-04 was 32.99 and 1905-06, 32.85.

Section II- History.

(Genealogical Tree)

The present ruling family of Dhar are Ponwar Marathas, descendants of the famous Paramara clan which ruled over Malwa from the ninth to the thirteen century, with Ujjain and Dhar as their principal towns. Although, strictly speaking this line of kings has no direct connection with the state as now constituted a brief notice of their rule will not be out of place considering their connection with the present ruling family. The Paramaras were one of the four Agnikula or "fire-born" clans of Rajputs, who, together with the Chauhans, Chalukyas (Solankis)

Early period

and Parihars, trace thier mythical origin from the sacred fire-*pti* at Mount Abu¹.

There is little doubt that this legend is of late date and was invented by the Bhats and Brahmans in order to confer divine origin and Kshatriya rank on a useful body of foreigners who were supporting the Brahmanical faith.² Recent research has shown that there are good reasons for considering that the Agnikulas, together with several other well-known Rajput clans, were originally sections of the great Gurjara tribe which entered India from the north-west, and spread over Rajputana and the country along the west coast. The Paramara section settled at first in the districts round Abu, where even as late as the thirteenth century a line of Paramara chiefs was ruling as feudatory to the Chalukyas of Anhilwara Patan³.

From this point the Gurjara dominion gradually extended westwards and the Paramara section occupied Malwa with Ujjain (always the key to this region) as their chief town. On the decline of the Gurjara power the Paramaras acquired independence.

The final separation from the parent stock took place about A.D. 800 under Upendra (*Krishnaraja*).⁴

From this Prince sprang a regular line of kings who ruled at Ujjain, and subsequently at Dhar till the thirteenth century, or many of whom we have dated records. The most famous kindgs of this line are the seventh Munja Vakpati (973-997) and the ninth Bhoja (1010-55). Under these two kings Malwa and the city of Dhar in particular, became renowned throughout India as a seat of learning and scholarship. These two kings were themselves scholars and have left works of their own. Bhoja in particular was famous throughout India as a patron of literary men. His end is uncertain, but latterly he suffered reverses at the hands of the Gujarat and Chedikings, and though the State temporarily recovered part of its lost glory under Udayaditya, the eleventh king, its decline may be dated from Bhoja's death. During Bhoja's day, Mahmud of Ghazni raided India, taking Kalanjar and Gwalior in 1023, and Somnath in 1026. A period of temporary rest from Muhammadan invasion followed untill Kutb-ud-din took Delhi and Kalanjar in 1193, and Gwalior in 1196. Altamsh took Gwalior in 1232, and Bhilas and Ujjain in 1235.⁵

1 *Tod Rajasthan* 1-80,

2 J.B.R.A. S.1902-413,

J.R. A.S., 1904-639, 1905-1, 1899-518,

3 J. B. A. S. IV 18 BI, 34,
Bombey Gazetteer Vol. I.P. i., article on Bhinmal,
forbes-*Ras Mala*.

4 E.L.I. 122.

E. I. 180 for details see appendix C.

5 E.M.H. 11 226, 228, 231, 467.

B.Fi. 66, 67,

R. T. 86, 523, 555-620, 621.

The capture of the last two towns reduced the Paramara possessions to the country round Dhar and Mandu. In 1304-05¹ Ala-ud-din entered Dhar itself which remained from this time on, for over five hundred years, a Muhammadan possessions² From 1401 till 1531 when Malwa was annexed to Gujarat, Dhar was one of the chief towns of the Malwa Sultans.³ In 1569 Dhar fell to Akbar and remained a Mughal province till 1732 when Udaji Ponwar defeated Daya Bahadur and thus by a curious turn of fortune's wheel brought back into the possession of their ancient dominion the descendants of a line of chiefs whose rule had been in abeyance for seven hundred years.

The Rajput Paramaras on being driven into the Deccan gradually became absorbed into the indigenous population becoming Marathas⁴. In the twelfth century Sabu Singh *alias* Shivaji or Sabaji Rao Ponwar rose to some position under the great Maratha leader Shivaji. His son Krishnaji and grandson Bubaji still further extended the fame of the house. Bubaji had two sons, Kaluji and Sambhaji, who both rose to prominent positions under the Satara Raja Shahu, Kaluji's sons Tukoji and Jiwaji founded the Senior and Junior Branches of the Dewas State. Sambhaji had three sons, Udaji Anand Rao and Jagdev. Udaji⁵ Served with distinction under the Peshwa Balaji Vishwanath and made several incursions into Malwa even succeeding in holding Dhar for a time. In 1725 Baji Rao granted a *sanad* to Udaji authorising him to levy dues in Malwa⁶ In 1731 however, he joined the Gaikwar against Baji Rao, but was defeated and made prisone. At length in 1732 he defeated Daya Bahadur at Tirla (22° 35' N., 75° 17' E.) and acquired a permanent footing the contury.⁷ Udaji unfortunately incurred the displeasure of the Peshwa and was deprived of his Malwa possessions, his younger brother Anand Rao being installed in his place.

In 1742 Anand Rao was granted a *sanad* by the Peshwa confirming him in possession of the State. The Dhar State was, at this time much larger than it is at present. It included besides the country round the chief town, the districts of Berasia (now in Bhopal), Agar (now in Gwalior), Sunel (now in Indore), Tal, Mandawal (now in Jaora) and Gangrar (now is Jhalawar). The Ponwars being next to Holkar and Sindhia, the largest landholders in Central India. Anand Rao died in 1749 and was succeeded by his son Yashwant Rao, then 25 years of age.

Yashwant Rao was killed at the battle of Panipat (January 6th, 1761). He was succeeded by his son Khande Rao, a minor of two and

1 E.M. H., III. 175, B.F., 1.340, 351

2 E.M.H., III. 203, 244, 251

3 E.M.H., IV. 37, 41, 60, E.M.H., VI. 135

4 Malcolm's *Central India*, 1. 80

5 G.D., I. 408.

6 G.D., I. 415-433.

7 G.D., I. 436, *Seir-ul Mutaghirim* 1257.

Udaji I.
(1725-42)

Anand Rao
(1742-49)

Yashwant
Rao I.
(1749-61)
Khande Rao
(1761-80.)

Anand Rao II
(1780-1897.)

a half years old. The management of the State was entrusted to a Brahman, Madho Rao Orekar.¹ From this time the power of the State began to decline. In 1774 Khande Rao supported Raghoba Peshwa who sent his wife Anandi Bai to seek asylum in the Dhar fort. While living there she gave birth to Baji Rao II, the last of the Peshwas, on January 7th 1775. Dhar was immediately attacked by Raghoba's opponents and as Khande Rao had openly espoused his cause the Ponwar territory in Malwa was resumed and only restored on the Surrender of Anandi Bai and her Child². Khande Rao married a daughter of Govind Rao Gaikwar, by whom he had a son named Anand Rao, born in 1780, six months after his fathers' death. Khande Rao died at Kavathe, the ancestral vatan of the family.

Anand Rao's boyhood was passed at his maternal grand-father's palace at Baroda where he married Maina Bai a niece of his grand-mother, and a daughter of Satwanji Rao Sathe. When seventeen years old, he proceeded to Dhar, and though opposed by the Diwan Rang Rao Orekar,³ succeeded in establishing himself in power. From the time of Anand Rao's return the State met with a series of misfortunes. The disaffected Diwan sought the aid of Sindhia and Holkar against his master and for the next few years the State was subjected to continuous raids by the forces of these two powerful neighbouts. In 1803 Anand Rao took part in the battle of Assaye, serving in Sindhia's army. He fled to Dhar after the defeat and opened communications with Major Walker at Baroda⁴. Much territory was lost in his day including lands in Rajputana and the districts of Agar, Sunel, Badnawar, Berasia, Tal and Mandawal. Badnawar, which still forms part of the State, was restored in 1819. During these disturbance Anand Rao died at Dhar in 1807, leaving his distracted State to the care of his widow Maina Bai who was then encient. Maina Bai was fully equal to the responsibility that devolved upon her. With a view to securing herself against the intrigues of her enemies and especially those of Murari Rao, an illegitimate son of Yashwant Rao, she formed a party to support her interests at Dhar and then when to Mandu where she gave birth to a son Ramchandra Rao. On her return to Dhar she managed by showing a bold front to keep her enemies at bay until she procured assistance from Baroda. On the death of the boy Ramchandra Rao, which occurred about this time, she adopted, with the concurrence of Holkar and Sindhia

Ramchandra
Rao I.
(1807-10)

1 Third son of Shivaji Shankar Orekar, who had been minister to Yashwant Rao Ponwar.

2 Malcolm's *Central India*. I. 85, Note.

3 Eldest son of Shivaji Shankar Orekar, Minister to Yashwant Rao and Jagirdar of Agar. Shivaji was a native of Baora Village in the easternmost part of the Chandor range (Khandesh). Rang Rao after leaving Dhar service was killed in a fight. His son Trimbak Rao received a jagir in Hindustan worth 7½ lakhs, another son Madho Rao succeeded Rang Rao as Diwan at Dhar. (Selections² from papers in the Bombay Secretariat, *Maratha Series*, Vol. i. 686.)

4- Wellington's *Despatches* Gurwood, III 189, 289.

Lakshman Rao, the son of her sister Thaku Bai Sinde. He succeeded as Ramchandra Rao II.

Ramchandra
Rao II.
(1810-33)

The State was now reduced to the last extremity. The raids of Sindhia and Holkar and the Pindari hordes had left Maina Bai no possessions but Dhar itself, where she lived in the fort subsisting on such contributions as her general and Diwan Bapu Raghunath could levy by force of arms in the neighbouring districts.

At this period the British entered on the scene and order was rapidly restored. On January 10th, 1819, a Treaty¹ was signed at Dhar between Raja Ramchandra Rao Ponwar and the British Government. By this treaty the Dhar State was taken under the protection of the British Government and the lost districts of Badnawar, Berasia, Kukshi, Nalchha and some others were restored. A loan of Rs 2,50,000 was also made, the administration of the Berasia *pargana* remaining with the British Government for five years until this debt was liquidated. Bapu Raghunath was appointed minister of the State. Under his management the expenditure was curtailed and the revenue raised from Rs. 35,000 a year to Rs. 2,67,000.

In 1821 Raja Ramchandra Rao Ponwar, then only twelve years of age, was married to Annapurna Bai, a grand daughter² of Daulat Rao Sindhia. In the same year an agreement was made by which the Beraisa *pargana* and the tribute from Ali-Rajpur were ceded to the British Government in return for a sum of Rs. 1,10,000 paid to the Darbar annually. In 1832 the peace of the State was disturbed by Achyut Rao, son of Murari Rao, who made pretentions to the *gaddi*. He was assisted by the Bhils who ravaged the State. Finally, matters came to a crisis and the British Government was obliged to interfere. Achyut Rao was made to withdraw his claims and was granted a pension of Rs. 200 per mensem during life.

Ramchandra Rao Ponwar died in October 1833. He left no male issue and his widow Annapurna Bai adopted Malhar Rao, a son of Yashwant Rao of Malthan (Deccan), who succeeded as Yashwant Rao II. This selection was made by Anand Rao Ponwar, Raja of Dewas, Junior Branch, as Yashwant Rao of Malthan was his nephew, Haibat Rao Ponwar, the adopted son and successor of Anand Rao of Dewas, being the younger brother of Yashwant Rao of Malthan. Hence a very close relationship exists between the Raja of Dewas, Junior Branch and the Raja of Dhar.

Yashwant
Rao II.
(1833-57.)

Yashwnat Rao was about eleven years old when he was adopted, the administration being carried on by Bapu Raghunath till his death in 1836. He was succeeded by his son Ramchandra Rao alias Baba

1 Appendix A.

2. A child of Daulat Rao's daughter who had married into the Dabhade family of Talegaon.

Anand Rao
III.
(1857-98)

Sahib. In 1837 Yashwant Rao himself took over the administration. He introduced a systematic Survey and settlement and enforced a number of economic reforms. Yashwant Rao left a great reputation behind him for piety, generosity and love of learning.

Yashwant Rao died of cholera in 1857, having adopted on his death-bed Anirudh Rao Ponwar, his half brother, who succeeded as Anand Rao III, a boy thirteen years of age and quite unable to cope with the torrent of mutiny and disaffection which had spread over the whole country and by which his ministers had been affected. Dhar town was taken by the Mhow column on October 25th, 1857, and on the 19th of January 1858, the State was confiscated. The confiscation became a subject of question in England¹ and the State was ultimately restored on the 1st of May 1860 with the exception of the Berasia *paragna* which was made over to the Begam of Bhopal. The Raja being a minor, the State continued under British supervision till the 1st of October 1864.

During the rule of Anand Rao numerous administrative reforms were introduced. The revenue of the State rose from about 5 lakhs to 9 lakhs. His loyalty was recognised by the grant of a *sanad* awarding his the right of adoption in 1862; while on the occasion of the Delhi Assemblage of 1877 he was granted the title of Maharaja as a personal distinction, and created a Knight Commander of the Most Exalted Order of the Star of India. In 1883 the Companionship of the Order of the Indian Empire was conferred upon him. In 1886 the British Government recognised the jurisdiction of the Dhar Darbar over guaranteed Thakurs within the State in all cases in which such jurisdiction could be fairly proved to have become an established prescriptive right by long continuance. Subsequently the Darbar was able to prove its right of jurisdiction over all the guaranteed holders without exception and this was formally recognised in 1903-04. In 1887 he abolished all transit dues in the State. For the last seven years of his life he was an invalid. He died on the 15th of July 1898, having previously adopted his nephew Bhagoji Rao Ponwar of Malthan, who took the name of Udaji Rao II.

Anand Rao III. was a good administrator, considerate to his subjects, and at all times willing to contribute liberally to works of improvement and charity. Of his the people used to say, "He was short of stature but large of heart", and, indeed, no truer thing could be said of him.

Udaji Rao II,
(1898)

The present Chief Raja Udaji Rao was born on the 30th September 1886. He is a son of Sambhaji Rao *alias* Aba Sahib Ponwar, a half-brother of the late Chief. Soon after his succession he joined the Daly College at Indore where he studied till 1903.

The Raja had the honour of attending the Coronation Darbar at Delhi in January 1903, and was presented with the gold Coronation Medal. In 1905 he attended the *darbar* held at Indore in honour of

¹ See "Dhar not restored," by J. Dickinson.

the visit of Their Royal Highnesses the Prince and Princess of Wales. The State was administered by a Superintendent acting under the guidance of the Political Agent, Bhopawar, till December 1907 when the Raja was invested with ruling powers.

The Chief bears the titles of His Highness and Raja and is entitled Titles. to a salute of 15 guns.

The families most closely connected with the present Chief are the Connections. Ponwar families of Malthan and the Dewas, Junior Branch. Clan relationship also exists with the Raja of the Senior Branch of Dewas.

The State of Dhar is possessed of many architectural and Archaeology. archaeological treasures, among which the old fort of Mandu stands first. There are, however, also at Dhar town many remains both the of the Muhammadan and earlier Hindu periods, while several ancient records of the greatest interest have been discovered among them. At Dharampur (22° 9' N, and 75° 25' E.) on the Narbada, there are some temples of the mediaeval period of considerable architectural merit.

Epigraphical researches began in 1871., when Doctor Bhau Daji of Bombay sent his agent to take copies of inccriptions at Dhar. He was followed by Dr. Buhler in 1875 and by Dr. Fuhrer.

In 1895 Sir J.M. Campbell and his assistant Faizulla Khar visited Dhar and Mandu. They took copies of almost all the important Persian and Arabic inscriptions at Dhar, Mandu and surrounding places. The results of their labours are given in communication in the Journal of the Bombay Branch of the Royal Asiatic Society's Volume XIX. No.2.

The relief works undertaken at Mandu during the famine of 1899-1900 led to the discovery of an important Sanskrit inscription belonging to the early Hindu period. This was the first piece of epigraphic evidence shewing that Mandu (*Mandapduraga*) occupied an important position in the time of the ancient Paramara kings.

The Musalman inscriptions being more prominent and better preserved naturally attracted greater attention, while the more ancient and historically more important Sanskrit inscription did not receive the attention they deserved until 1901. The honour of putting the archaeological work of Dhar State on a systematic basis is due to Captain E. Barnes, Political Agent (1900-04). Recognising the importance of the archaeological treasures under his charge he established a small archaeological department in September 1902 and placed it under Mr. K.K. Lele, than Superintendent of State Education.

The Government of India was also induced to make a grant to wards the preservation of the Mandu buildings, the expense being too heavy for the State to bear. An archaeological museum has been established at the Anand High School. It contains a number of Hindu and Jain images, sculptured stone specimens of Hindu and Muhammadan architecture, Sanskrit and Persian inscriptions mostly fragmentary, coins, books, photos, other curios, etc.

Only two copper-plate grants have been so far found in Dhar, but it is possible that careful search will reveal others.

A detailed descriptive list of objects and places of archaeological interest existing in the State is given in Appendix B.

Section III- Population.

(Tables III and IV.)

Enumera-
tions.

There have been four enumerations of the State in 1874, 1881, 1891 and 1901. The last Census dealt fully with all results.

The population at the four enumerations was 1874, 112,686; 1881, 149,244; 1891, 169,474; 1901, 142,115.

Density and
Variation.

The density in 1901, excluding the guaranteed area, was 98 persons to the square mile, 106 in the plateau, and 60 in the hilly tracts. These figures shew a decrease of 16 per cent. in the population since 1891, to be accounted for mainly by the severe mortality during the famine of 1899-1900.

Towns and
Villages.

The State possesses two towns Dhar (17,792) and Kukshi (5,402) and 513¹ inhabited villages.¹ The fraction is due to the curious tripartite possession by the Gwalior, Indore and Dhar States of Sundarsi Village. Of the Villages 468¹ have a population of under 500, 41 of between 500 and 2,000 and 4 of³ between 2,000 and 5,000. The average village has a population of 232 persons.

Migration.

Of the total population 92,234 or 65 per cent were born in the State and 37,567 or 27 per cent in other States within the Central India Agency. Of foreigners most came from Rajputana (5,225) and Bombay (2,328).

Sex and Civil
Condition.

The population shewed 71,348 males and 70,767 females, giving a proportion of 99 females to 100 males, 97 in towns and 99 in the rural area. The figures for civil condition shewed 33,184 males and 33,349 females married, giving 105 wives to 100 husbands.

Religions.

Of the population classified according to religious beliefs Hindus numbered 93,787 or 66 per cent., Jains 2,987 or 2 per cent., Musalmans 12,648 or 9 per cent., Animists 32,630 or 23 per cent., and 63 others of whom 58 were Christians. It should be noted that the population of Nimar contains 32 per cent of Animists, and Malwa 16 per cent.

Missions.

The Canadian Presbyterian Mission of Indore has a large station at Dhar where a hospital and schools for boys and girls are maintained.

Language
and Dialects.

The prevalent language spoken was Hindi, used by 39,332, or 28 per cent., Malwi employed by 33,532 or 24 per cent., Nimari spoken by 22,539 or 16 per cent. and Bhilali and Bhili by 21,247 or 15 per cent.

Literacy.

The literate population numbered 5,530 or 4 per cent., of whom 195 were females. Of the literate persons 4,085 were literate in Hindi and 929 in Marathi. In English 384 were literate.

¹ Since the Census of 1901, 605 villages have been brought on the Register.

Among Hindus the most prevalent castes are Rajputs (12,381), Kunbis (9,744) and Brahmans (8,490), among Musalmans, Shaikhs (4,952) and Pathans (3,582) and among Animists Bhils (18,507) and Bhilalas (10,840). Castes Tribes
and Races.

Of occupations, agriculture is the most important, 55 per cent. of the population being engaged in pursuits connected with soil. Occupations.

Ordinarily the dress of a male Hindu consists of a *pagri* or turban, a piece of cloth about 80 or 100 feet long and 9 inches wide with gold ends. A *kurta* or shirt, an *angarkha* or long coat reaching to the middle of the leg fastened on the right side, a *dhoti* (loin cloth) worn round the waist and a *dupatta* (scarf) are the principal articles of apparel. All these are generally white except the turban and scarf which are often coloured red, pink or yellow. Agricultural classes wear the *dhoti*, a *bandi* or a small coat, a *pichhoda* of *khadi* cloth and a *pagri*. In the chief town there is a tendency to dress after the Maratha fashion, but retaining a *safa* or a round felt cap as head-dress, with boots or shoes instead of *juta*. SOCIAL
CHARACTERISTICS.
Dress.

In Dhar town the people assimilate their way of living more to that prevailing in the Deccan than is usual elsewhere in Central India.

All *sardars*, whether Marathas or not, wear Maratha dresses, though this is still to a considerable extent the custom in this State, it has to a very noticeable extent died out in Gwalior and Indore.

There is now a tendency among the well-to-do and the middle class to dress after the European fashion, the *angarkha*, *kurta* and *pajama* are being replaced by a coat, shirt and trousers.

Hindu female dress consists of a sari or a *lehenga* (petticoat) of coloured cloth, *tugra* or *orhni* (a sheet used as an upper garment to cover the face and upper part of the body), and a *choti* or a *kanchli* (bodice). The only distinction between Muhammadan and Hindu dress is that Muhammadan men wear pajamas and not the *dhoti* and fasten the *angarkha* to the left and not like the Hindus to the right of the chest; females wear *pajama* instead of the sari or a *lehenga* and a *kurta* over the *choti* or *kanchli*.

Meals are generally taken twice, at mid-day and in the evening only the well-to-do take light refreshment in the morning and in the afternoon. The staple food grains used are wheat, rice, *jowar*, maize, and gram; and the pulses *tuar*, *urad*, *mung* and *masur*. The ordinary food of the rich and middle classes consists of rice, *chapatis* (thin cakes) of wheat flour, *tuar*, pulse, *ghi*, vegetables *chatnis* and milk and sugar. The poorer classes in the country including the peasantry, except on festivals, eat *rotis* (thick cakes) made of coarser grains with pulse, vegetables, uncooked onions, salt and chillis. Food.

No local Brahmans or Banias eat flesh. All castes except the Brahmans, smoke tobacco and Rajputs generally eat opium in the liquid form called *kasumba*.

Daily life.

The greater part of the population being agricultural spends its days in the fields from sunrise to sunset. The mercantile population begin work about 9 A.M., usually closing shops about 6 or 7 P.M. or even earlier. Their houses are generally separate from their shops.

Houses.

Houses are mostly built of mud and thatched. In town there are several brick-built houses, of which the palaces and houses of *Jagirdars* and high officials are worthy of notice.

Marriage.

Child-marriage is common with the higher classes. Polygamy and widow marriage prevail generally among the lower classes.

Disposal of the dead.

The dead bodies of Hindus are burnt, except those of *sanyasis*, *bairagis* and infants which are buried. Cremation takes place by the side of a stream, the ashes being, if possible, conveyed to a sacred river such as the Ganges, Narbada or Sipra, otherwise they are committed to some local stream. Muhammadans bury their dead.

Festivals and amusements.

The principal festivals are the *Dasahra*, *Diwali*, *Holi*, *Gangor*, *Ganesh Chaturthi* and local fairs. All the *Sardars* of the State attend the *Dasahra darbar* to pay their respects to the Chief. Before the celebration of the festival all weapons are examined and repaired. This is a relic of the old days when the *Dasahra* heralded in the recommencement of forays, and arms together with horses, elephants etc, as forming part of a military force are worshipped. This martial feast is observed with great enthusiasm. All these are general festivals, except the *Gangor* which is confined to females only.

The ordinary amusements in villages, are durm- beating, singing and the reciting of tales and poetry among grown up people and hide and seek, *gili danda* (tipcat) and *ankhmichi* (blindman's buff) and kite- flying among children. In the town *chausar*, card games, cricket, football, & c., are also indulged in.

Nomenclature

Hindus name their children after gods or famous personages. As a rule, each man has two names; the *janma-rashi nam* which is used when the horoscope is drawn up and the *bolta nam* or the name by which persons are generally known; the latter are of religious origin or merely fanciful and affectionate, such as Ramchandra, Anand Rao, Udaji Rao or Khashe Saheb. The agricultural and lower classes are very fond of diminutive, such as Rama, Nathia Sukkha and the like.

Names of places are given after deity or persons such as Gopalpura after Gopal, Anandpura after Anand Rao, Radhapura after Radha Bai, and so on.

PUBLIC HEALTH.
Diseases.

During the last thirty years public health has been exceptionally good.

The prevailing diseases are; fever, dysentery, ophthalmia and chest affections. These ailments prevail at particular seasons. Malarial fever being common about the close of the monsoon. Dysentery prevails during the rains, and guinea worm is common throughout the State.

The usual epidemic are small-pox, measles, chicken-pox, hooping cough and mumps.

There were outbreaks of cholera in 1885, 1891 and 1892, of small-pox in 1887 and 1897, and influenza in 1890. The unprecedented famine of 1899-1900 carried away a large number of people of whom a certain number, no doubt, died of starvation, but the largest number fell victims to remittent fever that followed the famine and prevailed in epidemic form.

The first serious epidemic of plague assailed the State in the plague autumn of 1906. In Dhar town it was most severe.

CHAPTER II.

ECONOMIC.

section I- Agriculture.

(Tables VII to XV.)

General conditions.

The general character of the land differs in the two natural divisions. It is, however, for the most part, fertile and bears good crops, but is entirely dependent on the rainfall for its water supply.

Conformation of surface.

Of late years the rainfall has been irregular and often deficient, and the area under cultivation has been subject to considerable variation.

The southern portion of the Dhar *pargana* and the whole of Nalchha *pargana* form the central portion of the State. The land here gradually rises from the Narbada valley and is, for the most part, broken and rugged, being composed of a succession of small hills and valleys intersected by water courses. The soil is not very rich. The remaining portion of the plateau division is open and undulating. The soil is deep, black, and of high fertility. The western border is mountainous, being occupied by spurs of the Vindhyan range. From the Vindhyan scarp the land declines rapidly southwards down to the level of Nimar, where the Narbada separates the Dharampuri and the Thikri *parganas*. A great part of the Nimar soil is characterised as *bhuri phatroti* i.e. brown stony, it is a shallow soil used chiefly for sowing kharif crops.

Classes of soil.

Broadly speaking the soil of the State may be classed as *kali* or black and *bhuri* or brown. These two principal classes are sub-divided into good, middling and poor. Good black and brown soils are the most valuable, growing excellent crops of both *kharif* and *rabi* grains. Deep *kali* soil being more retentive of moisture than good *bhuri* of the same class is more suitable for *rabi* crops. The black soil and its varieties occur, to a larger extent, in the plateau than in Nimar where the brown and its varieties prevail.

Seasons.

The principal agricultural seasons are the *kharif*, the autumn or rain harvest, and *rabi*, the spring or cold weather harvest.

Cultivated area and variation.

The total area of the State is 1,136,320 acres. Of these 210,700 acres of 18.54 per cent. are alienated to the 14 guaranteed estates and 163,265 acres or 14.37 per cent to other, *Jagirdars*, *muafi* holders, etc. The *khalsa* area, therefore, consists of 762,355 acres or 67.09 per cent of the whole area.

In 1902, of the total area of the State (exclusive of the guaranteed estates) or 925,620 acres, 545,503 acres or 58.93 per cent. were classes as uncultivated; the remaining 380,117 or 41.07 per cent as cultivated.

Of the uncultivated area 170,716 acres of 18.44 per cent. were unculturable or waste, 244,130 acres or 26.38 per cent. were under

forest and 130,657 or 14.11 per cent were culturable. Out of the cultivated area 16,821 or 1.83 per cent. were returned as irrigated and the remaining 363,296 or 39.24 per cent as dry or *maletru*, while 12,618 acres were shewn as yielding double crops or *dufasli* land.

As regards the two natural division, roughly speaking, nearly 40.8 per cent of the State is included in Malwa and 59.2 per cent in Nimar. In the Malwa division the percentage of the uncultivated area was 18.73 and that of the cultivated was 22.07, the percentage under these two heads for the Nimar division being 40.20 and 19.0 per cent, respectively.

From a comparison of the average percentages of the last twenty years ending 1900 and the individual figures for the succeeding two years as given in Table No. IX., it is evident that a slow yet steady progress has been made in the reclamation of land, forestry and irrigation. In the first decade ending 1890 the percentages of the uncultivated and the cultivated area of the whole State were 64.2 and 35.8 respectively. In the next decade ending 1900 the average percentages under these two heads were 60.32 and 39.68 respectively. In 1902-03 the percentages stood at 58.93 and 41.07, in 1903-04, 57.24 and 42.76 and in 1904-05 at 62.68 and 37.32.

With regard to crop acreage no marked progress is noticeable. The increase in irrigated crops was 4,511 acres or 0.5 per cent, that in dry crop was 33,190 acres or 3.59 per cent and that in total crop acreage 37,701 acres or 4.87 per cent. From 1900 there has been a rapid shrinkage of the wheat acreage but it has been successfully counterbalanced by a corresponding expansion in other food grains and pulses.

The system of cultivation necessarily varies with the soil and characteristic differences are observable in the systems prevailing in the Malwa plateau and Nimar sections, especially in the amount of labour and the cost required to make the soil fit for cultivation, the make and size of implements, the yield and quality of the crops and the necessity for irrigation. Taken as a whole the soil in Nimar being inferior to that in Malwa, requires more ploughing and more frequent manuring and watering.

The implements, especially the *hal* (plough) and the *bakkhar* (harrow) are stronger and heavier, while the *nai* and *tiphan* (seed drill) are of different make and have more tubes than those used in Malwa.

The hardier grains such as *kultha* (horse gram), *matha* (kidney gram), *sawan* and *rala*, are grown in Nimar and not in Malwa. In Nimar as soon as the *Kharif* crops are reaped ploughing and harrowing is taken up at once and continued at intervals till the next sowing season. In the rich soil of Malwa these operations are not commenced till the *Akhatij* (3rd *Vaishakh Sudi*) or about a month before the monsoon sets in.

In Nimar manuring is extended to unirrigated land and not as in Malwa confined only to irrigated land.

The time of sowing is almost the same both in Malwa and Nimar. It depends upon the breaking of the south-west monsoon which generally takes place between the sixth and the twenty-first of June.

The hotter climate of Nimar matures the crops a few weeks earlier than in Malwa.

It is interesting to note that the better natural conditions in Malwa are often compensated by the greater care that is taken in agricultural matters by the cultivators in Nimar. The yield per *bigha* is often larger in quantity and in some cases even better in quality than in Malwa.

Of the cultivated area Malwa has ordinarily $\frac{1}{3}$ under *kharif* and $\frac{2}{3}$ under *rabi*, while Nimar has $\frac{3}{4}$ under *kharif* and $\frac{1}{4}$ under *rabi*. But as stated already, the irregularity and the deficiency of the rainfall of late-years has changed these ratios considerably.

Dufasli land.

Dufasli land or land bearing two crops in the same year is confined to *rakhad*, (i.e. manured land close to a village) and irrigated lands. In the *rakhad* land the first crop is usually maize and if it rains in October and November or if there is sufficient moisture, a second crop of gram, *batla* or *masur* is sown. In irrigated land maize, *urad* or *san* forms the first crop, poppy or wheat the second. The total *dufasli* land in 1902 was 12,616 acres (19 square miles) or 3.31 per cent of the total cultivated area and in 1905, 11,032 acres or 3.13 per cent.

Mixed crops.

Different crops are often sown together in one and the same field at the same time; such sowings are called *bejada* or mixed sowings. Both in Malwa and in Nimar the following grains are thus sown together.

Makka, *urad* and *chavli*, (*chaola*) *makka* and *sal*; *jowar*, *tuar*, *mung*, *ambari* and *tilli*, wheat, linseed, mustard; sugarcane, poppy, barley; poppy, barley *rajgira*, onions, radishes etc. are sown together in water courses. In Nimar *tuar*, *urad* and *mung* are also sown separately but seldom in Malwa. This simultaneous sowing of various kinds of grain is considered a precaution against total failure and is very popular.

Rotation of crop, its uses, etc.

Rotation with a view to maintaining or improving the fertility of the soil is well understood by the cultivators, though not very systematically practised. In *bhuri* soil *jowar* is generally rotated with *bajra*, *tilli*, or *rameli*. In black soil *jowar* is alternated with wheat, gram or cotton; *jowar* tobacco, ginger (*adrak*) and chillis are regarded as the most exhausting crops and are, therefore, never grown in successive years in the same field. *Tilli*, *san*, gram and cotton are restoratives and are, therefore, sown immediately after the exhausting crops.

Manure.

The value of cow-dung and sweepings as manure is generally understood, but artificial manures are not used. Irrigated land is invariably manured in both natural division, but dry crop lands only

in Nimar, wherever the cultivators have the means. Holders of poppy and sugarcane land use all available manure on those crops, and their dry crop lands are apt to suffer more than those of second class cultivators who have no such *paima* land and who, therefore, use all the manure they get on their dry crop lands.

There are four kinds of manure known to cultivators. The first is a mixed manure, which consists of stubble, ashes, droppings of cattle, urine, sweepings and rubbish generally, which is stored in a pit near the husbandman's house. Here the heap is allowed to rot for five or six months until it is required in the field. During the dry months, cow-dung is turned into fuelcakes, and therefore goes to the manure-pit only during six months from June to November. It is estimated that fifty head of cattle give about fifty cart-loads of manure. The second kind of manure is night-soil or *sonkhat*, but this is not in general use. The third kind consists of sheep and goat droppings obtained by herding and feeding flocks on the land. The fourth is green manure. *San* (Bombay hemp) and sometimes *urad*, is sown and allowed to grow for three months when it begins to flower. It is then ploughed into the soil. This is considered a good substitute for ordinary manure in fields of poppy.

The supply of manure is limited. From eight to ten cart-loads of manure are required for a *bigha* of poppy and twice as many for one *bigha* of sugarcane. Manure is also essential to tobacco, chillis and all garden produce.

The only crops irrigated on the plateau are poppy, sugarcane, tobacco and garden produce. In Nimar other crops are irrigated such as wheat and gram.

The diseases and pests met with are rats, locusts, and various kinds of beetle. The rats cause great damage in years of deficient rainfall, as the young broods are not reduced by drowning; locusts appear occasionally only.

No new agricultural implements have been brought in to general use, a strong prejudice existing in favour of the old tools used from time immemorial. In two or three places the Persian wheel water lift and *Nariads* (*Norias*) manufactured by Messrs. Richardson and Cruddas, of Bombay, are being used; while the old-fashioned clumsy *kolhu* or press is giving way to cast-iron roller sugarcane mills.

The common field tools used by cultivators are- *Hal*, a plough; *pargana* a small good; *bakkhar*, a large harrow, or weeding plough; *doria*, a small plough for passing between rows of standing grain; *nai*, a seed-drill with one hole; *phadak*, a seed-drill with two holes; *tiphan*, a seed-drill with three holds, *khurpi*, a hand-weeder, *darata*, a sickle; *khandasa*, a cutter; *kurada*, an axe (large); *kuradi* a hatchet (small); *parai* an iron crow bar; *kudali*, a spade; *phaora*, a scraper, *mogra*, a flail; *dantali*, a rake; *pathar*, a log dragged over a field to break the clogs; *nana* a three-pronged fork.

charpala, a scraping spoon for collection *chik* (crude opium), *batki* a saucer- a metal vessel in which opium is collected, *kunda*, an earthen pot; *charas* a leather- water bucket or leather bag; *charkhi*, sugar- mill, *nand*, a large earthen pot used to store *chik* or sugarcane juice; *karhai*, a large iron vessel used in boiling sugarcane juice; *tarvaya*, a tripod to stand on; *tokra*, a basket; *chalna*, a sieve; *supda* a winnowing fan; *gada*, the long agricultural waggon used for big loads of grain, etc.

Area cropped.
(Table X.)

In 1902-03, which may be taken as a normal year, the total crop acreage of the State was 361,394 acres or 95.07 per cent of the total area returned as cultivated. Out of these 252,078 acres or 66.31 per cent were taken up by *kharif* while 109,316 acres or 28.76 per cent were occupied by *rabi*. The details of crops with the area occupied are given in Table X.

Kharif.

Of the total area sown at the *kharif* (252,078 acres), cereals occupied 173,985 acres or 69 per cent, pulse, 19,865 acres or 7 per cent, oil seeds, 15,785 or 6.2 per cent., cotton, 30,175 or 11.9 per cent. and other crops 12,268 or 4.9 per cent.

Rabi.

Of the total area sown at the *rabi* (109,316), wheat occupied 75,499 or 69 per cent, gram, 20,734 or 19; poppy, 5,020 or 4.6; other crops, 8,074 or 7.4 per cent. In the natural division the distribution of *kharif* and *rabi* crop acreage stood thus:—

Division.	Kharif.	Rabi.	Total.
	P.C.	P.C.	P.C.
Malwa	25.93	23.85	49.78
Nimar	40.38	4.91	45.29
Total	66.31	28.76	95.07

The crop details of the natural division with the area actually under those crops were as follow:—

Crops.	Malwa.		Nimar.	
	Acres.	Per cent.	Acres.	Per cent.
<i>Kharif</i>				
Cereals	77,671	20.43	96,341	25.33
Pulses	1,749	0.46	18,116	4.77
Oil-Seeds	6,339	1.68	9,391	2.47
Cotton	6,128	1.61	24,077	6.33
Miscellaneous	6,657	1.75	5,611	1.4
Total	98,599	25.93	153,479	40.38

Crops.	Malwa.		Nimar.	
	Acres.	per cent.	Acres.	Per cent.
<i>Rabi</i> —				
Wheat	64,375	16.94	11,113	2.92
Gram	16,766	4.41	3,968	1.05
Poppy	4,111	1.09	909	0.23
Sugarcane	86	0.02	-	-
Linseed	3,696	0.97	2,150	0.57
Miscellaneous	1,605	0.42	547	0.14
Total	90,629	23.85	18,687	4.91
Grand total	189,228	49.78	172,166	45.29

Thus with respect to *kharif* Nimar, owing to the nature of its soil, had more land under cereals, cotton and pulses, while with respect to *rabi* it had less land under wheat, gram and poppy than Malwa.

Of the total area under crops 16,821 acres or 1.83 per cent. were irrigated, Malwa having 9,826 acres or 1.07 per cent and Nimar 6,995 acres or 0.76 per cent.

The usual yield per *bigha*¹ of the principal crops in *pakka* maunds in both the natural divisions of the State is shewn in the following table:—

Name of crop.	Malwa, in <i>pakka</i> maunds	Nimar, in <i>pakka</i> Maunds.
Makka (Pains)	9	7
Makka (Maletu)	6	5
Jowar (Single crop)	4 ¹	7
Jowar (mixed crop)	3 ²	5
Bajra	3	5
Raice	6	4
Tuar	3	4
Mung	3	4
Urad	3	4
Tilli	1 ¹	4
Cotton	4 ²	7
Wheat	3	6
Gram	4	5
Linseed	3	4
Poppy	5 seers	4 ¹ seers
Sugarcane	12 (gur)	Not grown.

When grown as mixed crop, the yield is half only.

The principal *kharif* crops grown in the State are:— *jowar* (*Sorghum vulgare*), *makka* or maize (*Zea mays*) *bajra* (*Pennisetum spicatum*), *sal* or rice (*Oriza sativa*), *bhadli* or *kodon* (*Paspalum*

1. A *Bigha* = 0.625 or $\frac{5}{8}$ of an acre of 4 *bighas* = $2\frac{1}{2}$ acres.

Scrobiculatum), tuar (*Cajanus indicus*), mung (*Phaseolus mungo*), urad (*Phaseolus radiatus*), chavla (*Dolichos sinensis*), tilli (*Sesamum indicum*), rameli (*Guizotia oleifera*), mungphali (*Arachis hypogea*), kapas or cotton (*Gossipium indicum*), ajwan (*Lingusticum ajowan*), tobacco (*Nictotiana tobacum*).

The principal *rabi* crops are : gehun or wheat (*Triticum aestivum*), chana or gam (*Cicer arietinum*), poppy (*Papaver somniferum*), sugarcane (*Saccharum officinarum*), alsi or linseed (*Linum usitatissimum*) jau or barley (*Hordeum vulgare*), batla (*Pisum sativum* or *arvense*) sarson (*Brassica campestris*), masur (*Ervum lens*), and tiwada (*Dolichos biflorus*).

The poor classes live on kodon, maize, jowar, etc., the middle class, on wheat jowar, bajra, etc., and the well-to-do on wheat, rice, etc.

The subsidiary food grains are : chavla, chana, kultha, masur, mung, tiwada, tuar, urad, etc.

Oil- Seeds. Oil-seeds are alsi (linseed), mungphali, rameli sarson, poppy seed and tilli.

Fibres. Fibre plants are ambari (*Hibiscus Cannabinus*) cotton, san (*Crotolaria Juncea*).

Spices. The most important spices and condiments are adrak or ginger badi- sonph or anise (*Trigonea foenum gracum*), haldi or turmeric (*Curcuma longa*), methi (*Trigonea foenum graceum*) mirach (*Capsicum*), rai (*Sinapis junua*), ajwan (*Lingusticum ajowan*), lahsan (*Allium sativum*), kanda, onion (*Allium copa*).

Poppy. Poppy is the most valuable of the *rabi* crops covering 5,020 acres out of 109,316 acres or 4.6 per cent, of the cropped area. It is moreover, the principal crop from which the cultivator pays his revenue. Its cultivation requires much care and labour.

Of late years the dificiency of rainfall as well as the decrease in the demand has diminished the area sown under poppy.

Poppy land is usually double cropped. It is ploughed three times just before the rains. When the monsoon bursts and the soil becomes saturated to the depth of about 9 inches, 10 lbs; of maize and the same weight of urad or chaola (*Dalichos sinensis*) are sown in every *bigha*. On the fourth day after sowing the seeds sprout. The fields are then harrowed two or three times and weeded. Maize is ready for harvesting withing two or three months of the sowing. When the maize has been reaped the field is again ploughed five or six times. Small rectangular beds are then formed, and carefully manured with cattle dung and village sweepings a year old and poppy seeds sown broadcast by hand, about 5 lbs. being required for each *bigha*. The soil is then turned up and irrigated. It is again watered within a week. The crop sprouts about seven days after the second watering. Weeding operations commence a month after the sprouting of the plants. Weak plants are pulled out, only the healthiest being allowed to grow. Each plant requires a space

of about 9 inches square. The young plants so pulled out are eaten. The first three watering are called *korwan*, *garwan* and *tijwan* respectively. The fourth, fifth and sixth watering take place with intervals of 12 days, between every two waterings. When the poppy field has been watered five time bads begin to from. At the seventh watering the flowers open and at the eighth or ninth watering the capsules or poppy heads are ready for sacrificing. Within a week of the last watering the capsules are incised with a small instrument resembling a fork with three sharp pointed prongs called *charpala*. Each capsule is incised about four times at intervals of two to three days. The second and third incisions produce the largest quantity of juice (*chik*). The field is usully divided into three sections, the different tappings being done in each part successively, otherwise the labourers would not be continuously engaged in work. The incisions, which are verticle, are made in the forenoon and the juice which exudes is collected early in the morning of the succeeding day. Linseed oil is used in order to prevent the juice from sticking to the hands and the implements used for collecting it. When the capsules have udergoen four tappings no more juice exudes. These operations, from sowing to collecting the juice, extend over four months from November to February.

Well water is supposed to be better for poppy than that from tanks and rivers. Garlic is often planted on the ridges dividing the opium *kyaras* or beds, while on the borders of the poppy fields barley, onions and corriander, & c., grown in small quantities.

The conditions most favourable to the growth of poppy are warm sunny days and cool dewy nights. Wind and rain are unfavourable to the poppy heads as they injure the capsules while frost absolutely destroys them. Cloudy weather prevents the juice from exuding. The Chief varieties of poppy seed sown are seven. The *lakaria* variety bears pink flowers. The plant is tall reaching a height of six feet. The seed pot is bigger than that of other varieties. It thrives best and requires nine waterings. The incision of the capsules should be commenced while there is still some moisture in the soil. The yield is high. The *lilia* variety bears either rose or purple flower. The plant is not so tall as the *lakaria* plant and the capsule is smaller. It is watered seven times. It ripens earlier than the *lakaria* variety, but incisions are not commenced until the soils cracks from dryness. The *dholia* variety resembles the last in all respects except that it bears white flowers, and yields less opium than the first two varieties. The *agria* variety bears red flowers. Its seeds are slao reddish. It requires only six waterings. The yield is similar to that of the *dholia* variety. The *kathia* variety, so called from the colour of its juice, which resembles that of catechu, bears also white flowers. The petals are thick and coarse. It needs to be watered seven times. The yield is good. The *ganga-jala* variety resembles *lilia*, but the flowers resemble

those of *lakaria*. The capsule is globular in shape, flattened at the top and bottom. It yields less *chik* than *lilia*. It is watered seven times. The *kunpalia* variety resembles the *lilia* in all respects except that its capsule is oval in shape.

stimulants.

Stimulants and narcotics are betel- leaves, *bhang*, *ganja* and opium.

Vegetables.

The commonest vegetables are *alu* or potato (*Solanum tuberosum*), *goradu* or yam (*Dioscorea*, all kinds), *gajar* or carrot (*Daucus carota*), *mula* or radish, *shakarkand* or sweet potato (*Ipomoea Batatas*), *pindalu* (white yam), *shalgam* (turnip), *suran* or elephant's foot (*Colocasia esculenta*) *arvi* (*Colocasia antiquorum*), *batla*, *methi*; *chaola*, *ambari*, *palak* (*Rhinacanthus communis*), *kardai*, *ghol* or *loncha*, *khatimithi* (*Rumex vesicarius*), *kothmir* (*Coriandrum sativum*), *lal-kohla*, *toria*, *altundi*, *gilik*, *karela* (*Momordica karantia*), *kakdi* or *kakri*, *bhura-kohla*, *chichenda* or *padwal* (*Ciden brumani*) *ringna* or *brinjal*, *tindura*, *sangar*, *bhendi* (*Abelmoschus esculenta*), *balor*, *gavarphali*, *surjana*. Many foreign vegetables are grown in the State gardens at Dhar such as peas, French-beans, cabbage, cauliflower, beet-root, lettuce, etc.

Fruits.

The principal kinds of fruit cultivated are *ramphal* or bullock's heart (*Anona reticulata*), *sitaphal* or custrar apple (*Anona squamosa*), *jambu* or rose apple (*Eugenia jambolana*), *kamrak* (*Averhoa carambola*), *arandkakdi* (*Carica papaya*), *phanas* or jackfruit (*Artocarpus itergrifolia*), *orange*, *chakotra* or *pumelo* (*Citrus decumana*), *mitha limbu* or sweet lime, *mahalung* or citron (*Citrus medica*), *nimbu* (*Citrus bergamia*), *am* or mango (*Mangifera indica*), *kela* or plantain (*Musa sapientum*), *jamb* (guava) *anar* or pomegranate (*Punica granatum*), *angur* or grapes *aonla* or emblic myrabolan (*Phyllanthus emblica*), *ber* (*Zizyphus jujuba*).

The common jungle fruits are *Khirni* (*Mimusops hexandra*), *imli* (*Tamarindus indica*), *khosani imli* (*Adansonia digitata*), *karonda* (*Carissa carandas*), *achar* (*Buchanania latifolia*), *temru* (*Diospyros tomentosa*), *dudhi* (*Wrightia tomentosa*).

Kharbuja (musk melons) and *tarbuja* (water melons) are cultivated in sand on the banks of rivers, or in tanks, when they are dry. *Singada* (*Trapa bispinosa*) or waternut is grown in tanks.

Improvement in quality by selection of seed, etc.

It is much to be regretted that the importance of selecting the best seed is not as thoroughly understood by the cultivator as it ought to be. No attempt at improving seed or growing specially selected varieties is noticeable anywhere in the State. The generality of cultivators is curiously indifferent in this very important particular. The cultivator will sow any grain as seed provided that he has it at hand or can procure it from grain dealers at a low rate. It is enough for him that it has the power of germinating without regard to its striking true or yielding a high percentage of grain.

About 25 years ago a variety of wheat called *pissi* (soft red wheat) was introduced into Malwa from Gondwana. It thrived well and yielded good crops, and as it possesses some economic advantages over the Malwa red variety its use is gaining ground. In the year immediately following the late famine the usual indigenous varieties of seed were not available and foreign varieties of maize, *jowar*, wheat and gram were tried in many parts of the State but none of them proved successful.

The State, lying as it does mainly in the trap area, affords but few facilities for the construction of effective irrigation works. The soil of the Malwa portion generally is less suited to the construction of permanent wells than that of Nimar, while as regards irrigation from tanks, rivers, and *nalas*, it is decidedly superior. This accounts for the preponderance of well irrigation in Nimar.

Ordinarily, artificial irrigation is not needed during the rains. In other seasons when it is required, it is mainly confined to wheat, sugarcane, poppy and garden produce. The general water supply is sufficient for all irrigation purposes.

The average of depth of which water is reached varies from 20 to 50 feet. In Sundarsi it exceeds 50 feet.

The area of land assessed as *paima* or irrigable in 1902 was 16,821 acres (26,904 *bighas*) or 4.42 percent of the total cultivated area, but partly through insufficiency of water, partly through the fall in price of opium, and partly owing to the insolvent condition of the peasantry, the area actually irrigated is considerable less, though the decrease is not shown in the annual *jamabandi patrak* or registers.

All classes of cultivators, except the Bhils, shew a desire to avail themselves of the means of irrigation.

The State contains about 3,242 State and private wells and *orhis* 147 tanks; the average area irrigated by each well, *orhi* and tank being roughly 45.7, 4.42, 14.34 acres, respectively.

The cost of irrigating one acre of land is from 3 to 5 rupees.

Tables VIII and IX, give the particulars of irrigated land. The total number of acres returned as irrigated is 16,821. Of these 12,292 acres, i.e. 73.14 per cent. are irrigated by wells, 2,109, i.e. 12.54 per cent by tanks, and 2,420, i.e. 14.32 per cent acres, by *orhis* and other means.

The usual water lift employed is the *charas* or *mot* for wells and *orhis*, from tanks water is led into fields through sluices or *moris* by means of small drains or channels called *pats*.

The *orhis* are holes or pits made in the banks of streams, into which water from a neighbouring *nala* or river is led by means of trenches. They serve only as temporary wells so long as the water level in the river is sufficiently high, and are either *pakka* or *kachcha*.

Sources and methods.

Cost of wells.

The cost of building a well varies with the nature of the soil, the depth at which the water level is reached, and the character of the sub-soil.

The Nimar soil is better suited to well construction than that of Malwa. The average cost of a well in both divisions of the State are :-

Class.	Malwa. Rs.	Nimar. Rs.
Kachcha	100-250	50-150
Pakka (or brick or stone built)	600-1,200	300-600

The form of irrigation wells is generally square and they are mostly built of stone and lime.

The number of irrigation works has greatly increased within the last 20 years, and, as might be expected, the increase was most marked during the last few years of insufficient rain. In 1880, the total number of irrigation works was reported to be 3,286. Of these as many as 493 or about 15 per cent. were returned as not in working order.

The statement below gives the number of irrigation works actually in use in 1902.

Division.	Works.	State.	Private.	Total.
Malwa	Tanks	126	21	147
	Wells and Baoris	258	824	1,082
	Orhis	58	419	477
Nimar	Total Malwa	442	1,264	1,706
	Tanks	-	-	-
	Wells and Baoris	33	1,581	1,614
	Orhis	-	69	69
	Total Nimar	33	1,650	1,683
	Grand Total	475	2,914	3,389

The last figure in the Table shews that during a period of 22 years the increase has been 596, that is, about 27 works per year.

Though the totals for the divisions differ by only 23, a comparison of individual sources of irrigation discloses a few interesting facts. In Malwa there are 1.95 irrigation works to every square mile, while in Nimar there are 1.85. On an average there is one working tank in Malwa in every six square miles; there are none in Nimar.

The number of wells per square mile in both the divisions shews a slight difference, 1.24 in Malwa against 1.78 in Nimar.

In Malwa, one *orhi* exists in every two square miles, but in Nimar every 13 square miles only.

Of the total irrigation works in Malwa, 25.90 per cent belong to the State, and 74.10 to private individuals. In Nimar nearly 2 per cent are State works, and 98 private.

State irrigation works are maintained under the supervision of the Chief State Engineer.

There is no separate water tax as such for well irrigation. But in some cases water is given tanks to *jagirdars* and cultivators to irrigate their lands at a rate of Rs. 3 per *bigha*. In Badnawar *pargana* the rate varies from Rs. 4 to 10 in a few special cases. The scale of water rates for flow and lift vary from Rs. 3 to 9 according to the nature of soil, crop, and the supply of water. These are the rates for double crops. The rates for single crops, if not irrigated, are from Rs. 2 to 6.

The advantage derived by the Darbar from irrigated land depends mainly on the increased rates paid. The rates for irrigated land vary from Rs. 6 to 15 per *bigha* for double crops. the highest rate for single crop (*nakka*) in Malwa being Rs. 6. The rate in Nimar varies from Rs. 2 to 5 per *bigha* of irrigated land, except in Kukshi where it rises to Rs. 9. The rate for irrigated land in Malwa is from 8 annas to Rs. 5 and in Nimar from 4 annas to Rs. 2½.

Water used for irrigating lands is mostly sweet. A few wells have brackish (*mola*) water which the cultivators regard as inferior, except for irrigation poppy crops.

In every budget a certain sum is allotted to irrigation. The money spent on this account during the last 30 years amounted to about two lakhs. This is exclusive of the large sums charged on this account for special relief works undertaken during the great famine of 1899-1900, and in 1902-03, the figures for which were Rs. 2,25,000 and the Rs. 66,000 respectively.

It is regrettable that full information is not available for gauging accurately the productive, protective, and financial results attained from the outlay on irrigation works. But some general idea of the progress or otherwise, achieved during the past 22 years, both in irrigation and the revenue derived from it, can be obtained if figures under those heads for the years 1881 and 1902 are compared. These figures (for *khalsa* area only) for the two natural divisions are:-

1881.		
Division.	Irrigated area in acres.	Revenue.
Malwa	6,535	89,644
Nimar	4,370	15,296
Total	10,905	1,04,940

1902.

Divisions.	Irrigated area in acres.	Revenue.
Malwa	6,260	85,108
Nimar	6,561	44,706
Total	12,821	1,29,814
Difference in favour or 1902	1,916	24,484

The comparison shews that, though there is a total increase of 1,916 acres in the irrigated area and Rs. 24,874 in the revenue the figures for Malwa have fallen, while those for Nimar have risen by nearly 150 per cent in area, and 292 per cent in revenue. The reasons for this progress in Nimar are attributed to the industrious and thrifty habits of its peasantry, and the moderate nature of the assessment.

Local breeds
(Table VII.)
Mules.

There are no horse or cattle breeding institutions in the State.

The country people have a strong prejudice against mules, which are, therefore, never bred here or used for riding.

Asses.

Two indigenous varieties are known, the Malwi and the Nimari asses. They are mostly reared or kept by the potters and Kahras. Who use them to carry their wares. In the monsoons, however, when carts and other vehicles become unserviceable, they are used in carrying small bags of grain from one place to another. On an average, as ass's burden is from 40 to 60 seers, which it will carry 20 miles a day.

Cattle.

Cows and bullocks- The indigenous breeds are the Malwi and Nimari. The Malwi cow is generally smaller in stature. White in colour, and gives from half a seer to 2 seers of milk per day besides that drunk by the calf. The Nimari cow is larger in stature and either reddish, brown or black in colour, rarely pure white. Some are spotted white on a red ground, while others are spotted white on black ground. They are finer in appearance, but less tractable. They yield more milk than an ordinary Malwi cow. The cows are milked twice a day, once in the morning and in the evening. Among Malwi cows the Kali sind and Jhalrapatan variety are considered the best. Cows of this type are stronger in make finer in appearance, and yield from 2 to 4 seers of milk.

The Nimari bullocks are superior to those of Malwa in size strength, and appearance, and command a higher price as traction animals. There is a great demand for them in the Government Supply and Transport Corps, a good pair costing about Rs. 300. The Bharuds, Bhilalas and Sirwis in Nimar keep large herds of cattle for breeding purposes, and carry on a lucrative trade in it.

The two common varieties are the Malwi and Nimari. The Malwi she-buffaloes (especially of the *Kali sind* type) are superior to those of Nimar in every respect. They yield from 3 to 6 seers of milk per dya, besides that allowed to the calves. They are milked twice a day morning and evening. Unlike the cows they do not refuse to give their milk should the calf be removed or die. Male calves are weaned earlier than females, which are the objects of particular care. Males are not much priced. They are mostly used for carrying loads and occasionally for drawing carts. etc. They are never used for agricultural purposes.

The local varieties of sheep are two, Malwi and Nimari. White, brown and black colours are found in both varieties. They are shorn thrice a year in *Kunwar* (October), *Chait* (March), and *Asarh* (June). They are classed by their age. A Sheep of under one year is called *halwan*; above one but under the years, *lam*, above three *bher*. The respective prices of these three classes are Rs. 2, 3 and 4. Their wool is coarse and is only used in making rough blankets.

Goats are of two kinds, the *barbari* and *jangli*. The *barbari* goats (probably first imported from Barbary) are small in size and are generally kept by town people for the sake of their milk. The *jangli* variety is kept by villagers and Bhils. It is bigger, longer in the leg, and finer and cleaner in appearance.

A herd of camles consisting of about 200 head is maintained by the State in the Badnawar *pargana*. Breeding is carried on, the grown up camles being trained to carry baggage and for riding. This variety is known as *desi* or local. The females begin to breed when they are 7 or 8 years old, and bear generally every third year. The usual load of a camel is from 240 to 300 seers (600 lbs) which it will carry for 30 miles a day. A camel costs from Rs. 40 to 60. The present strength of the herd is, 2 males, 100 females, 79 *bothas* (5 years old) and 59 young.

The following table gives the average cost of the most common of the domestic animals in the two natural divisions of the state :-

No.	Name of animal.	Malwa.			Nimar.		
		Good.	Middle.	Poor.	Good.	Middle.	Poor.
1	Cow	15-20	10-12	8	25-40	20-25	10-20
2	Bullock	50-60	30-35	20	75-100	50-75	30-50
3	She buffalo	50-60	30-40	20	50-60	30-40	20
4	He buffalo	12-15	10	8	12-15	10	8
5	Horse	100	60-70	30-40	100	60-70	30-40
6	Sheep	5	34	2	5	3-4	2
7	Goat	8	5	2-3	8	5	2-3

Cost of animals.

Pasture
grounds.

Since the introduction of the new rules for the conservancy of the State forests, some limits and restrictions have been put upon the grazing and pasture lands. There is, however, sufficient pasture in every *pargana*. In Nalchha and Mandu it is ample, and in Nimanpur very abundant. But the Dharampuri and Kukshi *parganas* are somewhat deficient in this respect. Besides the usual village common, almost every *kirsan* possesses in his holding a grass *bir* from which grass is cut and stacked for the use of his cattle. This supply of fodder is further supplemented by *karbi* (jowar stalks), and *sukla* (wheat chaff), which almost every cultivator gets from his fields. Special State grass *birs* supply grass to State animals.

The area of the pasture land amounts to about 123,000 acres or 12 to 13 per cent of total area of the State.

Difficulties
in feeding.

No want of fodder is felt in normal years, and no difficulty is experienced in maintaining agricultural live-stock.

Diseases.

The commonest diseases that affect cattle here are : *Phassi*, this is caused by congestion of the blood under the tongue. The animal does not eat or drink and gives no milk. The affected part is opened with a lancet and the congested blood let out. Oil mixed with turmeric and salt is rubbed on the part. *Chhad*, the animal becomes thinner and thinner, loses its appetite and thirst and stops giving milk. The animal is fired with a horizontal mark on the neck and below the tail, a cautery mark of the shape of a trident is also made on the right side over the ribs. Water and oil are rubbed on the abdomen and back, *Badla* or *Ubarki bimari*, breathing becomes stertorous and moisture collects on the nose and foam drops from the mouth. A cautery is applied to the chest and on the waist. *Kamania*, the animal becomes giddy. A cautery is applied below the chest. *Khursada* or *Ral* (foot and mouth disease), fever ensues and salivation with swelling of the hoofs. Oil is given freely, and chunam (mortar) from old buildings reduced to a fine powder and mixed with *bel* fruit. This is forced into the cracks of the hoofs, and the hoof bandaged. Small fish mixed with flour and the flesh of a tiger are also given if procurable. *Chechak* (Small pox), *ghi*, *nim* leaves, bruised and mixed with water and jowar porridge and whey are given, *Kalijeka Phoda*, oil, onions and turmeric mixed with water are given. *Gindolaa* (worm) roots of *Shindi* (*khajur*, common in this part), are pounded and mixed with water and given.

Fairs. (Table
XXVIII).

In all 24 principal fairs are held in the State. They are held in honour of a Hindu deity or Muhammadan saint and are of a religious character. Of these only three, however, are important, being attended by over one thousand persons from different parts of India. The first is *Kamlya Punam-ka-mela*, held on the *Kunwar Punam* (full-moon is September-October) lasting two days. It is held to commemorate the *Ras-lila* of Krishna. The chief feature of this fair is the gambling which is allowed for two days. This attracts people, from such remote parts as Lahore, Amritsar and Delhi.

Sweetmeats command an extensive sale and native made and foreign toys and trinkets are largely sold.

The second fair is the *Biyabani Dataka-mela* held near Kali Baori (22° 15' N and 75° 24' E.) in Dharampur *pargana* or the first Thursday after *Magh Punam* (full moon of January-February). It is held in honour of a Muhammadan saint popularly known as *Biyabani Data*. The real name of this personage is unknown, *biyabani* literally meaning the forest dweller. It lasts for 5 days and is attended by about 10,000 persons, from the neighbouring Native States and the British District of Khandesh. Brass and copper pots, cloth, books, stationery, and many other articles are sold in great quantity. The Bhils, Bhilalas and other similar tribes attend in large numbers and much liquor is drunk. The third is the *Khanderao-Mela* held at Thikri. It takes place on the first of *Phagan Bidi* in honour of Khanderao, one of the incarnations of Shiva. It continues for five days and similar to the last mentioned fair is of commercial importance. The other fairs are simply local or are confined to certain *parganas* and do not influence the trade of the State.

About 55 per cent of the total population are engaged in Agriculture 24 per cent of whom are actual workers and the remaining 31 dependants. The classes chiefly engaged are Kunbis, Mails, Lodhis and Ahirs.

It is estimated that not more than ten per cent of the cultivators are free of debt. The rest are indebted either to the village banker or *sahukar*, or to the State, or to both. Those who are helped by the *Sahukars* are called *sahukari asamis*. To the *sahukars* they are indebted not only for the *tauzi* (revenue) they pay to the State, but for all the money which they require to satisfy their daily wants. The consequence is that all the produce of their fields goes to the money lenders to whom it is, as a rule, hypothecated.

Cultivated who cannot secure help from the *sahukars* are assisted by the State. They are called *sarkari* or *khalsa asamis*. *Khad* (grain for food) and *bij* (seed) are advanced to them by the Darbar and is recovered in kind or in money at the harvest with interest at 6 percent. per annum. Advances are also given for purchasing bullocks and for repairing wells etc their recovery being extended over 3 or 4 years. The rate of interest in such cases varies from 6 to 12 per cent per annum. Before the famine of 1899-1900 there was not a single *khalsa asami* in Nimar, though there were some in Malwa. But that famine and the bad years that followed it have greatly increased their number, especially in Malwa, and have thus thrown a very heavy responsibility upon the State, as the large sums advanced as *takkavi* during the last five years clearly shew. The sums were :-

	Rs.
1899-1900	11,021
1900-01	1,27,039
1901-02	1,00,922
1902-03	92,990
1904-04	26,682

Section II-Rents Wages and Prices.

(Tables XIII and XIV.)

Wages.

About 30 years ago unskilled labours were paid two annas a day and skilled labourers 4 to 8 annas a day. At present unskilled labourers earn from 2 to $2\frac{1}{2}$ in villages and from 3 to 4 annas in towns. Women and children are largely employed as labourers; a woman earns about three-quarters and a child half a man's wages.

Of skilled labourers, carpenters and masons earn from 4 to 8 annas a day in villages, 4 to 12 annas in the *pargana* headquarters and annas 4 to Re, 1 in Dhar town. Blacksmiths get 4 to 8 annas in villages, 4 to 10 annas in the headquarters and 4 to 12 annas in the Dhar town.

System of payments.

Day labourers when employed in fields for agricultural operations are generally paid in kind, the rate and form of wages differing according to crop gathered.

For weeding, the usual rate in Malwa is $2\frac{1}{2}$ seers of *jowar* per head per diem. In Nimar it is one *chauki*.

For reaping *makka* and *jowar* the wages vary from 5 to 10 seers of grain.

Wages for cutting wheat are given in *pulas* or bundles, the labourer getting one *pula* for every 20 he cuts. A *pula* yields from 5 to $7\frac{1}{2}$ seers of grain. Labourers who assist in sowing wheat get $2\frac{1}{2}$ seers of wheat per day.

Wages for pulling up gram, etc., are paid by the *chans* or row of plants in one furrow. The rate amounts to one *chans* for every 20 to 30 pulled up. The average daily weight in grain so received varies for 5 to 8 seers.

Of ground-nuts the labourer takes $\frac{1}{8}$ what he digs or picks up.

For gathering *mung*, *tuar*, *tilli*, *rameli*, &c., the rate is from $2\frac{1}{2}$ to 4 seers of *jowar* or 2 annas in cash.

Cotton is picked at a rate of Rs. $1\frac{1}{2}$ to 3 per each *Malwa mani* (240 Seers) picked.

Each stage in the collection of the valuable poppy crop must be carried out punctually. To ensure this the services of labourers who incise the heads of poppy are secured in advance by a retaining fee in cash, the services of a labourer being retained for 8 to 10 days by paying him one rupee in advance. If no advance is made the usual rate is from 3 to 4 annas a day.

Village artisans and servants are paid in kind by the cultivators mostly at the wheat harvest, the rates differing in the *parganas* and even from village to village. The average rates in kind ordinarily given for the agricultural work done during the year are, for the

carpenter and the blacksmith from 25 to 30 seers of wheat per plough; a barber from 10 to 15 seers per head. A Chamar gets almost as much as the carpenter and blacksmith. The potter, the washerman and the Balai get about 5 seers per plough. The *havildar* gets from $7\frac{1}{2}$ to 70 seers per plough. The *parsai* (village priest) and the *chaukidar* gets a *pula* from every cultivator or *khata* holder.

Of the village officers the *patel* generally enjoys some *khoti* or rent free land. Some *patels* are entitled to receive from cultivators $1\frac{1}{4}$ seers of wheat per *bigha* as *sukdi*.

In Malwa the *patwari* used to be paid in *sukdi* realised from the cultivators as a cess at $2\frac{1}{2}$ seers of grain per *bigha* of land in the holding and also received other small *haks*. This system has been abolished and he is now paid in cash in accordance with a fixed scale, the minimum and maximum salary being Rs. 8 and 20 respectively per month. Besides the grain mentioned above, the village servants received a little opium and small quantities of unripe corn at the respective seasons. No such *haks* (perquisites) are given to any of the village servants or officers in Nimar.

From a comparison of the figures given in Table XIV it is evident that since 1881 there has been a rise in the wages, both of skilled and unskilled labourers. The Chief cause of this rise is the decrease in population caused by the famine. The extension of cultivation and the opening of three ginning factories have not yet affected the wages to any appreciable extent. In the famine year though food grains were very dear, wages fell considerably, as there was no demand for skilled labour, and unskilled labour was being utilised on the State relief works, where the rates of wages were much below the normal. In 1902 food grains were comparatively cheap, but the wages of agricultural labourers rose unusually high. This was undoubtedly due to reduced population and to their increased area sown at the Kharif, much rabi land being abandoned owing to uncertain rainfall and comparative costliness of seed. The cheapness of food grains also made day labourers indifferent as to obtaining work. Wages, therefore, rose to four and five times the normal rates, while the harvesting of the *jowar* was delayed over two months and many fields had to be reaped on the *batai* system, i.e. by giving half the produce of the fields to the labourers as wages.

Rates of cart hire remain almost the same as they were some 30 years ago. Carts when engaged for a month or longer period are paid according to the number of months or days, but ordinarily the hire is paid according to distance. The usual rate for a two-bullock cart is a rupee for 12 miles.

Metalled roads, proximity to a railway, to the towns and *kasbas* also tend to raise the prices of food grains and increased wages.

Variations in wages and their causes. (Table XIV.)

Prices of staple food grains. (Table XIII.)

The rates (seers per rupee) of different staple food grains that prevailed in the different *parganas* of the State and at the Dhar town in 1902 were as follows:—

Name.	Maize.	Jowar.	Bajra.	Wheat.	Tuar.
<i>Malwa.</i>	<i>Seers.</i>	<i>Per.</i>	<i>Rupee.</i>		
Dhar town	24.4	19.6	16.4	9.4	14.7
Dhar <i>pargana</i>	26.0	20.25	-	9.5	12.5
Badnawar	24.6	22.4	-	9.5	14.7
Nalchha	24.1	20.5	-	9.4	10.5
Mandu	23.1	18.7	-	8.9	13.2
Sundarsi	26.9	21.4	-	9.6	13.4
<i>Nimar</i>					
Dharampur	25.1	24.4	27.5	10.3	12.1
Thikri	23.8	22.7	20.9	8.7	14
Kukshi	22.0	22.4	29.7	9.5	14
Nimanpur	18.9	15.1	19.	9.7	-

Excepting *bajra* which is largely cultivated in Nimar the other food grains mentioned in the above table are grown in all the *parganas*, and, therefore, their rates do not shew much variation. But the rates themselves on the whole are far from being normal. Owing to the partial failure of both the *kharif* and *rabi* crops the prices of food grains rose very high in 1902 and there was some scarcity during the first four months of the year (April to August). In 1903 the prices fell rapidly; maize was sold at 44 seers to a rupee, *jowar* at 39 seers, wheat at 16 seers and gram and *tuar* at 17 and 22½ seers respectively.

The following comparative table gives decennial prices of the principal staple food grains at the Dhar town from 1874 :-

	1874	1884	1894	1904
	<i>Seers.</i>	<i>Per.</i>	<i>Rupee.</i>	
Makka	29	27	24½	34½
Jowar	25	27	24	33½
Bajra	23	24	20	24½
Wheat	15	22½	17	14½
Gram	19	26½	26½	25½
Tuar	21	24	20	16½
Salt	8	10	9½	12½

This table shews that excepting wheat and *tuar* all the food grains were dearer in 1874. This fact may appear surprising as roads and facilities of inter-communication and export were much fewer than now, and grain accumulated.

Material
condition of
the people.

The material condition of all classes has improved and it would have been still better, but for the famine of 1899-1900. The peasants lost most of cattle and were reduced

to great straits. The resources of the middle classes even were drained. The day labourers were greatly reduced in number and were almost penniless. Slowly and steadily the condition of all is improving. The people of Nimar who are habitually far more thrifty and industrious than those of Malwa are rapidly regaining their former prosperity. But it will require a series of good years to completely restore prosperity.

Section III- Forests.

(Table IX.)

A separate forest department for State was created in 1896. Prior to this, excepting in Nimanpur, the jungle of every *pargana* was looked upon as a separate local unit. The trees in Nimanpur were divided into two classes *pakka* and *kachcha*. No trees of the *pakka* class could be cut without license, and a tax which varied according to species and dimensions called *khut katai* was levied on every tree felled. The proceeds from this tax represented the revenue from the forests, the export duty levied on forest produce being separately credited to the *sayar* (customs) revenue, of the *pargana*. The revenue derived from other jungle produce was credited mostly under *siwai kali*.

In 1896 all the forests of the State were placed under a *munsarim* and a forests department was organised. A trial of five years shewed that it was not working satisfactorily and it became necessary to place it under the management of a trained forest officer. A European was then appointed as the head of the Agency Forest Department.

The forests are of the mixed deciduous type, common to Central India. As constituted at present the State forests are divided into Reserved and Protected forests.

The Reserved forests are permanently settled for forest management, while in protected areas the extension of agriculture is still permitted.

The forests are being gradually provided with regular defined boundaries and boundary marks.

The forest trees are divided into two classes :-

Valuable species which include timber trees used in building, and miscellaneous species utilised for fuel, erection of huts and thatched dwelling etc., etc. Under the first category are-

Sag, Shisham, biya, sadad, anjan, haldu, kaim, tinas, babul, khair. These are exploited departmentally as far as possible.

Miscellaneous species include *baheda, mahua, shivan, jambu, rohan, kahu, dhaora, mokha, chichalya, rinjda, bor, gular, aonla, semal, shindi* or *khajuri*.

For administrative purposes the forests are divided into five ranges Nimanpur, Mandu including Dhar and Nalchha, Dharampuri, Thikri and Kukshi.

There is no real forest in the *pargana* of Badnawar, but a forester is posted there to realise dues on imports of foreign produce, and to regulate cutting of *bahul*, sandal wood and *khajur* growing on the banks of the *nalas* and waste tracts.

A ranger is in charge of each range assisted by foresters and guards.

Dues are realised at the *nakas* situated on the main routes from the forest.

The forests are under the direct control of the forest department which is responsible for their proper working.

Relation with
People.

Agriculturists and forest tribes commute for their requirements by the annual payment of a small fee per plough. In special cases concessions are granted to deserving families. The grazing rules of State allow free grazing for cows and plough cattle owned by State inhabitants, other animals are taxed according to a scale of fees. Head loads of fuel and grass are not taxed.

A large number of the poor classes earn a livelihood by the sale or barter of forest produce, and edible products, which they collect.

Supply of
local needs.

These are amply met by the forests except when timber of large dimensions is required. This is not obtainable and has to be imported.

Fuel.

The fuel supply is amply, the Nimanpur forests also supplying large quantities to outside markets.

Fodder.

Fodder is plentiful, while under a fodder reserve scheme a large quantity is always kept in stock against bad years.

Use of forest
in famine.

Forest rules are modified or suspended during years of scarcity or famine. In the famine of 1899-1900 all the forests were opened for grazing and the aboriginal tribes were allowed to remove bamboos, fuel, inferior classes of wood for agricultural purposes and all minor products such as fruits, gums, &c., &c., free.

Fire preven-
tion.

Protection against fire is effected by cutting and burning traces, usually 50 or 60 feet wide along boundaries or when these do not exist along roads, *patlis*, *ridges*, *nalas*, &c. A staff of watchers is also entertained during the fire season (from February to June) to patrol the forests and guard against carelessness and malice.

Miscellane-
ous.

A set of game rules have been framed for the protection of game birds and animals.

Experiments in planting and sowing are carried out annually.

Forest areas.

The forests area in charge of the Forest Department is approximately 535 square miles, of which 385 square miles are under old forest while 150 square miles consist of culturable land which has become overgrown with forest.

The revenue and expenditure for the periods shewn are contained in the table below :-

Year.	Revenue.	Expenditure.	Surplus.
	Rs.	Rs.	Rs.
1901-02	10,630	15,530	Nil
1902-03	24,440	19,122	5,098
1903-04	26,024	20,771	5,253

Efforts are now being made to improve the growing stock by sowing and planting indigenous and exotic species. Planting of trees.

Bhils, Banjaras, Kolis and Korkus are the principal tribes that live and work in forests; they receive wages for their labour, men at 2, women at $1\frac{1}{2}$ and children 1 anna a day. Forest tribes.

The principal sources of income classes under the head of minor Revenue produce are : the roots of *musli*, *al* (*Morinda tinctoria*), *nagarmotha*, &c., the bark of the *babul*, *khair*, *sadad*, *rohan*, *turwar*, &c.; the leaves of *sag*, *palas*, *apta*, *nil*, *mahua*, *nim*, *kadilimb*, *khajuri*, *temru*, &c. the flowers of the *palsa*, *mahua*, *harshringar*, *kachnar*, *adhawai*, *bhilawa*, and the fruits of *temru*, *chironji*, *bahera*, *bor*, *ritha*, *indarjav*, *marodphali*, *karonda*, *girmal*, *aonla*, *khajuri*, *khirni*, *sitaphal*, *mahua*; gums and resins are also extracted. Such products are usually removed from the forest in small quantities by the jungle tribes and disposed of either by barter or sale in the neighbouring markets. The *mahua* tree is a considerable source of income. The fruit is eaten alone or mixed with cereals by the aboriginal tribes. The fruit is also crushed and a valuable oil extracted which is used for burning and culinary purposes, while the flowers are used in distilling country liquor.

Flowers of the *harshringar*, *dhawai*, *palas* and the bark of *babul*, *khari*, *sadad* are used for dyeing and tanning. the fruit of the *bahera*, *aonla*, *bel*, *bor*, *ghatbor*, *bhilawa*, *indarjav*, &c. are used medicinally or for tanning or dyeing.

The following are the most important varieties of grass found in the State, the best are *punia*, *kunda*, *kharalia*, *chenari*, *dub* or *durab* (*Cynodon dactylon*), while *gondradi*, *zenzru*, *kania*, *chin*, *cheda*, *baksa* and *rusa* (*Andropogon*, *martini* and *schoenanthus*) and other varieties are less useful as fodder; *sheran*, (*Ischaemum laxum*) *sukli*, *gulgul*, *dongla*, *moya* (*Saccharaum munja*), *kusa* (*Eragrostis cynosuroides*) *kasadi*, and *lepti* are coarse grasses used in thatching chiefly. *Rusa* is valuable and produces the 'lemon oil' of commerce *dongla* and *kasadi* are used mostly as fodder for elephants; *dongla* is also made into mats. *Gondradi* and *kasadi* are used for thatching. *Durab*, *kans* and *moya* are regarded as sacred grasses and Grasses.

are also used for fodder. *Durab* is by far the most useful of all fodder grasses especially for horses. It is sacred to Ganesh, the Hindu god of wisdom, whose worship is incomplete without an offering of this creeping grass; it is also used medicinally. *Kusa* or *Darbha* is an inferior grass not relished as fodder except by buffaloes; it is however, a sacred plant and is in constant requisition for funeral and other Hindu rites and ceremonies. The stout culms which are said to possess diuretic and stimulant properties have a bitter taste. It is plaited in to small *asana* (mats) on which Brahmans sit while saying the daily prayer or *sandhya*. *Moya* or *munja* is too coarse to be used as fodder, except when quite young. It is the grass from which the sacerdotal girdle or *munj* is prepared which is used at the thread investiture ceremony of youths. *Kusa* and *moya* are very often used in making roes. *Moya* is also used for making kunchas or small brooms.

rees.

List of Principal trees met with :-

Vernacular name.	Scientific name.	Uses
Achar (Chironji)	<i>Buchanania latifolia</i>	Fruits eaten.
Al	<i>Morinda tinctoria</i>	Used for dyeing.
Am	<i>Mangifera indica</i>	Fruits eaten; timber used in building, &c.
Amaltas	<i>Cassia Fistula</i>	Fruit used medicinally.
Anjan	<i>Hardwickia binata</i>	Wood for building.
Aonla	<i>Phyllanthus emblica</i>	Fruits eaten and used medicinally.
Astral, (Apta).	<i>Bauhinia racemosa</i>	Tree worshipped; bidis of leaves.
Babul	<i>Acacia arabica</i>	Used in Implements, gum used.
Bahera	<i>Terminalia bellerica</i>	Fruits used medicinally, leaves in dyeing.
Baikal	<i>Celastrus senegalensis</i>	Wood for fuel. Leaves for medicine.
Bans	<i>Dendrocalamus Strictus</i>	Used in building.
Bel	<i>Egle marmelos</i>	Fruits in medicine, leaves in worshipping Shiva.
Bia	<i>Pterocarpus marsupium</i>	Wood for implements, buildings and drum.
Bhilawa	<i>Semecarpur anacardium</i>	Fruit eaten and for making ink and used medicinally.
Bor	<i>Zizyphus jujaba</i>	Fruit eaten.
Chinchola	<i>Albizia procera</i>	Wood for furniture; seeds as tonic and for snuff.
Chhindi, Shind	<i>phoenix sylvestris</i>	fruit eaten, wood as beams, leaves for broom and juice for drink.
Dhaman	<i>Grewia tilliafoila and Vestitia</i>	Wood for implements and charcoal.
Dhaora	<i>Anogeissus latifolia</i>	Wood for fuel and building

Vernacular name.	Scientific name.	Uses.
Dhawai	<i>wood fordia floribunda.</i>	Bark in medicine and flower in dyeing silk.
Dudhi	<i>Holarrhena antidysenterica</i>	wood for charcoal and for structures below water.
Cadha-palas.	<i>Erythrina suberosa</i>	Wood for fuel.
Dholdhak		
Ganiar	<i>Cochlospermum gossy Pium.</i>	Used Medicinally.
Chatbor	<i>Zizyphus xylocarpa</i>	Fruit eaten.
Haldu	<i>Adina cordifolia</i>	Wood in building and implements.
Harshringar	<i>Nyctanthes arbor tristis.</i>	Flowers in religious ceremonies; cozzolla tubes give a dye; shoots with leaves for thatching.
Parijatak		
Sirali		
Jamun	<i>Eugenia jambolana</i>	Fruit eaten, wood in implements.
Jamrasi	<i>Eleodendron roxburghi</i>	Wood in houses and implements.
Kachnar	<i>Bauhinia variegata</i>	Flower buds eaten.
Kahu	<i>Terminalia arjuna</i>	Wood for implements and buildings.
Kalam	<i>Stephegyne parvifolia</i>	Wood for implements and building.
Kalak	<i>Bambusa aruntinacoe.</i>	For thatching.
Karanj	<i>Pongamia glabra</i>	Oil from fruits as medicine.
Karonda	<i>Carissa carandas</i>	Fruit eaten.
Karra	<i>Sterculia urens</i>	Fruit eaten.
Khari	<i>Acacia catechu</i>	Catechu extracted, bark in tanning wood for implements.
Khirmi	<i>Mimusops hexandra</i>	Fruit eaten; sticks from shoots.
Khorasani Imli	<i>Adansonia digitata</i>	Fruit in dyeing.
Kumbi	<i>Careya arborea</i>	Wood in buildings and in implements.
Kusam.	<i>Schleichera trijuga</i>	Wood for sugarcane preses; lac thrives on it.
Kakria	<i>Lagerstremia parviflora</i>	Used as fuel.
Kankar, Kemkar	<i>Garuga Pinnata</i>	Used as fuel.
Lasora, Gondi	<i>Cordia myxa</i>	Flowers buds and immature fruit as vegetable.
Maharukh	<i>Ailanthus excelsa</i>	Used as fuel.
Lasora, Gondi	<i>Cordia myxa</i>	Flower buds and immature fruit as vegetable.
Maharukh	<i>Ailanthus excelsa</i>	Used as fuel.
Mahua	<i>Bassia latifolia</i>	Fruit eaten and liquor extracted and for building.
Mershing	<i>Dolichandronea falcata</i>	Used medicinally.
Mohin	<i>Odina wodier</i>	Bark Used medicinally; wood for cart &c.

Vernacular name.	Scientific name.	Uses.
Mokha	<i>Schebrera swietenoides</i> .	Leaves as vegetable, bark for flour.
Nim	<i>Melia Indica</i>	Wood for implements, used medicinally
Nirgur	<i>Viex negundo</i>	Leaves used medicinally.
palas, Khakra	<i>Butea frondosa</i>	Wood for fuel, gum and lac; used in religious rites; leaves for plates, flowers for dyeing.
Pangra, Mandara	<i>Erythrina indica</i>	Used as fuel.
Pendra	<i>Gardenia turgida</i>	Fruits used for washing clothes.
Phasi	<i>Dalbergia Paniculata</i>	Used for timber.
Rinj, Riunjha	<i>Acacia leucophloea</i>	Gum used medicinally.
Rohan	<i>Soymida febrifuga</i>	Bark of dyeing; wood for wells
Sag	<i>Tectona grandis</i>	Wood in buildings.
Saj, Sadar	<i>Terminalia tomentosa</i>	Wood in building and implements
Salai	<i>Boswellia Serrata</i>	For implements gum used.
Semal	<i>Bombax malabaricum</i>	Silk of pods, used to stuff cushions.
Siris (Kala)	<i>Albizzia odratssima</i>	Wood in implements.
Shisham	<i>Dalbergia latifolia</i> and <i>sissu</i>	Wood in buildings.
Shiwan	<i>Gmelina arborea</i>	Root as medicine; wood for drums.
Tendu	<i>Diospyros tomentosa</i>	Fruit eaten, wood in buildings.
Tinas	<i>Ougenia dalbergioides</i>	Wood in Structures.

The only unusual tree, which may be considered peculiar owing to its being met with in large numbers, is the *Adansonia digitata*, the Baobad of Livingstone. It is a native of Africa, but is traditionally supposed to have been introduced into India by one of the Khilji Kings of Delhi from Khurasan. It was, no doubt, first planted in Mandu by the Malwa Sultans. Locally it is known as the *Khorasani imli*, or *Ghorki imli*.¹

Section IV- Mines and Minerals.

(Table XII.)

No mines exist in the State at present, but it would appear that the mineral resources of the Nimanpur *pargana* are likely to prove considerable. Iron is found in many places, particularly in Nimanpur, but is not at present worked. Traces of old workings are still met with in this district which clearly shew that formerly the ore was extensively used.

Out- crops of sandstone furnish an abundant supply of stone for building purposes. Jasper of purple, green or reddish colour and a great variety of silicious minerals, quartz and agates and met with. Red and yellow ochres, potter's clay, lime nodules (*kankar*) and road metal are obtained in most *parganas*, but as yet none of them possesses any commercial or economic importance.

1. History of Mandu by a Bombay subaltern. Note 4. Wight "Illustrations of Indian Botany." I. 69

Section V-Arts and Manufacturers.

(Table XI)

Monuments of ancient sculpture, engraving and architecture are *Fine Arts*. found in many parts of the State. Of ancient sculpture there are numerous specimens in the Hindu and Jain temple remains used in erecting houses at Dhar and Mandu, while numerous inscriptions in high and low relief scattered over these buildings give examples of the sculptor's art.

The best specimens of this art are preserved in the numerous in *Sculpture, etc* scriptions on stones found in ancient buildings both Hindu and Muhammadan. The Bhoja Shala inscription discovered in 1902 is a beautiful example of ornamental stone cutting in the 11th century Devanagari characters.

There are no specimens of modern architecture in the State. As *Architecture*. architectural examples, the old palaces and mosques at Mandu present some of the finest specimens of the Pathan style known in India.

In the 10th and 11th centuries, Dhar was one of the chief seats of *Poetry and Literature*. learning of India, and many Hindu and Jain scholars flourished at the court of the Paramara Rajas.

Of hand industries in the State the only important one is the *Industrial Arts*. manufacture of opium, which gives employment to a large class of people. The system of manufacture is that usually followed in Malwa.

The *chik* (crude opium) collected from the poppy plants (see *Manufacture of Opium*. agriculture) is received from the cultivator soaked in linseed oil to prevent its drying. The composition is kept for about six weeks in bags of double sheeting in a dark room until the oil drains off. In the beginning of the rains, the bags are emptied into large copper vessels called *chak* in which it is pressed and kneaded, after which it is again kneaded in a succession of flat copper pans called *parats* till of sufficient consistency to be made into balls. Each ball weighs about 40 *tolas* (16 ozs.) The ball is then dipped into some waste opium liquor called *rabbu* or *jethapani* and covered with pieces of dried poppy leaves. It is then placed on the *pathria*, a shelf or rack, also covered with poppy leaf, to dry. The balls are thus freed of all superfluous oil. After about a month the cakes are cut open and re-made so as to allow the interior portions to dry and the whole to become of uniform consistency. Opium before sale is tested by being boiled with water for ten minutes, the solution being filtered through a tripe thickness of blotting paper, if it passes clear it is good, if it leaves a sediment on the paper or in the vessel, it is not accepted. An inferior opium called *rabba* is extracted from the old bags by boiling them. The residual solution, after the boiling is over, is the *jethapani* mentioned above. This liquied is collected by soaking cloths in it which, when dried, bear a residuum of opium. The process is called *jhob*. The *rabba* opium sells mostly in the Punjab.

Cotton Weaving.

Cotton weaving goes in towns and in large villages. It is practised, by Balasi, Bhambis, Mavis, Salvis, Marus, and Momins. The manufacture is confined to coarse cloth, such as *khadi*, *dhongda anguchha*, *chaddar*, *langot*, *pal*, *jhoria*, *nawar*. Salvis and Marus make *lugdas* (lugras) and *saris*, and Momins, *pagris*.

The spinning of cotton into yran or thread is the occupation of women of the lower order.

Printing Cotton Fabrics.

Printing of cotton fabrics in various colours is done at Kukshi Dharampuri and Thikri, by the Chhipas and Bhavsars. The printed stuffs are of various kinds, such as *jajams*, *khols*, *athans* or *patahs*, *orhnis*, or *lugdas*, etc. The fast colours principally used are black, red, yellow, and green. The printing blocks are often clumsy and inelegant; and the printing is generally done on coarse cloth.

Colour printing on fine cotton fabrics and multi-colour dyeing are practised by a few Muhnammadan dyers (Rangrez) in Dhar town. This colour printing is confined to *lugdas*, *orhnis*, *patahs* and *dhotis*. The common colours used are brown or *mendi* and black. The chief varieties of multi-colour dyeing are called *gathia* or *bandhagar*, *sajanshahi* and *leharia*.

Wood and iron work.

Blacksmiths work in iron in almost all villages. Besides the manufacture of agricultural implements, ornamental wood work is turned out of Dhar and Gujri. At Dhar and Gujri tent poles, the legs of beds, pegs and toys are turned and coated with lac in bright colours, simply applied by the heat of the friction in turning.

Tanning.
Oil pressing.

Tanning is carried on in almost all villages by Chamars.

Oil pressing is an important industry and is practised in most large villages by Telis. The chief oil-seeds pressed are *tilli*, *rameli*, *dana* (poppy seed), *alsi* (linseed) and *toli* (*mahua* seed). Of these the oil from *tilli*, *rameli*, *dana* and *toli* is used for cooking and that from linseed for buring, painting etc. Oil is also extracted to a small extent from mustard, and *karanj* (*Pongamia glabra*). Mustard oil is used in pickles and as medicine, and *karanj* oil medicinally in skin diseases. Coconut or *khobra* oil is mostly imported. Another valuable oil is the grass oil from the *rusa* grass (*Andropogon martini*) which is chiefly extracted by Bohoras.

Gur.

Owing partly to insufficient rain and partly to the poverty of the cultivators the manufacture of *gur* has declined. In 1902, 86 acres were under sugarcane against 72 in the preceding year; in 1904-5, 20 acres and in 1905-6, 40 acres were sown. The juice is extracted either by means of stone mills (*kolhu*) or by curshing between iron or wooden rollers.

Bidis.

The smoking of *bidis* is increasing rapidly and a new industry has sprung up in the manufacture of these articles. Three or four years ago, no demand for *bidis* existed and the small supply required was imported from Bombay, Poona and Nasik. But the increased demand is now fully met by local manufactures at four annas per thousand. *Temru* leaves are invariably used in preparing them. For kinds of

bidis are sold. The first class, which is fragrant is sold at Rs. 1 per 1,000, the second class called *kadak* or strong at 10 annas; the third class called ordinary (*sadha*) at 8 annas; and the fourth class (poor) at 6 annas. This last class is much used by byos.

Three cotton ginning factories have been established, at Kukshi in November 1893, at Limrani in 1897, and at Dharampuri in 1903. The factory at Kukshi had originally 30 gins but ten more gins were added in 1902. The number of gins at Limrani is 24 and at Dharampur 18. These factories are owned by three different companies formed at local *sahukars* and a few outsiders; the capital invested in each of these factories, was Rs. 60,000, 26,000 and 40,000 respectively. The factory at Kukshi is in a very flourishing condition; but the other two are less prosperous.

The cleaned cotton is mostly exported to Indore and Khandesh. Children are not employed in these factories. The wages of the adult male and female labourers are $3\frac{1}{2}$ and $2\frac{1}{2}$ annas a day, respectively.

Permission has been given for the establishment of another factory at Kukshi and one at Badnawar which will open shortly.

The factories work for about six months in the year; from February to the end of May or to the setting in of the monsoon is the busy season, while December and January constitute the slack season.

The factory industry being very small has no appreciable effect in causing immigration from neighbouring States. One noticeable effect of these factories, however, has been the increased area put under cotton cultivation. In the decade ending 1900 the average annual area under cotton was 1,300 acres. In 1902-03 it was 30,000, 1904-05, 39,000 and in 1905-06, 44,000 acres.

Wages are higher and the condition of the factory hands is rather better than that of ordinary field labourers.

The following statement shews the number of hands employed and the capital spent in wages of temporary labourers at each of the three factories in the calendar year 1903 :-

Name of factory	When started	No. of gins	Horse-power or enging	Hands employed		Capital spent in wages of temporary Labourers.		Days during which factory worked
				per ment	Temporary	Busy	Slack.	
1	2	3	4	5	6	7	8	9
Kukshi	1893	40	16	26	121	3,902	-	172
Limrani	1897	24	12	7	75	2,531	-	180
Dharampuri	1903	18	10	10	73	342	-	75

Factory industries (Table XI.)

Effect of factory in industries on internal migration, etc.

Hands employed daily during the working season :-

Permanent	-	16
Temporary	-	78
Out-turn in bales	-	3,744
Value of the out-turn in rupees		1,75,034
Average income in rupees		20,797

In 1902-03 about 918 tone of cotton of the value of Rs. 96,582 was ginned at the Kukshi factory, the out-turn being 6,120 cwts. Or 2,146 bales worth about Rs. 1,09,458. The daily average number of hands working was 117, whom 17 were permanent hands and the remainder temporary. Deducting all expenses the net profit to shareholders is about Rs. 2,200 per annum.

Section VI-Commerce and Trade.

General character of trade.

The somewhat remote and secluded situation of the State makes it unfavourable for commercial or industrial prosperity of a high order, and trade cannot be said to be in a very flourishing condition. Dhar in particular is said to be slowly yet steadily losing its importance as a trade centre, its former outlets of trade being almost closed and until it is directly served by a railway or new industries are established, there is little hope of its regaining its former importance or even maintaining its present position.

A great many of the smaller merchants of the State depend on borrowed capital. Most are fairly well-off, while several have amassed considerable sums in the grain and opium trade.

Savings are usually invested in the purchase of gold and silver ornaments and jewellery and occasionally it is invested in land and houses, but practically never in Government securities or ordinary investments.

Money lending.

It is sometimes put out at interest as loans. When ornaments are pawned, the yearly rate of interest is usually 12 per cent., for pearls, 6 to 9 per cent. for pure gold 9, and for silver 12 per cent. When land and houses are mortgaged the yearly rate varies from 6 to 9 per cent. the rate of interest on unsecured loans varies from 12 to 18 per cent according to the credit of the borrower. A certain class, however, makes a large profit by lending small sums to poor people at exorbitant rates. This mode of money lending is known as *reti* and is, unfortunately not at all uncommon. When suits in such cases are brought into the Darbar court, however it is the practice not to allow more than 12 percent. notwithstanding any stipulation or agreement to the contrary.

Chief Imports and Exports.

The chief imports are rice, salt, metal, cocoanuts, dates, groceries, kerosine oil, glass, hardware, crockery, timber, stationery, books, paper, yarn, twist, and piece-goods.

Rice is now chiefly imported from British India. Before the opening of the Ratlam-Godhra Railway, however, it used to be brought to Dhar from Rambhapur and Ranapur in Jhabua, Rajgarh in Gwalior, Jobat and Ali-Rajput.

Salt was formerly brought entirely by pack bullocks from Gujarat and Ratlam. That brought from Gujarat was known as *baragra* and that from Ratlam as *pachbhadra*, the latter was cheaper than the *baragra*. At present only *baragra* is used throughout the State. It is made from brine-wells and pits on the borders of the Ran of Kachh. Wholesale purchases of salt are made at Kharaghora whence it is imported by Railway to Barnagar and Mhow, and by carts to Dhar. About 12 waggons, each containing 309 maunds (or 11 tons) are imported annually to the Dhar town.

The metals principally imported are gold, silver, brass, copper, and iron.

About 1894 when the price of silver fell very low, it was largely imported but during the famine of 1899 and the bad years that followed it, large quantities of gold and silver left the State in the form of ornaments. As no duty is imposed either on the import or export of gold and silver, figures are not available to shew the weight and value of these metals either imported or exported.

Sheets of copper, brass, and iron are imported in small quantities, but ready-made vessels and drinking pots are brought in large quantities from Poona, Nasick, Ratlam, and Moradabad. Iron is brought mainly from Bombay, Mhow, and Indore by Bohoras. It is used for wheel-tyres, cart axles and for making tools and implements and sundry articles required for agricultural and domestic purposes.

Dates, groceries, kerosine oil, coconut oil, glass lamps, buckets, tubs, etc., are brought from Bombay, Mhow and Indore.

Books, stationery and paper, both writing and printing (Indian and Foreign), are brought from Bombay, Poona, Lucknow and Calcutta.

Wood and timber are brought from Bombay, Khandwa, Harda, and Indore.

Steam spun twist is brought from Bombay, Khandesh, and Indore, and sold to the country weavers. Of piece-goods, made by hand, turbans are chiefly imported from Chanderi, Delhi, Sarangpur, Ujjain, and Indore, women's robes (*saris, lugdas, patals, &c*) and men's waist cloths (*dhotars, uparnas, dupattas, etc.*) from Maheshwar, Chanderi, Burhanpur, Sarangpur, Nagpur, Ahmadabad, Barnagar, Ujjain, Indore and Madras.

Silk cloth, simple and lace, such as *pitambars pithanis, khans, kads, mugtas, etc.* are imported from Poona, Burhanpur, Benares, and Ahmadabad.

Of machine made cloth, the coarse cloth is mostly obtained from Indian mills, the finer cloth from foreign mills.

The chief exports are wheat, gram, *jowar*, and maize. These are mostly exported to Mhow, Indore and Bombay; of spices, coriander, *ajwan*, chillis, etc. go mostly to the neighbouring States; of oil-seeds, *tilli, ramely*, linseed, and poppy-seed are exported to Bombay, of other products, cleaned cotton (*rui*) is exported to Indore and

Khandesh; manufactured opium to Bombay, and crude opium to the neighbouring States, to bacco is sent of Marwar. No figures for export and import are available, as distinction is not made between local and foreign produce and no reliable returns are kept.

Markets and
trade centres.

The chief centres of trade and the principal market towns in the State are Dhar, Kukshi, and Dharampuri. At Dhar, besides the general market which is held every Thursday, a subsidiary *hat* is held twice a week (Sunday and Tuesday) for the convenience of the Bhils who bring inferior wood, bamboos, fuel, grass, and other minor forest produce for sale, mostly in head-loads. Firewood is also brought in bullock-carts.

Weekly markets are held at the head quarters of all the *parganas*, except Manud and Nimanpur. The market days are :-

Pargana.	Name of locality.	Market day.
Sundarsi	Sundarsi	Monday.
Dhar	{ Dhar	Thursday.
	{ Kesur	Saturday.
Badnawar	{ Badnawar	Wednesday.
	{ Nagda	Monday.
Dharampur	{ Kanwan	Tuesday.
	{ Dharampuri	Tuesday.
	{ Gujri	Thursday.
	{ Lunera Senior	Sunday.
	{ Sundrel	Friday.
Nalchha	{ Dhamnond	Friday.
	{ Nalchha	Tuesday.
Thikri	Thikri	Friday.
Kukshi	{ Kukshi	Tuesday.
	{ Gandhwani	Sunday.
	{ Singhana	Thursday.
	{ Lohari	Monday.

The markets held at *pargana* headquarters, and those at Kesur, Kanwan, Sundrel, Gandhwani are the most important. These weekly markets and the religious festivals or fairs held during the year are the principal commercial meeting which take place in the districts.

The markets at *pargana* headquarters are gathering as well as distributing centres, but the village markets are mainly distributing centres, whence the village population obtains all the necessaries such as groceries, spices, salt, oil, tobacco, metal and earthen vessels, coarse cloth, etc. To a certain extent corn, cattle and opium are also collected for sale.

The cattle markets at Dhar, Kanwan, Dharampur and Kukshi are well known and attract purchasers from Khandesh and Berar.

The sellers in these weekly markets are of representative character, few in number and are as a rule the producers of the commodity they sell, such as potters, oil-men, tailor, and other craftsmen. The rest are generally petty independent dealers in various necessaries, such as cloth and grocery. Most of these sellers are inhabitants of the State, the numbers which come from neighbouring States being very small, and are chiefly Chhipas. Most of the Sellers are itinerant and visit several markets in regular order.

Shop-keepers are found in all large villages. They are generally Village shop-keepers. A villager Bania of this type generally keeps a stock of all the ordinary necessities of life required by villagers. He is both a distributor and a gatherer distributing necessities of life among the villagers and collecting corn, *ghi*, and other produce which he sells to the big merchants in towns. He also lends money to villagers and is a very necessary factor in a village community. In money matters he is assisted by big merchants in towns who employ him as their agent in collecting corn or opium.

The principal castes engaged in trade are Banias, Muhammadans, Bohoras, Brahmans, and Kachhis. The Banias and Brahmans deal in corn, cloth, opium, money-lending, grocery, etc; Muhammadans and Bohoras in glassware, hardware, cutlery, metals, metal-work, stationery, provisions, patent medicines, spices, &c.; While the Kachhis are wholesale merchants, and deal generally in cloth and *kirana* (spices), of all sorts.

The medium of exchange is the *kaldar* or British Indian rupee *Medium of exchange.* *hundis*, and Government currency notes. The last are gradually coming into general use but are not popular.

Barter has become a thing of the past except in the case of very poor villagers, and the Bhils who often exchange forest produce and timber for necessities such as salt, chillis, oil, tobacco, etc.

Vegetables and fruit are often given in exchange for grain by hawkers, while the Bohoras and pedlars exchange small brass pots, etc., for old clothers. Local produce such as corn and opium is collected for export by *dalals* or brokers who negotiate bargains between the cultivator and the merchants or their agents. In some cases large merchants sent their agents into the districts and buy up grain and opium at favourable prices before they are ready for the market, advancing half or even three quarters of the price in payment of the revenue due to the State from the cultivator. This practice locally known as *jalap* was found to be highly injurious to the cultivator and has now been authoritatively abolished in the State. The practice was common only in Nimar and not in Malwa.

The nearest railway stations to Dhar are Mohw, Indore, and Barnagar on the Rajputana-Malwa Railway. Mohw and Indore lie 34 and 38 miles east of Dhar and Barnagar 38 miles north. All these are connected with Dhar by metalled roads which form the chief highways for commerce. Excepting the three detached *parganas* of Sundarsi

Routes and
mode of car-
riage, etc.

Nimanpur and Kukshi, the *parganas* of the State have direct communication by metalled roads with the capital and with other centres of trade. Short branch roads join Thikri and Dharamपुरi to the Agra- Bombay trunk road and Badnawar to the Mhow- Nasirabad road.

Banjaras.

Before the existence of metalled roads the Banjaras were carriers of goods all the year round. They carried on a regular transport service between important centres of trade, and though carrying goods was their chief avocation they not infrequently, traded on their own account, whenever such a course proved to be profitable. But since the opening of the metalled roads carrying is done almost wholly by bullock-carts as that means is both more economic and convenient. Where no carriage roads exist or where they become quite unserviceable in the monsoon, the Banjara agency is still employed.

All trade with the neighbouring States of Indore and Gwalior is carried by road, but that with British India railway.

WEIGHTS
AND MEASURES.
Precious
stones.

For weighing precious stones and pearls the weights most commonly used are,

1 Viswa (i.e., 5 full sized grains of linseed)	=	1 Pao rati.
2 Pao ratis	=	1 Adhi-rati.
2 Adhi ratis	=	1 Rati.
24 Rattis	=	1 Tank.

The weights are usually made either of a gate or cornelian highly polished and of conical shape.

Pearls though weighed, like diamonds, against *ratis* are valued according to *chao* into which the *ratis* are converted in accordance with somewhat intricate rules. Dealers in pearls always keep ready made tables in which the equivalent number of *chaos*, *dokdas*, and badams are shewn :-

Pearls.

16 Badams (almonds)	=	1 Dokda.
100 Dakdas	=	1 Chao.

For weighing gold and silver the unit weight is the *tola* which is equal to 12 *masas* (*mashas*) a *masa* being equal to 8 *gunjas*.

Gold and
Silver.

The standard *tola* weight is generally made of brass or bell metal, and is either square or circular in form. In Dhar, however a *tola* is equal to one Hali-Ujjain rupee *plus masa*; or else 1 Imperial rupees plus $\frac{1}{2}$ *masa*. Since the introduction of Kaldar coin, however the Imperial rupee has been popularly regarded as the standard *tola* especially in buying and selling silver.

Inferior metals and other ordinary articles are sold by the following tables :-

Inferior
metals and
articles of
bulk.

5 Tolas	=	1 Chhatak.
2 Chhataks	=	1 Adhpao.
2 Adhpaos	=	1 Pao.
2 Paos	=	1 Adhseer.
2 Adhseers	=	1 Seer.
2 $\frac{1}{2}$ Seers	=	1 Paseri.
2 Paseris	=	1 Dhari.
4 Dharis	=	1 Kachcha Man or maund (20 seers.)
12 Maunds	=	1 Mani (Kachcha).

A Malwi *mani* is equal to 240 seers or 6 *Pakka* maunds of 40 seers each.

100 Manis	=	1 Manasa.
100 Manasas	=	1 Kanasa.

Before the introduction of cast-iron weights, the old weights consisted of square piece of wrought iron weighing from 5 seers down to a half *chhatak*. Each piece was marked with an authoritative mark which warranted its genuineness as a legal weight.

The new sets now in use throughout the State were introduced in 1989.

Each set consist of 8 pieces.

1 Dhari	=	5 Seers (400 Imperial rupees)
1 Paseri or adhaiseer	=	2 $\frac{1}{2}$ Seers (200 Imperial rupees)
1 Seer	=	1 $\frac{1}{2}$ Seer (80 Imperial rupees)
1 Adhseer	=	$\frac{1}{2}$ Seer (40 Imperial rupees)
1 Paoseer	=	$\frac{1}{4}$ Seer (20 Imperial rupees)
1 Adhpao	=	$\frac{1}{8}$ Seer (10 Imperial rupees)
1 Chhatak	=	$\frac{1}{10}$ Seer. (5 Imperial rupees)
1 Adh- Chhatak	=	$\frac{1}{32}$ Seers (2 $\frac{1}{2}$ Imperial rupees)

Each piece, except the last, has its weight stamped on it, together with the name of the State in Hindi and English and the year of issue.

Sets are obtained from the State stores for Rs. 3-4-0.

In villages, vegetables sellers especially use the *Kachcha* seer which is equal to half the *pakka* seer given above.

Articles are sold in bulk by maunds and *manis*.

Five weights are issued by the State, of the following Bulk Weights . denomination :-

10 Seers	=	Adhaman.
20 Seers	=	Man (Kachcha).
40 Seers	=	Man (Pakka).
60 Seers	=	Dedman.
80 Seers	=	Doman.

In Malwa almost all articles whether solid or liquid, and grain are sold by these weights.

There is no dry measure of capacity in the Malwa division. But in Nimar all grain and even the ground-nut is sold by measurer, the table being Measures by capacity.

Mulia	=	Adhpao.
Tichia	=	Paoseer.
Tuli	=	Adhseer.
Kangan	=	1 Seers.
Chauki	=	4 Seers.
16 Chauki	=	1 Man
12 Maunds	=	1 Mani

A *chauki* is the measure of capacity which will exactly contain 4 *pakka* seers weight of grains of *mung* or *jowar*.

In other tracts where measures of capacity are in use the standard measure is formed by taking equal portions of Nav-Dhanya (nine kinds of grain) viz., barley, *sawan*, *nagli*, gram, wheat, *bajra*, *jowar*, rice, and *tuar*, and taking a certain weight of the mixture. A measure which exactly contains this amount forms the standard measure. The origin of this peculiar standard or *chauki*, used in Nimar is not traceable. A Nimari *mani* is equal to 768 seers by measure. These measures are now invariably made of sheet iron and are cylindrical in form. They used at one time to be of copper or wood. Each standard weight bears the State stamp on it, without which it, is not regarded as genuine.

Capacity
measures for
liquid sub-
stances.

Liquid measure is not used either in Malwa or in Nimar.

Milk is sold by measure, but a seer by measure is exactly a *seer* by weight, and the use of the measure is simply a matter of convenience. Oil in small quantities is sold to petty purchasers by means of *palas* which are of two sizes, holding a *chhatak* and *adhpao*, respectively.

In Nimar *ghi* (clarified butter) in the liquid state is purchased by the Banias from its manufacturers by *palas* holding a *pao* weight. But they sell it to others by weight only.

Liquor is sold by bottles measuring quart, pint, half pint, and the lower quantities by small measures.

Measure by
length.

The most common measures used are the *hat* (cubit) of 21 inches *gaz* or *war* (yard); and *adhawar* (half-yard). The *hat* and *gaz* are subdivided into *girahs*.

$1\frac{1}{2}$ Tassu	=	1 Girah.
8 Girah	}	= 1 Hat (cubit).
12 Tassu		
2 Hats	=	1 Gaz. war (yard).

The English yard is, however, commonly used now-a-days.

In some places *gaz* and *war* are synonymous terms. In the Dhar town, a *gaz* is now synonymous with a *hat*, the *gaz* as mentioned in the old table above being practically out of use.

Silk cloth and valuable cotton cloths such as men's waist-cloth (*dhotis*); women's wearing robes (*ligras* and *saris*); and the coarse country-cloth *khadi*, *dhongada*, &c., are sold by the *hat* or cubit, all other cloth by the yard.

As a rule cloth of the all kinds is sold by length. But *daris* manufactured in the Central jail at Dhar and *jhoras* and *pal-pattis* made in certain villages, are sold by weight.

Kambals, *patadas* and piece-goods (*thans*) are sold to wholesale purchasers by number. The unit in the first two cases being a *kori* or score, the last being sold singly.

cloths manufactured to meet special requirements, such as *saris*, *ligras*, *dhotars*, *uparnas*, *mukias*, *pagadis*, &c. are sold in entire pieces.

The measures in common use consist of an iron bar, less than half an inch in width and marked with subdivisions. The cubit used by the *Kabala Daftar* (Registration office) measures 21 inches. Very few articles are sold by this measure.

Bamboo-matting is sold either by the square cubit or foot, and slabs and planks by the square foot. Measure by surface.

This measure is invariably used in measuring land and in work done by the Public Works Department, such as painting, plastering, paving, colouring, white-washing, ceiling, roofing, etc.

In land surveying the acre is now used officially. The ordinary measure, however, is the *bigha* which is equivalent to a *jarib* or 100 hands square (each hand being equal to 20 inches.) A *bigha* that measures 166.66 square feet or 0.625 of an acre or 4 *bighas* equal $2\frac{1}{2}$ acres.

In masonry and earth-work the most common measure is either the cubit or foot. In the case of superior kinds of timber the measure is the cubic foot but it is often sold by weight. Measure by cubic contents.

Lime i.e. dry chunam for building purposes is sold by the *peti* or box which measures $1\frac{1}{2} \times 1\frac{1}{2} \times 1$ foot. The content weight about 80 *pakka* seers and therefore three *petis* make one *mani*.

Small quantities of bamboos, *saglis*, &c., are sold by the *kori* or score and large quantities by hundreds and thousands. Measure by number.

Cut or hewn stone is sold singly or by hundred and uncut by the cartload.

Country made bricks and tiles are sold by thousands.

Cocanuts are sold by hundreds; mangoes by hundreds or by *chhakadis* a *chhakadi* means six. In Dhar 32 *Chhakadis* make one hundred. Lemons are sold by hundreds.

Since 1900 a change in the official year has been introduced. Measure of time.
Before that the official year was the *Malwa Falsi*¹ which is two years behind the *fasli* proper introduced in the reign of Akbar. It begins on the day on which the sun enters the fifth asterism or the *Mrigshira Nakshatra* about the sixth of June. The Christian era is now followed and the official year begins on the first of July. The people, however, follow their own eras; the Hindus the *Vikram Samvat* era and the Muhammadans the *Hijri*. For most Hindus the *Samvat* year begins from *Chaitra* (March and April); but the Hindu trading community of this part commence it on the first of *Kartik sudi* (light half of October-November). Hindus who live north of the *Narbada* begin the month from the next day after the full moon, but those living to the south, on the day succeeding the new moon. In other words on the north side of *Nargada* the month begins with the dark fortnight (*Badi*), while on the south it begins with the bright fortnight (*Sudi*).

1. This era is always so called locally. It is in fact, however, the *Decoan Fasli* started by Shah Jahan in A.H. 1046 or 1636 A.D. It was probably brought into Central India by the Marathas.

Section VII- Means of Communication.

(Table XV).

Railway.

Although the Rajputana Malwa Railway passes through the Badnawar *pargana* no railway station has been opened within State limits.

The *parganas* of Kukhsi and Sundarsi depened on the Godhra-Ratlam and Ujjain- Bhopal lines respectively, the nearest stations being those of Meghnagar on the former and Kali Sind and Bercha on the latter railway. These lines were of inestimable benefit during the famine of 1899-1900 enabling food grain to be distributed in the most remote parts, and it was entired owing to them that food grain was available throughout the affected areas.

The prices of grain, oil, cotton, &c, have risen owing to increased facilities of export, while the prices of fine cloth, kerosine oil, European stores, and all articles from Bombay have been lowered.

Owing to the absence of close communication between the State and the railways, little or no effect in noticeable in the language or habits of the people.

Road system.
(Table XV)

In 1891 the total length of metalled road in the State was 127 miles, 52 of which were constructed and maintained by Government, and the rest by the State. Of the Agra- Bombay grand trunk road, which traverses the Thikri and Dharampuri *parganas*, 28 miles lie in State territory. This, the oldest road in the State is constructed and maintained by Government. The next important road is the Mhow- Nimach road which was constructed by Government from contributions made by the Native States through whose land it passes.

The Section in Dhar territory extends over 37 miles (from 21 to 58 miles), was taken in hand in 1868, and completed in 1873. The contribution of the Darbar towards this road and the bridge over the Chambal at Ghata-Billod amounted to Rs. 1,52,260 and 50,000 respectively. The third road, the Dhar- Lebhad- Tirla road (17 miles) was also constructed by Government from State contribution.

It was commenced in 1873 and completed in 1876, the contribution amounted to Rs. 1,02,057. The annual charge for maintenance and repairs from Lebhad to Tirla is Rs. 4,800.

The most important State road is the Dhar- Dudhi. This road joins the Bombay- Agra road near San- Kota, a small village two miles south of Gujri.

A deviation was ultimately made from Dudhi, the original place at which it was proposed to meet the great trunk road, but the old name remained. It is 30 miles in length and was constructed during 1860-64 at a cost of about five laksh. Since the opening of the Rajputana- Malwa Railway and the Dhar- Mhow feeder road, however, traffic on this road has practically ceased. The second State road is the Lunera- Mandu (10 miles). This made the famous ruined fort more easily accessible. The remaining five miles of State road are in and about Dhar town, Dharampuri and Kukshi.

During the last 12 years the total length of road has been increased Present by 163 miles, only 34 of which, however, have been metalled the rest being system. still incomplete.

These roads may be placed in three classes; those under Central India Public Works Departments, under the Bhopawar Agency Engineer and under the Darbar Public Works Department. All particulars are given in table No. XV.

The total length of all classes of roads at present is 303 miles, 172 being metalled. Of these 38 miles (all metalled) are classed as Imperial, 79 (63 metalled) as contributed, and 186 (71 metalled) as State roads. The annual cost of maintenance on contributed roads extending over 27 miles is Rs. 5,738. Total mileage and cost of maintenance.

The extension of railways has thrown the Bombay- Agra and the Mhow- Nimach road somewhat into disuse, but has increased the number of feeder roads to railway stations.

The Narbada is the only river in the State on which a ferry is maintained. Ferries are situated at Khalghat and Dharampuri during the rains. When the stream falls, a temporary trestle bridge is erected at Khalghat. Ferries or boats.

Several patterns of country cart are used in the State. They differ with the nature of the country and the character of the roads. A great improvement is noticeable in carts, the antiquated and clumsy pattern being rapidly superseded by lighter vehicles. The prevailing patterns of cart may be divided into two general classes, the Malwi and Nimari each class having sub- classes. Conveyances.

According to their use they divided into *kirsani* or agricultural carts, called *gada* (*gara*); or *bharkasi* or carts for carrying loads; *gari* (*gadi*) or *damni* and *sawari- gadi* or the carts for carrying passengers called *gadi*, *chhakada*, a *damni* and *shigram*.

The common types found at Dhar and in the Dhar *pargana* are described below.

The *gada* is a heavy and clumsy vehicle. Its frame work called *mach*, consists of three beams arranged in the form of an isocles triangle, the base measuring about 3 cubits (5 ft.3 inch.) and each side 9 cubits. Between the base and the apex three or more cross pieces are fixed, which project beyond the side beams and have holes at their ends for the insertion of the uprights called *khadwa*, which form the sides of the cart. The wheels are made of three solid blocks of wood joined together by a massive iron tyre. The axle holes are lined with iron rings called *mollas*. The axle is generally made of *dhaora* (*Anogeissus latifolia*) wood. The *khadwas* are pierced for the insertion of bamboos, the space between the bamboos being closed with a rope net or matting. The yoke or *juda* is fixed at the apex of the triangle which forms the body. Though clumsy and heavy, these carts are very useful for carrying large quantities of grass and field produce. Such carts are usually drawn by four oxen, and cost about Rs. 60 to 80.

The *gadi* is of much the same make as a *gada*, but is smaller and lighter, and the wheels, which are about 3 feet in diameter, are made with spokes. The axle is of iron. It is drawn by two bullocks and carries about 3 *manis*. Its cost is from 40 to 60 rupees.

The *bharkasi-gadi* or *bharbardari-gadi* as it is usually called locally, has an oblong frame generally six cubits long and three cubits wide. It is supported on two poles called *judas* which are fixed into a soild block called the *akhari*, to which the iron axle is attached. The wheels have twelve spokes each and are larger in the diameter than those of the *gadi*. It is, generally speaking lighter than the *gadi*, but carries as much or even more. It is surmounted by an arched covering of matting. These carts are used for carrying goods, and occasionally passengers. They are drawn by two bullocks and cost about Rs. 30 to 40.

The *sawari gadi* (*damni* or *chhkada*) is a light vehicle capable of accommodating four or five persons. In form and make it is similar to the *gadi*, but is much shorter, lighter, and more elegant. Where good roads exist it is often furnished with springs. The cost is about Rs. 60 to 75.

The *Shigram* is a superior variety of *sawari-gadi*, and though a little heavier, it is more comfortable than a *damni*. It is always set on springs and is furnished with a door, small windows, a step and lamps. It has a waterproof top and is lined and cushioned inside. The outside is painted or varnished. When properly screened it serves as a *zanana* carriage. It is generally drawn by a pair of bullocks. The average cost of it is about Rs. 125 to 150.

The Dhar *tonga* is a well-known vehicle in these parts. Its pattern was the Khandes-*damni*. It was introduced about 25 to 30 years ago. As a rule, it is springed and accommodates four passengers. It is drawn by a pair of ponies. There are about 50 such *tongas* at Dhar, which from the ordinary mode of conveyance between Mhow and Dhar and even through the *parganas* where there are tolerable fair weather roads. The average cost of the *tonga* with a pair of ponies is about Rs. 125 to 150.

Motors.

In the *Kukshi pargana* the bamboo cart built without the use of nails is still met with.

Motor-cars are also coming into vogue, and an attempt was made to institute a motor-car postal and passenger service between dhar and Mhow. The attempt did not prove a success however.

Post and
Telegraph
(Table
XXIX).

During the greater part of the 19th century, the *Brahmani-dak* a well known institution in these parts, was the chief means of carrying letters between various places in Central India and Rajputana, not served by the Imperial post. It was purely a private institution organized and conducted by Jaipuri Brahmins whence its name. Stations were established in most Native States in Central India and Rajputana, and thought it received some help from a few Darbars, it was chiefly supported by the merchants and traders who, besides using the regular letter service used to obtain special couriers (*kasids* or *khepyas*)

for urgent work. The fee for carrying letters not exceeding two *tolas* in weight was half an-anna. No distinction was observed between paid and unpaid letters. On payment of a small extra fees not exceeding two annas letters could be registered and an acknowledgment from the addressee was delivered to the sender. With the spread of the regular postal and telegraph lines the old system gradually died out.

Official correspondence between head-quarters and the different *parganas* was carried by State sowars and sepoy. In 1871, a regular postal system was established by the Darbar and all the *parganas*, except Nimanpur and Sundarsi, were included in the scheme. The post was carried over 140 miles.

There were 11 stages, the number of runners being 38. The total expenditure incurred was Rs. 2,652. The revenue from private letters was very small, not exceeding Rs. 125 a year.

The scheme failed, and in 1874 a reversion to the *Brahmani-dak* system was made, the contractor receiving Rs. 1,820 per annum to cover the expense of runners and the maintenance of the Post Office at Dhar. The arrangement worked fairly satisfactorily and was renewed annually till 1897 when the Darbar postal department was reformed and placed in charge of a retired Post-Master of the Government service. Post Offices were opened at the head-quarters of all *parganas* and *thanas* and important villages. Postage stamps of five different denominations- one eighth anna, quarter-anna, half anna, one anna and two annas- half-anna envelopes, and single and double post-cards were introduced. In all 15 post offices were opened and letter-boxes placed in six important villages. The principal average annual statistics for the three periods are as given below :-

Postal system.	Length of Line in miles.	Runners.	Expenditure. Rs.	Letter etc., Carried annually.
1871-74 (Darbar).	140	38	2,652	6,000
1874-96 (Contract).	150	25	2,237	7,000
1897-1900 (Darbar).	203	27	2,550	66,810

The statistics for 1901 were :-

No. of service letters	39,228
" " of book packets	8,748
" " Parcels	1,116
" of private paid letters	5,604
" of unpaid letters	5,316
" of post cards	5,784
" of registered letters	924
" of book post packets	90
Total	66,810
Total income Rs.	1,260
Total expenditure Rs.	2,550

Imperial
post offices.

The charge to the State on account of the department was Rs. 1,290.

An Imperial Post Office was opened at Dhar in March 1848, the Post-Master being given free quarters and paid rupees 25 by the Darbar. In 1850 it was decided that free quarters and the usual protective arrangements should be provided by the Darbar while all expenses in connection with the Post-Office and the maintenance of the line would be borne by Government. In return all State correspondence with the Agent to the Governor-General and the Darbar *Vakil* at the Residency was allowed to go free in covers franked by the Agent to the Governor-General. There is no record to show when the privilege of using Government service stamps was substituted for this. In 1901 the State Postal system was abolished, all offices being taken over by the Imperial Postal Department.

The following is a list of the Imperial Post and Telegraph Offices in the State with approximate years of their opening :-

Dhar (1848), Kukshi (1881), Bakhtagarh (1884), Badnawar, and Multhan (1885), Gujri, Khalghat, Dharampur (1886), Bagdi, Bidwal, Dotria, Dhamnod, Gandhwani, Kadod, Kali-Baodi, Kanwan, Kesur, Kotkhera, Mandu, Nagda, Nalchha, Singhana, Sundarsi, thikri and Tirla (1901).

Runners were replaced by a mil cart between Dhar and Mhow in 1885, but owing to the contractor's inability to continue the contract it was discontinued in 1896. In 1904 a regular *tonga* service was introduced.

Telegraph.

A third class telegraph office was opened at Dhar in 1882, and combined with the post office in 1884. In April 1901 it was raised to the rank of a second class office. A combined post and telegraph office was opened at Kukshi in 1901.

Section VIII- Famine.

(Table XXX.)

Early
Famines.

In 1344 in the reign of Muhammad Tughlak, a severe famine attacked this region and the emperor on his way to Dhar found famine rife "the posts were all gone all the road, and distress and anarchy ruled in all the country and towns along the route."¹ No records exist of any other early famine, though within the last 30 years, four or five years of scarcity and high prices have been experienced.

The part most liable to scanty rainfall is the Kukshi *pargana* in Nimar.

The distress caused by the failure of the *kharif* is always wider and more keenly felt than when only the rabi crops fail as the commonest food stuffs, maize, *jowar*, *bajra* and kodon, which form the food of the masses, are grown at this harvest.

The years of scarcity were 1877-78, 1878-79, 1885-86, 1896-97, 1902-03. In 1878-79 the failure was due to excessive rain in the other years to an insufficient fall. Years of Scarcity.

The famine of 1899-1900 was the most terrible ever witnessed in Malwa within the memory of living men. The rainfall of the year was only 10.76 inches. In July a break commenced and lasted till the middle of September when about three-quarters of an inch of rain fell in some parts of the State. No further rain fell during the year. The deficiency was general throughout the State and the whole area was affected by a grain, grass, and water famine. An almost complete failure of both the *kharif* and *rabi* harvests occurred. 1898-1900.

Relief works were started at the beginning of September 1899 and were not closed till the end of September 1900. The total number of persons coming on relief works being 5,691,055 while 674,791 received gratuitous relief.

The mortality among animals was very high, over 37,000 head of cattle perishing.

The total expenditure on relief works was 4.6 lakhs, and that on gratuities aid Rs. 43,598, the famine costing with establishment and other charges in all 7.08 lakhs.

The most disastrous effect of famine and the years of scarcity that preceded it was the great reduction produced in the population which was clearly shewn by the census figures of 1901. Effects of famine.

In 1902-03 scanty rainfall again produced scarcity which assumed a very severe type in Nimar, and necessitated the opening of relief works in the Kukshi *pargana* and in parts of Malwa. Protective measures.

The total number of units maintained on relief works was 1,226,371 the numbers obtaining gratuitous relief being 39,773. The total expenditure was 1.8 lakhs:—

Relief Works Rs. 93,362; special establishment (4,835); miscellaneous (3,448); gratuitous relief (3,801); special police (1,039); tools etc. (2,500); *takkavi* (74,481).

DHAR STATE.

CHAPTER-III.

ADMINISTRATIVE.

Section I- Administration.

(Tables XVI to XXVII.)

Early Possessions

In the time of Anand Rao I the State possessions were scattered over India from Kotah to Poona including *parganas* in the Deccan, Khandesh, Rajputana, and Gujarat. The land in Central India included the *parganas* of Dhar, Nalchha, Badnawar, Sanwer, Khairabad, Tal and Berasia in Malwa; Dongla, Kothada, Dharampuri, Bakaner and Kukshi in Nimar; and Sunel, Dug-Padav, Agar-Barde and Mandawal in Sondhwara. Under Yashwant Rao I, these possessions were augmented, but just before the settlement of Malwa by Sir John Malcolm, Maina Bai actually held nothing but Dhar itself, though the *Jagir*, still comprehended nominally, the *parganas* of Dhar, Nalchha, Badnawar, Dharampuri, Sultanabad, Balkhed, Kukshi, Tal-Mandawal, Dongla, Berasia and Sundarsi.

Sub divisions in Mughal days

In the old village lists or *deh-jhadas*, which are still kept up, villages and *parganas* are described exactly as they were in the days of the Mughal emperors. From these village records it appears that Kothada and not Kukshi was the chief seat of the *pargana* and that Kukshi was only one of the four *tappas* or sub-divisions, the other three being Lohari, Gandhwani and Singhana.

The *parganas* also belonged to different *sarkars*. Dhar, Nalchha, Mandu, Dharampuri and Kothada belonged to *sarkar* Mandu; Sultanabad and Balkhed to *sarkar* Bijagarh, Badnawar to *sarkar* Ujjain; Nimanpur to *sarkar* Handia, and Sundarsi to *sarkar* Sarangpur. In those days Dharampuri had three *tarfs* (sub-divisions), Dol, Tarapur, and Khujawa; Sultanabad (Thikri) had five, Haveli Bhoinda, Umarda, Limrani and Balkhed. This old nomenclature, though now obsolete, has preserved the old revenue divisions, and is still used in determining the charges of the *Mandlois* and *Kanungos*.

Chief

The Chief, under the treaty concluded on the 10th January 1819,¹ has ordinarily full control of all general administrative and judicial matters in his state, the Diwan or minister being the principal executive officer, charged with the supervision of all the departments.

Departments.

The principal Departments of the administration are the Judicial, Revenue, Financial, Public Works, Military, Police, Forest, Education, Medical and Survey and Settlement.

Each department is in charge of an official. The Agency Surgeon, Bhopawar, exercises general control over the medical department, and

the Chief Forest Officer, and Chief State Engineer, Bhopawar, supervise the Forest and the Public Works Departments respectively.

The official languages of the state are Hindi and English, the former is common to all grades of subordinate service while the latter is confined mostly to high officials.

The administrative divisions are the *parganas* of Dhar, Badnawar, Nalchha, Mandu, Sundarsi, Dharampuri, Sultanabad (Thikri) Kukshi, and Nimanpur. *Tanka* is received from the Bhumias and Badnawar Thakurs. *Pateli* rights are held in Kavathe village in the Deccan.

The constitution of the *parganas* is somewhat disproportionate. The Dhar *pargana* has an area of 360 square miles. 179 villages and a revenue of Rs. 2.6 lakhs; while Mandu has an area of only 28 square miles and a revenue of Rs 680. The Dhar *pargana* is subdivided into three circles; Dhar, Kesur and Ahu; Dharampuri into two, Dharampuri and Dhamnod; and Kukshi into three, Kukshi, Gandhwani and Singhana.

As a rule the *pargana* is in charge of a *kamasdar* who is assisted by Inspectors, *patwaris*, *girdawars* and the usual clerical staff.. The *kamasdar* of Kukshi has two *thanadars* under him, one at Gandhwani and the other at Singhana, where-dual jurisdiction is exercised by the Dhar and Indore Darbars.

The Mandu *pargana*, however, was until quite lately (1906) in charge of a *muntazim* who was also manager of the estate of the Mahant of Mandu, known as the Sanwasthan estate. The *pargana* is now under the forest department, the *muntazim* having charge only of the estate. At Sundarsi where tripartite jurisdiction is exercised by the Dhar, Indore and Gwalior Darbars, only an *amin* is posted.

The internal village administration has undergone considerable changes from the days of the old village autonomy, though many of the essential characteristics of the old constitution are still evident. The twelve *balutedar* or *hakdars* who constitute the village staff are still important factors in the village community. They form the village corporation. They are divided into village servants and State servants and include the *patel* or headman, the *patwari*, or accountant, the *kamdar*, or *chaudhari*, or *mokati* or the *patel's* assistant, *havildar*, *parsai* or village priest and astrologer, *balai* or messenger and *chaukidar*, or watchman. The village servants are the *sutar* or carpenter, *lohar* or blacksmith, *kumhar* or potter, *nahavi* or barber, *dhobi* or washerman and *chamar* or leather worker.

The *patel* whose power and influence are not so great as they were is still the recognised head of the village and a person of importance. In many places his office is hereditary. He is the medium of communication between the people and the State officials, his chief duty is to look after the village lands and the well-being of its inhabitants. He realises the land revenue at the appointed time and pays

¹ Appendix A.

it into the treasury. He arranges for supplies or *rasad* (provisions, fodder &c.) to State officials on tour and has to be thoroughly acquainted with the boundaries of the village. As the social head of the village, he and his assistants lead all village festivals and settle petty squabbles and disputes. In return for his services, he receives a commission of 5 per cent., on the revenue collections made by him. The land and other perquisites formerly enjoyed by these men have been resumed by the Darbar.

Patwari

Next in importance to the *patel* stands the *patwari*, who is the village clerk and accountant. His office is not now, as a rule, hereditary, as he is a paid servant of the State. He is generally a Brahman or a Kayasth. He keeps the village accounts and prepares the *tank* or memorandum showing the exact amount to be recovered from each cultivator at each instalment. He fills in the various returns which are sent periodically to head-quarters. Each *patwari* has a charge of one, or of a group of three or four villages according to their size and revenue. His pay formerly depended upon the revenue of the villages. It was calculated at Rs. 5 on the first 1,000 rupees of the village income, at Rs. 4 on the second 1,000; Rs. 3 on the third; Rs. 2 on the fourth; and Re. 1 on the fifth or any subsequent 1,000 subject to minimum and maximum limits of Rs. 8 and 20. A *patwari* in charge of a village with an income of Rs. 5,000 thus received Rs. 15 a month. This system has now been abolished as well as the still older custom of giving *sukdi*. *Sukdi* was a payment in kind levied by the *patwaris* from each cultivator. Cash salaries are now paid to all *patwaris* by the Darbar.

Kamdar

The post of the *kamdar*, called also *chaudhari* in Malwa, and *mokati* in Nimar, who assisted the *patel* in his general duties and enjoyed in return certain perquisites, has been recently (1906) abolished.

Havildar

The *havildar's* duties consisted in going round the fields and reporting on the standing crops, estimating the damage or injury done to them, and helping the *patel* in the realisation of the revenue. He was paid partly in cash, and partly in perquisites from the cultivators. The post of *havildar* was abolished in 1905.

Balai

The *balai*, though of low caste, is a most useful and important hereditary village servant. He is paid by a free grant of land and certain *haks* on the produce of the fields. He is expected to have minute knowledge of every house, person, tank, well and fields appertaining to his village and to know every land-mark and boundary either from tradition or observation. He provides *rasad* and carries messages and generally assists the *patel*.

Chaukidar

The *chaukidar* or village watchman is generally a Mina, Bagri, Rajput or Bhil by caste. His duty is to watch over the safety of the village, to protect the *khala* or threshing floors, to take the revenue to the *tahsil*, to guide travellers to the next village and to carry reports etc. to the *thanas* and *tahsils*. His office was often

hereditary and carried with it a piece of revenue-free land. Lately, the *chaukidari* system has been reorganised the *muafi* lands have been resumed and a monthly salary substituted. In addition to this he gets certain small *haks* from the cultivators.

The *parsai* or village priest is not often a State servant; but when *Parsai* he is, granted a few *bighas* of land. As a village servant he gets petty fees at all births, naming of children, marriages and funerals at which he officiates. He is also the village astrologer. With the aid of his almanac and some old *pothis* or books, he fixes the auspicious days and hours for important agricultural operations, foretells good and bad seasons and so forth.

Of the village servants and artisans, the *sutar* or carpenter makes Other and mends field tools, chips fire-wood, and supplies travellers with tent and Servants cattle pegs; the *lohar* or blacksmith makes and mends the iron parts of field tools and carts; the *kumhar* or potter supplies villagers and travellers with earthen pots; the *nahavi* or barber, who is also the village surgeon and new-monger, shaves the villagers and trims their bullock's tails; the *dhobi* or washerman washes the clothes; the *chamar* or leather worker skins animals and makes and repairs shoes and the leather parts of field implements. These very necessary members of the community are paid for their labours, as a rule, with a share from the crops of every cultivator in the village.

Section II- Legislation and Justice.

(Tables XVI and XVII.)

In early days no regular judicial institution existed. Civil justice Early days. was administered by *punchayats* constituted of the chief men of a caste or village, and a similar form of procedure was followed in revenue matters.

Criminal justice was in petty cases administered by the priests in more serious cases by the State officials or the farmers of, revenue (*ijaradars*), who exercised jurisdiction within the limits of their farm. Banishment, mutilation, and fines were the commonest forms of punishment. Fines were inflicted for any class of crime, mutilation for adultery. Imprisonment was rarely given. Death when inflicted was usually effected by decapitation or treading under an elephant's foot.

A degrading form of punishment called *dhind nikalna* was often inflicted. This consisted in seating the culprit on an ass with his face to its tail, his head being shaved and his countenance besmeared with lamp-black, spotted with white. He was then paraded through the town to the accompaniment of drums, and expelled the village.

Up to about 1840 all cases, whether civil or criminal, were heard Present days. in the *Huzur Kachahari*. Criminal cases from Dhar town were reported to the *kotwal* or City Police Magistrate who made a summary inquiry and then sent the case up to the *Huzur Kachahari* Civil

cases were dealt with by the *kamasdar* or Dhar *pargana*.

In 1843 a civil court, called the *Nazim adalat*, was established, but its powers were not clearly defined.

In 1860 during the first superintendency, consequent on the minority of Anand Rao. III., the *kamasdars* of *parganas* were granted criminal powers which were increased in 1865. In 1868 two new courts were established, those of the *Mulazim-Darbar* (afterwards called the *Madar-ul-Muham*) and of the *Bakshi-giri*, the latter being a military court. These two courts and that of the *Nazim adalat* and the *kamasdars* were all granted powers to entertain suits up to Rs. 200 in value. Suits of higher value went to the *Huzur-Kachahari*.

In criminal cases the *kamasdars*, *kotwal* and *fauj-bakshi* were empowered to inflict imprisonment up to one month, fines up to Rs 10, and to administer 18 stripes. Appeals were heard by the *Huzur-Kachahari*. In 1871, two higher courts were added, the *Sadr Amini* and the *Sadr Faujdari*, the first hearing civil and the latter criminal appeals. They also exercised original jurisdiction. Between 1873 and 1898, various modifications were introduced from time to time. In 1899, shortly after the supervision began, the whole judicial system was reorganised and the powers of certain courts were modified. Out of the 28 courts then existed, 9 were brought under reduction, and the powers of the other courts were increased so as to bring them more into line with those of British Indian courts. Besides the subordinate *pargana* courts of the *kamasdars* and *thanadars*, the courts at head-quarters were the Darbar or the *Huzur* Court, the *Sadr* Court, the city *Adalat* or the old *Sadr- Amini* and the City Magistrate's Court or the *Adalat Faujdari*. In 1902, the Dhar City Magistrate's court was amalgamated with the *Sadr* Court, and to meet the increased work of the *Sadr* Court, a joint judge was appointed. In 1903-04 the *Sadr Amin's* Court was abolished, and the *Sadr* Court was reconstituted and formed into a combined civil and criminal court, two judges presiding, who were styled, respectively, Chief Civil judge and Chief Criminal Judge. During the Chief's minority the Superintendent was given a Judicial Assistant who was invested with the powers of a *Sadr* Court judge, and decided civil suits not exceeding Rs 1,000 in value, and criminal cases punishable with three years imprisonment. In 1905 the post of Judicial Assistant was abolished and the Judges in the *sadr* court reduced to one. At the same time a new court, that of the District Magistrate was established. In 1906 the *Sadar* Court was abolished altogether.

Local Legislative System

No special officer has been appointed for the purpose of making laws and regulations. When the necessity for making alterations in the existing rules or framing new ones arises, the Darbar issues the

rules and orders required in the form of circulars and publishes them in the Darbar Gazette for general information. Since 1858 a large number of such circulars have been issued dealing with every important department of the State.

The only special judicial enactments that have been issued are the stamp Act (1897), Court fee Act (1897) and the Limitation Act (1898) Police rules (1893); Forest Rules (1896); Kawaidd-patwaris (1903) *Kawaidd-Kanungos*, Inspectors etc. (1904). Legislative Enactments

The State courts are now 34 in number, of these courts 12 are located in *khalsa* territory and 22 in the tributary Thakurats and Bhumias. The courts at head-quarters are the Darbar Court, the District Magistrate's Court, and the Court of the City Magistrate. Present System Courts at Head-quarters.

The Darbar Court (chief's Court) is the highest judicial authority in the State exercising full powers under the treaty of 1819. This court also tries all criminal cases in which the principal Thakurs or Bhumias (guaranteed and unguaranteed) are personally concerned. It hears appeals from all subordinate courts of a State, and from the courts of the principal Thakurs and Bhumias. Darbar Court

The District Magistrate exercises the powers of a first class magistrate, with the additional powers under Section 30 Criminal procedure Code, and can pass sentence of imprisonment up to seven years in criminal cases. He also hears appeals from the City Magistrate's Court and the *pargana* Courts. Sitting as a Civil Judge he entertains all original civil suits up to the value of Rs. 2,000, and Small Cause Court suits up to Rs. 250. District Magistrate

The City Magistrate has the powers of a second class magistrate. As civil judge he can entertain original civil suits up to the value of Rs 500, and small cause suits up to Rs. 50. City Magistrate

The *Kamasdars* of the Dhar and Dharampuri *parganas* have been relieved of their judicial work by the appointment of two judicial officers, one for Malwa and the other for Nimar. These officers exercise the powers of a first class magistrate, and as civil judges can entertain all original civil suits up to the value of Rs 1,000 and small cause court suits up to Rs 50. The other *pargana* courts are those of the *kamasdars* of Kukshi, Badnawar, and Nimanpur of the *amin* of Sundarsi, the *muntazim*, of Mandu and *thanadars* of Gandhwani and Singhana. The presiding officers of the Badnawar and Kukshi courts have first class magisterial powers, with powers to entertain civil suits up to Rs. 1,000 and small cause court suits up to Rs. 50 in value; while the Nimanpur *Kamsdar* and the *amin* of sundarsi have second class magistrates powers and can hear civil suits up to Rs. 1,000 in value. The *muntazim* of Mandu and the *thandars* of *gandhwani* and *singhana* have Pargana Courts

third class powers, and can entertain civil suits up to Rs 200 in value.

Other Courts

Besides the above courts, there is the court of the Sessions Judge of Nimanpur and the chief forest officer who is invested with powers of a Sessions Judge with certain limitations. Sentences of ten years imprisonment and over being subject to the confirmation of the Darbar. In civil suits this court has powers intermediate between the powers of the *kamasdar* of Nimanpur and those of the Darbar.

Jurisdiction in guaranteed estates.

In 1886 and 1903 the Government of India recognised the right of the Darbar to exercise jurisdiction in the guaranteed Thakurats and Bhumias subordinate to it. The Darbar on the recognition of this right at once conceded jurisdictional powers to such of the estate holders as were deemed capable of exercising them.

Twenty-two courts have now been established, of which 13 lie in guaranteed,¹ and 9 in non-guaranteed estates. All these courts exercise, both civil and criminal jurisdiction.

The civil powers of all the Thakurs are limited by the rule which prohibits them trying any case exceeding in value 5 per cent, on the revenue of the estate. The Bhumias have jurisdiction in suits up to Rs. 500 in value. The criminal powers vary in different estates.

The maximum powers exercised by the Thakurs permit the trial of cases punishable under the Criminal Procedure Code with 10 years imprisonment. No sentence exceeding one year's imprisonment can, however, be passed by the Thakur; he can inflict a fine up to Rs. 400. Cases beyond these powers are sent to the Darbar courts.

The Bhumias are empowered to try all cases which fall within the power of a Second Class Magistrate. They cannot pass a sentence of imprisonment exceeding 3 months, nor levy a fine of more than Rs 100 : they can administer 12 stripes.

System of administration of civil and criminal justice from courts of lowest grade to final appellate authority.

All civil and criminal cases are first instituted in the lowest courts (*paragna, thakurat*, etc.) competent to try them. The first or regular appeal against the decisions of the lowest courts lies in the Districts Magistrate's Court and the second or the special appeal lies to the Darbar Court which is the highest appellate authority in the State. Persons discontented with the decisions of the Darbar can apply to the Political Agent who, in his capacity as Political Officer, may,

¹ Multhan, Kachhi-Baroda, Dotria, Bakhtgarh, Bara Barkhera, Bharudpura, (including Chiktiabar), Chhota Barkhara, Garhi, Jamnia, Kali Baori, Kotideh, Rajgarh and Tirla.

if he thinks it necessary, advise the Darbar or dispose of the applications summarily.

No State codes exist, the principal British Indian Laws being taken as a guide, justice being administered according to their spirit and the usage of the country, the procedure being modified by Darbar circulars. Since British supervision, however, the tendency has been to follow the British Indian laws in the letter especially the Codes of Civil and Criminal Procedure, the Penal Code and the Law of Evidence. Codes used

Nothing is known as to the cost of the establishment kept up by Cost Thakurs and Bhumias in their estates. The general cost under the head of Law and Justice (excluding Police and Jail) amounts to about Rs 20,000 a year.

Until 1872 no law existed for regulating Court Fees. In 1872 a Fees Stamp Act was passed in which definite provisions regarding court fees were inserted. Later on, a local Court Fees Act was passed in accordance with which fees are levied.

Oaths are administered according to established usage. Hindus according to their position and education, Parameshwar, Bhagwat Gita, the Ganges, the cow, Jowar mata (grains of jowar) &c.;. Jains by Parasnath or some other Tirthankars; Muhammadans are sworn by the Koran, Parasis by the Zend-Avesta; Bhils by *Bara Bij* or the dog. The Bhil holds the *Bij* (second day of the waxing moon) in special reverence. Twelve such *Bijs* make his year. The Sight of the moon on the *Bij* evening is considered most auspicious. Oaths

Section III- Finance.

(Tables XVIII and XIX.)

Of the financial arrangements of early days no records exist. The earliest *yadi* or memorandum dates from the time of Raja Khande Rao (1761-80) and his son Anand Rao II. The maximum revenue of the State in those days was 9.2 lakhs, its territories including at that time the *parganas* of Berasia, Agar, etc. Early days

A *talebant* or abstract for the *Malwi fasli* year 1184 (A.D. 1778) shews a total revenue of 4.2 lakhs for a period of 28¹/₂ months ending in this year; the expenditure in the same period being 6.2 lakhs. A *talebant* of *fasli* 1193 (A.D. 1783) shews receipts amounting to 3.2 and expenditure to 3.8 lakhs.

This unsatisfactory financial condition was normal in those days, owing mainly to the large military force kept up, of which the cost far exceeded the resources of the State.

It was not till the establishment of the British supremacy in 1820 that the finances commenced to recover. In 1858 the State was confiscated and passed under British administration, which was continued after its restoration up to 1864. Period 1820-99

The table below summarises the financial conditions from the earliest time to the present day figures are given in thousands of rupees -

	AVERAGE										ACTUALS						
	1776	1783	1820	1836	1858 1860	1860 1864	1865	1880 1890	1898 1899	1890 1900	1899 1900	1900 1901	1901 1902	1902 1903	1903 1904	1904 1905	
-	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
Opening Balance	-	-	8	70	79	431	487	1,187	-	-	439	94	131	45	115	132	
Land Revenue	-	-	258	664	780	556	431	1186	782	858	490	921	928	1,284	930	1,006	
Other Services					191		165		738	932							
Total Receipts	423	319	266	734	1,059	987	1,082	3,073	1,520	1,790	929	1,015	1,059	1,320	1,045	1,138	
Total Expenditure	627	383	359	669	602	550	592	2,635	-	-	835	804	1,014	1,214	913	1,013	
Difference	- 204	- 64	- 93	+ 65	+ 457	+ 437	+ 490	+ 438	-	-	+ 94	+ 131	+ 45	+ 115	+ 132	+ 107	

This statement shows the improvement which took place in 1820 (column 3), and the increased prosperity reached 16 years later (column 4). In Columns 5 and 6 the revenue for the period of confiscation (February 1858 to May 1860), and supervision (1860-64) are given. Columns 7 and 8 give the revenue in the first and last years of Raja Ramchandra Rao's rule. The Remaining columns deal with the second period of supervision.

Great progress was made in the time of the late Chief the administration of all departments being re-organised, with good results. The land revenue during his rule of 35 years increased by 26 per cent, due mainly to the opening up of new country and the increase of irrigated land. Judicial receipts rose by 180 and customs receipts by 190 per cent. The expenditure also increased by 28 per cent, but never exceeded the income, while at the Chief's death the State held 11 lakhs of accumulated saving invested in Government paper.

It was to be expected that this prosperity would continue to increase. Unfortunately the unprecedented famine which attacked the State in 1899-1900, swallowed up most of the savings, while the years of distress which followed absorbed the remainder, and in 1902 the Darbar was obliged to borrow 3 lakhs from Government.

The expenditure has increased owing to the more modern and efficient form of administration introduced of late years.

The ordinary income derived from each *pargana* is given in the appended table, to which the revenue in the time of Khande Rao and also the Mughal revenue as given in the *Ain-i-Akbari* is appended. As regards these figures those of Khande Rao's day are approximate, while it is impossible to say exactly how far *pargana* boundaries have changed since Akbar's day.

No.	Name	Khande Rao	Mughal days	Present Revenue
1	Dhar	90,000	51,982	411,853
2	Badnawar	98,000	76,405	136,236
3	Dharampuri	50,000	22,911	121,548
4	Thikri	10,000	5,590	47,992
5	Balkhed	5,000	---	---
6	Kukshi	26,000	---	95,443
7	Nimanpur	3,000	---	5,317
8	Sundarsi	3,000	---	5,368
9	Nalchha	13,848	---	31,359
10	Mandu	1,209	---	872

In 1899-1900 during the famine the revenues of all the *parganas* except those of Mandu and Nimanpur fell considerably. In the case of these two *parganas* the extraordinary demand for grass compensated for the loss in ordinary revenue.

Up to the time of the first supervision the accounts were kept on the Marathi system, which was based on that of the Mughals. The accounts

System

head accountant of each *pargana* known as the *daftardar* submitted his accounts to the *Huzur Phadnis* at head quarters. A form of budget called *byahada* was prepared yearly for each revenue division, and adhered to generally.

In 1860 a regular budget was introduced, accounts being kept on the British system, an officer called *Sharistedar Mal* being head accountant. The State treasurer was authorised to receive payments from all officials but could not issue money except on the signature of the highest authority.

The old detailed statements kept up in Maratha days and known as *kirda*, *khatavani* and *suda* (monthly return) were still used.

In 1899 this system was abolished and the present system introduced. A change was made also in the financial year which had hitherto been the *Malwi Fasli*. The Gregorian Calendar was introduced, the official year commencing on the 1st of the April; in 1905 it was again changed to July 1st.

COINAGE
Ancient
coins

Many coins chiefly of copper, bearing the names of the *Khilji* Sultans of Mandu and of *Bahadur Shah* of Gujarat have been discovered at Mandu.

Early State
coins

The *Ponwar Rajas* of Dhar had until 1888 a copper coin of their own, which was struck at Dhar by *Bohoras* and *Banias*, monopolists who paid a royalty (*nazrana*) of Rs. 1,500 to Rs. 2,100 to the State for the privilege. The monopoly generally lasted for two or three years. At its renewal the device on coin was changed and a fresh royalty taken. This accounts for the various devices that appear on the obverse of the Dhar coin which include a *swastika*, a *kunda*, a *bel* leaf, a sparrow, a cannon, a sword, a *pharara*, a *jaripatka* and *Hanuman* carrying a mace in the right hand, and a *jaripatka* in the left. Out of these coins the one bearing the device of a *pharara* was current during the first superintendency. It was of two denominations, a pice (quarter anna) weighing $\frac{1}{2}$ tola, and double pice (half anna) weighing one tola. The *pharara* pice was superseded by the *jaripatka* pice and that in its turn by the *Hanuman* pice which was struck in 1881. The impression on the reverse in the case of the last two coins was the name of the State and year of issue in Deva-nagari characters. The circulation and currency of the Dhar coin was practically limited to the Dhar town and a few villages in its immediate neighbourhood. In other parts of the State, the *Indore*, *Ujjain*, or British Indian coin was used. This variety was found to be a great obstacle to trade, while the ratio of the *takkas* (copper coin) to the rupee was never stationary, fluctuating between 16 and 32 *gandas* (4 pice each) to a rupee. With a view to remove this uncertainty and general inconvenience the late Chief arranged with the Government of India for the supply of copper coin under Act IX of 1876. Government complied with the request and in 1887 copper coins of the three denominations current in British India were minted with the additional

words "Dhar State" upon the reverse. This coin was put in circulation on the 16th of February 1888.

The State never possessed a silver coinage. In early days the *Salim Shahi* or *Gad-sikka* of the *Partabgarh* State in *Rajputana*, formed the silver currency. This was superseded by the *Indore* and *Ujjain Hali Sikka* rupees. But from 1881-1893 owing to continuous fall in the price of silver, the exchange value of the *Hali* rupee fell low as to cause serious trouble in regard to the State revenues which were collected in *Hali*. Before the depreciation of silver the rate of exchange between *Hali* and the *Kaldar* of Government rupee was often at par and seldom exceeded half anna in the rupee in favour of the British coin. But since 1890 the fluctuations had been very great rising to 12 per cent and over. To put an end to these fluctuations the late Chief adopted the British rupee which became the standard silver coin of the State on the 6th June 1894.

To suppress the circulation of the *Hali*, and encourage the circulation of *kaldar*, an import duty of $12\frac{1}{2}$ per cent was charged on *Hali* coins and a similar export duty on *Kaldar* rupees. The courts also refused to recognise suits or documents unless the amounts were entered in *kaldar*, and all revenue was made payable in the same currency.

Section IV-Land Revenue.

(Table XX.)

By ancient custom all the land of the State is considered the property of the ruler and the contributions paid by the *Zamindars* or landholders are thus revenue, and not rent.

The State revenue history falls into five periods. The first period is that of the 86 years from the foundation of the State in 1734 to the establishment of peace in 1820; the second from 1820 to the confiscation of the State in 1858; the third from 1858 to 1864, the first period of British supervision; the fourth from 1864 to 1899, the rule of the late Maharaja Anand Rao III and the last the period of supervision.

Very little is known about this period. Village lands were divided into holdings a rate fixed on each. The collection of the revenue, however, was made through farmers (*ijaradars*) who paid the amount of the farm into the State treasury and made what they could out of the cultivator. The State exercised no more than a nominal control over the *ijaradars* and the cultivators were left entirely to the mercy of the village officials and *ijaradars* who exercised much petty tyranny. Even in villages which continued *khalsa*, the methods of realising revenue were most oppressive. The regular revenue always fell far short of the needs of the Chief, and special cesses often of a most oppressive nature were levied to make good the deficiency.

2nd Period
1820-1858

During the first part of this period things remained much as had been. Gradually, however, the establishment of order made itself felt, and cultivation expanded rapidly. It then came to light that many *ijaradars* held land for which they were not paying revenue while they employed a smaller *bigha* in their measurements, than the standard State *bigha*. In 1837, therefore a *jarib* survey (using the *jarib* or chain of 166 feet) was commenced and completed in 1842. Revised rates of assessment were imposed and the farm of villages was given out to respectable local men and not as hitherto to foreigners. The *pattas* (leases) were granted for five years, renewable after that period at an enhanced rate. The total revenue after this settlement was 1,98,878 *Hali* rupees excluding the Berasia pargana with a revenue of 44,237. The Nimanpur pargana which was all forest land produced no land revenue.¹

The rates for land at this settlement were *goyara* land from Rs 11 to Re. 1, *maletru* from Re. 1-4 to 6 annas. The rates were numerous, there being 19 different rates for *goyara*² and five for *maletru* land; and it is difficult to unravel the subtle distinction made in the oils.

Cesses.

Certain cesses were levied, the most important being *bighoti* at 8 annas a *bigha* on *goyara* and 6 on *maletru* land; and *tulai* at 2 per cent on the assessed revenue. These were collected along with the land revenue.

The characteristics of this period were the almost unlimited power exercised by *ijaradars* and the subjection of the cultivator of their impositions.

3rd period
1858-64

During this period salutary checks were, for the first time, placed on the *ijaradars*. Lands were carefully measured, classed and assessed according to their crop-bearing power. Leases detailing all conditions were given to individual tenants. The farmers of revenue were selected from among local men who had an interest in the country and would improve holdings. These leases were given for 5 years. Though the revenue decreased on paper, the ease with which it was collected made the actual receipts far larger than they had ever been before. A full account of this settlement is given in Lieutenant Ward's "Reports" of 1862 and 1863.

The land revenue exclusive of payments made by feudatories amounted to Rs 3,13,970.

Rates

Goyara land was assessed in Malwa at from Rs 11 to 1-8 and *maletru* from Re. 1-6 to 8 annas; in Nimar the rates were from Rs 5 to 2 in the *goyara* land and Re. 1-6 to 0-4 in *maletru*.

4th period
1864-1899

This period is that of the rule of a Maharaja Anand Rao III. A few *parganas* were re-settled during this period, some more than once. The Dhar pargana being settled six times, *khaski* four, Dharampuri and Thikri seven, Kukshi three, Nalchha twice, and Badnawar and Saundarsi once.

1. For comparison of settlements see Table XX.
2. Land near a village, *dafasti* and irrigated *ekfasi* land, *Maletru* is dry land.

The *ijaradari* system was only maintained in Bhilali and jungle tracts, leases being ordinarily given to individual *khatedars* (land holders). The *patwaris* collected the revenue and were responsible for the up-keep of the village records. In 1892 a survey by the cross staff and prismatic compass was commenced which was completed by a traverse survey in 1904.

It was proposed to base a new settlement on this survey, but the financial distress caused by the famine of 1899-1900 necessitated its postponement. The land revenue at the close of this period was Rs. 5,04,387, a rise of 60 per cent.

This period commenced with the unprecedented famine of 1899-1900 by which the resources of the State and of its inhabitants were strained to the utmost. All savings of the preceding period amounting to over 11 lakhs were swallowed up and in 1902 the Darbar was obliged to borrow 3 lakhs from Government. During 1904 the revenue survey was completed and the new settlement has just been finished. The average land revenue during this period for the decades ending in 1890 and 1900 was 5.2 lakhs, the actuals for the last four years being 1901-02, 3,02,620; 1902-03, 4,86,629; 1903-04, 5,53,033; 1904-05, 5,48,510.

These figures show that the State is rapidly recovering from the effects of the famine.

The basis of the last assessment was the nature of the soil, its crop bearing power, the average value of produce gathered, possibilities of irrigation, proximity to markets and good communications, the class of cultivator, and the fiscal history of the tract.

The first four conditions given above mainly determine the rates on *maletru* (dry) land and have turned out to be fair and equitable. In the case of irrigated land, however, this has not proved to be the case. This was due to the fact that in the last settlement new *adan* (irrigated land) was entered which had no real existence at the time in the *jamabandi patrak*. (register of revenue) on the assumption that in a year or so the wells would be repaired and give an ample supply of water. The famine and a succession of bad years, however, frustrated this hope and caused the assessment to fall very severely on the cultivator, necessitating remissions and suspensions.

In early days when no land revenue was derivable from Nimanpur, certain taxes were levied. The most important were the *beljupa lag* (tax on a pair of bullocks) levied at Rs. 7-8 a year on every pair of bullocks employed by wood cutters to carry their produce; *hela-jupa-lag* a similar tax on a pair of buffaloes (*hela*) at Rs. 5 and the *kurada-lag* or axe tax at Rs 4-4. These taxes were only discontinued in 1901.

The cesses now levied are, *patwari* cess, $6\frac{1}{4}$ per cent, road cess 2 per cent, school cess, 2 per cent; and hospital cess $2\frac{1}{4}$ per cent. Total $12\frac{1}{2}$ per cent. on land revenue realisations.

5th period
1899-95

Basis of
Assessment

Rates and
General Re-
venue

Nimanpur
Assessment

Collection of
Revenue

Under the old *ijaradari* system the *ijaradar's* men collected the revenue from the cultivator. It is now collected by the State *patwaris*.

The revenue is collected in instalments (*taujis*) in the Dhar, Badnawar, Nalchha and Mandu *parganas* they are four in number, 4 annas being collected in January and May, 2 in November and 6 in March. In Dharampuri and Thikri they are three, 4 annas being collected in November and March, and 8 in January; in Kukshi and Sundarsi in November, January, March and May 4 annas each collection.

Incidence
(Table XX)

The incidence of the land revenue per acre of cultivated land throughout the State is Rs. 2-4-2. Most of the revenue is derived from irrigated land which though it forms only $\frac{1}{25}$ of the total area cultivated, pay $\frac{1}{5}$ of the demand. The incidence varies in different *parganas*. The average for the whole State is for unirrigated land Re. 1-11 per acre and for irrigated Rs. 10-2. In Malwa where the revenue derived from the irrigated area is greater than in Nimar the incidence is heavier, amounting to Rs. 2-13-10 per acre as compared with Rs. 1-8-7 in Nimar. The incidence is again heavier in alienated land, the average for *khalsa* land Rs. 2-2-8 and for the alienated area Rs. 2-7-2.

Details of incidence are given in the appended tables-

No.	Pargana	Irrigated			Unirrigated		
		Rs.	a	p.	Rs.	a.	P.
1	Dahr	13	9	10	2	0	1
2	Badnawar	15	7	11	1	14	11
3	Nalchha	11	4	7	4	2	6
4	Mandu	4	4	8	0	11	1
5	Sundarsi	11	14	7	2	9	10
	For Malwa	13	9	6	1	14	6
6	Dharampuri	6	9	1	1	5	5
7	Thikri	6	3	7	0	15	3
	For Nimar	6	13	0	1	2	0

Cesses are excluded from the above rates. If cesses are included the rates are-

Division	Khalsa			Alienated.		
	Rs.	a.	p.	Rs.	a.	p.
Malwa	3	1	11	2	9	1
Nimar	1	7	9	1	14	4
State	2	2	8	2	7	2

Suspensions are readily given in cases of severe distress. Remissions are not often granted. In the famine of 1899-1900 the revenue actually recovered only amounted to about one third of the demand. Of the remaining two-thirds, one third was to have been remitted and the remainder suspended for three years. The succeeding bad years, however, raised the arrears to a considerable sum. In 1902, therefore, in commemoration of the coronation of the King-Emperor all arrears due up to the end of March, 1902, amounting to about 8 lakhs, were finally remitted.

The rates paid for different classes of soil, growing standard crops are given below-

CLASSES OF SOIL

Irrigated

Rs.

1st class (black and *bhuri*) growing Maize, poppy etc. 15 to 10

2nd class (black and *bhuri*) growing maize, poppy, etc 10 to 5

Unirrigated

Goyara 5 to 1 $\frac{1}{2}$

Maletru.

1st class (black and *bhuri*) growing wheat, gram, cotton, etc... 5 to 2

2nd class growing *jowar* and pulses 2 to 1

3rd class (*phatroti*) growing inferior grains 1 to annas 2

Though the highest rate does not ordinarily exceed Rs 15 much higher rates are often paid for land bearing special crops such as *adrak* (ginger), vegetables, tobacco, etc, which is sub-let to tenants at from Rs. 25 to as much as Rs. 100 even including charges for irrigation.

All revenue is now usually paid in cash, and even between landholders and sub-lessees payment in kind being almost unknown.

The land tenures fall broadly into two classes, *khalsa* or land held directly by the Darbar and alienated land held in *jagir*, *muafi* etc.

Of the total area of the State, 1,446 square miles or 81 per cent. are *khalsa*, and 329 alienated.

Khalsa lands are held either on *ijaradari* or *khatedari* tenure. In the first instance a village or several villages are held by an *ijaradar* or farmer who is responsible for the assessed revenue less a fixed commission. He pays in the amount agreed on to the Darbar and received the assessed revenue from his holding. He has no power to alter the rates or amounts assessed. This form of tenure was originally the commonest, nowadays it is only met with in poorly developed tracts. It is a useful system where a tract

Remissions
and Suspen
sionsPayment of
revenue and
rents
TenuresKHALSA
tenures, ordi
nary
Ijaradari

Khatadari

is being settled for the first time.

Ryotwari

In the second case the cultivator holds directly from the State without the intervention of a middleman. *Khatadari* tenure is subdivided into five classes, *ryotwari*, *bilmukhta*, *batai*, *halbandi* and *pagras*.

The *ryotwari* tenure of this State differs from that prevailing in British India, of which the essential characteristic is the right of the cultivator to relinquish in any year so much of his holding as he is unable to cultivate paying revenue for the portion actually tilled. In the State *ryotwari* tenure, no such right exists. The land is held directly from the State on a *patta* (lease) which defines all the conditions, while the assessment is fixed for the whole term of the settlement and no *khatedar* can be evicted so long as he continues to pay his revenue. He is, however, liable for the full assessed revenue of the holding whether the year is bad or good, and whether he cultivates the whole or only a part of his land.

Bilmukhta

At present, almost all the State land is held on *ryotwari* tenure only backward tracts being in the hands of *ijarqdars*.

When the land is assessed in a lump sum, such tenure is called *karari* or *bilmukhta*. Some land of this class is to be found in most *parganas*.

Batai

On land held on *batai* (division) tenure the revenue is paid in kind. The usual share claimed is half, but in practice only one-third is actually taken the remaining two thirds being shared between the cultivator and the village officials and servants. This tenure is seldom met with in *khalsa* land, but is still met with here and there in alienated land, and occasionally as between landlord and tenant.

Halbandi

Halbandi tenure prevails only in the Bhil country. A rate is levied per *hal*, "Plough" of land. The area included in this term varies in different *parganas* as do also the rates. The maximum rate is Rs. 30 met with in few rare instances in the Kukshi *pargana*; the minimum Re. 1. The maximum area included in a "Plough" is $18\frac{3}{4}$ acres (30 *bighas*), the minimum $6\frac{1}{4}$ acres (10 *bighas*). In the Bhumias, the highest rate is fixed at Rs. 10. This form of tenure is being abolished in *khalsa* land, where it is proposed to introduce *ryotwari* tenure in its place.

Pagras

Land when first brought under cultivation is usually held on *pagras* tenure. This form of tenure is progressive, no rent being levied for the first two or three years, after which gradually increasing rates are taken up to the full assessment rate, usually in about six or seven years.

Alienated LAND

Alienated land may be divided into two broad classes, that possessed by feudatories who hold on a guarantee from the British Government, and that held directly from the State without a guarantee.

Guaranteed Estates

The guaranteed feudatories number 14, and include 4 Thakurs or *Talkadars* and 10 Bhumias.

The first four are the Thakurs of Multhan, Kachhi-Baroda, Dotria and the Mandloi of Bakhtgarh.

The Bhumias (children of the soil) are descendants of the original holders of the country. They include the estate of Bara-Barkhera, Bharudpura, Chiktiabar, Chhota- Barkhera, Garhi, Jamnia, Kali, Baori, Kotideh, Rajgarh, and Tirla. These feudatories hold there land under a guarantee from the British Government which was granted during the pacification of Malwa, and by which they were confirmed in the possession of their holdings on the understanding that they maintained peace in the surrounding country. Details as to these *jagirdars* are given in Table XXXI.

They exercise certain judicial powers granted by the Darbar¹

This land is held on six forms of tenure given in the appended statement. State jagirdars, etc.

No.	Class	Area in acres	Square miles	Per cent of State area occupied.
1	Devasthan	20,449	31.95	12.52
2	Dharmada	13,725	21.44	8.41
3	Inam	43,160	67.44	26.44
4	Jagir	10,650	16.64	6.52
5	Istimrar	57,031	89.11	34.93
6	Chakrana	18,250	28.52	11.18
Total		163,265	255.10	100.00

The first two classes include land given for charitable and religious purposes, while the third is usually granted for good service rendered. None of these are burdened with any charge, being classes as *muafi* or free-grants. *Jagir* lands are held on various conditions. In early days the tenure of a *jagir* usually implied that the holder attended his Chief with a quota of foot and horse. Such *jagirs* were known as *saranjami*. At the present time a share of the revenue is usually paid to the Darbar in lieu of service. The *istimrari* tenure is a form of permanent settlement. The holder pays a sum fixed once for all (a quio-rent) which is subject to no variations.

Chakrana lands are those given to State servants and usually carries with it an obligation to do service.

Chakrana lands are not alienable by sale, mortgage, or other form of transfer, except by special sanction.

A circular has been issued to all *jagirdars* and *talkadars* declaring that their interest in their holdings is for life only and that they are incapable of burdening the estate with debts beyond their own life time. Rules as to alienation

1. See legislation and Justice.

Section V.-Miscellaneous Reveune

Excise ar-
rangements
prior to 1902.

No separate Excise Department existed in the State before 1902 the management of the excise affairs of each *pargana* being entrusted to the *kamasdar* in charge.

Excise is generally levied on spirit made locally from various sources, and on drugs prepared from opium hemp.

Prior to June 15th, 1902, the *kamasdars* of the different *parganas* used to sell by auction the right of manufacture and vend of country liquor to petty contractors. The contracts were given out from one of three years, and related to one single village or a group of villages. The liquor was extracted from *mahua* flowers which were subject to *sayar* duty. The contractors were not bound by agreement to produce liquor of nay particular rates. They furnished security for the amount of contract, or deposited one-fourth of the contract amount in the treasury. The revenue was paid in instalments or at the end of each month. Similar arrangements were made and are still made for *ganja* and *charas* but only in big *parganas*. But the revenue from this source is very small.

Opium

Although opium is an important product and commands a large consumption in the State, it has no yet been made an exciseable article.

Bhang

Revenue

Bhang may also be sold by any shopkeeper without a license.

The Average annual income from liquor during the last two decades was Rs. 31,506 and Rs. 36,241. respectively, while that from *ganja* and *charas* was Rs. 483 and 431, respectively. As long as the contract system prevailed, the State incurred no expenses what ever under this head.

In June 1902 the *Abkari* (excise) contract for the whole State was leased to a Parsi contractor on the minimum guarantee system for a period of five years. The guarantee was originally fixed at Rs. 15,000 but subsequently in June 1904 the term of the guarantee was extended to June 1912 and the amount of guarantee made progressive rising to a maximum of Rs. 30,000.

The rights of manufacture and vend of country liquor are both vested in the contractor. He is also given the right of importing and selling foreign liquor, and of extracting *tari* and *shindi* by the tapping process.

Two distilleries exist at present, one at Dhar and the other at Dharampuri. In the out-lying districts of Kukshi, Sundarsi, and Nimanpur the contractor has been allowed to sublet the right of manufacture and sale of liquor to petty contractors on the old system. The rights are sold by auction in the present of *kamasdar*, and the Darbar receive 80 per cent of the amounts realised by the contractor, the remaining 20 per cent forming the contractor's profit.

Strength of
Liquor

The strength of liquor generally distilled is 60 U.P. Some is double distilled to 25 U.P. Liquor of 70 U.P. Strength is sold,

but is not distilled, being prepared by mixing 60 U.P. withn water in the required proportion.

The direct duty per Imperial gallon of proof strength paid to the State by the contractor is as follows-

	Rs.	a	P.	
For 10 U.P.	1	10	0	
For 25 U.P.	0	12	0	
For 60 U.P.	0	6	0	For districts.
For 60 U.P.	0	7	6	for Dhar town
For 70 U.P.	0	4	3	

The retail sale prices in terms of proof strength are as follows-

strength	Annas per bottle	Place
25 U.P.	8	Dhar town
25 U.P.	6	Districts
60 U.P.	4	Dhar town
60 U.P.	3	Districts
70 U.P.	2	Dhar town and distircts
70 U.P.	1 1/2	Gujri only

Five liquor depots have been established at Dhar, Nalchha, Kanwan, Dharampuri, and Kukshi. From these depots liquor is issued to retail shops which number about 145. In the three outlying distircts there are 36 retail shops.

The control exercised by the Darbar is of the nature of super vision. No Limit is put on the quantity of liquor to be manufactured.

Abkari inspectors are appointed by the State whose duty it is to supervise the manufacture and sale of liquor at the distilleries and in the districts according to rules specially prepared for their guidance.

The income derived from *Abkari*, *Ganja* and *Charas* from 1901 to Revenue 1904 was as under-

No	Item	1901	1902	1903	1904	1905
		Rs.	Rs.	Rs.	Rs.	Rs.
1	<i>Abkari</i>	15,817	13,022	27,214	26,182	33,670
2.	<i>Ganja</i> and <i>Charas</i>	195	289	278	258	342
	Total	16,018	13,310	27,492	26,440	34,012

The incidence per head of population in these four years, was anna 1 pies 8, anna 1 pies 5, annas 3 pie 1 and 3 annas, respectively.

Country liquor is much used in parts of the State populated by Bhils. Similarly, opium has a large consumption in parts where Rajputs, Jats and Moghias predominate. Foreign liquors are used in towns by higher classes of people. *Bhang* is taken mostly in the hot season.

Opium.

It is generally believed that the habit of drinking liquor is increasing, but there are no definite statistics on this point either as regards country or foreign liquor.

The Chief sources of revenue from opium are the import and export duties levied upon the drug in its different forms. No land tax is charged, as although all poppy growing land is irrigated, the rates for irrigated land are fixed according to the nature of soil and the mode of irrigation, irrespective of the crops to be grown upon it, the cultivator being at liberty to grow poppy or any other crop he wishes. The following table gives the principal and financial statistics of opium from 1881.

year	Area in acres under poppy cultivation.	No. of Chests exported.	State revenue from export duty on chests.	Imperial Pass duty on chests.
			Rs.	Rs.
1881	13,564½	684	6,840	4,78,800
1882	13,507	1,507	14,815	9,89,550
1883	10,549	1,305½	14,792½	8,48,575
1884	11,859½	1,039	9,610	6,75,350
1885	5,806	683	6,125	4,43,950
1886	10,060	1,264½	13,142½	8,21,925
1887	8,762½	671	7,200	4,36,150
1888	8,724	892	7,520	5,79,800
1889	8,864	541	5,657½	3,51,650
1890	8,588½	691	7,820	4,17,025
1891	8,414	869½	8,113½	5,21,700
1892	7,496	661½	6,871½	3,96,900
1893	8,100	819½	8,687½	4,91,700
1894	8,102	757½	7,235	4,62,175
1895	7,748	438	4,272½	2,84,700
1896	7,631	173	2,422½	1,06,125
1897	6,465	299	2,542½	1,62,550
1898	6,076	733	7,490	3,67,900
1899	920	444	4,080	2,23,600
1900	5,493	581	8,715	2,90,500
1901	2,670	300½	4,357½	3,11,000
1902	5,677	307½	4,638½	3,16,000
1903	9,094	636	9,586½	3,46,050

Revenue.

Duties on
opium

The Average annual revenue during the first decade ending 1890 was Rs. 20,234 in the next decade it was Rs. 12,171. In the succeeding three years it was Rs. 5,799 (1901); Rs. 5,579-8-7 (1902) and Rs. 10,865-6-5 (1903).

A transit duty of eight annas is levied on every *dhari* or five seers of crude opium, when it leaves a village or town. Several classes of export duty are also levied-

(1) Export of manufactured opium to Bombay or other British districts-

(a) The duty is fixed at Rs. 20 per chest, containing 66 seers of *battis* (balls) with the addition of 1 anna and 9 pies to cover sale expenses.

(b) On *rabba* opium it is levied at Rs. 7-8 per chest weighing 66 seers.

(2) Export to other Native States-

(a) A duty of Rs. 2-8 is taken on every *dhari* of crude opium.

(b) A duty of Rs. 3 on every *dhari* of manufactured or batti (ball)

opium.

(3) Import duty- This is the same as the export duty specified in the last section, but hardly any instances occur of opium being imported into the State.

Two causes seem to have affected the cultivation of poppy during the last 24 years, the fall in the price and the deficient supply of water. The result of these causes has been the diminution of the area under poppy cultivation. The lowest point was reached in 1899. Since then a gradual progress is visible. But it will take some years before the cultivation becomes as popular as it was 25 years ago, while the opium merchants are becoming agitated as to the probable effect of the new ordinances issued in China.

This source of revenue came into existence in 1872. Before that all documents were written on plain paper. This gave opportunities for fraud and was a cause of much difficulty in the administration of Justice. To remove this defect a Stamp Law was passed in 1872. It made the use of stamps imperative in all judicial matters. The Act was amended in 1897.

In 1897, Darbar postage stamps of various denominations were introduced and remained in circulation till 1901 when the Darbar postal arrangement was abolished. In 1902, adhesive court fee stamps of four denominations and one anna receipt stamp were brought into use. In judicial proceedings stamps are invariably used but in commercial transactions there is still a tendency to avoid their use, notwithstanding all the precautions which the authorities have taken; the average annual income from stamps during the first decade ending 1890 was Rs. 16,751. In the second decade it was Rs. 20,414, which included Rs. 1,195 as sale proceeds of Darbar postage stamps. In 1901 and the subsequent two years, the total revenue under stamps was Rs. 18,830, 19,216 and 21,206 respectively. In 1903 the income from court fee stamps and receipt stamps was Rs. 7,185-13-6 and 335, respectively, against Rs. 3,298½ and 308½ of the last preceding year. The cause of the steady rise in the revenue is attributable to the better times, and the speedy despatch of work by the courts.

Section VI- Local and Municipal.

(Table XXII.)

Though cesses had been collected with the land revenue from early times, no cess for local fund purposes, for the up-keep of schools and works of public utility was collected before 1872. In that year they were levied in Dhar *pargana*, and in other *parganas* from 1878. These local funds derived their income from three sources a special cess of 2 per cent. on the assessed revenue,

on collections from cattle pounds and certain other miscellaneous items.

As the annual outlay on local works of public utility always exceeds the amount thus collected the usual practice is to credit the collections from the whole State in the State treasury, the objects for which it is collected being kept up by the Darbar, any excess expenditure over and above the collections being met from State revenues.

Municipal

Dhar town alone possesses a municipality. The municipality has charge of the sanitation of the town, the construction and maintenance of public roads, streets, drains, latrines, inspections of public conveyances, etc. the provision of lighting and sources of drinking water the up-keep of public gardens and registration of births and deaths.

Since its establishment in 1862, the Dhar municipality has done much to make the town healthy and safe; among other improvements by supplying metalled-roads, gutters, drains, etc. dividing it into 11 wards or circles, each circle being subdivided into blocks, the names of principal *muhallas* and streets being shown by sign-boards, while each house is given a number.

In time of scarcity the municipality manages poor houses and opens relief works within its limits.

The origin of the Dhar municipality dates back to 1862 when a few sweepers and conservancy carts were employed in the town. These carts and men were placed under a committee consisting of four State officials, with the *Diwan* of the State as President. This committee was popularly known as the *kachra* committee. In 1863, when Captain Ward was the Superintendent of the State, he placed the executive work of the committee under each member, month by month by rotation. This mode of working was found unpractical and work was entrusted to the sole charge of one member. From 1867 to 1887 a committee of two members, who were both State officials, took over the work. In 1887 a paid manager was appointed. The manager was guided and assisted by a committee of six members, three of whom were State officials, the remaining three being nominated from *Bazar panchas*. At present the municipal committee consists of 11 members, one for each ward, three being official members, and one the president. The manager is the responsible executive officer. Of the 11 members, 4 are State officials, and 7 non-officials, all of whom are nominated by the Darbar.

Prior to the establishment of the municipality the collection of all tolls and dues in the town were made by the *sayar* and revenue departments, and though a few of these have since been transferred to the municipality many are still retained by these departments. The total income, therefore, of the municipality is not correctly known as it is mixed with *sayar* and general income. The first taxes levied by the Darbar to form a fund for the municipality were the *chashma-patti* and the *tankha-patti*. About 1865, a house tax

of half-as anna per month was imposed on every house indiscriminately without any regard to its value. This created general discontent. The Banias of the town proposed that a *chashma-patti* or chamber tax of an anna and a quarter should be levied on each *chashma* of a shop in lieu of the house tax. The proposal was accepted, and the *chashma-patti* was levied; it is still in force. When first imposed, it yielded about Rs. 1,800 a year, but now does not yield more than Rs. 700 a year. Later on, another tax called the *tankha-patti* (income tax) was introduced. By this tax every public servant in Dhar town whose monthly salary amounted to Rs. 10 or over was taxed two pies per rupee every month. In 1885, the rate was reduced to one pie per rupee. The other sources of municipal revenue are an octroi tax on articles imported for consumption and used within municipal limits; a tax on carriages and carts, tolls on carriages and carts, etc. a tax on licenses, a tax on lands, a tax on the sale of cattle, etc.

The average annual receipts during the decade ending 1890 were Rs. 13,600 and the expenditure was Rs. 9,900; in the next decade the average receipts were Rs. 12,400 against an expenditure of Rs. 11,800. The actual receipts in 1905 amounted to Rs. 14,128 and the expenditure to Rs. 14,128. The incidence of municipal taxation in Dhar town in $7\frac{1}{2}$ annas per head.

Section VII.—Public Works.

This department came into existence during the first supervision, and was put on a systematic footing in 1867.

The average annual expenditure during the first decade ending 1890 was Rs. 64,000. During the next decade it was Rs. 56,000. The cost of the whole establishment never exceeded Rs. 40,000 a year.

Since 1899 the department has been re-organised and has received considerable additions to its working staff and establishment. It is styled the Dhar State Public Works Department.

Many buildings have been constructed, the principal being the Agency House at Dhar, the State Engineer's bungalow, various rest houses, and the public library. A number of roads were also under-taken as relief works, but none has been completed yet. Many useful irrigation works have been constructed.

Extensive repairs are being done by the Darbar to the ancient buildings at Dhar, and the Government of India have granted considerable sums for repairs at Mandu. These repairs are now being carried out by the State Public Works Department, all charges for supervision and establishment being borne by the Darbar.

The three roads, Dhar-lebhad, Dhar-Tirla and Dharampuri Khalghat, which have hitherto been managed by the Government Public Works Department have been recently handed over to the Darbar Public Works Department.

Section VIII.— Army.

(Table XXV.)

The State army is divided into regular and irregular. The regulars consist of cavalry, infantry and artillery, and the irregulars of *bedas* and *risalas*.

The strength of the military force from 1901-03 is shown in Table XXV. As regards previous years there is no proper record. From the records of 1898 the military strength was apparently—

<i>Regulars-</i>	
Cavalry	52
Artillery	19
Infantry	358
Total	<u>429</u>
<i>Irregulars-</i>	
Cavalry	366
Infantry	2,088
Total	<u>2,454</u>
Grand total	<u>2,883</u>

Infantry

The men are mainly drawn from the following classes of people. Brahmans, Thakurs, Rajputs, Marathas, Ahirs and Muhammadans.

The pay of the *subahadar*, the head officer of each of the companies is Rs. 30 per month, that of the *jamadar*, the next in rank is Rs. 20. *Havildars* of different grades get from Rs. 8 to 12; *naiks* Rs. 6 and 7, and the *sepoys* get Rs. 6 per month.

The infantry supplies guards to the Treasury, Palaces, Agency House, Jail and other important places. The infantry are also utilised in keeping peace and order in the districts in times of scarcity.

<i>Guns-</i>	
Serviceable	5
Unserviceable	3
Total	<u>8</u>

In 1901 the strength was thus shown—

<i>Regular-</i>	
Cavalry	52
Artillery	19
Infantry	308
Total	<u>379</u>
<i>Irregular</i>	
Cavalry	172
Infantry	127
Total	<u>299</u>

Guns-

Serviceable	5
Unserviceable	3
Total	8

A band is attached to the infantry consisting of 30 men. The band master gets Rs. 15 per month, the salary of other men varies from Rs. 14 to Rs. 1 $\frac{1}{4}$ per month.

The infantry service is pensionable, a sepoy getting when disabled, a pension of 5 annas per rupee of his salary after 12 years of service and half his average pay after 20 years of service. The infantry are armed with muzzle-loading smooth bore guns and bayonets.

This force is still known as the "Dhar Levy" and is actually an Cavalry offshoot of the Bhopawar Levy organised in 1857 under Risaldar- Major Isri Prasad for pacifying the district. It was disbanded in 1864. Some of that Corps were drafted into the Central India Horse, those who wished to do so being allowed to join the State service. The corps so formed was called the Dhar Levy. The men are enlisted on the *siledari* system and there is no restriction, as to caste or creed. The *siledar* either serves in person or through a proxy (called *bargir*) whose appointment is subject to the approval of the Darbar. The horse belongs to the owner but the arms and accoutrements belong to the State.

The corps supplies body guards to the Chief and the members of his family and acts as an escort to political officers and the State officials on ceremonial and other occasions.

The pay of the commanding officer is Rs. 50. The *dafadar* gets Rs. 21, the Lance- *dafader* Rs. 20, and each of the sowar gets Rs. 20 per month.

The service is pensionable, a *siledar* or *bargir* receiving a pension of Rs. 4 and 3 respectively after 20 years' service.

The cavalry carry lances, swords, and muzzle-loading carbines.

The corps was under the direct supervision of the late Maharaja, but since 1904, it has been placed in charge of the *Fauj Bakshi*.

The artillery consist of 19 artillery men and 4 followers with five Artillery guns.

The pay varies from Rs. 12 to 4 per month. The chief duties of the artillery are to fire salutes when required. A time gun is fired daily at 9 p.m. The men also serve as guards. The service is pensionable, the rules of the infantry being applicable to them.

Bedas- These *bedas* appear to represent the *shibandi bedas* of pre- Irregular mutiny days. These *bedas* were bodies of foreign levies commanded by a man styled the *jamadar*. The two most powerful and turbulent of these *bedas* were those of Makranis and Valayatis (Pathans) who caused all the trouble in 1857. In 1902 there were 13 *bedas*, the total strength of these being 133 men. They were

mainly composed of Marathas, Muhammadans, Brahmans from the United Provinces, Rajputs, and Ahirs.

Their pay varied from Rs. 12 to Rs. 2 per month. The service they do is miscellaneous. These men act as *chaprasis*, as guards at the houses of the Chief's relations and *sardars* as *barkandazs* or watchers at the jail, and as messengers.

They provide their own arms consisting of swords or *lathis*. A few possess old-fashioned carbines.

Risala- Before the mutiny there were four *paigas* and one *risala* the latter being composed of Pindaris who has come from Baroda to assist Rani Maina Bai. The *paigas* were composed mostly of Marathas, who were supplied with horses, arms, and accoutrements by the State and were also paid salaries. The Pindari *risala* was a *siledari* corps. Later on the *paigas* were converted into four new *risalas* on the *siledari* system.

The pay of the officers is Rs. 21, and that of the sowars is Rs. 17 per month.

The duties of the irregular sowars are to escort officers of the State and treasury remittances and to serve as messengers. They also escort the Imperial postal runners.

These sowars are not eligible for pension. They are armed with swords, which they supply themselves.

From 1880 to 1890 the cost of the military establishment, amounted to about Rs. 1.07 lakhs, from 1890 to 1900 to 1.04 lakhs. The cost in 1906, was Rs. 69,000.

Section IX.— Police and Jail. (Tablex XXIV and XXVI)

Police

Up to 1872 all police duties were performed by the military and village *chaukidars*. In that year a body of 30 men was formed for the protection of Dhar town. They were given uniform and placed under the town *kotwal* (police magistrate.)

In 1874 their number was increased and they were placed under a trained superintendent from British India. Small bodies of police were also raised and posted at *pargana* head-quarters under the *kamasdars*.

In 1893 the police were formed into a single body of men. In 1899 they were formed on their present basis.

Prior to the establishment of regular police, the village *chaukidars* in Malwa, and the Mankars in Nimar carried out the police work in villages.

The post of village *chaukidar* was till lately hereditary, the holders being in some cases given free-grants of land as remuneration. Since the establishment of the regular police, the *chaukidars* have been enrolled under the department as rural police. Their duties are to detect and report all crime to the nearest police station and

to assist the regular police in every way. It is proposed to pay them regular salaries as they have no time to cultivate, and thus derive little benefit from their land grants.

In Nimar villages, watch and ward is carried out by men of the Mankar class. These men, however, hold no land and receive no pay from the State, but receive a share of the village grain at each harvest.

The present strength of the police is given in table XXIV and given one man to every 2.8 square miles and 227 of the population.

The average annual expenditure on account of police in the decade ending 1890 was Rs. 35,000. In the next decade it was Rs. 37,000. The cost in 1905 was Rs. 46,000.

No special rules exist as to recruiting. The men are given a short training at headquarters before being drafted into districts.

Educated persons generally are not inclined to take service in this department as is evident from the fact that though preference in enlisting is given to literates, irrespective of caste or creed, the percentage of persons who can read and write among constables is very low.

The system of recording finger-prints has been introduced recently. The assistant superintendent of police was sent to Indore to undergo a special course of training. The recording of finger-prints is not carried on under his supervision.

When the police was first established it was armed with swords. Subsequently batons furnished with a cat-o' nine-tails came into use. At present nearly two-thirds of the force is armed with muskets and bayonets. Some of the *chaukidars* (185 in number) have old muskets of different patterns which were supplied to them by the Darbar. A few have swords, and the remainder bamboo *lathis* (quarter staffs) fitted with solid iron rings popularly known as *lohangis*.

Of tribes classed as criminal, Moghias, Minas, Sondhias, Bagris, and Bhils are found in this State. The first three are met with in the Badnawar *pargana*, and the other two are found in most *parganas*. Bhils and Bagris having long given up systematic thieving as a profession are not so closely watched by the police as the Moghias. Under orders from Government a special Moghia department was created in 1886, to settle them and reclaim them from their predatory habits. All Moghias are registered and kept under strict surveillance and are not allowed to leave their villages without a pass. To ensure their presence at home at night, police peons have orders to visit their houses and assure themselves of their presence four times during the night. Lands at easy or nominal rates are given them for cultivation and liberal advances for agricultural purposes are made.

Recruiting
and training

Attitude of
educated
persons
towards the
service

Registration
of finger
impressions

Criminal
tribes

The average annual expenditure of the Moghia department during the decade ending 1890 was Rs. 3,900. In the next decade it was Rs. 2,500.

Jails
(Table XXVI)

A Central Jail has been established at Dhar with 9 district lock-ups attached to it. The Central Jail is situated in the fort at Dhar, the remaining 9 are the *pargana* jails located at the head-quarters of each *pargana*. The number has been uniform from 1881 to the present time. The rate of Jail mortality per thousand was in 1881, 63.1; in 1891, 39.2; in 1901, 15.5; in 1902, 10; and in 1903, 4. Information about prevalent diseases is not available. The only industry carried on in the Central Jail is weaving. The work turned out consist of *khadi*, *dusuti*, *daris*, *niwar*, etc. These things are generally made to order.

The total jail expenditure and the cost per prisoner in 1905 was Rs. 7,132 and 48 respectively. The average annual expenditure on account of jails during the decade ending 1890 was Rs. 6,600 and in the next decade it was Rs. 9,000.

Section X- Education.

(Table XXIII.)

Early history

Under the Paramaras who ruled at Dhar from the 9th to the 13th century, the chief town was famous as a seat of learning. Munja Vakpati, the 7th ruler (973-997) and Bhoja the 9th ruler (1010-1055) were not only great patrons of learning, but were themselves scholars and authors. Bhoja is reputed to have written the *Sarasvati- Kanthabharana* and the *Rajamartanda* on the *Yogashastra* and various other works¹ the great Hindu and Jain scholars who flourished in their day resorted to Dhar whence they disseminated Sanskrit learning. The poet Dhanika, author of the *Dasarupavaloka*, his brother Dhananjaya, author of the *Dasarupa*, Padmagupta poet laureate under Munja Vakpati and author of the *Navasahsanka charita*, a poem in honour of Raja Sindhuraja, the father of Bhoja, Halayudha, author of the *Pingalachhandashtika* and the Buddhist writer Dasabala, author of the *Tithisaranika*. Revata of Vadnagar who wrote a commentary on the *Vajasneya* frequented the Dhar court and Bilhana, the author of the *Vikraman-kadevacharita* laments that he did not visit Dhar while Bhoja was ruling. In the mosque at Dhar known as Raja Bhoja's school numerous slabs inscribed with the rules of Sanskrit grammar have been used to pave the floor, shewing that a school or college once stood in the city.

During the days of the Malwa Sultans, many religious teachers resorted to Dhar among whom Kamal- Maula (or Shaikh Kamal), and Maulana Ghias were well known² men. Mandu also was a seat of Muhammadan learning, Mahmud Khiliji having founded a university there.

¹ B.R. 1882-3, P. 44.

² *Ain iii*, 365 B.G. 131

The first public school was opened in 1850, when a Persian school was established in Dhar town. This was followed by an English and a Marathi School in 1854. A Hindi school and a Girls' school (1864) and a Sanskrit school (1874), were added later. Primary schools were opened at the head- quarters of the Nalchha, Kukshi, Dharampuri and Badnawar *parganas* in 1864.

In 1872 a Department of Education was organised, and the Dhar English school was raised to the status of a High School. In 1879, Central India Schools Examinations were instituted by the Principal of the Daly College, and gave a great impetus to English education. Creation of Department of Public Institution

The late Chief took great interest in education. Primary schools, were opened in some of the larger villages, scholarships were liberally granted for the promotion of higher education and suitable school- houses were provided of which the Anand High School at the Capital is an example. At His Highness's death in 1898 there were 23 State schools with an attendance of 1,137 pupils.

The State now possesses 42 schools. These include the Anand High School, 37 primary schools, and 4 special schools. Present day

Though there are no colleges in the State itself, the Darbar promotes higher education by the liberal grant of scholarships to such students of the High School as wish to prosecute their studies at a university. The scholarships vary from Rs. 8 to 20 per month and are continued to the holders until they complete the course. The university distinctions which Dhar High School students have gained are- Bachelors of Arts and Law, 3; Bachelors of Arts, 3; Bachelors of Science, 1; Licentiates of Medicine, 2; Licentiates in Civil Engineering (Holders of Diplomas) 3; in Agriculture, 2; in Manual Training and Surveying, etc. (Sub-Overseers), 2; in Veterinary, 1; in Medicine (Hospital Assistants), 6. Of these several are now in the service of the State. University Education

Up to the end of 1905 the State High School had passed in all 73 students in the Matriculation Examination of the Calcutta and Allahabad Universities as stated below:- Matricula- tion

years	Number passes.
1879-1880	3
1881-90	24
1891-1900	35
1901-05	11
Total	73

The only institution in the State for secondary and middle education is the Anand High School, which sends up boys for the Entrance Examination of the Allahabad University. The average daily attendance at the High School was as follows- Secondary Education

Years	Attendance
1881	77
1891	83
1901	80
1902	101
1903	111
1904	107

Primary
Education
State School

The primary schools are 37 in number, including twenty-eight in Hindi, two Marathi, three Persian, and one Sanskrit school. A Kindergarten school for children, a girls school, and a night school have also been opened. In the former, the system of instruction in vogue followed in British India is adhered to as far as possible. In the latter, the old indigenous system is followed, no modern geography, history, or physical science being taught. The schools at Dhar and the *pargana* head-quarters teach up to a higher standard than the village schools.

Private
Schools

Besides State schools there are about 30 private schools, chiefly in Dhar town attended by about 600 pupils. Of these private schools three are Muhammadan mosque schools, one a girls school maintained by the Canadian Mission attended by about 81 girls, and the rest Marathi and Hindi schools.

Special
Schools

Before 1900 there were no special schools in the State, except the drawing schools at Dhar which was opened in 1899 and attended by over one hundred pupils from the High School. It is affiliated to the Sir Jamsetji Jijibhoy School of Art at Bombay, and passes students in the First and Second grades of Drawing. Lately, a carpentry class a singing class, and a *patwari* class have been added to the High School and the establishment of an agricultural school, and model farms is under contemplation. The number of boys that attend these special classes or schools is included in the attendance at the primary and secondary schools given below.

Statistics for
Primary
Schools

Statistics regarding the number of primary schools and the attendance thereat will be found in the following table:-

Years	State Schools		Private Schools	
	No	Attendance	No.	Attendance
1881	20	709	11	315
1891	22	836	29	742
1901-02	38	1,437	30	669
1902-03	44	1,670	30	641
1903-04	42	1,606	30	624
1904-05	36	1,602	15	640

The percentage of boys under instruction out of those of school going age is estimated at 10.6 in 1881; 12.1 in 1891; 16.9 in 1901-02; 19.18 in 1902-03; and 19.1 in 1903-04.

Female edu-
cation

There are two Girls' schools at Dhar, one belonging to the State and the other to the Canadian Mission. There is also a

Muhammadan rote school which is attended by a few girls. The principal statistics regarding these schools are as follows :-

	1881	1891	1901	1902	1903	1904	1905
Number of pupils in the State Girl's School	20	21	108	127	101	121	118
Number of pupils in Mission Girl's School	-	-	88	80	86	99	77
Number of pupils in Rote School	-	-	14	7	6	-	-
Percentage of Girls at School to those of school going age	3	11	1.8	1.8	1.7-	-	-

The instruction given is quite elementary. The girls are taught to read and write *Devanagari* and do simple arithmetic. To this are added sewing, knitting and elementary drawing and general knowledge with help of maps and wall pictures. The chief difficulties to be contended with are that the girls marry early and are, as a rule, taken from school as soon as the marriage takes place, while trained female teachers cannot be secured easily.

The Canadian Mission began its educational activities at Dhar in 1898. The Mission received a large number of orphans in the late famine, and now maintains two big schools for their education, a boys school at Mhow, and a girls school at Dhar.

Of the pupils in the State schools (1903-04) about 200 only belong to the agricultural classes and animists (Bhils, Korkus, etc.)

From educational statistics of this State in the last Census Report (1901) it would be found that local Muhammadans are not particularly backward in education.

The numbers of Muhammadan pupils receiving primary and secondary education respectively in the State schools were as given below-

	1881	1891	1901	1902	1903	1904
Secondary	-	1	5	6	6	-
Primary	125	210	114	202	298	266

The percentages of the children at school from each class of the community, in relation to the number of children of school going age, are about 14 Hindus, 12 Muhammadans, and 6 Animists, respectively. This shews that the Muhammadans, who are numerous in Dhar town, are not backward in education.

Summary

Of the 513 villages in the State, 45 contain over 500 inhabitants. Of these 24 are provided with schools.

In 1881 the total number of State schools was 20 giving instruction to 709 pupils, including 20 girls and 11 private schools with 315 boys. In 1902-03 the number of State schools rose to 44, and the scholars, including 127 girls, to 1,670 or over 200 per cent. A similar increase took place in private institutions the number rising to 30 giving instruction to 641 pupils, 87 of whom were girls. In 1903-04, however, the number of State schools was reduced to 42, the number of scholars being 1,606. The High School in 26 years has sent up 173 candidates for Matriculation of whom 73 or 12.2 per cent passed.

Cost

At the commencement of first period of supervision (1858) the expenditure on education amounted to Rs. 1,000, at the end of the period (1864) to Rs. 3,000. The average expenditure on education from 1880-90 was Rs. 8,700 and 1890-1900, 10,700. The ordinary expenditure on education at present is Rs. 18,000 of which about two-thirds are borne by the State, the collections from local funds and school fees amounting to a little less than one-third.

The principal items of expenditure are (1905):-

Rs.	
Scholarships	6,981
Indirect expenditure, etc	3,436
Secondary education	5,391
Primary education boys and girls	895
Special classes Staff	1,576
Total	18,279

Average cost per pupil

The average annual cost per pupil in primary and secondary schools was as under-

year	Primary			Secondary		
	Rs.	a	P.	Rs.	a.	P.
1901-02	2	2	0	26	5	9
1902-03	4	1	4	22	9	2
1903-04	4	6	4	24	5	7

The Anand Sugar Press

The establishment of a printing press at Dhar dates from 1862 A.D. When a lithographic press was started. It was called anand sagar Press after the late Maharaja. The work turned out was mostly of a religious and literary character.

Newspaper

About 1873 type was brought from Bombay and the next year a Marathi newspaper called the "Vriita Dhara" (Dhar news) began to be published. The paper was not an important one, having only a small circulation not exceeding copies. It ceased to exist in 1893.

In 1879 the Official "Darbar Gazette" was established. It is issued every week in Hindi, 600 copies being printed. It contains orders and circulars issued by the Darbar. Gazette

The press has turned out various publications including administration reports, manuals, and other official publications. It also undertakes private work. Printing is carried on in English, Hindi and Marathi.

Section XI- Medical.

(Table XXVII.)

Before 1864 there was no State medical institution except a small charitable dispensary which formed a branch of the Charitable Hospital at Indore. This branch dispensary was opened here in 1854, the Darbar contributing Rs. 660 a year towards its up-keep. The first State hospital was established at Dhar in 1864. This was followed by the opening of dispensaries at the head-quarters of *parganas* and some of the large villages.

The present number of medical institutions is 13; of which four are hospitals and the rest dispensaries. In 1874 four dispensaries were opened. By 1881 one hospital and five dispensaries had been opened, by 1891 four new dispensaries had been added, and in 1902 the dispensaries at Badnawar, Dharampuri and Kukshi were raised to the status of hospitals. Institutions

There were no in-door patients in 1881 and 1891; but the average daily number of such patients in 1901, 1902 and 1903 was 12,37, and 22 respectively. The average daily number of out-door patients in 1881 was 142, whereas in 1891 it was 129. In 1903 it was 650, in 1904, 279 and in 1905, 483.

The total number of cases treated in the several hospitals and dispensaries of the State was 11,025 in 1881; 30,486 in 1891; 56,756 in 1901-02; 60,893 in 1902-03; and 46,150 in 1903-04.

The medical department has no sources of income, the whole expenditure being borne by the Darbar. Income

The total expenditure incurred on all medical institutions in 1874 was Rs. 3,720; in 1881 Rs. 7,276 and in 1891 Rs. 7,552 of late expenditure has increased rapidly, being in 1903-04 Rs. 24,500 inclusive of the cost of special plague measures which amounted to Rs. 7,600 in 1904-05 it amounted to Rs. 19,381 exclusive of special charges. Expenditure

Four vaccinators work in the State, who are attached to the hospitals at Dhar, Badnawar, Dharampuri and Kukshi. They are of different castes, three being Muhammadans and one a Brahman. Vaccination

Though not strictly compulsory, vaccination is carried on in all parts of the State. No classes, not excepting the Bhils even, have any objections to it. The number of children vaccinated, however, is not large, though progress is being made.

The present mode of inoculation consist in pricking the arm with four pointed needle, and rubbing a little lymph mixed with lanoline into the incisions. Formerly arm to arm vaccination was common, but now lymph produced from cows and buffaloes is used.

Quinine
Sanitation

The sale of quinine packets is made through Imperial Post Offices.

Staff

The sanitation of Dhar town is managed by the municipality, elsewhere no special provisions exist.

The medical staff consists of an Assistant Surgeon, 4 Hospital Assistants, 6 Native Doctors, 16 Compounders, 4 Vaccinators, 1 Midwife and others including a storekeeper, ward boys, etc.

Section XII- Survey.

Survey and
Settlement

Such surveys as have been made in the State have been solely for revenue purposes, except the trigonometrical survey undertaken by the British Government about 1860. The earliest survey of which authentic record exists, and which is still regarded as an incontrovertible proof in matters of dispute, is the one commonly known as the *Bada shahi jarib* survey. This survey was carried out by means of a *jarib* or rope, 100 cubits (166 feet) long a square *jarib* forming the standard *bigha* of the State. It was commenced in 1837 and completed in 1842. Dhar, Badnawar, Nalchha, Dharampuri and Kukshi *parganas* were surveyed and settle.

A new survey was commenced in 1892 using both the cross staff and prismatic compass. By the end of 1900 the Kukshi (1892-95), Khasgi (1893-94), Badnawar (1894-95), Dharampur (1897-1900), Nimanpur (1897-1900), with prismatic compass, Sundarsi (1898-99), and about 63 villages of Dhar *pargana* (1899), were surveyed.

In 1901 a traverse survey with the odolite was substituted for the cross staff and compass and the remaining portion was completed by 1904.

The revenue survey is checked yearly by the revenue staff. For this purpose each *pargana* is divided into charges or sub- divisions. A division consist ordinarily of 20 *patwari* circles under one inspector, while a sub- division contains 10 circles and is controlled by a supervisor *kanungo*. There are at present 6 inspectors and 12 supervisor *kanungos*. These and the trained *patwaris* working under them are responsible for the preparation and maintenance of the survey and records of rights up to date of every village.

CHAPTER IV. ADMINISTRATIVE DIVISIONS AND GAZETTEER.

(The area and the number of villages in the *parganas* have undergone considerable changes from time to time)

Dhar Pargana:—The *pargana* of Dhar is situated on the Malwa Plateau between 22° 29' and 22° 52' north latitude and 75° 13' and 75° 33' east longitude. It is bounded on the north by Gwalior and the Badnawar *pargana*, on the south by the Nalchha *pargana*, on the east by Indore and Gwalior, and on the west by the Bhumiat of Nimkhera and Gwalior. The area of the *pargana* is 360 square miles. It is the second largest *pargana* in the State that of Nimanpur being largest.

The country in the *pargana* is typical of the Malwa generally.

The only important river is the Chambal, which is crossed by a bridge at Ghata Billod (22° 38' N 75° 33' E). Other streams of local importance are the Mohini, Bagirdi, Chamla, Dilawari and Sadhi.

The climate is temperate; the average rainfall 28 inches.

The history of this *pargana* is that of the State. There are many places at which the signs of former habitation are met with, those at Dhar town have been dealt with elsewhere.

The Population was : 1881, 54,690; 1891, 64,899; 1901, 56,191 persons; males 27,915, females 28,276. The Population thus declined by 13 per cent between 1881 and 1891, but has risen by 2 per cent between 1881 and 1901. Density 156 persons per square mile. Constitution :—Hindus 40,768 or 73 per cent. Jains 1,178 or 2 per cent, Musalmans 6,448 or 12 per cent, and Animists 7,736 or 13 per cent.

The *pargana* contains one town Dhar, 157 villages and 21 Bhilparas. Of these 153 are populated, 21 unpopulated, the lands, however, being cultivated and 5 both unpopulated and uncultivated.

Agriculture :—The land is for the most part fertile and bears good crops of all the ordinary grains

The total area of the *pargana* is 230,400 acres, of which 3,981 acres belong to guaranteed estates. Of the remaining 226,419 acres 73,669 acres of 32 per cent are alienated to State *Jagirdars*.

The land is thus distributed :—

Total area in acres	Cultivated (in acres)			Uncultivated (in acres)			
	Dry	Irrigated	Total	Culturable	Forest	Waste	Total
Khalsa, 152,750	78,062	4,728	82,790	31,008	8,676	30,276	69,960
Alienated, 73,669	54,298	2,282	56,580	8,141	-	8,948	17,089
Total, 226,419	132,360	7,010	139,370	39,149	8,676	39,224	87,049

Of the cultivated area the *pargana* has ordinarily $\frac{1}{3}$ under *kharif* and $\frac{2}{3}$ under *rabi*. Poppy occupies 1,500 acres But lately the irregularity and the deficiency of rain has tended to alter the ratio.

The *pargana* has no railway passing through it. The nearest railway station from Dhar town is Mhow, 34 miles distant by metalled road.

The chief roads in this *pargana* are the Dhar-Mhow, Dhar-Sardarpur, Mhow-Nimach, Dhar-Nagda and Dhar-Dudhi.

There are Imperial Post Offices at Dhar, Kesur and Kadod, and a Telegraph Office at Dhar combined with the Post Office.

The *pargana* is divided into three circles with head-quarters at Dhar, Kesur and Ahu. It is in general charge of a *Kamasdar* who is the Revenue Collector of his district and resides at Dhar.

Rates of rent per *bigha* vary from Rs. 15 for land growing poppy to a few annas for the unproducing stony soils. The average annual receipts for land revenue amount to 1.4 lakhs; the actuals for 1905 were 2.4 lakhs. The *pargana*, as distinct from the town is policed by 68 men under inspectors. The Police are assisted by 130 rural Polic. Excluding Dhar town there are 10 primary village schools in the *pargana*. Besides a hospital and a dispensary in Dhar town, a dispensary has been opened in Kesur village.

The *pargana* contains one guaranteed estate, six *istimrardar's* holdings and 19 State *Jagirs* ¹

Badnawar Pargana:—This *pargana* is situated in the Malwa section to the north-west of the capital town between 22° 44' and 23° 15' north latitude and 75° 3' and 75° 26' east longitude. It is bounded on the north by Ratlam, Sailana and Gwalior, on the south by Dhar *pargana*, on the east by Gwalior and on the west by Gwalior, Jhabua and Indore, having a total area of 343 square miles. The territory of 13 feudatory estates is included in it, of which four are guaranteed and nine unguaranteed.

The country is typical of the Malwa plateau generally.

The only stream of importance in the district is the Mahi river which flows for 8 miles along the north-western border. Its steep banks, however, make it of no use for agricultural purpose. Other small streams of local importance are the Chamla, Bageri, Ratagari, Tilgari, and Balwanti flowing past Badnawar and the Gangi which are all useful for irrigation purposes. The climate is temperate; average recorded rainfall is 25 inches.

Badnawar was in Mughal days the head of a mahal in the Ujjain *sarkar* of the Malwa *subah*. The *Ain-i-Akbari* gives a revenue of 30,56,195 *dams* (Rs 1,26,404)

The population exclusive of the four guaranteed holdings, was in 1881, 19,660; 1891, 23,751; 1901, 17,788 persons; males 8,571;

¹ See Table XXXI.

females 9,217. Classified by religions: Hindus numbered 12,754 or 71 per cent, Jains 995 or 5 per cent, Musalmans 878 or 5 per cent and Animists 3,341 or 19 per cent.

The *pargana*, excluding the guaranteed estates, contains 57 villages of which 23 are *khalsa* and 34 alienated, while three are uninhabited though their lands are cultivated. There are also 101 villages held by the guaranteed Thakurs. Five villages have a population of over 1,000 viz, Badnawar 2,661, Bidwal 2,567, Kod 2,152, Kanwan 1,181, Khera 1,094 and three of over 500.

The prevailing agricultural classes are Kurmis, Sirwis, Rajputs, Malis, Dhakads and Jats.

The total area of the *pargana* is 219,520 acres, of which 137,940 or 62 per cent is held by guaranteed Thakurs.

Of the remaining 81,580 acres, 48,454 or 59 per cent are alienated to State *jagirdars*. This land is thus distributed:-

	Cultivated (in acres)				Uncultivated (in acres)			
	Grand Total	Dry	Irrigated	Total	Culturable	Forest	Waste	Total
Khalsa	33,126	13,806	835	14,641	5,877	1,798	10,810	18,485
Alienated	48,454	31,447	1,140	32,587	11,156	-	4,711	15,867
Total	81,580	45,253	1,975	47,228	17,033	1,798	15,521	34,352

Of the total cultivated area 58 per cent are under *rabi* and 42 under *kharif*. Poppy occupies an area of 2,000 acres. Badnawar is the chief market town. The Rajputana-Malwa Railway passes through the *pargana* but no station are situated within its limits the nearest station being Barnagar in Gwalior, 11 miles distant by metalled road.

Imperial Public Works Inspection Bungalows have been erected at Pitgara village, 2 miles east of Badnawar and at Kanwan, 10 miles south.

Three Imperial Post offices have been opened at Badnawar, Kanwan and Nagda. The Telegraph offices at the Barnagar and Runija Railway stations in Gwalior serve the *pargana*.

The *pargana* is in charge of a *kamasdar* who is the Revenue Collector and also exercises the powers of a 1st Class Magistrate and of a Civil Judge in suits not exceeding Rs 1,000 in value. The land revenue of the *pargana* was in 1836, Rs 23,668, the average from 1898 to 1903 being Rs 27,000 In 1905 it was Rs 39,354. Rates vary from Rs 19 per *bigha* for land growing Poppy to Re.1 for less productive soils.

The police Force consists of 1 Inspector and 21 subordinates of all grades and 6 rural police. A district jail has been established at Badnawar.

Schools have been opened at Badnawar, Nagda and Kanwan, a dispensary at Badnawar and another at Kanwan.

The *pargana* contains four guaranteed and nine unguaranteed estates, but no other alienated holdings¹.

Dharampuri Pargana :- This *pargana* is situated in the Nimar section lying between 22° 8' and north 22° 24' north latitude and 75° 14' and 75° 37' east longitude having an area of 240 square miles.

It is bounded on the north by the Mandu and Nalchha *parganas* on the south by the river Narbada, on the east by the British district of Manpur and the Indore State and on the west by Gwalior and Indore.

The only river of importance is the Narbada which flows through the *pargana* for 20 miles.

The other rivers are the Khuj or Kubja, Man, Kasram, Chidi, Mandawadi and Sukkad. The Karam, Mandawadi and the Man contain water throughout the year, while the other rivers dry up in the hot season. The climate is generally hotter than that of the *parganas* in the Malwa section.

The average recorded rainfall for the last 13 years is 26 inches but it differs markedly in the south-western portion, the rainfall being less than in other parts.

In Akbar's day the *pargana* was included in the Mandu *sarkar* and was sub-divided into three *tarfs* of Dol, Tarapur and Khujawa.

The *pargana* possibly takes its name from the *sangam* of the Khuj and Narbada which is situated near the headquarters village. Several Hindu temples stand in the neighbourhood. One bearing an inscription of V S 1273 (A D 1216) is known as Bhawani Mata's.

Population was 1881, 37,492, 1891, 28,819; 1901, 24,813, persons; males 12,693, females 12,120, Constitution; Hindus 13,635 or 55 per cent Jains 274, Musalmans 2,112 or 8 per cent, Christian 1, and Animists 8,791 or 36 per cent.

There are in all 163 villages, of which 68 are small Bhilparas of the villages 118 are *khalsa*, 7 alienated, and 32 held by the guaranteed Bhumias. Of the total number of villages (125) excluding the guaranteed, 97 are populated, 23 unpopulated, though their lands are cultivated and 5 desolate the villages of Dhamnod, Dharampuri and Sundrel have a population of over 1,000 each.

The total area of the *pargana* is 153,600 acres, of which 31,985 acres are held by guaranteed estate holders. Of the 121,615 acres of *khalsa* land 65,674 acres of 54 per cent are cultivated, 2,405 acres

1. See Table XXXI.

being irrigated and the rest dry land. Of the uncultivated area of 55,194 acres, 13,944 acres are culturable, 7,859 under forest and 34,138 waste land.

Of the cultivate area 82 per cent is under *kharif* and 18 per cent under *rabi* crops. Poppy occupies 620 acres.

The *pargana* is in charge of the *Kamasdar* who is the Revenue Collector and resides at Dharampuri. It is divided into 2 circles, viz., Dharampuri and Dhamnod.

The average annual land revenue amounts to Rs 82,000 the actual for 1905 being Rs 1,04,166. A short metalled branch road leads from Dharampuri to Khalghat where the road meets the Bombay-Agra trunk road, the chief high-way for commerce. Some traffic passes by the Narbada but is confined to places on its banks.

There is a ginning factory at Dharampuri erected in 1903. The cleaned cotton is mostly exported to Indore and Khandesh.

The liquor contractor has a distillery in Dharampuri.

The Police of the district are divided into two divisions; the Dharampuri and Dhamnod. An Inspector has charge of the two divisions with a staff of 65 subordinates of all ranks.

Imperial Post Offices have been opened at Dharampuri, Dhamnod and Gujri. A district Jail is located at Dharampuri and a lock-up at Gujri. Government Inspection Bungalows have been built at Gujri and Khalghat. The *pargana* contains five schools, a hospital and a dispensary.

There are four guaranteed estates, one *istimardars* holding, and three State *jagirs* situated in this *pargana*¹.

Kukshi Pargana :- This *pargana* is situated in the Nimar section between 22° 6' and 22° 26' north latitude and 74° 37' and 75° 8' east longitude. It is bounded on the north by Indore and Gwalior, on the south by Barwani, on the east by Indore and Gwalior and on the west by Indore. It has an area of 164 square miles.

The chief rivers in the *pargana* are the Gandhi or Gandharvi, the Uri and the Waghani.

The climate is generally hotter than that of the *parganas* in the Malwa division.

The average recorded rainfall of the last 13 years is 22 inches.

Numerous old remains are to be met with in the *pargana* especially at Singhana.

The population was : 1881, 21,567, 1891, 25,120; 1901, 20,533; persons, males 10,220 females 10,313 Constitution: Hindus 10,661 or 52 per cent, Jains 392 or 2 per cent, Musalmans 1,886 or 9 per cent, Animists 7,594 or 37 per cent.

Of the one town and 74 villages in the *pargana* 59 are populated. 12 unpopulated though their lands are under cultivation, and

1. See Table XXXI.

4 deserted. Three villages have a population of over 1000, Kukshi town (5,402) Singhana (1,735) and Gandhwani (1,173), and five villages of over 500, Lingwa (781), Lohari (753), Dhulsar (585), Piplia (533) and Khandwa (522).

The general character of the land is much the same throughout the *pargana* being for the most part of poor quality. Only the Narbada valley land produces a *Kharif* harvest. The total area amounts to 104,960 acres, of this 67,207 acres or 65 per cent, are cultivated and 3,825 acres being irrigated and the rest dry land. Of the 37,753 acres of uncultivated land 15,996 are culturable 2,984 under forest and 18,773 waste land. Of cultivated area 93 per cent is under *kharif* and 7 under *rabi* crops Poppy occupies 175 acres.

A ginning factory was established at Kukshi in 1893.

Kukshi town is one of the chief centres of trade and principal market towns in the State. Weekly markets are held at Kukshi, Gandhwani, Singhana and Lohari on Tuesday, Sunday, Thursday and Monday respectively.

No railway traverses the *pargana*, the nearest station being Bordi on the Ratlam-Godhra Railway 70 miles from Kukshi by country track. The Narbada Valley Railway will possibly pass through Kukshi. A metalled road from Barwani through Chikhaldia traverses Kukshi, and joins the Dhar-Sardarpur road. The northern section is not yet complete.

A combined Imperial Post and Telegraph Office has been opened at Kukshi and Branch Post Offices at Gandhwani and Singhana. A State Inspection Bungalow has been built at Kukshi.

The *pargana* is divided in to 3 circles with head-quarters at Kukshi, Gandhwani and Singhana. It is in charge of a *kamasdar* who is assisted by two *thanadars* at Gandhwani and Singhana, the last place being subject to the dual jurisdiction of the Dhar and Indore Darbars. The *kamasdar* is the revenue collector and 1st Class Magistrate while the *thanadars* are invested with 3rd Class Magistrate's powers.

The average annual land revenue is Rs. 57,000, the actuals for 1905 being Rs. 85,694. The *pargana* is watched by 39 Policemen under a sub-inspector. A district jail and a hospital are situated in Kukshi and a dispensary at Gandhwani. Five schools have been established in the *pargana*.

The *pargana* contains no alienated holdings.

Nimanpur Pargana—An isolated *pargana* lying between 22° 17' and 22° 40' north latitude and 76° 6' and 76° 33' east longitude. It takes its name from the village of Nimanpur.

It is bounded on the north by Gwalior and Indore, on the east by Indore and the Nimar District of the Central provinces, on the south by the Narbada river, and on the west by Indore. It has an area of about 378¹/₄ square miles, and is the largest of all the *parganas*.

The country is hilly and clothed in heavy forest.

The *pargana* is drained by two large tributaries of the Narbada, the Khari and Kanar. A fine water-fall exists on the Narbada at Dhardi village.

The climate is very hot in summer, damp in the rains and cold in the winter. The average rainfall is 32, inches.

Signs of former habitation are visible in the jungles and in Akbar's day it was a *mahal* of *sarkar* Handia in Malwa.

The population was : 1881, 3,436; 1891, 2,539; 1901, 2,377 persons; males 1,329; females 1,048. Constitution: Hindus 1,169 or 49 per cent, Musalmans 136 Animists, 1,072 or 45 per cent, occupied houses 559. It contains 58 Villages.

The total area of the *pargana* is 242,080, acres, of which 6,699 are alienated.

Of the total cultivated area 90 per cent, is under *kharif* and 10 per cent under *rabi* crops. The soil is of first rate quality

The *pargana* is rich in mineral resources. The beds of iron ore in this region are considerable. The line followed by the beds of hematite runs from Ratagarh (22° 37'-75° 15') north of Pipri (22° 24'-76° 19') and through Katotia. (22° 36'-75° 18') by Lendhwa and Bhankhera to the Khari river. A course of 15 miles in width, being in places over 1,000 feet. Old works exist at Katotia. Manganese is also met with and first class building stone. Lime stone is found at Kotkhera village (22° 33' -76° 15') and excellent slate stone at Katotia.

There are no roads in the *pargana*, but the Narbada joins as a route. The Choral, Barwaha and Mukhtiar stations on the Rajputana Malwa Railway serve the *pargana* but are reached only by tracks.

In 1901 the *pargana* was placed in the hands of the Chief Forest Officer who was given the powers of a Sessions Judge for this area. The Forest Ranger was directed to do the *kamasdar's* work in addition to his own duties. He is a Second Class Magistrate and can entertain civil suits not exceeding, Rs. 1,000 in value.

No land revenue properly speaking was formerly taken from this *pargana*, the revenues collected being derived from taxes imposed on the wood cutters. (See Land Revenue).

In 1902 for the first time the land was regularly assessed, rates varying from Rs. 6-4 per acre for irrigated land to 3 annas for unirrigated soils.

The forests are most important in the State and in the Trigonometrical Survey are termed the "Dhar Forest Area".

The average receipts amount to Rs. 6,300 a year, the actual income for 1905 being Rs. 2,301, including Rs.1,000 paid to the Dewas States on account of the Dongla *pargana* belonging to that State under the 6th Article of the Engagement entered into between

the Hon'ble the East India Company and Tukoji Rao Ponwar and Anand Rao Ponwar, joint Rajas of Dewas which runs thus:—

"The Rajahs of Dewas relinquish their claim of 7 per cent, on the collections of the province of Doongla, belonging to Rajah Ramchunder Rao Puar of Dhar, in favour of that Chief, from the beginning of the year 1876 to the beginning of the year 1879, Bickramajeet, in order that the above said province, which is now entirely desolated, may be again inhabited; and after the expiration of these three years the Rajahs of Dewas will consider themselves entitled to their share of 7 per cent. on whatever sum may be realized after the deduction of expenses."

The average annual land revenue is Rs. 2,500. The Police consist of a sub-inspector, and 33 men of all ranks and 10 *chaukidars*.

A school, a dispensary, a Branch Post Office and a small jail are situated at Kotkhera.

The *pargana* contains one state *jagir* only¹.

Mandu Pargana—This *pargana* is situated in the Malwa plateau between lat 22° 18' and 22° 24' N., and long 75° 21' and 75° 34' E It is bounded on the north by the *pargana* of Nalchha, on the south and east by the *pargana* of Dharampuri and on the west by Indore. It has a total area of 28 square miles.

The *pargana* is situated in hills and valleys of the Vindhya range.

The only stream of importance is Khuja, which rises at Saptakothdi and falls into the Narbada, it is of no use for irrigation purposes. Other small streams of local importance are Nilkantheshwar and jamniya.

There are 7 tanks in the *pargana*, the largest are Sagar Tank and Rewakund situated on the Mandu hill.

Pilgrims walking round the Narbada river all come to the Rewakund first and circumambulate it *Sadhus*, who visit Mandu for this purpose, are during their stay maintained from the funds of the Rama temple there.

The greater part of the *pargana* is forest which makes it less useful for cultivation. The climate is healthy and the average rainfall 26 inches.

The history of this *pargana* is dealt with under Mandu.

In Akbar's day Mandu was a *sarkar* in the *subah* of Malwa.

The population was : 1881, 807; 1891, 964; 1901, 811 persons; males, 443; females, 368. Constitution:- Hindus, 304; Animists, 478 (Bhils); others, 29. Houses, 181, of which 131 are occupied.

Only one village, that of Mandu and 15 Bhilparas exist in this, *pargana*, and of these 4 are deserted. The remaining 12 comprise 11 *khalsa* and 1 alienated.

The total area amounts to 17,920 acres, of which 4,350 are held by guaranteed estate holders. Of the total cultivated area of the *pargana*, 90 per cent is under *kharif*, and 10 per cent, under *rabi*.

¹ See Table XXXI.

The average annual land revenue is Rs. 700, the actual for 1905 being Rs. 742.

The *pargana* was in charge of the *muntaazim* who was the Revenue Collector, a Magistrate of the 3rd Class and empowered to dispose of civil suits up to Rs. 200 in value, but lately it has been transferred to the Forest Department. Five Policemen are stationed at Mandu. An Imperial Post Office, a rest-house, a dispensary, a school and a small lock-up are situated at Mandu.

The *pargana* contains one guaranteed estate and one State *jagir*¹.

Nalchha Pargana:- This *pargana* is situated between 22° 23' and 22° 34' north latitude and 75° 19' and 75° 35' east longitude. It has an area of 128 square miles. It is bounded on the north by the Dhar *pargana* and the Gwalior State, on the south by the Mandu and Dharampuri *parganas*, on the east by Gwalior and the Bhumiat of Jamnia, and on the west by the Bhumiat of Nimkhera. The *pargana* is much cut up by hills.

The chief rivers in the *pargana* are Dilawari, Karam and Man tributaries of the Narbada, and some tanks are situated at salkanpur, Nalchha, Talwara, and jirapura, which are used for irrigation. The climate is temperate, and the average rainfall is 22 inches.

The old name of the place was Nalakachchhpur. The famous Jain scholar Ashadhara lived here in the 12th century in the temple of Nemnath. One of his pupils was Madana, the tutor of the Paramara king Arjunvarman². Its Hindu and Jain buildings were destroyed by the Muhammadans. During the time of the Malwa Sultans most of the buildings, of which traces remain, were erected. In *Muharram* 972 (August 1564), Akbar encamped here³. It was the head-quarters of a *mahal* in the Mandu *sarkar*. Besides Nalchha itself the villages of Talwara, Salkanpur, (mentioned in Arjunvarman's grant of 1272),⁴ Munjapura, Dilawara (after Dilawar Khan), Kunda and jirapura all contain remains.

The Population was :1881, 7,053; 1891, 9,094; 1901, 5,139 persons; males 2,632, females 2,507 Constitution:- Hindus 3,215 or 63 per cent, Jains 84, Musalmans 240 or 5 per cent and Animists 1,600 or 31 per cent The total area amounts to 81,920, of which 32,444 acres are held by guaranteed estate holders, and 6,930 by State *Jagirdars*.

Of the total cultivated area 70 per cent is under *kharif* crops and 30 per cent, under *rabi*.

The Dhar-Dudhi metalled road runs from Dhar to Lunera whence a branch road goes to Mandu *vid* Nalchha. The distance from Lunera to Nalchha is 3 miles.

The *pargana* is in charge of the *kamasdar* of Dhar *pargana*.

¹ See Table XXXI.

² See Appendix C. also B.R. 1883-4

³ E.M.H.V. 291.

⁴ J.A.O.S. vii 24,

The average annual land revenue is Rs. 16,000. There is a school having an average daily attendance of 36 pupils, a small dispensary and a branch post office at Nalchha.

There are four guaranteed estates, three *istimrardar's* holdings, and three State *jagirs* in this *pargana*.¹

Thikri (Sultanabad) Pargana:-- The *pargana* lies between 21° 57' and 22° 10' north latitude and 75° 21' and 75° 37', east longitude in the Nimar section. It is bounded on the north by the Dharampuri *pargana* and the Indore State and on the south-east by Indore. It has an area of 124 square miles.

The ancient name of the *pargana* 'Thikaraka'² is mentioned in Yashovarma's land grant. The *pargana* was later on called Sultanabad.

According to the *Ain-i-Akbari* the *pargana*³ formed part of *sarkar* Bijagarh and contained five *tarfs* : Haveli, Bhoinda, Umarda, Limrani and Balkhed.

The chief rivers are the Nerbada and its tributaries the Borad and the Satak.

The climate is generally hotter than that of the *parganas* in the Malwa section. The average rainfall of the *pargana* is 24 inches.

Population : 1891, 12,770; 1901, 13,048 persons; males 6,798, females, 6,250. Constitution: Hindus 10,321 or 78 per cent, Jains 61, Musalmans 756 or 6 per cent, Animists 1,910 or 16 per cent. The total number of villages is 83, of which 56 are populated and 27 unpopulated though their lands are cultivated. Of the villages 8 lie in *jagirs*. Five villages contain a population of over 500. Thikri (1,913), Bhoinda (659), Dongargaon (553), Regwa (685), and Sagwal (503).

The total area of the *pargana* is 79,360 acres. Of this area 38,973 acres or 49 per cent. are cultivated; 759 acres being irrigated and the rest dry land; of the uncultivated area 8,402 are culturable, 5,087 are under forest and 26,898 is waste land. Of the cultivated area 95 per cent. is under *kharif* and 5 per cent. under *rabi*. A large fair is held here yearly on *Phagun Badi* 1st, in honour of Khanderao. A ginning factory has been established in the village of Limrani.

The Bombay-Agra road traverses the *pargana* from Shirsala to Khalghat, a distance of about 14 miles and unmetalled fair weather roads run from Dharampuri and Sultanabad to Thikri. An Imperial Inspection Bungalow has been built at Khalghat.

Three Imperial Post offices have been opened in the *pargana* at Thikri, Dhamnod and Khalghat. The *pargana* is in charge of the *kamasdar* of Dharampuri.

The land revenue in 1836 was Rs. 3,950; the average for 1890 Rs. 30,000 and the actuals for 1905 Rs. 43,988.

The watch and ward of the *pargana* is carried by 26 constables

¹ See Table XXXI.

² I.A. XIX 349

³ Called Jekri in Blochmann's translation.

under an Inspector. A district Jail, a dispensary and two schools are located in the *pargana*.

The *pargana* contains six state *Jagir* only¹.

Sundarsi Pargana:--A detached *pargana* lying between 23° 11' and 23° 24' north latitude 76° 26' and 76° 35' east longitude in the Malwa section. It is the smallest administrative unit having an area of only 10 $\frac{1}{4}$ square miles, the *pargana* being shared with the Gwalior and Indore Darbars.

It is bounded on the north by Gwalior, on the south by Gwalior and Indore, on the east by Gwalior, Dewas and Indore and on the west by Dewas and Gwalior.

The only river of any importance in the *pargana* is the Kali Sind.

The climate is generally mild, the average rainfall being 31 inches.

Sundarsi is mentioned in the *Ain-i-Akbari* as a *mahal* in the Sarangpur *Sarkar* of Malwa. After it fell to the Peshwa, it was divided between Sindhia, Holkar and the Ponwar of Dhar.

The Population in 1901 was 1,415 persons; males 747, females 668. Classified by religions: Hindus numbered 1,247 or 88 per cent; Jain 1, Musalmans 165 or 11 per cent. and Animists 2.

There are 4 $\frac{1}{3}$ inhabited villages in the *pargana* containing 279 occupied houses.

The total area of this *pargana* is 6,560 acres, of which 1,520 acres or 23 per cent. are cultivated, 183 being irrigated land; of the uncultivated area, 2,630 acres are culturable and 2,410 unculturable. Of the total area 495 acres are alienated in *jagirs*.

Of the cultivated area 10 per cent is under *rabi* and 90 per cent under *kharif* crops. Poppy occupies 29 acres.

Weekly markets are held at Sundarsi every Monday. The railway stations of Berchha and Kali Sind on the Ujjain-Bhopal Railway are respectively 6 and 3 miles distant by fair weather road, and are much used by the People of the *pargana*.

An Imperial post office is situated at Sundarsi. This *pargana* is shared by Darbars of Dhar, Gwalior and Indore, one-third going to each. Jurisdiction is joint three officials of the three Darbars sitting as one court.

The *pargana* is in charge of an *amin* who is the Revenue Collector and Magistrate of 2nd Class and is empowered to hear suits up to Rs. 1,000 in value. The average annual receipts of land revenue are Rs. 3,500 the actual for 1905 being Rs. 3,919.

Watch and ward are carried out by three Policemen. A school and a jail are situated at the headquarters of the *pargana*.

There are no alienated holdings in this *pargana*.

GAZETTEER.

Ahu, *pargana* Dhar: Is situated 6 miles to the north-west of Dhar in latitude 22° 42' N, and longitude 75° 16' E.

The Population in 1901 was 651 persons; males 314 females 337. Constitution : Hindus 493, Jains 14, Musalmans 32, Animists 112, occupied houses 60.

¹ See Table XXXI.

The Chamla nala supplies water to the village.

Badnawar, pargana Badnawar:—A village situated on the Balwanti stream in latitude 23° 2' N. and longitude 75° 17' E. It is the chief place in the *pargana* and head-quarters of the *kamasdar* and his staff.

The village is evidently of some age as numerous remains are to be met with. Images have been found bearing dates, V. S. 1219, 1229, 1336 (A. D. 1162, 1172 and 1279) and a mosque is dated 1100 A. H. (A. D. 1688) It was the head of a *mahal* in Akbar's day and was for a time held in fief by Jodhpur being assigned to Udai Singh (1584-95) by Akbar¹.

The remains of the fort mentioned by Abul Fazl are still standing. Malet² passed through this town in 1785 and notes in his diary that it is "a large though poor place." The Governor at that time was Nilkant Rao.

The Population in 1901 was 2,661 persons ; males 1,297, females 1,364. Hindus 1,851 or 70 per cent, Jains 352 or 13 per cent, Musalmans 375 or 14 per cent, Animists 83 or 3 per cent. Occupied houses 588. A weekly market is held here on every Wednesday.

A school, a dispensary, a police station and a jail are situated in the village, Badnawar is 11 miles distant from, Barnagar Railway station.

Bet, pargana Dharampuri:—Is an island situated in the Narbada in front of Dharampuri village, which is famous for its temple of Bilwamriteshwar Mahadev.

Dhamnod, pargana Dharampuri:—A village and head-quarters of a revenue sub-division situated in latitude 22° 23' N. and longitude. E. 75° 33' on the Bombay-Agra road, 36 miles from Mhow, the nearest railway station.

The population in 1901 was 1,886 persons; males 955; females 931. Constitution : Hindus 1,329 or 70 per cent. Musalmans 109 or 5 per cent. and Animists 448 or 24 per cent. It contains 454 houses of which 345 are occupied.

A weekly bazar is held here every Friday. A police station, a school and a post office are situated in the village.

Dhar town, pargana Dhar:—The ancient name of the town was *Dhara-nagari* Its derivation is obscure. The usual derivation is from the "edge of a sword" a name given possibly with regard to its having been founded, conquered or held by the strength of the sword. The Muhammadans call it Piran Dhar after the many ancient tombs of Muhammadan saints, (*Pirs*) or Kila Dhar after the old fort.

It is the chief town of the State and is situated at lat. 22° 36' N and long. 75° 19' E. 1,908 feet above sea level. It has an area of 0.26 square miles.

¹ Rajasthan I, 310

² Selections from the Bombay Secretariat Records, Maratha Series, Vol. I, 496.

The town lies 34 miles by metalled road from Mhow Station on the Rajputana-Malwa Railway. It is connected by metalled roads with Sardarpur, Mandu and the Agra-Bombay high road near Gujri. The site is picturesque, the town lying somewhat lower than the surrounding country, its numerous lakes and many fine trees forming a striking contrast to the barren yellow downs which enfold it on all sides. In the centre towering over the city stands a fort built by a fine red sandstone. The older part of the city is surrounded by a brick wall of Muhammadan type, while a rampart like mound lying just beyond the wall, and called the "Dhul Kot", possibly represents the still more ancient fortification of Hindu times.

The town is an old one and was for about five centuries the capital of the Paramara kings of Malwa. It has been conjectured by Lassen that the town of Zerogerei mentioned by Ptolemy, (A. D. 150) as lying one degree S. W. of Ujjain, is possibly Dhar, but Mandu would do as well. The first capital of the dynasty was Ujjain, but Vairasiha II, the fifth prince of the line, at the end of the 9th century moved to Dhar which became from this time actually, if not nominally, the capital of malwa and which is so intimately connected with the Paramara clan as to give arise to the saying:—

Where the Paramara is, there is Dhar.

And where Dhar is there is the Paramara.

Without Dhar the Paramara is nothing.

So without the Paramara is Dhar.

The following references are interesting in this connection.

The eleventh verse of the *Udepur Prashasti* of the kings of Malwa runs thus:—

"From him was born Vairasinha (whom the people called by another name, the lord of Vajrata), by that king the famous Dhara was indicated, when he slew the crowd of his enemies by the sharp edge (*dhara*) of his sword"¹.

Padmagupta, the author of the *Navasahasanka charita*, a Poetical account of the life of Sindhuraja, the father of Bhoja, after describing the capital of Ujjain, speaks of Dhara as follows:—

विजित्य लंकामपि वर्तते या
यस्याश्च नायात्यलकापि साम्यम्
जेतुं पुरी साय्यपरास्ति यस्या
धारति नाम्ना कुलराजधानी॥

Dhara which stands superior, even to Lanka, to the level of which even Alaka² does not come up, to which even the capital of Vishnu is inferior, is the hereditary capital (of the Paramaras).

¹ Ep. Ind. I, 222

² The Capital of Kuvera, the god of riches and the abode of the Gandharvas on Mount Meru.

The Kashmir poet Bilhana in his *Vikramankadeva charita*, a life of his patron, the Western Chalukya king Vikramaditya of Kalyan in the Deccan, says¹--

भोजः क्षमाभूत्सखलु न खलैस्तस्य साम्यं नरेन्द्रैः
स्तत्रत्यक्षं किमिति भवता नागतं हा हातास्मि।
यस्य द्वारोद्गमरशिखक्रीडपारावतानाम्
नादव्याजादिति सकरणं व्याजहरेव धारा॥

Assuming the voice of the pigeon that nested in the lofty turrets of her gates, Dhara cried as it were to me (Bilhana) in pitiful tones: "Bhoja is my king, he indeed is not of the vulgar princes: woe is me. Why didst thou not come into his presence".

अद्यधारा सदाधारा सदात्मन्ना सरस्वती
पण्डिता मण्डिता सर्वे भोजराज भुवंगते

Now that Bhoja has come to dwell in the city of Dhara it has obtained good support (thus also) Sarasvati (the goddess of learning) ; and all learned men are now decorated.

In the Sanskrit drama of Arjuna Varma Deva's time (1210-1216 A. D.) lately discovered in the Bhoja Shala at Dhar, *Dhara-nagari* is referred to as a large city having 84 squares and adorned with palaces, temples, colleges, and theatres, while the hills round it had beautiful gardens on their summits.²

Ujjain appears, however, to have been still officially recognised as the capital even in the beginning of the 11th century.³ Dhar is referred to in the 10th century by Al Biruni⁴ and Ibn Batuta, who visited India in 1333, some thirty years after it became a Muhammadan possession, states that it still held the possession of the chief town in Malwa

During the rule of the Paramara chiefs, Vakpati (973-997), Sindhuraja (997-1010), and Bhoja (1010-1015) Dhar was recognised throughout India as a seat of learning, these monarchs, themselves literary composers and no mean scholars, being great patrons of literature who drew all the talent of India to their courts. Dhar suffered the usual vicissitudes of cities in those days, its security and insecurity depending upon the power of its ruler to resist aggression, being sacked by the rulers of Gujarat, Anhilwara Patan, the Western Chalukyas and others (*see History*)

During the Muhammadan period it became known as Piran Dhar owing apparently to the numerous Muhammadan saints who have been connected with the place, many of whose tombs are still to be seen there.

1 Vikramankadeva Charita, Ed. Buhler XVIII. 96. J. R. V. 317 XX., 278 Ep. Ind. II. 220.

2 Ep. Ind. VIII, 96.

3. E.M.H., I, 59.

4. I, A., III, 114.

The first appearance of Muhammadans in Dhar was in 1300¹, when Ala-ud-din subdued "all Malwa as far as Dhar". Ten years later Malik kafur, Ala-ud-din's great general, halted at Dhar, then evidently in Muhammadan hands, on his return from defeating Rama Deva of Devagiri.² During the great famine which raged in 1344, Muhammad Tughlak halted at Dhar and found that the whole country was desolated and that "the posts had all gone off the roads."³

About 1397 Dilawar Khan⁴ became governor of the *shikk* of Dhar and in 1401, declared himself independent. His son and successor, Hushang Shah moved the capital to mandu, and Dhar thus became of secondary importance.

Under Akbar, Dhar was the chief town of a *mahal* in the Mandu *sarkar* of the *subah* of Malwa.⁵ In Shaban 1008 (February 1598), Akbar while directing the invasion of the Deccan stopped at Dhar seven days, a fact recorded on the iron pillar at the Lat Masjid.⁶ In 1658 Dhar fort was held by the troops of Dara Shikoh then engaged in his struggle with Aurangzeb.⁷ On the approach of Aurangzeb, Dara's men evacuated it and joined the army of Jaswant singh, who was defeated two months later at Fatehabad. It passed finally from the Mughals to the present holders about 1730. There are many buildings of interest in the place, both Muhammadan and Hindu, several of which have yielded ancient records of great historical importance.

Fort:—The fort which stands on a small elevation to the north of the town is said to have been built in the time of Muhammad Tughlak. (1325-51). The first distinct reference to the Dhar fort is made by Barani who states that certain large sums had accumulated at Deogiri out of the revenue collections made by Katlagh khan when governor in the Deccan, and as they could not be conveyed as far as Delhi they were placed in Dharagir "a strong fort" than under the reprobate governor Aziz Himar.⁸ The fort was historically important in later days as the birth place of Baji Rao II, the last Peshwa who was born here on January 10th, 1774.⁹ and whose toy well is still shown. During the Mutiny of 1857 the Dhar fort was seized by Rohillas and other mercenaries in the employ of the State, and was the first place assaulted in Central India by the Mhow Column under General Stewart. The column moved out from Mhow on October 19th reaching Dhar on the 22nd. The

1 E.M.H. III, 175.

2. E.M.H. III. 203.

3. E.M.H. III, 244.

4. E.M.H. IV. 37.

5. *Ain-i-Akbari* (Blochmann) Vol. II., 197.

6. E.M.H. VI, 135.

7. E.M.H. VII. 218.

8. E.M.H. III. 251.

9. Date given in Indore State Records from Maheshwar, that given at page 10 is incorrect.

camp was pitched in a ravine, a mile from the town. Finally, the siege guns were brought up to a mound 300 yards from the wall and a practicable breach was made, after a bombardment, which lasted six days. The fort was entered on the 30th by a strong party who found it deserted, the enemy having escaped to Mandasor. Nine lakhs worth of treasure were secured in the fort and sent to Mhow. The breach then made is still visible, though partially repaired.¹

The Lat Masjid:—A mosque erected by Dilawar Khan out of Jain temple remains in 1405. It takes its name from an iron pillar (*lat*) which is lying outside. There is an inscription upon the pillar stating that Akbar rested here in the 8th year of *Asfundiya* and 44th of Julusi, i.e. (1008A. H. 1599-1600).² As the record would be up side down were the pillar erect, it must have already fallen. The origin of this pillar is not certainly known but it is supposed to have been put up as a Jayastambha³ in commemoration of a victory probably in the time of Arjuna Varman Paramara (1210-16). Jahangir in his diary mentions that Sultan Bahadur of Gujarat wished to remove it, but that it fell and broke in two. It was originally 43 feet high but now lies in several pieces.

Kamal Maula:—A small enclosure containing four tombs. One is said to be that of Mahmud Khilji II (1436-75), the other is that of Shaikh Kamal Maula, or Malavi from his long residence in Malwa. Over the doorway there is a handsome blue tile with an inscription on it in coptic characters. Kamal-ud-din belonged to the school of the famous saint Nizam-ud-din Aulia who lived in the time of Ala-ud-din (1256-1316). The *Mirat-i-Sikandari* says Kamal was buried in Ahmadabad.⁴ This mausoleum was built in 1457 by Mahmud II in memory of the saint.

Raja Bhoja's School:—This is also a mosque made out of Hindu remains in the 14th and 15th century. Its present title is a misnomer derived from the numerous slabs containing rules of Sanskrit grammar which have been used to pave the floor. It stands on the site of an old temple. This was probably the temple mentioned in a play of Arjuna Varma's time of which a portion was discovered here inscribed on a stone slab. The temple was dedicated to the goddess Sarasvati and is described as "the ornament of the 84 squares of Dharanagari." Two slabs were discovered behind the *mihrab*, one of the 11th century bearing two odes in Prakrit to the Kachhavatar of Vishnu, one supposed to be Raja Bhoja's own composition. These odes have no poetical value.⁵ The other slab is a *prashasti* of the 12th century written in Sanskrit and praising Raja Arjuna Varma in whose honour a play had been

1. T. Lowe, Central India, during the rebellion of 1857-8, (1860).

2. The date given by Faiz Sirhindi is 14th Shaban 1003 or 20th February 1600.

3. Archaeological Survey Report, 1902-03, P. 203.

4. B.G. 131.

5. Ep. Ind. VIII, 241.

composed¹. On two pillars are a curious epitome of Sanskrit inflectional terminations cut so as to resemble a snake and called *Sarpabandhi* in consequence.

The *Mausoleum of Abdullah Shah Chagal* lies to the south-west of the town on the old Hindu rampart. This, the oldest mausoleum in Dhar, is the tomb of a Muhammadan saint who lived in the time of Raja Bhoja II,² whom he is said to have converted to Muhammadanism; beside it are the tombs of 40 Musalman pilgrims who were massacred here. This tomb was repaired in 1455. There are great many other Muhammadan tombs in the town. There are also many temples in and about the town. To the west of the town is a temple dedicated to Kalika, situated on a low hill overlooking a picturesque tank.

The Canadian Presbyterian Mission have a chapel, a hospital and a school in the town.

The principal modern buildings are the palace, a somewhat dilapidated building in the town, the Agency House, Anand High School, hospital and public library.

Population: 1881, 15,224; 1891, 18,430; 1901, 17,792 persons: males 9,063, females 8,729 with 4,036 occupied houses. The population thus fell by 3.5 per cent. between 1891 and 1901, but has risen by 16 per cent. in the 20 years. Constitution: Hindus 13,358 or 75 per cent. Jains 628 or 3 per cent., Parsis 5, Musalmans 3,385 or 19 per cent., Animists 360 or 2 per cent., Christians 56. The large Christian Population, chiefly native, is due to the station of the Canadian Presbyterian Mission established in the town. The prevailing castes are: Brahmans, 3,411; Marathas, 2,122; Baniyas, 1,678; Malis, 786; Chamars, 447; Bhils, 337.

Dhar is the principal trade centre of the State, a considerable commerce in grain and opium passing through its markets to Mhow for export to Bombay and elsewhere. A Government opium scale depot for the payment of duty is situated in the town. There are, however, no local industries of any importance.

The religious edifices in the town are a Presbyterian Church belonging to the Canadian Mission founded in 1898. 26 Muhammadan mosques and Imambaras, 2 Jain temples and 2 *Upasaras* and about 56 Hindu temples dedicated to Mahadev, Vishnu, Rama, Kali, Durga, Ganpati, Dattatraya, Bhairav, Maruti and other deities.

Medical and Educational establishments include the State hospital and High School, several vernacular schools, Public and private, for boys, two girls' schools, one maintained by the State and the other by the Canadian Mission. A Public library which has been in existence since 1858 has a good collection of books and newspapers.

Charitable institutions comprise two *Annachhatras*, one at the Kalika temple on the hill and the other at Anandeshwar, at which

1. Ep. Ind., VIII, 96.

2. See Appendix A.

poor Brahmans are given one meal a day. Generally the same Brahman is not allowed to dine in the *chhatra* for more than three consecutive days. Besides this, wheat flour is doled out at the *chhatra* and Anandeshwar to poor way-farers, without distinction of caste.

Sixteen *Dharamshalas* and *Musafirghanas* and one European Travellers' Bungalow stand in the town while the Bavise Brahmans and Banias have special buildings for holding their caste dinners.

A Municipality has been in existence since 1862. The committee consists of 11 members, of whom 4 are State officials and 7 non officials. The receipts amount to about Rs. 14,000.

Watch and ward are kept by the town Police numbering 71 men. The annual cost of Rs. 5,000 is met from the State Treasury and not from Municipal funds.

Dharampuri, *Pargana* Dharampuri—Large village and head quarters of the *pargana* of the same name situated in latitude 22° 10' N. and longitude 75° 27' E. On the north bank of the Narbada, 48 miles south-west of Dhar on a metalled road, and 44 miles from Mhow, the nearest Railway station. Dharampuri is a place of some historical and archaeological interest. It is Possibly the Dharamaranya of Arjuna Varman's grant.¹

The *sangam* of the Khuja and Narbada is a very sacred spot and attracts large number of pilgrims. In the Nageshwar *chhatra*, tradition has it that the *guru* of Rupmati used to live. A lamp was kept burning here which she could see from her palace at Mandu.

The Population was in 1901, 3,633 persons; males 1,871, females 1,762. Constitution: Hindus, 2,161 or 60 per cent, Jains 141, Musalmans 1,157 or 31 per cent, and Animists 174. It contains 813 houses of which 634 are occupied.

A Post office, a school, a hospital, a Police station, a district jail, a ginning factory and a distillery are located in this village.

Dharampuri is one of the chief centres of trade. A weekly market is held here every Tuesday, which is well known for its sale of cattle.

Dhardi, *pargana* Nimanpur—Situated on the north bank of the Narbada, 20 miles south of Kotkhera in 22° 19' N. latitude, and 76° 27' E. longitude. The village is famous for its water-fall and also to its *banalingas*, the oval stones worshipped as emblems of Shiva.

Population (1901) 29 persons; males 16, females 13 Occupied houses 8.

Gandhwani, *pargana* Kukshi—A large village situated in latitude 22° 21' N. and longitude 75° 3' E. 20 miles north-east of Kukshi.

1. J.A.O.S., VII, 24.

The population was in 1901, 1,173 persons : males 552, females 621. Constitution: Hindus 624 or 53 per cent, Musalmans 137 or 11 per cent, Animists 412 or 35 per cent. 326 houses of which 267 are occupied.

A school, a small dispensary and a post office are situated in the village.

Gujri, *pargana* Dharampuri—A village situated in latitude 22° 19' N. and longitude 75° 35' E. on the Bombay-Agra road, 18 miles north-west of Dharampuri and 26 miles from Mhow Railway station.

The Population was in 1901, 978 persons: males 556, females 422. Constitution: Hindus 652 or 66 per cent, Jains 9, Musalmans 317 or 32 per cent. Houses 186 of which 147 are occupied.

A school, a post office, a small dispensary and a Government Inspection bungalow stand in the village.

Hatnawar, *pargana* Dharampuri—A village on the Narbada, situated 2 miles west of Dharampuri in latitude 22° 9' N. and longitude 75° 21' E. It is probably the Hathanawar of Arjunvarman's grant of 1272. It takes its name from the stone figure of an elephant in the centre of the river opposite the village. Population (1901) 233 persons; males 118, females 115.

Kadod, *pargana* Dhar—Is situated 14 miles north-west of Dhar town in latitude 22° 48' N. and longitude 75° 17' E. It is a rich village possessing an ample supply of water and is noted for its wheat.

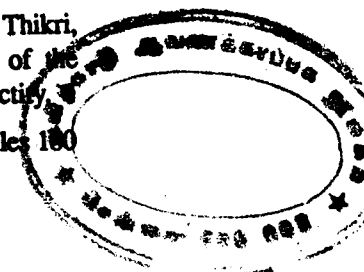
The Population in 1901 was 1,172: males 577, females 595; houses 423, of which 292 are occupied. Constitution : Hindus 892 or 76 per cent, Jains 83 or 7 per cent, Musalmans 112 or 9 per cent, and Animists 85 or 7 per cent. An Imperial post office and a school are situated here.

The following buildings are of interest:—*Nani-Bawadi*, Jain temple, *Nauchandan Bawadi* and Vishnu temple.

Kanwan, *pargana* Badnawar—Situated 10 miles south-east of Badnawar in latitude 22° 53' N. and longitude 75° 18' E. Population (1901) 1,181 persons; males 559, females 622. Constitution: Hindus 895, Jains 137, Musalmans 105, Animists 44. Occupied houses 333. A weekly market is held here every Tuesday. This cattle market is very well known and attracts large number of customers from outside. A school, a small branch dispensary, a post office, an encamping ground and an Imperial inspection bungalow are located here. It is also a Moghia settlement.

Kathora, *pargana* Thikri—A village 6 miles north-west of Thikri, situated in latitude 22° 8' N. and 75° 25' E. on the north bank of the Narbada. It is a ferry station (*ghat*) and a place of some religious sanctity.

The population was in 1901, 384 persons: males 204, females 180



Kesur, pargana Dhar- A village situated 14 miles to the north-east of Dhar town in 22° 47' north latitude and 75° 29' east longitude on the Bagirdi. A tank which retains water throughout the year stands by the village. It is the head-quarters of one of three administrative circles of the Dhar pargana. This circle contains 41 villages and has a revenue of about Rs. 75,000.

The Population in 1901 was 1,796 persons: males 930, females 866. Houses 775, of which 531 are occupied. Constitution: Hindus 1,160 or 64 per cent, Animists 79 or 4 per cent. A branch Imperial post office, a school and a dispensary are situated here.

The *Balesha Pir Mela* is held on Tuesday after the 15th *Phagun* at Sewra village close to Kesur.

Khalghat, pargana Thikri:- A small village 7 miles east of Dharampuri, situated on the banks of the Narbada in latitude 22° 9' N. and longitude 75° 31' E. The Agra- Bombay high road crosses the Narbada at this point by a ford over which a trestle bridge is constructed during the hot and cold weather seasons. In Mughal days the crossing lay one mile east of Khalghat at Akbarpur. The Road Superintendent's office, an Imperial Inspection bungalow and an encamping ground are situated in the village. Population in 1901 was 152 persons. There are a school, a post office, and a Dak bungalow.

Kotada, pargana Kukshi:- A village situated in latitude 22° 7' N. and longitude 74° 51' E. 9 miles south of Kukshi. It was the chief seat of a *mahal* and is mentioned in the *Ain-i-Akbari*.¹ It is well known for its *pakka Ghat* and Koteswar temple. The population (1901) was 183 persons; males 84, females 99. Constitution: Hindus 155 and Animists 28. There are 56 houses of which 45 are occupied.

Kotkhera, pargana Nimanpur:- A village and head-quarters of the Nimanpur pargana situated in latitude 22° 33' N. and longitude 76° 15' E. on the Ghora-Pachhar river. It is 34 miles from Choral station on the Rajputana-Malwa Railway and 72 miles to the east of Dhar. The Population was in 1901, 144 persons: males 97, females 47. Constitution: Hindus 91, Musalmans 14 and Animists 39. There are 50 houses of which 43 are occupied.

This place has been long noted for its rich mineral deposits and many old workings are to be met with here. These are not in galleries but a series of gaping chasms where the rock has been quarried. An enormous amount of material must have been removed shewing the scale on which the work was carried on and the richness of the deposit. The ore contains a very high percentage of iron and is almost entirely free from sulphur and phosphorus. The ore was smelted at Nimanpur where large deposits of slag remain to this day.

¹ Ain II, 207 (Called Kotra).

A branch post office, a school, a dispensary and a small jail are, situated here.

Kukshi, pargana Kukshi- A town situated in latitude 22° 13' N. and longitude 74° 48' E. 50 miles south-west of Dhar. It lies at the foot of the Vindhya range at 1,746 feet above sea level. It stands on the old trade route between Gujarat and Malwa and was in consequence an important place until the opening of railways and new roads led the traffic into other channels. Population (1901), 5,402 persons; males 2,686, females 2,716. Constitution: Hindus 3,296 or 61 per cent. Jains 272, Musalmans 1,360 or 25 per cent, Christian 1, Animists 473 or 9 per cent. Occupied houses 1,155.

There are a hospital, a school, a combined post and telegraph office, a ginning factory and a rest house in the town.

Larawad, pargana Sundarsi:- An old village 8 miles north of Sundarsi lying in latitude 23° 23' N. and longitude 76° 27' E. The population was (1901), 450 persons: males 238, females 212. Constitution: Hindus 410 or 91 per cent, Musalmans 39 or 9 per cent, and Animist 1.

Limrani, pargana Thikri:- A village situated in latitude 22° 8' N. and longitude 75° 31' E. 4 miles north of Thikri on the Agra Bombay road. Population (1901) was 383 persons: males 210, females 163. Constitution: Hindus 325, Musalmans 37, Jains 9, and Animists 12. Limrani possesses a ginning factory.

Lingwa, pargana Kukshi:- A village lying 10 miles south-east of Kukshi in latitude 22° 8' N. and longitude 74° 58' E. Population (1901), 781 persons: males 558, females 423. Constitution: Hindus 550, Jains 48, Musalmans 19, and Animists 164. There are 162 houses of which 142 are occupied.

Mandu (Mandoo, Mandogarh), pargana, Mandu:- This famous old fort is situated on the summit of a flat-topped hill in the Vindhyan range, 2,079 feet above sea level in latitude 22° 21' N. longitude 75° 26' E. It is 24 miles by metalled road from Dhar town.

Mandu or Mandapadurga must have been a stronghold from the earliest days, although practically nothing is known of its history previous to Muhammadan times. Ferishta's reference to Anand Deo Bais who lived in the time of Khusrū Parvez of Persia (531-574) and is said to have built Mandu, may be rejected as mere tradition.¹

In 1304 or 1305 it was taken by Ain-ul-Mulk who was directed to "cleanse that old *gabristan* from the odour of infidelity." A curious remark, as it must refer to Muhammadan occupation previous to this date. A spy shewed him the way into the fort and Rai Mahlak Dev who, then held it, was taken by surprise before even his household gods were aware of it, and the Rai

¹ E.M.H. VI, 563.

killed" This event the historian says occurred on Thursday, 5th *Jamadi-ul-awal* 705 (November 1305 A. D.).¹ Just a century later it became the capital of the Muhammadan kingdom of Malwa under Hushang shah Ghorī (1405-1434). During the rule of the Malwa dynasty Mandu underwent the usual vicissitudes of capital towns in those days being, except for fourteen years during the rule of Ghias-ud-din Khilji (1475-1500), constantly the scene of siege and battle, especially between the chiefs of Gujarat and Malwa. The first attack of this series was made by Muzaffar Shah in 1397 to punish Hushang Shah for the supposed murder of his father.² It was attacked by Ahmad Shah of Gujarat in 1419-1422 and 1437.³ In 1517 it was besieged by Muzaffar Shah II on the 23rd November, and captured early the next year.⁴

When Malwa was annexed by Bahadur Shah of Gujarat, the fort was carried only after a fierce contest. On 20 *Rajjab* 937 (9th March 1531 A D) Bahadur Shah advanced his camp to Mahmudpur. As soon as his arrangements were complete a severe artillery duel commenced lasting some days. At length Bahadur Shah sent some experienced soldiers to discover which was the highest and most precipitous part of the fort. They reported that the rock near "Songarh Chitori" (Songarh gate) was the steepest, on which Bahadur Shah exclaimed " please God by that way I will get into the fort." His hearers were surprised at his decision, but the Sultan persisted, and on 9th *Shaban* 937 (28th March 1531) at dawn an assault was made and with loud cries of " Allah! Allah! Bahadur Shah is coming", they burst into the stronghold.

Mahmud was coming up to oppose "when his eye fell on the umbrella of Bahadur" and he returned to his palace. The plunder and killing went on for one *watch*. Thus did Mandu and the Malwa dynasty succumb on 28th March 1531.⁵

Mandu remained in Bahadur Shah's possession until taken in 1534.⁶ by Humayun, who also captured the place by an assault at the Songarh gate. Bahadur Shah let his horses down the escarpment by ropes and escaped to Champaner. On Humayun's returning soon after, the fort was seized by one Mallu Khan who assumed independence under the title of Kadir Shah.⁷ He was ousted by the Emperor Sher Shah in 1545 when Mandu with the rest of Malwa was placed under Sher Shah's right-hand man, Shujaat Khan, better known as Shujawal Khan.

A garrison of 10,000 horses and 7,000 match-lock men was stationed in the fort by Sher Shah.⁸ On the break up of the Suri

1. E.M.H. III, 76, 550.

2. B.G., 77.

3. B.G. 104, 105, 123; E.M.H., IV, 85; B.F. IV 22.

4. B.G., 256., 528; B.F., IV 23, 33,

5. B.G., 351-2; B.F., IV, 115

6. E.M.H., V 192.; B.F., IV, 77, 128.

7. E.M.H., IV, 378, 391, 392; B.F. IV.120.

8. E.M.H., IV, 417.

dynasty Shujaat Khan's son and successor Bayazid better known as Baz Bahadur, succeeded to the rule of Malwa and assumed independence. He is best remembered for his skill in music and his romantic attachment for the beautiful and accomplished singer Rup Mati.

Baz Bahadur was attacked by Adham Khan Koka in 1561¹, when Rup Mati died by poison administered by her own hand. This defeat was not, however, final as Baz Bahadur contrived to defeat Adham Khan's successor Pir Muhammad Khan and regain Mandu from which he was forced to retire by Abdulla Uzbek in 1562.² Mandu thus became incorporated in the Mughal Empire and was made the head-quarters of the Mandu *sarkar* in the *subah* of Malwa, Amjhera, Maheshwar, Hasalpur, Dhar, Betma, and other places, being the chief towns of its mahals.³ Akbar visited Mandu arriving on the new moon of *Zil-Hijjah* 971 (July 1564), when pursuing Abdulla Khan, and again on 21 *Shaban* 1007 (27th February 1598)⁴, just before the capture of the Asirgarh fort in 1585, the English merchant and traveller Ralph Fitch passed through Mandu.⁵ The Emperor Jahangir visited Mandu in 1616, arriving in March and leaving in September. He was accompanied by Sir Thomas Roe, Ambassador to James I, and a clergyman named Terry, who both describe his sojourn there at some length, and in a very entertaining way.⁶

Terry writes that " the way to us seemed exceedingly long for we were two whole days climbing up the hill with our carriages." He came up from the Akbarpur (Khalghat) ferry and from the east side " In those vast and far extended woods" he says, " there are lions, tigers, and other beasts of prey, and many wild elephants. We lay our night in that wood with our carriages and those lions came about us, discovering themselves by their roaring."

He remarks that though most of the buildings were destroyed, the mosques still "held up their heads above ruin" and that though pressed for room none of Jahangir's following would use them to live in, though he himself did so. The lions boldly entered the courtyard and one night carried off the Lord Ambassador's (Sir T. Roe's) "little white neat shock" which ran out barking at a lion

The house used by Sir Thomas Roe is now known as the *Lal kothi*.

Jahangir also gives a long account of the visit in his diary. He notes how Akbar had "caused the gateways and ramparts, together with the city within, to be entirely dismantled and laid in ruins,"

1. E.M.H., V, 270; B.F. II, 205.

2. E.M.H., 275-6; B.F., II, 216.

3. Ain-i-Akbari Blochman, II, 196, 207.

4. E.M.H. V., 290; i bid VII, 136.

5. Hakluyt's Voyages, (Ed. 1809, II, 385.

6. Hakluyt Society's Series II., No. I & 2. Terry's Voyages (Ed. 1655), 180-5.

but that he had the old palaces repaired for the use of himself and his retinue at a cost of three lakhs.¹ He also caused a special coin to be struck bearing the legend "after the conquest of the Dekhan he came from Mandu to Gujarat" A.H. 1027 (1618).² Wild animals, bears, and tigers especially, as Roe and Terry also remark, abounded in the neighbourhood, and the beautiful Nur Jahan herself shot four tigers with six bullets from the back of an elephant, a feat which roused the Emperor's admiration. He visited Mandu again in 1620.³

In 1623 Prince Khurram (Shah Jahan) when rebelling against his father took refuge in Mandu.⁴ In the rains of 1635, after he had succeeded as the Emperor Shah Jahan, he spent the rains, here.⁵ In 1696 the Marathas seized Mandu, but only for a time and though Udaji Ponwar held it temporarily in 1709, it did not pass finally to the present Dhar family till 1732 after the battle of Tirla. In an old map published in London in 1710 Mandu is entered at lat 23° N. and long 107° E. and is thus described Mandoa, the warlike temper of whose women inhabitants hath made them pass for a race of Amazons. The head city of the province is of the same name remarkable for the great battle between Badurious, king of Cambay (Bahadur Shah of Gujarat), and Mirumudius or Muhammad, the Great Moghal." The allusion to Amazons shews how the story of the "city of Women" which Sultan Ghias-ud-din Khilji of Malwa established, had filtered through to Europe.⁶ The place became of little importance under the Marathas and was soon merely a haunt for wild beasts. Colonel Briggs notes that in 1817-18 sowars were often dragged from their very saddles by tigers and it was still dangerous to pass through the jungles as late as 1844.

Sir John Malcolm in 1820 writing to Mr. Butterworth Bayley, then officiating Governor-General, regarding the creation of a Lieutenant Governorship for Central India proposed to make Mandu his head-quarters in the hot weather.

The fort is formed of the entire hill round which a battlemented wall runs, nearly 40 miles in circuit. Inside are numerous buildings, mosques, palaces, tombs and dwelling-houses, all more or less in a state of decay, but many of them magnificent specimens of Pathan architecture. Akbar, his son tells us, destroyed a large number of the buildings with a view to rendering the place less attractive to his rebel subjects, causing "the gateways, towers, and ramparts with the city within to be dismantled and laid in ruins."

Price's "Memoirs of Jahangir," 112; E.M.H. VI. 348.

2. E.M.H. VI. 355.

3. E.M.H. VI. 377, Ain I. 525.

4. E.M.H., VI. 387.

5. E.M.H., VII. 57.

6. These female guards were common, see Sier-ul-Mutaquherin (Ed. Cambray) 135, note 116, and Balcker "Maharatta War" 212, Note.

The fort is entered usually by the *Gari Darwaza* (carriage gate) on the north side close to the Delhi gate. There are in all ten gates to the fort, several of which bear inscriptions referring to their erection or repair. Just beyond the *Gari Darwaza*, the road leads to a beautiful collection of ruined palaces built by the Khilji rulers of Malwa, enclosed within a wall. The principal buildings inside this enclosure are the *Hindola Mahal*, a massively built structure with steeply sloping buttresses, containing a great hall very suggestive of the dining-hall of an Oxford College, and the picturesque *Jahaz Mahal* (ship palace), so called from its overhanging two lakes which at one time, no doubt, reached up to the walls on all sides.

To the north of this enclosure stands the oldest mosque on the hill, built out of Jain temple remains by Dilawar Khan in H. 808 (1405). Next comes the *Jama Masjid* and *kabr* (tomb) of Hoshang Shah, the two finest buildings in the fort, now standing. The great mosque is a splendid example of Pathan architecture of simple grandeur and massive strength. It was erected by Hoshang Shah in the year 858 *Hijri* (1454).

Opposite is a mound of debris in which the remains of a magnificent marble tomb have been discovered, probably that of Mahmud Khilji I.¹ When complete it must have surpassed every other building on the hill. Beside it stand the foundations of the tower of victory "seven stories high" raised by Mahmud in 1443² in commemoration of his victory over Rana Kumbha of Chitor. The nature of the victory may be gathered from the fact that Kumbha erected the famous tower on Chitor fort in Samvat 1515 (A. D. 1458) in memory of his success on the same occasion. The tomb of Hoshang Shah stands behind his mosque. It is a magnificent marble-domed mausoleum which "in its massive simplicity and dim-lighted roughness, is a suitable resting-place for a great Pathan warrior." Not far beyond these lies the mosque of Malik Mughis, the father of Mahmud. It is built from Jain remains and is, though somewhat damaged, still a very fine building, both in its proportions and delicate finish it was erected in 835 (1432). The remaining buildings of importance are the palaces of Baz Bahadur and Rup Mati. The former stands about half a mile from the scarp of the hill, the latter on its very edge the view from the roof of Rup Mati's palace is a magnificent one. Below lies the broad stream of the sacred Narbada, its fertile valley lined with fields of wheat and poppy, while to its south lies the long line of the forest covered Satpuras stretching ridge behind ridge down to the valley of the Tapti river beyond. Among these hills, the sacred peak of Bawangaja stands conspicuous.

Mandu is 22 miles from Dhar by metalled road.

General References. Captain Barnes, J. B. B. R. A. S. LVIII, 339 (the dates in this very interesting and full account is taken

1 A.S. W.I., Progress Report, 1904.

2 B.F., IV, 210; Ar Sur. Rep. For India 1902-3, 16.

from Brigg's Ferishta and are often inaccurate owing to the errors of the translator). Archaeological Survey Reports, 1903-4, 46.

Nagda, pargana Badnawar- Situated in latitude 22° 47' N. and longitude 75° 19' E. 16 miles south of Badnawar. The village is said to be 600 or 700 years old. It is surrounded by a rampart on three sides. The rampart was, it is said, built out of money realised from some treasure taken from a band of dacoits whom the local *thanadar* had arrested. Being the proceeds of robbers it was considered unfair to place it in the state treasury.

Population (1901), 705 persons; males 348, females 357. Constitution Hindus 476, Jains 182, Musalmans 46, Animist 1. Occupied houses 218. It is a revenue and Police sub-station. A school and a post office are located here and a fine encamping ground on the Mhow-Nimach road.

Nalchha, pargana Nalchha- A village and head-quarters of the *pargana* of the same name in latitude 22° 26' N. and 75° 29' E. situated 16 miles south of Dhar. It contains many ancient ruins. A building on the edge of the Pasheri *talao* still known as *Malcolm Sahibki-kothi* was used by Sir John Malcolm as a house when he was in charge of Malwa (1818-22). The population in 1901 was 1,350 persons: males 655 females 695. Constitution : Hindus 1,043 or 77 per cent. Jains 56 or 4 per cent, Musalmans 188 or 14 per cent, and Animists 63 or 5 per cent Houses 496, of which 360 are occupied. A fair in honour of Khwaja Pir is held annually in *Paush* (December-January).

A school, a dispensary, a branch post office and a lock-up stand in the village. A weekly bazar is held every Monday.

Nimanpur, pargana Nimanpur:-Now a petty village, situated in latitude 22° 33' N. and longitude 76° 31' E. 80 miles south-east of Dhar and 18 miles to the east of Kotkhera. Population 1901; 271 persons; males 147 and females 124. Occupied houses.

Sadalpur, pargana Dhar:-This village is situated 12 miles north east of Dhar on the Mhow-Nimach road in 22° 45' north latitude 75° 29' east longitude.

The population (1901) was 343 persons: males 146, females 197. Hindus 330, others 13. Houses 114 of which 83 are occupied.

The village is famous for its old water-palace situated, on the river Bagirdi, which is ascribed to Sultan Nasir-ud-din Khilji of Mandu (1500-1512). An inscription on a pillar records the halt of Akbar at Sadalpur on his way to the Deccan in 1599 A.D. A part of this building is now utilised by Government as an Inspection bungalow. Other old buildings are:-a Jain temple, a Vaishnava temple and the *Baoris* of Nani and Nauchandan. An encamping ground is situated here.

Singhana, pargana Kukshi--A village situated in latitude 22° 12' N. and longitude 75° 1' E. 14 miles east of Kukshi. The village is possessed jointly by Dhar and Indore, both Darbars exercising jurisdiction over it.

Population (1901) 1,735 persons; males 871, females 864. Constitution: Hindus 1,260 or 73 per cent, Musalmans 197, and Animists 278. Numerous old remains exist here.

A branch post office and a school are located in the village.

Sundarsi, pargana Sundarsi--A village and head-quarters of the *pargana*, situated 100 miles west of Dhar in latitude 23° 16' N. and longitude 76° 29' E.

There is triple jurisdiction in this village, of the Gwalior, Indore and Dhar Darbars. This village is divided into three portions, each Darbar having one-third. The population of the whole village in 1901 was 1,893 persons. The Population of the Dhar share in 1901 was 631 persons; males 350, females 281, Constitution: Hindus 509 or 80 per cent, Jain 1, Musalmans 120 or 19 per cent, and Animist 1. A Hindi school is maintained by the Gwalior Dhar and a *vaidya* kept up by Indore.

Tarapur, pargana Dharampuri--A village situated in 22° 17' north latitude, and 75° 26' east longitude.

The *surya kund* tank dedicated to the sun which was built by one Gopal in S. S. 1407 (A. D. 1484) during the time of Ghias-ud-din Khilji, and a Jain temple built by the same man in 1494 stand in this village. One of the gates of the Mandu fort is called the *Tarapur darwaza*. Populations (1901) 273 persons; males 154, females 119.

Thikri, pargana Thikri--A village situated in 22° 4' north latitude and 75° 27' east longitude, 7 miles from Dharampuri and 48 miles from Mhow. It is the head-quarters of the *pargana*.

The population was in 1901 1,913 persons; males 977, females 936; constitution: Hindus 1,651 or 86 per cent, Jains 19, Musalmans 195 or 10 per cent, and Animists 48 or 2 per cent there are 314 houses of which 282 are occupied. A dispensary, a post office and a small jail are located in the village.

APPENDIX A

TREATY between the HONOURABLE the ENGLISH EAST INDIA COMPANY and RAMCHUNDER RAO PUAR, RAJAH of DHAR, his heirs and successors, concluded on the part of the HONOURABLE EAST INDIA COMPANY by BRIGADIER-GENERAL SIR JOHN MALCOLM, K.C.B. and K.L.S. POLITICAL AGENT for the MOST NOBLE the GOVERNOR- GENERAL, and BAPOO RAGONAUT on the part of RAMCHUNDER RAO PUAR, RAJAH of DHAR, the said BRIGADIER GENERAL SIR JOHN MALCOLM being invested with full power a authority by the MOST NOBLE FRANCIS MARQUIS OF HASTING K.G., One of HIS BRITANNIC MAJESTY'S MOST HONOURABLE PRIVY COUNCIL, appointed by the EAST INDIA COMPANY to direct and control their affairs in the EAST INDIES and the said BAPOO RAGONAUT being invested with like power and authority from RAMCHUNDER RAO PUAR, RAJAH OF DHAR, 1819

ARTICLE 1.

There shall be perpetual peace, friendship, and unity of interest between the British Government and Ramchunder Rao Puar, Rajah of Dhar, his heirs and successors, and the friends and enemies of the one State shall be the friends and enemies of the other.

ARTICLE 2.

Ramchunder Rao Puar, of Dhar, agrees to act in subordinate co-operation with the British Government and to have no intercourse or alliance, private, or public, with any other State, but secretly and openly to be the friend and ally of the British Government and at all times when that Government shall require, the Rajah of Dhar Shall furnish troops (infantry and horse) in proportion to his ability.

ARTICLE 3

The British Government agrees to protect the State of Dhar and its dependencies, viz. Budnawur, Bairsa, Kooksee, Derhampore, Sooltanabad, Bulkiar, Naulcha, Loaree, and Khurwarrah in the province of Jowut and Lallghur Doongla, and to secure them and the tribute of Allee to Ramchunder Rao Puar, Rajah of Dhar, his heirs and successors.

ARTICLE 4

The British Government agrees to make Jeswunt Singh Rajah of Allee restore the pergunnah of Kooksee and tribute of Allee to Ramchunder Rao Puar, Rajah of Dhar; and further to aid the said Rajah of Dhar in all his legitimate claims upon the Rajput Chiefs of Budnawur.

ARTICLE 5

Ramchunder Rao Puar, Rajah of Dhar, agrees upon the part of himself, his heirs and successors to make over to the British Government, in lieu of the expense it may incur by protecting his country, all his tributary rights in the principalities of Banswarra and Doongurpore.

ARTICLE 6

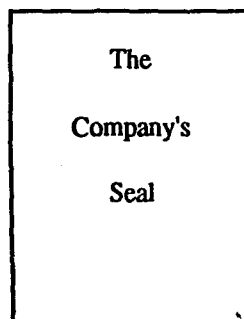
The British Government agrees to restore to Ramchunder Rao Puar, Rajah of Dhar, the province of Bairsa, lately conquered from the Pindarees, upon the following stipulations, viz., that the British Government retain possession of the aforesaid pergunnah for a term of five years, commencing from the 29th day of March, A.D. 1891, corresponding to the month of Chyete Soodee Pratipada 1876 Sumbut Bickramajcet, and to 29th day of the month of Jemnadee-ul-Awul 1234 Hegira, for the purpose of liquidating a loan of two lakhs and fifty thousand Hallee Rupees (H. Rupees 2,50,000), to be made by the British Government to the State of Dhar; upon the expiration of the above term on the 29th of Marh A.D. 1824 Corresponding to the 29th of Jemnadee-ul-Awul Izon Hegira, all the gain or loss occurring from the possession of the pergunnah to belong exclusively to the British Government, who is to have the option of continuing to hold the pergunnah from the Dhar Government or to let it to any other State, as it may deem expedient, it being distinctly understood that Ramchunder Rao Puar, Rajah of Dhar, his heirs and successors, are to have no claim to exercise authority in the said pergunnah, which is to be confined to the management of the British Government who will pay to the Dhar State the revenue and produce of the aforesaid pergunnah.

This Treaty, consisting of six Articles, has this day been settled by Brigadier- General Sir John, Malcolm, K.C.B. and K.L.S. Political Agent for the Most Noble the Governor- General, on the part of the Honourable the English East India Company, and Bapoo Ragonaut on the part of Ramchunder Rao Puar, Rajah of Dhar, his heirs and successors; Brigadier-General Sir John Malcolm, K.C.B. and K.L.S. has delivered one copy thereof in English, Persian, and Hindi, signed and sealed by himself to the Said Bapoo Ragonaut, from whom he has received a counterpart of the same bearing his seal and signature, and confirmed by that of Ramchunder Rao Puar, Rajah of Dhar.

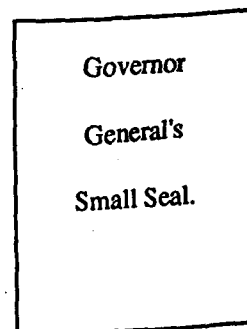
Brigadier- General Sir John Malcolm, K.C.B. and K.L.S. engages that a copy of the said Treaty, ratified by the Most Noble the Governor-General in every respect a counterpart of the Treaty now executed by himself, shall be delivered to Bapoo Ragonaut

within the space of two months from this date upon which the one now executed shall be returned.

Done at Budnawur this 10th day of January A.D. 1819
Corresponding to the 12th of the month Rubbee-ul-Awul 1234 Hegira, and
to Poos Soodee Chowdas, Sumbut, 1875 Bickramajeet.



(Sd.) HASTINGS.
" G. DOWDESWELL
" JAS. STEWART.
" J. ADAM.



Ratified by His Excellency the Most Noble the Governor-General
in Council, this 13th day of March A.D. 1819.

(Sd.) C.T. METCALFF
Secretary

APPENDIX B

List of places and objects of Archaeological interest in the Dhar State.

Since 1900 Archaeology has been more or less systematically pursued, in the State, and there are good reasons for believing that valuable results will be obtained in the future.

Pargana	Place	Remarks (Objects of interests Inscriptions, Coins, &c.)
Dhar	Dhar Town (Dhara nagari) Abu (Indranagar)	See Pages 106-112. Collections in the Anand High School. See page 105. Kalika temple and Garhi. A landholder has a copper plate grant from Indrasingha Mahadeva temple. (Insc. Nagari 1842 A.D.). Date not decipherable.
	Aroda Kot Babarda	Old ramparts on the banks of the Chambal. Satkui; Nilkantheshwar Mahadeva temple. (Insc. Nagari 1842 A.D.).
	Bhiloda Kot	Daval Shah and Garib Shah Vali's tombs; Remains of old ramparts. Ruins of an old bridge.
	Islampur	Lal Masjid. (Insc. Pers.) Maula nagzi's dargah. Bhungadya Pir.
	Gunawad	A curious Sati terrace. A mother with a child in arms burnt here. See page 113.
	Kadod	See page 114.
	Kesur (Murar Rao's garhi)	An old Garhi.
	Mohanpur	Singhasan- Tekri, where Raja Bhoja found Vikramaditya's Singhasan.
	Muaphipura (Nawagaon)	Old Narsinha's temple.
	Phuledi	See page 120
Badnawar	Sadalpur	Sacrificial remains. Old coins are found.
	Sukheda	See page 106. Several inscriptions in Persian and Nagari of A.H. 1100 and 1619 and 1219 V.S. and others on images. Vaijnath and Hem Kund.
	Badnawar (Badhanagar)	Temples of Rama, Radha Krishna; Lalbai Mata ; Davra.
	Baloda	A dargah, tomb of Bandi Chhor.
	Borali Talaki	Vishnu Mandir.
	Mangla.	Rama Mandir.
	Delchi (Talki Kod)	
	Ghatgara	

Pargana.	Place.	Remarks (Objects of Interest Inscription Coins &c.
Dhar- anapuri	Indrawal	Narsinha Mandir. Devis' and Rama's temples.
	Kanwan (<i>Kanakpur</i>)	See page 113. Garhi, Mahal, Kalika and Nilkanth temples (Inscs. on a pillar). Sacrificial remains.
	Kathoda	Walls.
	Khandigara	Lakshmi Narayan temple.
	Kheda	Ajipuri-ki-baori and a Masjid.
	Kod	Shiva temple having an inscription.
	Maswada	Lakshmi Narayan temple, (Insc. Hindi V.S. 1873)
	Mukundpura	Hanuman in a well.
	Nagda	See Page 120.
	Nagziri	Kunds. The existing inscriptions not decipherable.
	Pamvara	Deo- narayan-ka- devara.
	Panauda	Khedapati temple. Pir's <i>dargah</i> .
	Panchmukhi gao	Two Vishnu temples.
	Panoli	Pir's dargah.
	Dharampuri	See page 112. Celebrated resorts Mentioned in Rewakhand.
	Bhuri-ghati	Kund.
	Bhavgaon	Bhuvaneshwar Mahadeva temple on the Narbada; Dutondi Baori.
	Chandravat	A curious Bjasani Mata temple.
	Hathnawar (<i>Hastinapur</i>)	See page 113. Site of a sacrifice.
	Jahangirpur	Tomb of Garib Shah-data.
	Kathoda	Man-Sangameshwar Mahadeva temple.
	Khalghat (<i>Akbarpur</i>)	See page 114. Panch-paoli, Nawada-ki-Mata and ruins of a terrace.
	Khujawa	The Sangam (Hindu temples); caves in the Narbada; Bhawani Mata and its surroundings (Insc. Sans. V.S. 1273=1216 A.D.) Someshwar, Mahadeva (Insc. Nagari 1009 A.H.)
	Mahapura	Sakteshwar temple.
	Nagziri	Mahadeva temple.
	Pagara	Ganapati Mandir. Probably Pratijan. garmak (Chauki) mentioned in Arjundvarmadeva's grant.
	Sala	Doorway, constructed by Baz Bahadur to carry waters of the Narbada to Mandu.
	Tarapur	See page 121. Surya Kund; Jain temples (Insc. Sans. V.S. 1542 & 1551).
	Tawadipur	Kund.

Pargana	Place	Remarks (Objects of Interest Inscription Coins &c.
Kukshi	Kukshi	See page 115. (Insc. Hindi V.S. 1775=1779 A.D. 1718 and others. A Hindi inscription.
	Ali Ambara	Inscription removed from a well and used in a innerwall of the village. See page 112.
	Gandhawani (<i>Gardhaba paniya</i>)	See page 114. Insc. Nagari in Mahadeva temple.
	Kotada	See page 115. Insc. Nagari
Nimanpur	Lingua	Probably mentioned in Vakpatis grant of V.S. 1031=974 A.D.
	Lohari	See page 121. Curious nymphs in Harsiddhi temple. Inscriptions in wells.
	Pimpola	See page 120. Remains of old temples. Valmika Rishi's Ashram, Rama temple (inscs. at foot of Rama).
	Singhana	Kavadia Pahar. Old pillars. See pages 115-120.
Mandu Nalchha	Nimanpur	See page 120. Old coins found. (Insc. Persian and Hindi)
	Pipri	Gupteshwar, Chhatra; Mahal; Structures of Dilawar Khan's time.
	Potla	Nilkanth Mahadeva.
	Mandu	Bridge over the Nalchha river.
Thikri	Nalchha	Chausastha Yogini; Mantalao (Constructed by Mansinha Paramara).
	Dilawara	Sat Kothadi and old remains.
	Kunda	Remains in Arjun varmadeva's time.
	Kuradya	See page. 121. Insc. Hindi of V.S. 1712=1655, removed from a well to the pargana office.
Sundarsi	Jirapura	Singhaji Saint's Platfrom.
	Miyapura	See page 121. There are numerous inscriptions here.
	Salkanpur	
	Thikri (<i>Thikarika</i>)	

N-B- Almost ever village of any size can boast of old remains but as yet investigation has not brought any archaeological place to light.

Jhabua State

ARMS OF THE JHABUA STATE



The arms as now borne by the State are depicted above.

In the centre of a shield (*argent*) is Krishna- Bansi-dhar (*Sable*), the tutelary deity of the Jhabua Chief. The *Supporters* are two lions (*proper*). The *crest* (here shewn below the shield) is a dexter hand holding a sword (*proper*). The State MOTTO (not shewn) is *Kesha vanshe yasya keshavah*, "Bravery and loyalty are the glory of Keshodas' descendants."

Note- The arms granted in 1877 were-

Arms- A paly of six or and vert; a head coupe proper between three spear heads argent imbrued proper. *Crest-* a falcon close. *Supporters-* Boars proper.

Motto- *Jhabu panna Jhabua Sampanna*. "Jhabu's death (is) the life of Jhabua."

Note- The motto, spear heads, and man's heads refer to the conquest of the country from Jhabu Naik Labhana, who held the tract before Keshodas, the founder of the State, defeated him.

Banner- The banner of the State (granted by the Emperors of Delhi) is red and bears the imprint of the feet of the Prophet, a mark borne on loyal banners at that time.

Genealogical Creed- The genealogical creed or *Gotrachar* of the Jhabua family gives *Gautam- Gotra; Yajur Veda; Madhyandini- Shakha; Bhairava- Mandovra; Khartar- Gachhawala; preceptor- Singel; Genealogist-Rohid; bard- Dedhar; Dholi or drummer- Sewad; Prohit- Derasri ; Gujarsor- Bias; Kedar vanshi- Barwa; Shetubandha Rameshwar- Kshetra' Rathesari- Devi; Religion-* The present chief is by religion a Hindu of the Shuddha Vaishnava sect and worships *Nagnecha Mata*.

Clan- The Rajas of Jhabua are Rathor Rajputs of the *Surya Vansh* (Solar race) and *Danesara Shakha*

CHAPTER I. DESCRIPTIVE.

Section I—Physical Aspects.

Jhabua is one of the guaranteed States in the Bhopawar Political Situation Charge of the Central India Agency, lying between Lat. 22° 28' and 23° 14' N. and Long. 74° 20' and 75° 19' E. in the section of Malwa known as Rath. It has an area of 1,336 square miles.

It is bounded on the north by the Kushalgarh State of the Rajputana Agency and Sailana, on the south by Jobat, Ali Rajpur and Dhar, on the east by Dhar and Gwalior and on the west by the Panch-Mahals-District of the Bombay Presidency.

The State takes its name from the chief town which was founded by Jhabbu Naik of the Labhana caste in the 16th century.

The State lies wholly in the mountainous region formed by the branch of the Vindhya which strikes northwards towards Udaipur and marches with the western boundary of the Malwa plateau. A succession of forest clad ridges runs generally north and south traversed by numerous streams which flow into the Anas, a tributary of the Mahi.

The State consists of a hilly forest clad tract comprising numerous ranges rising to about 1,800 feet above sea level, and covered for the most part with thick jungle of small but valuable timber trees, chiefly teak and blackwood.

The valleys between the hills are watered by numerous rivulets, tributaries of the Mahi and the Anas.

With the exception of a small area including the southernmost districts of the State, that are represented on Dr. Blanford's and Mr. Bose's detailed geological maps of the Narbada region² the greater part of Jhabua has remained unsurveyed. It is known, however, from an early traverse of Mr. Medlicott's that the capital and the country surrounding it are occupied by gneiss overlaid by Deccan Trap. The small area surveyed in the southern part of the State includes rocks belonging to the Deccan Trap, Lameta (with marine Bagh beds), and gneissose series, and along the boundary between this State and Jobat, some peculiar jaspideous rocks of doubtful age occur, that have been referred sometimes to the Vindhyan and sometimes to the Bijawar series, and may possibly belong to the cretaceous Lameta.

The forests of this State are characteristically those of the Indian Highlands, the principal trees being the teak (*Tectona grandis*) and the blackwood, *Dalbergia latifolia*, but other important species like *Terminalia tomentosa*, *Hardwickia binata*, *Ougeinia*

¹ By Mr. E. Vredenburg, Geological Survey of India.

² *Memoris of the Geological Survey of India, Volumes VI. and XXI..*

³ By Lieut- Colonel D. Prain, I.M.S., Botanical Survey of India.

dalbergiodes, *Anogeissus*, *Adina* and *Stephegyne* occur. The shrubby vegetation includes species of *Zizyphus*, *Carissa*, *Phyllanthus*, *Casearia*, *Capparis*. Tamarinds and *mahua* (*Bassia latifolia*) occur occasionally as groves near habitation.

Fauna

These differ in no way from the animals usually met with in Peninsular India. Tigers are occasionally met with, while panthers abound. The usual water fowl and game birds are found in season.

Climate &
Rainfall.
(Tables I &
II)

The climate throughout most of the State is subject to greater extremes than are met with on the more open land of the Malwa plateau. The average rainfall is about 30 inches.

Section II- History.
(Genealogical Tree.)Early His-
tory

The present chief is a Rathor Rajput claiming descent from Bir Singh, Fifth son of Jodha (1427-89), the founder of Jodhpur in Rajputana.¹

Bir Singh (1489-95) was granted Riya in fief, where he died about 1495. His son Siyaji (1495-1522) was granted Bhanaya in the Ajmer District in 1497 which he and his successors Jaswant Singh (1522-48) and Ram Singh (1548-67) made their headquarters. In 1567 Bhimanji succeeded Ram Singh. He distinguished himself in several of Akbar's campaigns and was granted fifty-two districts in Malwa including that of Badnawar (now in Dhar State). At this place which he made his headquarters, he died in 1584, and was cremated, his five Ranis following him to the pyre. His cenotaph is still to be seen at Badnawar. Bhimanji was succeeded by his son Keshodas, the founder of the State.

Keshodas
(1584-1607)

Keshodas had, in 1572 been attached to the retinue of the young prince Salim, afterwards the Emperor Jahangir. He distinguished himself in the campaign in Bengal (1584) and was in recognition of his services granted five villages in Hindustan and ten districts in Malwa. After the accession of Jahangir (1605-28) he was employed to subdue the turbulent free booter Jhabbu Naik of Jhabua, Than a Naik of Thandla, and others who infested the south-western districts of Malwa and especially Lakha Naik and Chandrabhan (Rajput) of Dhulet who had attacked and murdered the son of the Gujarat governor. Keshodas reduced these men to order and came into possession of their territory which included the districts of Jhabua, Thandla, Bhagor and Ramgarh.

In 1607 he was invested with the insignia of royalty by the Emperor, but died the same year, poisoned by his eldest son and heir Karan Singh. Keshodas built the fortress of Nolai now generally called Barnagar (in Gwalior). In 1592 he gave the village of Sultanpura (21° 34' N., 75° 13' E.) to his relative Bharmalji, from whom the present Thakurs of Kalianpura, Bori, and Jhaknaoda are descended.

¹ Tod- *Rajasthan* (Calcutta reprint) II. 21, Who says he obtained *Nolai* in Malwa; this was, however, a later acquisition of the family.

Karan Singh by murdering his father incurred the anger of Jahangir and fled from Badnawar to Karangarh fort in Rambhapur. Upon his flight his territory was delivered over to anarchy and confusion, and much of his land passed into other hands.

Raja Mah Singh, the eldest son of Karan Singh, succeeded as a minor of 8 year's old. The anarchy which had arisen after his father's death continued.

Most of the provinces acquired by Keshodas from the Emperor had been seized by the neighbouring chiefs and freebooters. Mah Singh on coming of age went (in 1632) to Delhi, where he stayed for two years in attendance on the Emperor Shah Jahan to whom he made known the deplorable condition of his grand- father's State.

The Emperor who was fully aware of the valuable services rendered by Keshodas, being pleased with the courage and valour of Mah Singh, acknowledged him as the successor of Keshodas estate and restored him his lands in 1634.

Mah Singh then returned home and took charge of his *jagir*. In 1648 he moved his capital from Badnawar to Jhabua. In 1656 Keshari Singh, the Raja of Amjhara laid claim to Dhulet as being part of Amjhara. Vazir Khan then *subah*, of Malwa, appointed Muhammad Shaffi and Abjal Khan Amin to settle the claim. Dhulet was proved to be a part of Ramgarh district and was given to Mah Singh.¹

He alienated several districts for the support of Junior branches of the family-

Kalianpura with 40 villages was given to Thakur Mokam Singh of Sultanpura in 1652. Mokam Singh was the great- grandson of Bharmalji to whom Keshodas had originally (1592) given Sultanpura; Jhaknaoda was given to Kuber Singh in 1661; and Naugama was given to Prithi Singh in 1665. He died at 75 years of age in 1677 after ruling 67 years.

Mah Singh had two sons Kushal Singh and Raghunath Singh. Kushal Singh, who succeeded to the *gaddi* ruled for 46 years. He left two sons Anup Singh and Indar Singh. Kushal Singh alienated several districts to the younger branches of his family, including Bhagor to his younger son Indar Singh; Sarangi to Indar Singh, the Thakur of Bidwal (1685); Jamli to Kishor Singh (1695); Kardawad to Sujat Singh with 12 other villages (1722), and Agral with five villages to Thakur Udai Singh (1698).

Kushal Singh was a weak and dissolute prince, who was unable to retain his hold on the land. Amjhara and Dhulet were wrested from him by the Grasias of Amjhara, while the Raja of Sailana made an attempt to seize Thandla, but was successfully opposed by Anup Singh, the eldest son of Kushal Singh.

This was a very critical time in the history of Jhabua as the Marathas had begun to invade the country. In 1722 Kanthaji Rao

¹ vide *Mehzer Nama* of the *Subah* of Malwa, dated the 14th *Rabi, Hijri* (1661-62)

Bande with a large army entered the State and encamped at Sheogarh near Thandla. He sent demands for the payment of *chauth* and *sardeshmukhi* to the chief. Kushal Singh refused and prepared to resist when Kanthaji Bande Suddenly proceeded on his way to Hindustan without exacting the *chauth*. He died in 1723.

Anup Singh,
(1723-27)

Kushal Singh was succeeded by his son Anup Singh, who was born in 1698. In 1725 Vithoji Rao Bolia, a *subah* of Holkar's entered the Thandla district and camped at Bordi, 10 miles from Thandla.

The Raja of Sailana accompanied Vithoji Rao Bolia. An order was sent to Anup Singh to pay the arrears of *tanka* due for the last four years amounting to Rs. 1,40,000, which were levied at the rate of 35,000 rupees a year. Anup Singh at first refused to comply, but at last, being hard pressed, was compelled to pay a lakh of rupees, which through the mediation of Mukundgir Mahant of Sheogarh was accepted in full satisfaction. Two years later Anup Singh was shot from a *machan* by a man who is said to have been instigated by the Sailana Chief.

Anup Singh's cenotaph stands at the spot where his body was burnt, and the tamarind tree on which the man erected his *machan*, is still pointed out at Thandla, with the ruin of the gallery of the palace in which Anup Singh was standing. After the death of Anup Singh, the Sailana chief obtained possession of Thandla, but was ousted soon after by Ratan Singh, the Thakur, of Bori and others, who managed to collect a force.

Sheo Singh
(1727-58)

Anup Singh's Rani Banabai, who since her husband's death had lived at Sheogarh, gave birth to a posthumous son, Sheo Singh, in 1727.

During his minority the State was managed by his mother. She finding herself unable to oppose the Marathas left Sheogarh to lay her case before the Peshwa at Poona entrusting her child to the care of Thakur Ratan Singh of Bori and Mahant Mukundgir.

Finally, an arrangement was made by which the management of the State was entrusted to Holkar during the Chief's minority. This arrangement was completed in 1732, and by it Holkar after deducting the amount of *tanka* due and the cost of management was to pay the balance to the Rani. Madhorao was appointed by Holkar to manage the State in consultation with Rani Banabai.

After the death of Rani Banabai in 1747, Sheo Singh ruled for 10 years. In 1757, he granted Sheogarh to Mahant Mukundgir in recognition of his services.

Bahadur
Singh.
(1758-70)

Sheo Singh died without issue in 1758 and was succeeded by Bahadur Singh, the son of Indar Singh, of Bhagor.

In 1762, Bahadur Singh made an agreement as regards the Petlawad and Thandla districts through Visaji Pant *Kamavisdar* (*Kamasdar*) of Holkar and Dewaji Tilokchand Kothari. The terms of the engagement were as follows-

1. That there should be joint jurisdiction in the towns of Thandla and Petlawad and the neighbouring villages, but the right to collect *chauth* should rest with the Jhabua Darbar.

2. That the *Sayar* (customs dues) should be collected conjointly and distributed at the end of the year in the proportions of twelve to four annas in the rupee.

3. That the *tanka* levied upon the Umraos, amounting to Rs. 15,000 annually, should be received by Holkar directly from them, but that the Umraos, being vassals of the Jhabua Darbar, should pay the *chauth* to the State in recognition of suzerain power.

4. That Holkar should entrust the management of the State to Bahadur Singh on payment of Rs. 35,000 yearly in consideration of the services rendered by Holkar to this State, and Rs. 5,000 as administration expenses.

After the engagement had been made, Bahadur Singh remained at Thandla till 1763 when he removed his head quarters to Jhabua. In 1766 he constructed the large tank in Jhabua called the Bahadur Sagar. The present palace was also built at this time and repairs made to the walls of the town.

Bhim Singh, son of Bahadur Singh succeeded his father in 1770, and ruled for 59 years dying in 1829. He had four sons, Partab Singh, Moti Singh, Salim Singh and Gulab Singh; all except the third died childless. He had also two illegitimate sons, Sawai Singh and Lachhman Singh to whom he gave *Machhlia* in *jagir*. Bhim Singh
(1770-1829)

Bhim Singh, distracted by the demands and harassed by the oppressive measures of Holkar's officials, finally looted Petlawad and burnt Holkar's residence at Thandla. Several letters in the Indore State old records refer to Bhim Singh's conduct. Two letters written to Ahalya Bai by Balwant Rao Mahadev, apparently Holkar's *kamasdar*, dated in *Fasli* 1200 (1792 A.D.) complain of ravages by Jhabua Bhils instigated by Bhim Singh and also, of his harbouring Sardar Singh of Sardarpur and other dacoits. The writer states that the disturbed condition of the country necessitates the maintenance of a force of 700 foot and 150 horse, which should not be required. In 1805 Jaswant Rao Holkar on his return to Central India demanded arrears of revenue for this district. Raja Bhim Singh sent evasive replies and raised the Bhils. Holkar retaliated by sending a force under Balchand Mehasri and after a struggle of 6 months Bhim Singh was obliged to submit, pay a large sum of money and surrender the management of Thandla and Petlawad to Holkar. As security for the payment of the balance Balchand took Bhim Singh's two sons Moti Singh and Sawai Singh as hostages, and kept them at Thandla for a year until the whole amount was paid off. In 1785 Malet on his way north passed through Jhabua. The Chief sent men to receive him on the borders and offered every civility. He describes Bhim Singh as a young man of about 25 of some character. He also notes the employment

of mercenary foreign troops over whom the Chief had but little control¹.

In the midst of these disturbances Partab Singh, the eldest son, requested his father to grant him a suitable *jagir* for the maintenance of himself and his family. When this request was not acceded to, Partab Singh raised the standard of revolt and being joined by the Umraos, looted Thandla, Rambhapur, Jhabua and Ranapur. In 1819, in consequence of the disturbed state of the country and the imbecility of Raja Bhim Singh, Sir John Malcolm wrote, to both father and son urging them to settle their differences. Finally, in 1821 Captain Pringle was sent to effect a settlement. By this settlement Bhim Singh was obliged to abdicate in favour of Partab Singh retaining 3 *talukas* and the village of Kardawad as his personal estate².

A daughter of Bhim Singh's married Govardhandas, the turbulent son of Zalim Singh of Kotah. It was while living at Jhabua that he raised a revolt at Kotah, which proved abortive, however.³ Bhim Singh died at Jhabua in 1829.

The following *jagirs* were given by Bhim Singh to his relatives and others-

In 1824 he gave Umarmkot to Gopal Singh of Kod (Dhar); in 1826 Khawasa to Moti Singh, his second son; and in 1818 Kesarpura was given to Jaswant Singh.

Partab Singh
(1829-32)
Ratan Singh,
(1832-40)

Partab Singh ruled for three years, dying in 1832. As he left no male issue he adopted Ratan Singh, the son of his younger brother, Salim Singh who succeeded as a minor. During his minority the State was managed by the dowager Rani Ranavatji under the superintendence of Captain Borthwick. Captain Borthwick negotiated the lease of the Thandla and Petlawad districts from Holkar on the basis of the old agreement for an annual payment of Rs. 35,000 for a period of 6 years (1836 to 1842). In 1840 on the second day of the *Dasahra* ceremony while Raja Ratan Singh was riding on an elephant in the *Nilkanth* procession along the banks of the Bahadur Sagar tank he was struck by lightning and killed.

Gopal Singh,
(1840-95)

Gopal Singh, the posthumous son of Ratan Singh, born 4 months after the death of his father succeeded him. During his minority his grandmother acted as regent.

In 1841 disturbances arose in the Thandla district and the Political Agent at Mandleshwar was obliged to bring up a small military force to punish the rebels.

Gopal Singh, though only 17 years of age during the Mutiny, rendered good service in assisting the fugitives from Bhopawar.

In July, the Amjhera chief hearing of the Indore outbreak revolted. Lieutenant Hutchinson, Bhil Agent in Bhopawar, had a detachment

of 200 Bhils of the Malwa Bhil Corps with him, and he and Dr. Chisholm, the Agency Surgeon, determined to remain in the station, but on receiving news that the Vilayatis of Dhar were approaching the Bhils all fled except 30 men. The Europeans were then obliged to retire. Lieut. Hutchinson, Dr. Chisholm, two ladies and five children left for Jhabua disguised as Parsis. On arriving at Para village they sent a message to the Chief who at once supplied an escort. The fugitives reached Jhabua on July 5th. The young Raja and his mother did every thing in their power to assist the fugitives, in spite of demands for their surrender made by the local Arab faction. Finally, Holkar sent an escort from Indore and the Europeans left for Mhow on July 12th¹. In a *khariya*, Lord Canning, the Viceroy and Governor-General, acknowledged the good services rendered by the Chief, which would always be gratefully remembered by the Government of India.

In consideration of these services the Darbar's contribution to the Malwa Bhil Corps was reduced from Rs. 3,000 to Rs. 1,500. and on February 9th, 1878, he was invested with a *khilat* of the value of Rs. 12,500 by Sir Henry Daly, Agent to the Governor-General.

Gopal Singh was given full powers of administration in 1859. In the year 1863 he abolished all duties on cotton within his State.

In 1864 the Chief agreed to cede in full sovereignty such lands as might be required for a railway through his State; and in 1891 specially ceded land for the Godhra-Ratlam-Nagda-Ujjain branch of the Bombay, Baroda and Central India Railway.

In 1865, the Chief permitted a man who was in prison on a charge of theft to be mutilated and was fined Rs. 10,000 by Government and made to settle a pension of Rs. 15 per month on the man, while his salute was discontinued for one year. Up to 1871 the joint jurisdiction of the Jhabua and Holkar Darbars over Thandla, and Petlawad continued. As this caused frequent and vexatious disputes, an exchange of villages was effected in 1871, by which Petlawad remained with Indore State and Thandla with Jhabua. The Jhabua Darbar pays Rs. 8,572 (*Salim Shahi*) to Indore in adjustment.

In 1887 in commemoration of the Jubilee of Her Imperial Majesty the late Queen-Empress, the Raja abolished transit duties on all goods passing through his State.

Shortly before his death in 1893 Gopal Singh adopted Udai Singh, the second son of Raghunath Singh of Khawasa, with the sanction of the Government of India.

Udai Singh, the present Chief, who was born on the 6th May, Udai Singh, 1875, succeeded on the 22nd January, 1895. He is the 12th in descent from (1895-) Keshodas, the founder of the State.

The Chief was invested with full powers of administration in 1898. The severity of the famine of 1899-1900 forced the State to borrow

¹ Selection from Papers in the Bombay Secretariat, Vol. I (Maratha Series), 494.

² Appendix A.

³ Tod-Rajasthan (Calcutta reprint) II, 544.

¹ Letters to the "Times" by Dr. Chisholm, Sept. 2 and Lt. Hutchinson, Sept 10, 1857.

One lakh of rupees through the British Government from Maharaja Sindhia, and three hundred and seventy-seven thousand from the British Government, to enable it to carry on the administration.

Titles The Jhabua Chief bears the titles of His Highness and Raja and enjoys a salute of 11 guns.

The Umraos Table XXXI) There are 18 principal families in the Jhabua State known as the *Umraos*. They are descendants of members of the Chief's own family. By engagements effected in 1818 through the mediation of Sir John Malcolm, the Umraos pay Rs. 15,000 (*Salim Shahi*) as *tanka* to Holkar, and Rs. 5,380 British coin as *tanka-bhet- chauthan* to the Jhabua Darbar. These families are described below:-

Khawasa In 1826 A.D., Bhim Singh gave Khawasa to Moti Singh, his second son, in *Jagir*. Moti Singh died in 1859 A.D., Without leaving any male issue. After his death the present Umrao Raghunath Singh, the son of Bhopat Singh of Talaoli, succeeded Moti Singh. Raghunath Singh has three sons, Himmat Singh, the heir to Khawasa, Udai Singh, the present ruling Chief of Jhabua, who was adopted by the late Raja Gopal Singh, and Kesar Singh. The annual income of the estate is Rs. 10,000. The Umrao pays the Darbar Rs. 1,600-12-9 British coin as *tanka-bhet- chauthan* annually.

Talaoli In 1887 A.D. Raja Gopal Singh of Jhabua granted Talaoli to Nahar Singh in *Jagir* on condition of receiving from the Thakur an annual *tanka* of Rs. 360 British coin. Nahar Singh was the nearest relation of the Jhabua Chief. His ancestors formerly enjoyed Parwet in *jair*, but this was absorbed into the State and Talaoli granted on lease in 1843 and afterwards in *jagir* in 1887. Nahar Singh died in 1902 A.D. and was succeeded by his grandson Bahadur Singh. Bahadur Singh being a minor, the estate is under the superintendence of the Darbar. The annual income of the estate is Rs. 1,000 of which the Darbar receive Rs. 300 as *tanka-bhet- chauthan*.

Naugama In 1665 A.D. Raja Mah Singh of Jhabua granted Naugama in *jagir* to Pirthi Singh a descendant of Kishandas, the younger brother of Raja Keshodas of Jhabua. The present Thakur of Naugama is Kishor Singh, who is 13 years old, the estate being under the superintendence of the Darbar. The annual income of the *thakurat* is Rs. 1,500, the Darbar receiving Rs. 14,064 British coin as *tanka-bhet- Chauthan* annually.

Kodli Kodli was given in *jagir* to the descendants of Tej Singh, the second son of Bir Singh. Thakur Mehtab Singh of Kodli died childless, and the question of succession of still under the consideration of the Darbar. The annual income of the estate is Rs. 501, a payment of Rs. 129-6-4 being made annually to the Darbar as *tanka-bhet- chauthan*. The whole income is at present assigned to the widow of the late Thakur for her maintenance.

Kalianpura Kalianpura was granted by Raja Mah Singh of Jhabua in 1652, to Mokam Singh, the great grandson of Bharmalji in *Jagir*. Thakur

Raghunath Singh of Kalianpura was the eleventh in descent from Mokam Singh. He died in 1902 and left a minor son Kuber Singh as his successor. At present the *thakurat* is under the supervision of the Darbar. The annual income of the estate is Rs. 4,000; it pays the Darbar Rs. 1,120-12-9 British coin annually as *tanka-bhet-chauthan*.

Antarvelia was also granted to the descendants of Tej Singh, the second son of Bir Singh. The present Thakur Bhim Singh is sixteen years old. There is junior branch of the Antarvelia family which holds the Udaipuria *thakurat*. The annual income of the estate is Rs. 1,000; it pays Darbar Rs. 227-9-6, British coin as *tanka-bhet-chauthan*.

The Barwet *thakurat* like Raipuria was founded in the time of Raja Kushal Singh. The present Thakur Bokhtawar Singh is the seventh in descent from Mokam Singh, and is younger brother to the late Thakur Daulat Singh of Barwet who was appointed as his successor by the Darbar in 1891. Junior branches of the family hold bachhikhera, and Dabri. The annual income of Barwet is Rs. 3,000, the *tanka-bhet- chauthan* paid to the Darbar being Rs. 1,356-4-0 British coin.

The *thakurat* of Raipuria was founded in 1715 A.D. The present Thakur Chature Singh is the seventh in descent from the first Thakur. The late Thakur Balwant Singh, having died Childless Chatur Singh, the younger son of the Thakur of Gehendi, was appointed as his successor by the Darbar in 1899. The annual income of the *thakurat* is Rs. 6,000; it pays the Darbar annually Rs. 1,013-12-9 British coin as *tanka-bhet-chauthan*.

Baodi was granted by Raja Kushal Singh to Raghunath Singh. The present Thakur Basant Singh is the sixth in descent from Raghunath Singh. He succeeded his father Nahar Singh in 1890. The annual income of this estate is Rs. 1,000; it pays the Darbar Rs. 210-6-4 British coin, annually as *tanka-bhet- chauthan*.

Gehendi was granted by Raja Kushal Singh to Nawal Singh, one of the younger branches of the family, in *jagir*. The present Thakur Jorawar Singh succeeded his father Nathu Singh in 1896. The annual income of the *thakurat*, is Rs. 850, and the amount of the *tanka-bhet-chauthan* paid to the Darbar is Rs. 140-9-7 British coin.

In 1824 Raja Bhim Singh granted Umarkot to Gopal Singh, of Kod (Dhar), one of the descendants of Fateh Singh. The present Thakur is Mod Singh, who succeeded his father in 1901 A.D. The annual income of the estate is Rs. 4,000, *tanka-bhet- chauthan* being Rs. 1,307-10-5 British coin.

Borayata was granted by Raja Kushal Singh in *jagir* to Bakhtawar Singh, who belonged to one of the younger branches of the family. The late Thakur Ranjit Singh died in 1903 leaving an infant son named Sajjan Singh. The estate is under the

superintendence of the Darbar. The annual income of the estate is Rs. 1,800, the *tanka-bhet- chauthan* paid annually by the *thakurat* being Rs. 302-9-7, British coin.

Sarangi

In 1685 A.D. Raja Kushal Singh gave Sarangi to Indar Singh of Bidwal in *Jagir*. The present Thakur is Jorawar Singh. The annual income of the estate is Rs. 6,000; *tanka- bhet- chauthan*, amounting to Rs. 920-14-5 British coin, is paid annually to the Darbar.

Karwar

In 1722 A.D. Karwar was granted in *jagir* by Raja Kushal Singh to Shujat Singh, one of the descendants of a younger branch of the Jodhpur family. The present Thakur Nahar Singh, was adopted as successor to the late Thakur Partab Singh. He has two sons, viz., Jaswant Singh and Raghunath Singh, aged 11 and 10, respectively. Junior branches of the family hold Gangakheri and Mor. The annual income of the estate is Rs. 6,500, the annual *tanka-bhet-chauthan* paid to the Darbar being Rs. 1,215-6-4 British coin.

Ghugri

Ghugri was given in *jagir* to Gaj Singh, the ancestor of Bhairon Singh, the present Thakur, in the time of the Raja Kushal Singh. The Thakurs of Karwar and Ghugri are of the same family. The annual income of the estate is Rs. 1,700 and the *tanka-bhet-chauthan*, Rs. 133-6-4 British coin.

Jamli

In 1695 A.D. Raja Kushal Singh gave Jamli to Kishor Singh of the Jodhpur family. The present Thakur Amar Singh is the tenth in descent. He has two sons, viz. Mor Singh and Nahar Singh This *thakurat* has two Junior branches, Salunia and Wekalda. Bhabhut Singh is at present Thakur of Salunia and Kodar Singh of Wekalda; their annual incomes are Rs. 700 and Rs. 1,600 respectively. The annual income of Jamli is Rs. 6,201, it pays to the Darbar Rs. 1,138 British Coin, as *tanka-bhet- chauthan*.

Jhaknaoda

The Thakurs of Jhaknaoda are descendants of the Bharmal Family. Raja Mah Singh granted this *jagir* to Kuber Singh in 1661 A.D. The present Thakur Kishor Singh of Jhaknaoda is the eighth in descent and is the eldest son of Jawan Singh, the late Thakur. In 1883 A.D. Jawan Singh, acting for the Darbar, rendered good assistance in apprehending the rebellious Bhilala Chhitu Patel, of Ali- Rajpur in recognition of which he received the title of Raj Bahadur from the Government of India in 1890. He was appointed by the Government as Superintendent of the Ali-Rajpur State during the minority of the chief. He died in 1893 and was succeeded by his eldest son Kishor Singh, the present Thakur. Two younger brothers of Kishor Singh, Berisal and Chain Singh received Semlia is joint *jagir* in 1890. Junior branches of Jhaknaoda are Mohan Kot and Tarkheri. The present Thakur of Jhaknaoda has three sons, Ranjit Singh, Man Singh and Bharat Singh. The annual income of the estate is Rs. 12,000. The

amount of *tanka-bhet-chauthan* paid annually to the Darbar is Rs. 2,818-6-4 British coin.

The Thakurs of Bori are Rathors of the Bharmal Family, being Bori descendants of Khet Singh, the third son of Bir Singh. Keshodas, the founder of Jhabua, granted Sultanpura in the Amjhera District, in *jagir* to Bharmalji. The descendants of Bharmalji lost their *jagir*. In 1698 A.D. Raja Kushal Singh gave Agral to Udai Singh and After the death of Udai Singh his son Ratan Singh received Bori in *jagir* from Raja Sheo Singh in 1735 A.D. in recognition of good service rendered to the Darbar. The present Thakur of Bori Sawai Singh, the son of Ratan Singh, is a minor who succeeded his father in 1904. The estate is under the management of the Darbar during the minority. The annual income of the *thakurat* is Rs. 16,000, the amount of *tanka-bhet-chauthan* paid to the Darbar being Rs. 1,078-6-4 British coin.

Section III.—Population

Population was : 1881, 92,938; 1891, 1,19,787; 1901, 80,889 Enumera-
persons; males 40,548, females 40,341. tions

The density is 60 persons per square mile a decrease of 32 per Density and
cent. since 1891. This large decrease is easily accounted for by the severe Variation
losses incurred by the Bhil population in the famine of 1899-1900.

There are 686 villages and 158 Bhilparas of Bhil settlements in the Towns and
State, with 17,891 occupied houses. Villages.

These have been recorded since 1903-04. The average rates per Vital Statis-
thousand are for births 33 and for deaths 22. tics (Tables
V and VI)

Classified by religions, Hindus, numbered 18,156 or 22 per cent; Religions
Jains, 2,087; Musalmans, 2,139, Christians, 76; Parsis 3; Animists, 58,428.
The last who are mainly Bhils, form 72 per cent. of the total population. The
unusually large Christian population is due to the Canadian Presbyterian
Mission station at Thandla.

The sex returns give 995 females to 1,000 males and those for Sex and Civil
civil condition 99 wives to 100 husbands. Condition

The prevailing dialects are Bhili and Rathvi. Of the population Languages
2,277 or 3 percent. are literate. and Literacy

The chief tribes and castes are, Bhils, 29,200 or 36 per cent; Castes and
Bhilalas, 14,456 or 18 per cent; Patlias, 8,700 or 10 per cent; and Rajputs, Tribes
2,000 or 3 per cent.

Of the total population 49,619 or 61 per cent. are supported by Occupations
agriculture, 7,123 or 8 per cent. by general labour, 2,848 or 3 percent. by
grass and wood cutting, while 1,904 or 2 per cent deal in grains.

The population being mainly Bhil many of their customs differ Social Cha-
from those of more civilised communities. It is not possible to deal with racteristics
these in a single paragraph. It may be noted, however, that Hindu influence
is gradually making these peculiar customs to disappear.

The tract in which the State lies is an unhealthy one, malarial fever Public
being very prevalent every year after the rainy season closes. Health

CHAPTER II. ECONOMIC.

(Tables.—VII-XV, XXVIII and XXX.)

Section I- Agriculture.

(Tables VII to X.)

General conditions	Generally speaking the soil is of only moderate fertility, though patches of rich land are met with in the valleys.
Classes of soils	The cultivators recognize many classes of soil of which the most important are <i>chikni kali</i> , a clayey black soil (cotton soil); <i>chikni kali kanishia</i> , a black soil, mixed with stones; <i>bhuri</i> , a grey soil; <i>bhatori</i> , <i>bardi</i> , and <i>lal</i> red coloured stony soils. As far as possible, <i>bardi</i> and <i>lal</i> are sown first as they do not retain moisture as long as <i>kali</i> and <i>bhuri</i> .
Area under cultivation. (Table IX)	The area under cultivation has diminished be 25 per cent. owing to the recent bad years; and a diminished proportion of rain.
Manure.	Manuring is confined to fields situated in and close to large villages, and mainly to poppy crops. The manure consists usually of village sweepings and cattle dung.
Implements	No new implements have been introduced. The most important of those used are the <i>hal</i> or plough, the <i>bakkhar</i> or harrow, the <i>dora</i> of weeding plough, <i>nai</i> or seed tube, and the instrument used in extracting poppy juice known as the <i>charpala</i> or scarifire.
Crops	The principal food crops are at the <i>kharif</i> , maize (<i>Zea mays</i>) <i>jowar</i> (<i>Sorghum vulgare</i>), <i>urad</i> (<i>Phaseolus radiatus</i>), <i>mung</i> (<i>Phaseolus mungo</i>), <i>tuar</i> (<i>Cajanus indicus</i>), <i>bajra</i> (<i>Pennisetum spicatum</i>), <i>kodra</i> (<i>Paspalum scrobiculatum</i>), <i>samli</i> (<i>Panicum frumentaceum</i>), <i>wari</i> (<i>Panicum miliaceum</i>), <i>kultha</i> (<i>Dolichos biflorus</i>), <i>batti</i> (<i>Setaria glauca</i>), and rice (<i>Oryza sativa</i>); at the <i>rabi</i> , wheat (<i>Triticum aestivum</i>) gram (<i>Cicer arietinum</i>) and barley (<i>Hordeum vulgare</i>), predominate.
Staple food grains	Maize is used throughout the year by rich and poor and wheat and rice by the rich. The pulses <i>tuar</i> , <i>urad</i> , <i>mung</i> , <i>masur</i> (<i>Ervum lens</i>) and <i>chaola</i> (<i>Dolichos senensis</i>) are the chief subsidiary food crops. The hilly tribes such as Bhils, Bhilalas, and Patlias live mainly on inferior kinds of grain such as <i>Kodra</i> , <i>samli</i> , <i>wari</i> , <i>gujra</i> , etc. They eat maize to a very small extent considering it a luxury.
Oil-Seeds.	<i>Tilli</i> (<i>sesamum indicum</i>), <i>ramtilli</i> (<i>Guizotia oleifera</i>), and <i>arandi</i> (<i>Richus communis</i>) are the principal oil-seeds grown in the State.
Fibres	The chief fibre plants grown in the State are cotton (<i>Gossypium indicum</i>), and <i>san</i> (<i>Crotolaria juncia</i>), the former being cultivated to a small extent.
Spices	The ordinary spices grown are <i>ajwan</i> (<i>Lingusticum ajowan</i>), chillis and ginger but only in small quantities.

Poppy is grown in parts of the State, and the crude opium exported Poppy to manufacturing centres.

The quantity of seed required per acre is-

Grain	Seers	Grain	Seers	Seed required
Wheat	16 to 40	Jowar	4 to 24	
Gram	8 to 48	Urad	8 to 32	
Poppy	15 to 8	Rice	4 $\frac{3}{4}$ to 32	
Barley	32	Tilli	12 $\frac{9}{16}$ to 9 $\frac{9}{16}$	
Tuar	4 to 20	Ramtil	2 to 16	
Chaola	2 to 16	Cotton	8 to 32	
Kulthia	14 to 16	Mung	8 to 16	
Kodra	2 to 24	Samli	2 to 8	
Makka	8 to 24			

During the famine of 1899-1900 maize was imported from Cawn- New varieties pore and from America. The Plants grew well but did not bear any grain of Seed while wheat, gram and maize, brought from Malwa grew well and produced good crops.

Irrigation is mainly confined to poppy, sugarcane and vegetables, Irrigation but is also employed to a very small extent with wheat. The water supply in ordinary years is sufficient for irrigation except in the hills where irrigation is seldom possible.

The principal sources of water are wells and streams. The usual Sources of water lifts used are the *charas* and *rahat* (Persian Wheel). irrigation

The expense of digging a well varies, the average cost being Rs. Cost of Wells 200 for a *kachcha* well and Rs. 600 to 1,000 for a *pakka* (masonry) well.

The area assessed as irrigable is at present 2,364 acres.

There are no special breeds of cattle, in the State, but most Cattle (Table villagers rear cows, buffaloes and goats. VII)

The average cost of each kind of animals-

	Rs.		Rs.
Ox	40	Horse	25
Cow	15	Goat	3
She-buffalo	50	Sheep	3

The principal diseases that affect the cattle are given below- Cattle diseases. *Chechak* or cow pox; *kharat*, mouth and foot disease; *chilli*, an affection of the lungs. *Badla* or *uparki bimari*, breathing becomes stertorous and moisture collects on the nose and foam drops from the mouth. In almost all cases firing is first resorted to, internal remedies being given as stimulants.

The Bhils, Bhilalas and Patlias are the principal agriculturists. Agricultural They are not, as a rule very hardworking cultivators and possess small population holdings. Nearly 61 per cent of the population are engaged in cultivation.

There is ample land for grazing and no difficulty in feeding cattle Pasture land is ordinarily experienced in any part of the State. During the famine of 1899-1900, however, many animals died.

Fairs

The chief fairs in the State are those held at Kakrej, Parvalia, Singeshwar and Raipuria, which are all of religious character.

Takkavi

Advances are made by the State to cultivators in the shape of *takkavi* in years of famine and scarcity without interest; in ordinary years interest is charged on these advances.

Takkavi in the shape of bullock-*takkavi* was freely given in the last famine, the bullocks bought being considered State property.

Section II- Wages and Prices.

(Tables XIII and XIV)

Wages

No very noticeable changes have taken place in cash wages. These differ somewhat in different parts of the State, but have remained practically stationary since 1880. Labourers are paid in kind for agricultural operations. Village artisans such as the blacksmith and carpenter receive yearly shares of the village crops and in return repair agricultural implements. All State servants are paid in cash.

Prices

The prices of food grains had in the case of maize, *jowar* and inferior grains recovered its normal position in 1903 after the rise in 1900 due to the famine in that year. *Tuar* and *mung* have not recovered their position.

Section III- Forests.

No Forests Reserves existed in the State till the end of 1903, when a Forest Officer was appointed. All the forest is *khalsa*.

Control

Before the present system was introduced no check was put on the collection of timber and forest produce, but the Bhils who sold such produce were charged dues on all they sold. Cultivators are now required to obtain passes, signed by a forest official to cut wood even for agricultural purposes.

Three Rangers have been appointed, who supervise the work of the forest guards. The Rangers are subordinate to the Forest Officer.

The cultivators are allowed to cut timber for their agricultural implements and huts on passes, free of any tax. They pay 8 annas annually per plough for grazing in forest land and any person may remove fuel or fodder to the amount of one *sirbhari* or head-load, free of duty.

The export of fuel, fodder or timber is strictly prohibited except under special permission from the Darbar. Other jungle products such as bark or fruit of any tree used for medicinal purposes & can be exported on payment of certain dues.

Revenue

The revenue in 1905-06 amounted to Rs. 8,500 per annum, expenditure being about Rs. 3,000. The trees given in the table below are found in the State in the jungles as well as near villages.

Vernacular Name	Botanical Name Where Known	Uses
Am Amla, Aonla	<i>Mangifera indica</i> <i>Phyllanthus emblica</i>	Fruit eaten, timber used in building. Fruit eaten, used medicinally, and for fuel.
Babul	<i>Acacia arabica</i>	Timber in agricultural implements and buildings, leaves in tanning leather.
Bahera	<i>Terminalia belerica</i>	Fruit in medicine and dyeing.
Bamboo	<i>Dendrocalmus strictus</i>	In building and making baskets &c.
Bar	<i>Ficus bengalensis</i>	Tree worshipped, leaves as fodder.
Bili, Bel	<i>Aegle marmelos</i>	Leaves offered to god shiv, fruit and leaves used medicinally.
Biya	<i>Pterocarpus marsupium</i>	Wood for implements, drums and in buildings.
Bor	<i>Zizyphus jujuba</i>	Fruit eaten, timber in building and agricultural implements.
Charoli	<i>Buchanania latifolia</i>	Fruit eaten.
Dhaman	<i>Grewia tilioe folia</i>	Timber in making carriage shafts, &c.
Dhawada	<i>Anogeissus latifolia</i>	Wood for fuel.
Gular	<i>Ficus glomerata</i>	Tree worshipped and used medicinally fruit eaten.
Haldu	<i>Adina cordifolia</i>	Timber for buildings.
Imli	<i>Tamarindus indica</i>	Fruit eaten, timber in buildings.
Jambu, Jamun	<i>Eugenia Jambolana</i>	Fruit eaten timber as fuel.
Kakaria		Wood for agricultural implements and roofing.
Kalam, Kadam	<i>Anthocephalus cadamba</i>	Flowers offered at shrines.
Kanagi	<i>Myristica malabarica</i>	Agricultural implements.
Kari	<i>Capparis aphylla</i>	Wood for implements.
Karondi	<i>Carissa carandus</i>	Fruit eaten.
Karpatia		Roofing and fuel.
Keran		Wood for roofing.
Khair	<i>Acacia catechu</i>	Wood for posts, catechu prepared from chips. of its heartwood, tanning leather.
Khajuri	<i>Phoenix sylvestris</i>	Fruit eaten, wood as beams leaves for brooms.
Khakra, Palas	<i>Butea frondosa</i>	Leaves for plates, flowers for dyeing wood for fuel.
Khejra	<i>Prosopis spicigera</i>	Tree worshipped on Dasahra day.
Lunkhera		Wood for fuel.
Mahua	<i>Bassia latifolia</i>	Flowers eaten, used in distilling country liquor, seeds in oil, and

Vernacular Name	Botanical Name Where Known	Uses
Mokha	<i>Schrebera swietenoides</i>	timber in building and agricultural implements leaves for plates. Food for poor during famine
Moyani	<i>Odina wodier</i>	wood for agricultural Implements. Bhils food during famine
Nim	<i>Melia indica</i>	roofing and fuel. Timber in buildings, oil from seeds; very useful medicinally.
Phephar		Wood for fuel, fruit for bird.
Pipal	<i>Ficus religiosa</i>	Tree worshipped, fruit eaten, leaves as fodder, lac cultivated on the tree.
Royan	<i>Soyimida febrifuga</i>	Wood used in beams refsters, & bark in medicine.
Sadad	<i>Terminalia tomentosa</i>	Timber in building and fuel.
Sag	<i>Tectona grandis</i>	Timber in buildings and furniture, leaves and seeds as drugs.
Salar	<i>Boswellia thurefera</i>	For fuel, used medicinally.
Semal	<i>Bombax malabaricum</i>	Silk of pods of stuff cushions.
Shisham	<i>Dalbergia sissu</i>	Timber in buildings.
Timru	<i>Diospyros melanoxylon</i>	Fruit eaten, leaves for plates, wood for fuel.
Tinach	<i>Ougeinia dalbergioides</i>	Timber in buildings.

Section IV— Mines and Minerals.

(Table XII)

Manganese was first found in the State in 1902. The mines whence this is extracted are situated at Kajli Dungri in the Rambhapur *pargana*, at a distance of about three miles from the Meghnagar railway station. Messrs. Kiddle, Reeve and Co., of Bombay, the contractors, who work the mines, have recently built a tramway line from Meghnagar to the mines.

The labourers employed are mostly Bhils of the neighbourhood, but the population being sparse, efforts are being made to attract labour from the Ratlam State and Dohad District, but without much success. So far the number attending has ranged from 1,500 to 2,000. A few men have been imported from the neighbourhood of Nimach and this system will probably be more largely followed owing to the unreliableness of the Bhils.

The daily pay per man is at present two annas nine pies, of a woman one anna and ten pies as against the former rates of 2 annas and one anna, respectively.

Messrs. Kiddle Reeve & Company pay a royalty of annas four per ton of ore exported.

Section V.—Arts and Manufactures.

(Table XI.)

Crude opium produced locally is sent to Ratlam, *vid* Thandla, Opium Hanumangarh or Jhabua. At these three places, the State levies duties before it is allowed to be exported.

The only other industries are the manufacture of rough country Hand cloth and blankets. industries

A cotton ginning factory has been set up at Hanumangarh, 24 Factory miles north-east of Jhabua, and one mile south of petlawad (Indore) and a industries cotton ginning factory, with a rice shelling factory attached to it at Bajranggarh, a railway station on the Godhra- Ratlam section, five miles east of Thandla. Both were established by Messrs. Vinayak Balwant shintre & Company, of Indore, in 1893 and 1896, respectively. The leases for both the places terminate in the year 1912. The Company pays to the State, as royalty, eleven annas on each mani (240 seers) of ginned cotton, and three annas on each mani of shelled rice. Some sixty hands are employed in these factories. The rates of wages for males and females are three annas per head per day. the manufactured goods are sent to Ahmedabad, Bombay, Ujjain, Indore, and Ratlam.

The Qunatity of the raw material consumed varies according to the year. In favourable years twenty *manis* of rice and thirty *manis* of cotton are consumed per day. The average number from 1893 to 1899 was eight *manasas* of cotton and five *manasas* of rice per year. the year 1900 was a famine year and, therefore, no work could be carried on. 6,000 hundred weights of raw cotton and 643 hundred weights of rice were issued in 1903.

The factory operators generally come from Ahmedabad to Hanumangarh and Bajranggarh and their earnings vary from Rs. 12 to Rs. 50 per mensem.

The following statement shows various other details of the factories :-

Name of factory	Nature of work done (press ginning or Spinning)	when started	Horse power of engine	Num ber of gins	Perma nent staff	Tem porary staff	Busy season Staff	Slack time staff
Factory at Hanumangarh	Ginning	1893	10 horse power	7 gins	1 Gu masta 2 chauki. dars	37	1770	336
Factory at Bajranggarh	Ginning	1893	12"	7 "	"	40	980	"
Rice Factory at Bajranggarh	Rice Shelling	1896	"	4 pes ties	3	37	1930	"

Section VI- Commerce and Trade.

The traders called *sahukars* mostly deal with cultivators (*asamis*) in grain.

The chief medium of exchange is *kaldar* rupee, Imperial Government notes being neither common nor popular. Commerce has increased of late years though it cannot be said at present to be very extensive or very flourishing.

Exports and Imports

The principal exports are food grains, crude opium and cotton, and the imports, sugar, piece-goods, metal, and petroleum oil.

Most of the grain is exported to Malwa and Gujarat, while a considerable quantity is also imported from these districts.

The chief trade centres and market towns are: Jhabua, Ranapur, Thandla, Rambhapur, Khawasa, Sarangi, Jhaknaoda, Udaigarh, Bori, Bhagor, Hanumangarh, Umarkot, pitol and Para. The more important markets are detailed below:-

No	pargana	Name of Place	Time of year	Description	Number of People attending
1	2	3	4	5	6
	<i>Khalsa</i>				
1	Jhabua	Jhabua	Every Friday	Trade	About 1,200
2	Ranapur	Ranapur	" Saturday	"	" 2,000
3	"	Andharwad	Phalgun Shud-dha 15th	"	1,200
4	"	Udaigarh	Every Friday	"	" 500
5	"	Pitol	" Tuesday	"	" 600
6	Rambhapur	Rambhapur	" Monday	"	" 900
7	Thandla	Thandla	" Tuesday	"	" 1,500
8	"	Hanuman-garh	" Saturday	"	" 750
	<i>Umrao Jagirs</i>				
9	Northern	KalianPura	" Wednesday	"	" 700
10	Division	Khawasa	" Sunday	"	" 700
11	Southern	Bori	" Thursday	"	" 700
12	Division	Para	" Thursday	"	" 800
13	Eastern	Umarkot	" Wednesday	"	" 400
14	Division	Jhaknaoda	" Saturday	"	" 500
	<i>Other Jagirs</i>				
15		Bhagor	" Thursday	"	" 400

Internal trade

The castes and classes engaged in trade are Baniyas, Oswal (from Marwar) Khatris (from the Punjab) and Bohoras (from Gujarat). The Oswals are Jains, Khatris Vaishnavas and the Bohoras Shias.

The Baniyas and Khatris, deal in grain, and cloth; the Bohoras in grain, cloth, oil, spices and European stores.

The principal trade routes in the state are the Godhra-Ratlam Trade routes Railway, the metalled road from Ranapur to Meghnagar, the Thandla Bajranggarh road, and numerous country tracks.

Carriage is effected by railway, carts, and pack animals.

The agricultural classes of Siranis (Muhamadans from Ratlam) and Baniyas are the principal persons engaged in this trade. They go to the four railway stations of Meghnagar, Bajranggarh, Amargarh and Bhairongarh.

Most Baniyas buy from the agriculturists, and sell to agents at Ratlam and Dohad.

Before the opening of the railway in 1893, the traders used to go to Ratlam and Godhra to dispose of their goods, but they now export direct to all parts of India.

Shopkeepers are found in large villages only. They are usually Village Baniyas of Bohoras, and sell salt, tobacco and miscellaneous requisites to Shopkeepers the villagers. They also buy or barter grain from the cultivators. Imported articles are increasingly consumed every year. Kerosine oil, matches, glassware, and European cloth, &c. having a considerable sale.

The weights and measures used are those followed in British India with the exception given below:-

For weighing grain the following weights are used:-

1 *Adhmulia* = 1 *Chhatak*.

1 *Mulia* = 2 *Chhatak*.

1 *Ticha* = 1 *Pao* (4 *chhataks*)

1 *Tuli* = 2 *Pao*.

1 *Kangana* = 1 *Seer*

1 *Chauki*; Chauthia = 4 *Seer*

These measures are made of copper or tin or of teakwood.

Section VII.—Means of Communication.

(Table XV.)

The Godhra-Ratlam branch extension of the Bombay, Baroda and Central India railway passes through the State, with stations at Meghnagar, Bajranggarh, Amargarh and Bhairongarh.

The effect of railway was very noticeable during the famine of 1899-1900. Grain was imported in to the State in large quantities and there was no scarcity of food such as existed on former occasions, though it was often difficult to distribute it.

There were no metalled roads in the State up to 1899 when a road from the Meghnagar station to the Jhabua town was constructed as famine relief work. There are also about 50 miles of fair weather roads. The total cost of maintenance is Rs. 500 annually.

It would appear that in 1863, the *Roznamcha nawis* (Diary writer) or head clerk of the *diwan's* office was entrusted with the despatch receipt of official letters. In 1895 a separate clerk designated the *Dak-munshi* was appointed to superintend postal arrangements,

Post and Telegraph-
(Table XXIX)

letters being carried by runners. From 1895 to 1900, 4,200 letters were carried on an average yearly.

The State post office only delivers paid and unpaid letters and packets addressed to places at which there are no Imperial offices, (for delivery and recovery of the postage) to the State *Dak-munshi* twice a week.

In 1863 the mails ran over 28 miles, being carried by 6 runners; they now cover 108 miles and are carried by 22 runners, the cost being about Rs.1,100 per annum.

Six Imperial offices have now been opened at Jhabua, Ranapur, Thandla, Meghnagar, Bhairongarh and Bajranggarh.

No telegraph offices have yet been opened in the State, except at the railway stations of Meghnagar, Bajranggarh, Bhairongarh and Amargarh.

Section VIII.—Famine.

Famine
Table
(XXX)

The State suffered from scarcity in 1857, 1865, 1868, 1874, 1884 and 1892. In 1899-1900 a severe famine attacked the country causing widespread distress and much loss of life owing to the difficulty experienced in distributing relief in this wild region.

The State spent 1.5 lakh on relief, and suspended Rs 36,500 of the land revenue of which Rs. 29,000 were remitted later.

CHAPTER III. ADMINISTRATIVE.

(Table XVI to XXVII)

Section I- Administration

The Chief is the final authority of appeal and reference in the State Chief in all ordinary administrative and civil judicial matters. He exercises limited powers in criminal cases, all heinous offences being dealt with by the Political authorities.

All matters concerning land are dealt with personally by the Chief, *sanads*, *pattas* and *parwanas*, being issued and signed and sealed by the Chief. All *pakki chithhis* or treasury cheques, are also signed and sealed by the Raja.

In 1838 a Diwan (minister) was appointed to the State, two Diwan holding office for a considerable time, Rai Bahadur Jwala Parshad who was minister from 1855 to 1882 and Rao Bahadur Narayan Rao Bhikaji from 1882 to 1898.

In criminal cases the Diwan can award two years imprisonment a fine of five hundred rupees and two dozen strips, in civil suits his powers extend to cases of the value of Rs. . 2,000.

All appeals from the subordinate courts of the State are first preferred in the Diwan's Court. He also exercises a general supervision over the administrative machinery of the State.

The Chief departments of the administration are- Huzur Office Departments (Chief's Office) The Diwan's Office, Judicial, Customs, Revenue, Forest, Engineer's and Medical.

The Official language of the State is Rangari-Hindi in which all Official state records are kept. An English branch is also kept up in the Diwan's language office for correspondence on important subjects with the Political Agent.

The State is, for administration purposes, divided in to four Administrative *parganas* with headquarters at Jhabua, Rambhapur Ranapur and Thandla, Divisions each in charge of a *tahsildar*.

In every village there are one or more headmen designated *tarvis* Villages in Bhil villages, *chaudharis* among Sirwis, *naiks* among Labhanas, and Antonomy *patels* elsewhere. There are as many headmen in a village as there are communities. All classes of headmen enjoy certain land on payment of a light cess in return for which they assist the State in the assessment and recovery of the land revenue. They are also bound to assist the police in tracing out offenders. Where no regular *halkaras* are kept by the State for the conveyance of mails they arrange for the carriage of the post. The headmen have no judicial powers, but are authorised to arrest offenders and keep them in confinement at their houses till daybreak, if such offenders are captured during the night.

Headmen also receive certain *haks* or perquisites in cash or kind

from their caste fellows on occasions of marriage, death and religious ceremonies. They also receive yearly a *dhara* (grain of about five seers in weight) from each house inhabited by members of their own caste.

An exception exists to this rule in some villages in which the headman receives no *haks* from any member of his immediate family, whatever the number of such houses held by his family may be.

Section II.— Legislation and Justice.

(Table XVI and XVII)

Codes and
Procedure

The State has no criminal or civil codes of its own. The Indian Penal and Criminal Procedure Codes are consulted in administering criminal justice, though sections are not strictly followed. In cases of culpable homicide committed by Bhils and Bhilalas, the practice of exchanging *chhak* through a Bhil *panchayat* still exists.

Though no regular Civil Procedure is laid down the general principles of the British Indian Civil Procedure Code are followed.

Disputes as to caste or marriage are settled according to the rules of each respective community. Suits concerning Bhils are settled by a Bhil *panchayat*.

In the year 1883 a *Hidayat Nama* (or circular) was issued by the Darbar, conferring certain criminal and civil powers on the *tahsildars* and *thanadars* of the State. The criminal powers of the *tahsildars* and *thanadars* are practically the same as those of 2nd and 3rd Class magistrates in the British territory. The term for submitting an appeal against the decisions of the Lower Courts was fixed at one month. Simple rules of procedure regarding the trial of criminal cases and the execution of decrees have also been introduced.

In 1891 under an order of the Political Agent cases of culpable homicide committed by Bhils under provocation or in a state of intoxication are reported on by the Darbar which states its opinion as to whether the case can be tried by a local *panchayat* or should be submitted to the Political Agent.

Legislation

In 1884 rules for using Stamps in civil suits were introduced. In the same year Rules for Limitation were enforced which were revised in 1894. In 1893 rules with regard to mortgages on immovable property, and the registration of documents were enforced. These rules were introduced mainly to protect the petty *jagirdars* from the money-lenders, who were obtaining possession of the *jagirs* on mortgage. The rules provided among other things that no such mortgages could in future be made without the Darbar's sanction and must be in all cases duly registered.

An important order was issued in 1898 by which no *jagir*, pension or *varshasan* shall be liable to attachment for debts incurred by its holder without the Darbar's special permission.

Crimes are first reported to the police who hold an investigation and then commit them to the Courts for trial.

Two Appellate courts exist in the State. That of the Diwan where all appeals against civil and criminal decisions of Subordinate Courts are first preferred, and that of the Chief in which final appeals against the decisions of the Diwan are preferred.

Name of court	Powers			
	Criminal	Civil value of claim preferable before the Court	Original	Appellate.
Diwan's Court	2 years, imprisonment Rs. 500 fine, 2 dozen stripes	Rs. 2,000	1	1
Nazim Adalat Faujdari	1 year imprisonment, Rs. 200 fine, 1 dozen stripes.	-	1	
Nazim Adalat Diwani under the same official Tahsildars'		1,000	1	
Thanadars	6 months, imprisonment, 50 Rs. fine. One month's imprisonment, 25 Rs. fine.	500 100	1 1	

Section III.—Finance.

(Table XVIII and XIX)

In early days no systematic accounts were kept. During the minority of the late Chief, Raja Gopal Singh, the Political Agent, introduced a yearly budget and regular system of accounts into the State. The system was revised in 1901 and 1902-03.

Receipts from all sources are kept in the *thanas* or *tahsils*, the sums collected being transmitted monthly (during the first week of the next month) to the State treasury at Jhabua, and the accounts to the Accounts office. No money can be issued from the treasuries without a *pakki chithi* (cheque), issued by the Accounts office and bearing the signature and seal of the Chief, the signature of the Diwan and the initials of the Head Accountant.

The State accounts office is thus a controlling and audit office for all accounts. It is in charge of the Accounts officer, who has an assistant and a treasury clerk under him. The financial position of the State is not good at present owing to the heavy expenses due to the late famine.

The normal revenue of the State is 1.1 lakh, excluding alienated lands (1.3). Of this, Rs 53,000 are derived from land revenue, Rs. 12,900 from customs Rs. 20,100 from excise, and Rs. 5,000 from tribute. The total expenditure is Rs. 96,000. The chief heads of expenditure are Rs. 60,000 on general administration, Rs. 20,000 on the Chief's establishment, Rs. 15,000 on collecting the land revenue, and Rs. 3,000 on medical.

Revenue and
Expenditure

COINAGE
Silver

No mint for silver coinage has ever existed in the State. The coins generally current were the *Salim Shahi* or Partabgarh, the *Hali* of Indore and Ujjain and the *Baba Shahi* of Baroda. The *Hali* rupees were struck either at Ujjain or Indore mint. On account of the constant fluctuation in the exchange value of these currencies, great inconvenience and loss were suffered by the State and by the *ryots*. Consequently the Government rupee was introduced in August 1893. A period of six months was allowed for the exchange of all other coins. In order to check the importation of local currencies, an import duty of 12 per cent. on *Hali* and 15 per cent. on *Salim Shahi* and *Baba Shahi* rupees was imposed. All transactions such as payment of revenue, *bhet-chauthan* (tribute) from the Umraos, salaries and other charges were made at the rate of 125 *Salim Shahi* rupees to 100 British rupees. Rates for these foreign transactions are every year fixed by the Central India Agency Office, Indore.

Copper

Copper coins were struck in Jhabua, and were current in the State and in the adjoining Petlawad *pargana* of the Indore State. The contractor, however, who struck the coins issued them of different values and the mint was, therefore, closed in 1881.

Section IV.—Land Revenue.

(Table XX.)

System

Before the year 1864 no fixed rates for the levy of the land revenue existed. The amount to be recovered from a cultivator was settled at the time of collection as *udhara* or in a lump sum in each case. In the year 1864 the *halbandi* system was introduced by which a rough assessment is made on each *hal* or plough of land, nearly equal to ten *bighas*. The rates are for *dufasli* or double cropped land Rs. 9-10-0 per *hal* and 8-0-0 per *hal* of *exfasli* land (single crop). Several holdings, however, are still assessed under the old *udhara* system. The *tahsildars* and *thanadars* recover the revenue either from the cultivators themselves or through their *sahukars* (bankers)

The revenue is paid in cash in one instalment on *Kartik Sudi* 15th corresponding to the month of November. In the case of very poor cultivators it is recovered by instalments. The system of revenue assessments followed in the Umraos *jagris* differs in each instance.

Besides the *halbandi*, the systems of assessment called *khatabandi*, and *udhara* exist. The details of the *khatabandi* system differ at almost each place and in the Umraos' *jagirs*. One or two instances may be given. In the Raipuria *thakurat*, the *panchayat* of the cultivators and an official of the *thakurat* settle conjointly by inspecting the area of a field, and the rate to be charged per *bigha*. This part is called *khadi*. Some multiple (*gune*) of the *khadi* is then fixed as the *jamabandi* or revenue demand for the field. The rate of the multiple varies every year.

In Barwet *taluka* the measure of the field is similarly settled, but the revenue is assessed by the *paola* (quarter of a rupee) system instead of in *gune*. The following is an instance. If the rate of *paolas* for a year is $4\frac{1}{2}$ the amount of land revenue would be Re. 1-2 on a field which is supposed to be of one rupee *khadi* and so on.

In an *udhara* assessment as mentioned above a lump sum is settled after inspection of the crop.

All these systems are carried out without any survey the area being fixed by the *panchas* of each *pargana* after consultation, without measuring the fields. As long as a cultivator pays the revenue, he is allowed to remain in possession.

The rates of *halbandi* assessment differ according to the circumstances of each place.

The State demand is now wholly collected in cash. In early days Collection land was all farmed out. The rate was explained yearly to the cultivators who paid in the assessed amount to the *sahukars* or farmers on *Kartik Sudi* 15th, a receipt (*likhtang*) being granted in return. The *sahukar*, was then called on to pay up the revenue in two instalments on *Magh* and *Vaisakh Sudi* 15th.

This system was only changed in 1901, the State realising the whole revenue in cash from the *sahukars* in *Kartik*. In 1902 this was also abandoned and rents realised direct from the cultivators.

The land revenue assessment is moderate and not oppressive. But the majority of the cultivators belongs to the jungle classes such as Bhils, Bhilalas and Patlias, who, being fond of drink and spending almost all their savings in liquor, never have any reserve to fall back upon in bad years. The State did not recover anything in land revenue in the famine year of 1899-1900. It was partially recovered in the following three years by instalments. The total amount recovered amounted to 9 annas in the rupee, the remaining seven annas being remitted.

The rates on different classes of soil vary in the Mahidhawa and Rates Ghati tracts.

In Mahidhawa land the minimum is Rs. 2 and maximum Rs. 15 on the *paima* (irrigated) land. The standard crops grown are poppy and sugarcane. In the Ghati tract the minimum is 8 annas, the maximum rupee one. The standard crops grown are, maize, *jowar*, Wheat and gram.

The system by which rents in kind are assessed is called *kuta*, (estimate). The *thanadar* of the place, the headman, village *kotwal*, Balai and some 4 or 5 respectable local men form a *panchayat* and go together to the field. They then assess the value of the standing crop. No measurements are made the produce being appraised by

the eye. They then determine the share due to the State on the basis of $\frac{1}{4}$ th part of the Shialu (autumn) crops and $\frac{1}{6}$ th part of the unhalu (spring) crops. The Kuta system has been almost wholly replaced by the cash system.

Section V.—Miscellaneous Revenue.

(Table XXI.)

The Chief sources of income under this head are Abkari (excise) and Sayar (customs).

Excise

The *Abkari* department is a branch of the customs department and is in charge of an inspector. The revenue from excise is about Rs. 20,000 a year, the expenditure being Rs. 400. No special laws or regulations have been issued. The Umraos have entire control of excise matters within their *jagirs*.

Opium

The average area under poppy is 1,400 acres, chiefly situated in the Ranapur and Thandla parganas, and the *jagirs* of Umarkot, Sarangi, Khawasa, Bori, Jamli, Jhaknaoda, Karwar and Borayata.

About 15 Seers (30 lbs.) of *chik* or crude opium is derived from an acre. Both crude and manufactured opium are exported to Ratlam the export averaging 268 maunds a year. An export duty of Rs. 10 per maund is levied which brings in about Rs. 2,700 per annum and an import duty of Rs. 100 per maund. All exports and imports are made on a special license. No check is placed on the local consumption, the drug being sold at a fixed price of Rs. 5 per seer.

Other drugs

Bhang and *ganja* are not cultivated locally. The amount required is imported, a duty of 1 anna 3 pies per maund being levied. The average amount imported annually is 4 maunds of *ganja* and 2 of *bhang*. The sale price is Rs. 2 and annas 4 per seer respectively.

Liquor

The only liquor consumed in any quantity is country liquor distilled from the flower of the *mahua* (*Bass a latifolia*). Till 1902 the shops were given out on contract. In that year, however, the *khalsa* liquor shops were given on monopoly for five years to a single distiller who pays the Darbar Rs. 15,000 a year. Rates of duty and sale are fixed per gallon.

The rights of distilling and vend are combined. The liquor is distilled at Jhabua and the shops in the districts supplied from this centre. No duty is levied on *mahua* and other articles used by the contractor.

In all 69 shops are allowed under the contract. The *thakurats* have 56 shops giving 125 in all or 1 shop to every 10 square miles and 617 persons. The contractor may also export liquor free up to 500 gallons paying a duty of 2 pies per gallon sold over his quantity.

The thakurat contractors are obliged to sell at these prices. Bhil headmen are permitted to distil locally on the occasion of their *jatar* feast paying a duty of 4 annas per maund of *mahua* distilled.

The income amounts to Rs. 15,000 for *khalsa* and Rs. 12,000 for Revenue *jagir* shops or an incidence of 5 annas 4 pies per head.

No foreign liquor is consumed. A little *tari* is made, the right to Other liquors manufacture and sell lying with the liquor contractor, who pays a duty of 3 pies per gallon made out practically none is sold.

One *Abkari* inspector is employed by the State to look after the distillery.

The old records do not show the exact date of the introduction into Customs the State of the *sayar* office, but there is no doubt that it existed before the year 1796. The *sayar* cess is locally called *dan*. In the year 1845 a regular *sayar* office was established under a *muhatmim* of *sayar*, a *nakadar* being appointed to assist him in Jhabua, while a clerk and *nakadar* were attached to each *tahsil* and *thana*. Until the exchange of the Thandla and Pellawad parganas is 1871 a joint *sayar* office, shared by the Indore and Jhabua Darbars, existed. Transit dues were abolished in the year 1887 in commemoration of the Jubilee of Her Late Majesty Queen Victoria, Empress of India. In 1893, the Umraos were given the right of collecting *sayar* dues in their estates and the *nakadars* were abolished except at Jhabua, Ranapur and Hanumangarh. Opium for export is weighed at Jhabua, Thandla and Hanumangarh. before passing out of the State and a tax of Rs. 10 is levied per chest per maund of 80 lbs.

When the opium comes from the Umrao's land Rs. 2 to 3 out of this duty are taken by the State. The balance being paid to the Umrao. The incidence of excise revenue per head of the total population is about 2 annas.

It was formerly customary for the people of the State to submit Stamps bonds signed by themselves, in consideration of the Court-fees due in civil suits. Great difficulty was afterwards experienced in realizing the money and the State suffered considerable loss. To put a stop to this stamped paper was introduced in 1884, bearing stamps of different values. All applications are now being submitted on such paper.

This system is legally in force only in the *khalsa* tracts and not in the Umraos' *jagirs*. They however, do not now in practice accept bonds on unstamped paper.

Section VI.—Public Works.

Until 1903 there was no separate office of Public Works. In that year a European Engineer was appointed for all the States of the Bhopawar Agency, with headquarters at Dhar. An overseer is stationed at Jhabua.

Section VII —Army.

No army is maintained, but the Chief has a personal bodyguard of 6 *sardars*. A few irregular foot men serve as guards on the

palace and other State buildings. There are also 61 sowars. Two serviceable guns are used for firing salutes.

Section VIII.—Police and Jails. (Tables XXIV and XXVI.)

Police

No separate police existed in the State. In 1901 a body of men was organised for watch and ward consisting of a chief inspector, four inspectors, seven head constables, and 88 sowars and constables. They are dressed in uniform and are armed with muskets.

A body of rural police (*mulki*) consists of 240 men, who are directly under the *tahsildars* and *thanadars*.

The strength of the regular and rural police is one man per 2.56 square miles and 155.25 persons.

Finger impressions

An official was instructed at Indore in 1903 in the classification and registration of finger prints.

Jails

A Central jail has been established at Jhabua and two district lock-ups.

In the Central Jail woollen and cotton articles, such as, blankets, *khaki* cloth, *langotas* and *asans* (small woollen carpets) are manufactured by the prisoners. These articles are used in the jail by the prisoners and are disposed of in the Bazar.

The jail expenditure amounts to about Rs. 2,000 yearly and the cost of maintaining each prisoner to about Rs. 24 per annum.

Section IX- Education.

(Table XXIII.)

In 1854 Captain Hutchinson (Bhil Agent at Bhopawar) induced the State authorities to open a primary Hindi school at Jhabua, in which Raja Gopal Singh was taught with other boys. At the present day five schools with 223 scholars have been established by the Darbar. At first only simple arithmetic, reading and writing on slate and paper were taught in almost all the Hindi schools, whether State or private. In the year 1891 reading books were first introduced in the Hindi schools. The cost to the State is about Rs. 500 a year. The average annual cost of each pupil is $2\frac{1}{2}$ rupees.

Section X- Medical (Table XXVII.)

Dispensaries

At present three dispensaries exist in the State; at Jhabua (1863), Thandla (1874), and Ranapur (1874).

The Jhabua dispensary has 12 beds in it. It is in charge of a Hospital Assistant, who has a compounder and a dresser under him. All the three dispensaries are under the general supervision of the Agency Surgeon at Bhopawar who inspects them at the time of his annual tour. These dispensaries are maintained by the State.

Vaccination

Vaccination is compulsory through out the whole State. A vaccinator has been appointed who tours in the districts. Vaccination, is becoming popular. The population protected was in 1903-04 820; in 1904-05, 1,049; and in 1905-6, 1,108.

CHAPTER IV. ADMINISTRATIVE DIVISIONS AND GAZETTEER.

Name	Area in Acres	Number of Villages and Bhil paras.	Population (1901)	Cultivated Area		Forest	Land Revenue
				Total	Irrigated		
1	2	3	4	5	6	7	8
Khalsa	250,546	304	39,183	33,354	445	69,735	53,000
Jhabua	82,931	53	7,750	4,803	12	27,052	7,114
Rambhapur	40,744	51	4,451	5,165	-	12,127	7,227
Ranapur	53,407	116	16,335	14,461	259	12,210	24,024
Thandla	73,464	84	10,647	8,925	174	18,346	14,635
Jagirs	604,801	540	41,706	43,482	1,919	212,283	79,676
Umrao Jagirs	465,752	414	29,563	29,065	1,872	176,054	58,791
Other Jagirs	139,049	126	12,243	14,417	47	36,229	20,885
Total	855,347	844	80,889	76,836	2,364	182,08	132,676

GAZETTEER.

Agral- A village of the Bori Thakurat situated in 22° 55' N. and 74° 36' E. It is said to have been founded by Aga Naik of the Labhana caste. It is famous locally for the *samadhi* of a Gir Gusain who was buried alive in 1838. He is said to have continued crying out *namo narayan* for five days after his burial. The village is held from the Indore Darbar to which a *tanka* of Rs. 1,167 *Salim Shahi* is paid annually. A *thana* of the Bori Thakur is located here. Population (1901) was 516 persons; 255 males, 261 females; Occupied houses 109.

Amargarh- A village situated in 23° 3' N. And 74° 44' E. 6 miles, north from Hanumangarh. It is a station on the Godhra- Ratlam Section of the Bombay, Baroda and Central India Railway. Before the construction of the line it was called Umria, but when the station was built the name was changed to Amargarh. Population (1991) 308 persons; 156 males, 152 females, with 78 occupied houses.

Antarwelia- A village situated 8 miles north- west of Jhabua and 2 miles east of the Meghnagar- railway station in 22° 53' N. and 75° 36' E. The trunk road from Jhabua to Meghnagar passes through the village. It forms the headquarters of one of the Umraos who is known as the Thakur of Antarwelia. He pays Rs. 163-8 to the

Indore State as *tanka* and Rs. 96-12-9 to Jhabua as *bhet- chauthan*. The Anas and Negri rivers flow closely by the village. Population (1901) 133 persons; 70 males, 63 females; 20 occupied houses.

Bajranggarh- A village and one of the railway station on the Godhra- Ratlam line. It lies about 5 miles to the south- east of Thandla in 22° 58' N. and 74° 38' E. A State *thana*, a ginning and rice cleaning factory belonging to Mr. Sintre of Indore are situated here. Population (1901) 53 persons; 31 males, 22 females; 13 occupied houses.

Baori (Bauri)- An Umrao's village held by the Thakur of Baori. It is situated 28 miles north-east of Jhabua and 10 miles south-east of Amargarh station in 23° 0' N. and 74° 53' E. Population (1901) 124 persons; 62 males, 62 females; 29 occupied houses.

Barwet- A village situated 28 miles north- east of Jhabua in 23° 0' N. and 74° 56' E. This village is the headquarters of the Thakur of Barwet and is one of the Umrao's villages. Population (1901) 281 persons' 136 males, 145 females'; occupied houses 51.

Bhagor- A village lying 8 miles north of Jhabua in 22° 53' N. and 74° 37' E. It is an old village founded some 700 years ago and named after Bhagga Naik Labhana who first settled in it. On the edge of the village tank stands a stone, bearing an inscription of which, however, only the words *Samvat 1331* (1274 A.D.) are decipherable. The village appears to have been formerly a place of some importance.

The village was, during the dual rule of Thandla and Petlawad by the Indore and Jhabua Darbars, the seat of a *thana* and *rahdari* (transit duty) outpost. Bhagor has since 1901 been assigned in *jagir* to Her Highness Sisodaniji, the senior Rani of the present Chief, along with 21 other hamlets. A *thanadar* and some sepoys of the Rani reside here. Population (1901) 358 persons; 180 males, 178 females and 101 occupied houses.

Bhairongarh- A village and railway station situated in 23° 9' N. and 74° 47' E. This village was formerly known by the name of Ramgarh after its lease holder Rama Tarvi. On the opening of the Ratlam- Godhra line and the Railway station, it was re-named Bhairongarh as at the laying of the foundation-stone of the bridge here a Bhairon was consecrated and worshipped. Population (1901) 63 persons; 33 males, 30 females; 11 occupied houses.

Borayata- (Bodaita) - An Umrao's *jagir* village, 32 miles north-east of Jhabua in 23° 1' N. and 74° 59' E. The Thakur of Borayata resides here. Population (1901) 234 persons; 117 males, 117 females; 49 occupied houses.

Bori- The chief seat of the Thakur of Bori situated 16 miles south of Jhabua, in 22° 31' N. and 74° 42' E. The village is said to have been founded about 300 years ago. It is stated that Keshodas, the founder of the State, granted the *Para taluka* to one of his

brothers Thakur Parasram. In 1668 Thakur Ratan Singh came from Para, defeated the Bhils and Mankars who then occupied Bori, and seized the village. A small fort, in which the Thakur resides, a Hindu Jain temple, and a fine *baori* stand in the village. A Police station and a small jail are also situated in the village. Population (1901) 505 persons; 267 males, 248 females; 102 occupied houses.

Chokhwada- It was formerly called *Chokhanagari* after *Chokhasa sahumkar* who resided in it and raised it to a place of importance. It lies in 23° 3' N. and 74° 27' E. On the Anas, four miles south of Harinagar. The settlement is apparently an old one, a record of *Samvat 1415* (1358 A.D.) and another said to be of *Samvat 1048* (991 A.D.)¹ having been found here. Tradition connects it with the well known story of Gandharva Sen. Old coins and bricks are still found here, among the former are the-so called *gadhia paisa*, which were no doubt, the origin of the legend. Population (1901) 228 persons; 111 males, 117 females; 53 occupied houses.

Deo-jhiri- A village, situated 4 miles south of Jhabua in 22° 44' N. and 74° 38' E. It contains an old temple to Mahadev and a tank with a spring (*jhiri*) in it. It is supposed to have been the place where Shringa Rhishi of Ramayana fame did penance. A religious fair is held here in *Kartik* and *Baisakh*. Population (1901) 80 persons; 39 males, 41 females; 13 occupied houses.

Gehendi- An Umrao's village situated in 23° 5' N. and 74° 51' E. held by the Thakur of Gehendi. It is situated 30 miles north of Jhabua and 8 miles from Bamnia station on the Godhra-Ratlam Railway. Population (1901) 380 persons' 178 males, 202 females' 83 occupied houses.

Ghugri- An Umrao's village on the banks of the Mahi held by the Thakur of Ghugri. It is situated 40 miles north-east of Jhabua. in 23° 9' N. and 74° 57' E. Population (1901) 240 persons' 172 males, 168 females' 60 occupied houses.

Hanumangarh- A village, lying 24 miles north- east of Jhabua, in 22° 59' N. and 74° 46' E. It was founded in 1880. A *thana* is located here and also a ginning factory opened by Mr. Shintre of Indore in 1897. A local State opium godown is situated here in which all opium going to Gujarat is weighed and a duty levied on it. A Weekly market is held here on Saturdays. Amargarh 6 miles distant is the nearest railway station. Population (1901) 156 persons, 88 males, 68 females; 35 occupied houses.

Hadmatia- An Umrao's village, lying in 23° 3' N. and 74° 55' E. held by the Mahant of Hadmatia. Population (1901) 13 persons; 4 males, 9 females; 8 occupied houses.

Harinagar- A village, situated 14 miles west of Thandla in 23° 4' N. and 74° 26' E. It stands on the high road leading to Limdi and Jhalod (Panch-mahals) and is said to have been founded some

¹ This has certainly been misread.

500 years ago by Hari Singh Naik, of the Labhana caste. It is the headquarters of a *thana* under a *thanadar*. The Harsagar tank stands in the village. Population (1901) 220 persons; 126 males, 94 females; with 49 occupied houses.

Jamli- An Umrao's village, the headquarter of the Jamli Thakur, situated 24 miles, north-east of Jhabua, in 22° 58' N. and 74° 53' E. Population (1901) 367 persons; 170 males, 197 females; 83 occupied houses.

Jhabua Town- The chief town of the State is situated in 22° 45' N. and 74° 38' E. 1,711 feet above sea level, on the edge of a small lake called the *Bahadur Sagar*. In 1648 Raja Mah Singh moved his Capital from Badanwar to Jhabua. The Chief's palace, which is surrounded by a mud wall with masonry bastions, stands on the north bank of the lake. The streets are narrow, steep and winding. Beside the lake is the cenotaph of Raja Ratan Singh (1832-40), who was killed by lightning when riding on an elephant in the Nilkanth procession during the *Dasahra* festival. It has a population of 3,354 persons; males 1,771, females 1,583. Hindus number 1,759, Jains 272, Musalmans 528, and Animists 795. The town is 11 miles from Meghnagar station on the Godhra- Ratlam Branch of the Bombay Baroda and Central India Railway and 373 miles thence from Bombay by rail. A State guest house, a dispensary, an Imperial post office, a jail and a school are situated in the town.

Jhaknaoda- An Umrao's village and headquarters of the Jhaknaoda Thakur situated 24 miles to the east of Jhabua in 22° 47' N. and 74° 58' E. It is said to have been founded 400 years ago. It originally belonged to the Raja of Amjhera, but 257 years ago Thakur Mokam Singh of Kalianpura while hunting a boar in the surrounding jungles was killed by the boar. Hearing of his death, his son Mokam Singh seized the village from the Amjhera chief. A state post office is located here. Population (1901) 540 persons; 352 males 188 females.

Kajli Dungri - A small village, 3 miles north of Rambhapur. Messrs Kiddle Reeve & Co., of Bombay, hold a lease from the Darbar to work the manganese ore recently found here. A tram line has been constructed from the mine to the Meghnagar railway station. The Pat river flows close by the village. Population (1901) 72 persons; 36 males, 36 females; 23 occupied houses.

Kalianpura- An Umrao's village and the headquarters of the *thakurat* of the same name. It is situated 8 miles north of Jhabua in 22° 52' N. and 74° 40' E. This village, with other villages was granted by Keshodas, the founder of the State, to Thakur Mokam Singh of Sultanpura (Amjhera). It was resumed for some time, but in 1843 was restored to Nahar Singh, one of the descendants of the original grantee. Population (1901) 524 persons; 289 males, 235 females with 101 occupied houses.

Kardawad- A *jagir* village situated 3 miles north-west of Jhabua in 22° 47' N. and 74° 32' E. It was granted by Raja Gopal Singh to Rai Bahadur Munshi Jwala Parshad, Diwan of the State in 1864, in recognition of his excellent services. Population (1901) 108 persons; 58 males, 50 females; 25 occupied houses.

Karwar- An Umrao's village lying 32 miles north-east of Jhabua in 23° 6' N. and 74° 57' E. In 1722, this village with others was made over in *jagir* by the Jhabua Chief to Thakur Shujat Singh of Badnaur in Mewar (the ancestor of the present Thakur) in return for the eminent services he had rendered to the State in subjugating and driving out the labhanas. It is the headquarters of the Karwar *thakurat*. A State post office and a Jail are situated here. Population (1901) 486 persons; 228 males, 258 females 96; occupied houses.

Kesarpura- An Umrao's village held by the Thakur of Kesarpura. It is situated in 22° 59' N. and 74° 50' E., 6 miles east of Hanumangarh. Population (1901) 24 persons; 14 males, 10 females; 6 occupied houses.

Khandale- Ka-phalia- A hamlet situated about 1 mile north-east of Udaigarh, in 22° 32' N. and 74° 38' E. It was once a populous place. The ruins of a fortress still stand here. The annual *Dasahra* ceremony is performed here instead of as formerly at Udaigarh. The tomb of Gaiban Shah Pir, which stands here, is locally of some fame. Population (1901) 395 persons' 200 males, 195 females; 55 occupied houses.

Khawasa- The chief village of the *thakurat* of the same name. It is situated 36 miles north of Jhabua in 23° 7' N. and 74° 45' E. Raja Pratab Singh of Jhabua gave this and other villages to his brother Moti Singh as a maintenance grant on payment of *tanka* of Rs. 1,600 per annum. Population (1901) 848 persons; 418 males, 430 females; 156 occupied houses.

Kodli- An Umrao's village held by the Thakur of Kodli. It is situated in 22° 59' N. and 74° 45' E. 5 miles west of Hanumangarh, Population (1901) 115 persons; 60 males, 55 females; 28 occupied houses.

Machhlia- A *jagir* village situated 10 miles east of Jhabua on the Sardarpur road in 22° 45' N. and 74° 48' E. The original grantee was one Lachhman Singh, an illegitimate son of Raja Bhim Singh and is still in the possession of his family. Population (1901) 81 persons; 39 males, 42 females; 18 occupied houses.

Madrani- A village situated 6 miles west of Thandla in 22° 46' N. and 74° 33' E. It is called after Manna Naik of the Labhana tribe who is said to have founded it. It was here that the rebel leader Gul Muhammad was killed in 1883. Population (1901) 442 persons. 211 males, 231 females; 83 occupied houses.

Mannakuwa- A *jagir* village belonging to the Rawat of Mannakuwa. It is situated 8 miles south of Ranapur in 22° 36' N.

and 74° 32' E. Population (1901) 153 persons; 69 males, 84 females; 22 occupied houses.

Meghnagar- A village situated 11 miles north of Jhabua, in 22° 55' N. and 74° 34' E. It is also a station on the Godhra- Ratlam section of the Bombay, Baroda and Central India Railway. It was formerly called Indragarh, but there being another village bearing the same name with a railway station, it was re-named Meghnagar in 1891. A *thana*, a *sarai*, and a small jail stand in the village. The *thanadar* is in charge of the surrounding villages. An Imperial Post office is located here. Population (1901) 291 persons; 166 males, 125 females; 63 occupied houses.

Naugama- An Umrao's village held by the Thakur of Naugama. It is situated in 22° 59' N. and 75° 36' E., 2 miles south of Thandla. Population (1901) 449 persons; 225 males, 224 females; 96 occupied houses.

Nawagaon- A *Jagir* village. It is situated in 22° 55' N. and 74° 30' E. half a mile east of Rambhapur. In 1904 it was given to Rao Bahadur Narayan Rao Bhikaji, the then Diwan (now a pensioner) of the State in *Jagir*. Population (1901) 229 persons; 116 males, 113 females, with 95 occupied houses.

Para- A village of the Bori *thakurat*, situated 8 miles north of Bori in 22° 38' N. and 74° 41' E. It contains a *thana* under a *thanadar*, some sowars, and sepoy are also stationed here. It was once an important commercial centre on the Malwa- Gujarat route, but has lost its position owing to the opening of railways and new routes. Population (1901) 885 persons; 487 males, 398 females; 238 occupied houses.

Parwalla- A village situated about 3 miles west of Thandla in 23° 3' N. and 74° 32' E. on the Panch Mahals road. In 1719 Kishor Singh, the Thakur of Jamli was killed here and a platform with an inscription has been raised in his memory. On the full moon of *Chait*, a religious fair is held here in honour of Rachhar rai, which is largely attended by the *Thandla* merchants. The village contains a *thana*. Population (1901) 567 persons; 276 males, 291 females; 131 occupied houses.

Pitol- A village lying 8 miles west of Jhabua in 22° 47' N. and 74° 29' E. It is the head quarters of a *thana*. A weekly market is held here on Tuesday. The fairs of Tehwaria, Gulaha, and Bhagoria, held in the month of *Phalgun* and before the burning of the *Holi*, are very largely attended by Bhils, Bhilalas and Patlias. Population (1901) 655 persons; 328 males, 327 females; 107 occupied houses.

Raipuria- A village situated in 22° 58' N. and 74° 52' E. being the headquarters of the *thakurat* of the same name. It is 10 miles from the Bamnia station on the Godhra- Ratlam railway. Population (1901) 662 persons; 335 males, 327 females; 153 occupied houses.

Rambhapur- The headquarters of the *pargana* of this name, 12 miles west of Jhabua in 22° 55' N. and 74° 30' E. It is 3 miles from the Meghnagar railway station. It is said to have been founded by one Rambha Naik of the Labhana tribe about 400 years ago. It contains, besides the *pargana* offices, a *thana*, a *sarai*, a State post office, and Hindi school. Rambhapur is famous for its *kamod* rice which is exported in large quantities. Population (1901) 957 persons; 480 males, 477 females; 378 occupied houses.

Rangpura- A village situated in 22° 53' N. and 74° 53' E. on the Anas at a distance of about one and a half mile north of Jhabua. In 1864 this and the Dhebar village were given in *jagir* to Ganpat Rao Bhikaji, elder brother of Rao Bahadur Narayan Rao Bhikaji of Jhabua. Population (1901) 89 persons; 52 males, 37 females with 22 occupied houses.

Ranapur- The headquarters of the *pargana* of the same name, situated in 22° 39' N. and 74° 32' E. 11 miles south of Jhabua. It is said to have been founded by Rajputs of the Rana clan, some 300 years ago. Two tanks stand in the village, while the waters of an adjacent *nala* are held up by a dam and form the Gopal Sagar. A weekly market is held in the village on Saturdays. Two fairs are also held before the *Holi*, known as the Tehwaria and Bhagoria *melas* respectively, which are attended by about 5,000 persons, the number of Bhils, Bhilalas and Patlias being very large. The *pargana* office a dispensary, Imperial and State post office and a *thana* are located here. Population (1901) 2,447 persons; 1,274 males, 1,173 females; 423 occupied houses.

Sarangi- The headquarters of the *thakurat* of the same name situated in 23° 4' N. and 74° 55' E, 32 miles north-east of Jhabua. The village is said to have been in the possession of the family since 1685. Population (1901) 2,447 persons; 1,274 males, 1,173 females; 423 occupied houses.

Sheogarh- The headquarters of the *jagir* of the same name, situated 3 miles south-east of Thandla in 22° 58' N. and 74° 38' E. The Mahant of this place has a copper plate grant in his possession dated in *Samvat* 1814 (1757 A.D.) on which he holds the land. After the death of Raja Anup Singh his Rani Banabai. Who was enceinte, fled and was taken care by the Mahant of Sheogarh and Thakur Ratan Singh of Bori. She gave birth to a son at this place and he was called sheo Singh in consequence. It was plundered by the Marathas while sheo Singh was living there. A small river named Bhamti flows by the village. Population (1901) 215 persons; 105 males, 110 females; 2 occupied houses.

Singeshwar- A place of sanctity situated 2 miles east of Jhaknaoda on the Mahi river. A local *tirth* or place of pilgrimage stands here with a temple to Shiva. Its name is derived from that of shringa Rishi who is supposed to have performed worship here

and to have lost his horn after bathing at the confluence of the Mahi and Madhu Kalia *nala*.

Talaoli- An Umrao's village held by the Thakur of Talaoli. It lies in 22° 59' N. and 74° 35' E. 2 miles south-west of Thandla. Population (1901) 366 persons; 179 males, 187 females; 89 occupied houses.

Thandla- The chief village of the *pargana* of the same name, situated in 23° 1' N. and 74° 37' E., 16 miles north of Jhabua on the banks of the river Pat. It is called Thandla after its founder Thana Naik of the Labhana tribe. In 1624 it fell to the ancestors of the present Raja of Jhabua. Raja Anup Singh was killed at this place in 1727. In the time of Raja Sheo Singh it was attacked and taken by Vithoji Bolia, one of Holkar's officers. Terms were then made and a dual rule was instituted. Holkar caused a *garhi* to be built at Thandla, which is still standing. The *pargana* offices a *thana*, a school, a dispensary, a jail, and a station of the Canadian Presbyterian Mission are located here. A metalled road from Thandla to Meghnagar railway station is under construction.

The Bajranggarh railway station is 6 miles from Thandla. A weekly market is held here every Tuesday. The cenotaph of Raja Anup Singh stands near the *garhi* of Holkar, and marks the place where he was shot. A fine encamping ground under a shady grove of mango trees is situated on the bank of the Pat river on the opposite side of the village. Thandla was formerly an important centre of trade and a populous town. Since the opening of Godhra- Ratlam line, however, it has lost its importance. Population (1901) 4,335 persons; 2,232 males, 2,103 females; 974 occupied houses.

Udaigarh- A new village founded only in 1899, and called after the present ruler of Jhabua. It is 8 miles south of Ranapur in 22° 31' N- 74° 36' E., Udaigarh was established in place of Kanas. This village had an evil reputation for catching fire, popularly supposed to be due to the curse of a Brahman woman, when the villagers would not provide her with the means of committing sati. Its situation is also unhealthy. A weekly market is held here and it is rapidly becoming a trade centre. The Tehwaria, Gulalia and Bhagoria fairs, held prior to the burning of the *Holi*, are very largely attended by Bhils. It contains a *thana*. Population (1901) 302 persons; 174 males, 128 females; 50 occupied houses.

APPENDIX A

TRANSLATION of an ENGAGEMENT between BHIM SING, RAJAH of JHABOOA and KUAR PERTAB SING, bearing the signature of CAPTAIN PRINGLE, and countersigned by G. WELLESLEY, ESQ, Resident-1821.

The following settlement was concluded between the Maharajah Bheem Singh and the Kuar Pertab Sing at Jhabooa on the 22nd August, 1821 Viz., that the Maharajah Bheem Singh shall make over to his son Pertab Sing the charge of the concern of the country, together with sayer duties and pergunnahs, and executive authority according to the following detail-

The talooka of	Jhabooa.
" "	Thandla.
" "	Rajla
" "	Pitlawud.

Kalia Pital.

Bhet Umraos, or the contributions of the nobles.

As aforesaid, the whole of the talooks including Bhet Umraos, is made over to Kuar Sahib as well as Sebundeas, Mutasaddees, servants, &c.

The Maharajah retains in personal charge three talookas over and above the village of Kardawud of which he is to receive possession at the expiration of twelve months- the talooka of Ranapoor talooka of Kanas, talooka of Bhagor; the kamdar of these villages to be nominated by the Rajah and to be under his control and obey his orders. The Kuar to attend to the Rajah's desires with respect to the talookas reserved by the Rajah and not to exercise direct authority in the Rajah's talookas. The Kuar is not to raise questions with regard to villages given to Paswanjee and Bapoo Lachmun, Motijee, Salim Sing &c. The above to be adhered to and any neglect on either the Rajah or the Kuar's side will be known to the *Circar* (meaning British Government) who will make on the occasion what arrangements it deems most proper.

The above is conclusive.

(Signed by) RAJA BHEEM SING

and

KUAR PERTAB SING.

(Sd.) J. PRINGLE.

Bt. Captain.

(Confirmed.)

(Sd.) GERALD WELLESLEY,

Resident.

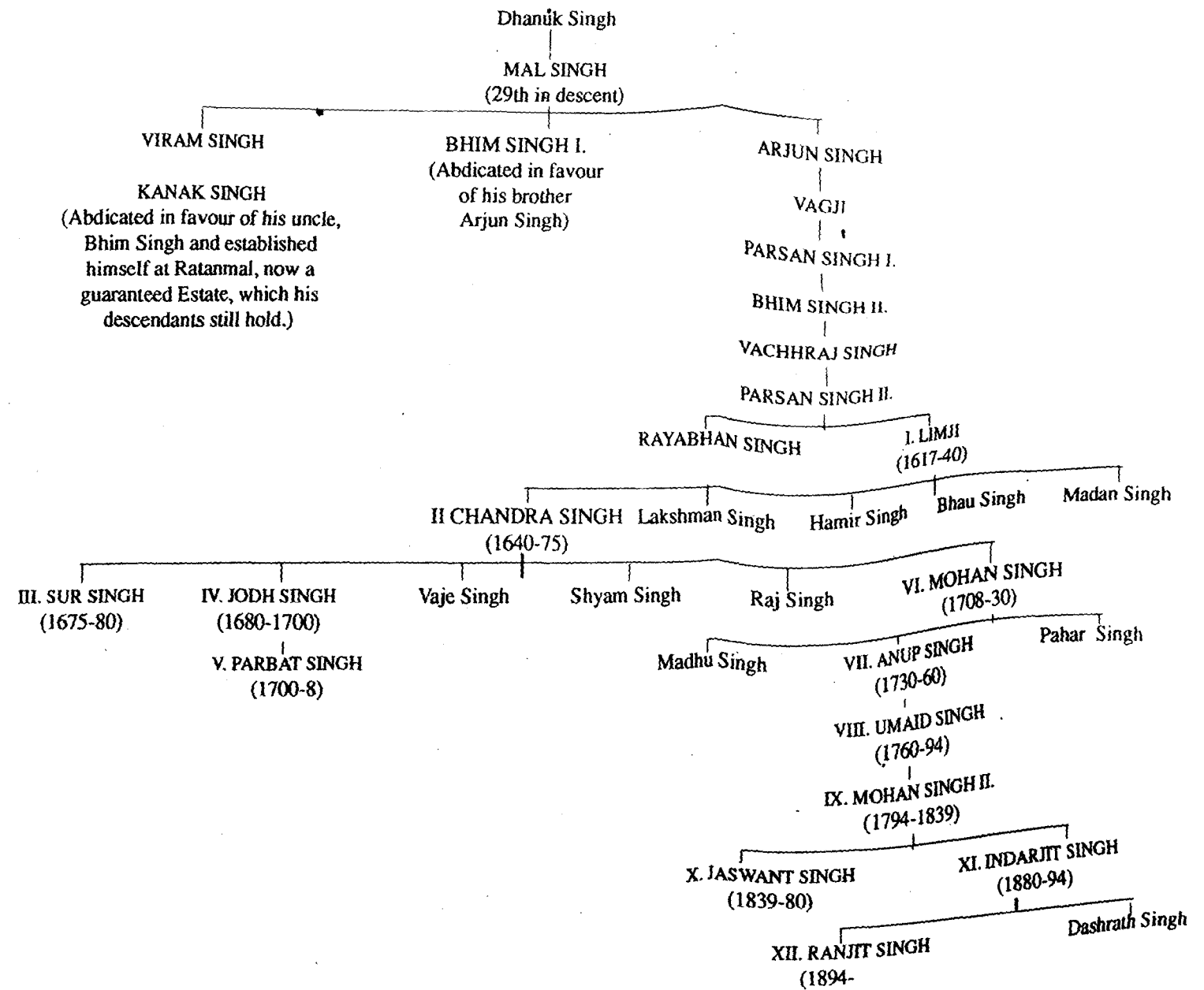
INDORE,

The 27th September 1821.

Barwani State.

ARMS OF THE BARWANI STATE.

GENEALOGICAL TREE OF THE BARWANI CHIEFS



ARMS OF THE BARWANI STATE.



- Arms:—** Vairy, three barrulets gules, a chief wavy argent, on a canton dexter of the second a sun in splendour. *Crest-* A Lion demi-rampant gules. *Supporters-* Ravine- deer proper.
- Motto:—** *Ghat wat dateswar*, or Master of the passes, roads and fastnesses.
- Note:—** The barrulets refer to the passes road and marts, which, an old saying has it, brought in a large income from the dues levied; it runs;

Brahmangaon- ka- ghat

Newali-ki- wat

Jalgon- ka- pat

Kansul- ka- hat

The pass of Brahmangaon, the Newali road, the dam at Jalgon and the mart of Kansul (brought wealth).

The lion refers to a personal encounter of the founder of this State with a lion (or tiger)

The sun in the mark of the Sesodias of Udaipur to which clan the chief belongs. The ravine deer are appropriate as referring to the forest clad region in which the State lies.

- Banner:—** The State banner is red bearing on it in white, a sun and moon, with a *katar* or dagger below them.

Gotrachara or Genealogical creed:—*Gotra- Vaisham- payan, Veda- yajur vede, Shakka- Madhyandini, Bard- Dassondi, Purohit- Gautama, Dholi- Sonnigra mota, Barwa- Daihandia, Kul- Devata- Chamunda and Eklinga Mahadev.*

The Chief is a Hindu of Shaiv sect, and worships Eklinga Mahadev.

CHAPTER I.

DESCRIPTIVE.

Section I- Physical Aspects.

Barwani is one of the guaranteed chiefships in the Bhopawar Political Charge of the Central India Agency. It is situated on the left bank of the Narbada river between 21° 36' and 22° 7' north latitude and 74° 28' and 75° 17' east longitude. It is bounded on the north by the Dhar State, on the north-west by Ali Rajpur, on the east by a portion of the Indore State and on the south and west by the Khandesh District of the Bombay Presidency. The State has an area of 1,178 square miles. Till about 1650 the State was called Avasgarh after its original capital, but on the removal of the headquarters from that place to Barwani, it received its present name.

The State falls internally into three natural divisions, though, generally speaking, it lies entirely in the hilly tract formed by the Vindhya and Satpura ranges. Of these three divisions the northern or Narbada section and the eastern Jalgon section consist in the great part of plain, while the Satpura section is hilly.

The scenery is in many places, most picturesque, the broad valley of the Narbada with its many fields of grain and poppy forming a striking contrast to the rough forest clad hills which encircle it on all sides.

The hills rise on an average to 1,000 feet above sea level, the only peak of importance being that of Bawangaja (2,111 feet) near the chief town.

There are no rivers of any size except the Narbada which flows through the State for 52 miles, its valley forming the most fertile portion of its territory. It is navigable for large boats during the rains when goods are carried from Barwani to Kherighat. The Kapila *sangam* where the Kapila, a small stream joins the Narbada at Lohara village (22° 5' - 75° 13'), is a place of great sanctity. According to the Rewakhand,¹ Barhudan, king of Ajodhya, held a great sacrifice here. The *Rishis* at the termination of the sacrifice washed the king in milk, curds and *ghi*, mingled with water from all the sacred streams of India. This water flowing into the Narbada formed the Kapila; temples to Siddheshwar and Amareshwar referred to in the Rewakhand are still standing here. Some volcanic ash found near the place is pointed out as a proof of the occurrence of this sacrifice. Another tradition, common to many places in India, tells how a cowherd traced a cow, which had joined his herd, to a *Rishi's* cave dwelling below the Narbada's bed. The *Rishi* gave him some husked rice which changed into gold dust. Believing the *Rishi* to be Kapila *Rishi*, who practised penance under the

Narbada, this stream was called after him. A fair is held yearly at Lohara on *Shivaratri* in *Phalgun* (March) ; bathing at this spot is considered most efficacious in cases of sterility.

Near Morkatta village¹ (22° 2' N., and 75° 44' E.) the river narrows considerably and is blocked by huge masses of basalt, the spot being called *Haranphal* or the deer's leap, a deer being supposed to be able to spring across at this point.

The chief tributaries, none of which, however, flows for more than a few months, are the Gohi, Omari, Gomi, Mogri, Baigor- Khodra, Deb, Nahali and Rupawal.

Geology.²

The Barwani State has not been surveyed yet but lies partly, if not wholly, in the Deccan trap area.

Botany.³

The forests of this State contain the characteristic species of the Satpura range, the most conspicuous trees being the teak (*Tectona grandis*), the *saj* (*Terminalia tomentosa*), the *anjan* (*Hardwickia binata*), *tinis* (*Ougeinea dalbergioides*), blackwood (*Dalbergia latifolia*) other trees present are, *Boswellia serrata*, *Adina cordifolia*, *Anogeissus latifolia*, *Butea frondosa*; among shrubs are species of *Zizyphus*, *Carissa*, *Grewia*, *Phyllanthus*, *Casarea*; among climbers species of *Millettia*, *Bauhinia*, and *Spatholobus*.

Fauna.

Leopards are very numerous in the hills, tigers occasional visitors only. Wolves are not uncommon, while black buck, *sambar*, *nilgai* and occasionally wild buffalo, are met with in the plains. All the ordinary birds are found and fish are plentiful in the Narbada.

Climate.
(Table I).

The climate of Barwani is subject to greater extremes than are met with on the Central India plateau. The cold weather is of short duration. The average maximum and minimum temperatures for the three seasons are given below:-

Season.	Maximum.	Minimum.
Summer	108°	80°
Rain	102°	80°
Winter	97°	60°

Rainfall
(Table II).

The average rainfall of the State according to the natural divisions is : Narbada Division 21.4, Jalgon Division 23.5, and Satpura Division 19.2. The rainfall of the last 13 years is shown in Table II.

Section — II History. (Genealogical Tree).

Practically nothing is known about the early history of the Barwani house. The chiefs are Sesodia Rajputs, Connected with

the Udaipur family. Traditionally they trace descent from Dhanuk¹ said to have been a descendant of Bappa Rawal, the founder of the Mewar dynasty (A.D. 735). It is, however, more probable that he was a descendant of one of the many sons of Maharana Bhartribhatta (Bhatta), who ruled at Chitor in the 9th century. This chief settled several of his sons in Malwa and Gujarat and one of their descendants probably migrated into the Narbada valley about the 12th or 14th century, where he established himself at Avasgarh, a hill in the Satpuras rising to 2,900 feet above sea level, about 30 miles south- west of the present chief town. He was followed by 27 chiefs of whom nothing is known except their names.

This uncertainty makes it impossible even to assign the periods at which they ruled. Mal Singh, the 29th chief had 3 sons, Viram Singh, Bhim Singh and Arjun Singh. Viram Singh succeeded and was followed by his son Kanak Singh. Kanak Singh extended his dominions by conquest acquiring much of the present Ali-Rajpur State and also Ratanmal, now a guaranteed Thakurat in the Central India Agency. Kanak Singh leaving Avasgarh to his uncle Bhim Singh I established himself at Ratanmal which his descendants still hold. Bhim Singh abdicated in favour of his brother Arjun Singh who married a daughter of the Raja of Deogarh Baria in Gujarat. Arjun Singh was followed by Vagji and he by Parsan Singh I (Circ. 1450).

In this chief's day the Muhammadans seized the State which was only restored on the chief's embracing the Muslim faith. Parsan Singh who had lived apart from his family since his change of faith, soon after abdicated in favour of his son Bhim Singh II, who had been born long before the conversion of his father to Muhammadanism. Bhim Singh was succeeded by Vachhraj Singh and he by Parsan Singh II. The latter left two sons Rayabhan and Limji. The younger succeeded on his brother's death in 1617.

Limji was fond of literature and it was under his patronage that Govind Pandit, a learned Brahman, wrote an historical account of the house of Avasgarh called the *Kalpa-granth* of which unfortunately no copy is now in existence. Limji had 5 sons, Chandra Singh, Lakshman Singh, Hamir Singh, Bhau Singh, Madan Singh and a daughter named Devimati, who married Raya Singh Chief of Ali-Mohan (Ali-Rajpur). Chandra Singh, the eldest son of Limji, married three wives, the daughter of the Solanki chief of Borkheri in Gujarat, the daughter of the chief of Jhabua and the daughter of Bhawani Singh, the chief of Kadi in the Baroda State. The heir-apparent Sur Singh was born of the Jhabua princess. Devimati who was living with her father wished to go to her

¹ The Hariaphal and Murakta of Survey Maps.

² By Mr. E. Vredenburg, *Geological Survey of India*.

³ By Lieutenant- Colonel D. Prain, *I.M.S. Botanical Survey of India*.

¹ Dhanuk is termed a Gahlot, the earlier name of the Sesodia clan still retained by numerous groups in the United Provinces and Bombay. Tod's Rajasthan I.p.p. 211-227-241 J.B.A. LV-19, LVI 74. I A-XVI, 345, Bhaunagar Inscriptions 67. 143.

Chandra
Singh
(1640-75).

husband, but her father would not allow her to go. She, thereupon, attempted to poison Limji's food, but the attempt failed. She then bribed one of her father's attendants and through him administered poison to the Rana which confined him to bed and incapacitated him from looking after State affairs, whereupon Chandra Singh promptly deposed his father. Sometime after Rana Limji died of the effects of the poison: Chandra Singh married the daughter of Abhan Rai, the chief of Borkheri, who gave birth to a son Mohan Singh. Chandra Singh finding that the fort of Avasgarh was not conveniently placed, moved his capital to the banks of the Narbada and founded the town of Barwani, formerly known as Siddhanagar, which still continues to be the capital of the State.

Sur Singh
(1675-80).

According to some accounts, however, Sur Singh transferred the capital to Barwani, the fact being that he completed the establishment of the new town. Chandra Singh was murdered by one Vaje Singh who bore him a grudge. Raj Singh, one of the sons of the Rana, accidentally arrived on the spot at the time of the murder and attacked Vaje Singh, but was killed.

Sur Singh, the eldest son of the deceased Rana on being apprised of the event proceeded to Sultanpur in Khandesh and obtaining assistance from the Muhammadan governor, Bahlol Khan, revenged himself on his father's murderer. He returned to Barwani and commenced to rule but was soon after murdered by Bhairon Das, Vaje Singh's father.

After the murder of Sur Singh the *gaddi* was occupied by Chandra Singh's second son Jodh Singh.

Jodh Singh
(1680-1700).

Jodh Singh was always careful to acknowledge the Muhammadan governors of the neighbouring districts, obtaining in return their cordial support in times of distress and difficulty. At this time Parbat Singh, the son of Rana Jodh Singh resided at Anjar, while the Rana's younger brother Mohan Singh and his mother lived at Borkheri in Gujarat, as Jodh Singh, who feared an attempt on the *gaddi*, would not allow them to stay in the State. Jodh Singh appears to have had some reasons for his fears as dissensions soon arose and Mohan Singh, who was a boy when he left the State, on attaining manhood raised a force and attacked Barwani, but was bought off by Jodh Singh and the brothers were reconciled.

Parbat Singh
(1700-08).

Later on, however, Jodh Singh was murdered at the instigation of Mohan Singh, who seized Barwani. He was driven out soon after by Parbat Singh who ruled for eight years. Mohan Singh then obtained the assistance of the Muhammadans and with his augmented forces attacked and defeated Parbat Singh and seized the *gaddi*. Mohan Singh rebuilt the fortress of Ramgarh (21°47' N., 74° 43' E.) not far from Avasgarh. Parbat Singh made some futile attempts to regain his lost *gaddi*, but Mohan Singh supported by the Muhammadans, was secured in his chiefship.

Mohan
Singh I
(1708-30).

During the Maratha raids Mohan Singh finding himself too weak to resist Holkar managed to retain a part of his territory by surrendering several districts including Nagalwadi, and Brahmangaon.

Mohan Singh had three sons, Madhu Singh, Anup Singh and Pahar Singh. The Rana abdicated in favor of his second son Anup Singh. Anup Singh
(1730-60).

Madhu Singh, the elder son, when his claims were overlooked, rebelled and contrived to murder his father and imprisoned Anup Singh, who was, however, released by his brother Pahar Singh and reinstated. Anup Singh was succeeded by Umaid Singh. On the death of Anup Singh a dispute arose as to the succession which was settled by the friendly intervention of the Peshwa. A letter dated 7th *Rabi-ul-awal* 1173 (July 9th A.D. 1772) from Madho Rao Pradhan to Pahar Singh, Umaid Singh's uncle, announces the despatch of Sadashiv Mahadev and Keshav Raghunath to bring Pahar Singh and Umaid Singh to Poona where the dispute was settled. A replica of this letter was sent to Umaid Singh Another letter (dated 1772 A.D.) is from Vithal Ganesh of Poona to Ahalya Bai of Indore informing her that the succession to the Barwani *gaddi*, then under dispute, would be settled by the Peshwa. It concludes "kindly represent Ahalya Bai's views on this case for (the information of) Nana Farnavis."¹ Umaid Singh
(1760-94).

On Umaid Singh's death four claimants for the *gaddi* appeared, Rup Singh, a boy of 12, who had carried out the late chief's obsequies and professed to be his son, Ajab Singh a distant connection, Mohan Singh, and the yet unborn child of one of the three widows, who was pregnant. Disturbances arose and Ahalya Bai again intervened sending her emissaries to re-establish order. In a letter her emissary says that Umaid Singh died on *Asadh Sudi* 13th corresponding to 27th *Zil-i-hija* 1204 D.F. (July 1794) and that endless dissensions and intrigues were going on. He concludes by pointing out that Ahalya Bai should decide in favour of a claimant and that this would ensure his succession, and also assist in checking Bhil plundering. Ajab Singh was supported by a Bhil, Govardhan, and the people of the State, fearing that he might succeed and place them under Bhil ascendancy, were flying from the country. This is interesting as shewing the indirect influence exercised by this great ruler in the affairs of small neighbouring States even when not actually feudatory. There are other letters which all shew the very friendly relations subsisting between the Holkar and Barwani States².

Umaid Singh died in 1894 and was succeeded by Mohan Singh II who was ruling during the settlement of Malwa by Sir John Malcolm. Mohan
Singh II
(1794-1839).

¹ Actual letters in Old Indore State Records at Maheshwar.
² Letters in Holkar State old Records at Maheshwar.

Jaswant
Singh
(1839-80).

On his death in 1839 he was succeeded by his son Jaswant Singh. In 1857 Tantia Topi and his brother looted several villages in the State, but retired on the arrival of British troops after a few skirmishes.

In 1861 owing to the incapacity of Jaswant Singh, the State was taken under management till 1873 when his powers were restored.

Indrajit
Singh
(1880-94).

Jaswant Singh died in 1880 and was succeeded by his brother Indrajit Singh. In 1883 Rana Indrajit was entrusted with the administration of the Anjar *pargana* and given full powers in 1886.*

Ranjit
Singh
1894-

On his death in 1894 Indrajit Singh was succeeded by his son, the present Chief, Ranjit Singh at present a minor. He was educated at the Daly College, Indore, and the Mayo College at Ajmer.

The State, though it suffered considerable loss of territory in the 18th century, never became tributary to any of the Malwa chiefs. It neither pays tribute to nor receives *tanka* from any Darbar or the British Government.

Titles.

The Chief bears the title of Rana and is entitled to a salute of 9 guns.

Connections
and relatives
of the Chief.

The present Chief has a step-brother Dasharath Singh, and one real sister by name Chandra Kuwar Baiji who is married to Raja Jaswant Singh the present Chief of Sailana.

His mother Maharani Dhankuwar Ba Saheba is the daughter of Daulat Singh a Chauhan Rajput of Ayrat. His step-mothers are, Mahakuwar, daughter of Ishwar Singh of Mandwa and Rupkuwar daughter of Adi Singh Chaoda Rajput of Bilodiya. The Rana's paternal aunt was married to Prithi Raja II (a Khichi Chauhan), the chief of Baria (Gujarat), whose son Raja Man Singh was the late ruler of that State.

Archaeology.

Five miles from the town is the Bawangaja (fifty-two yards) hill a place of considerable sanctity to the Jains. It derives its name from the popular idea as to the height of the gigantic figure of the Jain teacher Gomateshwara. In a picturesque site such as the Jains have always loved to choose for their places of worship, half way up the steep ascent of the hill stands this colossal figure cut out in high relief in the face of the rock. The figure is 72 feet in height and somewhat weather-worn, but can still be seen to belong to the Digambara sect. It is decorated on the arms and hips with branches of the bar tree usual in images of this teacher. On the summit stands a small temple made of the remains of an older building. An inscription shews that the earlier structure was built by Mina Ramchandra in V.S. 1223 (1166 A.D.) and was repaired in 1516 (1459 A.D.) in the time of Mahmud Khilji of Malwa. Large numbers of Jain pilgrims visit the place on the full moon of the month *Paush* (January). At the foot of the hill are some Jain temples, which are good examples of the degraded style of Hindu architecture followed in so many modern structures now-a-days.

Reference—Journal of the Bombay Branch, Royal Asiatic Society, XVIII 918.

Section III.—Population.

Tables (III and IV).

Three enumerations have taken place giving in 81, 56,445; 1891, 80,266; 1901, 76,136 males 38,388, female 2,748. This gives a density of 65 persons to the square mile, increase of 5 percent.

Enumera-
tions.
Density &
Variation.

Of the towns and villages comprised in the State one town, Barwani has a population of over 5,000 persons, while three have a population of between 5,000 and 2,000, two between 2,000 and 1,000 14 between 1,000 and 500 and 313 of under 500. The average village population is 210.

Towns and
Villages.

Of the total population 45,630 or 60 percent. were born in the State and 5,590 or 8 percent. within the limits of the Agency. Of foreigners most came from the Bombay Presidency.

Migration.

These have been recorded since 1897-98. The average rate per thousand is for births 20 and for deaths 15.

Vital
Statistics
(Tables V
and VI).

In 1899-1900 and 1900-01 the year of famine and the succeeding year the deaths rose to 31 and 97 per thousand.

The sex returns give 983 females to 1,000 males and those for civil condition 98 wives to 100 husbands.

Sex and civil
Condition.

Classified by religions there were 38,670 or 51 percent. Hindus; 32,894 or 43 percent. Animists, 4,197, Musalmans, 335, Jains, 31, Parsis and 9, Christians.

Religions.

The prevailing dialects are the Nimar- Bhili form of speech spoken by 26,256 and Rathavi by 25,827 or together 53 per cent. of the total population. This is a more accurate figure for the Animistic population than that given above, as many Bhils and Bhilalas were returned as Hindus. Of the Population 6 per cent are literate, 1 percent. being females.

Language and
Literacy.

The prevailing classes belong to the Bhilala and Bhil tribes.

Castes and

Though agriculture is the nominal occupation of most of the population actually but little cultivation is done by the Bhils who live mainly by the sale of jungle produce.

Races-
Occupations.

The influence of Hindu surroundings is very noticeable in the case of dress. Many Muhammadan women such as Lohars, Pinjaras and Rangaras wear *ghagras* (petticoats) and *orhnis* or *saris* like Hindu women. At times the dress is so similar that it is difficult to recognise the women of the above classes of Muhammadans from women of the lower Hindu castes, such as Bhamis, Kunbis, etc. Muhammadan women also wear most of the ornaments used by the Hindus such as *bawatia*, *bajuband*, *kadas*, *dal*, *todas*, *bichha*. Many Muhammadan men tie their *pagris* after the Hindu fashion. Some Musalmans put on *dhotis* in place of *paijamas*.

SOCIAL
CHARACTER
ISTICS
Dress.

Food.

The food of rich people among Hindus consists of wheat flour, rice, *dal*, *ghi*, sugar, vegetables, milk, cheese and fruit. Middle class Hindus eaten are, wheat, *jowar*, *Dal*, milk, *ghi*, &c. Muhammadans in addition to these use the meat of sheep or goats. Poor people eat *jowar*, *maiz bajra*, milk, *chhanch*, (curd, *gur*, and vegetables. They eat wheat very occasionally. The rich and middle class people usually take two meals a day, while labourers and artisans have three meals. The hours for meals vary from 8 o'clock in the morning to 12 noon and from 5 o'clock in the afternoon to 8 o'clock at night among different castes. The Saraogi Baniyas (Jains) always take their meals before sunset, lest they should kill or injure any insect while cooking or eating at night, these animals being attracted to a fire.

The approximate cost of the daily food with the rich is from 8 annas to one rupee, with the middle class from 4 annas to 8 annas and with the poor from one anna to 2 annas. Opium, *ganja*, *bhang* and country liquor are mostly used as stimulants. Rajputs and a few other classes give an intoxicating drink, called *kusumba*, a solution of opium, to their guests together with sweets.

Daily Life.

Traders and artisans generally rise early in the morning at 6 o'clock and go to their duties at about 8; they return to their houses at noon, take a meal and return to their shops after a rest at about 3 p.m. They are engaged in business till evening when they return home. The agricultural classes are engaged in their occupation from morning to night.

Public health
(Table VI.)

The jungle districts such as Pati and Newali are so malarious that even in normal years the Bhils suffer severely, while it is difficult for officials to remain there. Till 1896-97 no registration of births and deaths was made. Since 1897-98 the system has been introduced, the results are given in the table.

CHAPTER II.

ECONOMIC.

(Tables VII-XV XXIX and XXX.)

Section I.—Agriculture.

(Tables VII to X).

The State territory is much cut up with hills, the Satpura range passing through the centre of it. To the north and south of the range stretch fertile plains forming the Barwani, Rajpur and Anjar *parganas*, on the banks of the river Narbada, and the Jalgon *pargana* bordering on Khandesh. The Goi, a small river divides the Satpura range into two branches and has formed fertile plains for miles along its banks which constitute the Silawad and Pati *parganas*. The hills are of basalt which by decomposition have left large patches of fertile black soil even among the hills themselves. The plains on either side of the range produce *kharif* crops on a large scale and *rabi* on a small scale. They are, however, dependent on the rains for their water and consequently for the last few years the outturn has not been very satisfactory.

The different classes of soil in the State are *kali*, black soil, *pan-* Classes of Soil.
dhar, greyish, *bhuri*, grey, *reti-kankrili*, *pathri* or *bardi*, a stony soil. *Kali* or black soil includes the varieties *kali-guhalu-uttam*, or best, *kali-guhalu-madhyam* (average), *kali-mal-awal* (or ordinary first class) and *kali-mal-doyam* (ordinary second class). In *kali-guhalu-uttam* and *madhyam* wheat, gram, cotton, *jowar*, and other crops are sown with good results. The black soil reaches a depth of from four to seven feet. In *kali-mal-awal* and in *doyam*, gram, cotton, and all crops, except wheat, are sown. The black soil is in this case only 2 to 2½ feet deep. *Pandhar*, a soil of whitish colour, suited to maize, tobacco, *jowar*, *bajra* and chillis, etc., is found generally on the outskirts of villages.

Bhuri (grey) consists of light black and white coloured soil and is fitted to crops of *jowar*, *bajra*, *til* and cotton. *Reti-kankreli* (*bardi* or *kharda*) consists mostly of a hard stony soil mixed with a large quantity of gravel. Cotton, *bajra*, *jowar*, *kulthi*, *tilli*, and minor crops are generally sown in it.

In two divisions of the State, the Narbada and the Jalgon divisions, the country is generally level, and the soil rich and easy of cultivation if it is not allowed to lie fallow too long and become overgrown with grass and weeds.

The Bhils who cultivate in the hills are not good agriculturists and generally grow only the inferior cereals which require but little labour. They as well as the Bhilalas do not generally plough sufficiently deep being content to sow on the surface.

Rabi and *kharif* crops are sown according to the nature of the soil and the class to which the cultivator belongs. In the Anjar System of cultivation.

pargana and Jalgon where high class cultivators live *rabi* crops are largely sown, whereas in the Satpura division where Bhils and Bhilalas predominate, *kharif* crops prevail. In rest of the State *kharif* crops are more general.

Extension or decrease of cultivation. (Table VIII, App.A.).

The area under cultivation has increased during the last few years. The average area cultivated for 1891-1901 was 140,000 acres In 1905-06 it was 230,000 or 64 percent higher. The irrigated area has risen from 1,000 acres to 2,000.

Preparation for ploughing.

After the *Akhatij* in the month of *Baisakh* (end of May) the soil is prepared. The cultivator first removes all debris, dried stems, and roots from the ground and clears the soil. The soil reserved for *rabi* crops is ploughed continuously during the *kharif* season in order that it may be thoroughly soaked with the rain.

Time of sowing.

Jowar, *bajra*, cotton, *tilli*, *tuar*, *maize*, *rala* and some pulses are sown in the month of *Asadh* (middle of June); wheat, gram, *alsi*, and other *rabi* crops in the months of *Kunwar* and *Kartik* (from the beginning of October to the middle of November).

Festivals at sowing.

At the time of sowing cultivators worship their implements and bullocks and distribute sweetmeats.

Favourable omens are not generally awaited. Some cultivators take *mannat* (vows) at the time of sowing and sacrifice a cock to the plough. There are certain influences which are considered favourable for sowing particular crops, thus *maize*, *bajra*, *tilli*, *tuar* and cotton are sown in the *Ardra Nakshatra*, *jowar* in *Punarvasu*, and wheat in *Swati Nakshatra*.

Weeding.

Crops at the *kharif* are weeded two or three times: the *rabi* crops do not generally require weeding.

Reaping.

Maize, *bajra*, pulses, *rala*, and *bhadli* are reaped in *Bhadon* (beginning of September). *Jowar*, cotton, *tilli* and *urad* in *Kartik* (November), *tuar* in *Paush* (January), wheat, gram and *alsi* in *Magh* and *Phalgun* (February and March). All crops are cut with the *darata* (sickle), the ears (*bhutta*) of *maize* are first cleared of their sheaths and when dry, taken out and thrashed. *Tuar* is similarly treated. *Tilli* seed is extracted by shaking the dried plants. Other grains are collected in the *khala* (thrashing ground) and trodden out by bullocks, the grain being afterwards separated by winnowing. Cotton is either picked from the growing plant or collected when it falls. The picked cotton is always of better quality.

Cost of reaping.

In the case of a *kharif* crop $\frac{1}{6}$ of the total outturn of the crop is expended in the cost of reaping and in the case of *rabi* crops $\frac{1}{8}$.

Rotation.

Though rotation is not systematically practised cultivators often alternate cotton with *jowar* with *tilli*, *bajra* and wheat with *jowar* and cotton; a *rabi* crop is not sown two years consecutively in the same field unless it is irrigated.

Village sweepings and cattle and sheep dung are used as manure. Manure. Fifty head of cattle yield fifty carts of manure every year.

The principal implements used in agriculture are:—the *hal* or Implements. plough, *bakkhar* (harrow or weeding plough), *tiphan* (seed tube), *kolpa* (weeder), *duli*, *kasati*, *nayatisa*, *kusla*, *pas*, *kurhadi* (axe), *darata* (sickle), *kundia*, *juda*, *gada*, *mota*, *nadi*, *kanna* and *chak*.

At the *kharif* 150,000 acres are sown on an average, the most Area under important crops being cotton (25,000), *bajra* (36,000), *jowar*, (39,000), crop. (Table IX and X). *makka* (13,000), *tilli* (20,000); and at the *rabi* (20,000 acres), wheat (7,000), gram (8,000), *alsi* (3,000) poppy occupies about 80 and sugarcane 40 acres.

The principal food crops at the *kharif* are:—*jowar* (*Sorghum* Principal food crops. *vulgare*), *bajra* (*Pennisetia spicata*), *makka* or maize (*Zea mays*), *tilli* (*Sesamum indicum*), *tuar* (*Cajanus indicus*), *sal* (*Oryza sativa* *kulthi* (*Dolichos biflorus*), *mung* (*Phaseolus mungo*), *chavala* (*Dolichos sinesis*), *bhadali*, *rala* (*Panicum frumentaceum*), *urad* (*Phaseolus radiatus*), and at the *rabi*:—wheat or *gehun* (*Triticum aestivum*), gram or *chana* (*Cicer arietinum*), *alsi* or linseed (*Linum usitatissimum*) *mugphali* (*Arachis hypogea*), *masur* (*Ervum lens*).

Cotton is the important fibre grown in the State. *San* (*Crotalaria* Fibres. *juncea*) and *ambari* (*Hibiscus cannabinus*) are also sown to some extent.

About 70 acres are sown yearly with poppy; no hemp is cultivated Poppy. for drugs.

The commonest vegetables are *lahsan* (garlic), *alu* potato, Garden. sweetpotato (*Ipomeea batatas*) *pindis*, *turai*, *kaddu*, *kakri* (cucumber), and Produce. various kinds of gourd. Of fruits, mangoes, plantains, guavas, and custard apples are the commonest. *Haladi* (turmeric), *dhania* (coriander), ginger and *methi* (*Trigonella fornum graecum*), are the spices mostly sown.

During the last five years much has been done towards improving Irrigation irrigation. In 1881-91 the average area under irrigation was 1,300 acres, in (Table VIII and IX). 1902 it was 2,000 and in 1904-05, 2,600.

Vegetables, wheat, gram, linseed and mustard are often watered while poppy and sugarcane require constant watering.

The principal sources of irrigation are wells, tanks, *baoris*, and Mode of *bands*. Wells are worked by the *charas* and *rahat* (Persian wheels) and by Irrigation channels from tanks and *bands*.

The cost of digging a well depends on the nature of the soil and Average varies for *kachcha* wells from Rs. 100 in Barwani to as much as 600 in cost of wells. Jalgon and for masonry wells from Rs. 300 to 500.

About Rs. 2 per *bigha* is charged by the State for the use of water Water rates. from Darbar wells and tanks.

The average cost of irrigating a field by a well is Rs. 9 to 10 and by a *bandh*, Rs. 4 per *bigha*.

Breed of
Cattle.
(Table VII).

Cattle breeding is carried on to a considerable extent. The Nimari bullocks are of unusually powerful physique being well suited to heavy field work and for transport. They are purchased by Government for the Supply and Transport Corps at Mhow.

Census.

The figures since 1902 are given in Table VII. Bullocks number about 36,500, cows 26,300, buffaloes 15,000, sheep and goats 32,000.

Prices.

The average price of the Nimari bullock varies from Rs. 50 Rs. 150 and of cows from Rs. 30 to Rs. 60. The average prices of sheep and goats are Rs. 2-8 each.

Pasture
grounds.

Ample pasture lands exist in the State and no difficulty is experienced in feeding cattle. In the famine year all the cattle were sent into the reserved forests where there was ample grass both for local and foreign cattle. About 56 million lbs. of grass were obtained from the forests that year.

Diseases
prevalent.

Phansi.—a disease common among buffaloes. The tongue becomes swollen and congested. It is lanced with needles and allowed to bleed freely. *Kanthal*.—generally found among cows and at times among buffaloes also. The neck swells to a great size. As a cure the affected part burnt with a red hot stone. *Ral*.—Foot and mouth diseases. Oil is given internally about $\frac{1}{2}$ seer in quantity for a few days. A plaster of wet black soil is prepared and is applied to a piece of cloth and tied fast to the hoof to prevent the disease from spreading further. In some cases the rotten hoof is scraped with a *rapi* (scraper) and the animal is given fish to eat mixed with bread, and water in which fish have been boiled is applied to the hoofs. Sometimes the animal is made to stand in mire, and if the disease shows signs of spreading cattle of the village are made to walk in dusty soil in the middle of the day when it is hot so as to burn the affected part. *Khoksha*.—Saliva flows from the mouth and the liver gets disordered. Measures have to be taken in the beginning. Chunam $\frac{1}{3}$ of a seer, lahsan $\frac{1}{16}$ of a seer, *rai* $\frac{1}{16}$ of a seer, the roots of the *dudhi* tree are powdered up together and given three times a day. *Bhaora*.—This disease causes the animals to become giddy and fall. The forehead of the animal is cauterised and castor oil is administered to the nose and ginger applied to the eyes. For other diseases such as *chhad*, *nanalkot*, *kamania*, and *mahmod* cauterising is generally resorted to.

Agricultural
Population.

About 95 percent. of the population in villages, except the town of Barwani and Rajpur and Anjar villages, depend upon agriculture. In these three places the agricultural population varies from 75 to 85 percent.

Cinsees
engaged.

The principal castes engaged in agriculture are:—Rathias, Bhilalas, Bhils, Mankars, Banjaras, Kunbis, Kachhis, Ahirs, Kolis, Marus, and Gujars.

Takkavi.

Advances are made to cultivators in the form of *takkavi*. The *takkavi* is given in cash for the purchase of bullocks, grain, seed and the sinking of wells. Loans are also made to the cultivators

in cash on the security of their ornaments. On the loans interest at 6 percent. is charged. *Takkavi* advances are recovered from the cultivators at harvest time, usually by instalments. No interest is at present charged by the State on the *takkavi* advances owing to the impoverished condition of the cultivators. Interest on money advanced on the security of ornaments has also been remitted in many cases.

Section II.—Wages and Prices.

(Tables XIII and XIV.)

Wages in all parts of the State are practically the same. Skilled labourers such as carpenters, goldsmiths, ironsmiths, masons, and others earn from six annas to one rupee a day according to the quality of the work done. Charges for preparing silver ornaments vary generally from half anna per *tola* and those for gold from one anna to eight annas per *tola*. The dyers earn from three annas to twelve annas every day. Male labourers get from 2 annas to four annas a day and female labourers from $1\frac{1}{2}$ anna to 2 annas a day and children from 1 anna to 2 annas a day.

Those labourers who work in the fields at the harvest are generally paid in kind. A day's wages for cutting *jowar* consists of one basketful of *bhuttas* which yield about four *chaukis*, (i.e., 16 seers) of grain. For reaping wheat and gram, which is grown mainly in the Anjar and Jalgon *parganas*, one *chans* is given for every twenty *chansas* cut, (a *chans* is a row of plants growing in one furrow). In this way a man gets about three *chaukis* (12 seers), a day. In Silawad carpenters are sometimes paid four *chaukis* (16 seers) of corn as wages. Male daily labourers get one *chauki*, females three *kangans* (three seers nearly) and children two *kangans* or two seers a day. In other *parganas* the State artisans are generally paid in cash.

The prices of food grains have risen. The quantity of grain given as wages decreases when prices are high and increases when prices fall. Where there are metalled roads the prices of grain are higher and also in villages near the headquarters of the *pargana* where merchants live. The prices of staple food grains in different parts of the State are given in Table XIII. *Jowar*, maize and *bajra* are sown in all parts of the State and their prices do not vary much. Wheat and gram are mostly produced in the Anjar, Rajpur and Jalgon *parganas*. The higher rates in Jalgon are caused by the export of cereals to Khandesh.

The material condition of the people is not very satisfactory. Most of the people belong to the non-cultivating class and little civilized jungle tribes who are poor and also suffered severely during the famine of 1899-1900.

The middle class clerk's position is not good. This is largely due to his receiving low pay, while he has to maintain a respectable appearance before his superiors. His family also do not contribute to the income of the household until comparatively late.

Landless
Labourer.

The day labourer, although not in affluent circumstances, is in a better way than he was formerly owing to the rise in wages which has taken place. The jungle tribes to whom large numbers of the class belong were heavily hit by the famine of 1899-1900 and lost most of their cattle.

Section III.—Forests¹.

(Table IX).

Trees and
uses.

Typical of the country, the Barwani forests comprise a variety of trees of the deciduous species both large and small of economic value. Timber is chiefly obtained from teak, *sadad*, *bija shisham*, *anjan*, *haldu*, *kalam*, *chichlia*, *siris*, *kahu*, and *dhaora*. Species put to agricultural uses are teak, *dhaora*, *anjan*, *tinis*, *khair*, *kalam*, and *dhaman*. Bamboos occur plentifully and are put to all uses, while the *palas*, *kusum*, *bor* and *phepur* produce lac. The *mahua*, *chironji* and *tendu* as well as various tubers and bulbs are utilised for food. The tubers called *dhaoli* and *kali musli* are exported for medicinal purposes. Dyeing and tanning products are obtained from fruits, flowers, leaves or bark of *bahera*, *al*, *aonla*, *ghat-bor*, *dhauri*, *sadar*, *rohan* and *jungly nil*. The leaves of teak, *palas* and *sadar* are extensively used for thatching in aboriginal dwellings.

Grasses.

The principal grasses met with and their uses are noted below:—

(1) <i>Punia</i>	... ..	Excellent fodder.
(2) <i>Siri</i>	... ..	Fodder and thatching.
(3) <i>Kunda</i>	.. ..	Fodder.
(4) <i>Gonrari</i> or <i>bhairi</i>		Fodder and thatching.
(5) <i>Sukli</i>	... ..	Poor fodder.
(6) <i>Chinari</i>	... ..	Fodder and seeds consumed by poor during scarcity.
(7) <i>Russa</i> (<i>Motia</i> and <i>soffia</i>) (<i>Andropogon</i>).		Good fodder; valuable oil extracted by a process of distillation which is exported and forms the basis of most scents. Oil used in rheumatic complaints and consumptive cases.
(8) <i>Baru</i>	... ..	Leaves used for fodder. Native pens made from the stalks.
(9) <i>Khursaori</i>	... ..	Fodder. Seeds consumed by forest tribes during scarcity.
(10) <i>Chenia</i>	... ..	Fodder. Seeds consumed by forest tribes during scarcity.
(11) <i>Hari</i>	... ..	Fodder.
(12) <i>Kirla</i>	... ..	Fodder.
(13) <i>Machairi</i>	... ..	Fodder.
(14) <i>Khariari</i>	... ..	Fodder and thatching.
(15) <i>Phulera</i>	... ..	Fodder.

¹ By Mr. St. Joseph. Forest Officer, Bhopawar Agency.

The Reserved and Protected forests are in charge of the Chief Control Forest Officer of the Bhopawar Agency who acts under the orders of the Political Agent. He has his headquarters at Sardarpur and is assisted by a Forest Officer who lives at Barwani.

The forests are divided into five sections under foresters. In the Pansemal division in addition to the forester there is also a ranger who is in charge of that division. These divisions are again sub-divided into 12 sub-divisions under sub-rangers. Four depots have been established for the collection and sale of wood, each under a *nakadar* who collects dues and keeps the accounts. The sub rangers are assisted by forest guards including the forest officer, 5 foresters, 73 forest guards and others amounting in all to 93 men.

The *mulki* jungle and waste land in the vicinity of cultivated land is under the control of the revenue officers.

All fellings are made under departmental supervision, and the produce sold *in situ*, or fashioned into marketable sizes and transported to depots for sale. The collection of minor products is allowed on a pass. Produce is exported by means of carts or *jotis*, on pack animals or by head-loads.

The greater part of the forest is reserved, but is open free for the collection of dead fuel and minor products. The removal of green wood and bamboos is regulated under departmental supervision. Grazing is also controlled, areas coppiced are undergoing regeneration, being strictly closed to grazing.

The poor classes maintain themselves largely by the collection and sale of forest produce which they remove by head-loads. The aboriginal tribes resort largely to the forest, after their *kharif* crops have been harvested, and collect jungle products for sale or household consumption.

The large areas reserved are in case of need thrown open and more than meet local demands for fodder. Owing to the great extent of the forest fuel is plentiful.

The forests are protected from fire by a system of external and internal fire-traces, which are kept clear during the fire season. A staff of watchers is also maintained during the hot and dry period. Forest villagers and others generally are bound by regulations to assist when fires break out.

In times of scarcity besides the opening of the forests to the free collection of minor products and for grazing, the department affords relief to the aboriginal tribes by employing them in the collection of timber, fuel and fodder at depots. All local cattle and large numbers of animal from outside were allowed into the forest in 1899-1900 the grazing being regulated by a rotation of acres.

The areas of reserved, protected and *mulki* jungles are respectively about 600, 150 and 30 square miles.

Relation with
people.

Fire preven-
tion.

Use of forests
in famine.

The average revenue is about Rs. 34,000 the expenditure amounting to about Rs. 23,000. No special concessions are granted to encourage clearance of jungles or planting of trees. The castes which mostly inhabit the jungle tracts are Bhils and allied tribes who are employed by the forest department receiving 2 annas a day per man $1\frac{1}{2}$ anna per woman and one anna per child.

The commonest trees found in the State forest are given below:—

Vernacular names	Botanical names	Uses.
Al or Alu Ani or Sadad	<i>Morinda citrifolia</i> <i>Terminalia tomentosa</i>	Dye is extracted from the root. Used for house building, agricultural implements, fuel and charcoal.
Anjan	<i>Hardwickia binata</i>	Used in building and for charcoal and fuel.
Aonla	<i>Phyllanthus emblica</i>	Gives excellent charcoal; fruit and bark used in medicine and tanning, fruit is eaten.
Apta or Astra	<i>Bauhinia racemosa</i>	Used as fuel; fibres used in rope making; leaves used for bidis.
Babul	<i>Acacia arabica</i>	Heart wood very hard; bark used for tanning, its gum is collected; catachu prepared.
Bahera	<i>Terminalia belerica</i>	fruit used medicinally and also for dyeing.
Bamboo	<i>Bambusa arundinacea</i> <i>Dendrocalamus strictus</i> and other varieties	Supplies many industries, baskets & c. are made from it; and is used in buildings.
Bar	<i>Ficus indica</i>	Poor timber; tree worshipped; leavers for plates
Bel	<i>Agle marmelos</i>	Fruit used medicinally for diarrhoea and dysentery, and the shell used for snuff boxes, & c.; leaves offered to god Shiva.
Bhokar	<i>Cordia myxa</i>	Fibres used for ropes; fruit ripe and raw is also eaten.
Bia Bor, Ber	<i>Pterocarpus marsupium</i> <i>Zizyphus Jujuba</i>	Used for building houses, etc. Wood used for agricultural implements. Gives gum, lac.
Boudora	<i>Lagerstroemia parviflora</i>	Ripe fruit is eaten. Bark and leaves used for tanning and wood for agriculture implement

Vernacular names	Botanical names	agricultural implements. Uses.
Butkus	<i>Clerodendron Roxburghu.</i>	Used for fuel.
Charoli	<i>Buchanania latifolia</i>	Fruit eaten. Bark for tanning, wood used for furniture, etc.
Chettara Chinchola	<i>Gardenia turgida</i> <i>Albizia procera</i>	Fruit eaten, wood used as fuel. Bark used for tanning; gives charcoal; seeds for snuff; wood for furniture.
Cumber	<i>Ficus glomerata</i>	Wood durable in water, used for making toys.
Dhamna	<i>Grewia tilioefolia</i>	Used for cart, shafts, handles, and charcoal.
Dhaora	<i>Anogissus latifolia</i>	Wood tough used for railway sleepers; for furniture and buildings.
Ghat bor	<i>Zizyphus xylocarpus</i>	Used as fuel; bark and fruit give a dye; fruit eaten.
Hewar	<i>Acacia leucophloea</i>	Yields gum; leaves and bark give dye and a tough fibre.
Hingan	<i>Balanites Roxburghu</i>	Seeds give oil, fruit and bark used medicinally.
Imli	<i>Tamarindus Indica</i>	Fruit eaten. Wheels are made of wood.
Jambul	<i>Eugenia Jambolana</i>	Bark used for tanning; wood poor; ripe fruit eaten.
Kahu	<i>Terminalia arjuna</i>	Gives good charcoal and fuel; used in agricultural implements.
Kalam Kansar	<i>Stephegyne parvifolia</i> <i>Poinciana elata</i>	Used for doors and tables etc. Wood used for cabinet work, roasted and eaten by poor Bhils, gives gum and fiber.
Kaota Karanj	<i>Feroria elephantum</i> <i>Pongamia glabra</i>	Common wood. Oil extracted from seeds, wood poor.
Katsawar	<i>Elriodendron anfractosum</i>	The root eaten medicinally; oil extracted; gives gum and floss.
Khair	<i>Acacia catechu</i>	Kathu is made and gives charcoal.

Vernacular names.	Botanical names.	Uses.
Koshim Limb or Nim	<i>Schleical trijuga</i> <i>Melia azdirachta</i>	Fruit eaten, gives good lac. Used for furniture; fruit gives oil and leaves used medicinally.
Mahadak	<i>Ailanthus excelsa</i>	Yields gum; bark and leaves used medicinally.
Medsingh	<i>Dolichandrone faleata</i>	Leaves used for cattles fodder.
Mohin Moho or Mahua	<i>Odina wodier</i> <i>Bassia latifolia</i>	Poor timber. Flowers eaten and gives spirit and oil.
Moka	<i>Schebera swietenisides</i>	Leaves eaten in times of scarcity; good timber.
palas	<i>Butea frondosa</i>	Bark gives fibre; lac is produced leaves as plates; wood as fuel.
Pangra	<i>Erythrina indica</i>	Poor timber.
Phasi	<i>Dalbergia paniculata</i>	Used for fuel.
Pipal	<i>Ficus religiosa</i>	Poor timber; tree worshipped.
Pipri	Do	Common wood.
Rohun	<i>Soymida febrifuga</i>	The wood is strong, gives gum and fibre.
Sag Salai, Sali	<i>Tectona grandis</i> <i>Boswellia Serrata</i>	Best wood in India as timber. Gives charcoal and gum; used medicinally.
Savar	<i>Bombax malabaricum</i>	Gives cotton, roots is used as tonic; wood used for planking.
Seras	<i>Albizzia odoratissima</i>	Poor wood; leaves used as fodder.
Shiwan Tarwar or Aonli	<i>Dalbergia sissu</i> <i>Cassia auriculata</i>	Used for furniture. Leaves used as vegetable in famine; seed and bark, etc. used medicinally.
Temru	<i>Diosypros tomentosa</i>	Ripe fruit is eaten; black ebony of the wood used in ornament work.
Tinas	<i>Ougeinia dalbergioides</i>	Used for agricultural purposes, furniture, etc.

Section IV.— Mines and Minerals.

No minerals have as yet been found in the State.

Section V— Arts and Manufactures.

(Table XI).

Oil, *ghi*, blankets, coarse *khadi* cloths, *niwar*, *dari*, *lugdas*, *Hand indus-ghagras*, and *lac churis* (bangles) are made locally. The manufacture of *ghis*, which is mainly exported to Khandesh has decreased owing to mortality among the cattle in the last famine. Women of the Bohoras, Musalmans and other cultivators spin cotton for *niwar* and *daris*.

Carpets and rugs are prepared in the Central Jail. There is a great demand for these articles from local people. Blankets are made here by Bhils and Bhamis on hand looms in some quantity and are sold locally and also exported.

Very little poppy is cultivated here and no opium is manufactured. Opium.

Printing on various fabrics is carried on at Barwani and Rajpur. Printing.

Three ginning factories have been established in the State at Anjar, Khetia and at Talwada. The factories at Anjar and Khetia were opened in 1890 and at Talwada in 1903, a cotton press being also erected there. The current impression is that the mills have deprived many families of the avocation of spinning by hand, though it is admitted that a large number of labourers are employed in the factories every year during the busy season. Pinjaras still employ women of different castes to clean cotton by hand as the *kankra* (cotton seed) so obtained is superior for agriculture purposes to that from the ginning factories. Factories (Table XI).

Forty-two gins have been erected in the Anjar factory and about 150 men are employed there during the season. The rates of wages vary from 2 annas 6 pies to 4 annas and 6 pies per day according to the amount of work done. About 3,900 *manis* (33,429 cwt.) of raw cotton are consumed on an average every year, the ginned cotton being disposed of at Mhow, Indore and Dhulia (Khandesh). The average outturn of ginned cotton is 4,500 *manis*. In 1900 only 32 *manis* were ginned owing to the famine. The cotton press at Talwada was started in 1903, on an average 400 bales are pressed.

There are 24 gins in the Khetia factory where 14 permanent and 40 temporary hands are employed every year. The rates of wages for men vary from 3 annas 6 pies to 4 annas, and for women from 3 annas to 3 annas 6 pies per day. About 1,700 *manis* of raw cotton are consumed on an average, the outturn of ginned cotton bring 600 *manis*. It is exported to Khandesh only. Work in the factories commences from the beginning of November and lasts until the end of June. Busy season.

The supply of labour for factories is generally adequate, as labourers earn from 5 to 6 rupees per month which is sufficient for their maintenance. They are mostly local men though a few come from adjoining States.

Distilleries.

Three distilleries owned by the *Abkari* contractor have been established. The Khetia and Pansemal distilleries were erected in 1890 and the Barwani distillery in 1897. No statistics of the output from these distilleries are available.

Section VI- Commerce and Trade.

Trade is not in a very flourishing condition owing mainly to want of good communications and the distance of the railway. Grain forms the principal article of trade. The old custom under which grain lay stored in the warehouses till the chance of turning a large profit appeared, has almost entirely died out. Merchants generally are fairly well off and some have amassed considerable fortunes in lending money to the cultivators and receiving grain in return at the harvest.

Places where imported and exported.

This State trade passes to Mhow on the one side and Khandesh on the other, rice, *gur*, salt, cocoanuts, kerosine oil, copper and brass vessels and cloths being imported from these places in return for grain, cotton, *ghi*, *tilli*, sweet oil, etc. Barwani has very little trade with Gujarat, the only article imported from that district being tobacco.

Chief centres of trade.

The chief centre of grain trade is Palsud which is situated in the Silawad *pargana*. The principal towns where markets are held are Barwani, Rajpur, Anjar, Silawad, Palsud, Khetia and Pansemal. The markets at all these places are held on fixed days, the average attendance varying from 1,000 to 2,000 persons. The markets are chiefly distributing centres. Baniyas and Bohoras and a few other castes are the chief sellers; they are generally owners of their shops and are mostly local men, while the principal buyers are mostly cultivators from the surrounding villages. The Baniyas and Bohoras generally purchase direct from cultivators. Lately, cultivators have commenced taking their goods personally to Khandesh. Mhow and other places where they dispose of it themselves and import other necessary articles on their return, thus securing the profit that formerly went into the pockets of the Baniyas. Most transactions are carried on in cash, but in some places cultivators give grain and jungle produce in exchange for salt, *gur*, etc.

Collecting and distributing agencies.

The most important local firms are those of Lachiram Mannalal Bhuramaru, Mohanbhai, Mojilal, Lachhram Manjisa, Nanabhai Bhilabhai, Kalu Bholu, Kania Ram Khubchand, Shaligram Raikhchand, Pyarilal Haridas and Ballabhseth.

Castes engaged in trade.

The principal castes engaged in trade are Baniyas (including Nima, Dasora, Agarwal, Oswal and Saraogi who are Jains) Bohoras, and Muhammadans. They deal in grain, cloth, oil and spices, and

also make loans to cultivators. Many potters in the hills in addition to their own profession purchase grain which they sell locally when prices rise.

Trade is carried on here with Khandesh by means of the *metalled* Mode of Carriage. road which joins the Bombay-Agra road at Jalwania (25 miles from Barwani). The Thikri-Talwara road which has lately been opened and joins the Bombay-Agra road at Thikri (6 miles from Khalghat) is the principal route used for trading with Mhow. A road from Khetia to Rajpur *via* Pansemal and Palsud is now under construction and will be of great use in trade with Khandesh. Besides these there are numerous country roads running through different parts of the State. In the rains goods are taken by the Narbada in boats to Kherighat, near Barwaha station on the Rajputana-Malwa Railway, whence they are sent by rail to Mhow and other places. Carriage is generally done by carts and in the Jalgon division donkeys are largely used for the same purpose. The Rathias, Bhilalas and Muhammadans are the principal persons engaged in carriage. Tobacco is imported from Gujarat by unmetalled roads. Till 20 years ago all carriage was in the hands of the Banjaras, but since the introduction of railways and improved roads their trade has almost entirely disappeared. Shopkeepers are to be found in large village only. They are mostly Marwaris, Gujaratis, Baniyas and Bohoras. They sell *gur*, salt, tobacco, *ghi*, cloth and other articles to cultivators and purchase jowar and other grains, cotton and oilseeds, also often making cash advances to cultivators. These shopkeepers sell the articles in their turn to the large trading firms at Dhulia, Bombay and Mhow.

The importation of grain from foreign territories has been marked Growth of imports. since the famine of 1897. Previous to this very little grain was imported into the State. The import of kerosine oil has increased rapidly being found cheaper and better than vegetable oils. Formerly coarse local *khadi* cloth and *jagannathi* were generally used for coats and *pajamas*, but now imported cloths are used in large quantities. The merchants deal directly with Bombay. The chief articles imported directly from Bombay are cloth, *gur*, sugar, spices, cocoanut, cotton thread, kerosine oil, match boxes, groceries, silver, and gold, which are sent by train as far as the Nardana and Dondaycha stations on the Tapti Valley Railway on the one side, and Mhow station on the Rajputana-Malwa Railway, on the other and thence in carts. Cotton is exported directly by some merchants to Bombay *Ghi*, *rosa* oil, *tilli* oil, are also exported to a certain extent. The retail dealers in cloth, always attend the different village markets on the market days during the week and dispose of their goods. They go to the central village for one or two days during the week in order to purchase goods and to settle their accounts. Thus a retail dealer of Barwani attends the Barwani market on Sunday and then goes to Anjar, Palsud, Silawad and Pati markets on Monday,

Tuesday, Wednesday and Thursday respectively. He then returns to Barwani at about noon on Friday and settles his accounts, &c. on Saturday and again resumes the work on Sunday. The same routine is followed all through the year by the retail dealers in different parts of the State.

Capitalists.

Most of the local capitalists, who number 35, are both bankers and merchants. Of these capitalists there are two who are supposed to have over 1.5 lakhs, 16 who have from Rs. 75,000 to 1.5 lakhs, and the remaining 17 have from Rs. 15,000 to 75,000. Only in seven cases does the capital come from outside the State. Of these four are merchants who have their headquarters at Indore, Saheda, Mhow and Nisarpur and who work through their agents.

WEIGHTS AND MEASURES. Precious stones.

Precious stones are not generally dealt in here. In case of any necessity the standard weights, namely, *tola*, *masas* (*mashas*), *ratti* and *gunj* are used. *Tolas* and *masha* are made of brass and china. Small red beads (called *pote*) sometimes serve the purpose of *rattis*.

Metals.

Iron, brass, copper, &c., are weighed by the seer which is equal to 80 *kaldar* rupees in weight. The seer weight is usually made of iron, square or round. In addition to this seer weight there are the following weights also made of iron:—

1 Maund	=	40 Seers (80 lbs.)
1 Adhman	=	20 "
1 Daseeri	=	10 "
1 Paseri or dhari	=	5 "
1 Dhaiseri	=	2 $\frac{1}{2}$ "
1 Sawaseri	=	1 $\frac{1}{2}$ "
1 Seer	=	80 kaldar Rs.
1 Achher, adhseer	=	40 "
1 Paoser	=	20 "
1 Atpao	=	10 "
1 Chhatak	=	5 "
1 Adhchhatak	=	2 $\frac{1}{2}$ "

Gold and Silver.

For gold and silver, *tolas*, *mashas*, *rattis* and *gunjas* are used. One *tola* is equal to 12 *masas*, 1 *masa* to 8 *rattis*, and 1 *ratti* to 2 *gunjas*. One Ujjaini rupee and a *masa* are usually substituted for the *tola* weight in weighing gold and silver. A weight of china forms the *masa*.

Articles of bulk.

Grain is usually measured by bulk in iron or brass measures. These measures are divided thus:—

1 Chauki	=	4 seers
1 Kangan	=	1 seer measure
1 Tuli	=	1 "
1 Ticha	=	1 "
1 Mula	=	1 "
16 Chaukis	=	1 maund.
12 Maunds	=	1 mani

Alkali, coffee, spices, molasses, sugar and cotton are weighted with the same weights as those used for brass and copper. In the Jalgon division 40 seers *Kapasi* is equal to one maunds three maunds equal to one *palla*. In the case of *Kakadas*, seers equal one maund and 20 maunds equal one *khandi*. Grain is measured in the Jalgon division by the measures used in British India (Khandesh) namely:—

1 Paili	=	3 $\frac{1}{2}$ Seer.
1 Maund	=	20 $\frac{1}{2}$ pailis.
1 Khandi	=	20 maunds.

For drugs, *tolas*, *masas*, *rattis* and *gunjas* are used as in the case of Drugs. gold and silver.

Rice and salt are dealt with by *kangan*, *chauki*, & c., in the Narbada and Satpura divisions, whereas in Jalgon the *Paili* measure of Khandesh is used. Other articles are weighed by ordinary weights, namely:—

1 Seer	=	80 tolas.
1 Maund	=	40 seers.
1 Khandi	=	20 maunds.

Liquids such as milk and oil are generally measured. These measures are made of copper and iron or brass not of any particular form. *Ghi* is weighed by the seer, &c.

The *gaza*, *hath*, *tassu*, and English foot are used in measuring cloth. The *gaza* and *hath* measures are made of iron, brass or wood. They are marked off with *tassu* and *girah*. Cotton and silk are sold by weights, and the cotton and silk goods (manufactured) either by weight or by length. The British standard measures are used.

Dressed stones are measured by surface, other stones and all masonry work in cubic feet. Timber is measured by the foot measure or *hath*. Earhwork is measured by the foot.

The State official year begins from the 1st April and the Christian era is followed. The *Vikrama Samvat* era is observed by the commercial class. The *Samvat* here commences from *Chait Badi Padua* that is six months in advance of the *Samvat* followed in the Bombay. Presidency where it commences on *Katik Sudi padua* (November). In the Jalgon *pargana* the *Samvat* of Bombay is followed.

Section VII.—Means of Communication.
(Table XV.)

No railway traverses the State. In 1891 there were roads from Barwani to Rajghat, a distance of three miles, Jalwania to Lingwa (7 miles), a section of the Bombay- Agra road, Barwani to Jalwania 25 miles, Barwani to Anjar (10 miles) and Barwani to Baigor 40 miles. All these roads except the Jalwania- Lingwa were unmetalled. The Jalwania- Lingwa road in a section of the Bombay- Agra road, and is under the management of the Central India Agency Public Works Department. In 1901 all the above roads but Barwani- Baigor were metalled. In 1896 the road from Anjar to Bilwa (connecting with the Barwani- Jalwania road) was metalled. In October 1899 the construction of Moida Khetia-road (13 miles) was taken in hand and completion October 1901. In December 1899 the

construction of Rajpur Paud road (15¹/₂ miles) was taken in hand and completed in October 1901. In January 1900 the roads from Anjar to Mohipura (4 miles) and Anjar to Talwada (11 miles) were commenced and completed in October 1901.

There are at present 118 miles of metalled roads in the State. The Barwani Jalwania road joins the Bombay- Agra road at Jalwania and takes traffic to Mhow railway station on one side and Khandesh on the other. This road has now been connected with Sardarpur- Kukshi road still under construction.

The Barwani- Talwara road via Anjar joins the Bombay- Agra road at Thikri, the section from Talwara to Thikri being constructed and jointly maintained by the Indore and Dhar Darbars.

The Barwani- Khetia road which is almost completed takes traffic to Dondaycha railway station of the Tapti Valley Railway. The Tapti Valley railway has attracted all the traffic in grain from the Satpura region. This new road consequently is much used by the aboriginal tribes who can now without the intervention of Baniyas take their commodities straight to the big markets of Khandesh.

The Barwani- Jalwania and the Barwani- Thikri roads carry traffic to Mhow railway station.

The annual average cost of maintenance is Rs. 14,000.

Ferries.

The Narbada river is crossed by country boats, at Bijasan, Sondul, Pichhori, Rajghat (in fair weather also crossed by a trestle bridge) Kasrawad, Piplod, Shegaon, Awali, Barda, Datwara (in fair weather crossed by a trestle bridge) at Mohipura, Khirmoi, Lohara and Nalwai.

Post and
Telegraph
(Table XXIX).

Imperial Post offices have been opened at Barwani town, Anjar, Rajpur and Khetia, the last being in connection with Shahada Post Office in Khandesh (Bombay Presidency) the other three under the Rajputana and Central India Circle. A combined office has been opened at Barwani. A regular Dak service is also maintained by the State. Lines run from Barwani, Silawad and Pansemal passing by Khetia, Bokrata and Pati, and between Barwani and Pancham Pahar. Six Mankars are employed as runners. The State Dak is used almost solely for carrying official letters.

A regular mail was first started in the year 1860-61 and used to run from Barwani every day to Pansemal via Anjar, Rajpur, Palsud and Newali, the letters being carried by police sepoy. The total number of miles over which the State mail ran in 1891 and 1901 were 66 and 100 miles respectively.

The number of persons employed by the postal department (1905) was 16 runners, 1 clerk, 1 *dak jamadar* and 1 peon. In *parganas* the despatching work is done by one of the clerks of *kamasdar's* office.

Section VIII.—Famine (Table XXX).

The only cause of famines locally has been a deficiency of rain. Causes. Rats and locusts (*poptia*) occasionally cause local distress.

The staple food grains are *bajra*, *jowar*, and maize a failure of the *kharif* crops is certain to cause distress if not famine.

Cultivators have various means of prognosticating famine. Some of these are:- The blowing of a strong wind from the west during and at the approach of the rainy season is a bad sign. It the *sali* tree (*Boswellia serrata*) blossoms twice in the year and the *anjan* trees (*Hardwickia binata*) grow luxuriantly and bear an unusual crop of pods (*phalsi*) it is a bad sign. The untimely crawling of crows at the commencement of the rainy season is regarded as most inauspicious, also any trees which bear flower and fruit out of season.

In 1899-1900 the rainfall in Barwani *pargana* amounted to only 7 inches, in Anjar to 6, while the produce of the *Kharif* amounted to 14,000 maunds, and of the *rabi* to 6,000 maunds instead to 400,000 and 40,000 received in normal years, while the lowest rates that ruled in the State market were between 5 and 6 seers of grain to the rupee, in a country where the ordinary rates are from 50 to 60 seers. The acuteness of the distress thus represented can easily be imagined.

An increase in the number of immigrants is a sure sign of Migration. approaching famine. A migration register has been kept since 1899. In that year over 9,000 immigrants came into the State, nearly half being from Gujarat, one fourth from Central India, and one-fifth from Khandesh.

The first famine recorded in the State was that of 1897. The whole State was affected, the principal sufferers being labourers and poor cultivators. It lasted from November 1896 to the end of September 1897. *Jowar*, *maize* and *bajra*, the staple food grains sold at 5 and 6 seers to the rupee, and prices would have risen higher had not a State godown for the sale of grain been opened.

The State had again to face famine of a far more severe type in the year 1899-1900. Almost the whole State was affected, the pressure being heaviest in the *Pati pargana*. The pinch began to be felt in September 1899. Relief works were at once started. People sold their ornaments and house hold utensils only joining the relief works when every thing was sold. Cholera appeared in April and carried off many lives. The total cost to the State was 3.7 lakhs including (1.2 lakhs) on relief works and on gratuitous relief Rs. 19,000; while Rs. 11,000 were received from the Indian Famine Charitable Relief fund and Rs. 45,000 of the revenue demand remitted.

A famine also occurred in 1901-02. It was caused by rats and locusts (*poptias*) which completely destroyed the standing crop over

an area of about 600 square miles, more than half the area of the State. The distress, however, was in no way comparable to that of 1899-1900.

Effect on
population.

These famines and the diseases and sickness that followed in their train have caused a serious decrease in the population. In the famine of 1899-1900, 6,900 deaths were registered as due to famine and sickness. In the famine year of 1901-02 the public health was exceptionally good and the number of deaths were a little above the normal.

Condition
of farmers.

Special precautions were taken to save the cultivators from ruin. Help in money and grain was liberally granted which enabled them to stay in their houses. Markets were opened at different places in order to have food within easy reach. Most of the revenue demand was realised in kind and stocks of food grain made at important places in the *parganas*.

CHAPTER III.

ADMINISTRATIVE.

(Tables XVI—XXVII.)

Section I.—Administration.

In all matters of general administration and in civil judicial cases the Chief has full powers, but in criminal cases his powers are limited.

The Rana pays no tribute to or receives no allowances from the British Government or any Native State. He pays Rs. 4,000 *hali* every year towards the cost of the Malwa Bhil Corps, according to the arrangement of 1865.

The Chief is assisted by a *Diwan* or minister who exercises a general supervision over the departments of the administration.

The chief departments of administration are: the Revenue, Judicial, Settlement, Public Works, Forest, Medical, Police, Educational, Customs, Treasury and Accounts, and Political or General.

Hindi is the official language of the State in which all revenue records and judicial proceedings, etc., are kept. An English branch is attached to the *Diwan's* office for correspondence on important matters with the Political Agent.

The State is, for administrative purposes, divided into three divisions. The *Narbada* or northern, comprising the *parganas* of Barwani, Anjar and Rajpur; the *Satpura* or central division, comprising the *parganas* of Silawad and Pati; and the *Jalgon* or southern division, comprising the *parganas* of Pansemal, Khetia and Newali. A *Kamasdar* is in charge of each division assisted by two *naib kamasdar* in the *Narbada* and *Jalgon* division and by one in the *Satpura*. In addition there are seven *thanadars* under the *kamasdars* and *naib kamasdars*. The headquarters of the *kamasdars* are at Anjar, Silawad and Pansemal respectively. The *tahsildar* exercises a general supervision over the *kamasdars* in revenue matters. Each *kamasdar* exercises judicial powers, both criminal and civil.

All the villages in the State are *khalsa* and are supervised by *patwaris*, who are either paid or hereditary officials. Hereditary *patwaris* receive a share (*adav*) of the village grain from cultivators in return for their services. They have also been granted some revenue-free land by the Darbar. The rates of the grain share vary from four *chaukis* (16 seers) to 12 *chaukis* (48 seers) per *aud* per annum (an *aud* is equal to about 20 *bighas* of land). There are no hereditary *patwaris* in the *Satpura* and *Jalgon* divisions where they are paid by the State. A tax called *patwara hak* is levied on the cultivator at the rate of annas eight per *aud* per annum in *Satpura* and from 12 annas to 1 Re. in the *Jalgon* division. The duty of the *patwaris* is to realise the revenue demand and to report on all matters connected with the village administration to the *pargana* officer and generally to supervise village affairs. From two to five villages are placed under each *patwari*. In addition to the *patwaris* there are the

patel (or the headman of the village) *gaon balai* and *gaon mankar*. All *patels* are granted one or two *aud* of land, revenue free, in remuneration for their services. Some also hold lands in *inam*. The duties of the *patel* are to inquire personally into all crimes and assist the police in tracing malefactors, to try to urge cultivators to settle on uncultivated lands in his village, to report through the *patwaris* if any cultivator is in want of *takkavi*, to settle amicably all trifling disputes arising about land, &c., among cultivators; to assist the *patwari* in the collection of the land revenue, and to inform the Octroi Department about the purchase or sale of cattle by any individual in his village. For this last duty he receives a commission from the Octroi Department, called *singoti*, of one anna per head of cattle sold. The *gaon balai* and the *mankar* are also hereditary servants. They receive an *adav* (grain) share from the cultivators in return for their services. The rate of the *adav* of the *balai* is the same as that of the *patwari* of the village. Some *balais* have also been granted land free of revenue. The *mankar* also gets *adav* at a rate varying from 4 to 8 *chaukis* per *aud* per annum, very few of them hold land. The *balais* and *mankars* carry out the orders of the *patwari* and the *patel* and help them in their work. They are required to watch the village at night. They report to the *patwari* the occurrence of any offence and of any suspicious deaths in the village. Besides the *patel*, &c., there are *kanungos* in some places who work like *patwaris* and have the same rights. There are also some *mandlois* who hold hereditary *jagirs*.

Section II.—Law and Justice.

(Tables XVI, XVII)

Early days.

In old days the Chief was the only judicial authority. Procedure, however, was very irregular and defective.

No rules were laid down as regards punishment. Whenever a crime was committed the case was brought before a *panchayat* and was decided by the Rana in consultation with the *panchas*. Generally a fine was levied, a large portion of which used to go in to the pockets of the State officials, who in those days received very poor salaries and were consequently allowed a share of the fines as a sort of allowance. There was no jail in the State and if the accused had committed theft or dacoity he was beaten with a rope whip or confined in the stocks (*khoda*) at the police *thana*. Small fines were imposed for offences against the body and many murder cases were compounded by making the murderer pay compensation to the heirs of the murdered man. In rape cases and adultery heavy fines were always imposed. No distinction was made between rape and adultery and between adultery with a married woman and with a widow.

Present system.

On the removal of Rana Jaswant Singh from the administrative control of the State in 1871 Govind Rao, who was appointed

Superintendent, proceeded to introduce reforms. All criminal and civil cases were then tried by the Superintendent. Even at this time, however, no written statements were recorded, but merely short notes. All cases were tried summarily and an oral order was generally passed. In very important cases only was the order or sentence written down. Serious cases such as those of murder or dacoity were sent to the Political Agent for final orders. Khan Bahadur Nazaf Khan, who was *Diwan* from 1873 to 1885, introduced a regular form of trial in which all statements were written down, and judgments duly recorded, and promulgated in every case. In the time of Pandit Sham Narayan the British Penal and Criminal Procedure Codes were introduced. He also gave limited criminal and civil powers to *pargana* officers.

In the time of the late Khan Bahadur N.M. Khory further reforms were introduced and the present system was set on foot. He divided the judicial department into separate courts and placed them under a Chief Judge with powers of appeal and revision in civil and criminal matters. The British Criminal and Civil Codes were adopted in all the courts.

There is no legislative officer in the State. Circulars having the force of law are issued by the Darbar from time to time. There are now, in all 10 subordinate courts supervised by the Chief Judge to whom all the monthly, quarterly and annual returns are submitted. Above these courts is that of the Darbar, which is presided over by the *Diwan*. The jurisdiction of the Darbar court extends throughout the whole territory both in original suits and as a court of appeal and revision, in civil and criminal matters.

The Chief when exercising powers has full authority in all civil suits. In criminal cases he can dispose of cases punishable with 7 years imprisonment and fine to any amount. He can also pass a sentence of imprisonment above two years, subject to the confirmation of the Political Agent. Cases beyond his powers are tried by the Political Agent.

The Chief Judge has power to inflict a sentence of 2 years imprisonment and a fine of Rs. 1,000 and 30 stripes. All Sessions Cases are tried by the Chief Judge who commits them with his opinion to the Darbar Court for final orders. In civil suits he is empowered to deal with those of which the value lies between Rs. 500 and Rs. 2,000.

The Panseml *kamasdar* has power to inflict one years' imprisonment and a fine of Rs. 500. He can try original civil suits up to Rs. 500. The Sub-Judge at Barwani and the *kamasdar* of Anjar exercise the powers of a Second Class Magistrate and can entertain civil suits up to a Value of Rs. 500 and 300, respectively.

The *kamasdar* at Silawad and the assistant *kamasdars* at Rajpur and Khetia have the powers of a 3rd class magistrate, while the first two can entertain civil suits upto Rs. 100 in value and the third up to Rs. 50.

The assistant *kamasdars* at Barwani, Pati and Newali exercise the powers of a 4th class magistrate being empowered to award 15 days imprisonment and a fine of Rs. 25 in criminal cases; they can also entertain civil suits upto Rs. 10 in value. The *kotwal* of Barwani town deals with petty criminal cases occurring in the town and can inflict a fine of Rs. 5.

The *tahsildar*, as a revenue court, has powers of a first class magistrate.

Appeals against the decisions of the assistant *kamasdars* at Khetia and Newali are preferred to the Pansemal *kamasdar*.

The next court of appeal and revision is that of the Chief Judge at Barwani, appeals against his decision being heard in the Darbar Court.

Codes used.

Certain codes and acts used in British India have been adopted: The Penal Code, Criminal Procedure Code, Evidence Act, the Civil Procedure Code, Contract Act, the Court Fees Act, the Specific Relief Act, the Bengal Jail Code, the Police Act, and the Cattle Trespass Act.

The State has its own Limitation Act which differs to a certain extent from the British Limitation Act of 1877. The State has its own Factory, Excise and Stamp Acts.

Cost.

The general cost of the whole judicial Department is Rs. 23,000.

Property
litigated

The total number of civil suits decided by the different courts of the State during the year 1904-05 was 785 of the total value of Rs. 63,396 against 610 of Rs. 72,818 in 1901-02. Fees are charged according to the Indian Court Fees Act.

Section III.—Finance.

(Tables XVIII and XIX.)

System of
Accounts.

No regular system of accounts existed in early days. All accounts are now submitted by the different departments to the State Accounts Office, where they are audited. Beyond the budget allotments no expenditure is allowed, without special sanction.

Sources of
Revenue and
Expenditure.

The total normal revenue of the State is 3.1 lakhs. The chief sources are:—land revenue, 2.1 lakhs; customs, Rs. 34,000; forests, Rs. 28,000; excise Rs. 25,000; law and justice Rs. 17,000; assessed taxes, Rs. 15,000 and interest on securities, Rs. 9,000. The expenditure amounts to 3 lakhs. The principal heads are:—expenses on account of the Chief, Rs. 53,000; general administration, Rs. 32,000; police, Rs. 39,000; law and justice, Rs. 23,000; forests, Rs. 22,000; and land revenue, Rs. 8,000, while public works cost 1.1 lakh.

Section IV.—Land Revenue.

(Table XX.)

System.

In early days all villages were given out on *ijara* in the Rajpur, Barwani and Silawad *parganas*. In other places land was granted on a progressive lease at Re. 1 for the first year, the demand being increased by 1 rupee every year for four years and on the fifth year

the full assessed demand for land in the *pargana* was charged. Between 1877 and 1881 the Anjar, Barwani and Rajpur *parganas* were regularly surveyed and systematically assessed. The Jalgon division was surveyed in 1891. This division has been under reclamation for the last 30 years. In the beginning lands were given to cultivators free of revenue for the first five years, after which a rent of four annas per *biga* was charged for the next five years, but only to well-to-do cultivators. The rent was then increased to 8 annas per *biga*. Now as the *pargana* has advanced the rate has been raised to 12 annas, 1 rupee, and $1\frac{1}{2}$ rupee, per *biga* according to the nature of the soil. The Bhils and Pawarias were originally charged from Rs. 2 to Rs. 5 per *aud* (20 *bighas*), but now pay at the rate of Rs. 7 to 8 per *aud*.

Ordinary *pattas* or leases are not granted to cultivators. The cultivator first makes an application (*kabuliat*) as it is called to the *pargana* officer or the *tahsildar* for the grant of a certain field. The *kabuliat* is then sent to the Darbar for sanction, after sanction the cultivator's name is registered in the *jamabandi patrak* (register). Fields thus granted can in accordance with the conditions of the *kabuliat*, be cultivated by themselves and their heirs. They have, however, no right to sell or mortgage the land without the sanction of the Darbar and the cultivator's right to use the land is transferable in favour of his heirs and in their absence to the State. No court can execute a decree against a cultivator by attaching or disposing of his fields.

The Darbar is the sole owner of the soil, but the cultivator is not usually interfered with as long as he pays his revenue. If a cultivator withholds the revenue for two or three years or keeps the land uncultivated or sells or mortgages it without sanction, his land becomes eascheat to the State. In case of death it is usually given to the legitimate heir. Two forms of assessment are in force known as *darbandi*, where the collection is made in cash assessed on the *biga* and *audbandi*, when it is made in cash at a certain rate per *aud* or plough of land (20 *bighas*). The plough assessment is prevalent in the central or Satpura division inhabited by Bhils and other primitive classes, and to a certain extent in the Jalgon division. Under the latter system an *aud* is taken to be the area which a cultivator can plough with one pair of oxen. It, however, he works with two pairs he has to pay double this rate. With one pair of oxen from 20 to 25 *bighas* can be tilled.

The rate of the *jamabandi* or revenue demand are fixed according Rates. to the nature of the soil. At the time of fixing the rates the status of the cultivator is also taken into consideration and consequently the *jamabandi* is never oppressive.

The *jamabandi* is collected in one instalment except in Anjar *pargana* in which two are levied after the *kharif* harvest. It is realised in cash through the *patwaris*.

In the year 1902-03 the revenue demand for the whole State was Rs. 1,65,809 on 193,100 acres of cultivated land, *i.e.*, an average rate per acre of Re. 0-13-9. An acre generally yields about 8 maunds of *kharif* crops which is in a normal year worth about Rs. 20. A cultivator has thus to pay about five percent of the income he realises. If there is a famine the farmers can easily cope with it from their surplus for one year but not more.

Remissions.

In the famine year of 1899-1900, Rs. 45,000 were remitted and a sum of Rs. 26,000 in 1901-02 owing to the destruction caused to the crop by rats and locusts (*Poptia*) that year. Finally, from the balance of Rs. 64,600 and 83,173 still due from the cultivators for 1899-1900 and 1901-02 Rs. 1,17,000, were remitted in commemoration of the Coronation of the Kind-Emperor of India.

Average maximum and minimum rates.

Irrigated land is rated at Rs. 1-8-0 to Rs. 5 per *bigha* in the Narbada division according to the nature of the soil, unirrigated land at from Rs. 1-8-0 to 2 per *bigha* for *guhali*; 1 to 1½ for *mal* and from 4 annas to 12 annas per *bigha* for *khardi*. In the Jalgon division a fixed rate of Rs. 7 to 8 per plough is charged to Bhils and Pawarias, whereas the other cultivators are charged from annas 12 to Re. 1-8-0 per *bigha* according to the nature of the soil. In the Satpura division a fixed rate of Rs. 9 per plough is levied. The nature of the soil is not taken into consideration in these two divisions. All revenue is collected in cash.

Section V.—Miscellaneous Revenue.

(Table XXI)

Opium.

Poppy is cultivated mainly in the Anjar *pargana*. The variations in the last few years have been very marked; they are as follows:

years.	Acres cultivated.	Outturn in lbs.
1881-1890	400	1155
1890-1900	50	65
1900-1901	12	12
1901-1902	9	-
1902-1903	3	-
1903-1904	4	-

Cultivators who wish to grow poppy are obliged to obtain a license and pay a fee of Re. 1 per *bigha* and they are obliged to sell all the crude product to the Darbar at rates fixed for the year.

All opium is kept in a State godown. The licensed vendor purchases at the godown at Rs. 21 per seer and sells at Rs. 26-10-8. All balls of manufactured opium bear the State seal.

An import and export duty of Rs. 100 per manud on *chik* and 150 on manufactured opium is levied. The imports average 350 seers (700 lbs.) a year. No exports take place, the quantity produced being insufficient for local consumption.

The right of vend is auctioned yearly. The contractor purchases from the Darbar godown. The consumption is about 33 *tolas* per head of population. The revenue from this source is about Rs. 3,000 per annum.

No hemp is cultivated in the State and very little is used. A tax of Hemp drugs. Rs. 2 per maund is charged on imports.

Country liquor is made from flowers of *mahua* (*Bassia latifolia*). Liquor. The right to distil and vend is sold to a contractor by auction. The present contractor pays Rs. 31,000 a year and supplies 90,000 gallons. For every gallon over and above this quantity he pays five annas extra.

The strengths of liquor sold are—

60° U.P.	sold at	1-2	per gallon
65° "	"	012	" "
30° "	"	2-4	" "
35° "	"	1-8	" "

The contractor holds five wholesale shops from which the issues liquor to retail shops of which there are 45 or 1 to every 26 square miles and 1,690 of the population.

Three stills exist, one at Barwani for the supply of the Anjar, Rajpur, Barwani, Silawad and Pati *parganas*, and one each at Khetia and Pansemal for the Jalgon division.

The shops are let by the contractor to Kalals who are supplied with liquor at differential rates based on their distance from the distillery, the Kalals being bound to sell at 2 annas a bottle at Silawad, Pati and Palsud and along the border and 3 annas elsewhere.

The revenue is about 30,000 a year giving an incidence of 6 annas Revenue. 7 pies per head. In jungle parts Bhils and Bhilalas are allowed to distil on three occasions a year on getting permission from the revenue officials. Two annas per *aud* of land held is charged and credited to the contractor. These three occasions are at the festivals of *Dewasia*, *Diwali*, and *Indal*. *Dewasia* is the harvest festivals held before reaping commences; the *Diwali* is not held at the time of the Hindu festival, but is similar to it; the *Indal*, a thanksgiving feast is held on the achievement of some task, birth of a son, etc.

Section VI.—Public Works.

(Table XV.)

Before 1899 the Public Works Department was managed by an Control. overseer assisted by the *pargana* Officers. In 1899 an Engineer was put in charge of the department. He is assisted by overseers.

The average yearly expenditure of this department is Rs. 50,000. Expenditure

The most important works undertaken in the last 10 years are the Works. Court house at Barwani, Victoria High School and several roads.

Section VII- Army.

The State has no army of its own, but two detachments of the Malwa Bhil corps are stationed in the hills to check raiding by the

Bhils. The State pays Rs. 4,000 *hali* per annum to Government towards the expenses of this corps.

Section VIII—Police and Jails.

(Tables XXIV and XXVI.)

Police.

Since 1884 a regular police force has been organised and placed under the orders of an Inspector. In the *parganas* the police are under the orders of the *pargana* officers, the Police Inspector super-vising their general discipline and organisation.

Village watch and ward is done by *gaon mankars* and *balais*, who receive certain *haks* (rights) getting a proportion of the village grain, calculated on the *aud*, per annum.

The Inspector has his headquarters at Barwani. The force is divided into *pargana* police and hill police. The *pargana* police consists of 210 men and the hill police of 97 men, including 22 sowars and 6 camel sowars. The ratio gives one policeman to every 3.8 square miles and to every 248 of the population. Constables are enlisted in the police from local men and from outside.

The police are armed with muzzle loading guns, belts and bayonets. They wear a *khaki* uniform and turban.

If any person belonging to criminal tribes, (*viz.*, Bhils, Mankars, Kolis, & c.), is released from Jail after the expiration of the term of his sentence his *hulia* (marks of the body & c.) are carefully noted in a register and security is taken for his good behaviour. The *hulia* is circulated to the *pargana* officers and to other departments concerned so that the police may keep a strict watch on them. A circular has also been issued for the police to note the presence at or absence from their homes of members of the criminal tribes at night. If any such person wishes to go to another village he must obtain special permission before doing so.

Jails.

The State contains one central jail at Barwani and four district jails at Anjar, Rajpur, Silawad and Pansemal.

Daris, *niwar*, rugs, coarse cloth and socks are manufactured and chicks are made at the Barwani central jail. The produce is disposed of mostly among local people, but some is sent to other native States. The average expenditure is Rs. 4,000 per annum, the cost of maintaining each prisoner being about Rs. 30.

Section IX.—Education.

(Table XXIII.)

The State has been almost the sole promoter of education, there being no private efforts in this direction. A system of levying fees was started in 1899. The first school was opened in Barwani in the year 1863. The Victoria High School at Barwani, which was affiliated to the Calcutta University in the year 1898 (now to Allahabad), is the only High School in the State, the number of those attending is about 40. Low fees are levied at the school. In the primary schools, which number 30, education is given free.

Only two Muhammadan students have passed entrance Examination.

There are no newspapers published in the State.

Newspapers.

Section X.—Medical.

(Table XXVII.)

From 1881 to 1891 there were three dispensaries in the State at Barwani, Rajpur and Pansemal. By the year 1901 three more dispensaries had been added at Anjar, Khetia and Pati. In addition to these a travelling compounder, who lives at Palsud, goes round the villages in the hills. The establishments are all under the Agency Surgeon who has his headquarters at Sardarpur. All these dispensaries are maintained by the State. The number of operations in 1901 was, 41 major and 875 minor, and in 1905, 256 major and 1,362 minor. The total number of cases treated in all the dispensaries of the State was 13,412, 15,715, 36,887 and 57,682 including in-door and out-door patients in the years 1881, 1891, 1901, and 1905, respectively.

From the enormous increase in the hospital attendance during the last few years it may be gathered that the State has now succeeded to a certain extent in convincing the peasants of the superiority of European medical treatment. In particular the confidence of the people in the opthalmic skill of the surgeons is increasing year by year.

Two vaccinators are maintained in the State, one at Barwani and the other at Pansemal. Vaccination is not compulsory. It is satisfactory to note that vaccination is becoming more popular, the objection once urged on the assumed ground of interference with caste gradually dying out through the object lesson given by protection against the ravages of small-pox.

Vaccination.

In the years 1881, 1891, 1901 and 1905 the number of children vaccinated was 524,599, 2,812 and 2,596, respectively.

The system of selling pice packets of quinine has not been introduced into the State Post offices. At the Imperial post offices at Barwani, Anjar, Rajpur and Khetia these packets are sold.

Quinine.

Section XI.—Surveys.

The *parganas* of Barwani, Anjar and Rajpur have been surveyed while the Jalgan division has been in part done. *Patwaris* have now been instructed in surveying.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

(Tables I III, VIII- XIII, XVIII, XIX, XX, XXIII and XXIX.)

Barwani Pargana.— This *pargana* lies in the centre of the State surrounding the chief town. It has an area of 85 square miles, of which 23,700 acres are cultivated 300 being irrigable. It contains one town and 31 villages. It is bounded on the north by the Narbada river, on the south by the Silawad *pargana*, on the east by the Anjar *pargana* and on the west by the Bombay Presidency. The only river of importance is the Narbada and its tributaries the Goi and Telad. The prevalent soils irrigable are *guhali*, *mal* and *khada*; the principal crops being *jowar*, *bajra* and cotton in the autumn and wheat in the spring.

The population was in 1881, 11,739; 1891, 12,921; 1901, 11,681 persons; males 5,274, females 5,957, comprising 7,043 or 61 percent. Hindus; 10 Sikhs, 116 Jains 19 Parsis, 1,655 or 14 percent. Musalmans, 4 Christians and 2,834 or 24 percent. Animists, Occupied houses numbered 2,583.

The *pargana* is traversed by the road from Barwani to Jalwania where it meets the Agra- Bombay road and the Thikri-Talwada road which also joins it. The *pargana* is in charge of a *kamasdar* who is the chief revenue and judicial officer for the *pargana*. A post and telegraph office is located at the chief town. The revenue of the *pargana* is Rs. 65,300.

Anjar pargana.— This *pargana* lies to the east of the Barwani town. The headquarters are at Anjar village. It has an area of 112 square miles and contains 42 villages. Of the whole area 39,500 acres are cultivated, 900 being irrigated. It is bounded on the north by the Narbada, on the south by the Rajpur *pargana*, on the east, by the Indore State and on the west by the Barwani *pargana*. The only streams of importance are the Narbada, Deb, Nahali, Telad and Sosad. Only the Narbada flows throughout the year. Two old tanks at Haribad and Talwada Khurd and three new tanks at Borlai Surana and Anjar are the main sources of water supply. The prevalent soils are *kali* and *bhuri* and the principal crops *jowar*, *maize*, wheat, gram and cotton. Poppy is more largely sown here than elsewhere in the State.

The population was in 1881, 15,094; 1891, 16,903; 1901, 14,836 persons; males 7,526, females 7,310. Classified by religions there were 11,542 or 77 percent. Hindus, 140 Jains, 781 Musalmans, 2 Christians and 2,371 or 15 percent. Animists. Occupied houses numbered 3,019.

The *pargana* is traversed by the Barwani-Thikri road which joins the Agra- Bombay road and the Barwani- Jalwania road. The *pargana* is in charge of a *kamasdar*, assisted by the *thanadars* stationed at Talwada-Buzurg, and Talwada- Khurd. A sub- inspector of police is stationed at headquarters. An Imperial post office is situated at headquarters, which also contains a dispensary. An inspection bungalow has been erected at Talwada- Khurd. Eleven primary schools have been opened in the villages of this *pargana*. The revenue of the *pargana* is Rs. 87,700.

Rajpur pargana.— This *pargana* lies to the east of the chief town. The headquarters being at Rajpur. It has an area of 159 square miles and contains 55 villages. Of the whole area 26,400 acres are cultivated 700 being irrigated. It is bounded on the north by the Anjar *pargana*, on the south and east by the Indore State and on the west by the Silawad *pargana*. The only streams of importance are the Deb and Goi, Nahali and Ruparel. The Ruparel is demmed in several places and is very useful of purpose of irrigation. Three tanks at Uchi village (21°55'-75°11') Indar Sagar tank at Bilwani (21°54'-75°7'), and the Rahetia tank are also used for irrigation. The dam at Salkhera village (21° 54'- 75°12'), retains much water used for irrigation. The prevailing soils are *kali* and *bhuri*, and the chief crops *jowar*, *maize*, cotton, wheat and gram.

Population was in 1881, 12,805; 1891, 17,699; 1901, 15,044 persons; males 7,431, females, 7,613. Of the population 8,302 or 55 percent. were Hindus, 6 Jains, 1 Parsi, 1,006 Musalmans, 3 Christians, and 5,726 or 38 percent. Animists. Occupied houses 2,979. The Barwani-Jalwania metalled road traverses the *pargana*.

A *naib kamasdar* is in charge who is a 3rd class magistrate and can also entertain civil suits not exceeding Rs. 100 in value. A *thanadar* is posted at Jalwania. The police are in charge of a sub-inspector who resides at Rajpur. A police *thana* is situated at Jalwania in charge of a head constable. An Imperial post office has been opened at Rajpur. The revenue of the *pargana* amounts to Rs. 57,300.

Silawad Pargana.— This administrative division lies in the south of the State, having an area of 226 square miles and comprising 60 villages. Of the area 36,900 acres are cultivated; on land is irrigated. It is enclosed on all sides by State territories, on the north by Barwani, on the south by Pansemal, on the east by Rajpur and on the west by Pati *parganas*. The only streams of importance are the Goi, Mogri and Kuwa- Khar. The country is much cut up by hills which are covered by valuable forests covering 83,800 acres.

The soil is poor and bears only the inferior class of grain, the cultivators being mostly Bhilalas.

Population was in 1881, 5,974; 1891, 11,441; 1901, 12,563 persons; males 6,419, females 6,144. Classified by religions, Hindus numbered 3,010 or 23 percent., Musalmans 290, and Animists

9,263 percent. The *pargana* contains no metalled roads, traffic police by country tracks to Dhulia is Khandesh and places in the State.

A *kamasdar*, who is a 3rd class magistrate and is also empowered to hear suits up to a value of Rs. 100 is in charge of the *pargana* being assisted by a *thanadar* at Palsud. The police are under a sub-inspector, police stations being established at Silawad and Palsud. State post offices have been opened at Silawad and Palsud. A detachment of the Malwa Bhil Corps is stationed at Silawad. Two schools have been opened in the *pargana*. The revenue of the *pargana* is 31,100.

Pati Pargana:— This *pargana* is situated in the west of the State, the headquarters being at Pati. It has an area of 340 square miles and contains 64 villages. Of the total area (217,600 acres) 24,400 acres are cultivated and 167,000 are under forest. It is bounded on the north by Barwani *pargana*, on the south by Pansemal, on the east by Silawad and on the west by the Bombay Presidency. The Whole *pargana* is cut up with hills. The only stream of importance is the Goi. The soil is poor and only bears the inferior classes of grain, while the cultivators are mostly Bhils and Bhilalas.

Population was in 1881, 7,005; 1891, 7,171; 1901, 6,812 persons; males 3,520, females 3,292. Hindus numbered, 1,533 or 22 percent. Parsi 1, Musalmans, 59 and Animists 5,219 or 76 percent. Occupied houses, 1,072.

There are no metalled roads. A *naid kamasdar* is in charge of the *pargana*. He exercises magisterial powers of the 4th class and can entertain civil suits up to Rs. 10 in value. A police station under a chief constable is situated at Pati where a school and a dispensary are also maintained. The revenue of the *pargana* is Rs. 13,200.

Pansemal Pargana:— (Jalgon). It lies in the south of the State and has an area of 256 square miles including 80 villages. Of the area (163,800 acres) 42,200 acres are cultivated, 200 acres being irrigated while 93,700 acres are under forest. It is bounded on the north by the Silawad *pargana*, on the south and west by the Bombay Presidency, and on the east by the Indore State. The streams of importance are the Umari, Goi and Mogri. This *pargana* was formerly known as Patia, it is now often called Jalgon from the important village of this name. Tradition still names three things for which the Pansemal district was famous viz. *Jalgon- Ka-pat; Kansul-ka-hat; Newali-ki-wat*. "The dam at Jalgon, the market of Kansul, and the highway through Newali." These places have now all decayed. The prevalent soils are *kali* and *bruri* growing *jowar, bajra, tuar*, rice, gram wheat and cotton.

The population was in 1881, 3,828; 1891, 14,131; 1901, 15,200 persons, males 7,768 females 7,432. Classified by religions there

were 7,240 or 47 percent. Hindus, 73 Jains, 406 Musalmans, and 7,481 or 49 percent. Animists. Occupied houses 2,788.

The roads are all unmetalled. Most traffic passes to Sarangkhera, 20 miles from Pansemal whence a metalled road leads to Dondaycha station on the Tapti- Valley railway. The *pargana* is divided into three sections. The pansemal section with 45 villages under a *kamasdar*; the Khetia section under a *naib kamasdar* including 15 villages; and the Newali section also under a *naib kamasdar* comprising 20 villages. A sub-inspector at Pansemal is in charge of the police with stations at Khetia under a head constable and at Newali under a *jamadar*. The schools at Pansemal, Jalgon Kansul, Dondwara, Newali, Malfa, Mortlai, Khetia, Bhargaoon, Bhatki village and the dispensaries at Pansemal and Khetia are located in this *pargana*. District Jails have been opened at Pansemal and Khetia for short term prisoners. An inspection bungalow has and Khetia for short term prisoners. An inspection bungalow has been built at Newali. The revenue of the *pargana* is Rs. 95,300.

GAZETTEER.

Anjar, *pargana*, Anjar:—Headquarters of the *pargana* of the same name situated 10 miles east of the Barwani, on the metalled road from the chief town to Thikri in 22° 3' N. and 75° 9' E. with a population (1901) of 4,501 persons; males 2,296, females 2,205 of whom 3,637 or 81 percent. are Hindus; Occupied houses 797. The *kamasdar* in charge of the *pargana* resides here. The village contains a dispensary, a school, an Imperial post office, a district jail and a *dharmshala*.

Avasgarh, *pargana* Pansemal:—The site of the old capital of the State situated in 21° 47' N. and 74° 52' E. Nothing but a few broken images now remain to mark the site. The hill on which the fort stood is 2,941 feet above sea level.

Barwani town, *pargana* Barwani:— The chief town is situated 3 miles from the south bank of the Narbada river, in 22° 2' N. and 74° 54' E. Formerly the town consisted of a few scattered huts surrounded by mud walls on all sides and entrenched against Bhil raids. The remains of the old walls and ditch are still to be seen. Its trade has greatly increased of late years and the people are becoming more civilised. The population was in 1881, 5,581; 1891, 6,054; 1901, 6,277 persons; males 3,030, females 3,247. Classified by religions there were 4,190 or 66 percent. Hindus, 10 Sikha, 109 Jains, 1,536 or 24 percent. Musalmans, 12 Parsis, 4 Christians and 416 Animists. The town covers an area of 0.45 square miles and contains 1,448 occupied houses. Barwani is about 400 years old. It is referred to in a Jain book, the *Nirwanakhand*, written in 1694. The passage runs— 'Bow to the crest of the *Chulgiri* (Bawangaja) in the south of Barwani a good town whence Indrajit and Kumbhyana obtained *nirvana* (salvation).' Barwani afterwards seems to have got the name of Badnagar as is seen from the inscription on Satan

Rangara baori in the town built in *Samvat* 1760 (A.D. 1703). It was also known by the name of Siddhanagar a name met with in many *sanads* granted for villages. An old temple of Mahadev is still known as the temple of Sidhanath. This temple, originally set up by the Jains, was afterwards seized by the Shaivites.

A legend is current regarding the removal of the capital from Avasgarh. It runs that many years ago a *sadhu* came to Barwani, then a mere village, and stopped in the temple of Tulsidas. Rana Chandra Singh (some say Sur Singh, his successor) used frequently to go to the Narbada to bathe. Once by chance he met the sage who asked the chief to leave Avasgarh and make Barwani his capital. In obedience to the wishes of the *sadhu*, for whom he had great respect, he moved his capital from Avasgarh to Barwani. After the death of the sage a *samadhi* was erected here which is still standing. A more probable account, however, is that Chandra Singh seeing that Avasgarh was inconveniently situated established this new capital on the banks of the Narbada which thus became the capital of the State.

The most important places in the town are the new State offices, Victoria High School and Guest house. The Victoria Public Garden has been lately opened by the State in front of the Victoria High School. There is a State dispensary in the town of which people of the neighbouring States of Indore, Gwalior and Dhar take advantage. A new female hospital has lately been opened to the public. These together with the Rana's new palace (Dharma Bungalow), and the houses of the Superintendent the State Engineer, *tahsildar* and forest officer are the chief buildings in the town.

There are four *dharamshalas* in the town, of which two belong to the Saravgis, one to the State and one to Partabkuar Ba Saheba (aunt of the present Rana). There are many monasteries in Barwani. The reason of this being that one Mojgirji Mahant was once Diwan of the State and greatly encouraged his followers and friends. This Mahant was also the Rajguru (priest of the ruling chief) and he was given the village of Kasrawad as a land grant for his maintenance in perpetuity. There are also 12 principal Hindu temples in the town. Of these the temples of Ganpati and of Kalikamata are the best known. The temple of Ganpati called Wani Vinayak is an old one. Local tradition ascribes its erection to Agastya Muni famous for drinking up the ocean and making the Vindhya prostrate themselves before him. Agastya meditated on the banks of the river Narbada and proposed to push Bawangaja hill back ward. He first set up this temple of Ganpati as an auspicious act. The image faces south which is unusual in a Hindu temple, the object being according to tradition that the god should punish the wicked. In the town there is one noteworthy *math* (monastery) over 100 years old erected by Mojgir Mahant. Four ancient *sati* pillars now in a ruinous condition stand outside the town.

There are three mosques of which one belongs to the Bohora community and an Idgah. There are 15 principal *baoris* in the town, of which one the Champa Baori in the palace is the finest.

The principal exports are.— *Jowar*, *tilli*, *makka*, *bajra*, oilseed, *rai*, wheat, gram, cotton, sweet-oil, *ghi*, *kulthi* and *kakadas*. The principal imports :—*oal* of various sorts, rice, wheat, gram, *chhotanaj*, molasses, sugar, cocoanuts, *kharak*, *khajur*, *badam*, *kismis*, salt, *haladi*, *mungphali* (ground nuts), tobacco, opium, *ganja*, *mahua*, leather, cattle, silver, gold, iron, brass and copper utensils.

Communication is mainly carried on by the *pakka* roads, products being sent from here to Dhulia in Khandesh and to Mhow.

Bullock carts are mostly used for conveyance. Banias, Muhammadans and Bohoras are the chief trading classes here.

Jahur, pargana Pansemal.— An old village 6 miles west of Pansemal situated in 21° 42' N. 74° 42' E. containing a small fort and the ruins of temples and buildings. The Bolia family of the Indore State at one time lived here and a figure of Chinnaji Rao Bolia is still standing here. Population (1901) 208 persons; males 101, females 107, of whom 128 were Hindus. Occupied houses 39.

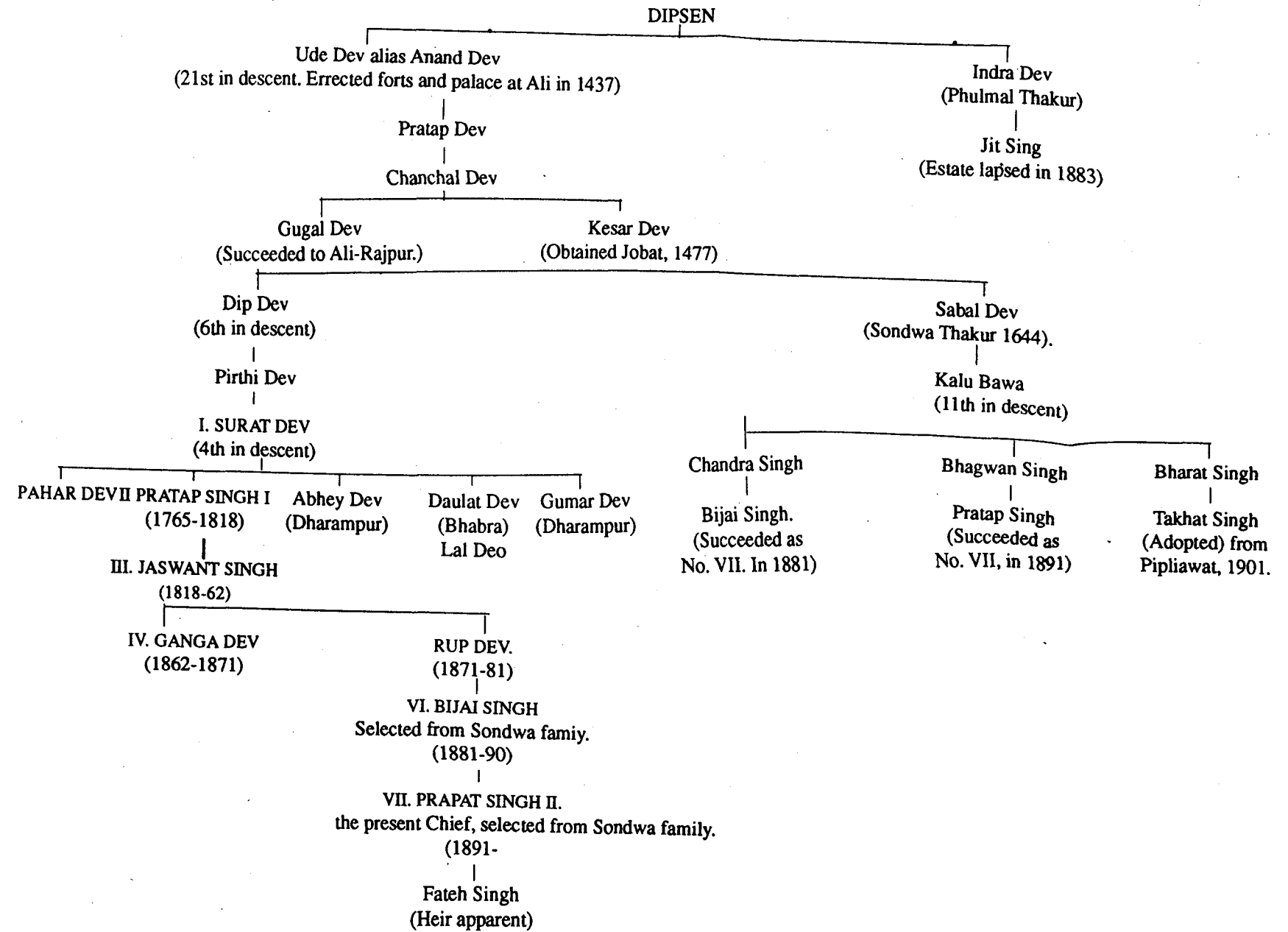
Jalgon, pargana Pansemal.— A village situated in 21° 42' N. and 74° 46' E. An old fort stands here with five towers. On the eastern tower an old sword has been fixed. Tradition says it is the sword of an early ruler of Avasgarh. It is worshiped at the *Dasahra* and *Navaratri* the expense of the worship being borne by the Darbar. A priest gets a revenue from a grant of land for his service. Population (1901) 209 persons; males 99, females 110, of whom 168 were Hindus. Occupied houses 42. The village contains a school.

Kansul, pargana Pansemal.— A village situated in 21° 41' N. and 74° 43' E. An old village containing a fort and many signs of former prosperity when it is said to have been a noted market town. Population (1901), 335 persons; males 169, females 166, of whom 246 were Hindus. Occupied houses 66.

Khetia, pargana Pansemal.— A village situated in 21° 41' N. and 74° 37' E. It is the headquarters of a sub-division under a *naib kamasdar*. Population (1901) 2,333 persons; males 1,175, females 1,158, of whom 1,849 were Hindus. Occupied houses 486. It contains two ginning factories opened in 1894 and 1904, respectively, also a school, a police station and a dispensary.

Newali, pargana Pansemal.— A village situated in 21° 42' N. and 74° 58' E., formerly called Kaligaon and was of importance from being on high road from Khandesh to Nimar receiving over 1 lakh of rupees in transit dues and other taxes. Population (1901) 290 persons; males 153, females 137, of whom 149 were Animists and 108 Hindus. Occupied houses 57. It is the headquarters of the *naib kamasdar* in charge of the Newali sub-division. An inspection bungalow has lately been built here.

GENEALOGICAL TREE OF THE ALIRAJPUR FAMILY.



Arms of the Ali-Rajpur State.



- Arms-** Lozengy tenne and argent; tower on a hill between three fountains proper. *Crest-* A hare, courant proper. *Supporters-* Bears proper. *Lambrequins-* Tenne and argent.
- Motto-** *Ishwar meri chathan mere garh=* " God is my rock and my fortress."
- Note-** The hare refers to the tale, which tells of a hare rising suddenly from the feet of the founder of the State and disappearing in a well-watered valley, represented by the fountains.

Gotrachar- (See Ratlam State Gazetteer)

CHAPTER I.

DESCRIPTIVE.

Section I- Physical Aspects.

The State of Ali-Rajpur is one of the guaranteed chiefships under the Political Agent in Bhopawar, lying between 22° 0' and 22° 36' N. and 74° 5' and 74° 43' E., in the Central India Agency. Situation.

The place is named after the fortress at Ali founded by Anand Dev (Ude Dev). The legend runs that Anand Dev or Ude Dev, a Rajput of the Rathor clan was one day out hunting. He pursued a hare up the hill on which Ali now stands. The hare disappeared, and evening falling he spent the night upon the top of the hill where he dreamt that he was commanded by the goddess *Devi* to settle there. The next day thinking the spot where the hare had disappeared an auspicious site for a fort, he planted a post called the Sasakhut (or hare's post), and proceeded to build the fortress of Anandavali, later on, known as Ali. Anand Dev is said to have lived in the time of the Sayad dynasty (1414-1443). The State was formerly known as Ali or Ali Mohan from the two forts of Ali and Mohan, of which the latter is now in the Chhota- Udaipur State. Its present name is derived from Ali, and the new capital town of Rajpur. The old capital of Ali founded by Anand Dev in about 1437 A.D. is now ruined, Rajpur having been the capital for about one hundred years. Name.

The State has an area of about 836.63 square miles. It is bounded on the north by the Panch Mahals District and Baria State, in the Bombay Presidency; on the south by the Narbada river, which divides it from the Barwani State and Khandesh; on the west by the Chhota- Udaipur State of the Rewa- Kantha Agency; and on the east by the territories of Gwalior, Indore, Jhabua and Jobat. Area and Boundaries.

The country is a poor one intercepted by numerous narrow valleys and successive ranges of low hills, densely covered with jungle. Here and there between the hills stretches of plains are met with but none is of great size. The principal ridges run diagonally from east to west, the highest peak rising to about 2,200 feet above sea level. Hills.

Only three rivers of any size flow through the State. The Hatni which flows from north to south into the Narbada, the Sukkad from north-west to south, joining the Hatni, and the Narbada which lies along the southern boundary and flows throughout the year. Rivers.

The northern and central portions of the State are occupied by gneiss, mostly of a coarse granitoid variety. The southern border of the State consist of lameta sandstones and limestones Geology.¹

¹ By Mr. E. Vredenburg, *Geological Survey of India.*

(Bagh beds) whose aggregate thickness is much greater than in the exposures further east and amounts to as much as 500 feet of lava flows and intrusive dykes and sills of Deccan Trap, and some granitic rocks described as intrusive. The best Geological description of this region is to be found in Dr. Blanford's "Geology of the Taptee and Lower Nerbudda valleys and some adjoining districts" in Volume Six, of the Memoirs of the Geological Survey of India.

Botany.¹

The forests in the State are composed of species characteristic of the Satpura jungles such as *Tectona grandis*, species of *Terminalia* and *Anogeissus*, *Ougeinia*, *Hardwickia*, *Dalbergia*, *Diospyros*, *Boswellia*, *Bassia*, *Butea*, and *Cochlospermum*. The larger climbers include species of *Combretum*, *Bauhinia*, *Spatholobus* and some *Convolvulaceae*, *Menispermaceae*, *Asclepiadaceae* and *Dioscoraceae*. The shrubby vegetation includes species of *Carissa*, *Capparis*, *Zizyphus*, *Casearia*, *Phyllanthus*, *Antidesma* and *Flueggia*.

Fauna.

The wild animals are similar to those met with elsewhere and include panthers bears and an occasional tiger and buffalo. The birds, fishes and reptiles require no special mention.

Climate
(Table I).

The climate is temperate. The average temperature recorded at Rajpur for the three seasons is given below-

Season	Maximum	Minimum
Hot	106°	90°
Rainy	90°	70°
Cold	75°	50°

Rainfall
(Table II).

The rainfall of the State is about 35 inches and is the same throughout its whole area. A maximum of 58 inches was recorded in 1882-83 and a minimum of 13-76 in 1899-00 the famine year. In 1906-07 the fall was 39.87 inches.

Section II.— History.

(Genealogical Tree.)

The chiefs of Ali- Rajpur are Rathor Rajputs. Tradition states that one Dipsen Settled in Motipol Village in the Bhabra *pargana* where he built a fort, the remains of which are still visible. The 21st in descent from him was Ude Dev or Anand Dev who, as related above, in about 1437, during the time of the Sayad dynasty of Delhi (1414-1443) built the fort of Ali. A younger brother of Anand Dev, Indra Dev was the founder of the family of the Thakurs of Phulmal. Anand Dev had two great grandsons Gugal Dev and Kesar Dev. Of these, Gugal Dev succeeded to Ali-Rajpur, while Kesar Dev obtained the terriorty which now forms the Jobat State.

¹ By Lieut- Colonel D. Prain, I.M.S. Botanical Survey of India.

Dip Dev, sixth in descent, from Gugal Dev had a younger brother, Sabal Dev who was the founder the Sondwa Thakur's family, from which the present Chief is descended.

In 1818 after the establishment of the British supremacy the State was virtually in the power of a Makrani adventurer, known as Musafir Makrani, who was minister to Rana Pratap Singh I. On Pratap Singh's death, the Makrani managed the State in trust for the Rana's posthumous son Jaswant Singh. He was opposed by Kesri Singh a nephew of the late chief who wished to supplant Jaswant Singh. The British authorities supported Jaswant Singh, the Makrani being put in as Superintendent during the minority. An engagement ¹ was, at the same time, mediated between him and the Dhar Darbar by which in lieu of tribute, the *sayar* (custom) duties in Ali-Rajpur were made over to that State. The system led to endless disputes between the officials of the two States, and finally an arrangement was effected in 1821, at the time when the Dhar Darbar handed over the *pargana* of Berasia to British management, by which the British Government, was to pay the Dhar Darbar Rs. 10,000 *Hali* coin a year in lieu of the tribute due, and collect Rs. 11,000 from Ali-Rajpur, all feudal rights on the part of the Dhar State ceasing with this new engagement. From the balance of Rs. 1,000 Rs. 200 are paid towards the upkeep of the Agra- Bombay Road police. No events of importance occurred in the State in 1857, the Chief remaining loyal to the British throne.

Jaswant Singh died in 1862 leaving a will by which the State was to be divided between his two sons. The Government, after consulting the neighbouring chiefs, set it aside, and the eldest son Gang Dev succeeded suitable provision being made for his younger brother. Gang Dev was removed for incompetency in 1869 and the State placed under superintendence, Rup Dev, the Chief's younger brother being given a place in the administration. In 1871 Gang Dev died and his younger brother Rup Dev succeeded. He died childless in 1881, and although no *sanad* of adoption is held by the Chief, the British Government decided to forego the escheat and a boy named Bijai Singh was selected from the Sondwa Thakur's family. This was not approved by many of the Makranis and the Thakur of Phulmal, Jit Singh, who was also a claimant for the *gaddi*. Jit Singh joined with the discontented Makranis who had lost much power and the Bhils who were in a distracted state, as owing to want of proper supervision, the *patwaris* and district officials had extorted considerable sums from these people by raising the assessment as high as they liked. Joining with Chhitu Bhil, Patel of Sorwa and Bhawan Tarvi of Tokria-Phiran he collected the discontented faction and plundered villages of Nanpur, Chhaktala, and Bhabra, while even Rajpur was threatened.

Jaswant
Singh,
(1818-62).

Gang Dev
(1862-71).

Rup Dev,
(1871-81).

Bijai Singh,
(1881-90).

The leader of the Makranis was one Dad Muhammad. He was a man of energy and strengthened his following by summoning men from Khandesh, Chhota-Udaipur and Gujarat.

As no terms could be arranged, Major John Biddulph, the Political Agent, moved on the rebels with 36 Lances of the Central India Horse and 63 men of the Malwa Bhil Corps. A skirmish took place at the Sorwa Pass and Dad Muhammad was killed, and the rebellion ended.

All were granted amnesty except Thakur Jit Singh, Chhitu and Bhawan.

Chhitu and Bhawan fled to Jambu Ghoda where they were captured and sent to Indore to undergo imprisonment. Thakur Jit Singh escaped to Gujarat where he died. His estate was forfeited and lapsed to the Darbar.¹

Pratap Singh
(1891-

Bijai Singh died in 1890 without issue and the Government of India selected Pratap Singh of the Sondwa family to succeed. It was pointed out at the time of his succession that as there were no heirs direct or adopted the State was liable to escheat, and that the succession of Pratap Singh was in virtue of his selection by Government and not as a consequence of any relationship natural or artificial to the late Chief.

Pratap Singh, the present Chief, is the son of Thakur Bhagwan Singh of Sondwa. He was born on the 12th September 1881, and succeeded on the 10th June 1891. The Rana was educated at the Daly College at Indore. In 1901 he was entrusted with the administration of the two *pargans* of Nanpur and Khatali as an experimental measure. In 1902 he was granted 1st class magisterial powers and full ruling powers in 1904.

Relatives.

The Rana has one adopted sister (daughter of Rana Bijai Singh) who is married to the eldest son of the Solanki chief of Bansda is Surat.

The present Chief married first (1900), a daughter of the late Thakur Bahadur Singh of the Kathiwara estate who belongs to the Jado family, and secondly (1902), a daughter of the late Maharawal Chandra Singh, uncle of the present chief of the Chota Udaipur State in the Rewa-Kantha Agency. The Maharawals of Chota- Udaipur are Chauhans. Rana Pratap Singh has a son and heir, Fateh Singh, born on 22nd August 1904, and a daughter by his younger consort, on 11th November 1904.

Titles.

The Chief bears the title of Rana and enjoys a salute of 9 guns.

Section III.— Population.

(Tables III and IV)

Enumerations
Density, and
Villages.

The population was : 1881, 56,827; 1891, 70,091; 1901, 50,185 persons; males 25,595, females 24, 590 giving a density of 60 persons to

the square mile. There were 307 villages in the State, with 9,267 occupied houses. The population has decreased by 28 per cent between 1891 and 1901 mainly through the severity of the famine of 1899-1900 and the sickness which followed it.

Classified by religions Hindus numbered 6,440 or 13 per cent., Religions
Jains 139, Musalmans 1,735 or 3 per cent., many of these being Makranis connected with the family of the former manager of the State; Christians 18, Animists 41,850, mainly Bhilalas and Bhils, forming 83 per cent of the population. The Christians are the members of the Canadian Presbyterian Mission establishments at Amkhut, Sardi and Mendha. Of the total population 688 or 1 per cent only are literate.

The chief castes and tribes are Bhils 15,807 or 31 per cent., Castes,
Bhilalas, 24,022 or 47 per cent., Patlias, 2,015 or 4 per cent. Tribes, etc.

¹ Administration Report for the Central India Agency 1882-83, 210.

CHAPTER II.

ECONOMIC.

(Tables VII to XV and XXVIII to XXX.)

Section I.—Agriculture.

(Tables VII to X.)

General conditions.

The general character of the land is the same throughout this small State. For the most part it is hilly and produces only *kharif* crops and inferior grains with little of *rabi*.

The cultivators of the State are almost all Bhils and Bhilalas, who are indifferent agriculturists and seldom irrigate their land though much land in the State is capable of irrigation. A few Malis at Rajpur and Nanpur and very few Bhilalas irrigate their land. In some of the villages of Nanpur, Chhaktala and Bhabra *parganas*, the soil is capable of growing *rabi* crops, but in most villages it is only of use for *kharif* crops. Some rice is grown in Bhabra.

Classes of soil.

In this State the soils recognised are *chikat kali* a fertile black loamy soil, and other forms of *kali* of various qualities; *bhuri*, a grey soil and *bardi*, a stony soil. The deep detrital soil found at the foot of the hills is called *kachala*, and is capable of bearing rice and even *rabi* crops in a year of good rainfall.

Operations.

Preparations for *kharif* sowing begin after good rain has fallen. Villagers generally commence their sowings on a Wednesday or Saturday which are considered auspicious days. Annas four to eight is the charge per *bigha* for ploughing.

CROPS
Kharif.

The principal crops at the *kharif* are- *bajra* (*Pennisetum spicatum*), *makka* (*Zea mays*), *jowar* (*Sorghum vulgare*), *urad* (*Phaseolus radiatus*), *tuar* (*Cajanus indicus*) *mung* (*Phaseolus mungo*), *sanvi* (*saman*), *tilli* (*Sesamum indicum*), and *rameli* (*Guizotia oleifera*).

Rabi.

The principal *rabi* crops are- wheat (*Triticum aestivum*), gram (*Cicer arietinum*), sugarcane (*Saccharum officinarum*).

Subsidiary Crops.

Subsidiary crops grown are the pulses, *urad*, *tuar*, *mung* and *chavla*. The chief sources of oil, are *tilli* and *rameli*, and the fruits of the *mahua* and *karanji* or *kanji*; of fibres *san* is sown but only to a limited extent.

Spices.

The spices usually grown are *ajwan* (*Lingustium ajowan*) and coriander, in small quantities, ginger, onions and garlic.

Staple food grains.

The staple food grains are maize, *bajra* and *sanvi* (*saman*) after the rains, *jowar* from November to March and wheat, sugarcane and gram from February to May. The aboriginal tribes live chiefly on *bajra*, *sanvi*, *gajra* and *batti*.

There are no special local breeds of cattle. The average price of a Cattle. bullock is Rs. 25, of pony Rs. 30, a cow Rs. 20 a she- buffalo Rs. 40, a male-buffalo Rs. 15 and a goat Rs. 2.

There is ample grazing land for the cattle, and no difficulty is Pasture experienced even in a bad year. grounds.

Manuring is confined to fields near villages. The manure consists Manuring. of cow-dung and village sweepings.

Irrigation is confined to vegetables, sugarcane, wheat, and gram, Irrigation. but is practised to a very small extent. The principal sources of water are wells. The usual water lift used is *charas*. The average cost of irrigating a *bigha* of land is Rs. 10.

The average cost for making *kachcha* wells is from Rs. 50 to Rs. 100 and for masonry wells from Rs. 300 to 400.

A large area in the State is capable of irrigation but only about 282 Area irrigated. acres are in actual use.

In every village about 90 per cent. of the population live on Agricultural agriculture. population.

Advances are made by the State to cultivators both in seed and in Takavi. cash for the purchase of bullocks. These advances are generally given in June and July and realized in December and January at the end of the *kharif* harvest. Interest on seed loans is taken at the rate of 6.25 per cent. in kind and 6 to 12 per cent. on cash loans. Bullocks are also lent by the Darbar to cultivators during the ploughing season in such a case 2 maunds of grain per bullock is recovered at the harvest in kind.

Section II.—Wages and Prices.

(Tables XIII and XIV.)

In Village wages are still paid in kind. For weeding a man is Wages. generally given 1½ seers of grain a day. Those who are paid in cash, receive from 1 to 2 annas a day. Labourers for cutting and gathering receive 4 to 6 seers of grain. A general rise has taken place in wages and prices. The chief cause of the rise is the famine of 1899-00 which reduced the population and supply of labourers.

Prices of grain have risen owing to the large export that now takes Prices. place.

Section III.—Forests.

(Table IX.)

The forests are generally composed of mixed species, but in some Classes. places teak predominates. A small area consists of *anjan* mixed with shrubs and *salai* (*Boswellia serrata*)

The administration of the forests is in the charge of the Agency Control. Forest Officer. The present establishment consist of 1 Forest Officer, 3 Range Officers, 6 Sub-Range Officers and 34 Forest Guards.

Products.

The produce is disposed of by departmental agency. Useful timbers are collected in depots of which there are two, one in Ali-Rajpur and the other at Bhabra. Inferior wood and bamboos for the use of the agricultural classes are cut by the cultivators themselves under departmental supervision to avoid wasteful destruction.

The produce goes to Dohad (Panch Mahals) and Kukshi (Dhar) the nearest foreign markets.

A considerable trade exists in gum, *mahua* flowers, lac, honey, etc.

The jungle tribes have full control of the *Mahua* trees even in the forest reserves as all *mahua* trees are considered their property.

Dues.

A small forest export duty is levied. The collection of grass and dry fuel in the forest is allowed free and no fees are levied on headloads.

Reserves.

No fuel and fodder reserves have been made. The small population and the abundance of the forest obviates the need of large reserves. Some portions of forest yielding good fodder and grass are protected against grazing in the middle of the rains.

Area.

The estimated area of the forest is about 250 square miles. The classification is yet incomplete.

The revenue and expenditure during 1905-06 and 1906-07 have been Rs 29,131 and 33,806 and 9786 and 10,223 respectively. The old custom of shifting (*dahia*) cultivation has been stopped and the indiscriminate clearing of forest for cultivation prohibited. Each cultivator is charged a commutation fee of Re. 1 per plough for all *kachcha* wood, bamboos, fuel and grass, but is exempted from grazing fees.

Jungle tribes.

The Bhils, Bhilalas and Naiks are the castes which live and work in jungles. They are paid daily wages at the rate of 2 annas per man, one anna six pies per woman and one anna per boy.

Trees.

List of common trees and shrubs in the forests-

Vernacular names.	Botanical names.	Uses.
Achar or Chironji	<i>Buchanania latifolia</i>	Fruits eaten and used medicinally.
Akola	<i>Alangium Larmarckii</i>	Fruits, leaves and oil when extracted used medicinally.
Al	<i>Morinda tinctoria</i>	Used in dyeing.
Am	<i>Mangifera indica</i>	Fruits eaten, timber used in building &c., leaves in ceremonials.
Amaltas	<i>Cassia fistula</i>	Fruits used medicinally.
Anjan	<i>Hardwickia binata</i>	Wood for building.
Aonla	<i>Phyllanthus emblica</i>	Fruits eaten, and used medicinally

Vernacular names	Botanical names	Uses
Astra (Apta)	<i>Bauhinia racemosa</i>	Tree worshipped. <i>Bidis</i> made of leaves.
Babul	<i>Acacia arabica</i>	Gum obtained. Wood for carts and implements.
Bahera	<i>Terminalia bellerica</i>	Leaves used in dyeing
Baikal	<i>Celastrus senegalensis.</i>	Fruits used medicinally.
Bans	<i>Dendrocalamus Strictus</i> <i>Bambusa arundinacea</i> and other varieties	Wood for fuel, leaves for medicine.
Bel	<i>Aegla marmelos</i>	Used in buildings and in basket making.
Bhia or Biya	<i>Pierocarpus marsupium</i>	Fruits used in medicines.
Bhilama	<i>Semecarpus anacardium</i>	Leaves in Hindu worships.
Bhokar of Gondi	<i>Cordia myxa</i>	Wood for buildings, implement and drums.
Bor	<i>Zizyphus juiuba</i>	Fruits eaten and used medicinally. Marking ink made from frings.
Chichola, Siris	<i>Albizia lebbek</i>	Flowers as vegetable; fruit eaten. Wood for doors.
Chilari	<i>Acacia intsia</i>	Fruit eaten and combs made; wood for yokes.
Chilla or Lainja	<i>Casearia tomentosa</i>	Inferior wood
Dhaman	<i>Grewia tiliaefolia</i>	Wood for fuel.
Dhaora	<i>Anogeissus latifolia</i>	Wood for implements.
Dudhi	<i>Holarrhena antidysenterica</i>	Wood for implements and charcoal.
Ganiar	<i>Cochlospermum goosypium</i>	Wood in building &c.
Gurar	<i>Milletia auriculata</i>	Wood for charcoal & c. and for structure below water; fruit in cases of dysentery.
Haldu	<i>Adina cordifolia</i>	Used medicinally.
Harsingar or Sehoru or Saraii	<i>Nyctanthes arbortrisstis</i>	Beams for houses.
Jaman	<i>Eugenia jambolana</i>	Wood for buildings and implements.
Jamrasi	<i>Eleodendron Roxburgii</i>	Flowers in Hindu religious ceremonies; the flowers give dye. Shoots used in thatching.
		Fruits eaten, wood in implements.
		Wood in houses and implements.

Vernacular names	Botanical names.	Uses.
Kachnar.	<i>Bauhihia variegata</i> <i>Banhilia B. mal</i> <i>barica</i>	Flower buds eaten as as vegetables.
Kahu	<i>Terminalia arjuna</i>	Wood for implements and used in buildings.
Kalak	<i>Bambusa vulgaris</i>	For thatching.
Kalam	<i>Stephegyne parvifolia</i>	Wood for implements and used in building.
Kalan Kapilo or Shendri Karanj	<i>Anogeissus pendula</i> <i>Mallotus philippinensis</i>	Jungle wood.
Karonda	<i>Pongania glabra.</i>	Oil from fruits extracted and used medicinally.
Karra	<i>Carissa carandas</i>	Fruits eaten.
Kassi	<i>Sterculia urens.</i>	Used as fuel.
Katbor	<i>Bridelia retusa.</i> <i>Zizyphus xylocarpa.</i>	Fruit eaten and used medicinally.
Khair	<i>Acacia catechu</i>	Catachu made from wood; wood for implements and fuel; bark used in tanning.
Khakar	<i>Butea superba</i>	Wood for fuel.
Kumbi	<i>Careya arborea</i>	Wood in buildings; bark for implements.
Kussam	<i>Schleichera trijuga</i>	Wood for sugarcane presses.
Lendia or Kakri	<i>Lagerstroemia parvi- flora</i>	Weaker wood used as fuel.
Mahua	<i>Bassia latifolia.</i>	Flowers eaten and liquor extracted, oil from fruit or seed called Toli or Doli; wood in buildings.
Makoi	<i>Zizyphus oenoplia.</i>	Fruit eaten, wood for charcoal.
Marorphal	<i>Helicteres isora.</i>	Wood used as fuel.
Mershing	<i>Dolichandrona falcata.</i>	Beans used medicinally.
Mohini	<i>Odina wodier.</i>	Wood for fuel.
Moka	<i>Schreibera swietenioids</i>	Wood in building and for fuel.
Nirgur, Nirguri	<i>Vitex negunda.</i>	Leaves used medicinally for fermentation.
Ola	<i>Solanum verbascifolium.</i>	Jungle wood for fuel.
Palas or Khakra	<i>Butea frondosa</i>	Wood for fuel, gum and lac obtained, flowers for dye, beams used in medicines.
Passi or Padri	<i>Dalbergia paniculata</i>	Flowers usually used as timber.

Vernacular names.	Botanical names.	Uses.
Pendra	<i>Gardnia turgida</i>	Fruits used for washing clothes.
Phandra	<i>Erythrina indica</i>	Jungle wood.
Phurush, Dhayti or Dhauri	<i>Lagerstroemia indica</i>	Jungle wood
Rinj Rinjra	<i>Acacia leucophlea</i>	Gum; used medicinally.
Rohan	<i>Soymida febrifuga</i>	Bark for dyeing; wood for wells.
Sag, Teak	<i>Tectona grandis</i>	Wood in buildings.
Saj, Sadar	<i>Terminalia tomentosa</i>	Gum obtained; wood for implements.
Salai	<i>Boswellia serrata</i>	Cotton from pods; used to stiff cushions.
Semal	<i>Bombox malabaricum</i>	Beams used in buildings; brooms and mats from bran- ches; sticks for baskets, &c, juice extracted for drink.
Sendhi, Sindi or Khajur	<i>Phoenix sylvestria</i>	Wood in buildings, boxes made, &c.
Shisham	<i>Dalbergia sissu</i>	Root used medicinally; wood for drums.
Shiwan.	<i>Gmelina arborea</i>	
Siris, Kala Siris	<i>Albizzia odoratis- sima</i>	Inferior wood.
Tendu	<i>Diospyros tomentosa and melanoxylon</i>	Fruits eaten; wood for furniture.
Teori-Khair	<i>Acacia ferruginea</i>	Wood for fuel
Khair-Bora	<i>Ougenia dabergioides</i>	Wood for cart poles and structures.
Tinas		Juice as a drink; Fans and brooms made from leaves and branches, and many other uses.
Tar, Tal	<i>Borassus flabeli- formis</i>	Jungle wood.
Umbi	<i>Saccopetalum toemen- tosa.</i>	

Section IV.—Arts and Manufactures.

Oil, ghi and coarse khadi cloth are the only articles made here.

Section V.—Commerce and Trade.

Formerly the transit duties on merchandise were so excessive as to paralyse commerce, but in the Jubilee year of 1887 these dues were abolished and this, together with the opening of the Ratlam- Godhra line has increased trade. It is not, however, in a very flourishing condition owing to want of good communications. The principal means of communication is the Ratlam- Godhra Branch of the Bombay, Baroda and Central India Railway, of which the Dohad and Bodeli stations are respectively 55 and 50 miles from Rajpur.

The principal exports are grain, *tilli* (Sesamum), mangoes, *doli*, *mahua*, *dhavali musli*, *chironji*, oil and *ghi*. The chief imports are spices, salt, sugar, cloth, goods, cotton, opium, kerosine oil and metals.

Exports and
Imports.

Chief Centres
of Trade.

The chief centres of trade are : Rajpur, Bhabra, Nanpur, Khatali, Ambua and Umrali.

At Rajpur and Umrali cattle markets are held, while Ambua is the principal grain market.

Castes
engaged.

The castes and classes engaged are; Banias, Mehsaris, Oswals, and Porwads. They deal in cloth and grain; Telis in oil, *mahua*, and *doli*, Bohoras (Muhammadans) deal in grain, spices, sugar, jaggery, and miscellaneous articles.

Trade
routes.

The principal trade routes in the State are the Gujarat- Malwa road and Rajpur-Dohad road.

Merchandise is conveyed by carts or pack animals, bullocks or camels to the railway at Dohad or Bodeli.

Shopkeepers.

Shopkeepers are found in all large villages, and are usually Banias Bohoras and Telis.

Section VI.— Means of Communication.

(Table XV.)

Influence of
railway.

The effect of railways was very noticeable during the late famine. Grain was imported into the State in large quantities and averted all danger from actual want, and though high prices had to be paid there was always food for distribution among the poor, which aided materially in preventing migration.

Road.

The State is not well provided with means of communication. It is traversed by two main roads from north to south by the Dohad-Rajpur Road, from east to west by the Gujarat- Malwa road (Hatni to Udaipur road), of which the greater part is unmetalled and not in good order. The main east-to-west road passes through Nanpur and Rajpur and is still under construction. This is one of the principal trade routes.

Post.

A British Post office has been established at Rajpur and two more post offices are opened, one at Bhabra and the other at Nanpur.

Section VII- Famine.

(Table XXX.)

The famine of 1899-1900 attacked the State with great severity, and large numbers of Bhils weakened by privation perished of the cholera then raging and of bowel complaints.

Poor houses were opened at Rajpur, Bhabra, Nanpur, Chhaktala and Chandpur where aged persons, children and sickly adults were fed. The Hatni- Nanpur, Nanpur- Rajpur, Rajpur- Udaipur, Rajpur- Bhabra and Bhabra-Sejwada Roads were opened as relief works. The digging of new wells and deepening of old wells and tanks was also carried out. *Takavi*, loans and remissions of revenue were freely granted for the famine year.

CHAPTER III. ADMINISTRATIVE.

(Tables XVI to XXVII.)

Section I- Administration.

The Chief is, in ordinary administrative matters, the final authority Chief. of appeal and reference in the State. He manages the State with the assistance of a Diwan (minister) who has the immediate control of the administrative machinery, except the Medical, Forest and Public Works Departments, which are under the Agency Surgeon Forest Office, and Engineer, respectively.

The several Departments of administration are; Treasury and Department. Accounts, Customs, Medical, Forest, Public Works, Police, Educational and Judicial.

The official language of the State is Hindi in which all records are Official kept. An English branch is also attached to the Diwan's office for language. correspondence with the Political Agent.

The State is for administrative purposes, divided into 5 *parganas* Administrative Bhabra, Rath, Nanpur, Chhaktala and Chandpur each under a *kamasdar*, tive Divisions. who is the magistrate and revenue officer of the district.

Section II- Law and Justice.

(Table XVI and XVII.)

In general administrative matters and civil judicial cases the Chief Courts and is the final authority. In criminal cases he exercises the powers of a Powers. Sessions Judge and the Diwan of a District and 1st Class Magistrate. All cases beyond the Chief's powers are tried by the Political Agent. The *Kamasdars* have 2nd and 3rd class magistrate's powers. The British codes are followed as a general guide in the courts of the State.

Section III- Finance.

(Table XXVIII and XIX.)

The total normal revenue is about 1.6 lakhs, of which Rs. 52,000 Revenue and are derived from land Revenue, Rs. 12,000 from customs, Rs. 23,000 from Expenditure. excise, Rs. 26,000 from forest and Rs. 5,000 from law and Justice. The expenditure on the general administration including the Chief's establishment, is Rs. 50,000 police, Rs. 17,000, tribute paid to Dhar State 8,600 and a contribution of Rs. 1,500 paid towards maintenance of the Malwa Bhil Corps.

In former days *Baba Shahi* rupees of Baroda and *Hali* of Indore Coinage. were used. On the establishment of the Superintendency the British Rupee became legal tender.

Section IV- Land Revenue.

In former days land revenue was collected mainly in kind. In System. addition to this, however, the State used to receive a certain quantity of *ghi*, hemp, ropes and hens from every cultivator. There has as yet been no land settlement, an assessment by the plough of land being made yearly. Each plough is taken as about 15 *bighas* 9.37 acres.

Revenue is levied at a rate fixed annually per plough of land Collection. cultivated. It is collected by the district officials.

Section V.— Miscellaneous Revenue.

(Table XXI.)

Excise.

The collection of excise dues is given out in contract in each *pargana*. The net revenue for 1905 was Rs. 22,015. Bhil cultivators have the privilege of distilling liquor on payment of from 6 annas to Rs. 1 per plough of land held. The jungle tribes are much addicted to drink.

Opium.

No poppy is grown in the State. Opium for local consumption is sold as a State monopoly. About 4 maunds a year are imported from Kukshi (Dhar). A retail price of 32 tolas, per rupee is fixed by the Darbar. About rupees 1,200 per annum are derived from this source.

Hemp drugs.

No duty is levied on the imports the drugs being sold by the Darbar. About Rs. 50 a year are obtained from this source.

Liquors.

No regular system of contract exists. Bhihs are charged 6 annas to 1 rupee per plough for the year or a fixed amount for a village. This fee confers the right to distil. The right to retail at certain places is sold by auction. There are 47 shops or one to every 19 square miles and 1,068 persons. The liquor is sold at one, two or four annas according to strength. The revenue from this source is about 0.22 lakhs. No foreign liquors are consumed and very little fermented liquor.

Section VI- Public Works.

The State Public Works Department is controlled by the Agency Engineer, the State staff being under an Overseer.

Section VII- Army.

A body-guard of 10 sowars and one *Dafadar* constitute the State forces.

Section VIII- Police and Jail.

(Tables XXIV and XXVI.)

Police.

The Police number 202. A clerk has been trained in the registration of finger prints at Indore, and is now instructing the local police.

Jail.

A Jail has been established at Rajpur. The average jail expenditure is Rs. 500 and the cost of maintaining each prisoner Rs. 30 annually.

Section IX- Education.

(Table XXIII.)

Eight primary schools at present exist, the total number of boys receiving education being 209.

A private English teaching school was organised in 1902.

Section X- Medical

(Table XXVII.)

Hospitals and Vaccination.

The State maintains two hospitals at an annual cost of Rs. 15,000. Vaccination is also making steady progress, 2,954 children being vaccinated in 1907.

Quinine.

Very little quinine is sold at the Post Office, the aborigines who are the principal inhabitants of this State having no faith in it. They occasionally attend hospital for surgical cases, but depend on roots and herbs for most of their cures.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS.

AND

GAZETTEER.

(Tables VIII and IX.)

The State is sub-divided into 5 *parganas*, the main statistics of which are given below-

Pargana	AREA IN				CULTIVATED AREA.		For a Normal year
	Sq. miles	Acres	Villages	Population (1901)	Total	Irrigated	Land Revenue
1	2	3	4	5	6	7	8
Bhabra	196	125,440	64	14,643	20,259	130	15,000
Chandpur	165	105,600	39	5,538	8,244	5	4,000
Chhaktala	134	85,760	59	5,515	9,948	75	6,000
Nanpur	104	66,560	29	4,727	9,406	20	6,000
Rath	237	152,083	134	19,762	23,072	52	12,000
Total	836	535,443	325 ^a	50,185	70,929	282	43,000

GAZETTEER.

Ali, pargana Rath- Is a village situated 8 miles south of Ali-Rajpur in 22° 11' N. and 74° 26' E. Formerly it was the capital of the State and still possesses some remains of an old fortress, said to have been built by Rana Anand Dev. The annual *Dasahra* festival is celebrated here. Population (1901) 53 persons; males 27, females 26; occupied houses 10.

Ali- Rajpur Town, pargana Bhabra- The chief town of the State known locally as Rajpur. It stands 977 feet above the sea in Lat ; 22° 17' N. and Long : 74° 27' E. 120 miles south- west of Indore. Population (1901) 3,954 persons; males 2,059, females 1,895. Constitution : Hindus, 2,346, Jains, 104. Musalmans, 927 Animists 577, occupied houses, 601. This town was made the capital in about A.D. 1800 by Masafir Makrani, when he was Diwan (minister) to Rana Pratap Singh, in place of the old capital of Ali. A State guest house, a *Sarai*, a school, a public library, a jail, a hospital and a British post office are situated in the town. The town is 55 miles by country track from the Dohad station of the Ratlam- Godhra line and 27 from Kukshi on the metalled road from Barwani to Dhar and Mhow.

(a) Since the census of 1901 eighteen more villages have been brought upon the Register.

Amba-dabheri, pargana Chandpur- A village situated in 22° 20' N. and 74° 8' E., 18 miles west of Rajpur. It is the head-quarters of the *pargana* and of the *thana* of the same name. Population (1901) 59 persons; males 28, females 31; occupied houses, 9.

Ambua, pargana Rath- A village situated in 22° 25' N. and 74° 25' E., 10 miles north of Ali-Rajpur. A weekly market is held here and is noted for its *mahua* and rice trade. Population (1901) 672 persons; males 361, females, 311; occupied houses 121.

Amkhut, pargana Chandpur- A village situated in 22° 28' N. 74° -17' E., 16 miles north-west of Ali-Rajpur. It contains a station of the Canadian Presbyterian Mission. Population (1901) 336 persons; males 203, females 133, occupied houses 62.

ANANDGAON, pargana Rath- A big village situated in 22° 11' N. and 74° 22' E. The *patel* of this village has the privilege of making the *tika* on the Rana of Ali-Rajpur at his succession. Population (1901) 309 persons' males 171, females 138, occupied houses 60.

Bardala, pargana Rath- A village situated in 22° 13' N. and 74° 16' E., 6 miles south-west of Ali-Rajpur and contains some archaeological remains. Population (1901) 293 persons; males 144, females 149, occupied houses 59.

Barzer, pargana Bhabra- A village situated in 22° 35' N. and 74° 16' E. 7 miles north-west of Bhabra. It was formerly the head-quarters of the *pargana* of the same name. Population (1901) 967 persons; males 493, females 474; occupied houses 66.

Bhabra, pargana Bhabra- Is the headquarters of the *pargana* of the same name situated in 22° 30' N and 74° 22' E., 21 miles north of Ali-Rajpur. This place was plundered by the Bhils and Makranis during the Bhil rising of 1883. It is 22 miles distant from Dohad, the nearest railway station on the Godhra- Ratlam Section of the Bombay, Baroda and Central India Railway. Population (1901) 659 persons; males 384, females 275; occupied houses 31. There are a school and a hospital in the village.

Chhaktala, pargana Chhaktala- Headquarters of the *pargana* of the same name situated in 22° 7' N. and 74° 12' E. 24 miles south Ali-Rajpur. This place was looted during the Bhil rising of 1883. Population (1901) 222 persons; males 109, females 113; occupied houses 28.

Chandpur, Pargana Chandpur- Headquarters of the *pargana* of the same name situated in 22° 22' N. 74° 17' E. 10 miles north west of Ali-Rajpur. Population (1901) 425 persons; males 224, females 201 occupied houses 83.

Kalibel, pargana Rath- A village situated in 22° 11' N. and 74° 16' E., 8 miles south-west of Ali-Rajpur. It is a place of some archaeological interest. Population (1901) 31 persons; males 17, females 14; occupied houses, 9.

Khandala, pargana Rath- A big village situated in 22° 16' N. and

74° 20' E., 5 miles west of Ali-Rajpur. The *patel* of this village has the privilege of making the *tika* on the Rana of Ali-Rajpur. Population (1901) 463 persons; males 217, females 246; occupied houses 107.

Khatali, pargana Nanpur- A village situated in 22° 21' N. and 74° 36' E. 10 miles north-east of Ali-Rajpur on the banks of Hatni river, a tributary of the Narbada. It is the headquarters of a *thana* and has a *pakka sarai*. Population (1901) 365 persons; males 196, females 169; occupied houses 67.

Malwai, pargana Rath- A village situated in 22° 16' N. and 74° 22' E. 2 miles south of Ali-Rajpur. It possesses some old temples and wells. Population (1901) 143 persons; males 73, females 70; occupied houses 15.

Mothi pol, pargana Bhabra- A village situated in 22° 30' N. and 74° 19' E., 5 miles west of Bhabra. It contains the remains of an old fort. Population (1901) 94 persons' males 37, females 57' occupied houses, 19.

Nanpur, pargana Nanpur- The headquarters of the *pargana* of the same name situated 22° 16' N. and 74° 32' E., 10 miles east of Ali-Rajpur. It was a scene of a fearful contest and plunder during the Bhil rising of 1883. Population (1901) 845 persons; males 443 females, 402; occupied houses 90.

Phulmal, pargana Chhaktala- A village situated in 22° 11' N. and 74° 10' E., 18 miles south-west of Ali-Rajpur. It is a place of some historical interest. It was the seat of a separate Thakurat until 1883, when Jit Singh, aggrieved at the selection of Bijai Singh to the chiefship of Ali-Rajpur instead of himself, joined the dacoit leaders Chhitu and Bhawan and raised a rebellion. He fled and the estate was annexed. Population (1901) 230 persons; males 105, females 125; occupied houses 29.

Roligaon, pargana Bhabra- A village situated in 22° 29' N. and 74° 26' E., 16 miles north of Ali-Rajpur. It contains remains of old temples and wells. Population (1901) 205 persons; males 110, females 95; occupied houses 24.

Silota, pargana Chhaktala- A village and former headquarters of the *pargana* situated in 22° 6' N. and 74° 27' E., 16 miles south of Ali-Rajpur. Population (1901) 140 persons; males 78, females 62; occupied houses, 34.

Sorwa, pargana Rath- A village situated in 22° 9' N. and 74° 26' E. 6 miles south of Ali-Rajpur. It is a place of some historical interest, being the place where a skirmish took place between the rebel Makranis and the Malwa Bhil Corps and Central India Horse in 1883, in which the famous Makrani leader, Dad Muhammad, was killed. Population (1901) 773 persons; males 409, females 364; occupied houses 229.

Tokria- Jhiran, pargana Bhabra- A village formerly the residence of Bhawan Tarvi, a leader of the Bhil rebels in 1883. Population (1901) 265 persons; males 123, females 142; occupied houses 63.

Umralli, pargana Rath- A village situated 22° 5' N. and 78° 18' E, 10 miles south of Ali-Rajpur. It is noted for its cattle trade. Population (1901) 466 persons, males 261, females 205, occupied houses 80.

Walpur, pargana Rath- A village situated 22° 9' N. and 74° 27' E. south-east of Ali-Rajpur. It was formerly the headquarters of the *pargana*. Population (1901) 289 persons; males 150, females 139; occupied houses 93.

Zeiran, pargana Bhabra- A village situated in 22° 36' N. and 74° 28' E., 6 miles in the east of Bhabra. Population (1901) 177 persons; males 83, females 94; occupied houses 15.

APPENDIX A

TRANSLATION of an ENGAGEMENT entered into by MOSAFIR, JEMADAR of MEKRANEES, with the HONOURABLE COMPANY, 1818.

I, MOSAFIR, Jemadar of Mekranees, engage that I will not, as long as I am at Rajpore in the service of the Rajah of Allee, keep with me, in my service more than 50 Mekranee sepahees; that Bhabra shall be given up to Kesree Sing; and that in exchange for the fixed sum of Rupees 20,000 tribute to Dhar, the exact amount of the taxes of the Raj of Allee as collected by me shall be given up to the Government of Dhar; that the charge of keeping the road through the Raj of Allee free from the danger of plunderers belongs to me; and that without the orders of the Honourable Company, I will on no account maintain any intercourse with other Rajahs.

I have therefore subscribed to the above Article of Agreement in order that it may remain binding for the future.

Written on the 9th of Suffur of the year 1234 of the Hijra corresponding with 8th December, A.D. 1818.

Sealed by MOSAFIR.

GLOSSARY.

N.B.- ONLY IMPORTANT WORDS NOT EXPLAINED IN THE TEXT OR BY THE CONTEXT ARE DEALT WITH.

ABBREVIATIONS: A., Arabic. A.P., Arabic and Persian. H., Hindi. M. Marathi. P., Persian. Skt., Sanskrit, Cor : Corruption.

A

- Abkari.-** [P. from *āb*= water] The business of distilling (strong) waters. Now a technical term for Excise.
- Abpashi .-** [P. from *ab*= water, *pash*= sprinkling.] Technical term for irrigated land
- Adalat-** [A. from *adl* = doing justice.] A law court. *Sadr- adalat* = Chief Court; *faujdari- adalat* = Criminal Court; *diwani- adalat-* Civil Court.
- Adan.-** [H.] Garden land which is both manured and irrigated, and used in Malwa chiefly for poppy.
- Akhara.-** [H.] A band, assembly, class, or party: a place for wrestling and other sports.
- Akhatij.** [Skt, cor : of *akshaya tritiya*, the immortal 3rd] The 3rd of the light half of the Hindu month *Vaisakh* (April-May). It is the most important day of the agriculturist's year when operations in the fields recommence. It is also the supposed day of the creation.
- Amavasya.-** [Skt. *ama* = together, *vas*= to dwell]. The day of new moon or conjunction of sun and moon.
- Amin.-** [A. lit. a trustworthy person, from *aman* = trust.] An official in charge of a revenue unit, such as a *Pargana* (g.v.) or an official deputed for any special purpose.
- Angarkha.-** [Skt. *ang* = body and *raksh*= to protect] A long coat or tunic fastened by Hindus to the right and Muhammadans to the left of the chest (*see Chapkan*).
- Apta- Varga-** [M. from Skt. *apta* = related and *varga* = a class.] Those of the same class. A technical expression for blood relations of a Chief etc.
- Asami.-** [A plural of *ism*, a name] *Asam* was the heading to the first column in the register of cultivators names, whence *asami* an individual whose name was in the register; now an ordinary term applied to any cultivator.
- Aud, Aut.-** [H. *aud* or *ud*= a roller, used for breaking clods; a plough from *audh*= pulling.] A "Plough" of land a revenue unit for the assessment of revenue about 20 *bighas* (15 acres) (*See Halbandi*).
- Ayurvedic.-** [Skt. from *ayur-veda*. The Sacred text dealing with the art of healing] The Hindu School of Medicine (*See Yunani*)

B

- Balam.-** [H. from *balli* = a pole] A spear of great length used by Marathas.
- Bando-bast.-** [P.lit.= fixing] Land revenue settlement and assessment of holdings.
- Baori.-** [H. from Skt. *vavra* = a hole and *vapi*= a hold of oblong shape] A deep well of oblong form with steps leading down to the water and often loggie or galleries in the sides where travellers can rest.
- Bara.-** [H. bara from Skt. *bat*= to enclose] Technical term for manured land or garden

B- contd.

- land close to a dwelling and fenced off; a home stead.
- Bardi.-** [H. *bard*= pebble] Stony soil.
- Bargir.-** [P.= load bearer]. A substitute who acts for a *Silladar* (q.v.) sowar. In Native States when a *Silladar* is too old to work, he continues in many cases, to hold his post through a *bargir* whom he pays and equips (see Blochmann- *Ain-i-kbari* I, 39)
- Batai.-** [H. from Skt. *bat*= to divide] Sharing a produce between landowner and cultivator; a produce rent.
- Batotri.-** See *Batai*.
- Beda.-** [H. from Skt. *veshu*= surrounding] A body of irregular troops used as police.
- Begam.-** [Turki] Female title corresponding to Beg. The consorts of Nawabs are styled Begams.
- Begar.-** [P. *be*= without and *gar* = *kar*, work] Impressment, corvee or forced labour without pay. In Maratha States is the ordinary term for the work done by village servants especially the *balai* or messenger.
- Bhag.-** [H] Divisions of crops between cultivator and landlord.
- Bhatari.-** [H. *Bhatar*=metal] A hard rocky soil.
- Bhet.-** [H. lit= meeting] Technical term for cesses levied on land revenue, devoted to paying *patwaris* and other village officials. Originally it was a gift presented by an inferior to a superior when the latter visited his village.
- Bhikshuka.-** [Skt. *bhiksha*= alms.] A religious mendicant.
- Bhoja.-** [H.= a load] Technical term for a weight of 24 Dharis (q.v.) or 120 seers (240 lbs); it is used largely in the opium and cotton.
- Bojha.-** [trade.]
- Bigha.-** [H. from Skt. *rigrah*] A land measure very variable in different parts of Central India. On an average = $\frac{5}{8}$ acre (See Blochmann, *Ain-i- Akbari*, II, 61-62)
- Bir.-** [H. *bera* = an enclosure] Technical term for a grass reserve.
- Biyai.-** [H. from *baya*= one appointed to weigh grain] A weighing tax usually paid *a d valorem*.
- Badki.-** [II] Nemari dialect word for an *orhi* or well in a *nala*.

C

- Caste.-** [Portuguese *casta*, a race] The gradations of Hindu social rank.
- Chabutra.-** [H. from Skt. *chatvar*= a platform] Technical term for a customs office (See *Naka*).
- Chakrana.-** [H. *chakar*=a servant] Grants of revenue free land to servants and others in lieu of salary.
- Chanda.-** [P. hit. how mach?] A subscription; a fund maintained by monthly deductions from a man's pay.
- Chapkan.-** [H. from *Turki* or Mughal source] A long coat of cassock like shape fastened by Hindus on the right and Muhammadans on the left of the chest with strings.
- Charnoi.-** [H. *charna*= graze.] Village common grazing lands as distinct from *bir* or reserves.
- Charokhar.-** [from *bir* or reserves.
- Chaukidar.-** [H. for *chauki*, a place where four roads meet.] A village watchman or irregular policeman; one in charge of a *chauki* or outpost.

C-Contd.

- Chaudhari.-** [Skt. *chakra-darin*, lit- the bearer of a discus i.e. one in authority]. The headman of a village, district community or craft.
- Chauth.-** [H. and M. lit= $\frac{1}{4}$] The Marathas claimed *chauth* or 25 per cent. of the assessed revenue of the districts they overran at first as black-mail, but afterwards as a right. The revenues were thus appropriated; *chauth* or $\frac{1}{4}$ (25 per cent.) went to the Peshwa as head of the State and was called *rajbabati*; the remainder was called *Mokasa* (q.v.)
- Chik.-** [H= Slime] Crude opium.
- Chikni.-** [H from *Chik*= Slim- Loamy soil; stiff black cotton soil.
- Chitnis.-** [M. from P. and H= *chithi-navis*, a writer of notes.] A secretary usually the secretary or official dealing with political matters in a Maratha Darbar.
- Choga.-** [Turki] A long dressing- gown like coat.

D

- Daffadar.-** [A. O. from *daf'a*= preventing] A sergeant in the army or police; in civil employ, a superior among guards peons, etc.
- Dagla.-** [H] Platform raised 10 to 12 feet above the ground from which crops are watched.
- Dak.-** [H] Lit= transport by relays] The postal arrangements; travelling by stages.
- Dalal.-** [A lit= one who directs or guides] A broker auctioneer or commission agent.
- Dami.-** [H] Dues or percentage paid to village officials and others.
- Darakdar.-** [A= the holder of a *dark* or position of importance] A noble or *jagirdar* (q.v)
- Darbara.-** [P= a dwelling] Used in two senses- (a) Darbar the administration of a Native State, (b) *darbar*, an assemblage, e.g. Gwalior Darbar or State of Gwalior and Dasahra, *darbar*, the yearly assemblage at the Dasahra festival, also *Huzur darbar*= Chief's own office, *Darbar-i-am*= minister's = office, open court.
- Darogah.-** [P and H. from Turki] A superintendent, of excise police, etc.
- Dasahra.-** [H from Skt from *dasa*= ten, and *har*= removing, i.e. removing the ten (sins)]. Is held on 10th *Sudi* of *Aswin* (September- October.) It is an important festival with Rajputs and Marathas, being especially, affected by the martial castes. It commemorates the day on which Rama marched against Ravana on the 10th day after he worshipped *Durga* whence this feast is also called the *Durga-Puja*. On account of Rama's Victory, gained after an appeal to this goddess, the 10th day is also called the *vijayadashmi* or 10 th of victory. Its real importance, however, lay in the fact that it fell at the end of the rains when the warrior class recommenced their forays and raids.
- Devasthan.-** [II from Skt. *deve* = a god, *sthan*= a place] Grnts for the up-keep of temple made in land or cash.
- Dhal.-** [H lit. a shield] Technical name among Marathas for the State flag as flown on forts and before public offices.
- Dharl.-** [H] A weight of 5 seers (10 lbs.)
- Dharmada.-** [H] from Skt. *dharma*= religion] Religious gifts and
- Dharmadaya.-** { [bequests.

D- Contd.

- Dharanishala.**-[H A pious edifice] A rest house for way- farers, generally built by rich men as an act of charity or piety.
- Diwali.**- [H from Skt. *dipa-alika*, a row of lamps.] The autumn festival held on the last two days of the dark half (*Badi*) of *Aswin* (September- October) and the new moon of *Kartik*. (October- November). It lasts from the 13th or *dhan-trayodashi* ('13th of wealth') or the 14th called *Narak- chaturdashi* ("14 th of Narak") as, commemorating the slaying of the demon Narak by Vishnu, to the *Yama-diwalia* the day of the new moon which is sacred to yama, the God of the lower regions.
- Diwan.**-[P.A.= a register or account] The minister of a State.
- Diwan.**-[Skt. *deoman*= god-like] A title borne by Rajputs; especially
- Diman.**-common in Eastern Central India, among Bundelas.
- Doab.**- [P.*do*. = two *ab*= water] The land lying between any two rivers.
- Dofasli.**- [A. *fast*= harvest from *fasl*= cutting] Land bearing two (*do*) crops in the year.
- Dusai .-** [H] Land sown twice. *San-dusai*, land sown first with san and then poppy; *urad- dusai* with *urad* and poppy, and so on.

F

- Fadnis.**- [From P. *fard-navis*, a writer of statements] A Maratha term for the finance minister or Accountant- General.
- Fasl.**- [A *fast*= cutting a harvest] The harvest *do- fasli*= land bearing two crops in one year.
- Faujdar.**- [P= commander of an army *fauj*] Used adjectively in *faujdari adalat*, a Criminal Court.

G

- Gaddi.**- [H A cushion] The throne. A native Chief is said to "succeed to the *gaddi*."
- Gamoth.**- [H. *gaman* = going] The peripatetic village priest and astrologer who attends village ceremonies.
- Garh.**- [H] A Fort on a hill, as distinct from *kot*, a fortified town or strong
- Garhi.**- hold on a plain. *Garhi* = a small fort.
- Gari- adda.**- [H. from *gara* = a cart and *adda* = a collection, or concourse] A place where market carts assemble; usually in the centre of a town.
- Ghat.**- [H. from Skt *ghathat* = cut] A cutting or pass in the hills; a landing stage on a river or tank, a bathing place with steps.
- Ghi.**- [H. from Skt. *ghrita*] Clarified butter produced by boiling it.
- Girdawar.**-[P. one who patrols] A revenue inspector who supervises *patwaris* and others.
- Godown.**-[Telegu *gudam* corrupted from *gidangi*] A warehouse, e.g. opium godown where the Government scales are maintained.
- Grassai.**-[H. *gras* = a mouthful] Originally *gras* was a term applied to land given for charitable and religious objects. Later, it was applied to grants of land made to cadets of a ruling family. In the 18th and 19th century it was applied to the black-mail levied by marauding Rajputs who had been ousted from their possessions by the Marathas and others. These men were called *Cirassias* or *Grasstae* See Tod- *Rajasthan* i. 175 (J. Malcolm- *Memoir of Central India*,

G- Contd.

- i.508. Forbe's *Ras- Mala* I, 186.)
- Gumashta.**- [P. one appointed, or set over.] An agent, overseer, or superintendent.
- Gur.**- [H. from Skt., *gur* = raw sugar] Molasses.
- H**
- Halbandi.**- [H. *hal* = a plough, *bandi* =estimate.] Assessment by the plough of land about 25 *bighas* or 16 acres (See *Aud*).
- Hali.**- [A *hal* = present] Lit. " What is current"; a general term for local State coinage e.g. *Indor- hali*, *Ujjain-hali*.
- Hamal.**- [A one who carries] Technical name for the man who kneads Malwa opium.
- Hak.**- [A. right] Perquisites paid to village officials such as to *patels*,
- Haq.**- [*balais* &c.
- Harkara.**-[P. from *har*= every, *kar* = work] A messenger, especially *dak* runner.
- Hat.**- [H. from Skt. *hatta*] A market held on a fixed day of the week.
- Havildar.**-[P. *hawaladar* = holder of an office of trust] A subordinate revenue officer who assists in collecting land revenue; in case where this is paid in kind he watches the crops until the State share is paid.
- Hijri.**- [A= Separation] Muhammadan era. The first year dates from the flight of Muhammad; the era commenced on 16th July 622. A.D.
- Holi.**- [Skt. *holaka*] The great spring festival held at the vernal equinox during the ten days preceding the full moon of *Phalgun* (Feb-Mar.) it is only observed, as a rule, on the last 3 days however.
- Huzur.**- [A.the presence] Used in reference to the Chiefs own office or Court, e.g. *Huzur darbar*, *Huzur adalat*; *Huzur tahsil*; the home district.
- I**
- Id.**- [A= that which recurs] A recurrent festival, especially the *Id-ul-fitr* or festival of breaking the fast held at the end of Ramzan on the new moon of *Shawal*.
- Ijara.**- [A *ijra*= compensated] A farm on lease of the revenues of a village or district.
- Ijaradar.**- farmer of the revenues.
- Ilaka.**- [A. lit= relation or connection] A district, tract or estate. One in possession is called on *ilakedar*.
- Inam.**- [A. a gift from a superior]. Land grant free from revenue payment.
- Istimrari.**- [A. lit] continuing from *mar*= to keep on, preserve' Land held on a permanent lease for which a fixed quit-rent is paid.
- J**
- Jagir.**- [P. from *jac*=place, *gir*=to hold] An assignment of land held.
- Jagirdar.**- under various conditions, but usually requiring payment of a certain percentage of the revenues, or the performance of certain feudal services (See *Zabta*).
- Jamabandi.**- [A. *jama*= land tax] The "rent roll" the assessed revenue demand of a district.
- Jamadar.**-[A. & p. from *jama*- an aggregate] One commanding a body of men in the army; an officer next in rank to a *subahdar* (captain); in civil employ; a headman among forest, customs etc. guards; peons, and the like.
- Janama.**- *rashinam*- [H. from Skt] The name given to a man at his birth (*janama*) in accordance with the constellation (*rashi*) of the zodiac under which he was born. It is used in ceremonials. His ordinary appellation is called the *bolta-nam*.

J- Contd.

Jaripatka.- [P. and H. from P. *zarim*= golden and H. *Patka*= a flag] The pennon or streamer attached to the grand-ensign of the Peshwa. The right to carry this pennon was conferred as a high honour on the Peshwa's generals.

K

Kabuliat.-[A *qubul* = acknowledgment.] The acknowledgment or acceptance of the terms of a lease or agreement given by cultivators.

Kachahri.-[H. from Skt. *kushti* = evil, *hari* = removing.] A Court of Justice; any office.

Kachcha.-[H. raw, immature.] Opposite of *Pakka* (q.v.) and applied to all temporary structures etc. A mud house, unmetalled road or wooden bridge is *kachcha*.

Kad-dhap.- [H. *kad* = extreme lines, *dhap*= guessing.] A term applied to the rough survey methods employed by the Marathas.

Kaldar. [P.-milled.] The British rupee, etc., with milled edges.

Kamadar.-[M. cor. of *Kamavisdar*= collector, from *kamavine*- to earn.] The official in charge of the revenue subdivision called a *kamasdari*, *pargana*, or *tahsil*.

Kamdar.- [H. and P. *kam* work, *dar*= doer.] An agent or manager of a small State or Estate, who assists a Thakur in managing his land.

Kan-kut.- [H. *kan* and *kut* to appraise.] The method of appraising the value of a standing crop; an eye estimate of the revenue due on any field.

Kanungo.- [P. a speaker (*go*) of rules (*kanun*). A revenue official who supervises the *patwaris*.

Karbari.- { [H.] The minister or manager of a State.

Karbhari. - {

Karkhana.-[P. *Kar*= work, *Khana*= house.] A workshop. More commonly used as the technical name for the department dealing with native chief's stables, carriages, commissariat, etc.

Kasba.- [A.] Technical expression for a native town adjoining a British Station e.g. *Kasba* Sehere as distinct from *Chhaoni* Sehere.

Khad-bij.-[H. Lit= food and seed.] Loans in cash and kind made to cultivators for their subsistence and the planting of their fields.

Khal.- [H.=below.] A *Nala* (q.v.) or water course, usually with steep banks.

Khalsa.- [P. from *khalisa*= pure, genuine.] lands administered by the Darbar direct, and not given on farm, in *jagir* etc.

Kham tahsil.-[P. *Kham*= immature] A *tahsil* or district managed by the Darbar directly (See *Khalsa*). Ordinarily applied, however, to undeveloped or immature tracts which no *ijaradar* will take on farm.

Khasgi.- [P. *chas*= particular, special.] Term applied to lands of which the revenues from the Chief's privy purse; also to the palace and entourage of a Chief. *Khasgiwala*= Official in charge of the *chasgi*.

Kharif.- [A. Autumn.] The autumn agricultural season (May to October)

Khilat.- [A. lit="what a man strips from his person."] A dress of honour presented on a ceremonial occasions, or as a reward. The term is now applied to almost any ceremonial gift even to a cash payment. Its origin is shown by the derivation.

Khotar.- [H. *khot*=A farmer or renter of village.] Term applied -(a) a

Khoti.- [synonym of *Khalsa* (q.v.), (b) certain perquisites given to *patwari* and others.

K- Contd.

Kothar.-Synonym of *Khalsa* (q.v.), (b) certain perquisites given to *patwari* and others.

Kila.- [A *kila*= a fort.] One in charge of a fort, a subordinate revenue official.

Kiledar.-

Kirsan.- [H. from Skt. *karshak*= one who ploughs] An agriculturist or a cultivator as distinct from a *zamindar* or landholder.

Kist.- [A a division.] An instalment of the revenue demand, payable on a fixed date.

L

Lambardar.-[*lambar*= cor. of number.] One who assists in collecting the revenue; the headman of a village.

M

Mahate.-[H. lit- a great man.] One who farms a village; stands security for a cultivator (See *Tipdar*)

Mahal.- [A. from *mahl*= alighting from a journey.] A palace; subdivision of a *sarkar* under the Mughals; ward of a city. Plural is *muhal*.

Maletru.- [H.] Unirrigated land of the black- cotton- soil class.

Mankari.-[H. from Skt. *man*= respect] One entitled to receive certain ceremonial honours in *darbar*; a noble of the State.

Manotidar.-[H. from Skt. *manit*= satisfaction.] One who stands security for the due payment of the land revenue by a cultivator (See *Tipdar*).

Mantra.-[Skt.] A mystic verse; spell or incantation.

Mansab.-[A= Office] Term for rank and titles conferred by the Mughal Emperors. *Mansabdar*= a *mansab* holder. (See J.R.A. S. 1896, 510).

Maratha.-[M.] The origin of the name is not certain. It may be either a contraction of *Maha-rashtra*, i.e., people from Maharashtra or the Deccan which seems most likely; or *Maha-rathia* i.e. great chariot fighters; or from *mhar* the name of a race. (See Bombay Gazetteers Vol. I. pt. ii-143.). The term Maratha is used by the English to describe all who speak Marathi dialects whether Brahmans, Kshatriyas or Sudras. Strictly speaking it applies only to the Kshatriya section of the Marathi speaking community, e.g. the Ponwars of Dhar and Dewas and Sindhia are Marathas, but Holkar, who is of Dhargar caste, is not.

Marwari.-[H.] One from Marwar in Rajputana. A generic term for the merchant class of Central India who are chiefly Marwaris.

Maulvi.- [A. from *wila* = propinquity, referring to the document given to a manumitted slave; it thus came to mean patronage in letters, or learned men etc.] A learned man; doctor of Muhammadan law. (See *Hobson Jooson* under *Moolah*).

Mokasa.- [M. from A. *moguaila* = a place where dues are collected.] The technical term for the 75 per cent of the revenues remaining after deduction of *Chauth* (q.v.). It was usually assigned to the Peshwa's vassals (See Grant Duff, *History of the Marhattas*, I., 385)

Mohatamin.-{ [A. *Muh tamim* from *muhtam*= Solicitous, anxious.' An

Motamin.- { [agent, representative, or a superintendent.

Momin.- [A. *mumin*=a believer.] A Muhammadan weaver. (See *Salvi*).

Muafi.- [A from *afu*= absolution.] A grant of land free from all obligations as to payment of tribute, service, etc.

Muamia.- { [A. from *amal*=action, effect, dominion.] A form of tenure

Muamladar.- { similar to *jagir*; the *muamladars* or holders of these estates usually pay *Tanka* (q.v.) or tribute.

M- Contd.

- Muharir.- [A. from *har*= writing.] A writer or clerk.
 Mukhtar.- [A. lit= choses.] An agent; a customs- house official.
 Munshi.- [A. from *insha*= to educate, a secretary.] Any educated Muhammadan; a title of clerks, Muhammadan and Kayasth, who usually know Urdu and Persian (See Pandit.)
 Munsif.- [A. *nisf*= half, *insaf*= Justice] A judge in a Civil Court.
 Mustajir.- [A.] The holder of an Ijara (q.v) or farm of the revenues.

N

- Naib.- [H.= a deputy.] Used in expressions such as *naib- tahsildar*, deputy *tahsildar*, etc.
 Naik.- [H. from Skt. *nayaka*= a leader.] Headman of certain Bhil tribes; a petty official, civil or military (corporal.)
 Naka.- [H. A point where two or more roads meet.] A customs, police or other post.
 Nakshatra.- [Skt.] An asterism in the moon's path. All agricultural operations are regulated by the *Nakshatras* of which there are 27 in a year. (See Indore State Gazetteer Appendix B.)
 Nala.- [H.] A water course; not necessarily dry. (See Khal)
 Nakshatra.- See Lambardar.
 Nazarana.- [A. *nazr*= a votive offering.] Technical term for the succession dues paid to a suzerain Darbar, or to the British Government. Originally a gift from an inferior to a superior.
 Nazim- { [A. One who arranges or organises] The official in charge of a
 Nizamat { *nizamat*, a revenue unit corresponding to a Division.

O

- Orhi.- [H. *orha*= a brook or channel.] A well situated on the edge of a brook water course or tank which is fed by a channel leading from the water supply to the bottom of the *orhi*.

P

- Padarakh.- [H. from Skt. *padarghya*= Offering to a Brahman.] A religious bequest of cash or land.
 Paga.- [M. lit.= A body of horse under one commander.] The cavalry bodyguard of a Maratha Chief; regiments specially connected with the safeguard of a Chief. *Pagnis* commander of a *paga*.
 Pagras.- [M. from H. *pagharna*= to extend.] *Pagras* tenure is a tenure commenced on easy terms to induce cultivators to break new soil and extend cultivation. The rates are slowly raised.
 Pagri.- [H.] A made up head- dress (See Safa)
 Pakka.- [H. ripe] Applied to anything of a permanent nature, as a stone or brick house, metalled road, or iron bridge, etc. (See kachcha.)
 Pakki.- Chithi.- [H. lit. mature or countersigned note.] A cheque issued in the name of the higher controlling authority authorising payment from a State treasury.
 Panchayat.- [H. a council of five (*panch*) elders.] A council of the chief men of a village or caste community; any similar council or committee.
 Pandit.- [H. from Skt.= a learned man.] A Sanskrit Scholar; title of address for Brahmins.
 Pardanashin.- [P. lit= seated behind a curtain.] Secluded; the ordinary term for women who are secluded in a *zanana* or harem.
 Pargana.- [H. from Skt. *pargan*= to reckon up.] A revenue and fiscal unit corresponding

P- Contd

- to a British *tahsil*; the sub- division of a *subah*.
 Parsai.- [H. *parsa*= pure.] A celebrate, a holy man. The common term for a village priest and astrologer. (See Gamoth.)
 Parwana.- [P. an order.] A permit or pass.
 Patel.- [H. from Skt. *pattakila*, by metathesis for *pattalika*, i.e. one in charge of *pattala* or canton. See J.A.O.s VII-24, ff.] The headman of a village, often an hereditary official. (See Colebrooke's Essays, ii, 303.)
 Patta.- [H. from Skt. *patta*= a roll, a list] The idea of a roll or list of cultivation gradually gave place to that of a tax or cess, and a portion of a village. Thence *pattidar*, a holder of such portion for the revenues of which he was responsible.
 Patti.- } Thence *patta* came to mean a lease. *Patti* often means a tax or cess. e.g. *madrasa- patti*, school tax. etc.
 Patwari.- [H. from Skt. *patra- warin*= a doer of writing] The village register and accounts keeper, subordinate to the Kanungo (q.v.)
 Payakash.- [H.P. *paya*= a foot, *kasht*= cultivation]. Term for land belonging to a deserted village of which the cultivating rights are leased to a neighbouring village.
 Peshwai.- [P. lit= office of peshwa] Technical term for ceremonial reception of Chiefs etc.
 Phadnis.- [M. from P. *fard*= *navis*= a writer of statements.] Maratha title for the finance- minister, chief accountant or auditor, hereditary post in Maratha States. (Same as *Fadnis*, (q.v.)
 Pindari.- [H.] The etymology of this word is uncertain. Malcolm (Central India. i- 433) derives it from *pendha* an intoxicating drink affected by the Pindaries, which was made by fermenting *jowar*. This supports the spelling *pendhari*. Wilson derives from *pendha*, a bundle of straw, i.e. a forager or camp follower. Yule and Bunnett derive from *pinda- parna* meaning to follow close by, or *pinda- basne* to stick, close to. Irvine (Indian Antiquary- 1900 suggests *pandhar* the old name for the tract lying along the Narbada near Hindia and Nemawar.
 Piyat.- { [H. from Skt. *pi*= anything drunk.] Irrigated land (See
 Piat.- { *Abpashi*.)
 Potdar.- [A. P. cor. of *fauta-dar* from *fauta*= striped cloth used to make money bags.] A treasurer's assistant, who counts out cash etc. (See Blochmann, *Ain-i- Akbari* ii, 49).
 Prant.- [Skt.] A revenue unit equivalent to a Division in British India. It contains several *Subahs* (q.v) and is sometimes in charge of a *Sar- subah*.

R

- Rahdari.- [P. *rah*= road] Transit duty on all merchandise accruing a State or passing from one district to another.
 Rabi.- [A. spring.] The spring crop season, October to March.
 Rais.- [H.] A noble, big landholder of position.
 Rajput.- [H. from Skt *raja- putra*= King's son.] The fighting class among Hindus, applied particularly to certain well known classes such as the Rathors, Kachhwahas, Sesodias etc. (See Marathas).
 Rakhad.- [H. *rakh*= ashes, village sweepings] Land- close to a village

R- Contd.

- Rakhar.-** manured with village refuse.
Rasum.- [A. *rasm*= what is customary.] Dues; court fees, etc.
Ryotwari.- [P. *raiat-wari*= dealing with the subject.] A *ryotwari* settlement is made with individual cultivators direct, and not through middlemen. (See. *Ijara*)/

S

- Sadhu.-** [Skt.= Pious.] A holy man; religious mendicant.
Sadr.- [A= Chief.] Used in *sadr-adalat*= Chief Court; *sadr-mahal*= Native Chief's residence, etc.
Safa.- [A.] loose cloth twisted round the head (see *Pagri*)
Sagar.- [H. from Skt. *Sagara*= a sea.] Used of large lakes e.g. Jagat Sagar.
Sahukar.- [H. from Skt. *Sadhukar*= right=doer.] Native banker and money lender.
Salvi.- [H.] A Hindu weaver. (See *Momin*).
Samvat [Skt.= a year, or era.] Contraction for *Vikrama Samvat*, the era in general use in Central India. Its initial year corresponds to B.C. 57.
Sanad.- [A. a diploma.] A grant, patent or deed confirming specific titles or rights. Most Chiefs in Bundelkand hold on a *sanad*.
Sanchur.- [Malvi *san*= hemp, *chur*= powder, fine pieces.] Green manure made by sowing hemp and ploughing it into the soil when in flower. *Urad* is similary used and called *Uradchur*.
Sarai.- [P. A palace] Stage= house for accomodation of travellers.
Saranjami.- [M. from P. lit= beginning and ending] Technical Maratha expression for *jagirs* granted on a service tenure, the holder being obliged to support his suzerain with a body of troops. (See *Zabta*)
Sardar.- [P. *sar*= head.] A noble, leader, officer in the army, person of rank.
Sardeshmukhi.- [H. *sar-deshmukh*= The headman of a province.] Literally a tax levied by the *sardeshmukh*. In practice it was an assignment of 10 per cent of the assessed revenues of a district after *chauth* or 25 per cent. had been deducted (See *Chauth* and *Mokasa*). The claim was always ill-defined (See *Grant-Duff-History of the Mahrattas*, I, 385)
Sarkar.- [P. lit- head workman.] A sub-division of a *Subah* (q.v.) under the Mughals. It still clings in certain tracts e.g. *Sarkar* Bijagarh in Indore State.
Sarishta.- [H.] Officer of the Court.
Sati.- [H. from Skt. lit.= a pure woman, true wife] Europeans apply this word to the act of immolation, but strictly it applies only to the person.
Satta.- [H. from Skt. *shatta*= a bargain.] Time bargains, a form of gambling much in vogue in opium and cotton dealings.
Sawai Jama.- P = What is collected (*jama*) besides (*siwai*).] Miscellaneous
Siwai Jama.- revenue not connected with the land.
Sawain.- [H. *sawa*= 1 $\frac{1}{4}$] Technical name for the system followed in making loans in kind in which 1+ $\frac{1}{4}$ (i.e. interest at 25 per cent.) is taken on settling day.
Sayar.- [H. from A *sair*.] Customs dues. The origin of this term is curious and interesting being due to a confusion between two Arabic words *sair*= What is current, and *sair*= remainder (See *Hobson Jobson sub-voce*)
Shagird pasha.- [P. *Shagird*= pupil] Dependents' quarters at a palace etc. General term

S- Contd.

- for a Chief's establishment.
Shia.- [A. *Shia*= a sect.] Followers of the Musalman sect which considers Ali, the son-in-law of Muhammad, as the rightful successor of the prophet. The Shah of Persia is the head of this sect (See *Sunni*).
Sibandi.- [P. *Sih*- 3, *bandi*= bound, engaged.] Apparently- designated originally men paid quarterly. General expression for men who are not *Silladar* (q.v.)
Silladar.- [A.P. *shillah-dar*= bearer of arms.] Native trooper, (*sowar*) who provides his own horse and sometimes, arms as well (See *Sibandi*)
Siyari, Siari.- [H *sir*= Cold] The cold season.
Subah.- [A.] Originally the word meant a province e.g., the *subah* of Malwa, in Mughal days. The officer in charge was at first called the *Sipah salar* or commander of the forces; as the land became settled he was designated *sahib-i-subah*, and *subahdar*. This ultimately contracted in every day use to *subah*. Native State districts are often called *subahs*, the official in charge being similary termed. A *sar subah* or head *subah* often holds charge of a *Prant* (q.v.) containing several *subahs*. (See *Blochmann, Ain-i-Akbari* I, 245.)
Sukdi.- [H. *sukdi*= an easement] Perquisites such as a share of the village grain etc. given to village servants.
Sunni.- [A. The people of the faith.] The previling sect of Musalmans in India whose members acknowlege the first four *Khalifas*. The Sultan of Turkey is head of this sect. (See *Shia*)

T

- Tahsil.-** [A.=collection.] The revenue units, which compose a *Zila* (q.v.) are called *tahsils*, the officer in charge being *tahsildar*. (See *Pargana*.)
Takkavi.- [A from Kavi= Strength; a reinforcement.] Technical term for loans made to cultivators to enable them to cultivate, etc.
Taluka.- [A. from *alak*= to depend.] A revenue division, district, dependency;
Tanka.- [P. *tankhwah*= pay] Properly speaking an assignment of part of the revenues of a tract in favour of some magnate. Now applied to cash payments made either as tribute by feudatories or cash grants to feudatories by a superior *Darbar*. These *tankas* in many cases originated as blackmail which was paid to restrain marauding Rajputs from devastating a State.
Tappa.- [H. lit= a leap; distance or range.] A small tract, subdivision of a *Pargana*.
Tauzi.- [A.] A register; technical term for revenue collections.
Tazim.- [A. lit= making great (*azam*), honouring.] The ceremonial reception of a feudatory, or *sardar* by his Chief. The gradations, of such receptions are most minute and most strictly adhered to.
Thakur.- { [Skt. *thakkura*= an idol, a god] Term of respect applied to Rajput landholders of a lower status than that of ruling Chief. It means Lord or Master. The holding of a Thakur is called a *thakurat*.
Thakurat.- Chief. It means Lord or Master. The holding of a Thakur is called a *thakurat*.
Thekadar.- H. *theka*= piece work.] A farmer of the revenue; a contractor.
Thana.- [H. from Skt. *sthana*= a station, place of standing.] Now applied to a police station; or revenue subdivision of a *pargana* (q.v.). It originally meant a body of men forming an outpost, later on it was transferred to the outpost itself and

T-Conta.

to small border forts. (See Blochmann, *Ain-i-Akbari* I., 345, n)

A. *thanadar* is the official in charge.

Tipdar.- [H. *tip*= note of hand.] One who lends money to cultivators, or stands security for the due payment of his revenue.

U

Ubaridar.- [H. lit. one receiving the balance ubar of the revenue.] A landholder who pays tribute; title of certain *Jagirdars*.

Umrao.- [P. *umra* pl. of *amir*= a noble] A hereditary noble or *sardar* of a State. In Jhabua State there are several families of *Umraos*.

Unhari.- [H. From Skt. *unh*= heat and *kal*= season.] The hot season.

V

Vahivatdr.- [M. from Skt. *vaivat*= administration.] An official in Maratha states subordinate to the *Kamasdar* (q.v.) A petty civil judge.

Vakil.- [A.=representative] The official deputed by a Darbar to represent it at another Darbar or with the Political Agent etc. General term for a pleader in the Courts, who is not a Barrister-at-law.

Varshasan.- [H. from Skt. *varsha*= a year.] Annuity paid to Brahmans or for religious objects.

Vatandar.- [P. *vatan*= native land] One who holds ancestral lands or hereditary property. *Patels* are often so designated.

Vazir. [A.] Minister of a [Muhammadan] State.

Y

Yunani.- [lit= Greek] The Musalman school of medicine derived from the Greeks (See *Ayurvedic*)

Z

Zabta.- [A. *zabt*= that which is regulated] Technical term for the quota of horse and foot which feudatories were required to bring into the field. (See *Jagir, Saranja:ni*)

Zamindar.- [P. *zamin*= land] A landholder or landlord, cultivating himself or employing others.

Zila.- [A. a *rib*] A revenue unit corresponding to the District in British India. It is sub-divided into *Tahsils* or *Parganas*.

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Abbreviations used are- m. (mountain) r. (river) t. (town) v. (village).

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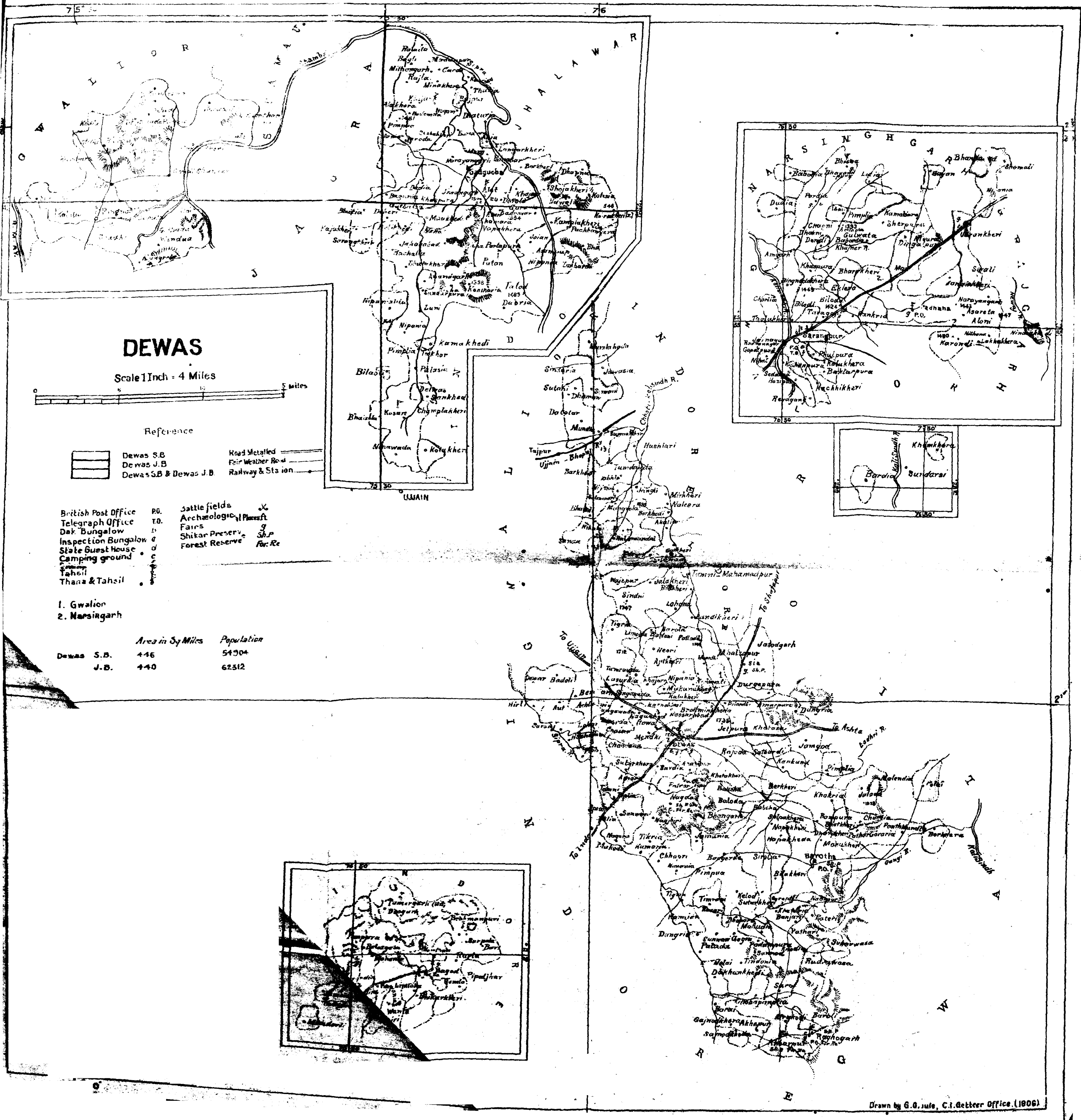
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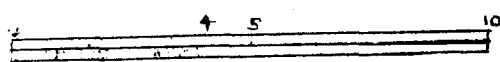
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RAJGARH & NARSINGGARH

Scale 1 Inch = 4 Miles

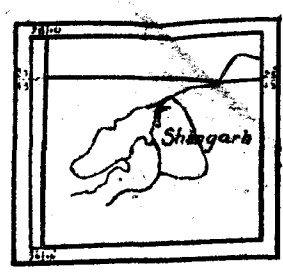
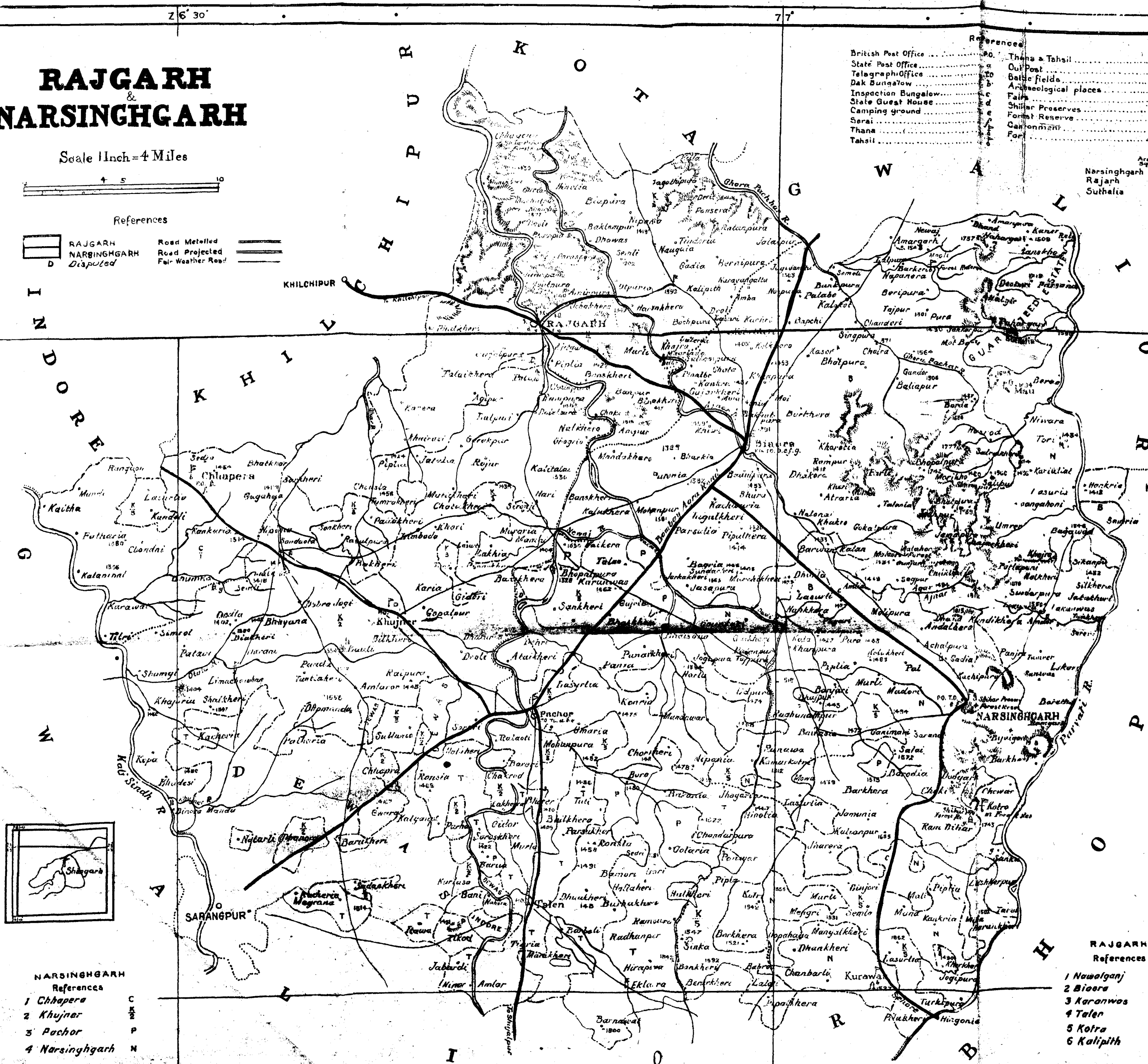


References

	RAJGARH		Road Metalled
	NARSINGGARH		Road Projected
	Disputed		Fair Weather Road

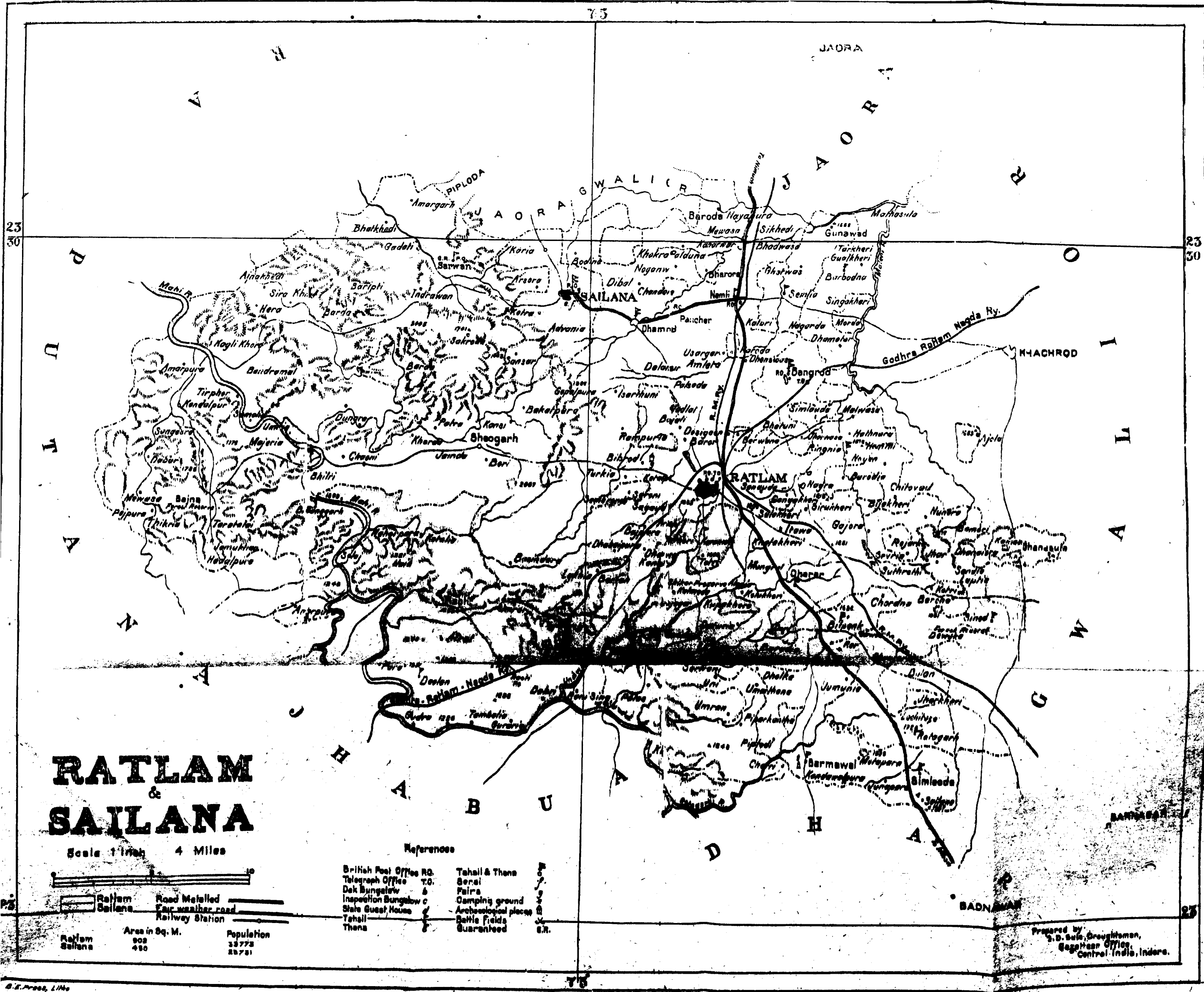
British Post Office	.....	Thana & Tahsil	.....
State Post Office	.....	Out Post	.....
Telegraph Office	.....	Base field	.....
Dak Bungalow	.....	Archaeological places	.....
Inspection Bungalow	.....	Fair	.....
State Guest House	.....	Shikar Preserves	.....
Camping ground	.....	Forest Reserve	.....
Serai	.....	Contonment	.....
Thana	.....	Fort	.....
Tahsil	.....		

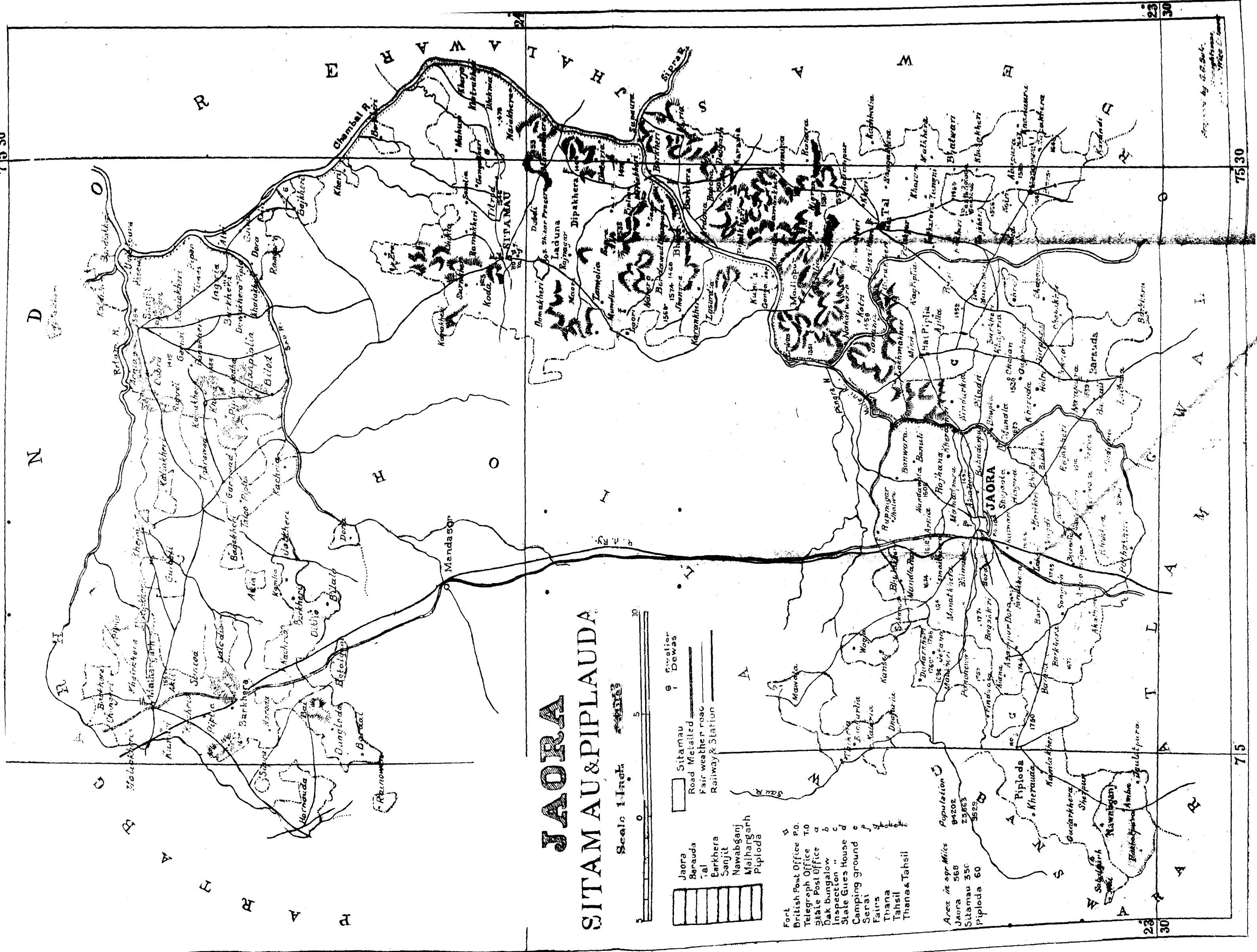
Area in Sq. Miles	Population
Narsinggarh	741 92095
Rajgarh	940 58376
Suthalia	20 4623



NARSINGGARH	
References	
1 Chhapera	C
2 Khujner	K
3 Pachor	P
4 Narsinggarh	N

RAJGARH	
References	
1 Nawalganj	
2 Biora	
3 Karanwas	
4 Talen	
5 Kotra	
6 Kalipith	





JAORA SITAMAU & PIPLAUDA

Scale 1 inch = 5 miles

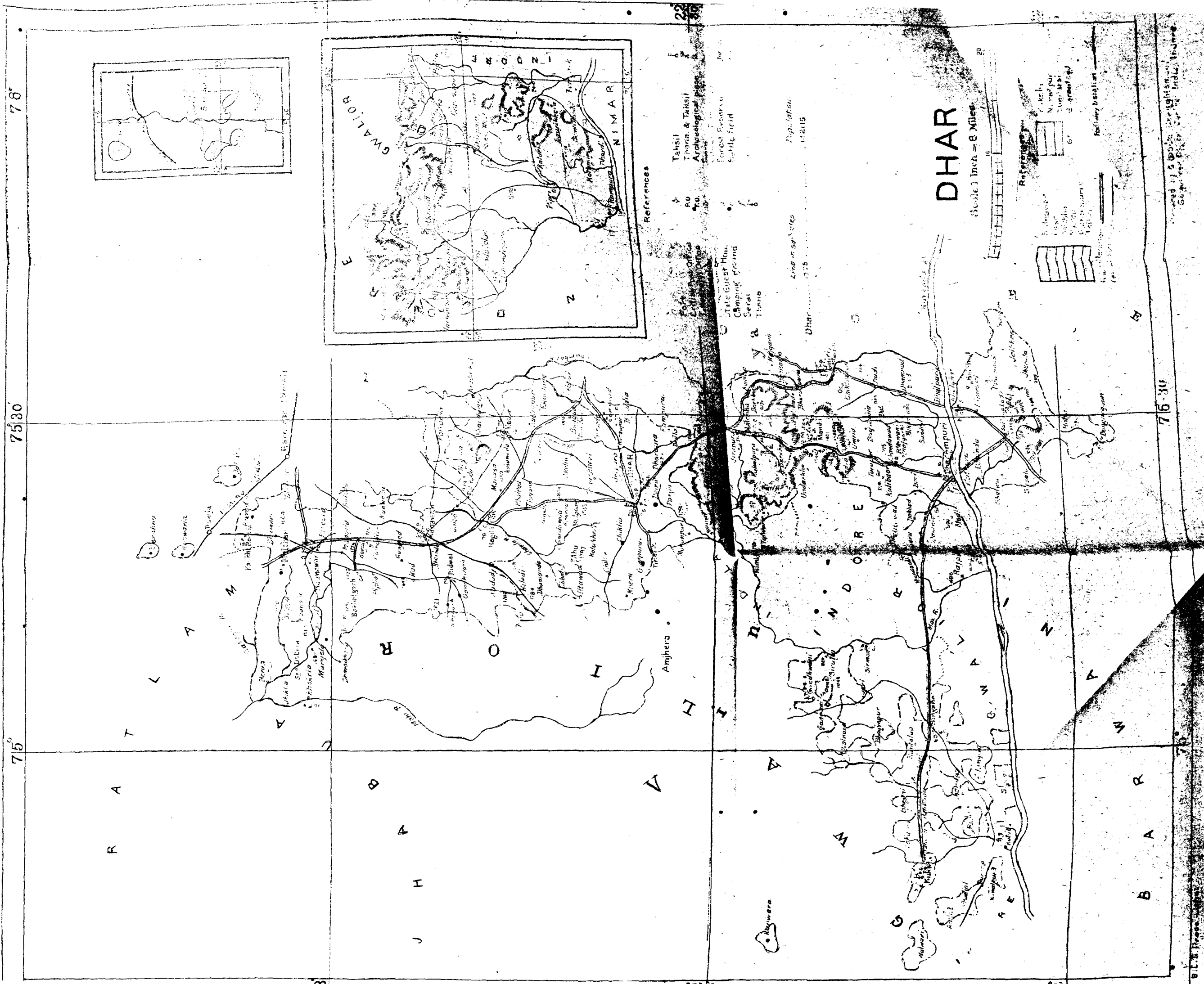
- Jaora
- Berauda
- Tal
- Barkhera
- Sanjit
- Nawabganj
- Mahanganj
- Piploda

- Fort
- British Post Office P.O.
- Telegraph Office T.O.
- State Post Office
- Dak Bungalow
- Inspection "
- State Gues House
- Camping ground
- Serai
- Fairs
- Thana
- Tahsil
- Thana & Tahsil

Area in sq. Miles
Jaora 568
Sitamau 350
Piploda 60

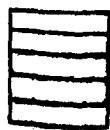
Population
Jaora 94202
Sitamau 23663
Piploda 3529

Drawn by G. S. S. S. S.



JHABUA

Scale 1 Inch = 8 Miles

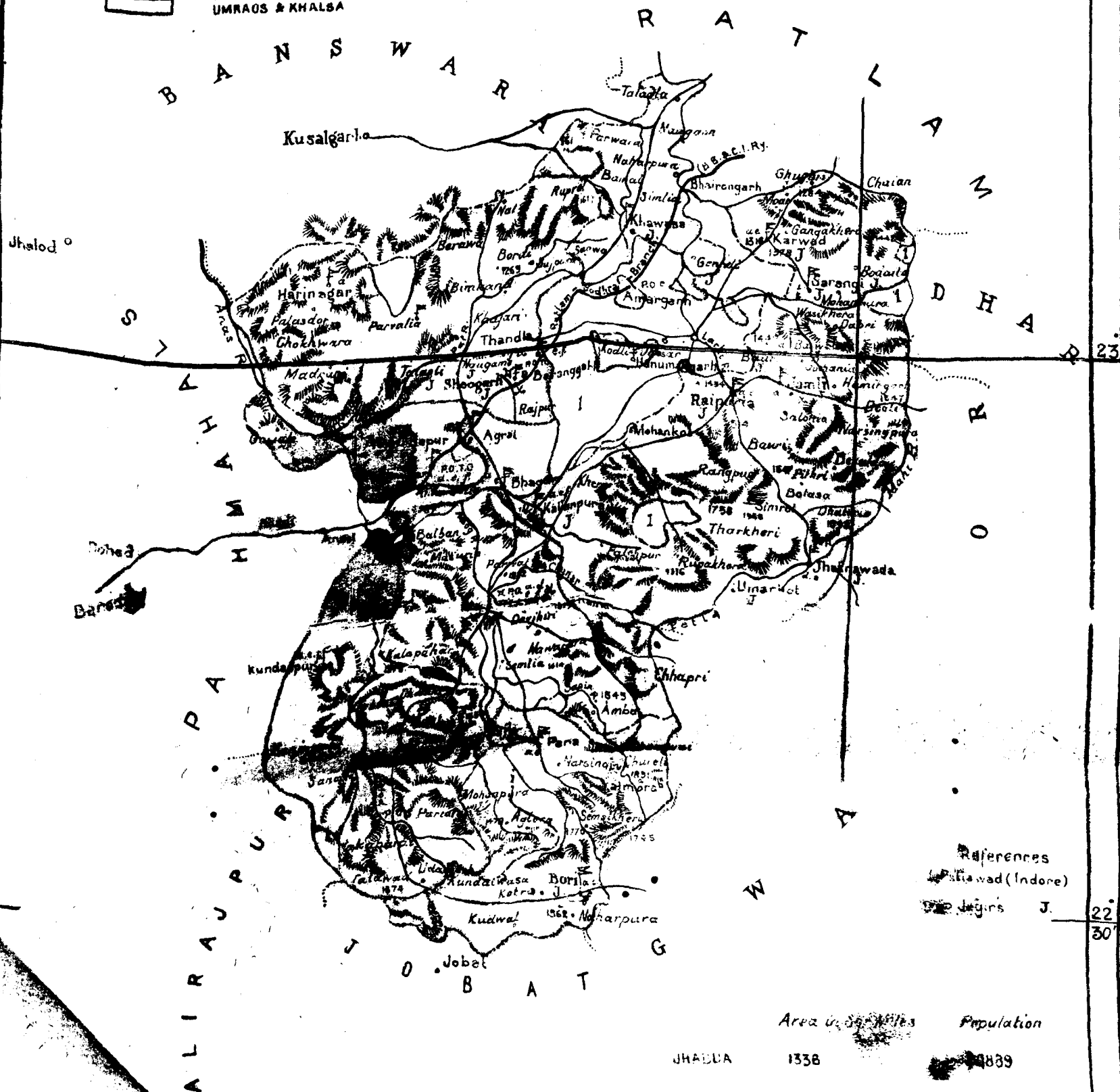


JHABUA
THANDLA
RAMBHAPUR
RANAPUR
UMRAOS & KHALSA

Railway & Station
Fair weather road

References

Fort	□	Thana & Tahsil	□
British Post Office	RO.	Battle fields	✕
State Post Office	o		
Telegraph Office	T.O.		
State Guest House	d		
Camping Ground	e		
Serai	f		
Thana	g		
Tahsil	h		



References
Jhalawar (Indore)
J. J. J. J.

Area 6,547 Miles Population

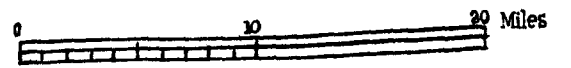
JHABUA 1338

1889

Date 6.0

ALI RAJPUR & BARWANI

Scale 1 Inch = 8 Miles



References

	Barwani	1 Indore
	Ali Rajpur	
	Metalled road	
	Fairweather road	

	Area in Sq. Miles	Population
Barwani	1178	76,136
Ali Rajpur	836	50,185

References	
Fort	◆
British Post Office	P.O.
Telegraph Office	T.O.
State Post Office	α
Dak Bungalow	z
Inspection	o
State Guest House	d
Camping ground	o
Serai	o
Thana	o
Tahsil	o
Thana & Tahsil	o
Battle fields	o
Archaeological	o
Palace	o
Shikar Preserves	o
Forest Reserve	o

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