THE

RAJPUTANA GAZETTEER.

VOLUME III.

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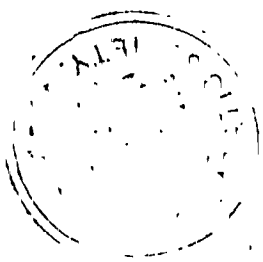
SIMLA:
GOVERNMENT CENTRAL BRANCH PRESS.
1880.

GAZETTEER OF MEYWAR.

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GAZETTEER OF MEYWAR.

General Topography.

Area.—Meywar, perhaps the eldest of the Rajput States, extends from 25° 58′ 0″ to 23° 49′ 12″ north latitude, and 75° 51′ 30″ to 73° 7′ 0″ east longitude. Its extreme length from north to south is 147·60 miles, and extreme breadth from east to west 163·04 miles, with a total area of 12,929·9 square miles.

Configuration.—The configuration of the State is somewhat irregular, but it may be said to be bounded on the north by the British districts of Ajmer and Merwara; on the west by the Arvali mountains separating it from Marwar and Sirohi; on the south-west by the Mahikanta; on the south by the States of Dungarpur, Banswara and Partábgarh; and on the east by Búndi, Kotah, Sindia's districts of Jáwad and Nímach, and Nimbahera of Tonk: Kotah only touching a projecting point at Bhainsrorgarh, south of which lies Holkar's district of Rampura. To the south-east the territories of several States interlace; and portions of Tonk, Gwalior and Indor are encircled on all sides by Meywar territory. A number of villages belonging to Sindia, separated from each other by various distances and constituting the pargana of Gungapur, lie in the very centre of Meywar. The small pargana of Palsora, 12 miles south-east of Nímach, is the only part of Meywar entirely cut off from the main body of the country.

The northern and eastern portions of the States comprise generally an elevated plateau of fine, open, undulating country, sloping gradually to the north-east, as shown by the course of the Banás and its numerous tributaries, which, all alike rising in the Arvalis and falling into the Chambal, finally find their way to the sea through the Ganges. Hills either solitary or in small clusters abound, and short ranges of various breadth are constant features of the landscape.

The great watershed of India dividing the drainage of the Bay of Bengal from that of the Gulf of Cambay runs almost through the centre of Meywar, and may be described by a line drawn from Nímach on the east through Bara Sádri to Oodeypore, and thence rounding the sources of the Banás by the elevated

plateau of Gogunda and the old hill-fort of Kumalgarh on the western border, up the Arvali range to Ajmer. The slope to the north-east is gradual but regular throughout, Oodeypore being 1,957 feet, and the station of Deoli, in the extreme north-east corner, 1,122 feet, above sea-level.

The change after crossing the watershed is very abrupt: instead of fine, open, undulating plains, the country to the south and west is entirely covered with rocks and hills, and dense jungle.

The Arvali mountains, which run down through Merwara along the western border, expand all over the south-western and southern portions of the State, down to the valley of the Som on the Dungarpur border to the south-west, and of the Mahi on the Banswara border to the south, and eventually merge into hills, forming part of the Vindhyan range rear the valley of the river Jakum to the south-east. The drainage of the southern portion of the country, with the exception of that which is stopped by the Debur lake, all flows through the rivers Jakum and Som into the Mahi, and thence down to the Gulf of Cambay. The fall of the country is considerable. The height of the Som is only 650 feet above sea-level, showing a drop of 950 feet from the plateau above in a distance of 25 miles, or nearly 40 feet per mile; and again from Bansi to Dariawad, a distance of 17 miles, there is a fall of 850 feet, or 50 feet per mile: this rapid fall is no doubt the cause of this intricate hilly bit of country. The first ten or twelve miles are more or less covered with jungle, and the hills are of an almost uniform height; but to the southwards the ranges become higher and higher, or rather the valleys become deeper and deeper, and the jungle is, if anything, even heavier than in the upper portions. Having fairly passed through this rugged belt and reached the low country about the Som, the country becomes far more open, with numerous villages and a fair amount of cultivation. All this wild tract to the south of the State is locally known as the "Chapan."

The whole of the mountainous country to the west of Meywar, from the borders of Dungarpur on the south to the confines of Sirohi and Marwar on the north, is politically known as the Hilly Tracts of Meywar. This tract embraces the widest portion of the Arvalis; and although the summits of the ranges to the south are considerably lower than those to the north, still, owing to the rapid fall of the country on this side too, there is not so much difference in the relative heights of the hills above the valleys. Taking a line to the south-east from Gogunda, which is about 16 miles north-west of Oodeypore and 2,750 feet above the sea, we come to Oodeypore, 1,957 feet, then to the Debur

lake, 960 feet, and, beyond this again, to the Som, only 650 feet, above sea-level. The total distance is about 65 miles, giving a slope of about 32 feet per mile.

Again, going due south to the cantonment of Khairwára, which is as nearly as possible 1,000 feet above sea-level, there is an average fall of 33 feet per mile in 53 miles. To the south-west through the Kotra cantonment (1,033 feet), to Ker Bungalow in Edar on a branch of the Sabarmati (694 feet), the slope is over 35 feet per mile. To the west and north-west the slope is even more abrupt, as Dinapore, a small village near Pindwara in Sirohi, is only 33 miles distant and 1,525 feet below Gogunda, showing a slope of 46 feet per mile, while to Bera in Godwar there is a fall of 1,635 feet in 28 miles, or more than 58 feet per mile. This great drop in the country forms the western border of Meywar, but in most places there is no attempt at a fixed boundary. The lower country belongs to Jodhpur or Sirohi as the case may be, and the higher country to Meywar; and between is a large belt of mountainous country claimed by both. The drainage of all the western portion of Meywar is southerly, and embraces the principal sources of the Sabarmati, which flows into the Gulf of Cambay.

On the western slopes two rivers take their rise: the Gorai, which flows to the north-west past Erinpura and eventually into the Luni; and the Chhota Banás, which flows south-west into the Rann of Kachh.

Geology.—The area of the central Arvalis has been only cursorily examined, and so little is known of it that nothing like a systematic description of the formation is possible. The general character of the range is its primitive formation—granite reposing in a variety of angles (the general dip is to the east) on massive compact dark-blue slate, the latter rarely appearing much above the surface or base of the superincumbent granite. The internal valleys abound in variegated quartz, and a variety of schistose slate of every hue; and rocks of gneiss and syenite appear in the intervals. The range is composed of a series of ridges with deeply-excavated valleys; and here the lowest rocks, consisting largely of gneiss, are exposed, while on smaller hills the upper formations are almost exclusively found. The order of the strata beginning to the south of Khairwára has been described as (1) sandstone, (2) hornstone porphyry (noticed at Khairwára), (3) granite, (4) gneiss, (5) mica clay, chlorite slates (these about Jawar), and again granite at Oodeypore. Blue and red marls with rotten clay stones are very noticeable near Khairwára and about Jawar. Faults and dislocations are of frequent occurrence especially noticeable in the old mines, in many instances causing their abandonment.

The following are the various kinds of stones quarried for building purposes in Meywar:—Of volcanic rocks, granular or ordinary dolerite, and also basalt, are found in abundance near Oodeypore. Slabs to a length of 20 feet are obtained from a quarry at Matal, and up to 14 feet from Bandar Magra; but the stone is heavy and requires substantial support. Most of the buildings at the capital are, however, constructed of it. Trappean rocks in the shape of porphyry are met with in some old quarries near Devimátá, a few miles from Oodeypore. The dam of the small tank known as the Purohitji-ka-Taláo, near the Chirwa pass on the road to Eklingji, is constructed of this stone, and affords a proof of its durability. There is a bed of granite some six miles in length by a mile in breadth on the Nímach road 16 miles from Oodeypore; but the quarries have been abandoned, as the stone, which is compact and of a dirty-white, is difficult and expensive to work. Amongst aqueous rocks, there is the conglomerate sandstone now being used to fill in the embankment at the Debur lake. It is of two colors, a pink and a soft-green, the former the more easily broken of the two. The quartz pebbles imbedded in it vary in size from a pea to an egg; and the matrix in which they lie is as hard as the pebbles themselves, and requires regular blasting. Sandstone is abundant in Meywar, especially in the hills about Debur and at Debari, though at the latter place too soft to be of much use. Millstone grit of a fleshy-pink color is found at the villages of Mahuwara and Dhinkli, and its manufacture affords employment to many families there. Kankar, or nodular limestone, is not found in the Hilly Tracts, but abounds in the plains of Meywar.

Compact limestone of a bluish-grey is found about two miles from Oodeypore, and is capable of taking a good polish. Crystalline limestone, fine-grained and of a white color, is quarried in abundance at Rájnagar; this is the marble used in the construction of the dam of the Ráj Samand lake at that place, and the lime burnt from it takes a high polish, and is extensively used at the capital. Black marble, equally good, is found at Chitor. Stalactites and stalagmites, generally of a pale-yellow, abound in the Hilly Tracts and make good mortar.

Quartz abounds all over the State. There is a deep bed of it below the shale in the ridge on which the palace at the capital stands. The Parsad and Oodey Ságar hills are also quartzite.

Clay slate is found in large quantities, but only worked at Dhinkli near Oodeypore. It is black, and varies from a quarter of an inch to an inch in thickness. Serpentine rock of a dirty-green is quarried between Rakabdev and Khairwára. It is worked up into effigies and vessels of domestic use for sale to pilgrims and

others at Rakabdev, and it has also been brought into use for the construction of the new church at Khairwára. Schistose rocks abound in the Merwara hills and the Kherar district of Jaházpur. Gneiss is plentiful in the Hilly Tracts. The five temples and tank at Jawar are constructed of gneiss brought from the quarries at Tidi; and the dam of the Debur lake and the temples at Rakabdev are also built of the same stone from the quarries at Baroli, 16 miles from Debur.

Mountains and Hill Ranges.—The Arvali mountains form the great feature of Meywar. Running down from Ajmer through Merwara, they emerge into Meywar near Dewair in latitude 25° 24′, at a height of 2,383 feet above sea-level and only a few miles in width, and, continuing thence in a south-westerly direction along the Marwar border, gradually increase in size, attaining a height of 3,568 feet at Kumalgarh, and culminating in the Jargo range, about 15 miles north of Gogunda, at an elevation of 4,315 feet. They then gradually expand all across the south-western and southern portions of the State, where they attain a breadth of about 60 miles, and may be said to cease a short distance south of the parallel of 24°, when the character of the country entirely changes, becoming far more open, with isolated hills of boulder formation instead of the narrow parallel ridges of the true Arvalis. These parallel ridges run on the western side in a general north-easterly direction, and gradually curve round to the south, until they take an approximately south-east direction, when they become more broken and detached.

The drop from the plateau above, down to the level of the Marwar plains, is much more marked towards the north near Dewair and Desuri than further south, some 20 or 25 miles to the west of Gogunda. There, the descent, instead of being sudden and well-defined as in the ghát formation, is much broken up by long spurs running down from the high ranges, forming, as it were, huge buttresses to what may be called the retaining-wall of the plateau.

These western slopes, although well wooded, have very little water. Prior to the construction of the road through the Desuri pass during the minority of the late Maharana Sumbhu Singh (1861-65), the Arvalis formed an almost impracticable barrier to all traffic on wheels passing east and west from Barr near Beawr in Ajmer on the north, to Edar on the south, a distance of some 250 miles.

The Desuri pass, locally known as the Puglea Nal, is about four miles in length and very narrow, but the descent is gradual, with the exception of the first half-mile leading down from the crest of the plateau near the village of Jilwara, where the

elevation is about 3,000 feet. Desuri, which lies at the foot of the pass in Marwar, is a walled village to the south of a small rocky hill surmounted by a fort 1,587 feet above the sea. A few miles to the north of Desuri is the Someshwar Nal; but the pass is long and difficult, and fell into disuse when the Desuri pass was opened.

About five miles to the south of Desuri lies the Ganerau pass, locally called the Hathighura Nal, from an enormous mass of rock of that name which entirely blocks up the pass about a third of the way down, and is surmounted by a fortified gateway garrisoned by a Meywar guard. The hill-fort of Kumalgarh overlooks and dominates the pass, and the town of Kailwara lies at the head of it. The pass itself is some miles in length. The descent is steep for the first three miles, and the hills on either side rise almost directly from the bed of the stream. The banks are thickly wooded, and the scenery is wild and picturesque. The lower half from the Kotar Barr, where are a well and an encamping-ground, is practicable for carts. The pass contains many monuments erected to the memory of men who have fallen in battle, and there are also the remains of the defences erected by the Thákur of Ganerau when driven out of his village by Maharaja Mán Singh of Jodhpur about the beginning of the present century.

The Sádri pass, some six miles to the south of Ganerau, is chiefly remarkable as containing the Rampura Jain temples, built, it is said, on the site of an ancient city, though now standing alone in the midst of dense jungle. Half-way up the pass are the remains of an old stone dam built across the stream, from the top of which the temples break upon the view most picturesquely situated among fine old trees.

Beyond Sádri there are no regular passes, only footpaths and bullock-tracks through the hills. At Rohira in Sirohi, the direct route from Oodeypore to Ábú, *viâ* Gogunda, debouches on the plains, and roads also lead to it from Posina in the Mahikanta and from Kotra, where a detachment of the Meywar Bhíl Corps is stationed in the Hilly Tracts. To the south of the State are only two passes, from the plateau down to the low country, which call for notice: one from Bansi running almost due south to Dariawad, and thence to Banswara; the other from Oodeypore to Salambar and thence to Dungarpur. Neither can be traversed by carts, but all descriptions of laden baggage-animals can easily pass through. Dariawad and Salambar are also connected by a road quite easy for baggage-animals.

On the eastern border of the State is a mass of hills, all running north and south, forming narrow confined valleys

parallel to each other; in one of the largest of which lies the small town of Bijeypur: the two highest points are just over 2,000 feet above the sea, but the average height of the hills is about 1,850 feet.

The drainage here is all necessarily north and south: that to the north flowing direct into the Berach; and that to the south joining a small stream known as the Gameri, which, flowing to the west, skirts round the hills, and, turning their western flank, joins the Berach close to Chitor. The outlying, steeply-scarped hill on which this celebrated fort is situated lies some four miles to the west of these hills and will be described hereafter.

To the west of Chitor the country is open, but, in marching across it, large tracts of waste-land are met with, and isolated hills and small ridges of rock crop up all over it. South-west of Chitor the hills are higher and covered with jungle, forming a little distinct range, or rather series of ranges, to the west of which lies Badesar. The scenery in these hills is in many places very picturesque, principally due to a white rock which crops up, forming bold prominent peaks standing above the jungle. To the south of the Badesar hill the country is again more open, but the same straight ridges intersect it, although, as a rule, they are of no height.

From Bara Sádri, situated on the plateau to the north, a bold, high and complicated range of hills runs south-east, ending abruptly over the Jakum. These form the western boundary of a broad valley of very wide and thickly-jungled country, the land of which lies low, the average height being not more than 1,250 feet above the sea, but which to the north rises gradually up to the level of the plateau without any abrupt slope anywhere. These hills are, no doubt, part of the Vindhyan range; but as they begin to merge into the Arvalis, the distinct line of ghâts which they form across the country to the east is somewhat lost, and still more to the west they become lost altogether, and the long parallel ridges of the Arvalis alone remain. There is another distinct range of hills running up in a north-easterly direction to Jaházpur on the west of the hilly tract of country known as the Mina-kherar, comprising the north-eastern portion of the State. South of this lies the detached cluster of hills on which the fort of Mandalgarh is situated, and south of this again is the commencement of the central Búndi range running up to the north-east through that State.

Minerals and Precious Stones.—Meywar, according to Tod, was formerly rich in mineral products, and the so-called tin mines at Jawar and Dariba alone are said by him to have yielded more than three lakhs annually. But they have been abandoned for many

years, and are now full of water. Jawar is about 18 miles as the crow flies due south of Oodeypore. It is now little more than a mass of ruins, but there are still some interesting temples in and around what was the city, and the walls of a large fort on one of the neighbouring hills can be traced. A small stream meanders past the west of the town, on the banks of which is a very fine well, and the remains of a large masonry dam which must have held up a considerable body of water, but is now completely breached. It is evident that in olden days a great deal of smelting was carried on here, as many of the walls of the old houses are built entirely of old crucibles, giving them a most curious appearance.

An attempt was made in 1873 to re-open the mines, and considerable expense was incurred, but without result. A tunnel was constructed to one of the principal shafts, and 11 feet of water drawn off; but it was found that what had been thought to be the bottom of the mine was in reality a mass of stone and earth, and that another tunnel at a considerably lower level would be necessary. During the excavation, five nuggets, the largest weighing 21 lbs., were found; the metal proved to be pure galena, not containing more than ·71 per cent. of silicious matter; but the assay for silver only gave a result of 10 oz. 12 dwts. 8 grs. of silver to the ton of lead. The work was then stopped, as it was considered impossible to remove all the water without machinery, the cost of which the Durbar were unwilling to incur, because of the small proportion of silver obtainable.

Iron mines are still worked at Ghaboli in the Mandalgarh district, at Manoharpur in the Jaházpur district, and at Parsoli, a few miles to the south of Bara Sádri. At the latter place specular iron ore is produced in great abundance, but little is extracted at the present day. Wind furnaces are used by the miners for smelting the ore; and it is a curious fact that the use of common salt for removing impurities, supposed to be a modern discovery, has prevailed at Parsoli for generations. There are old abandoned iron mines in the Sádri, Hamirgarh and Amargarh districts. Large quantities of iron ore have also been found in the hills to the south of the State, between Bedawal-ka-Pál and Anjeni; and copper ore a little to the west again, but no use is made of it at the present day. Copper has also been found at Dilwara, and there are numerous old mines in the Keori Nal to the south of Oodeypore. The lead mines at Potlone as well as at Dariba have been long closed. Garnets and carbuncles are the only precious stones procurable in Meywar, and the mines from which they are extracted, at Mandal, Púr, Pithas and Dariba, are still in working order.

Forests.—The Arvalis are, as a rule, well covered with bamboo-jungle and low wood, but the trees, with the exception of those growing along the banks of streams, are mostly small and useless. The Bansi and Dariawad forests in the south-east corner of the State contain the largest and most valuable timber, and considerable quantities of teak are annually cut and sold at the fairs at those places. Mohwa and mango trees grow in great abundance in the valleys. There are also large tracts of thick bush and scrub jungle over many parts of the State, and all the smaller hills are, as a rule, well covered.

Rivers.—The Chambal can scarcely be considered a river of Meywar, as only a few miles of its long course run through the State, and that only at a projecting point under Bhainsrorgarh, near the boundary of Kotah. This interesting section of the river, where it cuts through the various scarps of the Patár plateau, has already been fully described.

None of the other rivers can be said to be perennial, and even the Banás, in the greater part of its course through the State, has water, as a rule, only in pools during the hot weather. The beds of all the streams, however, are rocky, and water is long retained under the surface to percolate through to the wells sunk everywhere on either bank. The Banás rises in the midst of the Arvalis, some three miles south-west of Kumalgarh, in latitude 25° 7′, and for the first fifteen miles flows south-south-west, parallel to the Jargo range; it then turns abruptly to the east, rounding the southern end of the range, and, after another five or six miles, cuts through the Math Bul range, in a fine gorge, and reaches the really open country in some twenty miles more. It then takes a course a little north-east, right across the plains till it meets the Mandalgarh hills. Here it is joined by the Berach on the right, and, turning due north, receives the waters of the Kotari on the left; cutting through the Jaházpur hills, it skirts their western base in a north-easterly direction, and finally leaves the State near Deoli in the extreme north-east corner. It afterwards unites with the Khári on the borders of Ajmer and Jaipur, and ultimately falls into the Chambal beyond Búndi, after a course of about 300 miles.

The Khári, the most northern of the Meywar streams, rises in the Dewair district of Merwara, and flows past Deogarh in a north-easterly direction through Meywar and then along the Ajmer border, and finally falls into the Banás on the Jaipur border after a course of about 115 miles. Its affluent the Mani has a parallel course, some miles to the south, of about 60 miles in length, and joins it near Phalia on the Ajmer border. Two other small streams also rise near Bunera and, flowing north-east through

Shahpura for some 40 miles, fall into it near Sawar in Ajmer. To the south of the Khári runs the Kotari, which, rising in the Arvalis just to the south of Dewair, takes a course of some 90 miles almost due east across the plains before joining the Banás. To the south of the Banás, again, flows the Berach, which rises in reality from the hills north of Oodeypore, but is known as the Or until it flows into the Oodey Ságar lake; for some miles after this it is known as the Oodey Ságar river, and it is not until it has flowed some distance into the open country that it is universally recognized as the Berach; it then runs in a general easterly direction to Chitorgarh, whence, turning to the north-east, it falls into the Banás near Mandalgarh.

The Jakum, taking its rise in the south-west corner of the State near Chhota Sádri, runs south through the north-west corner of Partábgarh, where it is joined on the left by the Karmari, thence past Dariawad of Meywar in a south-westerly direction till it falls into the Som near Babrana. Throughout almost its whole course it flows through nothing but rock and jungle, and the scenery in many places is very striking.

The drainage of all the south-western portion of the State, including the overflow from the Debur lake, is into the Som; which here runs from west to east, being joined in its course by the Sarui, Beras and Chamla from the north; it then turns south near the village of Babrana and empties itself into the Mahi.

Lakes.—The Debur lake, lying some 20 miles to the south-east of Oodeypore, is perhaps the largest sheet of artificial water in the world. It is about 9 miles long by 5 broad, and covers an area of nearly 21 square miles, of which ·8 square mile consists of islands. The area drained into it is 690 square miles; its greatest depth is said to be about 80 feet. This lake, which lies at an elevation of 960 feet above the sea, was constructed by Maharana Jai Singh at the close of the seventeenth century. A magnificent marble dam was thrown across a gorge in the mountains, and a rear wall built of the same length and height; but the intervening space was never filled up, and the two walls stood independently till within the last two or three years, the marble dam being so substantially built as alone to suffice to resist the pressure of the immense body of water in its front. The floods of 1875, however, caused grave apprehensions for its safety, and steps have been taken to fill in the earth and put the dam in thorough repair. The masonry dam on the lake-side is 1,000 feet long and 95 high, 50 feet wide at the base and 15 at the top. Marble pavilions are built at either extremity, and a large temple in the centre, with small chhatris at intervals between abutments, also run out from the dam, upon which stand

beautifully-carved elephants facing the water. The rear wall is 1,300 feet in length as the gap beween the hills gradually widens. The water has hitherto been little used for irrigation, but sluices are now being introduced to supply canals along the hillsides and irrigate the plains below. The outlet is in the south-east corner of the lake, from which a stream flows into the Som.

The Ráj Samand lake, situated some 25 miles to the north of the capital, is 3 miles long and 1½ wide, and contains an area of 2·9 square miles. The area drained into it is 194 square miles. It was commenced by Maharana Ráj Singh in 1661, and took seven years to build; it is said to have cost ninety-six lakhs, contributed by the Maharana, his chiefs, and opulent subjects to alleviate the miseries of a starving population. The lake is situated in a declivity of the plain about two miles from the base of the Arvalis, where a small perennial stream, the Gumti, was arrested and confined by a semi-circular embankment nearly three miles long. On the south lies the town of Rájnagar, and to the south-east the town of Kankraoli, with its celebrated temple on the embankment. The northern part of the embankment, nearly 200 yards long and 70 thick, which lies between two hills, is entirely faced with white marble from the adjacent quarries, with flights of steps of the same material from the summit to the water's edge, and is surmounted by handsome pavilions, and exquisitely decorated with marble arches.

Another lake of nearly equal size, named the Oodey Ságar, lies some five miles east of Oodeypore, being nearly 2½ miles long by 1½ wide: its area is 2 square miles, and it drains 179 square miles of country. The water is contained by a lofty dam of massive stone blocks thrown across a gorge in the hills, two miles to the south of the Debari gate at the eastern entrance to the valley of Oodeypore. The main drainage into the lake is known as the Or river, and the outlet forms the source of the Berach. The hills around, of every variety of shape, thickly wooded, and studded with the Maharana's shooting-boxes, produce a very picturesque effect. The Pachola lake at the capital is 2¼ miles long by 1¼ broad; its area is 1·2 square miles, and it drains 56 square miles. The stream which has been dammed up to form this lake originally joined that flowing into the Oodey Ságar. The dam is 334 yards long and 110 thick at the top, increasing towards the base. The height of the dam above the water is 37 feet; its face is of marble, embellished with sculptured figures and small temples and other buildings. In 1769 the embankment gave way, and half the city was submerged; apprehensions of a similar misfortune were caused by the excessive rainfall in 1875, but the danger was fortunately averted. Two other small

lakes, the Basi and Deroli, draining 15 square miles, also stop some of the drainage into the Oodey Ságar, which would otherwise be the second largest lake. Thus, these four lakes alone hold in their basins the drainage of 1,127 square miles of country.

In addition to these, the open country in the north and eastern portions of the State is studded with artificial sheets of water, and almost every village may be said to have a tank, some very large: the water is used considerably for irrigating the fields below the dam, but, being conveyed only in channels dug in the soil, the waste is very great.

Game.—Large game is not as a rule plentiful. Wild pig abound almost everywhere, and are generally preserved. Sambhar are occasionally to be met with in the hills, but a great many are killed off by the Bhíls. Small game and deer abound in all the open country, and the large number of artificial tanks are full of wildfowl.

Fish.—The Banás and its tributaries all afford good fishing, as also the Som; but there is not much sport to be had in the Jakum. It is a noticeable fact that, in all the streams belonging to the drainage of the Bay of Bengal, the Indian trout is very plentiful, and can be caught by dozens with fly during March and April, whereas they are absolutely unknown in the rivers and streams flowing towards the Gulf of Cambay. The mahsír is to be caught in most of the large streams on both sides of the watershed.

Wells, and general character of sub-surface water.—The character of the subsoil renders the construction of wells a task of great expense and labour. A layer of hard rock lies within a few feet of the surface, and blasting alone enables the water to be reached beneath, and even then the real spring is rarely or never found. The well is filled by a more or less rapid system of percolation; the deepest and most expensive wells often run dry after a few hours of irrigation-work, compelling the owner to wait until the supply is renewed. The amount of land covered by each well in a season is therefore very small, sometimes not more than two bighas, or little more than an acre, and rarely exceeding five bighas even in the most favorable tract: while, in a year of drought, there is every probability of the water failing altogether. It is in relation to the wells that the rivers may truly be said to fertilize the country. On each side of the streams the water percolates for a considerable distance, and large supplies are retained in the soil, comparatively near the surface: it is here that the wells are numerous and least expensive. They are called "seja," or spring, wells, from the belief that the spring is reached; but the constant supply seems solely due to the more rapid percolation. "Akara" is the other kind,

avowedly percolation wells; they are sunk much deeper and are therefore much more expensive, and the supply of water is more precarious, than in "seja" wells. But "akara" are necessarily most prevalent in the country, "seja" being confined almost entirely to river-banks. The average depth of a "seja" well is from 25 to 30 feet, and of "akara" from 45 to 50. The cost of the former varies from Rs. 200 to Rs. 300; the latter cost rarely under Rs. 400, and often reaches Rs. 1,000. In the north-east and central parganas more than one "pair" or run is unusual; but in the more southern districts there are often two to a well, and the Persian-wheel is very common.

Meteorology.—The observations taken at Oodeypore during the last five years give the following results:—

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Average.
Mean daily temperature...	59°	65°	75°	82°	89°	88°	82°	79°	79°	73°	60°	62°	76°
Mean daily variation ...	32°	32°	33°	32°	24°	20°	17°	13°	13°	26°	33°	29°	25°
Rainfall ...	...	...	...	...	...	1·61″	10·85″	6·86″	8·90″	...	...	...	28·42″

Health.—Malarial fever and skin-diseases are very prevalent, but less so than in many other parts of Rajputana. Guinea-worm and Carter's disease are endemic as elsewhere; but it is noticeable that the only outbreaks of cholera in late years occurred after the famines in 1869 and 1878. Famines are said to have also occurred in 1813 and 1834, caused by excessive drought, with great loss of life both of man and beast.

History.

The history of Meywar, as a State, commences from the year A.D. 728 when Bapa Ráwal first obtained possession of Chitor. The legendary founder of the dynasty was Keuksen, the sixty-third in descent from Loh, son of Rama, the ancient king of Oudh, who is said to have emigrated in A.D. 145 from the Punjab to Gujarát—where his descendants reigned at Balabhi, the site of which lies some ten miles north-west of Bhaunagar in Kattiawar, until it was destroyed by an invasion of foreigners in A.D. 524. One of the queens, a daughter of the Pramara prince of Chandravati at the foot of Mount Ábú, alone escaped destruction, and gave birth to a boy, who afterwards ruled at Edar. The Bhíls of that country, tired at last of a foreign rule, killed the eighth prince; but his infant son Bapa was preserved and removed to Nagindra, ten miles to the north of the present city of Oodeypore. Here he grew up amidst the wilds of the Arvalis, but was eventually

compelled to fly on account of his wild courses, and, accompanied by only two Bhíls, he sought refuge with the Mori chief of Chitor, then the ruling lord of Malwa. The story goes that he afterwards led the Chitor forces against the Muhammadans on their first invasion of India from Sind; and that, after defeating and expelling them, he was joined by the nobles in seizing Chitor, where he founded the kingdom which his descendants hold to the present day.

Little is known of the history of the eighteen generations during the next four centuries; but in 1150 we come to Lomarsi, the brother-in-law of Pirthvi Ráj, the last Chohán king of Delhi, who was killed whilst fighting with the latter against Shahábudin on the banks of the Gaggar river in 1193.

Karna succeeded Lomarsi, and his son Mahap was driven from Chitor by his brother-in-law, the chief of Jhalor. Unwilling to undertake the risk of attempting the recovery of the throne, Mahap resigned his claim and, retiring to the hills, is said to have founded the State of Dungarpur. As the elder branch, he retained the name of Aharya, which the family had taken instead of Geblot on their migration to Nagindra. The throne of Chitor was recovered in 1201 by his uncle Bharut, who placed his own son Rahap on it. Two great changes were introduced by this prince: the first in the title of the tribe to Sesodia, the other in that of its prince from Ráwal to Rana. In the short space of half-a-century no less than six of nine Ranas who succeeded Rahap were killed in battle fighting for the recovery of Gya from the Muhammadans.

Lukhumsi succeeded in 1275, and it was during his reign in 1290 that Chitor was stormed and sacked by Ala-ud-dín Khilji. On this occasion the awful sacrifice of the "Johur" was performed by the Rajput women, several thousands of whom are said to have been immolated in the subterranean chambers of the fort, the list being closed by the fair queen Pudmani herself, to obtain whom Ala-ud-dín is supposed, in romantic story, to have laid siege to the place. The Rana himself found death in the ranks of the enemy, but his son Ajeysi escaped to Kailwara; and, at his death in 1301, appointed his nephew Hamir his successor, his sons being considered incapable.

Hamir married the daughter of the Jhalor chief, Maldeo, who held Chitor for the Muhammadans, and by her means retook it. He now became the leading Hindu prince of Central India; and all the surrounding chiefs and clans are said to have acknowledged his pre-eminence, and to have obeyed his authority. Hamir died full of years, leaving a name still honored in Meywar as one of the wisest and most gallant of her princes.

Kaitsi, who succeeded Hamir, conquered the hill-districts of Meywar. He was followed by Lakha in 1373, during whose reign the rich lead and silver mines at Jawar were discovered, and their proceeds expended in rebuilding the temples and palaces levelled by Ala-ud-dín. At this period a circumstance occurred which, setting aside the rights of primogeniture, transferred the crown from the eldest branch, Chunda, to the younger, Mokul. A proposal of marriage having arrived from Marwar for Chunda, in his absence it was made a jest of by the Rana, and consequently refused by the son. Afraid of offending the Rahtor prince, the Rana accepted the offer for himself, making the condition that the son, if any, of the marriage should succeed to the throne. Mokul was the issue of the alliance, and Chunda resigned his birthright, reserving for himself the first place in the councils of the State, and that in all grants his symbol, the lance, should be superadded to that of the prince. This right is still held by the Raos of Salambar, the lineal descendants of Chunda and the chief of the various clans of Chundáwats. Chunda conducted public affairs during the minority of Mokul to the great benefit of the State, but retired to Mándu on the queen-mother becoming jealous of his influence. Being subsequently sent for by her to protect the young prince from the Rahtors who were usurping the power in the State, he drove them out of the country and pursued them to Marwar, taking their capital Mandor, which he made over to his sons. These sons were attacked by Jodha, the founder of Jodhpur, and one of them slain; but, fearful of encountering the revenge of so powerful a family as that of Meywar, the feud was quenched by the formal cession of Godwar. Mokul was assassinated and succeeded by his son Kumbhu in 1419, whose reign was one of great success amid no ordinary difficulties. He defeated the Muhammadan kings of Malwa and Gujarát in 1440, and, to commemorate his victories over Mahmud Khilji of Malwa, he erected the triumphal pillar at Chitor which is still in existence. Kumbhu occupied the throne for half-a-century, during which time he raised the country to the highest degree of prosperity, fortified it with strongholds, and embellished it with temples. He fell by the hand of an assassin, and that assassin his son. Uda, this son, is passed over in silence by the chroniclers. He bestowed Ajmer and Sámbar on Jodhpur, made the Deora prince independent on Ábú, and humbled himself before the Emperor of Delhi, offering him a daughter in marriage; but he was killed by lightning before he had time to complete the disgrace. His two sons for a long time disputed the throne with Raemal, who succeeded him in 1474; but one was eventually killed and the other retired to Deolia, where he founded the State of Partábgarh.

Raemal was succeeded in 1509 by his eldest son, Sanga, under whom Meywar reached the summit of prosperity: its boundaries extended from near Biána on the north and the river Sind on the east, to Malwa in the south and the Arvalis on the west, thus including the greater part of Rajputana.

Rana Sanga had already gained eighteen pitched battles against the sovereigns of Delhi and Malwa, when in 1526 he advanced at the head of almost all the princes of Rajasthan to oppose the Emperor Bábar, who had conquered Delhi and Agra and was upon the frontier of Rajasthan. The armies met near Fatehpur Sikri; the victory ultimately rested with Bábar, and Sanga retreated with the wreck of his army; but survived his defeat only for a short period. Rutna, his son, was killed in feud by the Búndi Rao, and was succeeded in 1535 by Bikramajit. This prince, by his haughty demeanour, alienated the attachment of his chiefs, and Bahadur Shah, the king of Gujarát, taking advantage of their disaffection, invaded Meywar, defeated the Rana, and laid siege to Chitor. This sacred fortress was long and ably defended, and, when further opposition became vain, the Rajput women were killed, and the survivors of the garrison met their death at the hands of the enemy. Thirty-two thousand Rajputs are said to have fallen during the siege, and every clan lost the flower of its fighting-men. The advance of the Emperor Humayun, son of Bábar, compelled Bahadur Shah to retire, and Bikramajit was restored to his capital; but was shortly afterwards deposed and put to death by his nobles. After a short usurpation by Banbir, a spurious member of the family, the throne was occupied in 1541 by Oodey Singh, the youngest son of Sanga; and Banbir was permitted to take refuge in the Dekhan. During the reign of Oodey Singh, Chitor was attacked and taken by the Emperor Akbar in 1568. Oodey Singh abandoned the fort early in the siege, but the chiefs vied with each other in its defence. At last, when all hope was gone, the fatal "Johur" was again commanded. Nine queens, five princesses, and the families of all the chieftains within the fortress are said to have perished, and eight thousand Rajputs met their death at the hands of the invaders, including some 1,700 of the Rana's kinsmen. The temples and palaces were demolished or defaced, and Chitor now remains a ruined monument of the glories of the past.

Oodey Singh, on the loss of his capital, found refuge in the Arvalis, where he founded Oodeypore, thenceforth the capital of Meywar. He survived only four years, and was succeeded by his son Partáb, whose name is still idolized by every Rajput as the upholder of the fame of the race. Sheltered in the hills, he caused the plains of Meywar to be desolated with the view

of impeding the imperial forces. At the battle of Haldighát he was totally defeated by prince Selim, and his life only saved by the chieftain of Sádri raising the regalia over his own head and sacrificing himself for his sovereign. In memory of this event the chief's descendants are privileged to use the royal insignia to this day. Hemmed in by the numerous armies of the Emperor, and all his strongholds captured, Partáb at last fled towards Sind, and determined to abandon his country for a home on the Indus. He had already descended the Arvalis when the hereditary prime-minister Bhim Sah placed a large sum of money at his disposal. Partáb returned suddenly, surprized the imperial forces at Dewair, and followed up his advantage with such energy and celerity that in a short time he had reconquered the whole country, of which he retained undisturbed possession until his death.

Umra, Partáb's son, succeeded in 1597, and repeatedly defeated the imperial armies. Chitor was also surrendered to him by his uncle Sugra, who had been placed in possession to excite family discord. The Emperor Jehangir at last determined to prosecute in person the war against Meywar, and established his camp at Ajmer. The diminished numbers of the Rajputs rendered further resistance to the colossal power of the empire hopeless, and the Rana tendered his submission and agreed to meet the Emperor's eldest son Shahjahan, and send his own son Kurrasi to serve at Delhi. The heir-apparent was magnanimously treated, and the highest distinctions, presents and honors were lavished upon him. The Rana, however, could ill brook dependence, and in 1621 abdicated in favor of Kurrasi. Kurrasi was succeeded by Jagat Singh in 1628, during whose reign tranquility prevailed throughout the country. Jagat Singh adorned the new capital, repaired the walls, and built the beautiful water-palaces in the lake.

In the reign of his successor Ráj Singh, Aurangzeb endeavoured to re-impose the jezia, or capitation-tax, on all Hindus, and, to overcome the resistance of the Rajputs, marched against them in person, with a large force collected from every part of the empire; but he was repeatedly defeated. Peace was at last concluded with Jai Singh, the successor of Ráj Singh.

Jai Singh's elder brother Bhim Singh left Oodeypore for the service of the Emperor and was rewarded with the fief of Bunera and the title and insignia of Raja, which is continued to the family to the present day.

Umra, who succeeded Jai Singh in 1700, formed an alliance with the Rajas of Jaipur and Marwar for their common self-defence. The Oodeypore family having for many years ceased to intermarry with the families of the chiefs who had given their daughters to the Emperors, re-admission to the honors of matrimonial connection with Oodeypore was specially stipulated

for by Jaipur and Jodhpur: the point was yielded by the Rana, on the condition that the sons of the princesses of the house of Oodeypore should succeed to the throne in preference to elder sons by other mothers. Thus was introduced a principle fraught with domestic strife, which entailed division and brought on the stage an arbiter, the Mahratta, worse than the Musalman, whose admission into the country did far more to ruin it than all the hostility of the Emperors. In 1713, during the reign of the Emperor Feroksir, the confederates commenced operations by expelling the Moghul officers from Rajputana and razing the mosques erected on the sites of Hindu temples. The triple confederacy, however, was of short duration; Ajit, the Raja of Jodhpur, made separate terms with the Emperor, to whom he gave a daughter in marriage; and Umra soon after concluded a treaty with the Emperor, which, though it admitted subordination, was in all respects favorable.

Umra died in 1716, and was succeeded by Sangram Singh, who, again, was succeeded by Jagat Singh II, in 1734.

The Emperor having ceded the "chouth" to the Mahrattas, who were already in possession of Malwa and Gujarát, they exacted it from the States of Rajputana as being dependencies of the empire. In 1736 Baji Rao concluded a treaty with the Rana, stipulating for an annual payment of Rs. 1,60,000. At this period arose family dissensions, having their origin in the tripartite alliance, which led to the estrangement of the Rana from his nobles, broke these up into separate parties, and brought to the very verge of extinction a government which had for ages sustained unharmed the rude shocks of external enemies. On the demise of Jai Singh of Jaipur in 1743, his eldest son Isuri Singh was proclaimed Raja, but a strong party supported the claim of Madhu Singh, a younger son by the Rana's sister. The Rana espoused the cause of his nephew, and Isuri Singh obtained assistance from Sindia. In an engagement which took place in 1747 the Rana was defeated. He then called in the aid of Holkar upon an engagement to pay him sixty-four lakhs of rupees on the death of Isuri Singh, which was effected by poison. In part payment of the stipulated sum the Rana made over the rich fief of Rampura, which was thus for ever lost to Meywar.

Partáb Singh II succeeded Jagat Singh II, and after him Ráj Singh II, followed in 1762 by Ursi. Soon after Ursi's succession the forces of Holkar, under pretext of recovering arrears, advanced almost to the capital, and were only checked by a payment of sixty lakhs. Ursi made himself unpopular with most of his nobles, who deposed him and set up a youth named Rutna, alleged to be a posthumous son of the late Rana. A civil war

ensued. The nobles invited Sindia to aid them, and in a severe battle fought near Ujain in 1768 the Rana was defeated. Oodeypore was shortly after invested, and only preserved by the talent and energy of the minister Umur Chund. Sindia had agreed to retire on a payment of seventy lakhs, but after the treaty was signed demanded twenty more. Umur indignantly tore up the treaty and sent the fragments with defiance to Sindia, who, alarmed at his resolute spirit, re-opened negotiations and finally agreed to take 63½ lakhs, 33 of which were paid in cash, and the districts of Jáwad, Jiran, Nímach, &c., mortgaged for the remainder. In 1775, however, Sindia dismissed the Rana's officers from these districts, and they were never recovered by Meywar. Nimbahera was also about this time extorted by Holkar; and the province of Godwar fell into the possession of the Raja of Marwar, to whom it had been made over temporarily to preserve it from the pretender Rutna, whose court was at Kumalgarh in the mountains above. Ursi was murdered shortly afterwards by the heir-apparent of Búndi while on a hunting expedition, and was succeeded by his infant son Hamir. His mother's ambition for power, and the feuds amongst the nobles during his minority, had well nigh dissolved the government. Hamir died in 1778, before he had attained his majority; but, during his short reign, the districts of Ratangarh, Kheri and Singoli were taken possession of by Sindia and the Jats; and others were given to Holkar. Up to this period the Mahrattas had extorted from Meywar contributions to the amount of 181 lakhs of rupees in cash, besides territory to the annual value of 28 lakhs more.

Hamir was succeeded by his brother Bhim Singh, then eight years old. The commencement of his reign was marked by sanguinary feuds amongst the nobles, which rendered his country an easy prey to the Mahrattas, who for their own aggrandizement identified themselves with all parties by turns, and Meywar was alternately devastated by Sindia and Holkar until rendered almost desolate. In 1806 the distractions were increased by a ruinous war between the Rajas of Jaipur and Marwar for the hand of the Rana's daughter Kishna Kumari. The Rana was eventually induced to sacrifice his daughter to the peace of Rajputana, and poison was administered to the ill-fated princess. From this time till 1817 Meywar continued to be ravaged by the Mahrattas and the Pindari Amir Khan. The Rana was reduced to absolute poverty; the revenue of the crown-lands was reduced to only half a lakh of rupees per annum; and the royal retinue could muster barely fifty horsemen. The Rana was shut up in the small valley round his capital, and the chiefs were in little better condition, each intent on his own preservation, and paying no attention to his sovereign. Meywar was rapidly approaching dissolution,

and every sign of civilization was fast disappearing: the fields were waste, the cities in ruins, inhabitants exiled, the chieftains demoralized, and the prince and his family destitute of common comforts.

In 1817 it was resolved by the British Government to extend British influence and protection over the States of Rajputana, and the Rana eagerly embraced the opportunity and entered into a treaty. The British Government agreed to protect the territory of Oodeypore, and use its best exertions for the restoration of the territories it had lost, when this could be done with propriety: and the Maharana acknowledged the British supremacy, agreed to abstain from political correspondence, to submit disputes to the arbitration of the British Government, and to pay one-fourth of the revenues as tribute for five years and thereafter three-eighths in perpetuity. Captain Tod was the first Agent appointed to Oodeypore. As the country was utterly disorganized and decided interference necessary to restore the State to prosperity, he was directed to take the control of affairs into his own hands. In 1826 the authority of the Maharana was finally re-established; but, before long, the extravagance and oppression became as great as before. Bhim Singh died in 1828, succeeded by his son Jowan Singh, who was a debauchee; and the consequence was that the government went from bad to worse: the tribute fell heavily into arrears, and the State was overwhelmed with debt. In August 1838 Jowan Singh died without issue, and was succeeded by his adopted son Sirdar Singh of Bagor. He died in 1842, succeeded by his younger brother Sarup Singh, whom he had adopted.

The financial embarrassments of the State led to repeated applications for a reduction in the amount of tribute, which in 1826 had been fixed at three lakhs of Oodeypore rupees. In 1846 it was accordingly reduced to two lakhs of Government rupees. Sarup Singh died on the 17th November 1861, succeeded by his nephew and adopted son Sumbhu Singh, who was entrusted with the management of his State on attaining his majority in November 1865. During the minority the administration was carried on by a council of regency, supervised by the Political Agent. The council, however, worked badly, and it was eventually found necessary to entrust greater power to the Political Agent. The administration was considerably improved at this time. The civil and criminal courts were placed on a more satisfactory footing; life and property were better secured by the formation of police; the jails were re-organized, an excellent school was established, and the dispensary improved. Public works received full attention, and roads to Nímach and Desuri were constructed. The revenues were so economically managed and

supervised that at the close of the minority the cash balance in the treasury exceeded thirty lakhs. Sumbhu Singh, on assuming the direct administration of the State, continued to supervise all important matters, and affairs progressed satisfactorily. He died, however, at the early age of twenty-seven, on the 7th October 1874.

His first-cousin Sujjun Singh was elected his successor, and the choice was confirmed by the British Government. Objections to the succession of Sujjun Singh were raised by his uncle Sohan Singh, who, despite repeated warnings, refused to tender his allegiance. As he continued to set the Maharana's authority at defiance, a small force of Oodeypore troops, aided by a detachment of the Meywar Bhíl Corps, was sent to reduce his fort of Bagor. Sohan Singh surrendered without firing a shot, and was removed as a State prisoner to Benares. During the minority, the administration of the State was carried on by a council of regency, aided by the advice of the Political Agent. Sujjun Singh attained his majority in June 1876, and the full administration of the State was shortly after entrusted to him.

The Aristocracy.

The chiefs of Meywar enjoy rights and privileges which do not obtain in any other part of Rajputana. The court maintained at their own estates is almost an exact counterpart of that of their prince, and they exhibit few of the marks of vassalage observable at other courts; and only on particular festivals and solemnities do they join the prince's cavalcade. In durbar they take rank above the heir-apparent—a custom unprecedented in India, and granted in consequence of the heir-apparent having attended the Emperor's court. When a chief enters the presence, the entire court rises, and the ceremonial is most intricate.

In times anterior to the families of any of the present chieftains, it was the custom, after every few years, to change the jagirs of the chiefs, so that none might acquire local attachments. In later times, however, the system changed, and with fixed estates the chiefs acquired influence; and the gallant deeds of many in the long-contested struggle for independence against the Muhammadan empire induced the sovereign to load them with honors and increase their possessions. On the cessation of foreign war, internal discord quickly broke out, which brought the Mahrattas on the scene; and the condition of Meywar overrun with predatory hordes rendered the construction of forts necessary to all who could afford to build them. These, while protecting the estates, added to the independence of the chiefs. At the date of the treaty with the British Government the chiefs were so many

independent princes, and one of the first acts of the Political Agent, who was invested with full control, was to draw up an agreement between the Maharana and his chiefs, whereby the latter pledged themselves to restore all the lands they had usurped or otherwise acquired during the last fifty years, and in return were granted the maintenance of their rights and privileges. This was to restore territorial possession to the footing on which it stood in 1766, when the ruin of Oodeypore may be said to have commenced. For many years disputes continued between the Maharana and his chiefs, and various agreements were drawn up, but never properly observed on either side. No open rupture has, however, occurred of late years.

Of the existing chiefs some are tribes differing from the Oodeypore family, who have emigrated from other countries and acquired estates and titles in Meywar; but the greater number are collateral descendants of comparatively recent Ranas. The most important is the Ráwat of Salambar, the head of the clan Chundáwat and the direct descendant of Chunda, who in 1398 surrendered his right to the throne in favor of his younger brother Mokul. Chunda retained for his descendants the right to advise in all important matters of the State, and to the first place in the State councils. The Ráwat, therefore, claims the office of chief hereditary councillor, and, when the treaty of 1818 was concluded, an attempt was made, but without success, to obtain the guarantee of the British Government to this office being held by the Ráwat. The branches from the Salambar house are very numerous, and include several chiefs of the first class, and a great proportion of the remainder.

Next in importance to the Chundáwat chiefs are the Saktáwats, descendants of Sakta, the brother of Rana Partáb, who succeeded his father Oodey Singh in 1572. The Maharaj of Bhindar is the present head of the clan, which possesses, altogether some fifty different estates in Meywar.

The extensive clan of the Ranáwats are all the descendants of the twenty-five sons of Rana Oodey Singh, who are distinctively termed the "Babas," or infants, of Meywar.

There are also among the nobility of Meywar two who hold the independent title of Raja. These are the Rajas of Bunera and Shahpúra, both of the blood-royal. The ancestor of the first was the brother of Rana Jai Singh, who left Oodeypore about 1680 for the service of the Emperor; the second, a Ranáwat, branched off from Rana Oodey Singh. The title was conferred on them by the Emperors of Delhi, and a large estate in Ajmer was also added to the Shahpura chief's patrimony, which he now holds direct from the British Government. They have their grant

renewed and receive the khilluts of investiture, but they pay no relief, and are exempt from all but personal attendance at court and the local service of the district in which their estates are situated.

The first in rank of the nobles of Meywar is the Raj of Sádri, the descendant of the Jhala chieftain Mana, who, at the battle of Haldighát in 1576, against the imperial troops under prince Selim, saved Rana Partáb's life at the sacrifice of his own by seizing the insignia and wearing them over his own head, and thus drawing after him the brunt of the battle while the Rana was forced off the field. The fief of Sádri and the title of Raj, the right hand of the Rana, and the right of bearing the royal ensigns of Meywar, and of beating their kettledrums up to the gate of the palace, has since been enjoyed by the family.

The Raos of Bedla and Kotaria, the second and third in rank, are Choháns, descendants of the great Pirthvi Raj, the last Hindu king of Delhi, whose ancestors are said to have found refuge at Chitor after the capture of Delhi by Shahábudin in 1193.

The allegiance of the Rahtor thakurs of Ganerau was transferred to Marwar with the province of Godwar in which their estate is situated; but their seat, the fifth, is still kept vacant for them in the Meywar durbar.

The Rao of Bijoli, the sixth in rank, is a Pramar of the ancient stock of Dhar; this family, originally Raos of Jugnair near Biána, came into Meywar in the time of the great Umra Singh, early in the seventeenth century, the Rana having married a daughter of Rao Asoka, to whom he assigned an estate then worth five lakhs a year.

The following is a list of the first and second class nobles of Meywar:—

Nobles of the First Rank.

No.	Names of Nobles.	Name of estate.	Number of villages.	Approximate amount of revenue.	Amount of tribute.	Remarks.
				Rs.	Rs.	
1	Jhala Raj Sheo Singh ...	Sádri ...	80	16,339	1,060	
2	Chohán Rao Bakht Singh ...	Bedla ...	61	32,160	5,222	
3	Chohán Ráwat Kesri Singh ...	Kotaria ...	60	23,615	1,502	
4	Kishnáwat Ráwat Jodh Singh ...	Salumbar ...	109	98,455	0	
5	Rahtor Thákur ...	Ganerau ...	Transferred to Marwar with Godwar.			
6	Pramar Rao Sawái Govind Singh	Bijoli ...	76	27,830	3,814	
7	Sangáwat Ráwat Kishan Singh...	Deogarh ...	82	72,117	7,242	Equal in rank; when one attends at court the other stays away.
8	Megháwat Ráwat Sawái Megh Singh ...	Begun ...	163	62,265	6,732	
9	Jhala Raj Futteh Singh ...	Dilwara ...	149	50,726	6,224	
10	Jaináwat Ráwat Sheonáth Singh...	Amet ...	51	37,538	4,568	
11	Jhala Raj Mán Singh ...	Gogunda ...	104	21,315	2,512	
12	Sarungdeot Ráwat Uned Singh...	Kanor ...	84	27,625	3,214	
13	Saktáwat Maharaj Hamir Singh...	Bhindar ...	90	42,050	4,802	
14	Rahtor Thákur Kesri Singh ...	Badnor ...	60	50,978	4,124	
15	Saktáwat Ráwat Mán Singh ...	Bansi ...	56	6,728	216	Ditto ditto.
16	Kishnáwat Ráwat Bhim Singh ...	Bhainsrorgarh	122	54,240	7,502	
17	Chohán Rao Lachhman Singh ...	Parsoli ...	41	9,900	974	Ditto ditto.
18	Kishnáwat Ráwat Rutton Singh...	Korabar ...	53	32,666	0	
19	Kishnáwat Ráwat Urjan Singh ...	Asin ...	39	46,844	1,300	
			1,480	7,15,737	60,288	

Nobles of the Second Rank.

No.	Names of Nobles.	Name of estate.	Number of villages.	Approximate amount of revenue.	Amount of tribute.	Remarks.
				Rs.	Rs.	
1	Ranáwat Ráwat Nahar Singh ...	Hamirgarh ...	12	15,606	2,020	
2	Kishnáwat Ráwat Sobhag Singh ...	Chavand ...	12	5,620	726	
3	Kishnáwat Ráwat Bhopal Singh ...	Badesar ...	32	24,925	902	
4	Saktáwat Ráwat Adot Singh ...	Rohera ...	12	14,996	1,046	
5	Ranáwat Baba Bhág Singh ...	Bhanawas ...	2	2,900	373	
6	Saktáwat Ráwat Kishan Singh ...	Peplia ...	16	38,077	1,673	
7	Chundáwat Ráwat Lachhman Singh	Bemali ...	3	5,016	824	
8	Dodia Manohar Singh ...	Lawa ...	16	20,595	1,618	
9	Rahtor Sigram Singh ...	Rampura ...	2	3,850	467	
10	Ranáwat Baba Jodh Singh ...	Khairabád ...	4	6,174	404	
11	Ranáwat Baba Gyan Singh ...	Mahna ...	5	6,061	730	
12	Kishnáwat Ráwat Golab Singh ...	Landa ...	23	2,619	267	
13	Kishnáwat Ráwat Partáb Singh ...	Thana ...	5	2,242	0	
14	Ranáwat Maharaj Jeswunt Singh	Dhaneria ...	1	700	0	
15	Jhala Raj Devi Singh ...	Tana ...	20	7,220	743	
16	Rahtor Amar Singh ...	Kelwa ...	28	15,070	1,668	
17	Rahtor Chatar Singh ...	Rupahaili ...	11	14,738	1,566	
18	Sangáwat Ráwat Sheodán Singh ...	Bhagwanpura	3	2,316	0	
19	Sesodia Lachhman Singh ...	Netáwat ...	1	1,500	259	
20	Rahtor Dal Singh ...	Limbara ...	7	6,637	1,346	
21	Punwar Jai Singh ...	Bamboi ...	2	3,520	675	
22	Ranáwat Baba Nahar Singh ...	Sanwar ...	4	7,976	1,244	
23	Sangáwat Raja Bahadur Bhawani Singh ...	Karera ...	11	11,865	2,068	
24	Ranáwat Ráwat Jowan Singh ...	Amargarh ...	36	8,417	1,193	
25	Chundáwat Ráwat Jasot Singh ...	Lasani ...	10	11,837	1,260	
26	Chundáwat Ráwat Duli Singh ...	Athana ...	...	...	...	
27	Chundáwat Ráwat Golab Singh ...	Sagramgarh ...	8	7,716	981	
28	Ranáwat Ráwat Kesri Singh ...	Dariawad ...	131	13,922	3,054	
29	Chohán Bakhtáwar Náth ...	Phulichra ...	4	1,800	212	
30	Saktáwat Jowan Singh ...	Bijeypur ...	81	26,392	4,288	
31	Kishnáwat Ráwat Partáb Singh ...	Bambara ...	24	8,385	1,320	
32	Solanki Bairisal ...	Rupnágar ...	68	3,808	1,716	
		Total ...	594	3,03,430	34,643	
		Total 1st class	1,480	7,15,737	60,288	
		Grand Total	2,074	10,19,167	94,931	

The first class, known as the "Solah," from the original number, 16, take seat on the right of the throne in durbar, according to their precedence. The second class, the "Battis," or 32, are similarly seated on the left. There is a third class, known as the "Gol," or mass, comprising all the smaller jagirdars, who have no precedence amongst themselves. These number some 325 different estates, containing 928 villages with a nominal rent-roll of Rs. 5,59,671, and pay Rs. 62,079 as tribute to the State.

The Rajas of Bunera and Shahpura, with the heir-apparent and members of the Rana's family, have seats in durbar immediately in front of the throne.

Official Classes.

Amongst the hereditary officials of Meywar the Mehtas have held the higher posts for many years. The present ministers and the members of the Mahkama Khas are Mehta Gokal Chand and Mehta Puna Lál; and another member of the family, Mehta Gopál Dás, holds the post of Durbar Agent at Náthdwára.

Mehta Madhu Singh, the present Fauj Bakshi, a descendant of the former well-known pardhan, or minister, Mehta Rám Singh, is the representative of another branch of the same family.

The Kotharis and Pancholis held office between them for generations long before the establishment of British supremacy, but, with the exception of Kothari Chagan Lál, who has charge of the treasury, revenue and commissariat departments, none hold any important post at present; they are, however, in the enjoyment of jagirs from the State.

The Purohits have also at times held high office, and several members of the family are now in the possession of minor posts, Purohits Padamnáth being the present master of ceremonies, and Kishor Rao the head of the jewel and wardrobe departments. These families also all enjoy jagirs from the State.

The *got* of the hereditary priests of the chief has been several times changed. In the time of Bapa Ráwal in the middle of the eighth century, the gúrús were Nagda Brahmans, who were succeeded by Chobisa Brahmans: while at the present day the office is held by Bawa Paliwals. With one exception only, that of the two Kayath kánúngos of the Púr Mandal pargana, the revenue officials in Meywar are all of the commercial caste, and, except in the police department, wherein foreigners are largely employed, the same may be said of almost all the subordinate officers of the administration. Many of these families have held office for generations, and in one pargana, Mandalgarh, members of one family have been hákims for more than a century.

Population.

Population.—No census has ever been taken in Meywar, nor is there any reliable information obtainable as to the extent of the population; but an estimate of 1,134,700 has been made on the following calculation:—

84	towns with	50,000	houses at 5 per house		...	250,000
1,000	villages of	100	houses = 100,000	at 5 per house	...	500,000
2,000	„ „	25	„ 50,000	„	...	250,000
1,194	„ „	10	„ 11,940	„	...	59,700
1,500	Bhíl hamlets of	10	„ 15,000	„	...	75,000
				Total		1,134,700

In the total area, therefore, of 12,929 square miles, the density is only 87 to the mile—an exceptionally thin population, even supposing half the area is barren hill.

The number of Hindus, Muhammadans and Jains in the khálsa or crown lands, including the capital, is roughly estimated as follows:—

Hindus	...	...	...	394,298
Muhammadans	...	...	...	19,442
Jains	...	...	...	40,597
				454,337

Brahmans, mahajans, Rajputs and Jats comprise the bulk of the population. The Brahmans are particularly numerous, considering the state of the country, and as many as 30,000 are said to have assembled at the capital on the decease of the late Maharana Sumbhu Singh in 1874.

The Rajputs are divided into Sesodias, Rahtors, Chohán, Jhalas, Puars, Bhattis, Solankhis, Dudias, Chauras, Purihars and Jádús. All castes may perhaps be found cultivating somewhere in the State; but the great cultivating classes are undoubtedly Jats and Gujars: and probably in five out of six villages in central and northern Meywar the patel will be of one or other of these castes. Ahirs, Malis and Gadris are abundant: and, in the south-eastern parts, castes called Dhakars and Anjuas are very prevalent. Around Oodeypore, the cultivators are mainly Dangis, and in the district of Kumalgarh west, mostly Rajputs, who have formed themselves into purely agricultural tribes. All these are amongst the agriculturists. But in every village, banyas, telis, kumhárs, Brahmans, and numerous other castes will be found following agriculture; sometimes as their sole means of subsistence, sometimes in conjunction with their own peculiar trade.

In classifying the population of Meywar, it is necessary to divide the country by the watershed. To the north, in the cultivated parts, the bulk of the inhabitants are the agriculturists described above. A few Mers are to be found on the western border, but these, as well as the Minas of the Jaházpur district, live in settled villages like the more civilized races. In the hilly country in the Chapan below the watershed, Bhíls and Minas are mostly to be found, the latter being almost identical with the Bhíls. They are similar in appearance, manners, customs and dress, and the only noticeable fact is that taking a line drawn south from the Oodey Ságar, down the Keori pass to the Som, the tribes found to the eastward are, as a rule, Minas, and to the westward Bhíls. These aboriginal tribes all live in the most inaccessible parts amongst the hills; they never build regular fixed villages, but inhabit a valley, each of the huts being built on separate hillocks at some distance from each other. The

cultivation belonging to the family surrounds the hut, and each "pál" thus covers a large extent of ground. This mode of living, by preventing surprise, gives these wild races greater security. The jungle on the larger hills near the pál is allowed to grow, into which, in case of attack, they fly for cover with their families and cattle. Each homestead is complete in itself, consisting of several grass and wood huts for grain and cattle within a single enclosure.

General Administration.

Form of Government.—The government of the country is under the personal control of the Maharana, assisted by four principal officers of the State,—

(1) The pardhan, or prime-minister.
(2) The bakshi, or commander of the forces.
(3) The suratnama, or keeper of the records.
(4) The sahai, who makes the monogrammatic signet (sahai) to all deeds, grants, &c.

The pardhan, or prime-minister, must be of the non-militant tribe. The whole of the territorial and financial arrangements are vested in him. He nominates the civil governors of districts and the collectors of revenue and customs, and has fourteen departments under him, which embrace all that relates to expenditure.

The bakshi is also of a non-militant tribe. His duties are mixed civil and military. He takes the musters and pays mercenaries, or distributes rations to the feudal tenants when on service, and appoints a deputy to accompany all expeditions, or to visit head frontier posts with the title of faujdar, or commander.

The suratnama is the auditor and recorder of all the household expenditure and establishments, which are paid by his cheques.

The sahai is secretary both for home and foreign correspondence. He draws out the royal pattas, or grants of estates, and superintends the deeds of grant on copperplate to religious establishments. Since the privilege appertaining to Salambar, of confirming all royal grants with his signet the lance, has fallen into disuetude, the sahai executes this military autograph.

Besides these, the higher officers of government, there are thirty-six karkhanas, or inferior offices, appointed directly by the Rana, the most conspicuous of which are the keepers of the register, officer of the mint, of the armory, of the regalia, of the jewels, of the wardrobe, of the kitchen, &c., &c.

Judicial System.—For the administration of the State the following courts are constituted :—

(1) *Mahkama Khas,* the executive court of the State, and the final court of appeal from the lower court.
(2) *Mahkama Mál,* the revenue office.
(3) *Adalat Faujdari,* the criminal court.
(4) *Adalat Dewani,* the civil court.
(5) *Mahkama Appeal,* the appellate court.
(6) *Mahkama Fauj,* the chief military office.
(7) *Mahkama Hisáb,* the audit office.
(8) *Mahkama Stamp,* the stamp office.

Under the orders of the head of the criminal court, the sadar faujdar, are six naibs, or deputy faujdars, located,—

(1) At the sadar court at the capital.
(2) At Kheroda, under whom are 7 thanadars.
(3) At Chitor, „ „ „ 4 „
(4) At Bhilwara, „ „ „ 7 „
(5) At Harra, „ „ „ 3 „
(6) At Kumalgarh, „ „ „ 5 „

Each pargana is administered by an officer, called a hákim. There is no strict separation of revenue, criminal and civil jurisdiction ; and the hákim is not only the chief revenue official, but also the supreme authority in the pargana in the civil and criminal department. He is assisted by various officers called by the general name of kámdars, but who also have special designations in accordance with the particular duties they perform. A sufficient body of process-servers, office-servants, watchers of crops, and other attendants is attached to each head-quarters. The number of these assistants and other subordinates varies, of course, with the revenue and extent of the pargana. The highest pay given to an ordinary hákim is Oodeypore Rs. 120 monthly ; and there are only one or two cases of so large a salary. The pay is calculated "per diem," the most general being from Rs. 2 to Rs. 3.

The condition of the village officials has much changed of late years, and scarcely one particular of Colonel Tod's description of the "patel" in olden times now holds good. All trace of the holding of rent-free land by the patel or any other village officer seems to have faded out of the country. In many villages there is no patel at all, and, where he exists, he is a mere ordinary cultivator, paying rent for the land he holds, like the rest. In some parganas his emoluments are limited to an exemption from the sirana ; in others, and most generally, he is placed on a level with favored castes, and the proportion of his crop to be surrendered to the State is fixed on better terms than those granted to his co-agriculturists; while in certain districts this reduced proportion

depends entirely on the caprice or discretion of the hákim. In parts of the country his only remuneration is a free gift of all manure found on waste-land; and in more than one pargana he receives no acknowledged recompense whatever. His office, again, is no longer elective: he is appointed by the hákim or the State. His chief and almost sole defined duty is attendance on the assessing officer at the time of valuation or division of the crop, where he acts as the mediator between the ryot and the State; and it is in the execution of this office, no doubt, that he finds the real source of any profit which may accrue to him. Doubtless in a diminished sense the patel is still the representative and headman of the village: he is referred to in disputes; his evidence in civil cases between the villagers commands attention and is an acknowledged means of gain; he is the person through whom orders addressed to the community are carried out. But all the semblance of the power described by Tod has departed, and in the majority of cases he is very little better off than his fellow-villagers.

The position of the patwári is just as uncertain and undefined as that of the patel, and the generally adopted translation of the word, "village accountant," is a misnomer in Meywar. Nowhere does the patwári keep any accounts. His chief duty is, like that of the patel, to be present at the appraisement of the crop, and in addition he is expected to aid the hákim, or the kámdar, in the preparation of the statements of revenue collection. With the patel, he often acts as mediator, and appears as a principal witness in village cases. In some parganas the patwári receives no avowed remuneration at all; in others, his emoluments are of a varied nature, like those of the patel. In a few villages he receives a small fixed salary. But he is always, or nearly always, a cultivator; and sometimes he pays no sirana, or is favored in the division of produce. In one or two places the appointment is given to the highest bidder: there is no stability about his position, and the holder of the office is constantly changed.

Post Offices.—Government post-offices have been established at Oodeypore, Khairwára, Kotra, Chitor and Bhilwara.

Dispensaries.—There are two dispensaries at Oodeypore maintained by the State, under the supervision of the Agency Surgeon. They are numerously attended.

Schools.—The Durbar school at the capital is under the charge of an English head-master, and educates more than 500 boys. There is also a small school for girls.

Dharmsalas.—There are two commodious dharmsalas or serais at Oodeypore,—one at the Suraj Pol, and the other at the Hathi

Pol gate. Similar buildings exist at Khairwára, Rakabdev, Parsad, Deogarh and Begun for the convenience of travellers.

Jails.—Two small forts outside the city-walls have been converted into jails at the capital. A new jail has been built at Jaházpur.

Revenues.—The land-revenue for Sambat 1928 (A.D. 1871-72) was Oodeypore Rs. 11,09,485, and for 1933 (A.D. 1876-77) Oodeypore Rs. 12,17,481, the increase being chiefly due to the confiscated estate of Bagor. The average land-revenue for the six years amounted to Oodeypore Rs. 12,28,444, equal to Company's Rs. 9,59,722. The total revenue of the State for Sambat 1933 (1876-77) was as follows:—

	Rs.
1. Land-revenue of khálsa	12,17,481
2. Mapa, nazarána, &c.	1,70,547
3. Fees from pargana courts	1,20,555
4. Sair income, customs, &c.	5,00,000
5. Jagir chatund	1,65,000
6. Court-fees at Oodeypore	40,000
7. Miscellaneous, including municipal dues, shop-rents, &c.	95,000
8. Surplus revenue of Akola	6,000
9. Merwara under British management	51,435
Total Oodeypore Rupees ...	23,66,018
„ Company's „ ...	18,48,451

The average revenue for the six years was rather larger,—something nearer 24 lakhs; and this amount, equal to about Rs. 18,75,000 of British currency, is the usual estimate.

The Land.

The Soil.—The character of the soil, that is to say, of the open country in the northern and eastern portions of the State, varies a good deal, but not so much as in the more northern parts of India: and the limits of each kind are marked with tolerable distinctness. The bulk may be described as either black soil or of a kind akin to black. To the south, along the hills, this kind largely predominates, and in the Sádri pargana, to the south-east, there is little else but the real black or so-called cotton soil. It chiefly lies in wide level tracts and where the surface of the country rises into undulation; it changes on the slopes to a brown or reddish loam, fertile with irrigation, but inferior otherwise to the black. But in many parts the undulating ground is a mere thin crust of earth on rock, and is covered for mile upon mile with loose stones and boulders, choking the

soil and rendering it poor and unproductive. Along the river-banks the soil is almost always light and sandy; but it is here that there is the greatest facility for irrigation, and, in spite of the natural quality of the soil, it is along these streams that the best villages and the most highly-cultivated tracts are found. North of Sádri, in Chitor, are vast plains of black soil, though immediately near the hills there is much red and stony ground. In Mandalgarh and Jaházpur there is greater variety. In both parganas the surface is very undulating, and the soil is often light and covered with loose stones. The central and more southern parganas exhibit the greatest diversity. Here and there are wide plains of black soil; then comes an undulating tract of poor and rocky ground; while, wherever a river flows, on both sides are broad stretches of light sandy loam, rendered fertile by irrigation and manure, and bearing the most valuable crops. The most productive of all is unquestionably the black soil of the level plains; but the red loam of the slopes and the light sand of the river-banks, though inferior to the first in natural fertility, yield a rich return to careful cultivation. The poorest and most unmanageable is the thin and stony surface of the undulations. On the whole, the productive capability of the mass of the soil of Meywar may be rated very highly. Unfortunately the cultivated tracts are mere oases in a desert of waste. Throughout Meywar, two facts are prominent—the evident thinness of the population, and the immense area of culturable waste lying untouched by the plough. The inhabited villages lie far apart from each other, and everywhere there are vast uncultivated plains of magnificent soil, sometimes covered with palm-trees, sometimes bearing low scrub, but more frequently bare of all vegetation except grass. That the bulk of it was formerly cultivated the ancient traditions of the country leave no room to doubt; and that time and good administration would restore much of the former prosperity of the State seems equally certain.

No statistics are obtainable to show the actual area of cultivated land in the State; but in 1878, when the Durbar resolved to introduce a regular settlement, the settlement officer who reported on the subject calculated that, of the 12,929 square miles composing the territory, only just 403, or little more than 3 per cent., went to form the cultivated area of the crown-lands; and he assumed that the irrigated area was about 30 per cent. of the cultivated.

The classification of soils is that adopted by the ryots themselves and is very simple and reasonable :—

(1) Irrigated, or "Piwal."—All irrigated land is classed together, and in a given village, though not in a given pargana,

the rate for irrigated will, as a rule, only vary with the caste, occupation, or other special circumstances of the holder. There is a great uniformity of soil over large areas, and irrigated rates are not affected, as in most districts of Upper India, by the proximity of the field to the village site. Every irrigated field is also manured, whether near or far from habitation.

(2) "Gurma" or "Ekfasli."—Each of these classes really includes the other; in some parganas no "ekfasli" is to be found, and in others no "gurma." Neither of these terms implies any natural quality of soil: "ekfasli" means land bearing one crop, and "gurma" is village land, that is, all land within a certain undefined but well-understood distance from the homestead. Both classes are unirrigated, but are generally manured: they might be called first-class unirrigated.

(3) "Rankar" or "Kankar."—Either of these terms is used indiscriminately. They include all inferior unirrigated soil in the outlying parts of a village, where manure cannot be carried without difficulty and expense, and produce is therefore thin and light.

(4) "Part."—This is land which is only occasionally, in favorable seasons, brought under cultivation. It lies far away in the waste area: very little care and labour are devoted to its tillage, and, though sometimes the natural soil may be excellent, it is the least productive of all the classes. In some parganas "part" is classed with kankar.

The words "kharif" and "rábi" are scarcely known in Meywar. The autumn crop is called "sialu," and the winter crop "unalu." The principal yield of the former season is Indian-corn. It is universally grown, and on every kind of soil from the best irrigated to the poorest "rankar," or outlying stony ground. Cotton probably follows next in importance, and sugar-cane is cultivated on the best soils. Tobacco, hemp, vegetables and til are raised in small quantities nearly everywhere. But the soil generally is not favorable to jawár, and, though a certain amount is grown in most villages, the proportion is not large. Bajra is scarcely known. In the "unalu," or cold season, barley covers probably the largest area, and wheat is sown over extensive tracts, especially where the presence of the real black soil dispenses with the necessity for irrigation. But opium is the most important and most valuable crop. In the south-east country, near Malwa, it is almost as common as wheat or barley, and the return from it is considerable. Gram is also largely grown in certain portions of the State. Bejhar, or mixed gram and barley—a crop that in the Upper Provinces covers a large percentage of the rabi area—is, like bajra, almost unknown.

Lucerne grass is also to be found prevalent all over Meywar; it does not cover an extensive area, but the people appreciate its value as provender for horses and cattle, and there is scarcely a village in which it is not grown: it is supposed to have been introduced into the country some two centuries ago.

Land-Tenures.—It is a common saying in Meywar that the State is made up of three equal parts—"jagir," "sásan" or charity grants, and "khálsa" or crown-lands; but this, like many other common sayings, is found to be a very incorrect representation of facts. Originally, no doubt, the word jagir was applied only to lands held on condition of military service; and the very great bulk of the land is still in possession of the military chiefs of the State—the Rajput nobles, great and small—on the same terms as of old, though the service is now little more than a matter of form. But the word has since attained a wider application, and grants of land, whether in recognition of political service, as marks of the personal favor of the crown, or in support of its female relatives, have all been enrolled as jagir; while 114 villages set apart for the maintenance and repair of numerous shrines and temples, with their priests and attendants, are all entered under the same heading. The following list of villages held in jagir, with an estimate of the revenue accruing, was prepared in 1850 :—

Jagir.	No. of Villages.	Rental.
		Rs.*
Nobles	3,182	17,59,245
Temples	114	1,78,489
Officially commercial caste	47	52,977
Writing caste	27	24,926
Foster-brothers	25	21,525
Priests	15	6,562
Musalmans	27	8,130
Miscellaneous	5	1,647
Zanána	22	51,187
	3,464	21,04,688

* The Oodeypore rupee is worth about twelve annas of British coinage.

The estimate of rental was chiefly derived from returns furnished by the jagirdars themselves, and even at the time was not believed to be accurate. At the present day it is doubtless far too low, and the estimate formed by those best capable of judging makes out the jagir assets to be at least 35 lakhs of Oodeypore currency. For this the estates held by the Rajputs

alone pay the "chatund," or quit-rent. The revenue officials state the amount paid to the crown under this item to be Oodeypore Rs. 1,65,000 only, or not quite 5 per cent. on the rental. All jagirs, apart from those granted to female relatives, which lapse on death, descend in succession from father to son, and none are liable to confiscation except for the gravest political offences. They are for all practical purposes permanent alienations from the State revenues. Shortly after the date of British intervention in 1818, in the agreement drawn up by Captain Tod between the Rana and his chiefs, the latter bound themselves to serve personally at court with their full quotas for three months in the year, the amount of the quotas being fixed at two horsemen and four foot-soldiers for every thousand rupees of rent. But no money payment was required in addition. The first occasion of the levy of any money from the chiefs was in 1821, on the marriage of the Rana's daughter, when one-sixth of their rent-rolls was taken as nazarána. This levy was afterwards continued for the purposes of police, as the quotas furnished proved to be inefficient, seldom mustered more than half of the number ordered, and considered themselves independent of the Rana's officers: this was the origin of the present assessment called "chatund." It cannot be considered to have been originally a lawful impost, and it met with much opposition on the part of the chiefs. Captain Cobbe, who succeeded Captain Tod as Political Agent, desired its legalization, and in 1827 a further agreement was drawn out, the principle of which, with regard to the main points of chatund and service, was that the chiefs should pay one-sixth of the annual income of their estates and be excused half the service they were bound by Captain Tod's agreement to perform, that is to say, they were to perform service for three months in the year with one horseman and two footmen per thousand rupees of rent. This agreement was sanctioned, but not guaranteed, by the British Government. By further agreements between the Rana and his chiefs drawn out in 1840 and 1845, the chatund was fixed at 2 annas 7½ pie per rupee, from which fund a body of troops was to be raised for the service of the State; but this percentage appears to have been commuted into a fixed payment, much below the fair equivalent, and, on the other hand, the amount so levied appears to have been always appropriated to the general expenses of the State. The chiefs may, therefore, be said now to hold their estates on a quit-rent, subject to certain conditions as to attendance and service. The patta, or grant, on which each estate was granted was presumably for the life of the holder, with inheritance to his offspring in lineal descent, or adoption with the sanction of the crown, and resumable for crime or incapacity: this reversion

and power of resumption being marked by the usual ceremonies on each lapse of the grantee; of sequestration (zabti), of relief (nazarána), and of homage and investiture of the heir.

Estates held by foreign nobles did not differ in tenure, though the epithet of kála patta, or black grant, was attached to the foreign grant; and they had not the same grounds of security as the others, in whose welfare the whole body was interested, feeling the case to be their own. Sásan includes charitable and religious grants to Brahmans, Gosains, and other priestly castes from motives of piety, as well as lands conferred on Chárans and Bháts, whether in the form of separate villages, or small plots of ground lying scattered amidst the ordinary revenue-paying area. There is no statement amongst the State records to show either the area or rental of this portion of the territory. The number of entire villages is stated to be 345, but the combined area of all the plots is reported to at least equal the area of the separate estates. The estimated rental of these endowments is put down on the best authority as 15 lakhs of Oodeypore rupees. To fix the proportion which the crown-lands bear to the jagir and endowments, it has been computed that, of 13½ parts, 7 are jagir, 3 sásan and 3½ khálsa.

In addition to the estates held by the Rajput nobles, there are many villages and plots of land held on bhúm tenure. The "bhúmias," or alluvial proprietors, are all Rajputs, and form a considerable body in many districts; they are most numerous in the hilly districts, more especially in Kumalgarh, the wilds of the Chapan, and in Mandalgarh, though they are to be found in the majority of the parganas. They are the scions of the early princes, and their clannish appellations, Kumbháwat, Sanáwat and Ranáwat, show from what stem, and when, they branched off; and as they ceased to be of sufficient importance to visit the court, they took to the plough. Some of these yet possess entire villages, which are subject to the payment of a small quit-rent, called bhúm barar: they also constitute a local militia, for which service they are entitled to rations, or "pasti."

The tenure of the village occupants in Meywar is the poorest ryotwari as opposed to zamindari: there is no sign of distinction between rent and revenue—no trace of a zamindar middleman. The actual cultivator pays the bhog or hasil, a fixed share of the produce of his holding, either in money or in kind, to the State direct. Tod writes that the ryot is the proprietor of the soil in Meywar. He calls the land his bapota—the most emphatic, the most cherished, and the most significant phrase his language commands for patrimonial inheritance; but this does not apply to the whole community. There are two classes of cultivators

at the present day, and the conclusion to be drawn is that the ryot is, in the majority of cases, the proprietor of the holding which he cultivates. The common words "pakka" and "kachha" are applied to the tenure of land universally. In certain parganas—and these the majority—land is held pakka; in others, some is pakka, some kachha: the word pakka has the same meaning as bapota; and where land is pakka, the holding of the ryot is, as Colonel Tod writes, a patrimonial inheritance. He is undisturbed in its possession as long as he pays the bhog, or rental, and he can, and does, exercise, without hindrance of any kind, the clearest proof of ownership, *viz.*, the right of alienation by sale or mortgage. This right of sale is one great distinction between bapota and kachha tenure.

In pargana Sádri the majority of holdings are kachha, and mortgage is the limit of the ryot's power of transfer. He is not entitled to sell even where he has sunk a well and expended capital; and on unirrigated land he is liable to be dispossessed if another cultivator offers to provide a well for the holding. In pargana Mandalgarh the bulk of the villages are kachha. In Jaházpur, land east of the Banás is pakka, west kachha. In Bagor there is one kachha village. But in these parganas, unlike Sádri, dispossession is rarely, if ever, resorted to; so long as a ryot pays the rent of his land, its possession with the right of mortgage is secured to him. In cultivated land no difficulties arise in practice. It is with reference to the culturable waste-land that the importance of determining the real proprietorship of the soil is most conspicuous. In the kachha parts of parganas the rights of the State appear to be unquestioned. It builds hamlets and locates cultivators on the spare waste-lands, and there is no semblance of opposition. But with the pakka villages it is different. The bapota holders claim the right of ownership over all the land comprehended within the boundaries of their village, and deny the right of the State to interfere with any portion of it. But the State contests its right to increase the cultivated area and enhance its revenue by settling tenants on unemployed lands fit for tillage, provided that sufficient waste is left for the pasturage of the cattle of the bapota tenants. Different practices exist in different parganas. In Jaházpur and many other parganas, when new land is taken up from the waste by a resident of the village and added to a former holding, the bapota ryot pays a small nazarána to the State; and this, it may be argued, is an admission of its right to ownership; certainly without it the additional area does not become bapota. In other parganas, however, in similar cases no nazarána is either claimed or given. Nothing but the extra rent of the land taken up is demanded, and this land thereafter becomes

a part of the bapota. Again, it is noticeable that the State owns large biras, or wood and grass preserves, in many of the bapota or pakka villages and parganas. These areas are appropriated at the will of the State, and its right to take them up appears to be unquestioned. Taking all these facts into consideration, it would appear, therefore, that the ryot is in some cases certainly not the proprietor of the soil; and that in every case his right to be proprietor of more than he cultivates is at least a disputed point. Tenants in the sense of cultivators holding from, and paying rent to, the person who, in his turn, holds from and pays revenues to the State, are unknown in Meywar. With the enormous area of waste-land available, whoever wishes to cultivate takes up his own land and engages direct with the Government. The institution is the development of a denser population and a different state of society.

Land-Revenue.—In one pargana alone, that of Chhota Sádri, is the entire revenue determined by the system of cash rents on the measured bigha, irrespective of crop. Everywhere else in Meywar three methods of realization prevail,—(1) *batái* or *latha*, the actual division of the produce; (2) *kankut*, or division of produce by conjectural estimate of the crop on the ground; (3) crop rates called *bijhar*, money rates varying with the kind of crop sown. Batái and kankut are adopted almost universally in the case of all food-grains in both seasons. They are applied to Indian-corn, jawár, til, urid and mung, and similar crops in the kharif, and to wheat, barley, grain, &c., in the rabi. It seems discretional with the hákim to adopt either plan as may be agreeable to himself or the cultivator. Both systems are followed side by side in every pargana and village, and what Colonel Tod wrote years ago is quite true now. If the ryot considers the kankut, or estimate, unfair, he can insist on batái, or actual division; and when once the share of the State has been settled either by kankut or batái, it can be commuted into a money payment at the market rate of the produce; and this is frequently done. The share taken by the State varies in every pargana, and nearly every village, for almost every crop and for particular castes and occupations. The agriculturist by caste and profession always surrenders the largest share, while Brahmans, Rajputs, mahajans, sometimes artizans and mechanics, and generally, though not always, the village officers, such as the patel and patwári, are favored in proportion. The amount appropriated by the State ordinarily ranges from one-half, which is the most common, to one-fourth. But this is not all. In addition, an impost, called sirana, originally one seer per maund on the Government share, is in most cases exacted: the amount of sirana varies also

greatly—in some villages ten seers per maund, in others the original one seer. The State share having been set apart and determined, the sirana is then added. A money cess, called barar, is also in numerous cases levied besides the fixed share of produce. This may originally have depended, as Tod says, on the quantity of land cultivated; but such does not appear to be the case now. Both sirana and barar would seem to be in some sort of way rough attempts at equalization or enhancement of demand. Where custom has fixed a distribution of produce at all favorable to the cultivator, the rate of the original distribution is not interfered with; but the amount of sirana is increased: and when this reaches a proportion which the State officials hesitate to enhance, the barar is put on. In some parganas, such as Kheroda, Akola and Bagor, this is very obvious. In Kheroda, one-third and one-fourth are the State shares; but there is a heavy sirana and severe barar. In Akola, again, the same facts are observable; and in Bagor, though there is no barar, the sirana is raised in accordance with the lightness of the nominal State demand. When the Government share is half the produce, sirana is often not taken at all.

Crop rates are applied to valuable crops other than food-grains, and vary with the kind of crop sown. Like rents in kind, they vary in every pargana and almost every village, and often on every class of soil. Sugarcane, cotton, hemp and vegetables are the chief kharif, and opium and tobacco the chief rabi, crops assessed with these rates, which are merely on the crop and for the season, not for the year. On land bearing two crops in the year, supposing cotton was sown in the kharif, followed by barley in the rabi, the crop rate would be taken for the cotton, and the produce of the barley would be subsequently divided, so that two rents in one year are often taken.

The system of cash rates on measured land prevails in pargana Sádri alone. The soil on the whole is very uniform, and the only classification is into irrigated and unirrigated, though the variations in the rates are probably in many cases due to difference in quality of soil. Rates certainly vary considerably in the different villages. In Sádri Khas, the rates for irrigated are high, ranging from Oodeypore Rs. 10 to Rs. 15 per bigha for land irrigated from old wells, and from Rs. 7 to Rs. 8 from new wells. Unirrigated pays from Re. 1 to Re. 1⅛. In other villages the rates are lower, and are generally about Rs. 5 or Rs. 6 for irrigated and 12 annas or Re. 1 for unirrigated. The custom of low rates on newly-broken-up land is prevalent throughout the State. Whenever new land is taken up, or a new well sunk, the demand for the first few years is purposely kept light. Where produce is divided,

the share appropriated by the State is fixed at a small proportion, gradually increasing every succeeding year. Where either crop rates or cash rents are taken, the rates are assessed low until the capital expended is supposed to have been recovered. The custom is a wise encouragement to increased cultivation. The ordinary procedure in collecting and accounting for the revenue is as follows:—The villages of a pargana are divided, according to convenience, between the hákim and his kámdars. In every season, when the crop is ripe, the official has to visit the villages allotted as his share of the work. He is there attended by the patel and the patwári; where such officers do not exist, by some of the most respectable agriculturists; and, in the presence of the cultivator, either kankut or batái takes place in the field. Where a settlement has been come to, the name of the cultivator, the amount of grain in the field, and the share accruing to the State are recorded either by the patwári or kámdar, generally the latter. Where crop rates are taken, the area of each crop, the rates applicable, and the sum resulting are put down. Where money rents are the rule, the total irrigated and unirrigated areas, with appropriate rates and resulting rentals, and sometimes the number of the fields, are entered. These rough accounts are taken to the head-quarters of the pargana, where they are faired out, the commutation accounts settled, and the value of the Government share determined where the rent has been accepted in kind. To the village rental accounts are then added the various items of income arising from fees levied in the civil and criminal courts, from nazarána, municipal dues, &c. When the pargana totals have been made out and the full accounts are ready, they are sent in to the Mahkama Mál, or head revenue office, in Oodeypore.

The advantage of regular settlement has been continually discussed and always acknowledged, and in 1871 an effort was made to carry one through. The cultivated area of the villages was roughly measured, and the soils classified in accordance with the current usages of the cultivators, and summary rates fixed for each class of soil according to its estimated value. The arrangements were admirable in themselves; but as the only instruments available were the ordinary pargana officials, who all alike saw in its achievement the certain loss of much of their influence and illegitimate profits, the scheme fell through in 1874, when its author, the prime-minister, lost power and was compelled to leave the State. Arrangements, however, were made by the Durbar in 1878 to obtain the services of a settlement officer to introduce a regular settlement over all the crown-lands, and the work is shortly to be commenced.

Trade.

Commerce and Manufactures.—Meywar is not noted for any particular manufactures. The artizans at Oodeypore can produce arms of all kinds, turbans and dupattas with richly-embroidered sides and ends, ivory and wooden bangles, household furniture, &c. At Bhilwara vessels of mixed metal are manufactured, which are largely exported. Paper of a tolerable quality is manufactured at Gasunda, and gunpowder at Kelwa, Púr and Chitor. The carpenters at Bhilwara imitate Benares toys, and the stone-cutters at Rakabdev make toys and images of marble and of the greenish serpentine stone found there. Cotton cloths, and kúppas, or leather jars for ghee and oil, are also made in different parts of the country.

The principal marts are Oodeypore, Bhilwara, Chitor, Bindar, Deogarh and Begun.

The crops, as a rule, only suffice for local wants; in fact, the trade returns show larger imports of grain than exports. The principal imports are salt, piecegoods, groceries, metals, medicines, sugar, ivory, tobacco. The exports are mostly confined to turmeric, goor, cotton, indigo, til, opium and cattle.

Cattle are bred in Meywar in considerable numbers, but are not possessed of any special qualities. Sheep and goats abound, and are largely exported. Camels are bred in a few places, but not in any great numbers.

Opium.—During 1877-78 9,322 chests of opium were brought to the Oodeypore scales: the annual average during the eight years the scales have been established is 6,973 chests; but the average of the last three of those years is as high as 8,537 chests.

Communications.

Communications in Meywar are in a very primitive state. Throughout the entire area of more than 12,000 square miles, the two roads which meet at Nimbahera on their way to Nímach—the one running south from Nasírabád, the other east from Oodeypore—are the only metalled roads. The road from Oodeypore south to Khairwára is raised and bridged, but not metalled, and that north to the Desuri pass is at present only fit for fair-weather use. All other roads are mere cart-tracks from village to village, clearly enough marked out and easy to follow, but which in many parts must be impassable in bad weather. A new travellers' bungalow has lately been completed at Oodeypore, and

the following are the stages where bungalows have been erected on the principal routes:—

Oodeypore to Khairwára.

	Miles.
Bara Pál	16
Parsad	14
Khairwára	20
	50
Ahmadábád	104

Oodeypore to Nímach.

Dabok	13
Mangarwar	27
Nimbahera	24
Nímach	16
	80

Nímach to Nasírabád.

Nimbahera	16
Chitor	18
Hamirgarh	24
Bhilwara	14
Raila	22
Barat	22
Nasírabád	28
	144

The only other traffic routes worthy of note are—

Oodeypore to Ajmer, *viâ* Amli and Raila (84 miles), and thence by trunk road to Nasírabád,—distance about 145 miles.

Oodeypore to Desuri in Marwar, *viâ* Rájnagar (40 miles),—total distance about 75 miles.

There is a third road practicable for laden camels from Oodeypore to Ábú, *viâ* Gogunda (20 miles) and Rohira in Sirohi (40 miles),—total distance about 86 miles.

With the exception of the road to Khairwára, there are no traffic routes of any moment running from Oodeypore through the hilly tracts to the west and south: the few passes practicable for baggage-animals have been already noticed. The railway which is now being constructed from Nímach to Nasírabád will completely open up all the more fertile districts of Meywar.

Fairs.

The fairs in Meywar are chiefly noted for their religious character. In August there is a large gathering at Náthdwára

for the festival of the Janam Ashtami, and in September there are similar gatherings at Kankraoli and Chatarbhuj. At the latter place the fair lasts three days, and there is considerable traffic in cattle and cloth. There is a fair also at Charbhuja in August, and at Rakabdev both in March and August. In May a fair is held at Matri Kund, in the Banás, some 40 miles east of Oodeypore, which lasts for three days. Pilgrims flock in numbers to bathe in the pool, and there is a considerable traffic. Fairs are also held at Anjra, Sádri, Gundoli, Gasunda, Kachola, Chitor, Gurbor, Badesar, Bhilwara and Richor at different times of the year:

Districts, Towns, Forts, Temples, &c.

Districts.—The lands are divided for administrative purposes into 30 districts or parganas, containing 1,053 villages:—

1. Gerwa.	11. Púr.	21. Kharoda.
2. Chitor.	12. Mandal.	22. Akola.
3. Bhilwara.	13. Potla.	23. Hurra Angucha.
4. Chhota Sádri.	14. Rincher.	24. Magra Merwára.
5. Kapasan.	15. Saera.	25. Magra Khairwára.
6. Rájnagar.	16. Kelwara.	26. Sumbhugarh.
7. Galund.	17. Khamnor.	27. Raipur.
8. Saran.	18. Mandalgarh.	28. Gena.
9. Relmagra.	19. Jaházpur.	29. Nar Magra.
10. Rasmi.	20. Untala.	30. Sarupganj.

The number of these parganas varies from time to time, as sometimes a jagir lapses by death or confiscation, and sometimes one pargana is divided into several. As regards area and number of villages, there is great inequality and want of arrangement. Some of the parganas, such as Jaházpur, Mandalgarh and Chhota Sádri, extend over immense areas: others, such as Kharoda, Potla and Sumbhugarh, are very small. Few or none are, however, compact. The villages often lie far apart from each other, and the lands of one pargana are often found scattered about in the centre of another. In Untala are some villages 20 miles off, near Kapasan, on one side; some the same distance away near Oodeypore, on the other side. A better arrangement of parganas will probably be one of the first undertakings of the new settlement and survey of the country.

Towns.—Oodeypore, the capital of Meywar, was founded by Rana Oodey Singh after the capture of Chitor by Akbar in 1568. Some years previously he had formed the lake, still called after him, Oodey Ságar, at the entrance to the valley: he then raised a dyke, which dammed up another mountain-stream and formed the present Pachola lake, and built a small palace on the adjoining

hills, around which edifices soon arose. The present city of Oodeypore is situated on a low ridge, running parallel to, but considerably elevated above, the margin of the Pachola lake, and crowned with the Rana's palace. This is a most imposing pile, of a regular form, built of granite and marble, rising at least 100 feet from the ground, and flanked with octagonal towers, crowned with cupolas. Although built at various periods, the uniformity of design has been very well preserved. The terrace, which is at the east and chief front of the palace, extends throughout its length, and is supported by a triple row of arches from the declivity of the ridge. The height of this arcaded wall is fully 50 feet; and, although all is hollow beneath, yet so admirably is it constructed that an entire range of stables is built on the extreme verge of the terrace, on which the whole personal following of the Rana, elephants, horse and foot, are often assembled. From this terrace the city and the valley lie before the spectator, whose vision is bounded only by the hills shutting out the plains; while from the summit of the palace nothing obstructs its range over lake and mountain. Oodeypore presents an imposing appearance when approached from the east. The palace of the Rana and that of the heir-apparent, the great temple of Jagarnáth, and the houses of the nobles, with their turrets and cupolas rising in airy elegance, afford a pleasing contrast to the heavy wall and pierced battlements of the city beneath. The wall is, however, more extensive than solid: to remedy this want of strength, a chain of fortresses has been constructed about gunshot distance from it, commanding every road leading thereto, which adds greatly to the effect of the landscape. These castellated heights, however, all wear the same aspect of decay.

The Pachola lake lies immediately to the west of the ridge on which the city stands. In the midst of the lake stand the two water-palaces, the Jagmandar and Jagnewás, constructed by Rana Jagat Singh in the middle of the seventeenth century. The Jagnewás, which covers about four acres of ground, is built entirely of marble: columns, baths, reservoirs and fountains are all of this material, often inlaid with mosaics. The walls are here and there covered with historical paintings and medallions in considerable relief in gypsum. Flower-gardens, baths, fountains, orange and lemon groves shaded by palmyras and plantains, diversify the scene. The buildings have been added to at various times, and several additions and improvements have already been made by Maharana Sujjan Singh.

The Jagmandar is noted as the asylum of prince Khurum, afterwards the Emperor Shahjahan, while in revolt against his father Jehangir. Apartments in the palace were first assigned

him; but, his followers little respecting Rajput prejudices, the island became his residence, on which a sumptuous edifice was raised, adorned with a lofty dome crowned with a crescent. The interior was decorated with mosaic in onyx, cornelian, jasper and agates; and that nothing of state might be wanting to the royal refugee, a throne was sculptured from a single block of serpentine, supported by quadriform female caryatides; and in the court a little chapel was erected to the Muhammadan saint Madar. Here the prince with his court resided till a short time before his father's death. Here, also, several European families were lodged and hospitably entertained by Maharana Sarup Singh during the Mutiny. At the village of Ar, the site of an ancient and ruined city, three miles east of the capital, is the Mahasatti, or cemetery, containing the cenotaphs of all the Ranas since the valley became their residence. Most of them mark the places where the chiefs have been burned with their wives and slave-girls; and there are rude effigies showing the number of women burnt with the chiefs; some of them are mere monuments of Ranas who died or were killed at a distance from their capital. That of the renowned Umra Singh is the most conspicuous; but the cenotaphs of all are very elegant—vaulted roofs supported by handsome columns raised on lofty terraces, the architraves of enormous single blocks, all of white marble, from the quarries of Rájnagar. The entrance is by a gateway on the eastern face of a masonry wall surrounding the enclosure. To the south, and immediately overlooking the city, which it commands, is the fortified hill of Eklingarh. An enormous piece of ordnance is in this fort, said to have been mounted in 1770, during the siege of Oodeypore by Madhoji Sindia. At the foot of the southern slope of the hill lies the Goverdhan Belás, a country residence and farm-house of the Maharanas. The city contains about 10,000 houses, but it has no trade of its own, and is solely maintained by the expenditure of the court.

The following are the principal towns in Meywar, arranged in alphabetical order:—

Amet. The residence of one of the first-class nobles, a walled town situated in a fine valley, nearly surrounded by hills, on the banks of the Chandrabhaga, a tributary of the Banás.

Asin. The residence of a first-class noble, 80 miles north of Oodeypore.

Badesar. The residence of a second-class noble, situated in the western part of a range of hills south-west of Chitor. It is surrounded by a stone wall considerably out of repair, and defended by a small fort on the

hill above. The Ráwat's palace forms a conspicuous feature in the landscape.

Bagor. This town lies 67 miles to the north-east of Oodeypore. It formerly belonged to Maharaj Sohan Singh, an uncle of the present Maharana, but was confiscated in 1875.

Bedla. A small town three miles north of Oodeypore, belonging to a first-class noble.

Bhainsrorgarh. The residence of a first-class noble, situated at the confluence of the river Bamni with the Chambal, about 70 miles east-north-east of Oodeypore. The fort and the Ráwat's palace are romantically situated at the southern point of a rocky ridge with abrupt cliffs overhanging the Chambal on the east and the Bamni on the west. On the north alone is it accessible, and there the hill is scarped. The summit of the palace is 160 feet above the river, the water-level of which is here 1,009 feet above the sea. The town contains only about 800 houses, but it commands the sole passage of the Chambal for a great extent, and all the traffic between Meywar and Haraoti passes through it.

Bunera. Situated about 90 miles from Oodeypore, on the high road from Nímach to Nasírabád, distant 85 miles from the former and 59 from the latter. The Raja of Bunera is one of the chief feudatories, and his palace is one of the most imposing-looking edifices of the sort in the State. The town contains some 2,500 houses; is walled, with a fort on the hill, at an elevation of 1,903 feet above sea-level.

Bednor. Belongs to a Rahtor thákur, one of the first-class nobles, and lies some 93 miles north-north-west of Oodeypore, close to the Merwára border. Almost the whole of this district is occupied by Rahtors, the descendants of those who accompanied Jaimal to Meywar.

Begun. The residence of a first-class noble, containing some 1,500 houses; is situated about 70 miles east of the capital, in the Bamni valley, in the midst of a very fertile district, though of no very great extent. The Rao's palace is a conspicuous object from the hills around.

Bhilwara. An important mercantile town, containing some 2,000 houses, mostly of traders and shopkeepers; situated on the Nímach and Nasírabád road, distant 72 miles from each place, and about 80 miles north-east of Oodeypore. This town, Colonel Tod relates, was completely deserted at the close of the Pindari war in 1818; but under the liberal privileges accorded on the restoration of tranquility, it rapidly rose from ruin, and in a few months contained 1,200

houses. It is still considered the second emporium of trade in Meywar, and is in addition noted for the excellence and durability of its tinning work.

Bhindar. The residence of a first-class noble, lying some 30 miles to the east-south-east of Oodeypore, and contains some 2,000 houses. The town is walled, and surrounded by a wet ditch: the Maharaj's palace is on the western side.

Bijeypur. The residence of a second-class noble; is a small town situated in one of the largest valleys in the range of hills to the east of Chitor. The ground round about is cultivated as much as the confined space permits, and there is a large sheet of water to the north of the town, formed by a massive stone dam.

Bigaoli. Belongs to a first-class noble, lying some 101 miles north-east of Oodeypore.

Chitor. The town of Chitor, situated on the Nímach and Nasírabád road, 30 miles from the former and 114 from the latter, lies immediately at the foot of the western slope of the hill on which is situated the celebrated fort described hereafter. The town is approximately rectangular in form, and defended by a wall which connects with the fort-walls on the southern side of the town, but ends at the foot of the hill on the north. The area of the town is a little more than 77 acres, but it contains now only some 1,800 houses. The Gameri, an affluent of the Berach, flows to the west, at a distance of 680 yards, and is spanned by a very solid old masonry bridge of nine arches, in perfectly good order, but without parapets.

Dabla. Dabla originally belonged to a Rahtor family, and was a subfief of Bunera, but was confiscated by the crown on the thákur becoming insubordinate and refusing to pay the quit-rent.

Deogarh. The residence of a first-class noble, lying 65 miles north of Oodeypore: the town is surrounded by a wall, and contains about 3,000 houses. The Rao's palace is on the east of the town, and there is a small fort at each side.

Dilwara. A large town picturesquely situated amongst the eastern ranges of the Arvalis, 14 miles north-east of Oodeypore. The palace of the chief, one of the first-class nobles of the State, is on a conical hill to the south of the town, which it overlooks. About 2½ miles further to the south is the hill-temple of Dilwara, on a remarkable conical peak about 1,000 feet above the town: the ascent

is by a zigzag road cut out of the rock on its western and south-western faces; the latter part is roughly paved. This hill forms a most prominent landmark for miles around.

Gogunda. A town containing some 1,500 houses, and the residence of a first-class noble, north-west of Oodeypore, and situated on the watershed, at a height of 2,750 feet above the sea, probably the highest town in the whole of the Arvali range; the country around is open and undulating, and there is a good sheet of water to the south-east of the town.

Gangror. A small town, commanded by a hill-fort, belonging to the Rao of Bedla; lies on the Nímach and Nasírabád road, 51 miles from the former and 93 from the latter: it possesses a fine artificial lake.

Hamirgarh. The residence of the chief second-class noble; is a town on the Nímach and Nasírabád road, 61 miles from the former and 83 from the latter: it is commanded by a small hill-fort.

Jaházpur. A town containing some 2,000 houses, lying at the foot of a fort built on an isolated hill guarding an important pass leading from Búndi into Meywar, in the north-east corner of the State. The pargana of which it is the capital contains 100 villages, the population of which is composed entirely of the indigenous tribe of Minas.

Kachola. A town lying to the east of the Banás, and the head-quarters of the district of the same name, comprising the Meywar estate of the Raja of Shahpura. In former times the town, which apparently stood on the western bank of a large lake, must have been a place of importance; for all around, to a considerable distance, the ground is strewed with fragments of sculpture of a superior character, and half-way up the hill the ruins of a temple are visible.

Kailwara. A town lying at the foot of the hill-fort of Kumalgarh, on the western frontier, and the head-quarters of this mountainous district, noted as the abode of the Rana when driven from Chitor and the plains of the Banás.

Kanor. A well-built town, some 45 miles to the east of the capital, and the residence of a first-class noble.

Korabar. A town some 20 miles south-west of Oodeypore, the residence of a first-class noble.

Kotaria. A town some 26 miles to the south of Oodeypore, belonging to a first-class noble.

Mandal. A town some 70 miles to the north-east of Oodeypore, and the head-quarters of a district. It possesses a fine artificial lake, which irrigates a large extent of rice-land. A column of victory, supposed to have been raised by Busildeva of Ajmer in consequence of a victory over the Gehlots, is said to have formerly stood on an island in it.

Púr. One of the oldest towns in Meywar, and, according to tradition, anterior in date to Vikrama. It lies some 60 miles to the north-east of Oodeypore, in the centre of the tract set apart as a provision for the estates of the Babas, or relations of the blood-royal. About a mile to the east of the town is an isolated hill of blue slate, in which garnets have been found.

Rájnagar. A town and fort situated on the southern side of the Ráj Samand lake, some 39 miles north-north-east of Oodeypore.

Rupnágar. The residence of the last of the 32 second-class nobles; is curiously situated on the summit of the Arvalis, between the Desuri and Someshwar passes: the hillsides of the latter pass, exceedingly steep and precipitous, render the village unapproachable from the north and east; and it is defended by outworks overlooking the plains, and the Desuri pass on the west and south. The village was founded about 1772, when the Solankhi thákurs of Desuri were finally driven out of that place by Marwar troops; the site was chosen solely for defence, and there is no cultivation belonging to the village, and no revenue derived from it.

Sádri (Bara). The residence of the chief first-class noble; lies 51 miles east-south-east of Oodeypore and 23 west-by-south of Nímach. It is surrounded by a stone wall much out of repair, and defended by a small fort on the hill above, now almost in ruins. The Raj's palace is conspicuously situated.

Sádri (Chota). This is a walled town 62 miles east-south-east of Oodeypore and 13 south-west of Nímach. Great quantities of wood and bamboo are brought from the jungles to the south for sale here.

Salambar. The residence of the most powerful chief of Meywar, the head of the Chundáwats; lies some 30 miles to the south of Oodeypore. The town contains some 2,500 houses, and is surrounded by a masonry wall, with a tolerably-sized artificial lake on the west, overlooked by the Rao's palace: the town is protected to the north by lofty and picturesque hills, one of which, immediately overlooking it, is surmounted by a fort and outworks still in good repair.

The old fortifications on the summit of the hill are now falling into decay; but the view thence well repays a visit: to the north lies the Debur lake; to the east and west extend ranges upon ranges of hills; and to the south-east the scarped hill of Dolagarh, so named owing to the white quartz of which it is composed, glisetns in the sun.

Forts.—This ancient fortress was the capital of the country from A.D. 728, when Bapa Ráwal, according to tradition, wrested it from the then reigning chief, till 1568, when it was finally deserted on its storm and capture by the Emperor Akbar. The oldest monument now standing is the Khowasin Sthamba, a remarkable square pillar 75½ feet in height, 30 feet in diameter at the base and 15 at the top, and covered with Jain figures. Tod mentions a fragment of an inscription at its base, bearing date A.D. 896; and it may be accepted as the work of the tenth century. There are also many Jain inscriptions still extant; but the oldest noted by Tod was dated 755. The entire top of the hill is covered with the ruins of temples, palaces and reservoirs, all fully described by Tod. The chief object of interest is the Khirat Khúmb, the pillar erected in 1450 by Rana Kumbhu to commemorate his defeat of the combined armies of Malwa and Gujarát in 1439. This column is 122 feet in height; the breadth of each face at the base is 35 feet, and at the summit immediately under the cupola 17½ feet. It stands on an ample terrace 42 feet square, and has nine distinct storeys, with openings at every face of each storey; all these doors have colonnaded porticos. It is built chiefly of compact limestone and the quartz rock on which it stands, and the whole is covered with architectural ornaments and sculpture representing an immense variety of mythological subjects.

Chitor.

The fort stands on a long narrow hill, remarkably straight and even in its contour, lying almost exactly north and south. Its area is 693 acres; extreme length from wall to wall 5,735 yards, and greatest width 836 yards; total length of the ramparts 12,113 yards. The nature of the hill itself is solid rock, gradually sloping upwards from the plain, and more or less precipitous throughout the whole extent at the top: the stratification is nearly horizontal; but the dip is from the east and west towards the centre, and this formation has been taken advantage of in forming tanks, of which there are five large ones in the southern half of the fort, formed by merely throwing a dam across in suitable places from east to west. At the extreme south end is a small round hill known as Chitoria, connected with the main hill by a saddle-back: the distance between the edge of this hill and the southern bastion is 150 yards, but the fort-wall is 150 feet above it. The general level

of the country is little more than 1,300 feet above the sea. The height of the extreme northern end of the fort-wall is 1,761 feet, and of the extreme southern point 1,819 feet.

Of the three gateways to the fort, the principal, from the city on the west, ascends the hill gradually in a northern direction for about 1,080 yards, passing under two gateways: the road then zigzags for some 500 yards more, passing under three more gateways, and then arrives at the main gate of the fortress known as the Rám Pol. The total length of the ascent is 1,595 yards, and the slope, which is nearly uniform throughout, is about 1 in 15: the whole roadway is roughly paved. At the extreme northern point is the Lakola gateway; but it is only a small one, and the ascent to it is by a small rugged pathway, little used. On the eastern face is the third entrance, known as the Suraj Pol; the ascent is some 750 yards in length, the latter half paved. There is an abundant supply of water inside the fort from tanks, of which there are 32; and there is also a perpetual spring from the lower part of the precipice over the city, which appears to be excellent drinking-water. Though the soil inside the walls is very rocky, a great portion of the northern half of the fort produces annual crops of jawár. In the centre are a few wheat-fields irrigated from the tanks, but to the south it is quite uncultivated. There is little of pasturage to be found inside the walls.

Chitor possesses great advantages as a fortress: the hill itself, averaging about 450 feet above the surrounding country, precipitous at the top, and the whole covered with dense dhao jungle, forms in itself no slight obstacle; and there is no commanding position within the range of even modern artillery.

Jaházpur.

The fort of Jaházpur is situated on an oblong isolated hill, guarding the eastern entrance of an important pass through the hills between Búndi and Meywar. It is large and strong, and consists of two similar ramparts, one within the other, a considerable space intervening. Each has a good ditch and numerous round bastions.

Kumalgarh.

This fort was erected by Rana Kumbhu in the fifteenth century, on the site of a more ancient fortress of which mountaineers long held possession. Tradition ascribes it to Sumprit, a Jain prince in the second century; and the ancient Jain temples appear to confirm the tradition. The fortress is situated on a steep and craggy mountain, rising to the height of 3,568 feet above the sea and 700 feet above the pass below, which it commands. The massive wall, with numerous towers and pierced battlements, encloses a space of some miles in extent below, while tier above tier of

battlements rise to the summit of the hill, which is crowned with the Bádal Mahal, or cloud-palace of the Ranas, whence the eye ranges far to the west over the sandy deserts of Marwar and the chaotic mass of the Arvalis. Besides the Arail Pol, or barrier, thrown across the first narrow ascent about a mile from Kailwara, there is a second gate, called the Hulla Pol, intermediate to the Hanuman Pol, the exterior gate of the fortress, between which and the summit there are four more.

Mandalgarh. This fort lies some 96 miles north-east of Oodeypore, and about the same distance south-by-east from Ajmer. It is about half a mile long, with a low rampart, wall and bastions encircling the crest of the hill. It originally belonged to the Balnot Rajputs, a branch of the Solankis, but was granted in 1699 by the Emperor Aurangzeb to a Rahtor chief of Pisangan, who was, again, expelled by the Rana.

Temples and Shrines.—The following are the principal temples and shrines in Meywar:—

Charbhuja. A temple at the village of Garbar, 60 miles north of Oodeypore.

Chatarbhuj. A Vishnu temple situated in the town of Chatarbhuj, 50 miles north of Oodeypore, and much resorted to by pilgrims.

Eklingji. A shrine* sacred to Mahadeo, and situated in a narrow defile 12 miles north of Oodeypore. Mahadeva or Iswara, the tutelary divinity of the Rajputs in Meywar, is here worshipped under the epithet of Eklinga, that is, with one lingam or phallus, or as Iswar Chaomukhi, the quadriform divinity represented by a bust with four faces. The fane is of white marble and ample dimensions, under an open vaulted temple supported by columns; and fronting the four-faced divinity is the brazen bull Nanda, of the natural size: it is cast, and of excellent proportions. Within the quadrangle are miniature shrines containing some of the minor divinities.

The high priest of Eklingji, like all his order, is doomed to perpetual celibacy, and the office is continued by adopted disciples. The priests are termed "Gosains," which signifies control over the senses. The distinguishing mark of the faith of Shiva is the crescent on the forehead: the hair is braided and forms a tiara round the head. They smear the body with ashes and use garments dyed of an orange hue. They bury their dead in a sitting posture, and erect tumuli over them, generally conical in form. The Ranas of Meywar, as the diwáns or vice-regents of Shiva, when visiting the temple, supersede the high priest in his duties and perform the ceremonies. The shrine is endowed with 24 large villages from the State, besides lands from the chieftains.

* See Tod's Rajasthan, Vol. I, pp. 443-5.

The road from Oodeypore to Eklingji is metalled for about the first seven miles, but at the eighth there is an abrupt ascent between hills, where the road is roughly paved, and impracticable for wheeled vehicles. The descent on the other side is much less, and there the road winds along the foot of a hill, forming one side of a pretty cultivated valley, up to the banks of the upper lake, which is probably between 100 to 150 feet above the lower one. This lake is very picturesque, with a collection of temples beautifully situated on the dam and surrounded by hills. At the western extremity of this broad and solid stone dam is a massive portal guarding the entrance to the shrine, which is approached by a road on either side of which are lemon groves and sweet-scented flowers. The town and shrine are situated in the valley some 300 or 400 yards from the lake, and a hundred feet below the level of its waters. Approaching Eklingji from the north, a gateway is passed built across the mouth of a gorge in the hills, with a wall crowning the heights on either side: the road follows this gorge for about half a mile, the hills on either side rising perpendicularly up to a height of about 100 feet above the road, till the back of the temples is reached.

Jargo.

A temple situated at the foot of the eastern slope of the highest range in the Arvalis, 25 miles north of Gogunda. A large fair is held here annually.

Kankraoli.

This temple, the shrine of Dwarka Disha, one of the seven forms of Krishna, is situated on the southern bank of the Ráj Samand lake in the town of Kankraoli, 40 miles north of Oodeypore. The statue of Dwarkanáth is asserted to be the identical image that received the adoration of Amrika, a prince of the solar race who lived in the silver age.

Matri-ka-kund.

The temples are situated on the banks of the Banás, at the village of Kundia, 45 miles north-east of Oodeypore. The pool is celebrated, and it is said that the sins of Parasram the matricide were washed away on his bathing in its waters.

Náthdwára.

This famous shrine* of Krishna is situated 22 miles north-north-east of Oodeypore; it is a large walled city on the right bank of the Banás: on the north-east and south it is surrounded by hills, but to the west across the river, which here takes a sharp bend, it is more open. The hills are mostly composed of a brown granite, intersected with protruding veins of quartz, incumbent on blue compact slate: large herds of cattle graze on these hills to the east of the city, where is a regular cattle-farm surrounded by a high wall and guarded by sepoys. The shrine owes its celebrity

* See Tod's Rajasthan, Vol. I, pp. 449-59.

to the image of Krishna, said to be the same that was worshipped at Mathura ever since his deification between eleven and twelve centuries before Christ, and it is consequently one of the most frequented places of pilgrimage. Krishna was proscribed by the Emperor Aurangzeb, and the god was subsequently conducted by Rana Raj Singh of Meywar, about 1671, from Mathura to Meywar. An omen decided the spot of his future residence: as he journeyed towards the capital, the chariot-wheel sank deep into the earth and defied extraction, upon which the augur interpreted it as the desire of the god to dwell there. This incident occurred at an inconsiderable village called Siarh, in the fief of Dilwara, one of the sixteen nobles of Meywar. The chief hastened to make a perpetual gift of the village and its lands, which was speedily confirmed by the patent of the Rana. Náthji was removed from his car, and in due time a temple was erected for his reception, when the hamlet of Siarh became the town of Náthdwára, which now contains many thousand inhabitants. The territory contains abundant space for the town, the temple, and the establishments of the priests, as well as for the numerous resident worshippers and the constant influx of votaries from distant regions. Within the bounds is the sanctuary of Kanya, where the criminal is free from pursuit and where no blood can be spilt. The guardians of the shrine belong to the Valabhacharya sect; and the image is one of the seven famous images possessed by this division of the votaries of Krishna.

Rakabdev.

These famous Jain temples, sacred to Adnáth, or Rakabnáth, are supposed to have been built in 1375 over the spot where the effigy of Rakabnáth—brought originally from Baroda in Dungarpur in 1260—was discovered buried in the ground by a devout mahajan, to whom the fact was revealed in a dream. Rakabdev lies 45 miles south of Oodeypore and 10 north of Khairwára. The temples are famed for their sculpture, and are a great resort for pilgrims from Gujarát and elsewhere.

Rampura.

These Jain temples more properly belong to Marwar; but, as they have been already mentioned as situated in the Sádri pass on the western border, they may be noticed here. The temple, which comprises two buildings sacred to Parisnáth, is said to have been built by Dharma Seth in 1440, during the reign of Rana Kumbhu, at a cost of 75 lakhs. It is built of sandstone from the quarries at Narlai, 13 miles away. The first or smaller temple consists of an oblong building raised high from the ground, with only one door, opposite which is the image of Parisnáth, carved out of black marble, the only one of that color in the place. The outside is beautifully carved and covered with figures. The

larger temple covers a rectangular piece of ground, measuring 260 by 244 feet, enclosed by an outer wall, having 86 sikra, or shrines, each containing an image of Parisnáth built against its internal face. The entrance is at the west, with a flight of steps up the plinth about 12 feet high, whence a beautiful view of the interior is obtained. Immediately in front is the largest and most beautifully-carved dome, three storeys in height, with a figure of Indra and eleven others suspending, as it were, from the roof. Underneath is a figure of Ganesh. In the centre is an open colonnade, with no less than 420 richly-sculptured pillars, supporting a roof with a shrine at each corner, each of which also contains a figure of Parisnáth. This colonnade surrounds an open space in the centre of the entire enclosure in which stands the principal shrine, beautifully carved both inside and out. It has four doors, opposite each of which is a life-size figure of Parisnáth carved out of white marble. There are said to be huge vaults underneath the temple, containing many more images of Parisnáth. Fairs are held at the temple twice a year, in March and September, which are numerously attended by pilgrims from all quarters: the attendance is said to exceed ten thousand.

Supdeoji.

A celebrated temple on the hills near Kanera, 80 miles east of Oodeypore. The temple is built immediately under the precipice at the end of a small narrow valley; and near it is a curious horizontal cleft in the rock from which water constantly trickles. Inside this cleft, which can be entered but in which one cannot stand upright, is a small shallow pool of water, slightly warm: the vegetation below the temple and precipice in this narrow valley is very pretty and refreshing, more especially as the country all round is very arid. An annual fair is held here.

The principal temples at the capital are—

(1) Jagdis-ka-Mandar, built by Rana Jagat Singh in 1652.

(2) Jagat Surumanji-ka-Mandar, built by Rana Sarup Singh in 1848.

(3) The old temple of Amba Mátá in Barampuri, to the west of the city.

Archæology.—Amongst the objects of archæological interest in Meywar may be noticed the ruins of the ancient city of Ar or Ahar, three miles east of the capital: it is said to have been founded by Asaditya upon the site of the still more ancient capital Tamba Nagri, where dwelt the Tuar ancestors of Vikramaditya before he obtained Awinti or Ujain: from Tamba Nagri its name was changed to Anundpur, and at length to Ahar, which gave the patronymic of Aharia to the Gehlot race.

Ahar.

Vestiges of immense mounds still remain to the eastward, called the Dhul-kot (or fort destroyed by ashes of a volcanic eruption), in which sculpture, pottery and coins are found.

Dhul-kot.

Some very ancient Jain temples are still to be traced, erected apparently from the ruins of shrines still older; and the ground is strewed with the wrecks of monuments and old temples which have been used in erecting the cenotaphs of the Ranas.

Jain temples.

There are also vast ruins of ancient temples to Shiva at Baroli, three miles west of Bhainsrorgarh: according to local tradition the ancient name was Bhadraoti, the seat of the Hoons, and the traces of an old city in extensive mounds and ruins are still to be seen around the more modern Bhainsror. These stupendous temples have been fully described by Tod, but no date has been found for their erection, and time and investigation are required: "it is evident, however," says Tod, "that the whole was not accomplished within one man's existence, nor could the cost be defrayed by one year's revenue of all Rajputana."

Baroli.

These ruins are situated about half a mile east of Bigoli and amidst the remains of a castle and of Jain temples: there are two inscriptions cut in the rock: one, 15 feet long by 5 broad, with 52 lines; the other, $11\frac{1}{2}$ by $3\frac{1}{3}$ feet, with 31 lines. The modern castle of Bigoli is constructed entirely out of the ruins of the old shrines of Murakuro: the whole neighbourhood is full of interesting ruins, but tradition does not name the destroyer.

Murakuro.

A few miles west of Bigoli, on the brink of the precipice over a cleft in the western face of the Patlár, is a group of mixed temples and dwellings which bear the name of Pirthvi Raj, the Chohán king of Delhi and Ajmer, and, on the opposite, others bearing the name of his brother-in-law, Lomarsi of Chitor.

Mynal.

A few miles south-east of Dariawad, on the right bank of the Jakum, there are said to be the remains of this ancient Rahtor city: the ruins of temples and great quantities of bricks are to be found, more especially near the small village of Arbara, at the junction of the Tukli stream with the Jakum. There is also a picturesque group of temples in the valley to the east of the Kairmalia hill.

Abisa.

Bedawal-ka-Pál is also the site of an old Rahtor city; and to the south of this pál lie the remains of an old fort, beautifully situated on one of the hills known as Salgarh.

Bedawal-ka-Pál.

APPENDIX.

The Hilly Tracts.

The Hilly Tracts of Meywar comprise that part of the country lying to the west and south of Oodeypore, up to the borders of Sirohi, Mahikanta and Dungarpur, between the 24th and 25th degrees of north latitude and the 73rd and 75th degrees of east longitude, and averaging some 60 miles across from north to south, and 80 miles from east to west, with an area of about 4,000 square miles.

The relations of the British Government with these wild tracts commenced soon after the date of British intervention in Meywar in 1818. Captain Tod, shortly after his arrival at Oodeypore, attempted, with the view of increasing the resources of the State and encouraging trade, to resume the taxes levied from time immemorial by the Bhíls on their neighbours. The taxes were of two kinds—bolai, levied on the passage of merchandize and travellers for whose safe transit the Bhíls became thereby responsible; and rakwali, or blackmail, paid by villages to neighbouring Bhíl communities as a protection against plunder. This resumption of their rights was openly resisted by the Bhíls and the hill chiefs generally; and on the non-payment of their demand, they plundered the villages and committed robberies. To remedy the unsettled condition of the Hilly Tracts, the Rana desired to confiscate the estates of the Rajput chiefs, especially the estate of Jawás, a chief who held his lands not by sanad but by prescriptive right. The Political Agent advised the same measure and the grant of land to the ejected chiefs in other quarters; eventually, in 1824, a British force was directed to march against these chiefs. This force consisted of one troop of horse artillery, one squadron light cavalry, one regiment irregular cavalry, two regiments of native infantry, and a battering train, under the command of Colonel Lumley; but there is no record of its operations beyond the fact that Jawás was confiscated. The Rao himself submitted, but his uncle Daulat Singh remained in outlawry; and, on the departure of the force, raised a body of mercenaries and, with the Bhíls, rose in insurrection. On one and the same night, in February 1826, they destroyed all the Rana's thanas throughout the hills, killed 250 men, and surrounded the post at Khairwára.

In consequence of this insurrection it was proposed to station the Rampura Local Battalion at the Debur lake, in the heart of the Hilly Tracts; but the measure, though authorized, was never carried out. In February 1827 Captain Black, the Assistant to the Political Agent at Oodeypore, was deputed to Khairwára, with civil and military control over the Hilly Tracts, accompanied by a native force consisting of 152 horse and 1,475 foot. Though so badly organized that he could with difficulty maintain his position, he, by untiring energy and perseverance, succeeded in converting the native troops into a disciplined body, and, by yielding the point of Bolai to the Bhíls, he gradually settled many down, whilst he attacked and brought the most turbulent to terms; and, eventually, when a force arrived to his assistance, all the country to the east of Khairwára had been quieted.

At this time it was proposed to raise a corps under the command of Captain Black for local duties at Khairwára; but, pending the time when they would be efficient, the employment of regular troops was sanctioned. Accordingly, in the cold season of 1827, a force of 20 companies of infantry, 200 irregular cavalry, and 100 pioneers, under the command of Colonel Burgh, marched from Nímach. Captain Black died on his way to join the force, and Captain Spiers, Political Agent of Sirohi, was deputed in his place to carry out the measures for the settlement of the hills. Lieutenant Colin Troop was at the same time appointed adjutant of the new levies, consisting of 200 horse and 600 foot, to be raised at Khairwára. As the Chapan district lying to the east of Khairwára had already been quieted by Captain Black, the force advanced to Jawás near Khairwára, when Daulat Singh tendered his submission, and other petty chieftains also came in. Captain Spiers recommended the restoration of Jawás to the Rao and the grant of a stipend to Daulat Singh; and then, having settled affairs in the Khairwára district, he proceeded to settle the Grásia States of Jura, Oghna and Panarwa, lying to the north-west. Supremacy over these States had been claimed by the Rana; but, as it could not be shown that they ever paid tribute to Meywar, or performed any service that might be deemed one of vassalage, the claim had been disallowed. Oghna, however, offered a voluntary fealty to Oodeypore, which was accepted; but Jura and Panarwa retained their independence. Every arrangement for the future peace of the country having been made, Colonel Burgh's force returned to Nímach, leaving detachments at Khairwára and Pindwara in Sirohi; but these too were afterwards withdrawn. Captain Spiers was directed to assume charge of all the hill districts, including the Bhíl and Grásia tracts, Jawás, and also the Chapan; but at the same time it was stated that the Governor-General did not desire that any portion

of the Rana's territory should be retained under management if the Rana was willing to take charge of it himself. The Rana thereupon expressed himself anxious to take personal charge of the tracts, and the levy was accordingly removed and subsequently disbanded. A few years afterwards, in 1833, a party of one havildar, one naik, and fifteen privates of the 21st Bombay Native Infantry were attacked in the Girwar pass, below Mount Ábú, and eight of them killed and five wounded. The Rao of Siróhi sent in a list of twenty-two men as the murderers, most of whom were residents of Khera-ka-Sera in Jura. Notwithstanding the repeated remonstrances of the Political Agent, no measures were taken by the Rao of Jura to seize these men. Instructions were accordingly issued by the Supreme Government, in 1838, for sequestrating the Jura territory to the British Government. A force of one regiment of irregular cavalry and two regiments of native infantry under the command of Colonel Skardon, marched from Nímach to co-operate with another force from Gujarát under Captain James Outram, then Political Agent of Mahikanta. The Rao met the force on the borders of his territory and no resistance was offered. The village of Khera-ka-Sera was, however, attacked and punished by the Rana's troops supported by a detachment of native infantry. Colonel Spiers reported to Government that, if annexed, the Jura territory would require the services of a corps of native infantry, whilst the revenue was too small, and that it could never under British management pay its expenses. He therefore suggested that it should be made over to the Rana of Oodeypore, who would thereby become answerable for its good government. The transfer was approved by the Supreme Government. The other Grásia chiefs at the same time voluntarily desired to be placed under the same control, which was sanctioned by the Governor-General, on the condition that the amount of the tribute should be defined, and that the amount should not exceed the "dasund," or tithe of the revenue, adopted in the case of Jura. It was, however, found that without efficient military control, and a steady and constant supervision by British officers, no permanent advantage would result from partial arrangements for the reform of the Hilly Tracts. Colonel Spiers therefore proposed raising a Bhíl corps under British officers. The Maharana gave his formal sanction to the project experimentally for a period of ten years, together with the charge of the hill district to the officer commanding the corps. The Rana also afterwards agreed to set apart the revenues of Meywar and Merwara, estimated at Company's Rs. 35,000 per annum, for the payment of the corps, as well as the revenues of the Khairwára districts, including the tributes of the Grásia States, which

might be taken at Rs. 30,000 more. At this time, July 1839, a fresh insurrection broke out in the Grásia tracts, and another attack was made on the Maharana's thanas posted there, three of which, comprising about 150 men, were destroyed. The Rana again applied for assistance with troops; but it was reported that the outbreak of the Bhíls appeared to be solely attributable to injudicious taxation, and that the Durbar had at a very unseasonable period come forward to demand military aid which they had no right to expect; and the request was therefore subsequently refused. A renewed proposition for a Bhíl corps was then brought forward by the Durbar on much the same terms as before, and in March 1840 Government sanctioned a commencement being made by the recruiting of four companies. The enlistment of the corps commenced in January 1841, and by the end of the year the Khairwára portion was in a fair state of discipline. The force for the Jura country was raised in 1844, and fixed at Kotra. As it was advisable to have a larger force at Khairwára than at Kotra, the strength of the former was fixed at seven companies and the latter at three; and, to ensure the good-will of the Grásia chiefs, three of them were entertained in the corps. The total cost was Rs. 1,20,000, of which the Oodeypore Durbar agreed to pay Rs. 50,000; but the civil control of the districts was left with the Maharana. Since the formation of the corps, the outbreaks of the Bhíls have been gradually suppressed; but there has been a constant struggle between the Native Government seeking to oppress the Bhíls and the Superintendent at Khairwára to protect them.

In 1848 it was found necessary to dislodge and expel sundry gangs of Mina outlaws of Sirohi and Marwar who had found refuge in the hills, whence they issued and foraged in the plains, carrying off numbers of prisoners, whom they held to ransom. An expedition of the three States of Meywar, Marwar and Sirohi, accompanied by a detachment of the Bhíl corps, proceeded to dislodge them. This was effected; the gangs were broken up, and many prisoners rescued.

In 1861 the cost of the Bhíl corps was reduced to about Rs. 98,000, and it now consists of eight companies—six raised from the Khairwára districts and two from Kotra, where they are permanently stationed. Two chiefs, the Raos of Jawás and Jura, are also borne on the rolls, and receive Rs. 100 a month each, on the condition that they help to keep the peace of the country, and to supply recruits to the corps if necessary: the latter condition, however, is of little use, as the service is already so popular with the Bhíls that the supply of recruits largely exceeds the demand. The whole of the Hilly Tracts is under the political supervision

of the commandant of the corps, who is the *ex-officio* Political Superintendent of the Hilly Tracts. The second-in-command resides at Kotra, and as *ex-officio* Second Assistant to the Political Agent, Meywar, has political charge of the three Grásia chiefs of Jura, Oghna and Panarwa. There are altogether some 350 khálsa villages and Bhíl páls, large and small, under the jurisdiction of the "Muggra" hákim, or native governor, on the part of the Oodeypore Durbar, not including the estates of the jagirdars who hold their lands by grant from the Durbar. The hákim has a Raj force of 100 horse and 550 foot under his orders, for the preservation of order in the district; and there is in addition a troop of 40 horse under the orders of the Political Superintendent at Khairwára, for the protection of the high road to Oodeypore.

The following statement gives a list of the Bhúmia and Grásia chiefs, and shows their estimated revenue and the amount of tribute paid by them to the Meywar Durbar:—

	Chiefs.		Estimated revenue.	Amount of tribute.
			Rs.	Rs.
Bhúmia	The Rao of Jawás	...	23,577	2,500
	The Rao of Para	...	10,232	726
	The Rao of Madri	...	4,000	500
	The Thákur of Chani	...	1,717	500
	The Thákur of Thana	...	1,550	225
	The Thákur of Patia	...	1,000	200
	The Thákur of Sarwan	...	500	61
Grásia	The Rao of Jura	...	6,000	600
	The Rana of Panarwa	...	5,000	500
	The Rao of Oghna	...	4,000	400
	Total	...	57,576	6,212

History.—The Raos of Jawás and Para claim descent from Chohán chiefs who formerly ruled at Sámbar. Rao Lukhumsi, the progenitor of the family, is said to have left Sámbar for Marwar; and eleven generations afterwards, two brothers, descendants of his, Ganga and Manak, appear to have found their way in A.D. 1262 to Deo Somnáth in Dungarpur, and afterwards to have attacked and killed Grásia Vussia Jograj, the chief, and to have taken possession of Jawás, then the capital of what was called the Kharak district of 700 villages: they divided the district between them, Ganga taking Para, and Manak, the younger of the two, Jawás.

In 1746, the Rao of Salambar attacked Jawás, killed the chief Rao Himmat Singh, and took possession of the estate; but it was recovered in 1756 by Himmat Singh's son Rao Natha. The estate was ravaged again in 1759 by the Salambar troops, and in 1824 it was confiscated by Maharana Bhim Singh of Oodeypore, but was subsequently restored. The Thákur of Chani is descended from Surajji, second son of Rao Chandar Bhan of Jawás, the eleventh in descent from the founder Manak. The Thákur of Thana is likewise descended from Kangarji, the third son. They branched off about the end of the sixteenth century. The Rao of Madri claims descent from a younger son of Ujjaji, the Ráwat of Kanor and the second son of Rana Sukha who succeeded to the throne of Chitor in 1373. No records exist to show the origin of the Thákurs of Sarwan and Patia. The bhúm of the former is on the Som hills, and of the latter near Pál in Mahikanta. The precise origin of the Grásia chiefs is also very uncertain. The Grásias of Meywar are said to have been colonies of Chohán Rajputs who at different times before the destruction of Champanir in Baroda issued thence and established themselves in Meywar; but it is uncertain at what period they first settled in the hills. As they were perpetually harassed by the Bhíls, they at last sacrificed caste to necessity and, by marrying Bhíl women, gradually became intermixed with the race and were permitted to rule over them. However this may be, it seems plain that they are a tribe of mixed descent, which has long held the wilder parts of these hills, and has lived by exacting blackmail from the country-side. None of the Grásia chiefs were ever subjugated by Meywar, and they hold the bhúm, or right of property in the land, over which the Rana has no power. They are not liable to be called upon for regular service, to which they are not subject, or to attend at the capital; but they pay a quit-rent in token of submission.

Population.—The bulk of the population of the Hilly Tracts is composed of Bhíls and Grásias with a few Moghias. The two former races generally confine themselves to the wilder portions of the tracts, and live in páls, or collections of detached huts amongst the hills, each hut being situate on a small mound in the midst of its patch of cultivated land. The páls, which consist sometimes of several hundred huts, cover an immense area, and are generally divided into a number of "paras," or hamlets. With the exception of a few "jogis," or religious devotees, and "waitis," or drum-beaters, no outsiders live in the páls. A "kalal" or two may keep their distilleries and sell spirits there, but do not reside as a rule. The Bhíls are divided into a number of clans or *gots*, and the members of each live for the most part in separate páls and do not intermarry.

The Bhíls.

The following is a short description of the domestic life of the Meywar Bhíls.

The child is named as soon after birth as possible, and the name given has generally some connection with the hour and date of its birth. If no Brahman is present, the ceremony is performed by the paternal aunt of the child, in which case it is named after the day of the week on which it was born. The ceremonies at the birth of a boy or girl are the same, the only difference being in the case of the first son, when a larger fee is expected. The parents give a feast and distribute presents of clothes to female relations at the Holi next after the birth. The head of a male child is shaved when two or three months old.

Betrothal, as a rule, takes place before the girl arrives at a marriageable age. The father of the boy seeks out a bride for his son, and arranges the "dapa," or price of the girl, with her parents. This being agreed to, the girl is placed on a stool, under which six pie are thrown. One rupee, one pice, and a little rice are then put in her hand which she throws over her shoulder, and the ceremony is completed. Marriage generally takes place as soon as the girl arrives at puberty; but it is not at all unusual for virgins of a mature age to be espoused, in which case marriage follows as soon as practicable. A Brahman usually officiates, but sometimes an elderly member of the bride's family. When the guests have assembled, the clothes of the young couple are tied together, and they walk hand in hand round the party, an offering being made to the patron saint, Gotamji, whose image is to be seen in a niche of the wall of most Bhíl houses. The bride is then placed on the shoulder of each of her relations in turn and danced about till exhausted.

Polygamy is allowed, but a Bhíl generally connects himself with two wives at a time. On the death of an elder brother, the next takes his widow or widows without the usual marriage ceremonies. An elder brother cannot take a younger's widow, who, if there is none younger still to espouse her and she has no property of her own, must return to her parents, or be supported by her husband's next of kin until she can find another husband in another *got*, or clan. If, however, a widow has a grown-up son, she stays with him.

A woman is very particular in her relations with the opposite sex after marriage, but not so usually before. The fine imposed upon an adulterer is Rs. 240: and this is given as compensation to the husband, who may discard his wife or not as he likes. For the seduction of a virgin the fine is Rs. 60, which is given to her parents, and the man compelled to marry the girl. These cases are always adjudicated by a panchayat.

The Bhíls invariably burn their dead; but in the case of the first victim to an attack of smallpox in the pál, the body is buried for a space of time to propitiate Mátá, and if within a certain time no one else dies of the disease, it is disinterred and burnt. The corpse is generally burnt if possible near a river, and the ashes, with the exception of a bone or two, thrown into it: two or three days afterwards an earthen pot containing rice is placed on the spot, but if the cremation took place some distance from a river, the ashes are simply heaped up and the pot of rice placed on the top. The bones recovered from the ashes are subsequently thrown into either the Samlaji river in Mahikanta, the Gotamji in Banswara, or the Mahi where it flows by the temple of Baneshwar in Dungarpur, all of which are considered sacred. For until a bone or two of the deceased finds its resting-place in one of these sacred streams, the spirit is supposed to remain on earth and haunt the surviving relations. A few days after the death, one of the deceased's relations often announces that he has been told in a dream that the spirit rests on a certain hill, when the relatives erect a platform there, and deposit on it a quantity of liquor and rice. Ten or twenty days after the cremation, the friends of the deceased assemble at the house of the next of kin, who spends some forty rupees' worth of liquor on the occasion. On their arrival a quantity of Indian-corn is set to cook; and in the meantime the company shave one another and drink the liquor provided. When the corn is ready, the host gives each a dhák leaf full of it and dismisses them. A Bhíl, when dying, can call his family about him and tell them how he wishes to dispose his property. If he dies too suddenly for this, the wife and son, if on good terms, are joint heirs, and support the other members of the family dependent on the deceased before his death; if not on good terms, the widow inherits everything on the same conditions. In default of a wife or son, a brother succeeds, and so on. The daughters and other female relatives do not succeed unless the property is specially willed to them.

The usual symbols of worship amongst the Bhíls are the erection of cairns, usually on the hill-tops; the worship of Shiva and his consort as symbols of terror and darkness; the construction of stone platforms, on which stand blocks of stone smeared with red paint; the sacrifice of animals and tradition of human oblations; and effigies of the horse. The cairns are piles of loose stones, on which are arranged a number of stone or burnt clay effigies of the horse: oil-lamps are burnt on them in fulfilment of vows, and pieces of cloth are generally hung over them. The favorite deities are Mahadeo Rudra, the god of terror, and his consort Parbati, Devi or Mátá. The first of all goddesses in the

tracts is Samuda Mátá, whose "stan" is near the village of Dhelana, about eight miles north of Khairwára. Mahadeo and Hanuman are worshipped everywhere. Local deities are also numerous. The effigies of the horse are small hollow clay images with a hole behind, through which the spirits of the deceased are supposed to enter and travel up to paradise. On arrival there, the horse is made over to propitiate the local deity and swell his train of war-horses. These effigies are mostly found on hill-tops, placed by persons who have purchased them at certain shrines where they are made. There is a tradition amongst the Bhíls that human sacrifices were offered up in ancient times, but there is no trace of the practice at the present day. Goats now form the sole sacrifices, and are eaten by the worshippers after Mátá is supposed to be satisfied. The priests, called "waitis" and "jogis," are Bhíls; they eat and drink with the rest, and appear to have no caste prejudices. The Bhíls are very superstitious, and strongly believe in ghosts and departed spirits. They wear charms and amulets on the right forearm to keep spirits at a distance. Witchcraft is firmly believed in; there are "bhopas," or witch-finders, in every large pál. Before a woman is swung as a witch, she is compelled to undergo the ordeal of plunging her hand into boiling oil, or of keeping her head under water until an arrow shot from a bow is brought back by one of the spectators. If she passes through this unharmed, she is released; otherwise, she is swung. The process of swinging is conducted by first tying a bandage of red paper over the victim's eyes, and then swinging her, head downwards, from the bough of a tree, until she confesses or dies. If she confesses, she is taken down and either killed with arrows or turned out of the pál.

The Bhíl has a very hazy idea of a future state. He believes to a limited extent in transmigration of souls, particularly of bad spirits; and that the spirits of the dead haunt places they lived in during lifetime. Eclipses and other celestial phenomena he believes to be the gods diverting themselves; and he adopts without well knowing why the Hindu rite of making hideous noises during an eclipse. Omens are religiously believed in; for instance, a cat crossing a Bhíl's path when starting on any particular business will send him home again at once. The Holi, Dasera and Dewáli festivals are strictly kept: the first especially is the occasion of much drunkenness and excesses. It is kept up for ten days or more; dances take place, rude jests are made, and the women attack and stop travellers till they release themselves by paying a fine. At all festivals, and before a fight, the men dance a ring dance called the "ghanna." The drummers stand in the centre, and the dancers revolve in a circle with sticks in their

hands, which they strike alternately against those in front and behind: time is kept with the drum all through; and, as the performers get more excited, it becomes lively and they jump about wildly; their long hair falls down; and every now and then one of them disengages himself and dances a *pas* inside the circle.

Bhíl houses are comfortably and fairly built of interwoven bamboos or loose stones, and are often capacious and tiled. They are invariably constructed on a small rising ground or slope of a hill; and each homestead generally consists of several houses for cattle and grain, all within a single enclosure. The furniture comprises a charpoy, large pots for the storage of grain, and a bamboo cradle. The men wear nothing but a dirty rag round the head (the hair being plaited and fastened with a wooden comb), and a waistcloth of limited length. They are usually barefooted, but very fond of ear-rings; the whole lobule of the ear is often bored along the edge and loaded with little rings; but the favorite ornament is a large ring which passes behind the ear from top to bottom. The richer men are fond of jewelry, and silver waistbelts, &c., are by no means rare. They do not tattoo the body. Those who can afford it possess guns and swords, but the national weapons are bows and arrows. The bow is made entirely of bamboo, except two links of gut, which fasten on the string, likewise made out of split bamboo. The arrow is a reed tipped with an iron spike: the quiver a piece of strong bamboo-matting. The women often wear on arms and legs the lac and glass chúris of the poor Hindu, but their peculiar bracelets and bangles are made of brass. Four rings of this metal are generally worn on each arm and leg; and there is also a W-shaped ornament worn by married women on the ankle. The young women wear only necklets of beads; and children are kept without dress almost to the age of puberty.

All cases and quarrels amongst Bhíls are settled by a panchayat, and a fine is the invariable punishment. The fine for murder is Rs. 240; and until this is paid, a blood-feud is carried on between the relatives of the murderer and his victim. A man suspected of treachery is indiscriminately plundered and ejected from the pál; but he can re-establish himself by paying the fine awarded by a panchayat on his case. Fights between one community or village against another are generally indulged in to avenge a murder or affronts, or to assert some right. Before active measures are taken, the patriarch of the village or pál is consulted; and if he decides for war, the "kilki," or Bhíl assembly —a peculiar whirring noise made by placing the hand in front of the mouth—is sounded, or the drum beaten, which gathers all the inhabitants of the pál together, male and female, in an incredibly

short space of time. Drinking is then deeply indulged in; and when worked up to a sufficient state of excitement, they sally forth with their women in front, and, on arrival at their opponents' pál, an encounter is soon brought about by means of a shower of stones and abusive language, in which the women take a prominent part. When opposed, the women of both parties draw on one side, and the fight commences with bows and arrows. The women on either side give any wounded man drink, or any assistance he may require; and it is a point of honour not to injure the wounded in any way while the fight is going on. After the fight, a panchayat assembles, and the feud is generally closed by the payment of a fine, in which case the opposing parties make friends by drinking opium out of each other's hands.

The Grásias.

The Grásias inhabit the north-western portion of the Hilly Tracts bordering on Sirohi and Mahikanta: like the Bhíls, they are divided into a number of *gots*, and the members of the same *got* cannot intermarry. They differ little from the Bhíls in manners and customs; but as a general rule they are slightly better dressed and more industrious agriculturists: and they affect to look down upon the Bhíls, upon no better ground, apparently, than because they do not eat the flesh of cows and other animals forbidden by Hindu law. Not long ago superior courage and physical strength were placed to their credit; but some years back they were shamefully beaten in a fair fight with the Bhíls, and have been humbled. Their birth, betrothal and marriage ceremonies are similar to those practised by the Bhíls, with the exception that the marriage ceremony is always performed by a Brahman, and that a man cannot marry his brother's widow, who, if old, is supported by her relations; if young, she may be taken into keeping by, but not marry, any Grásia of another family willing to pay her own family for the privilege of keeping her. The funeral ceremonies differ from those of the Bhíls simply in the necessity for a Brahman's presence, and in the fact that at the subsequent meetings no liquor is drunk.

The Moghias.

The Moghias in the Hilly Tracts are descended, according to the popular story, from Rajputs who were expelled as outcasts for eating buffalo flesh during a famine; and this is probably one of numerous causes which have cut off and constituted the clan. They are famous robbers, and have undoubtedly a strain of Rajput blood, but appear to be a heterogeneous collection of men who have taken to robbery and a wild life for various reasons. They are mostly armed with matchlocks, swords, shields and daggers; and live by hunting and snaring, or plunder. They eat nearly everything but

the flesh of bullocks and cows, and are faithful when employed, but very dissipated.

Occupation.—The Bhíls principally exist by the produce of their cultivation and of their cattle, of which large numbers are kept. They also cut and sell grass, and manufacture baskets, screens and winnowing-fans out of bamboos. They are still to a certain extent addicted to predatory habits; but a great improvement in this respect has taken place of late years. Jogis of some páls are said to occupy themselves in making a coarse description of blanket.

Cultivation.—The staple commodity is Indian-corn. The system of agriculture is very rude. The ground is merely scratched below or near the hut of the labourer and the seed thrown in broadcast. The fields are surrounded by temporary hedges of thorn bushes to keep off animals: irrigation from wells is not undertaken by Bhíls; but for the cultivation of rice, walls of loose stones, earthed up with soil, are built across the narrow valleys in the hills, and a series of terraces thus formed.

Rainfall, Climate and Health.—The rainfall registered at Khairwára averages 26 inches, and the mean temperature for the year 79°, the mean of the hottest month, May, being 93°, and of the coldest, January, 64°. The climate, as a rule, is healthy, epidemics being scarcely known; intermittent fever and guineaworm being very nearly the only ailments.

There are several extensive forests in the Hilly Tracts producing fine teakwood, some sisam, and numberless mohwa trees.

The following have been noted as the principal forest trees in the Hilly Tracts :—

Botanical names.	English names.	Native names.	REMARKS.
Ficus Indica ...	Banyan ...	Bar or bargat ...	Very common.
„ religiosa ...	Sacred fig ...	Pipál ...	Ditto.
„ infectoria ...	Vein-leaved fig ...	Pakar ...	Ditto.
„ glomerata ...	Clustered fig ...	Gular ...	Ditto.
Melia Indica ...	Margosa ...	Nim ...	Ditto.
„ agedarack ...	Persian lilac or bead	Bakain ...	Ditto.
Tectona grandis ...	Teak ...	Ság or sagun ...	Ditto, but seldom allowed to grow to any size.
Butea frondosa ...	.....	Dhák or kánkra ...	Grows everywhere.
Bombax Malabaricum ...	Silk cotton ...	Semal ...	Common in the jungles.
Ægle marmelos ...	Bel ...	Bel or belpatta ...	Ditto. Sacred to Mahadeo.
Feronia elephantum ...	Elephant or wood apple.	Kathbel or kyet ...	Ditto.
Tamarindus Indica ...	Tamarind ...	Imli ...	Very common.
Bauhinia zacemosa ...	Bauhinia ...	Jinjia ...	Ditto.
Acacia Arabica ...	Babúl ...	Babúl ...	Ditto.
Erythrina Indica ...	Indian coral ...	Gatpura ...	Common in the jungles.
Boswellia thurifera ...	Dammer tree ...	Sálar ...	Very common on the hills.
Anthocephalus cadamba ...	.....	Caddam ...	Common everywhere.
Acacia catechu ...	Catechu ...	Kher ...	Common in the jungles.
Prosopis spicigera ...	.....	Khejra ...	Ditto. Unripe pods eaten as a vegetable: tree sacred among Rajputs.

Acacia leucophlœa	...	.....	Ranujar Renjwa	...	Very common : flowers globular.
Dichrostachys cinerea	...	.....	Emna	...	Common : flowers, spikes bicoloured; legume much curved. Given to cattle to increase their yield of milk.
Dalbergia sissoo	...	.....	Sisam	...	Plentiful in the Jawás and Para pattas.
Pongamia glabra	...	Indian beach ...	Karanj	...	Common in moist places.
Cedrela toona	...	Toon ...	Toon	...	Common in the Panarwa patta, near Kotra.
Diospyros melanoxylon	...	Coromandel ebony	Tendu	...	Common in the jungles.
Cassia fistula	...	Indian laburnum	Amaltas	...	Widespread, though rather few and far between.
Bassia latifolia	...	.....	Mohwa	...	Very common everywhere.
Mangifera Indica	...	Mango ...	Ám	...	Ditto.
Soymida febrifuga	...	Red wood ...	Rohan	...	Common in the jungles.
Terminalia bellerica	...	Belleric myrobalan	Bahera	...	Common in moist places.
Moringa pterygosperma	...	Horse-radish ...	Sahajna	...	Common.
Phyllanthus embellica	...	Emblic myrobalan	Amla	...	Common in the jungles.
Zizyphus jujuba	...	Indian jujube ...	Ber	...	Very common and of many qualities.
Cordia myxa	...	Sepistan plum ...	Lasora	...	Ditto ditto.
Eugenia jambos	...	Rose-apple ...	Jambú	...	Very common on the banks of streams.
Phœnix sylvestris	...	Wild date ...	Khajur	...	Ditto ditto.
Borassus flabelliformis	...	Palmyra palm ...	Tar	...	Not very common, but found in and near Salambar, Oodeypore, Dungarpur, &c.
Albizzi sebbek	...	.....	Siras	...	Common.

Rivers.—The Sabarmati, the main stream of the Hilly Tracts, takes its rise to the north, near the sources of the Banás, and flows, past Kotra, into the Mahikanta; and thence, through Ahmadábád, into the Gulf of Cambay, after a course of some 200 miles. The other streams are all tributaries of the Sabarmati. The only one of any size is the Wakal, which rises near Jharoli and flows south down the Oghna valley till it reaches Manpur, and thence south-west till it joins the Sabarmati at Dilwara in the Mahikanta. The banks of all the streams are low, their courses tortuous, and beds very stony. The banks, however, are generally well wooded, and the scenery is often very striking.

Tanks.—There is a fine sheet of artificial water at Banda in Jawás, some six miles to the west of Khairwára, and another at Para, about ten miles south-west. Both are some three miles in circumference and picturesquely situated. There are no other tanks worthy of notice. The average depth of the sub-soil water in the Hilly Tracts is from 25 to 30 feet.

Towns.—Khairwára is principally noticeable from the fact of its being the head-quarters of the Meywar Bhíl Corps. It lies 56 miles south of Oodeypore, 106 north-east of Ahmadábád, and 14 north-west of Dungarpur. The cantonment stands on the banks of a small stream in a valley; but the adjacent hills are bare and rounded, giving the place a somewhat arid appearance. It has a fair-sized bazar, with post-office, dispensary, and travellers' bungalow. There is a small fort on a rising ground on the banks of the stream, built, it is said, by Bhim Singh of Oodeypore in 1827, in which the magazine and treasury are kept.

Khairwára.

The residence of the second-in-command of the Meywar Bhíl Corps and the permanent quarters of two companies of the regiment. It is situated in a small valley surrounded by high, well-wooded hills, 56 miles north-west of Khairwára, and 54 from the station of Mount Ábú.

Kotra.

The residence of the "Muggra" hákim. Sarara is a Bhíl pál belonging to the khálsa or crown lands, containing some 200 huts and a village of about 100 houses, surmounted by a fort on the outer face of the range leading south for Parsad.

Sarara.

There are no villages worth mentioning in the estates of the Bhúmia chiefs: Jawás numbers only some 357 inhabitants; and nowhere but in a few Bhíl páls does the number exceed 1,000.

Communications.—The road from Oodeypore to Khairwára has been already noticed, and none others in the district are practicable for wheeled traffic. The road from Khairwára to Kotra is worthy of mention, chiefly on account of the scenery,

which is very picturesque and characteristic of the Hilly Tracts throughout. The first stage through Banda to Babalwara, 16 miles, passes through a beautiful defile, and then over country dotted with trees and presenting a park-like appearance. The second stage, 14 miles, has nothing particular to recommend it; the path is very tortuous, and the country more undulating: near the travellers' bungalow the scenery is very varied. To Manpur, the third stage, 8 miles, the road runs down a pretty ghát, well watered and wooded, and along a fertile valley. From the summit of the ghát a beautiful view of the wildest and roughest part of the district is obtained. The hills are covered with jungle of bamboo and teak, with a dense growth of underwood. The last stage into Kotra, 18 miles, runs most of the way through a defile along the bed of the Wakal, which has to be crossed twelve times in as many miles. The jungle is very dense, the trees of good size, and the scenery particularly striking.

GAZETTEER OF PARTÁBGARH.

COMPILED BY

CAPTAIN C. E. YATE,

ASSISTANT POLITICAL AGENT, BANSWARA AND PARTÁBGARH.

GAZETTEER OF PARTÁBGARH.

General Topography.

Area and Boundaries.—The State of Partábgarh extends from 24° 18′ to 23° 17′ north latitude and 74° 31′ to 75° 3′ east longitude. Its extreme length from north to south is 67 miles, and extreme breadth from east to west 33 miles, with a total area of about 1,450 square miles. It is bounded on the north-west by Meywar, on the north-east by Sindia's districts of Nímach and Mundesor, on the south-east by Jaura and Piploda, and on the south-west and west by Banswara.

The greater portion of Partábgarh, comprising all the country to the east and south-east of the capital, consists of fine open land, composed of black or cotton soil, similar to that of the rest of the elevated plateau of Malwa, which, sweeping westwards from Central India, comes to a sudden termination on the western borders of this State. Here a line of ghâts, extending almost due north and south, marks the sudden fall into the wilds of the Banswara Bhíl tracts. The north-western portion of the State, stretching from the old capital of Deolia to the confines of Meywar, is wild and hilly, inhabited almost entirely by Bhíls. Here, instead of opium fields and wide expanses of wheat, with settled villages, which constitute the main features of the open country, there is nothing but a vast tract of hill and jungle, marked by a few Bhíl huts scattered about in the clearings.

Hill-ranges.—The only range of hills of any extent is that running up through the north-western corner of the State to Bara Sádri in Meywar, commencing at Ranigarh on the river Jakum, where it attains a height of 1,548 feet above sea-level: the elevation rises, some three miles to the west, to 1,721 feet, and then gradually ascends towards the north-west till an elevation of about 1,900 feet is attained near the Meywar border. Immediately to the south of the Jakum the country lies low; but the hills gradually increase in height till an elevation of 1,800 feet is again attained at Deolia. To the south of Deolia, again, is an old fortified hill, called Junagarh, with a small tank and well at the summit, around which some Bhíls cultivate a few patches of land.

Geology and Minerals.—Little is known about the geology of Partábgarh. The ghát formation of the Vindhyas comes to an end and gradually merges into the parallel ranges of the Arvalis on the Meywar border; but the country has never been technically examined. No minerals have been found in the State; but good stone-quarries are said to have been formerly worked at Dakor, near Deolia.

Climate and Rainfall.—The climate is generally good and the temperature moderate, similar to that of the rest of Malwa. The rainfall for 1879 was 32 inches, which may be considered a fair average.

Forests.—There are no particular forest tracts in the State, but the hilly portions to the west and north-west are well covered with low wood and bamboo jungle. Most of the timber, however, required for use is brought up by Bhíls from the Banswara districts, for sale at the weekly *háts*, or markets, held at various villages along the border.

Rivers and Lakes.—Partábgarh, from its position on the watershed dividing the drainage of the Bay of Bengal from that of the Gulf of Cambay, possesses no rivers of any importance. The Jakum, which rises near Sádri in Meywar, runs through the north-western portion of the State towards Dariawad, and finally falls into the Mahi. The little fort forming the southern portion of the town of Partábgarh is built in the angle between two rivulets, which afterwards join and form the Airav, also a tributary of the Mahi, joining the latter in Banswara territory. The drainage of the south-eastern portion of the State falls into the Son, a tributary of the Chambal, flowing north through Mundesor.

There are a few good-sized tanks in the State, of which the one at Raipur, called Surputta, is the largest.

Water is generally found within 40 to 50 feet of the surface.

History.

The Partábgarh family, according to local accounts, is descended from Khim Singh, second son of Rana Mokul and younger brother of Rana Kumbhu, who held the throne of Meywar from A.D. 1419 to 1474. Khim Singh's son Suraj Mal possessed himself of the Sádri and Dariawad districts, and is said by Tod to have contested the throne of Meywar, but without success. When driven from Meywar, he subdued the aboriginal tribes and erected the town and stronghold of Deolia; but, according to local accounts, this was not effected till the time of Suraj Mal's grandson. In A.D. 1533, when Chitor, the capital

of Meywar, was invested by Bahadur Shah of Gujarát, Bhág Singh, Suraj Mal's eldest son, headed the defence. Recourse was had, Tod says, to the expedient of crowning a king as a sacrifice to the dignity of the protecting deity of Chitor; and Bhág Singh courted the insignia of destruction and eventually sacrificed his life for the safety of Udai Singh, the infant son of Rana Sanga.

Bhág Singh was succeeded by his son Rai Singh, and it was his son Bhika who, according to local accounts, left Meywar in 1553, and, after residing for some time at Gyaspur, five miles north-west of Deolia, finally attacked and killed Devi Mini, and founded the town of Deogarh, now called Devlia or Deolia, in 1561. Bhika is also said to have overpowered the Sonigara Rajputs of Sohagpura, the Jarkheria Rajputs of Kherot, and the Dodias of Kotri; and to have possessed himself of their lands to the south and south-east of Deolia.

Tej Singh succeeded his father Bhika in 1579, and had two sons, Bhano and Singho. Bhano succeeded in 1594, and is said to have afforded shelter at one time to Mahabat Khan when defeated by the Emperor Jehangir. Bhano was killed in 1594, fighting (with Makhan Mia, the governor of Mundesor) against Jodh Singh of Meywar, at Jiran, near Nímach, where his cenotaph is still to be seen. Singho succeeded his brother, and was in turn succeeded by his eldest son, Jeswunt Singh, in 1623.

Jeswunt Singh soon after his accession was summoned by Maharana Jagat Singh to Oodeypore, but was there attacked and killed, together with his eldest son, Mah Singh, and all his followers; and a Meywar force was afterwards located at Deolia.

In 1634 the Thákur of Dhamotar is said to have taken Hari Singh, second son of Jeswunt Singh, to Delhi, when the latter, through the interest of Mahabat Khan and his own address and feats of strength, obtained from the Emperor Shahjahan a grant of the district of Kanthal—the local name for Partábgarh—and lands worth at the time nine lakhs of rupees a year, with a khillut and the insignia of royalty, the rank of a commander of seven thousand (*haft-hazári*), and the title of Maharaj Dhiraj Maharáwat. An annual tribute of Rs. 15,000 was fixed, and the governor of Mundesor was ordered to proceed to Deolia, eject the Meywar troops, and proclaim Hari Singh chief. The Meywar troops, however, retired on Hari Singh's approach, and he at once established himself at Deolia, built a palace, and enlarged his estate by the further conquest of the district lying to the north-east of Partábgarh, comprising the villages of Basar, Amlesar and Amlowuda, from the Manloi zamindars; and of Panmori and Mugroda from the Ajmer Musalman patels who held them.

Hari Singh was succeeded in 1674 by his eldest son, Partáb Singh, the founder of the present capital, Partábgarh. At this period the Maharana of Oodeypore is said to have made a grant of the Kanthal district to Rám Singh, the heir-apparent of Marwar, who came with a force as far as Amba Mátá, four miles north of Partábgarh; but was there defeated and slain. His cenotaph still marks the place of his death.

Partáb Singh was succeeded by his eldest son, Pirthi Singh, in 1708. Pirthi Singh proceeded to Delhi and was presented with a banner and granted the right of coining money; he is said to have attacked and defeated the Rutlám chief, who had established a force at Kotri, in Partábgarh.

Pirthi Singh had five sons. Pahar Singh, the eldest, is said to have been summoned to Oodeypore by Maharana Sangram Singh and granted the Dariawad pargana; but he died before he could take possession. Pahar Singh's son, Rám Singh, succeeded his grandfather, Pirthi Singh, in 1717, but died after six months.

Umed Singh, third son of Pirthi Singh, then succeeded his nephew, but had no issue, and was succeeded in 1723 by his younger brother Gopál Singh, the last and fifth son of Pirthi Singh.

Gopál Singh was succeeded in 1758 by his son Salam Singh, who proceeded to Delhi and obtained permission to coin money. The Salam Sahi rupee remains the principal currency in Partábgarh and the adjoining districts to the present day. Salam Singh is also said to have re-obtained the grant of Dariawad from Maharana Ursi for services during the siege of Oodeypore by Madhoji Sindia, but the district was afterwards relinquished.

Salam Singh was succeeded in 1775 by his eldest son, Samat Singh, during whose reign the country was completely overrun by the Mahrattas. To save the State from devastation, the payment of an annual tribute of Rs. 72,000 Salam Sahi was agreed to in place of Rs. 15,000 levied by the Emperors. The British Government subsequently acquired the right to this tribute from Holkar under the terms of the Treaty of Mundesor; but it was decided that the amount should continue to be accounted for to him, and it is, though levied by Government, still paid annually to Holkar from the British treasury. The first connection of the British Government with Partábgarh was formed in 1804; but this alliance was dissolved under the policy of non-interference introduced by Lord Cornwallis. The State, however, was again taken under protection by the treaty of 1818.

Samat Singh's son, Dip Singh, had two sons, Kesri Singh and Dulpat Singh. Dulpat Singh was adopted by Maharáwat Jeswunt Singh of Dungarpur, whom he succeeded on his deposition

in 1825. Dip Singh died about that time, and his eldest son, Kesri Singh, in 1834. So that, on Samat Singh's death in 1844, after a reign of sixty-nine years, Dulpat Singh was the only direct heir to the throne. He therefore adopted Udai Singh, son of the Thákur of Sabli, as his successor in Dungarpur, and shortly afterwards terminated his connection with that State.

Dulpat Singh died in 1864, when his son Udai Singh, the present chief, succeeded him. He has been guaranteed the right of adoption, and receives a salute of fifteen guns.

The Aristocracy.

The aristocracy of Partábgarh, as that of all Rajput States, is comprised of Rajput thákurs or jagirdars, of whom there are fifty, large and small, possessing altogether 116 villages with a population estimated at 27,629, and an aggregate annual income of about Rs. 2,46,600 paying a tribute of Rs. 32,296 to the Durbar. Of these jagirdars, nine only are tazimdars, or of the first rank, *viz.*—

	Villages.	Population.	Estimated income.	Tribute.
			Rs.	Rs.
1. Kesri Singh, Siawat of Dhamotar	11	3,233	60,000	6,100
2. Takht Singh, Sesodia of Jhantla	5	847	11,000	1,416
3. Lál Singh, Chundáwat of Barlia	2	782	8,000	1,322
4. Takht Singh, Ranmalot of Kalianpura.	2	576	7,000	2,195
5. Ratan Singh, Khanáwat of Raipur	8	1,477	35,000	4,362
6. Khusal Singh, Khanáwat of Ambirama.	4	389	9,000	1,929
7. Madho Singh, Sesodia of Achlowuda	7	976	7,000	1,833
8. Rugnáth Singh, Sesodia of Arnod	6	2,896	30,000	2,025
9. Khusal Singh, Sesodia of Salamgarh.	4	1,043	11,000	1,769

The Thákurs of Dhamotar are descendants of Sais Mal, the younger brother of Bhág Singh, who succeeded his father Suraj Mal at Sádri in 1531. The Kalianpura thákurs are a junior branch of the same family, being descended from Ran Mal, fourth son of Gopál Dás, the first thákur of Dhamotar. The thákurs of Ambirama are descended from Khan Singh, second son of Bhág Singh. The Jhantla thákur is descended from Kesri Singh, younger brother of Hari Singh, who recovered Deolia from Meywar about 1634

and died in 1674. The Salamgarh thákur is descended from Amer Singh, second son, and the Achlowuda thákur from Madho Singh, fourth son, of Maharáwat Hari Singh. Maharaj Rugnáth Singh of Arnod is descended from Lál Singh, younger brother of Maharáwat Samat Singh, who succeeded to the throne in 1775 and died in 1844.

Official Classes.

The official classes are mostly comprised of mahajans of the town, whose ancestors have held office for several generations. There are also a few Nagar Brahmans, Muhammadans and Kayaths of a more recent date, most of whom, as well as the mahajans, hold jagirs of land for services rendered by their fathers; but few foreigners are employed.

General Administration.

Judicial System.—The administration of the country is carried on almost entirely under the personal supervision and direction of the chief, who has the power of life and death. He is assisted by the kámdar, or minister, and the usual staff of native officials. Formerly all branches of the administration were alike carried on by the kámdar; but, of late years, distinct civil and criminal courts and revenue and police departments have been constituted under separate officers at the capital.

Jail, Dispensary, &c.—The capital possesses a dispensary, a jail, and a school; and there is also a Raj post-office in connection with the Government post-office at Mundesor.

Mint.—The mint possesses no machinery of any kind, the coins being simply hammered out by hand on rude dies. The Salam Sahi rupee is worth on an average about twelve annas of British currency.

Population.

Population.—The population of the country has been roughly estimated by the Durbar at 122,298. The return on the next page shows an estimate of 85,919 as the population of Partábgarh town and the khálsa or crown districts. The jagirdar villages are supposed to contain a total of 27,629 persons; and in addition there are some 250 Bhíl villages, large and small, which, at an average rate of 10 houses to a village, give 2,500 houses or about 8,750 Bhíls.

	Partábgarh town.	Districts.	Total.	Grand Total.
Hindu, Jains	2,020	2,500	4,520	
Do., Vishnuites	2,015	39,000	41,015	
Do., Shivites	1,010	7,000	8,010	82,392
Do., Dádupanthis	50	100	150	
Do., other sects	3,562	25,135	23,697	
Muhammadans, Sunnis	1,403	1,415	2,818	3,527
Do., Borahs	609	100	709	
	10,669	75,250	85,919	85,919
Jagirdar villages				27,629
Bhils				8,750
Total ...				122,298

This gives an average of about 84⅓ inhabitants to the square mile, which may be considered as substantially correct, the greater density of the population in the open country being counterbalanced by the thinness of the Bhíl population in the wild and hilly districts to the north and west.

The Land.

Agriculture and Soils.—The soil of Partábgarh is mostly the black or cotton soil, intermixed with a reddish-brown loam, in parts very stony. Almost all kinds of grain are produced with the exception of bajra and mot, but wheat is the staple crop; opium, sugarcane and jawár are also largely cultivated. The cultivation of the Bhíl tracts differs in no way from that of Banswara, and makki, or Indian-corn, is almost the only product.

Land-Tenures.—The land, as a rule, is the property of the State, and is held by the cultivator on kachha tenure, that is to say, he has not the power of sale or mortgage; but still, on the other hand, he cannot without sufficient reason be disturbed from his holding, which descends in heritage from father to son. The villages held in jagir by the thákurs and officials are held, as in all Rájput States, on the usual tenure of service and tribute.

Land-Revenue.—Most of the crown villages are let out on contract for fixed periods; when not so let out, the revenue of the village is collected by a Raj official through the patel. The rates for irrigated land vary from Rs. 5 to Rs. 30 per bigha, the amount being levied in money. The rates for unirrigated land are levied either in money or in kind, and vary from four annas to three rupees in the former, and from five seers to two maunds per bigha in the latter, case. The Bhíls pay only one rupee per house per annum; there is no fixed rate per bigha in their case. The total land-revenue of the khálsa or crown districts amounts to about a lakh and a quarter of Salam Sahi rupees per annum, and the total annual revenue of the State may be estimated at about three lakhs.

Trade.

Commerce and Manufactures.—Grain, opium, and country cloths are the principal articles of trade. Grain is imported largely from Banswara; and country cloth received from Mundesor and other places is exported in return. The town of Partábgarh is celebrated for its enamelled work of gold inlaid on emerald-colored glass, and carved to represent hunting and mythological scenes. The art of making this jewelry, for which there is a considerable demand, is now confined to two families, the secret being zealously guarded.

Communications.—No made roads exist in the State, but the country roads to Nímach, 32 miles to the north, Mundesor, 19 miles to the east, and Jaura, 35 miles to the south-east, through the open country, are fair of their kind. Traffic with Meywar and Banswara has hitherto been carried on entirely by brinjara bullocks, but lately an attempt has been made to open out a cart-road to Banswara, distant 55 miles to the south-south-west through the Kangarh Ghatta, which gives promise of success.

Districts, Towns, &c.

Districts.—The State is divided into three parganas or districts, *viz.*, the Chhota or Kundal pargana, comprising the country to the north and east of the capital towards Mundesor; the Mota pargana, comprising all the southern districts; and the Mali pargana, comprising the Bhíl tracts to the north-west; the latter is separately governed by a faujdar.

Towns.—The town of Partábgarh is situated in latitude 24° 2′ and longitude 74° 59′, at a height of 1,660 feet above sea-level: it was founded by Maharáwat Partáb Singh at the commencement of the eighteenth century, on a spot formerly known as Dhoderia-Khera, at the crest of a gorge running down into the lowlands some few miles to the south-west. The town itself lies rather in a hollow between two rivulets, and is defended by a loopholed wall with eight gates built by Maharáwat Salam Singh when he ascended the throne in 1758. The south-western corner is occupied by a small fort, in which a residence has been lately constructed for the Maharáwat's family. The palace, which stands in the centre of the town, is not of any size, and is generally unoccupied, the present chief having built a new house about a mile to the east of the town, in which he usually resides. The town contains 2,906 houses, mostly of traders, with a total population of 10,669; of which, according to the latest census, 3,808 are men, 3,743 women, 1,914 boys and 1,204 girls. There are three temples to Vishnu in the town and three to Shiva outside; also four Jain temples.

Partábgarh.

The old capital of Deolia, now almost deserted, lies 7½ miles due west of Partábgarh, in latitude 24° 30′, longitude 74° 42′, and 1,809 feet above sea-level, or 149 feet higher than Partábgarh. The old palace, originally built by Hari Singh about the middle of the seventeenth century, is gradually going to decay; and the town, formerly populous, has latterly been almost entirely deserted. There are five temples to Vishnu, four small ones to Shiva and Durga, and two Jain temples, still standing; also several tanks, the largest of which, the Teja taláo, takes its name from Tej Singh, who succeeded his father Bhika, the original founder of Deolia, in 1579. There are no fortifications, and the town seems to have trusted for protection to the strength of its natural position on a steep hill detached from the edge of the plateau, and commanding the country on every side. The view over the rugged country to north and west is wild in the extreme.

Deolia.

Shrines and Fairs.—The principal shrine in Partábgarh is sacred to Mahadeo, and is situated near Arnod on the crest of the western ghâts at a place called Gotum Náth. It is yearly visited by a large number of pilgrims, and a fair, lasting two days, is held every year on Baisákh Sudi 15th. Another place of great sanctity is the shrine of Sita Mátá among the hills in the north-west corner of the State and close to the Meywar border. Fairs are also held at Amba Mátá, four miles north of Partábgarh, and at Sunt Náth, a Jain temple at Bamotar close by, annually

on Kártik Sudi 15th, and at Dip Náth, a temple to Mahadeo, on the banks of the tank just to the south of Partábgarh town, on Baisákh Sudi 15th. The Partábgarh chiefs were formerly votaries of Shiva, but the late Maharáwat Samat Singh adopted the Vishnu tencts in addition, and the deities of both are now worshipped with equal devotion.

The Kul Devi, or family deity, of the chief is Ban Mátá, the same as that of the Oodeypore family. The purohits, or family priests, of the chief are Amaitha Brahmans, and are also the State jotsis, or astrologers. The Karmantri, or State priest, who attends at funeral ceremonies, and the Dikshagúrs, or religious preceptors, are Tarwari Meywara Brahmans. All these families possess lands and villages in religious grants.

SIROHI AND MOUNT ÁBÚ.

COMPILED BY

MAJOR C. A. BAYLAY,

POLITICAL AGENT.

GAZETTEER OF SIROHI AND MOUNT ÁBÚ.

GEOGRAPHY.

Boundaries and Area.—The State of Sirohi is bounded on the north by Marwar, on the south by Pálanpur and the Mahikanta States of Edar and Dánta, on the east by Meywar, and on the west by Marwar. It lies between 24° 20′ and 25° 20′ north latitude and 72° 10′ and 73° 10′ east longitude; and contains an area of about 3,000 square miles, and a population of about 153,000 souls.

Configuration.—The country is much intersected and broken up by hills and rocky ranges, which completely cover certain tracts. Its main feature is the almost isolated mountain of Ábú, lying off the Arvalis near the southern border, about 20 miles in length at the base, and separated by a narrow pass from a connecting range of lower* hills, which runs in a north-easterly direction up to within a short distance of the cantonment of Erinpura, on the northern border of the State, thus dividing the territory into two not very unequal portions. The western half, being comparatively open and level, is more populated and better cultivated. Both portions, on each side of these ranges of hills, are intersected with numerous water-channels, which run with considerable force and volume during the height of the rainy season, but are dry for the greater portion of the year. The whole country, too, is dotted over with low rocky hills, for the most part covered with dense jungle, consisting principally of the smaller dháo† tree, mixed with khair, babúl and bér trees, and *euphorbia*. The somewhat elevated plain west of the northern point of Ábú, and the low range of hills crossing the eastern valley at Pindwára and nearly in line with the town of Sirohi, form two lines of watersheds, from which the streams run north-west and south-west to join the Loni and the western Banás respectively. The Arvalis form a clear wall on the east; and the lower slopes of the range are covered with dense jungle.

Viewed from the top of Ábú, the country shows wide tracts of low woodland, broken here and there by patches of cultivation

* The town of Sirohi, the capital of the State, is situated at the foot of this range on the western side, about 16 miles from the north end of Mount Ábú.

† *Anogeissus pendula* (Brandis), formerly known as *Conocarpus pendula*.

Owing to the disorganization and lawlessness which so long prevailed in Sirohi, the cultivating classes* must, judging by the number of deserted wells, have left in considerable numbers. Those also who remained have, apparently through a feeling of insecurity, cultivated but little more land than was sufficient to supply their own wants; so that fully nine-tenths of the land is still uncultivated and covered with dense jungle, a secure refuge for outlaws and plunderers.

Sub-surface water.—The sub-surface water in this State is for the most part good, and is rarely brackish; but the depth at which water stands in the wells varies considerably. In the north-eastern portion of the State adjoining Marwar, water is found only at a considerable depth (90 to 100 feet and more), and is generally brackish. There are also but few wells, and irrigation is not practised; so that the cultivators are dependent on a heavy rainfall for raising crops. In the Kúni pargana to the north-west the wells are of rather less depth (70 to 90 feet). In the eastern parganas, between Ábú and the Arvali range, along the course of the Banás, and in the southern parganas, the water is of good quality, and is much nearer the surface, varying from 60 to 15 feet; and the wells, as a rule, are of even less depth to the southward. In the western parganas bordering Marwar the wells are again of considerable depth (60 to 70 feet); and at the town of Sirohi itself and its neighbourhood water is often scarce and of inferior quality, the depth of the wells varying from 60 to 90 feet.

Rivers.—The only river of any importance in Sirohi is the western Banás, which takes its rise near Saimar in the Arvalis, nearly opposite the source of the eastern Banás, and, pursuing its course over the western declivities of the range, flows by Pindwára and along the eastern base of Ábú in a south-westerly direction; whence, after taking a sweep to the south-east, it resumes its south-westerly course, and, after passing the site of the once celebrated city of Chandravati, shortly finds its exit from the Sirohi State near the village of Mawal, and enters Pálanpur territory; thence, after passing the cantonment of Dísa, it finally loses itself in the sand at the head of the Rann of Kachh. Within Sirohi limits the stream is not perennial, as it usually ceases to flow about the beginning of the hot season, leaving pools of water here and there. The bed of the stream is sandy and rocky, and the banks are never high, and often shelving. This river, like all mountain-streams, is subject to occasional flushes during the rains; but these rapidly subside, leaving the stream fordable.

* Probably Kolis, Kúnbis and Ganchis.

The water is clear and good. Near Mánpur, a little north of Chandravati, the Banás is joined by a small tributary called the Batrísa, which, taking its rise near the celebrated shrine of Amba Bhawáni, flows northward through the Grásia tract, and then sweeps westward through the pass of Dildar on to Mánpur.

In addition to the Banás, there are several streams which contain water for many months, and, after a heavy rainy season, continue to flow nearly the whole year. Among these may be mentioned the Jawai, which rises in the Arvalis, near the base of Bélkar—a peak 3,599 feet above sea-level—and, taking a north-west course past the Erinpura cantonment, eventually joins the Loni; the two Súkris, which take the western drainage of the Sirohi range and flow north-westward to the Loni; and two small streams, the Súkli (called also the Káléri Nadi) and the Thára Awára, near Madár, which, rising in the Nandwana range of hills on the south-west border of Sirohi, take a south-easterly course and join the Banás. Both these streams cross the main road to Ahmadábád, and generally contain running-water the whole year.

Jhíls or Lakes.—There are the traces of many fine artificial lakes in parts of Sirohi; but none remain of any importance except the lake on Mount Ábú. The nature of the subsoil of Sirohi appears, as a rule, to be unsuited to the artificial storage of water; for, in the various village-tanks, the water generally subsides very rapidly after the rains.

Mountains or hill-country.—The general aspect of the country has already been described as hilly. The Arvalis, which form a wall on the east, need no general description here; for only the lower skirts and outlying spurs of the main range are included within* Sirohi limits; and these consist for the most part of rocky hills and ridges covered with grass, bush, and dense dháo jungle: the dháo is generally of low growth, and branches close to the ground, thus forming an almost impenetrable barrier. In the cold season the foliage assumes a reddish-brown color, somewhat similar to that of the foliage of beech forests in autumn. At the head of the eastern valley, from Pindwára northward, there are low cross-ridges of hills connecting the Arvalis with the Sirohi range. Again, at the southern end of the valley, the Bhákar, or hilly tract, and the hills to the south of Ábú, are separated only by a strip of plain from the south-eastern and southern spurs which run out from Ábú. The whole of the eastern portion of Sirohi is thus enclosed in hills; and Mount

* An exception to this, however, is Bélkar, the high peak of the Arvalis above mentioned in the Rawai pargana, near the north-east corner of Sirohi, latitude 24° 47′, longitude 73° 12′ and one of the Great Trigonometrical Survey stations.

Abú and the Sirohi range may, together with the numerous adjacent hills, be considered as outposts of the Arvalis.

Mount Ábú may be described, in general terms, as an isolated mass of granite rock, culminating into a cluster of hills enclosing several valleys which lie surrounded by rocky ridges, like great hollows. The highest peak near the northern end of the hill, and called Gúrú Sikr, or the Saint's Pinnacle, is situated in latitude 24° 39′ and longitude 72° 49′, and rises to 5,653 feet above sea-level; it is one of the Great Trigonometrical Survey stations, and is the highest peak between the Himalayas and the Nilgiris. The top of Ábú is fairly wooded, and the slopes and spurs are covered thickly with forest-trees, bamboos and bush-jungle. There is also a broad belt of dense jungle all round the base of the mountain. At the south-east corner of Sirohi the Arvalis take a sweep to the south-west, passing behind a small pargana of the Sirohi State known as the Bhákar, or hilly tract, consisting of successive ranges of steep and rugged hills.* The main entrance to this tract from the Sirohi side is through a narrow pass at the small village of Dildar, situated at the edge of the Arvali range. It is called the gate of Bhákar, and forms the route to the noted shrine of Amba Bhawáni in the Dánta State of the Mahikanta, just across the Sirohi border. The tract is inhabited by Grásias and a few Bhíls; it bears the evidence of having at one time been well wooded, but, owing to the custom of the Grásias and Bhíls of cutting and burning the jungle for their peculiar rain cultivation called *wálar*, a great portion of the forests have been destroyed. Some of the hills, and many of the valleys, are, however, still well wooded with valuable timber, such as témrú (ebony), dháman, siris, haldru, the large dháo, &c.

In the south of Ábú there are numerous ranges of hills, extending for some distance southward into the Pálanpur territory. Among these, Chotila and, just beyond it, Jái Raj are marked peaks. The latter, situated in latitude 24° 25′ and longitude 72° 32′, rises to a height of 3,575 feet above sea-level; its crest forming the boundary between Pálanpur and Sirohi.

Westward of Ábú, the Nandwana† range of peaked hills, situated in the south-west corner of the Sirohi territory and close to the Marwar border, forms a prominent object. There are

* Near "Possina," in the Edar State of the Mahikanta, and just across the eastern border of the Bhákar, is a marked peak of the Arvalis called the "Mard Pahár," latitude 24° 24′, longitude 70° 0′; height above sea-level 3,080 feet.

† Generally known as the Nimáj hills, from the name of the fort and village of Nimáj, on the western side of the range—the residence of one of the principal Sirohi nobles. A little to the north-west, and just within the Marwar border, is the Sunda hill in latitude 20° 47 and longitude 72° 28′, which rises to 3,252 feet above sea-level.

also numerous detached hills running along the western border of Sirohi.

The Sirohi range, running from the north of Ábú to within a short distance of the Erinpura cantonment, has no peaks of any importance, with the exception of the Bonik hill, situated in latitude 25° 4′ and longitude 72° 54′, about 25 miles north of Mount Ábú, and rising to 2,098 feet above sea-level. From near the northern end of this range, a line of detached hills branches off in a north-westerly direction to the Marwar border, ending in a hill called the "Mal Pahár," a noted resort of outlaws and robbers. Nearly all these hills are more or less thickly covered with the small dháo tree, and with bér and *euphorbia* bushes.

Minerals.—The general character of the geological formation of the Arvali range is primitive granite reposing in variety of angle, with a general dip to the east, on massive compact blue-slate, the latter rarely appearing much above the surface. The internal valleys abound in variegated quartz, and a variety of schistose slate of varied hue, which gives a most singular appearance to the tops of the houses and temples when the sun shines upon them. Rocks of gneiss and syenite appear at intervals.

The composition of the hilly tract referred to as the Bhákar consists of primitive and metamorphic rocks, schist and limestone. Near the villages of Gudh and Dildar, mica is found in large quantities. At Jariwao, on the south-eastern frontier of the State, are the marble-quarries of that name. The celebrated Jain temples at Dilwára on Ábú are said to have been built with marble quarried from these mines.

The chief components of the numerous hilly ranges of this district consist of granite, quartz, clink-stone, and a kind of rotten slate. Limestone also is found in various parts of the district, one of the principal quarries being at Kasibál, near Sirohi. The quarries at Selwara, near Lunole, a short distance from Anádra, supply the greater portion of the lime required for the buildings on Ábú.

Ábú is mainly composed of greyish, large-grained granite, which, on long exposure to the weather, turns nearly black, and also commonly becomes eroded in a very curious way; some of the rocks being completely honeycombed, and often assuming most grotesque and weird outlines. The granite rocks often contain distinct veins of quartz, trap, greenstone, gneiss, and gneiss passing into schist. Fragments of mica, and a hard crystalline limestone, are met with in different parts of the mountain. Fine specimens of rock-crystal are also occasionally picked up. The compact blue-slate stone on which the mass of

granite rests, occasionally crops up on Ábú, and is used for the flooring of the barracks, and other purposes where a strong durable stone is required; but the quarrying and dressing of the stone are too expensive to allow of its being generally used. The Ábú granite is used to a considerable extent for building purposes; but as it splits very irregularly, it is not well adapted for masonry.

There are two marble mines on the hill: one in the lands of Achílgarh, named Vánsvalla; the other in those of Usrot. The stone, however, is of too crystalline and hard a texture to be worked.

It is said that a copper mine was formerly worked in the hilly range above the town of Sirohi. There are no precious stones found in Sirohi.

Forests.—Although a considerable portion of Sirohi is covered with tree and bush jungle, the forests, strictly speaking, may be considered as confined to the slopes of Ábú and the belt of forest round its base, which extends southward in the neighbourhood of Múngthala, Girwar and Mawal to the Pálanpur border. There are also portions of the Bhákar, or hilly tract to the south-east of Ábú, which contain valuable timber of various kinds. The prevailing tree is the smaller dháo, which covers a great part of the low rocky hills scattered over the district. When thus situated, it attains to no size, and, from its irregular growth and branching habits, is of little use, except for firewood. In more favorable situations, such as the lower slopes of Ábú, it attains to a moderate size. The wood is tough, and is used for agricultural purposes.

In the immediate neighbourhood of the villages, such trees as the ním, pípal, gúlar, búr, tamarind and bér are common. The bush-jungle, which covers three-fourths of the plain country of Sirohi, consists principally of the bushy bér (*Zizyphus nummularia*) and the áonla (*Cassia auriculata*), together with the khair (*Mimosa rubicanlis* and *Acacia catechu*), khejra (*Prosopis spiciyera*), babúl (*Acacia arabica*), jhal or pilu (*Salvadora persica* and *Oleoides*), and the karil (*Capparis aphylla*). There is also a moderate-sized tree, apparently allied to the khejra, known locally by the name of *usjia*, which grows extensively in the bush-jungle of Sirohi. The thor (*Euphorbia neriifolia*) is also found generally in this district, especially on the low rocky hills round the base of Ábú; and, in other portions of the district where the soil is deep and good, there are considerable quantities of the dhák (*Butea frondosa*), known locally as *kákara*, the bark from the roots of which, owing to its durability under water, is much used in making the ropes for the waterpots of the Persian-wells.

On the slopes and round the base of Ábú the dense forests contain a great variety of trees and shrubs. Among the most common may be mentioned the bamboo, mango, siris, dháo of several kinds, jáman, kachnar, haldú, bél, témrú, semal, gúlar, gadia, pipál, bargat sainyna (horse-radish tree), phalúdra (*Erythrina Indica*), dháman, áonla (*Phyllanthus emblica*), rohira (probably *Tecoma undulata*).

Wild Animals.—Game is naturally abundant in Sirohi owing to such a large portion of the State consisting of dense jungle. Tigers are numerous, and destroy a great number of the villagers' cattle. They frequently ascend to the top of Ábú in search of prey, and also, probably, for water and on account of the coolness; and scarcely a year passes without one or more being shot in the vicinity of the station. Bears and panthers also frequent Ábú and the hilly portions of the district. As in all hill-stations, panthers are very bold on Ábú, and carry off numerous dogs, sheep and goats, occasionally even breaking open outhouses and sheep-pens, and entering verandahs, for that purpose. Sambhars and chítal were also numerous till the great famine of 1868-69, during which numbers of them either died, or were killed by the Bhíls for food. Antelope, especially black buck, are scarce, as they prefer more open country; but chikára and the four-horned deer are to be found in parts of the district. Field-rats, which swarm in Marwar, are also abundant in the sandy portions of the district. As regards small game, the common grey partridge, quail of several kinds, and hares are abundant. Painted partridge are not numerous, and black partridge are found only on the south-western border adjoining Marwar and Pálanpur. Sandgrouse, both painted and common, are found more or less all over the district, but not in great numbers, as in Marwar. Florican visit this part of the country for a short time during the rains, and are to be found in the great grass-preserves; but not in any numbers. Jungle and spur fowl are found in the hilly portions of the State.

Fish.—There are but few fish, except in the Banás, where they are fairly plentiful after a good rainy season, when the stream runs for nearly the whole year. The principal kinds are the ráhu, murrel, pari and chilwa.

Climate.—The climate of Sirohi is, on the whole, dry and healthy, and there is a general freedom from epidemic diseases, which is doubtless in a measure due to the sparseness of population. The heat is never so intense as in the North-Western Provinces and the Punjab; but, on the other hand, the cold season is of much shorter duration, and less bracing, than in the upper provinces.

The following is the average temperature in the shade as taken at Erinpura during the hot, rainy and cold seasons :—

May	...	... 74°	Sunrise.	109°	2 P.M.
July	...	... 76°		100°	
December	...	... 40°		80°	

In the southern and eastern parganas there is generally a fair amount of rain ; but over the rest of the district the rainfall is more often scant than otherwise. This is to be accounted for by Ábú and the Arvali mountains drawing to themselves the greater portion of the clouds as they are driven up from the sea-coast by the south-west monsoon. For instance, on Ábú the average rainfall is about 64 inches; whereas at Erinpura, less than fifty miles distant to the north, there is only an average of between 12 and 13 inches. The prevailing wind is south-westerly.

As regards diseases, malarious fever and ague prevail, and dysentery at the close of the rains and in the early part of the cold season, especially in the jungle tracts round the base of Ábú ; but there is no known fever of a dangerous type answering to the jungle fever of the Terai. Other prevalent diseases are pneumonia, rheumatism, small-pox and guineaworm.

Droughts and Floods.—The Sirohi district often suffers from droughts more or less severe. The years 1746, 1785, 1812 and 1833 are recorded as having been years of famine; and there was the late great famine of 1868-69, during which the whole of Rájputana suffered so severely. It can scarcely be said that there are ever floods in this district; but there are occasional seasons of extraordinarily heavy rainfall, such as 1875, when the rivers and mountain-streams overflow, more or less flooding any low-lying lands, carrying away Persian-wheels near the banks of streams, and causing considerable damage to the rain-crops. The wheat and barley crops are occasionally damaged by frost, or by a black blight called *giro*, which is apt to come on if cloudy weather prevails in the spring, when the crops are in ear. Locusts caused much damage to the rain-crops in 1869 ; but they seldom visit this State.

History.

The present reigning family of Sirohi are Deora Rajputs, a branch of the Chohán Rajputs, and are said to be immediately descended from one Deoraj, the son of Mánji or Súrang, a descendant of Pirthvi Raj,* the Chohán king of Delhi.

There is little trustworthy information to be obtained regarding the early history of Sirohi, and it is believed that no historical

* For a genealogical account of the Chohánas, see Tod's *Rajasthan*, volume II, Annals of Haraoti, chapter I, giving a list of the principal Chohán chiefs from Anhul, the first Chohán, to Lukhumsi.

account of the ancient inhabitants exists; while a great portion of the ancient chronicles and records of the Sirohi house was destroyed by the Jodhpur army in the time of Maharaja Mán Singh.

There are no materials existing from which can be shown the extent of territory held locally by the Bhíl branch of the Pramar Rajputs, who had their capital at Chandravati near the foot of Ábú, nor what portion of the same was acquired by the Deoras, on their taking Chandravati and Ábú, and displacing the Pramars. We can only conjecture that the Chohán leaders who penetrated to this part of the country from the north-west seized and held all the territory they had the power to keep, and that this was probably much greater in extent than the territory now held by the ruler of Sirohi; for it appears to be clearly established that the Deora Choháns, who founded the Sirohi house, possessed many districts to the north and west of the present Sirohi limits, which were in time wrested from them by their more powerful neighbours the Rahtors, and which now form part of Marwar. The Sirohi chiefs also held a considerable extent of land to the south, which afterwards became absorbed into Pálanpur, owing to many of the Sirohi thákurs having sought the protection of Pálanpur in consequence of the disorganized state of the Sirohi Government.

From the chronicles and records of Sirohi it appears that the first inhabitants were the Bhíls. Following the Bhíls, the Gehlots are mentioned as being the first Rajputs who settled in Sirohi; which seems not improbable, as this tribe established at a very early date a petty sovereignty at Edar (now one of the Mahikanta States) at no great distance from Ábú; they afterwards settled at Dungarpur, which they still hold under the title of "Aharya."* No particulars are known regarding their sojourn in Sirohi, and they were shortly succeeded by the Pramar† Rajputs, the Bhíl branch of which had their capital at Chandravati on the banks of the Banás, a few miles to the south-east of Ábú. The Pramars appear to have been a very powerful race in ancient times, their dominion extending southward as far as the Narbada, and westward to Umarkot and Sind. Previous to the advent of the Rajputs, it is said that no grain was grown, the Bhíls subsisting on their flocks, the wild products of the earth, and by the chase. The Pramars only partially dispossessed the aboriginal races—they introduced agriculture, and built several towns and villages; among the former, their capital, Chandravati, the ruins of which, still in existence, prove it to have been a large and flourishing

* *Vide* Tod's *Rajasthan*, 2nd edition, volume I, chapter VII, page 77.

† *Ibid.*, volume I, page 85.

city—and, judging by the architectural remains, the Pramars must have reached an advanced stage of civilization. It is much to be regretted that these magnificent ruins should have now all but disappeared, the marble having been sold and carted away to Gujarát for building purposes.

The Pramars were succeeded by the Choháns, who appear to have first come to this part of the country about Sambat 1209 (A.D. 1152), and to have established themselves along the present western border of Sirohi, where Sohi Rao, the Chohán leader, took Bhinmal and Sachor. Sohi Rao was the son of the famous Lukhumsi, who had his capital at Nádol in Marwar, at that time a large and wealthy city. The cause of the Choháns thus spreading westward was probably owing to the Muhammadans having conquered and taken Nádol about this period. The Choháns appear to have gradually established themselves in their newly-acquired territory; and Rao Géynhú, the sixth in succession from Sohi Rao, the grandfather of Deoraj, the founder of the Sirohi house, built the fort of Jálor, which has since fallen to the Rahtors, and is now in Marwar territory, a short distance from the north-west border of Sirohi.

We now come to the birth of Deoraj, the first of the Deora clan of Rajputs, who may be considered as the founder of the Sirohi house. The account of this portion of Chohán history, as contained in the Sirohi records, is vague and meagre, and there is much discrepancy in regard to dates. Nothing particular is recorded in regard to Deoraj; but his son Agarsén is said to have taken Chandravati from the Pramars in Sambat 1359 (A.D. 1302); this event apparently occurred in his father's life-time, and it is probable he met his death in one of the battles with the Pramars, as Deoraj appears to have been succeeded by another son, Pátaji, who was, again, succeeded by his son Bigarji. During the reign of this prince, one of his sons, by name Lumaji, took Bargáon (now a village near the triple border of Marwar, Sirohi and Pálanpur), and afterwards, having conquered the Pathans, took Madár, in which fight he met his death. Bigarji also finally overcame the Pramars at Bhadéli (a small village near the southern border of Sirohi), and at length succeeded in gaining possession of Ábú by stratagem. There are to this day the remains of extensive fortifications on Ábú, said to have been constructed by the Pramars, and in those times the mountain was, doubtless, an impregnable stronghold. The Pramars, who had opposed the advance of the Choháns at every step, had been at length forced to take refuge on Mount Ábú; in order to gain possession of which, the Deora Choháns had to resort to stratagem. They sent a proposal

from Bhadéli that the Pramars should bring twelve of their daughters to be married into the Chohán tribe, and thus establish a friendship between them. The proposal was accepted, and the story runs that twelve girls, daughters of one father, were accompanied to Bhadéli by nearly all the Pramars, when they were set upon and massacred by the Deoras, who followed the few survivors back to Ábú and gained possession of it.

After Bigarji come two princes, Rao Sulkáji and Rao Rurmal, of whom nothing particular is recorded. Then comes Rao Sobháji, who, in Sambat 1462 (A.D. 1405), populated a city called Sirohi, situated in a bay of the hills near the site of the present capital. He was succeeded by his son Sains Mal, who, in Sambat 1482 (A.D. 1425), built a new city at the edge of the hills, which was also called Sirohi, and is the present capital of the State; the old site is said to have been abandoned owing to its proving so feverish. During the reign of Sains Mal, Rana Kumbhaji of Chitor, with the permission of Lakáji, the second son of Sains Mal, took refuge at Achílgarh on Ábú from the Delhi emperor's army. On the army retiring, Lakáji desired the Rana to return to his own country; but the latter, having found what a strong position Ábú was, refused to leave it, whereupon Déraji, the eldest son of Sains Mal, assembled a force, marched to Ábú, and by his prowess succeeded in expelling the Rana and his men from the hill. It is said that, in consequence of this affair, Déraji swore that no other Raja should ever be allowed to go up Ábú; and that this oath remained in force till Sambat 1893 (A.D. 1836), when, through the intervention of Colonel Spiers (who at that time was in political charge of Sirohi), Maharana Jowan Singh of Meywar was permitted to proceed to Ábú on a pilgrimage to the temples; since that time the prohibition has been withdrawn, and many of the chiefs of Rajputana have visited Ábú.

Údé Bhán succeeded his father in Sambat 1865: these were troublous times for Sirohi. During the reign of Bairisál, Bijey Singh, Maharaja of Jodhpur, is said to have annexed a good deal of Sirohi land, and Bairisál also, unfortunately, incurred the enmity of Mán Singh at the time when the latter was besieged in the fort of Jálor by Bhím Singh, of Jodhpur; for Mán Singh having sent his wife and son, Chatar Singh, for safety to a village in Sirohi, the Rao, from fear of offending Bhím Singh, refused them shelter; and this was never forgiven. Accordingly, Mán Singh, having succeeded Bhím Singh as Maharaja of Jodhpur, took the opportunity to seize Údé Bhán when returning from performing his father's funeral obsequies on the banks of the Ganges, and forced him to pay a

ransom of five lakhs of rupees. In order to liquidate this sum, Údé Bhán levied collections from his subjects, and is also said to have tyrannized over and otherwise oppressed them; with the result that, in Sambat 1872 (A.D. 1816), he was formally deposed and imprisoned by a convocation of the nobles and people of the State, and his youngest brother, Sheo Singh,* placed on the *gadi* in Sambat 1875 (A.D. 1819). Mán Singh, aided by the Thákur of Nimáj in Sirohi, sent a force to liberate Údé Bhán, who, for security, had been sent to Ábú; but the expedition proved unsuccessful, and Údé Bhán remained in confinement till his death in 1847.

The condition of Sirohi was now at its worst; the constant incursions of Marwar from the north, and the plundering of the Minas, combined with misgovernment, had entirely crippled the State, which was unable to protect its subjects; as a consequence of this, many of the thákurs in the south threw off their allegiance and placed themselves under Pálanpur for protection; and the State was nigh being dismembered. It was under these circumstances that, in 1817, Sheo Singh, regent of Sirohi, first sought the protection of the British Government. Captain Tod, at that time Political Agent in Western Rajputana, appears to have commenced the enquiries into the claims of Marwar and Pálanpur; and it was probably owing to his exertions, and the intimate knowledge he possessed of the history of the Rajput States, that the pretensions of Marwar to suzerainty over Sirohi were disallowed, and the integrity of Sirohi as a Rajput State thus preserved; and, indeed, the people are still mindful of it, for the name of Tod Sahib is affectionately and gratefully remembered by them to this day. After long negotiations and enquiries by Captains Tod and Spiers, a treaty† was at length concluded in September 1823 between Sheo Singh, regent of Sirohi, and the British Government.

Owing to the disorganized condition of Sirohi, Captain Spiers was appointed Political Agent of the State, with very beneficial results. A detachment of Bombay troops was employed for a short time to put down the Minas and other predatory bands; the thákurs were in a great measure brought to a state of subordination, and a system of government was introduced; an engagement‡ was also entered into with the Thákur of Nimáj, who had always proved the most refractory of the feudal chiefs in Sirohi. Shortly after Captain Spiers' deputation, Sheo Singh, considering himself aggrieved at certain reforms suggested by the

* Ake Raj, the second son of Rao Bairisál, who was thus passed over, was accidentally killed two years afterwards by the bursting of a gun.

† No. XLV in the book of Treaties.

‡ No. XLVII in the book of Treaties.

Political Agent, fled to Ábú, and was joined by a great portion of the thákurs; Prem Singh, Thákur of Nimáj, being the only one of note who held back. The misunderstanding did not, however, last long, and the thákurs returned to their homes; the Rao also, seeing the error he had committed, solicited forgiveness and returned to Sirohi. In 1832 the political charge of Sirohi was transferred to the Nímach Agency, and afterwards, in 1836, to the Meywar Agency; but as the State could not be properly supervised from Nímach, where the Meywar Agent resided, the charge was eventually transferred to Major Downing, commandant of the Jodhpur Legion,* which was cantoned at Erinpura, on the border of Sirohi and Marwar. The presence of a British officer on the spot, supported by this body of troops, greatly conduced to the restoration of order; and the amelioration of Sirohi may be considered as dating from this period. This period was marked by frequent depredations committed by Marwar subjects, occasional raids by Bhíls from the Meywar side, and the outlawry of refractory thákurs—evils which have proved chronic in Sirohi up to a late period; for the country, being wild, hilly, and difficult of access owing to the extent of thick jungle, has afforded a tempting refuge to the Bhíls and Minas, always ready to flock round any discontented or lawless thákur who would lead them to pillage. In 1843, by consent of the Rao, and with the sanction of Government, a sanitarium was established under certain conditions.† About this time, Náthú Singh, Thákur of Bhatána, went into outlawry—an event which proved a great misfortune to Sirohi for many years. The cause appears to have been that, in the settlement of the boundary between Sirohi and Pálanpur, two villages belonging to this thákur were awarded to Pálanpur, whereupon he went into outlawry, refusing to take other lands which were offered him. The Sirohi State by itself was quite unable to cope with this outlaw; but in 1853, with the aid of the Jodhpur Legion, Náthú Singh and his band were so hard pressed that they surrendered. Náthú Singh was sentenced to six years' imprisonment; several others of the band also receiving various terms of imprisonment. In 1858, Náthú Singh, unfortunately, effected his escape from prison; all attempts to secure him were in vain, and he again became a source of trouble and anxiety to the State.

In 1854, the Rao, finding himself hampered by debt and unable to keep order in the State, solicited and obtained from the Supreme Government the services of a British officer to exercise

* Under the title of Political Superintendent. For an account of the formation of the Jodhpur Legion, and other matters connected with the military force at Erinpura, see Appendix, pages 127 and 128.

† See No. XLVIII in the book of Treaties.

a special superintendence over the affairs of the State. This arrangement was intended to last for eight years, but was subsequently extended to eleven years, as the liquidation of the debts of the State was considerably retarded by the general Mutiny of 1857. This superintendency was first exercised by Colonel Anderson, who received the thanks and commendations of Government for the many reforms and improvements which were effected by his energy and good judgment. His name is still gratefully remembered by the people of Sirohi. During this period, with the exception of the State expenditure, which was kept within certain limits, the superintendency appears to have been limited to the settlement of such questions as threatened to disturb the peace of the country, and to the introduction of such reforms as were urgently needed. In other respects the chief was left practically unfettered, and but little interference was exercised in internal affairs. Even with this measure of supervision, however, trade and cultivation increased, and the condition of Sirohi was much improved. Affairs continued thus till 1861, when, in consequence of the incapacity of Sheo Singh, the general control of affairs was made over to his second son Uméd Singh, the eldest son, Guman Singh, having died previously; the old Rao retaining the dignities and honors of office till his death, on the 8th of December 1862.

Sheo Singh had a long reign of forty-four years. He can scarcely be considered as having been a successful ruler; but he was unsuited in character for the troublous times in which his lot was cast. He behaved with great loyalty during the Mutiny of 1857,* in consideration of which he received a remission of half his tribute, which had previously been fixed at 15,000 Bhilári rupees.

On the control of affairs being taken from Sheo Singh, it became necessary to make some provision for his sons. Major Hall, then Political Superintendent, recommended that certain villages should be set apart as a provision for the four elder sons —Hamír Singh, Jét Singh, Jowan Singh and Jámat Singh. The youngest son, Téj Singh, own brother of Rao Uméd Singh, being only thirteen years old, no immediate provision was considered necessary for him. This proposal was rejected by all the sons; but, with the exception of Hamír Singh, they agreed to remain quietly at Sirohi on Rs. 500 a month until they should be married. Hamír Singh, being apparently under the influence of evil advisers, went into rebellion in November 1861, on which Major Hall proceeded against him with a force, when Hamír Singh

* A brief account of the mutiny of the Jodhpur Legion at Erinpura, and their attack on Ábú, will be found in the Appendix.

fled to the hilly tracts of the Arvalis, and received an asylum among the Bhíls and Grásias. Major Hall did not consider it advisable to follow him there, and merely left guards at the passes. Meanwhile, two of the brothers retired, disaffected, to Dánta in the Mahikanta; and shortly afterwards, in May 1862, these two, together with the third brother from Sirohi, joined Hamír Singh in the hilly tracts; but, on the death of the old Rao Sheo Singh on the 8th December 1862, certain of the influential nobles of the State brought in the three younger princes. Hamír Singh still held out, but shortly afterwards he also came in; and they all agreed to terms, villages being assigned for their maintenance.

His Highness the Rao was, on the 1st September 1865, under the sanction of the Government of India, invested with full authority throughout his State. The Rao assumed power under fair auspices, with a balance in his treasury, and the general condition of the State much improved from what it was in the time of his predecessor; and had he possessed more energy, and been more careful in his expenditure, he might have done much to improve his country; but he lacked the energy so needful in the ruler of Sirohi, and, being priest-ridden, easy-going, and intensely conservative, soon let his State drift into debt and difficulties. In other respects the late Rao was a kind and well-meaning ruler, free from vices, and peculiarly happy in his domestic relations. The principal events of his time were—the great famine of 1868-69, the renewed outlawry of Náthú Singh, and the frequent incursions of the Bhíls from the Marwar border.

A brief account of the famine is given at page 122. As regards the second event, the fresh outlawry of Náthú Singh proved, as before, a great misfortune to the State. All the measures taken for his apprehension failed; and, after a time, the British troops which had been sent to co-operate were withdrawn, and Sirohi was left alone to cope with the outlaw and his band—a task to which the wretched and ill-paid militia of the State were quite unequal. The result was, that the freebooters became all the bolder, and the Bhíls of the Marwar villages along the western border of Sirohi made constant incursions into the State, plundering in the name of Náthú Singh. This state of affairs at length came to such a pass that the main road through Sirohi to Ahmadábád became almost impassable for travellers and merchandize. Under these circumstances, and in view of employing the Erinpura Force in the suppression of the outlaws, the political charge of the State was again transferred to the Commandant of the Force, Major (now Colonel) Carnell. Colonel Carnell, being vested with special powers, speedily brought the Bhíls to order, and put down plundering with a strong hand. The outlaws were, however,

never apprehended. Náthú Singh died at a village in Marwar near the Sirohi border towards the end of 1870; and his son Bhárat Singh, with the remaining members of the band, continued in outlawry till the middle of 1871, when they were called in and re-settled. The history of Náthú Singh's outlawry is instructive in many ways, and illustrates the drawbacks to employing British troops for the suppression of outlaws in a wild and difficult country like Sirohi.

The late Rao Uméd Singh died at Sirohi on the 16th of September 1875. He had only one Rani, whom he married from the Edar house, and two children: one, a daughter, married in 1870 to the eldest son of the Maharaja of Kishangarh; the other, a son, Kesri Singh, who succeeded his father and is now Rao of Sirohi.

The late Rao received the sanad of adoption, as granted to the other chiefs in Rajputana.

The present Rao, Kesri Singh, was invested with full powers throughout his State on the 24th of November 1875.

His Highness the Rao of Sirohi is entitled to a salute of fifteen guns: he pays an annual tribute to the British Government of 7,500 Bhilári rupees, which has been commuted to a fixed payment of Rs. 6,881-4 of the Government of India, owing to the constantly varying exchange value of the Bhilári rupee.

The Durbar.

Festivals and Ceremonies.—There are no peculiar customs or amusements at the court of the Sirohi chief. The principal festivals observed are the Basant, Holi, Akatíj and Dewáli, when durbars are held at night and nazars presented.

The Rákhi festival is held in August. On this occasion a durbar is held, with music and other amusements. At the auspicious moment, the family-priest and Brahmans enter with rákhis (bracelets of silk and tinsel) in their hands. The priest first marks a tílak on the forehead of the chief, and fastens a rákhi round his wrist; the Brahmans then do the same. The chief makes presents to the priest and Brahmans, and receives nazars from his officials, &c., who attend the durbar. The durbar then breaks up. At this festival almost all Hindus have rákhis fastened on their wrists by the Brahmans, and make the latter presents in return. Sisters also do the same by their brothers, and receive presents.

The Náuratras are observed for nine days in Asoj (September), when the worship of the goddess Devi and the sword takes place. On the ninth day the Hom (worship of fire) is celebrated. Then follows the worship of the artillery and horses. On the tenth day

the Dasera takes place. In the morning a durbar is held, after which the chief proceeds in state to worship the níl sháh (the jay). In the afternoon he proceeds to Sarneswar, and afterwards goes to worship Lakshmi, when salutes are fired. In the evening a durbar is held, at which his relatives, officials, &c., attend and present nazars.

The sálgirih, or birth-day of the chief, is also the occasion for a durbar, when a knot is tied in the chief's string of life, and presents of sweetmeats, &c., are made to the State officials and others.

The Aristocracy.

There are no thákurs of any wealth or with large estates in Sirohi; they are mostly poor, and generally in debt. Owing, however, to the poverty of the State, and the consequent weakness of its military force, the rulers of Sirohi have never been able to hold their own against the thákurs; who have been in the habit of going into outlawry whenever any attempt has been made to coerce them, when the dispute has usually been compromised. The Sirohi thákurs are, with few exceptions, all Deora Choháns. The principal among them are the thákurs of Parwi and Nimáj, who are both entitled to the same seat in durbar and never attend at the same time. The thákur of Nimáj was formerly one of the most refractory of the nobles; but an agreement having been mediated with him by the Political Agent in 1824, there has been no open rupture since. A list of the principal thákurs, with their estates, is given on the next page.

Principal Thákurs and their Estates.

No.	Seat or Estate.	Sub-clan.	Villages comprising the Estate.	Income.	Seat in Durbar.
				Rs.	
1	Parwi ...	Dungaráwat	1. Parwi ... 2. Geoli ... 3. Telpur ... 4. Vatiera ... 5. Esra ... 6. Mankrora ... 7. Kanbal (half) ... 8. Sartara ... 9. Akhapura ...	2,500	First on the right hand.
2	Nimáj ...	Lakháwat...	1. Nimáj ... 2. Anádra ... 3. Palri ... 4. Thal ... 5. Sorla ... 6. Jetwára ... 7. Kotra ... 8. Bant ... 9. Anapur ... 10. Bapla (Pálanpur) ... 11. Vaktapur (do.) ...	15,000	First on the right hand. *Note*.—Parwi and Nimáj never attend at the same durbar.
3	Kalindri ...	Dungaráwat	1. Kalindri ... 2. Churuwál ... 3. Tewri ... 4. Haliwára ... 5. Undwára ...	5,000	First on the left hand.
4	Motagáon or Budra	Dungaráwat	1. Motagáon ... 2. Gáda ... 3. Phungni ...	2,000	Second on the left hand.
5	Jawal ...	Dungaráwat...	1. Jawal ...	1,500	Second on the right hand.
6	Rowa ...	Lakháwat...	1. Rowa (Mota) ... 2. Rowa (Chhota) ... 3. Cholewas ... 4. Pithapura ... 5. Umédpura ... 6. Rájpura ... 7. Malipura ... 8. Sewa ... 9. Vasra ... 10. Kuchma ... 11. Bug (10th part) ... 12. Batram (Pálanpur) 13. Kotra (do.) 14. Odseral (do.) 15. Tháli-ka-padár (do.)	6,000	Has no misl or number in durbar.
7	Bhatána ...	Tijáwat ...	1. Bhatána (half) ... 2. Jawal ...	1,500	Has no misl or number in durbar.

The Rao rises on the arrival and departure of Parwi, Nimáj, Kalindri, Jawal, Motagáon, Bhatána and Rowa.

No.	Seat or Estate.	Sub-clan.	Villages comprising the Estate.	Income.	Seat in Durbar.
				Rs.	
8	Madár ...	Lakháwat ...	1. Madár ... 2. Gudwára ... 3. Vikhanwás ... 4. Bhilera ... 5. Solila ... 6. Futtehpur ... 7. Dolpur ...	3,000	Sits before the Rao, as His Highness' brothers do.
9	Mándwára...	Dungaráwat	1. Mándwára ... 2. Bug ... 3. Serorki (half) ...	1,000	Fourth on the right hand.
10	Dumani ...	Lakháwat ...	1. Dumani ... 2. Dhunpur ... 3. Nebara ... 4. Gingoli (Pálanpur) ...	1,500	Has no misl or number.
11	Munádár ...	Dungaráwat...	1. Munádár ...	6,000	Third on the right hand.
12	Rewára ...	Dungaráwat	1. Rewára ... 2. Lukhmáwa (Chhota) ...	3,000	Third on the left hand.

The Rao rises on the arrival of Mándwára, Munádár, Rewára and Dumani.
The jagirdar of Madár has honours paid him both on arrival and departure in darukhana, or public durbar; but not in khilwat, or private interview.

Official Classes.

The revenues of Sirohi being but small, and the State having been generally in debt for a number of years past, the official classes are not numerous, and there are no families of influence who hold, or whose fathers have held, high posts in the State. The gúrú, or spiritual guide, of the Rao, is Radka Dás, whose family is Nimáwat. The principal family-priests are Chainji, Prémji and Niwálji, who belong to the Káchal division of Brahmans. These have grants of land for their support, and get presents in cash, &c. There are several Raj Bháts, who hold lands in the villages of Seildár, Chandana and Botéri; and receive occasional presents on visiting the chief.

Population.

Population.—No census has ever been taken in Sirohi, and there are no reliable data from which to form an estimate of the population. According to the statement furnished by the Durbar,

the following are the approximate numbers of Hindus, Jains and Muhammadans in the State :—

Hindus	... 133,000
Jains	... 18,500
Musalmáns	... 1,500

Judging by the census of a portion of the State taken some years ago at the request of Captain Muir when Political Superintendent of Sirohi, this may be taken as a fair approximation of the several numbers of these three classes.

Material condition.—There are no wealthy classes in Sirohi. The jagirdars are mostly poor, and generally in debt; and among the mahajans and traders there are not any very rich men. The cultivators are all poor, and, as a rule, completely in the hands of the money-lenders (called Bohras), who take their produce and supply their wants. The better class of inhabitants live in houses built of burnt bricks and mud, with tiled roofs. The cultivators live in mud huts, the roofs being generally tiled. The Bhíls and Minas live in beehive huts in a separate quarter outside the village. In villages located at the foot of hills, the huts of these classes are so situated as to allow of a ready escape to the hills in cases of emergency. In the Bhákar, or hilly tract, the Grásias, who are the principal inhabitants, live in scattered hamlets. The houses are built of a framework of wood, the walls being split bamboos and grass, and the roof of broad flat tiles. In Jambor, the principal hamlet, there are a few houses built of stone; but such are not in favor with the Grásias. The houses are all built on one plan, and consist of an outer and inner room of the same length. The former is very narrow, and is the room in which cooking, &c., is carried on; the latter is generally raised a step, and contains the year's supply of grain, stored in hard mud jars of various sizes, some upwards of six feet in height. The villages, irrigated fields, and Persian-wheels are almost always surrounded with high thorn-hedges made of the bushy bér.

Wheat and bajra form the chief articles of food of the better classes; and barley, maká (Indian-corn), bajra, kulath, ruri, barthi, &c., that of the poor. Milk, ghee, buttermilk, sugar and sweetmeats are consumed by all classes, according to their means.

With regard to dress there are no marked peculiarities. The Rajputs wear the usual tunic, with the long sleeves open at the wrist, and a moderate-sized turban called *pag*. The Brahman's turban is also called *pag*. The mahajans have the usual dress, with a turban called *sye*. The Bhíls, Minas, and low classes are, as a rule, very poorly clad. They wear a small turban called *potia*.

The inhabitants of Sirohi generally go about armed, and the Bhíls and Minas still carry bows and arrows, the latter class having, in addition, a formidable dagger called *katár*.

Castes, Sects and Races.—The following is a list of the principal castes in Sirohi :—

Name of Caste.	Occupation.	Remarks.
1. Brahman—		
Principal divisions.		
Ghermáli	Priests ; alms-getting ; cultivation ...	These two sub-divisions are partly Jains and act as Pujáris in Jain temples.
Gorwál		
Pushkarna		
Rajgar	Cultivation and begging ...	
Rawal		
Sewak	Temple servants, and begging ...	Their widows re-marry.
2. Rajput	Jagirdars, soldiers, and State servants ; cultivators.	There are Rajputs of several clans in Sirohi, remarks on which are given below.
3. Mahajan and Banya—		
divided into—		
(1) Hindus, followers of Vishnu, as—		
Agarwál	Traders and money-lenders ...	There are very few Agarwáls or Mahesris in Sirohi. Khandelwáls are the lowest in this class, owing to their trade in wine.
Mahesri		
Khandelwál ...		
and—		
(2) Jains, as—		
Oswál	Traders and bankers.	
Porwál		
Jatti	Priests of the Jains.	
Bhatarak	Genealogists of the Jains.	

Name of Caste.	Occupation.	Remarks.
4. Kayath	Writers and clerks.	
5. Sunár	Goldsmiths	No. (1) do not eat animal food, or drink wine. No. (2) eat animal food, and drink wine. The widows of both re-marry.
Sub-divisions.		
(1) Bamunia		
(2) Mér		
6. Suthár	Carpenters; also cultivators ...	Do not eat animal food. Their widows re-marry.
7. Luhár	Workers in iron, and cultivators ...	Eat flesh; drink wine. Their widows re-marry.
8. Kulbi	Cultivators	Wives of Kulbi do not eat meat.
9. Ghánchi	Oilmen and cultivators; also let carts on hire.	Eat animal food; drink wine. Widows re-marry.
10. Kúmhár	Potters: they also act as water-carriers in the villages.	Ditto ditto.
11. Mali	Gardeners and cultivators; sell vegetables; let carts for hire; are also frequently Pujáris in the temples.	Bhoi Malis eat flesh; drink wine. Phul Malis do not. Widows of both re-marry.
12. Chhipi	Dyers and printers of cotton cloths; also sew and wash cloth, taking the place of darzis and dhobis in other parts.	Eat flesh, and drink wine. Widows re-marry.
13. Rabári	Herdsmen and cultivators ...	Ditto ditto.
14. Kasara	Manufacturers of brass and copper vessels.	Ditto ditto.

15. Sadh	Beggars; also husbandmen ...	The Sadhs appear to be divided into two kinds: those who marry, and those who do not.	
16. Sámi		Sámis eat meat and drink liquor; Sadhs do not.	
17. Suar	Barbers and cultivators ...	Eat animal food, and drink wine. Widows re-marry.	
18. Nái	Barbers, torch-bearers and husbandmen; their women are midwives.		
19. Bindara	Dyers	Do not eat flesh, or drink wine.	
20. Chárán	Minstrels, beg from Rajputs, and cultivators.	Held in high esteem in Rajputana; many of them hold villages in jagir in Sirohi, and all who cultivate do so rent-free.	
21. Bhát—			
Sub-divisions.			
(1) Raj	Bards and cultivators	They hold land rent-free. Chárans and Bháts eat meat and drink wine.	
(2) Ladnia	Carriers of grain, salt, &c., on bullocks		
(3) Vaivancha ...	Recorders of family events ...		
(4) Gádéria	Carriers; same as No. 2 ...		
(5) Thug	Thieves; some of them are poisoners...		
22. Khatri	Makers of sweetmeats ...	Do not eat flesh, or drink wine.	
23. Halwái			
24. Serwis	Cultivators; also keep carts for hire ...	Eat flesh, and drink wine.	
25. Chohára	Lime-burners	Ditto ditto.	
26. Lakhara	Make bangles of ivory, lac, &c. ...	Ditto ditto. Widows re-marry.	
27. Ghansá	Make screens, tatties, &c., of grass ...	Ditto ditto. ditto.	
28. Mochi	Shoemakers	Ditto ditto. ditto.	
29. Kér	Cultivate melons and water-nuts ...	Ditto ditto. ditto.	
30. Grásia	Cultivators, herdsmen and guides ...	Ditto ditto. ditto.	
31. Jágri	Beat the drum; sometimes cultivate. Unmarried daughters are professional prostitutes.	Ditto ditto. ditto.	
32. Oúr	Diggers and builders; dig out tanks, &c., &c.	Ditto ditto. ditto.	

Name of Caste.	Occupation.	Remarks.
33. Gúar	Carriers of grain, &c., on bullocks ...	Eat flesh and drink wine.
34. Bhoi	Sell vegetables, and cultivate ...	Eat flesh; drink wine. Widows re-marry. Generally fishermen, palki-bearers and servants; very few in Sirohi.
35. Sálvé ...	Weavers	Eat flesh and drink wine. Widows re-marry.
36. Kártiá	Officiate at funerals, and take clothes, &c., of deceased Rajputs in alms.	Ditto ditto ditto.
37. Kálál	Liquor-sellers	Munga Kaláls eat flesh, and drink wine; widows re-marry. Songa Kaláls do not.
38. Thákurla or Koti ...	Cultivators, servants and messengers	Eat flesh, and drink wine.
39. Seláwat	Masons and builders	Generally eat flesh, and drink wine; Sonepura Seláwats do not.
40. Mina	Cultivators, labourers, guides; often robbers and thieves.	Of very low caste; eat cow's flesh.
41. Bhíl		
42. Bagri	Shikáris, beggars, thieves ...	Ditto ditto.
43. Moghia or Baori... ...	Cultivators, chaukidars, and professional thieves.	Ditto ditto.
44. Chamár, Dher, Jalia or Raigar	Tan leather; skin and eat the flesh of dead animals.	Ditto ditto.
45. Dholi	Singers, and beaters of the drum ...	Do not eat cow's flesh.
46. Sargara	Beat the "thali," blow the horn; barbers of Bhíls and Dhers; also messengers.	Eat cow's flesh.
47. Tori	Bhát, or minstrel, of the Bhíls and Dhers.	Ditto.
48. Mehter	Sweepers	Ditto.

There are many Gosains and Bairágis (religious mendicants) in Sirohi. They were not included in the list of castes furnished by the Durbar; and it is believed that they are not castes by descent, being first adopted as chélas, or disciples, by the gúrús, or spiritual guides, of the sect. Gosains are worshippers of Shiva, and Bairágis of Vishnu.

Additional remarks on the most numerous classes.—There are a considerable number of Brahmans and religious mendicants in Sirohi, and they were much fostered by Uméd Singh. Brahmans hold several villages in jagir, and numbers of them are cultivators: they cultivate rent-free.

Brahmans.

These form a very numerous class. They are mostly Oswáls and Porwáls, followers of the Jain religion. There are very few Mahesris or Agarwáls in Sirohi.

Banyas and Mahajans.

There are Rajputs of twelve different classes in Sirohi. They are the dominant race, although not numerically the largest class. The greater portion are Deora Choháns; the next numerous, those of the Sesodia and Rahtor clans, who are about equal in numbers. Rajputs not the immediate relatves of jagirdars gain their living as State servants, soldiers and cultivators. They belong to the *Dewáli band*, or protectors of the villages, and cultivate land free of tax.

Rajputs.

These are also numerous classes; the first being in excess of, and the latter two about equal in numbers with, the Rajputs.

Kalbis, Rabáris and Dhers.

These, taken together, form a great portion of the inhabitants. The first are principally confined to Bhákar, or the hilly tract in the south-east corner of Sirohi. They were formerly great plunderers, but have now settled down to agriculture, and seldom give any trouble. They are said to be the descendants of Rajputs married to Bhíl women. Minas and Bhíls are always troublesome races, having a hereditary taste for plundering and cattle-lifting, in which, it is feared, they are but too often encouraged by the thákurs, who are glad to have a numerous following of these classes, as they prove useful soldiers and adherents in times of difficulty. They are naturally idle and thriftless, and have consequently never settled down to agriculture, as they dislike the steady hard work of irrigating fields; but they cultivate rain-crops, as this entails but little labour, and eke out their living by acting as guides, and by occasional plundering, when opportunity offers. The Minas are said to have been brought to Sirohi from near Delhi about three centuries ago by a Rajput chief, who returned with a following of them from that

Grásias, Minas and Bhíls.

neighbourhood. The Bhíls are one of the aboriginal races of this part of India. Speaking generally, the Minas may be said to occupy the north, and the Bhíls the west, part of Sirohi. Bhíls and Minas are the principal criminal classes of the State.

Criminal classes.

The Kolis are said to have first appeared in Sirohi about one hundred and thirty years ago, and to have spread from Gujarát. They are thought to be an aboriginal race, and are often a thieving class; but in Sirohi they have settled down to agriculture, and give little trouble. They are principally found in the southern and eastern parganas.

Kolis or Thákurlas.

Bhíls, Minas and Kolis belong to the *Dewáli band*, and cultivate land rent free.

Artizans are a comparatively small class in Sirohi.

Artizans.

There are very few Musalmáns in Sirohi. There is an old-established colony of Kachh Bohras at Madár, and a few of the same class at Sirohi. There are also a few Muhammadan tahsildars, sepoys, &c. Madár and Sirohi are the only places in the State where there are Muhammadan places of worship (masjids).

Musalmáns.

Religion.—The Hindus of Sirohi are followers of Shiva, Vishnu and Shakti (Dúrga); the former preponderate; the tutelary deity of the Deoras being Sarneswar or Mahadeo, a form of Shiva. The principal deities worshipped are Mahadeo, Sarneswar, Nílkant, Jagesar, Achíleswar, Thákurji, &c.—all names of Mahadeo; and Niladevi, the consort of Mahadeo; Chatarbhúj, Shanla, Lachhminarain, &c.—names and combinations of Vishnu; Mátáji, Devi, Amba Bhawáni, &c.—names of Dúrga. Minas, Bhíls and Grásias all worship Mátáji and Devi, which are their chief deities.

Grásias hold all animals sacred that are of a white color, whether cow, sheep or goat. They respect the cow generally, but will eat a black sheep or goat. The gúrús of the Grásias are Brahmans. Bhíls will eat the flesh of all animals, even that of a dead camel. Bhíls and Minas, having no order of priesthood, resort to the gúrú of the Chamárs, one of the very low castes. These gúrús assume the appellations or badges of Brahmans. They do not adopt chélas; but the office is hereditary, descending from the father to all the sons. The minstrel of the Bhíls is called Kamria, as mentioned above. The principal deities of the Bhíls and Minas are Mátáji and Devi. They also worship Agru. The Chohán warrior-saint Gogaji is much worshipped in Sirohi as a protector from the bite of the *nág samp*, or cobra. He is worshipped under the form of a warrior on horseback, and also

under the form of a cobra. The accounts of Gogaji seem to vary considerably in different parts of India.

Customs and Usages.—There do not appear to be any customs and usages peculiar to Sirohi, beyond such as may have been noted under the different headings in this account. As regards marriage or inheritance, the people, as far as is ascertained, follow the usual laws and customs of the Hindus. There is, however, one peculiarity of the aboriginal races, and also of a good many castes in Sirohi, worthy of mention, which is, that they claim descent from nearly every clan of Rajputs, and prefix the name of the tribe, as Chohán Bhíls, Gehlot Bhíls, Pramar Bhíls, &c., &c.

Language.—The language of the district is a *patois* of Marwari and Gujaráti.

General Administration.

Judicial System.—There are but few courts of law at Sirohi. Criminal suits are tried by the minister at the capital, and by tahsildars at the head-quarters of parganas. There are no other courts in Sirohi. All civil suits are enquired into, and settled, by panchayats.

Jail.—There is a jail at Sirohi. The building is not well suited for the purpose; but the prisoners are properly fed and clothed, and have generally good health, owing to their being kept mainly at extramural labor.

Education.—Education is but little sought after by the people generally in Sirohi. There are vernacular schools at the three principal towns—Sirohi, Rohira and Madár—at which there is a fair attendance of boys; and, in a great number of the villages, the boys of the banya class are taught to write and keep accounts by the village Jatti.

Dispensary.—There is a dispensary kept up by the Durbar at Sirohi.

Post and Telegraph Offices.—There are post-offices at Erinpura, Sirohi, Anádra, Ábú, and a receiving-house at Madár; and there is a telegraph-office at Ábú.

The Army.—The military force of the State is exceedingly small and ill-disciplined, and consists of 2 guns, 74 sowars and 260 foot-soldiers.

Customs Dues.—The principal customs-dues levied in Sirohi are (1) desdan, or transit duty; (2) cheladan, or import duty; (3) shardan, and tolai or mápa, a kind of octroi duty. The first is

taken wholly by the Raj. As regards the other two, the Raj and jagirdars take the same shares as they do of the crops.

Local Taxes.—The principal local taxes are: ghar-ginti, a house-tax levied every six months—in the spring at the Ajatíj, and in the autumn at the Dewáli—the amount generally being from two to six rupees per annum, according to the means and circumstances of the persons taxed; dhapa, a marriage-tax of from one to fifty rupees, levied from the parents of the bride and bridegroom; the former pay one-third and the latter two-thirds. Both these taxes are levied from the mahajan, banya and artizan classes; and the Raj and jagirdars take their respective shares. Next, there is the cattle-tax levied on camels, buffaloes, cows and goats, which appears to vary considerably in different parganas, being sometimes levied in cash, sometimes in kind; cash rates being one rupee per camel and buffalo, four annas a cow, and two annas a goat; other rates being a bullock from the herd every second year, and half a Sirohi seer of ghee per cow, or double for each female buffalo yearly; and one goat, a blanket, and two rupees for each flock yearly. The Raj and jagirdars also share in these taxes. There is also a general contribution levied on the marriage or death of the Rao or his son, the first being called bánola, the second karach. There is no fixed rate, the amount varying according to the means of the person taxed.

Currency.—There is no mint in Sirohi. The principal coins current are (1) the Bhilári rupee, and (2) the Dhabbu pice. The first is not now coined. It is said to have come originally from Meywar, but nothing certain is known about it. It is a rough-looking coin, and the value varies from 1 to 1½ pice less than the Government rupee. The Jhálori rupee, called Akéshái, and the Jodhpur rupee, called Bijéshái, also circulate more or less in Sirohi.

Weights and Measures.—The Sirohi seer is equal to about half of the British seer of 80 tolas. The measures vary considerably in the different parganas, but at the capital the following are the principal measures:—

2 Seer	=	1 Paili.
4 Paili	=	1 Mana.
4 Mana	=	1 Sehi.
16 Sehi	=	1 Kulsi.
10 Kulsi	=	1 Munda.

The Sirohi kos is equal to about 1½ miles.

The Land.

Agriculture.—As is usual in most parts of India, there are two main crops (termed *sakh*) in Sirohi: the spring-crops (*únáli*) answering to the

Crops.

rabi, and the rain-crops (*bársali*) answering to the kharíf elsewhere in India.

The principal únáli, or spring, crops are—

1. Cereals—Wheat, barley.
2. Pulses—Gram, of which but little is grown in Sirohi.
3. Miscellaneous—Sarsón *(sinapis dichotoma)*, from which a kind of mustard-oil is produced, much used by the people.

Wheat and barley form the main crop, and are sown in greater or less quantities according as the supply of water in the wells is abundant or otherwise. On the wheat and barley being reaped, many of the fields are at once ploughed and sown with two kinds of small grain called karáng and chaina, which come to maturity very quickly, and are cut before the rains set in. Both are used for food.

The principal bársali, or rain, crops are—

1. Cereals—Indian-corn, which forms the main crop; and bajra, which is only sown here and there in sandy soil, chiefly in the northern and western parganas bordering Marwar.
2. Pulses—Múng, mot, urid, kulath and gúar—all these are extensively grown. Kulath is much used as food by the inhabitants, mixed with wheat; it is also given to horses in place of gram. Gúar, when ripe, is used only as fodder for cattle, but the green pods are much used, both here and in Marwar, as a vegetable.
3. Fibres—Cotton, and ambari or *san* (a kind of hemp)—both are grown in small quantities for local consumption.
4. Miscellaneous—Til, kuri, basthi, kudra, mal and sánwalái are grown only in *wálar* cultivation, *i.e.*, by cutting and burning the jungle on the hill-slopes and sowing the seed in the ashes.

Jowár, so much grown in most parts of Rajputana, is scarcely at all grown in Sirohi for the grain, as the birds are said to damage it. As fodder, it is raised after the rains, and cut green. A small quantity of tobacco is grown for local consumption. Vegetables are but little cultivated in Sirohi. The principal kinds grown are radishes, carrots, byñgans (egg-apples), méthi, cholai, chillies and onions. Vegetables are all cultivated free of tax.

Grasses.

So much of the land in Sirohi being uncultivated, there are extensive grazing-grounds in the bush-jungles and forests. The two best grasses are named *karr* and *jénjúa*; both are of moderate height and good substance. Then comes *génda*, a reddish grass, coarser and more suited to buffaloes than cows. Next, *surwal* (spear-grass): cattle eat this when green in the rains, but are not partial to it when ripe, owing to the barbed seeds sticking in their mouths. Lastly of the grazing grasses comes the *lamp*, an inferior grass of low growth and with no substance, always found growing on poor

and rocky soil. Karr and jénjúa, when cut green and dried and stored as hay, are called *nihwea*. Of the very tall grasses, there is the *barru* (*sarpat*), only used for thatching, making screens, &c., &c. The well-known trailing grass generally known as *dhub*, and locally as *dhurra*, is found more or less all over the district, especially in damp ground and along the water-courses from the wells.

Mode of husbandry.

The cultivation of the soil is of the rudest in Sirohi. For the rain-crop, the bush-jungle is partially cleared, the ground scratched with the plough, and the seed sown broadcast. For kuri, barthi, and other inferior kinds of grain, the ground is ploughed only once; but for Indian-corn the ground is ploughed twice or more. Care is taken in clearing and preparing the fields. Manure is not used for the rain-crops; and, owing to the extent of wastes, fresh ground is often broken year after year. For the spring and winter crop, somewhat more care is taken. The ground is first ploughed at the close of the rains, and then twice or thrice afterwards; seed is sown broadcast. Manure is used every second or third year, and there is no rotation of crops; the same land being sown with wheat or barley year after year. Crops are irrigated by means of the Persian-wheel called *arath* in Sirohi, the rope being called *mál*, and the earthen waterpots *ghér*. On the slopes of the hills, the Bhíls, Minas and Grásias are very partial to wálar cultivation—cutting and burning the jungle in the hot dry weather and sowing seed of *mál* and *sánwaldi* (small poor grains) in the ashes. This mode of cultivation has proved most destructive to the forests of the Arvalis.

Different kinds of soil.

The principal kinds of soil, as distinguished by the Sirohi cultivators, are—

1st.—Singam: the soil just outside the village, which is light and rich, being manured from the cattle and sheep standing about.

2nd.—Már or mattial: a rather stiff, good soil, in which wheat, barley, cotton, &c., are principally grown.

3rd.—Bhúwr: a rather light-brown earth, good for the bársali crops in favorable rainy seasons.

4th.—Reti: nearly pure sand.

5th.—Khári: land impregnated with soda, in which nothing will grow.

Agricultural implements.

The implements used in agriculture are the plough, *hal;* the *hamár*, which answers to the *wakar* in the Dakhan, and is a log drawn across the fields by bullocks for the purpose of breaking clods and levelling ground; the *pháora*, for digging; the *kori*, a piece of flat wood on the end of a pole, somewhat like a mud scraper, used for making the *kairis*, or small beds in irrigated

fields; the *kunt*, a kind of light chopper for cutting the thorny jungle, which is used in conjunction with the *bewala*, a strong wooden fork.

Land-Tenures.—As regards rights in land, the rules and customs of Sirohi appear to correspond with those generally prevailing in Rajputana, in that the ruler is the actual and entire owner of the land conquered by his ancestors. Those that came with him were granted portions of the conquered territory on certain conditions of fealty and military service when required, and became his *úmráos*, or nobles; but the ruler still retained the ownership, or bhúm, of all the land. This rule is, of course, subject to exceptions; and, in the case of Sirohi, the Grásias, the original inhabitants of the Bhákar, or hilly tract, still retain their bhúm rights. It is probable that the Deora Chohán, when they subjected and dispossessed the Pramars, were unwilling to dispossess the Grásias of their land, or perhaps were unable to do so on account of their secure position among the mountain-fastnesses of the Arvalis.

It is found, therefore, in Sirohi that, with the exception of the Grásia tract, the conquered territory was divided among the Chohán nobles who accompanied the chief, the latter retaining a comparatively small portion as khálsa, and that this khálsa portion has been, and is, subject to constant fluctuations, being increased by lapses and confiscations, and decreased by grants to immediate members of the reigning family, to State servants or adherents for good service, and to temples and other religious institutions.

The following are the principal classes of jagirdars:—

1st.—The immediate relatives of the chief, the uncles of the present Rao who received certain villages in jagir for their maintenance, on the death of their father Sheo Singh.

2nd.—The main body of jagirdars, descendants of the original conquerors of Sirohi.

3rd.—Those who have received grants for good service.

4th.—Grants made to temples and religious sects, as Brahmans, Chárans and Bháts.

The first two only are bound to furnish quotás of horse and foot when required. On failure of heirs, all, save those in class 1, have the right of adoption. All pay nazarána on succession, according to their means. There is no fixed sum, and nazarána is paid in money or in horses, or in both combined. Of all the 531 villages in Sirohi, there are held by—

Jagirdars	... 262
By temples	... 24
By Brahmans, Bháts and Chárans	... 42

There are also 12 zanána villages, leaving a balance of 211 khálsa villages; but a great many of these—to the number of about 60—are uninhabited. A considerable portion of the khálsa land lies in the Rawai and Bitrot parganas on the east of Ábú, and is the best land in the district.

In Sirohi, the cultivators generally are hereditary tenants, and cannot be ejected so long as they pay the revenue regularly. In fact, in such a sparsely-populated district as Sirohi, the cultivator is too valuable to be parted with. On the death of a cultivator, his land is divided among his sons; they do not pay nazarána on succession. There are no rules for acquiring land, or for taking up waste land. The Rao or jagirdars, as the case may be, make the best terms they can, as before mentioned.

Land-Revenue.—In all the jagir estates the Raj receives a portion of the land-revenue and local taxes. The rates vary in different parganas, but generally in the principal jagir estates the Rajputs pay six annas in the rupee, and in others one-half, or eight annas. The cultivators get from two-thirds* to three-fourths of the produce of the crops, after deducting the *haks* of the village servants, such as the luhár, suthár, &c. This holds good for both crops; but in some portions of the district, especially in the northern parganas, the Raj and jagirdar shares of the rain-crops are collected by a tax on the ploughs, varying from two to four rupees a plough, half of which is collected before the rains, and the rest at the Dewáli in October.

Village Revenue Officials.—The principal pargana officials are the tahsildars or kámdars and their naibs. There are now only two or three Muhammadan tahsildars; the rest are all Sirohi subjects of the banya class, and are called kámdars. The naibs are, it is believed, all Sirohi banyas. These officials are wretchedly paid, the tahsildars getting Rs. 30 a month, and the kámdars Rs. 15; the latter being themselves grain-dealers, and, the rent being taken in kind, they help themselves freely at the expense of the Durbar.

The principal village officials are the thanadar, the bhalownia and the bánbi. The thanadars have charge of the police arrangements of the village. They are all Rajputs. In a few of the largest villages, such as Rohira, Pindwára, &c., there is a kind of naib thanadar called kanwaria. The bhalownias are all of the banya class, and are in Raj employ. Their duties correspond to those of patwáris in other districts. The bánbis are Chamárs or

* In cases of land just brought under cultivation the Raj sometimes takes as little as one-sixth or one-seventh of the produce for a short period.

Dhers: they act as a sort of assistants to the thanadars, see to getting guides, coolies, supplies, &c., to travellers; run on messages, &c. Thanadars are paid wages at from five to fifteen rupees a month. The bhalownias are not paid regular wages in cash, but receive food and clothing; and they and the thanadars both get shares of the produce in grain, varying according to circumstances. Bánbis are generally paid a small sum annually in cash, and get shares of grain. The principal village servants are the carpenter, blacksmith, potter, currier and barber. Their remuneration also consists of a share of the grain from each house of the cultivating class, varying according to circumstances, which is given previous to the division of the produce.

Mode of Collection.—The land-revenue is all taken in kind, with the exception of the plough-rates for rain-crops, as noted above. The modes of collecting the revenue vary considerably; but the following appear to be those generally prevailing:—
For Indian-corn the revenue is calculated by kankut, or estimate of the standing crops at the time of ripening; the grain being afterwards weighed out according to the estimate. For such crops as mot, múng, &c., the grain having been cut and heaped up on the threshing-floor, the division takes place in presence of the tahsildar or kámdar and bhalownia, on the part of the Raj. In jagir villages, the kámdar of the thákur also attends. The haks of the thanadar, bhalownia, and village servants are first taken, after which the grain is divided into three or four equal portions, of which the cultivator takes either two or three, according to the prevailing rate. The remaining portion is taken by the Raj in the khálsa villages, and is divided between the Raj and the thákur in jagir villages according to the fixed shares. The same plan is followed for wheat and barley, except that the corn is heaped and cut with the straw, unthreshed at the time of division.

Cattle.—There are no special breeds of cattle in Sirohi that are held in particular estimation; but the cattle generally are fine, game-looking animals, and are remarkable for their beautiful horns, which are of great length. A few horses are bred in Sirohi; but they are not of particularly good quality.

Wages, and Day-labourers.—The wages of the artizan class in this part of the country are high, ranging from six to eight annas per diem in the district, and from eight annas to one rupee on Ábú. The coolies who carry loads up and down Ábú are paid at the high rate of four annas a day. Field-laborers, as far as can be ascertained, are principally Bhíls, and are engaged for the term of the cultivation of a crop. They are not paid in cash, but get food and clothing, and one-seventh share of the crop on its being reaped.

The Famine of 1868-69.—The State suffered severely from the famine. The loss of life among Sirohi subjects was, it is believed, much less than in many parts of Rajputana; but great numbers of the unfortunate Marwaris died when passing through on their way to Gujarát. The Durbar rendered what assistance it could afford, and poor-houses and relief-works were kept up at Erinpura, Ábú and Anádra, which enabled many of the poorer classes to survive through the difficult time. The extensive jungles also afforded food in the shape of grass-seeds and wild-fruits to great numbers of the poorer classes, such as Bhíls, Minas, Dhers, &c. These naturally fared the worst, and great numbers of them emigrated to Gujarát, in order to find employment on the various relief-works started there. On the other hand, the agricultural classes, although hard pressed, suffered much less; for the Durbar took timely measures to secure them assistance in the way of advances of grain, &c., from the grain-dealers and Bohras. In this way they managed to tide over the worst of the famine time, and but few of them left the district. The Rabáris, a large class in this State, who gain their livelihood by grazing cattle, suffered severely on account of the death of the greater portion of their cattle. Plough-cattle and buffaloes were taken most care of, on account of their value, and, consequently, fewer of them perished; but cows died in enormous numbers during the drought, from want of fodder; and those which survived till the rains set in were so reduced in strength, that they died by thousands from surfeit of green grass. It is calculated that 75 per cent. of them perished. During the famine, this district depended on Gujarát for its grain, and immense quantities were imported from Ahmadábád, Pátan and Sidhpur. The grain had to be imported almost entirely on camels, the surviving cattle being too weak to draw laden carts through the sand. The result was that the camels, being overworked and badly fed in the hot weather, died in numbers, and the rate of camel-carriage rose a hundred per cent., thus adding largely to the cost of the imported grain. The price of grain ranged very high; and one effect of the famine was to equalize the price of nearly all kinds of grain, which for some time averaged about 4½ seers per rupee. The distress was much increased and prolonged by the visitation of locusts in 1869, which destroyed a great portion of the rain-crops. Food-grains became, in 1875, much cheaper than they were before the famine.

Trade.

Commerce and Manufactures.—The trade of Sirohi is insignificant. A considerable quantity of ghee is exported; and, previous to the great famine of 1868-69, great numbers of horned

cattle were taken for sale to the Balotra fair, held annually in March near the village of Tilwára, in Malláni. This trade is beginning to revive, now that herds of cattle are again increasing in Sirohi. Til or sesamam seed is also exported. Honey in considerable quantities is collected by the Bhíls in the Bhákar pargana and the other hilly ranges of Sirohi, and exported to Gujarát. There are also several varieties of indigenous nuts, roots and gums, such as the ríta, or soap-nut; áonla and bahera, or myrabolams; the ák root, used in preparing leather; nissot, a purgative root; chír, a root used in permanent red dyes; birámi, a cooler and purifier of the blood; gillo, a febrifuge; nak chikni, a sternutatory; gums from the khair and dháo trees; and salajit, a gum found exuding from the rocks.* Sirohi has long been noted for the make and temper of swordblades, daggers, spears and knives; and there is still a considerable export of these articles, although the trade has apparently much decreased from what it was in former times. The imports are principally grain, rice, sugar, goor, dál, spices, cocoanuts, tobacco, dates, English piece-goods, country cloths, silk-stuffs, iron, copper, ivory, &c., chiefly from Gujarát and Bombay; salt from Pachbadra in Marwar; and opium imported mostly from Malwa. On account of the main road to Gujarát and Bombay passing through this State, there is also a good deal of through traffic, the English piece-goods, &c., above mentioned going northwards; and wool, hides, cotton, felt-caps, blankets, going southwards. The banjáras also cross the country with salt from Pachbadra, entering from Jálor on the north-west, and proceeding to Meywar by the Morich pass, and to the Mahikanta by the Chitria and Pala passes through the Arvali range.

Communications.—The main road through this State is that from Ajmer through Marwar, Sirohi, Pálanpur, and the Gaikwár's territory to Ahmadábád. This road enters Sirohi territory at Erinpura, and, passing through the capital, Sirohi, and along the western side of Ábú, leaves the State again at the Sirohi border, about two miles south of the town of Madár, which is about 26 miles from the military cantonment of Dísa.

Fairs.—The following are the religious gatherings in Sirohi. There is only one at which there is any trade carried on, *viz.*, that at the Bámanwáji temple in March. It will be seen that there are no great assemblies at any of them.

At the Jain temple at Bámanwáji, near Jhároli in the Rawai pargana, in March a fair takes place for the worship of the twenty-four deified saints of the Jain religion.

* This gum has an unpleasant odour, and partakes of the color of the rock on which it is found. It is much used as a strengthening medicine.

At this fair a trade is carried on in cloth, ivory, opium, cotton, cocoanuts, sugar, &c. Some six or seven thousand people assemble from Sirohi and the neighbouring States. This is an old-established fair; it lasts five days, and the trade carried on is said to be greater than formerly.

At Philod, in the Magra pargana, a fair takes place in August for the worship of Baijnáthji, a form of Shiva. Over a thousand people are said to attend this fair.

At the shrine of Sarneswar, about two miles from the city of Sirohi, a fair is held in September for the worship of Mahadeo. About two thousand people assemble, principally Rabáris. Sarneswar is the Kul Devata, or family deity, of the Sirohi chiefs. The temples are on the hill-side, and the cenotaphs of the former chiefs of Sirohi are on the level ground below.

The following day there is a fair at Bámanwáji, in addition to the one above mentioned. No trading takes place.

At Gugophia Mahadeo, in the Khúni pargana, a fair is held on the festival of the Mék Sankerant. Some two thousand people assemble, principally Minas from Sirohi and the neighbourhood. The fair lasts two days.

There are also two fairs at the shrine of Karori Dhaj at the foot of Ábú near Anádra; one being held at the Holi festival in March, and the other in August.

Districts, Towns, and Remarkable Places.

Parganas.—The Sirohi State is divided into eleven parganas, as under:—

Parganas.	Number of Villages.	Remarks.
1. Khúni ...	58	
2. Jhoro ...	12	
3. Kharal ...	24	
4. Magra ...	51	
5. Chaura ...	32	The areas of the several parganas cannot be given, as the district has never been surveyed.
6. Bárath ...	70	
7. Sáth ...	102	
8. Rawai ...	66	
9. Bhitrot ...	75	
10. Ábú ...	15	
11. Bhákar ...	26	
Total ...	531	

Khúni is the north-eastern pargana, the tahsil station being at Sheoganj, the native town adjoining the cantonment of Erinpura. Jhoro and Kharal are the north-western parganas, Magra being south of them and also on the Marwar border. Chaura, one of the midland parganas, contains the capital of the State, Sirohi. Bárath, the other midland pargana, is south of Chaura and extends to the foot of Ábú on its western side. Sáth is the southern pargana. Rawai and Bhitrot are the eastern parganas, the former being to the north: they include the valley of the Banás between the Arvalis and the chain of hills consisting of Ábú and the Sirohi range.

Towns.—There are no towns of any importance in the State.

Sirohi, the capital town.

The capital, Sirohi,* situated at the western base of the range of hills north of Ábú, is said to contain about 5,000 inhabitants. It bears indications of having seen more prosperous days; for many houses of the mahajan class are now uninhabited and falling to ruins. There is but little trade in Sirohi; and the manufacture of swordblades, &c., for which it is noted, has already been remarked on. There are five Jain and four Hindu temples in the town, none of which call for special comment. They are said to be between four and five hundred years old. The palace of the Rao is small, but substantially built. It is picturesquely situated on the hillside, overlooking the town. About two miles from Sirohi, towards Erinpura, is the shrine of Sarneswar, the tutelary deity of the chief, situated on the slope of the same range of hills as the capital. The temple is built at the site of a kúnd, or fountain, said to be efficacious in cutaneous diseases. There is nothing architecturally worthy of note in the temple, which probably dates from the foundation of Sirohi, some four hundred and seventy years ago. The temple is dedicated to Shiva, and contains the usual phallic emblem. The entrance is guarded by two elephants; and, outside, there is a large trident, about 12 feet high, said to be composed of seven metals. The place is surrounded by a fortified wall built by one of the Musalmán kings of Mándu, who is said to have been cured of a leprous disease called "kosa" by bathing in the fountain. Outside and on the plain below are the cenotaphs of the former chiefs of Sirohi.

The only other towns, or rather large villages, in Sirohi are—

(1) Sheoganj in the Khúni pargana, a rising place, adjoining the cantonment of Erinpura, and founded by Sheo Singh in 1854.

* Sirohi is distant from Erinpura 23 miles, from Ajmer 171, from Ábú (station) 28, and from Dísa 68 miles.

(2) Pindwára in the Rawai pargana.
(3) Rohira, in the Bhitrot pargana.
These three are all khálsa towns, and the head-quarters of the tahsildars of the three parganas.
(4) Jawal in the Kharal pargana.
(5) Kalindri in the Magra pargana.
(6) Madár in the Sáth pargana on the southern border.
These three are the seats of the thákurs of the above names, and the last is also a tahsil station.

These six towns are said to contain between two and three thousand inhabitants each.

Temples and Ruins of Antiquity.—There are many temples and ruins of antiquity in Sirohi; the following are the most worthy of note:—

Rawai pargana. Ajari.

At the village of Ajari there is a Jain temple dedicated to Mahabir Swámi, built in Sambat 1185 (A.D. 1128) by Raja Kumar Pál of the Chaura tribe, a descendant of Jai Singh, Raja of Pátan. Near Ajari is a Vishnu temple of Markundeswarji, said to have been built about twelve centuries ago.

Basant Gadh.

The remains of a fortress built by Kumbhu, Rana of Oodeypore.

Nadia.

The village is built on the site of an ancient city called Nandi Virdhun Nágri. There is a Jain temple here dedicated to Mahabir Swámi, said to have been built three centuries before Vikramajit; also a Shiv and a Vishnu temple eight centuries old.

Bhitrot pargana. Lotána.

The village is built on the site of the ancient city Lotána Pátan, said to have been founded at the same time as Chandravati, the ancient capital of the Pramars.

Chandravati Nágri.

The ruins of the ancient fortified capital of the Pramars situated on the Banás on the south-east border of Sirohi. It was apparently a very large and wealthy city. It is to be regretted that nearly the whole of the splendid carved marble ruins have been sold and removed to Gujarát for the construction of temples and other buildings there. An account of Chandravati is given in Tod's *Western India*, chapter VII. He mentions one of the shrines as bearing date Sambat 1287, or A.D. 1232.

Umraoti.

The remains of an ancient city near the shrine of Rukki Kishan at the foot of Ábú on the east side. Here is an image of Budr Kul Devi, behind which is a temple, walled up on every side, said to have been founded by Amer Singh, Rahtor. Nobody has ever opened the temple to see the contents, from fear of the goddess.

Bhákar pargana.
Upla Gadh.

The remains of a fortress built by Kumbhu, Rana of Oodeypore.

Sáth pargana.
Virman.

There are the ruins of many Jain temples, and of masonry wells and aqueducts, which testify to Virman having been a large and flourishing city. It is said to have been contemporary with Chandravati, and to have been destroyed by the Muhammadans at the same time.

Bárath pargana.
Lakhas Nágri.

At the foot of Ábú, near Anádra, there is said to have been an ancient fortress; and old bricks of great size, and marble carvings, are often dug up. At a short distance, in a gorge of the hills, is a place called Dewangán, where are the remains of several ancient temples, situated in a beautiful spot on the banks of a stream, shaded with trees. On the hills near at hand is also the ancient shrine of Karoidhaj.

Chaura pargana.
Kolar.

The remains of an ancient fortress near the shrine of Sarneswar, said to have been built by Kumbhu, Rana of Oodeypore, when driven from Kumalmer by the Ghorian king of Malwa.

APPENDIX.

A brief account of the formation of the Military Cantonment at Erinpura, and of the mutiny of the Jodhpur Legion in 1857.

The British cantonment of Erinpura is situated on the northern border of Sirohi. It was established in 1837, and is now the head-quarters of the Erinpura Force—a local corps raised in 1857 to replace the Jodhpur Legion, which mutinied in that year.

The origin of the latter corps may be briefly given as follows:—

By the 8th article of the Treaty of 1818, the Marwar State was bound to furnish a contingent of 1,500 horse for service when required. Under this provision, a demand was made in 1832 for a force to co-operate against freebooters who had occupied Nagar Párkar. The contingent failed in its duty, and proved perfectly useless. The obligation to furnish it was, therefore, commuted in 1835 to an annual payment of Rs. 1,15,000 towards the maintenance of a force which was raised by Captain Downing at Ajmer in 1836, styled the Jodhpur Legion. It was located on the site of the present cantonment, to which the name of Erinpura was then given.

The force originally consisted of three troops of irregular cavalry, principally Muhammadans, and four companies of

infantry, who were enlisted in or about Oudh. Subsequently, the strength of the infantry was increased to eight companies, to which were attached two 9-pounder guns, with camel draught. In April 1841, three Bhíl companies of infantry were added. The Legion did good service in Merwara in 1839, and formed a portion of the force which occupied Jodhpur in that year.

On the breaking out of the Mutiny in 1857, the corps remained staunch for a time; but, in August of the same year, the cavalry and infantry, with the exception of the Bhíl companies, joined in the general mutiny. Captain Hall, the Commandant, was on Ábú at the time; Captain Black was with a detachment at Nasírabád; and the only Europeans at Erinpura were Lieutenant Conolly, the adjutant, and the sergeants, with their families. A portion of the corps, consisting of a company of infantry, who were then at Anádra, near the base of Ábú, on their way to Rowa, to keep in check the thákur of that place, who was in rebellion against the Sirohi State, joined the two companies on Ábú, and commenced the mutiny by an attack on the station on the 21st August. At that time there were only some 30 or 35 convalescent and sick men of Her Majesty's 83rd Regiment, together with a few British officers, and ladies and children. The mutineers do not seem to have carried on their attack with any vigour. They commenced by firing a volley into the European barrack; but, on the British soldiers returning the fire, they made off, and, under cover of the dense fog prevailing at the time, advanced close to Captain Hall's house, and fired a volley into the place, but fortunately without inflicting any injury on the inmates; and Captain Hall, being shortly afterwards joined by some men of the 83rd, soon succeeded in driving the mutineers off the hill. The latter went straight to Erinpura, arriving there on the 23rd August. The rest of the corps, with the exception of the Bhíl companies, had meanwhile mutinied. They burnt the station, took what treasure there was, and then started in the direction of Páli, having first allowed the European sergeants and their families to depart. They carried off Lieutenant Conolly for some way, but subsequently released him. He appears to have owed his life in a great measure to the exertions of Resaldar Abbás Ali, who behaved with great fidelity. The mutineers afterwards joined the rebel thákur of Awah in Marwar.

The Bhíl companies who did not join the mutineers formed the nucleus of the present corps, styled the Erinpura Force, which consists of two troops of cavalry, mainly Sikhs, numbering 164 sabres, and eight companies of infantry numbering 712 all ranks, 90 per cent. of whom are Bhíls and Minas, and the remainder other castes.

MOUNT ÁBÚ.

GEOGRAPHY.

General Topography.—Mount Ábú may be called the sanitarium of Rajputana and Gujarát. It is a large isolated mountain situated nearly in the middle of the Sirohi State, and lying parallel with, and near the south-west end of, the Arvali range of mountains, from which it is separated by a narrow valley about 15 miles across, in which flows the western Banás, a river having its source in the Arvalis a little north of Ábú. In shape this mountain is long and narrow, the length at top being about 14 miles by only 2 to 4 in breadth; the length at the base is about 20 miles; and its direction lies north-north-east and south-south-west. It is situated in north latitude 24° 33′ and east longitude 72° 44′. It is the highest mountain in Rajputana; "Gúrú Sikr," the principal peak near the north end of it, rising to a height of 5,653 feet above sea-level; the sanitarium, situated near the south-west end, being nearly 4,000 feet above sea-level and some 3,000 above the plains below.

Configuration.—The configuration of the mountain is peculiar, the summit being in a great measure surrounded by high rocky ridges, so as to form a sort of hollow on the top of the mountain, which, again, is broken up into hills, valleys, and sloping plateaux, forming a hilly district, while here and there are breaks in the enclosing ridges of rock, affording views over the plains below and enhancing the beauty of the scenery.

The natural features of Mount Ábú are very bold, and the slopes extremely precipitous, especially on the western and northern sides; on the east and south the outline is more broken up into spurs, with deep valleys* between. The traveller, when ascending the mountain, can hardly fail to be impressed with the grand and beautiful scenery: the gigantic blocks of syenite rock towering along the crest of the hill are especially striking, in many cases being so weatherworn asto present most fanciful and weird shapes, while in others they appear so slightly balanced as to be in danger of rolling down. There are two rocks near the station of Ábú, called respectively the Nun rock and the Toad rock, from their curious resemblance, in outline, to a veiled woman, and to an immense toad. In places, too, the face of the cliffs has been worn into rounded caverns and holes resembling the section of a largely-magnified sponge. The brow of the mountain overlooks in places an absolute precipice, often

* Advantage has been taken of one of these valleys on the east side to make the new cart-road from Rukki Kishan to the top of Ábú.

300 or 400 feet of sheer descent. On the north, Ábú is separated from the Sirohi range of hills only by a narrow pass; to the west is an open stretch of undulating country, fading off into the plains of Marwar and the Rann of Kachh, only broken by the bold range of hills along the Marwar border; on the east, the Banás valley, a few miles across, separates Ábú from the Arvalis, and in clear weather the views from many points on Ábú in this direction are very beautiful, range upon range of hills being visible towards Kotra and Oodeypore; on the south, several spurs run out some way into the plains, which are here much broken up with detached hills, forming a sort of connecting-link between Ábú and the Arvali range. The scenery in the interior of Ábú is soft and romantic rather than grand, but very beautiful of its kind. The constant succession of hills and valleys, with occasional peeps over the distant plains, and the black and grey tints of the curious and grotesquely-shaped rocks, contrasting with the varied greens of the trees and shrubs—all combine to form most charming landscape scenery. These natural beauties have, however, been much marred where the hills have been cleared of trees and shrubs, thus imparting a sombre and barren appearance to the otherwise bright country. In some of the valleys the charm of the view is enhanced by springs and running-streams, but it must be acknowledged that this delightful adjunct is in a great measure wanting on Ábú, many of the streams having dried up owing to the clearing of the forests. As may be expected, therefore, it is during and just after the rainy season that Ábú wears its most charming aspect, for then there are streams everywhere and ferns abound. There are also several waterfalls, that at the head of the Rukki Kishan valley below Hetamji being especially fine after a heavy fall of rain.

The drainage from the top of Ábú is almost entirely to the eastward into the Banás valley, which is perhaps owing to the upheaval of the mountain being greater on the western side.

Lakes and Tanks.—There are several taláos or tanks on Ábú, the one at Uria being of some size during and after the rainy season; but almost all dry up during the hot weather. The only tank of any importance is the Nukki Taláo, which is a fine sheet of water, about half a mile long and a quarter of a mile broad, situated close to the civil station at the south-west corner of Ábú. The eastern end, towards the station, is shallow and weedy, but the other portions are usually deep, the average depth being from 20 to 30 feet, and near the centre, towards the dam, about 100 feet. The taláo must originally have been a small natural lake, but, by blocking up the gorge

of the hills on the western side by a dam about 50 feet high, the present artificially-formed lake has been made. The level of the water in the lake, which is 3,770 feet above the sea, has been raised from time to time by the construction of a solid masonry outfall, and by raising the height of the dam. But, though there is now a finer sheet of water, the beauty of the lake scenery has somewhat suffered, as the wooded islands have been much submerged and their trees nearly all killed. The lake is most picturesquely situated, being surrounded by hills, except at the western end, where a peep of the distant plains is obtained through a gorge, thus adding to the beauty of the scenery. The Rámkúnd hill, on the southern side, is well wooded, and rises to a considerable height, with a fine bold rocky peak; and, from the upper and lower bridle-paths on this hill, beautiful views are obtained of the lake and over Mount Ábú and the plains below. The fishing in the lake is inferior; there were formerly only two small kinds of fish, *viz.*, singhi and garái; but some murrel were put in a few years ago, and other sorts might be added with advantage. It is perhaps doubtful, however, if the numerous otters which inhabit the lake will allow the fish to grow to any size. The origin of the name of the lake, "Nukki Taláo," is doubtful. According to local legends it is said to have derived its name from its having been excavated with the nails (nukki) of the gods, who dug a cave in the earth to protect themselves from the giant Mahikasur, who had obtained the favor of Brahma by his intense worship of the deity and had become all-powerful. But it seems probable that the dam of the lake was constructed by one of the kings of the ancient Pramar dynasty who had their capital at Chandravati.

Minerals.—The great mass of Ábú is composed of rocks of primary formation, the mountain having been formed by an upheaval of igneous granitic rocks of crystalline structure and concrete texture, and consisting mainly of syenite. The upheaval has formed numerous ridges running north-east and south-west; the planes of original lamination may be seen distinctly in places in the rocks forming these ridges and in occasional views of slate and quartz. The consistence of the syenite is very unequal, and its concrete texture is distinctly exhibited by the way in which the rocks have become weatherworn.

The Ábú stone is not considered well adapted for building purposes, as it breaks very irregularly in quarrying, and, being extremely hard, is expensive to work. Good bricks can, however, be made from the stiff clay soil formed in the valleys by the crumbled felspar; but the absence of limestone on Ábú is a serious inconvenience, as all lime required has to be brought

from below, which renders building on Ábú very expensive. Marble is to be found in one or two places on Ábú, but is too crystalline to allow of its being worked.

Forests.—The slopes and base of Ábú are clothed with dense forests of trees of numerous kinds common to the plains and the neighbouring Arvali range, and here and there are also great stretches of bamboo jungle. The top of the mountain is well wooded in parts, but many of the hills, especially in the neighbourhood of the station, have become denuded of timber and are now left bare and rocky, so that it will be difficult to get trees to grow on them again. Since 1868, however, attention has been given to forest conservancy, and the cutting and burning of trees and shrubs on the summit and upper slopes of Ábú have been prohibited, with very beneficial results. Hillsides which had become nearly bare are now covered with young trees, and it is hoped that, in time, Mount Ábú may regain the forests, the loss of which threatened in a great measure to alter the character of its climate. The following are some of the trees most common to Ábú :—

The Mango (*Mangifera Indica*),
„ Jáman (*Eugenia jambolanum*),
„ Siris (*Albizzia lebbek*),
„ Dháo (*Anogeissus pendula*),

and two or three other varieties of the latter tree; also several of the fig tribe, such as the

Bur or Banian (*Ficus Bengalensis*),
Pipál (*Ficus religiosa*),
Gulár (*Ficus glomerata*),
Pákar (*Ficus injectoria*), and the
Date-palm, Kajúr (*Phœnix sylvestris*).

The champa (*mechelia champaca*) is also to be seen occasionally, but has probably been imported. A species of euphorbia (*euphorbia nivulia*), called by the natives thúr, and common in Rajputana, grows very generally over the hill, as also the beautiful karaunda bush (*carissa carandas*), which is very abundant. Among showy flowering trees the

Kachnar (*Bauhinia variegata*),
Phalúdra (*Erythrina Indica*),
Semal (*Bombax Malabaricus*), and
Dhák or Kákára (*Butea frondosa*)

are commonly met with. Among climbing plants the *Hiptage madablota* and *Pueraria tuberosa* may be especially mentioned, as they are both handsome when in bloom, and useful for forage, the former for cattle and the latter for horses. An account of the

flora of Ábú has yet to be written, but the varieties of flowering shrubs and plants indigenous to the hill remarkable for beauty of flower or foliage do not appear to be numerous. Among those most commonly met with, may be mentioned the white jasmine and two species of wild-rose—one, a white single variety called by the natives 'beúga'; the other, a double pink cluster rose called 'seoti.' They are much used for hedges by the Ábú villagers, and are a beautiful sight when in full bloom. There is one species of orchid—called 'ambatri' because of its generally growing on the mango-tree—which bears pretty lilac flowers during the rainy season. A lilac-flowered wild balsam grows in great masses; and ferns, of which there appear to be about thirteen varieties, are to be found everywhere in abundance. The jáman and karaunda both produce very fine fruit, which is exported to the plains in considerable quantities; as is also honey of superior quality, collected by the Bhíls from the wild-bees' nests in the gardens of the European residents. English flowers and vegetables can be cultivated most successfully; and strawberries, peaches, oranges, limes, guavas, figs, mulberries, &c., bear fruit well. Some other kinds of English fruits might also succeed if introduced on Ábú.

Wild Animals.—No complete account of the fauna of Ábú has yet been written. Of the larger carnivora, tigers frequently ascend the mountain in search of prey, and have occasionally been shot within a short distance of the station. The panther and black bear are more commonly met with. The smaller carnivora, with the exception of the civet cat, wild cat, and mungoose, are not numerous; hyænas have occasionally been seen on Ábú, but the jackal and fox never. The sambhar is the only deer which ascends the hill, although the chital (spotted deer) is not uncommon at the base. Porcupines are numerous, and cause considerable damage to gardens and crops. Hares are tolerably abundant, but are difficult to shoot owing to the quantity of bush-jungle from which it is not easy to dislodge them.

Snakes.—Snakes are not common on the summit. The cobra is occasionally seen, as also a species of viper (*echis carinata*); these are the only venomous snakes found on Ábú. There are five or six other varieties which are not venomous.

In the rains a small species of crab is abundant in every pool and stream, and otters in considerable numbers inhabit the Nukki Taláo. The insect fauna of the rains are not so numerous as in the plains.

Birds.—A descriptive catalogue of the birds of Ábú and Northern Gujarát, by Captain E. A. Butler, 83rd Regiment, has been published in "Stray Feathers," volumes III and IV, and

also in a pamphlet form with notes by Mr. A. O. Hume, C.B., C.S., who gives at page 99 a list of thirty-one birds which within this region are, so far as is known, found only on Ábú. The following are some of the birds most commonly known on Ábú: Among game-birds the large grey jungle-fowl and the red spur-fowl were formerly abundant, but are now comparatively scarce, as they have been so much shot down during the breeding season; the small bush quail is to be found everywhere, and a few large grey quail and snipe are to be seen in the cold season; but the grey and painted partridge are rarely found on the summit. Among other birds commonly found may be mentioned the red-whiskered búlbúl, the green barbet, the fan-tailed fly-catcher, the black-crested bunting, the blackbird, the cuckoo, the robin, the kingfisher, &c. Vultures breed in numbers on the precipitous rocks in some parts of the hill.

Climate and Rainfall.—The climate of Ábú for the greater portion of the year is very agreeable and healthy. The seasons do not differ in time from those usually experienced in the plains. During the hot season, which commences about the middle of April, the temperature at mid-day is at times unpleasantly high, especially after seasons of insufficient rainfall, and has been known to rise to 98° F. in the shade; but this is very unusual, as the thermometer seldom reaches 90°; and, owing to the dryness and lightness of the atmosphere and the absence of hot winds, the heat at this period of the year is not generally trying to the constitution of Europeans. Punkahs are seldom used; the doors of houses are kept open, and the constant south-west breeze moderates the heat, which otherwise would doubtless be considerable in summer on the rocky surface of Ábú. The nights and mornings are almost invariably cool, fresh and invigorating. The following figures give the mean temperature in the shade for each quarter of the last three years :—

	Degrees F.
1st quarter	62
2nd „	79
3rd „	73
4th „	66
Annual mean ...	70

It is supposed that the temperature on Ábú has increased since the hill was first occupied as a sanitarium, owing to the reckless way in which many of the hills have been cleared of timber, and the consequent drying-up of several springs and streams at an early time of the year. The time at which the rains set in

varies; they usually commence with thunderstorms about the middle of June.

The rainy season, as in all hill-stations, is rendered somewhat unpleasant by the prevalence of fog and drizzle, and the intense moisture of the atmosphere; but the temperature is cool and pleasant, and there is none of the stifling damp heat of the plains. The climate, too, is healthy at this season. The rainfall is generally heavy, but not excessive, and varies greatly from year to year. The average during the last seventeen years has been 68″, the extremes having been 123″ in 1862 and 120″ in 1875, and 31″ in 1868 and 19″ in 1877; the only other year of the series having a fall over 80″ was 1863, in which 99″ fell, and the one other with a fall below 40″ was 1873, in which 39″ fell. The average fall of June is 6″, of July 22″, of August 24″, and of September 8″.* The rains usually cease, as they begin, with thunderstorms, about the middle of September, after which for a few weeks an occasional shower falls.

A short interval of warmer weather follows the monsoon, and during this period of the drying-up of the rains there is a good deal of fever and ague, especially among the natives; but the disease is generally of a mild type. During the cold season, from December to March, the climate is very healthy and bracing, and fires are required in the houses; but the cold is not excessive, as the temperature seldom falls below 40°, and the average is 60°. Hoarfrost often covers the ground, sometimes remaining in the shade till nearly noon; and thin ice forms on any still water.

On the whole, Ábú may be considered as possessing a very good climate, combined with the advantage of beautiful scenery.

Water-supply.—Considering the hilly nature of the surface on the summit of Ábú, perennial springs of water rising to the surface are singularly few and small. This is doubtless owing to the generally impervious nature of the rock preventing deep percolation. But, for the same reason, water can be got in almost every valley, within twenty or thirty feet of the surface, by sinking wells through the clay. Many of the basins retaining these collections of water are small and shallow, so that the supply is soon exhausted, and, towards the end of the dry season, the wells in them cease to yield; those situated lowest in the valleys, near the deepest part of the basin, lasting longest. The water in all these wells, although uncertain as to quantity, is of good quality.

* The extreme variations in the amount of rain seem to depend upon alterations in the position of greatest intensity of heat of the continental deserts whereby the monsoon currents are drawn from the ocean up the valleys of the Indus and Ganges. Ábú gets most rain from a direct south-west current off the Indian Ocean.

Earthquakes.—Earthquakes are very frequent at Ábú at uncertain intervals; the shocks are generally very slight and have an undulatory motion, but are accompanied with much loud rumbling noise. From information derived from the natives there appears to have been a severe shock in Sambat 1881 or 1882 (A.D. 1825 or 1826), which caused damage to houses and cracked some of the arches of the Dilwára temples; also a somewhat severe earthquake in 1849 or 1850; and again in 1875 there was a considerable shock, accompanied by a very loud and alarming noise. This shock was felt at Jodhpur, about 150 miles away. From these instances it would seem that the more severe shocks occur at intervals of about twenty-five years.

Civil and Military Station.—Lieutenant-Colonel James Tod, formerly Political Agent in Western Rajputana, and well known as the author of *The Annals of Rajasthan*, was the first European who visited Ábú, and, in fact, he may be considered as having discovered the place in the early part of the present century; for, as he expresses it in his *Travels in Western India*, "the discovery was my own. To Ábú I first assigned 'a local habitation and a name,' when all these regions were a *terra incognita* to my countrymen."

From the time of Tod's* visit, in 1822, till 1840, Ábú was used to some extent as a summer residence by the Political Superintendent of Sirohi and the officers of the Jodhpur Legion. In 1840, invalid European soldiers were first sent to Ábú, encamping there for the hot season only. In 1843, barracks† and hospitals were built, and about this time the Agent to the Governor-General for Rajputana commenced to reside on Ábú during the hot season, accompanied by his assistants and office-establishment, and the vakíls of the different States with their numerous followers. In this way the station has gradually grown up, and the civil portion now consists of the Residency of the Agent to the Governor-General and some forty scattered bungalows occupied by members of his staff, the several Government offices, vakíls of the Native States, visitors, &c. The military sanitarium for European officers and soldiers affords accommodation for about 200 men, including quarters for 26 families. Like most hill-stations, Ábú is nearly empty during the cold season, the Agent to the Governor-General and his staff leaving for their cold-weather tour in the plains, while the European soldiers are for the most part withdrawn to Dísa.

* An interesting account of this visit is contained in his *Travels in Western India*, pages 73 *et seq.*

† These barracks were situated at the lower end of the Dilwára valley not far from the Nukki lake, but were subsequently pulled down, as the situation was feverish; and the present site north of the civil station was fixed on for the military sanitarium.

Institutions.—Among the local public institutions the most noteworthy is the Lawrence School, founded in 1854 by the late Sir Henry Lawrence for the education of the children of soldiers in Rajputana and Western India; the number of children in the school averages between 70 and 80, the proportion of boys and girls being nearly equal. The children enjoy good health, which speaks well for the climate; and the school is well managed, the children receiving a good education suitable to their future station in life. A more detailed account of the school, furnished by the secretary, Dr. Sutherland, is given in Appendix A.

There is a church, and a club, and telegraph and post offices; also a charitable hospital.

Population.

Population.—No census has ever been taken on Ábú, and there are no data from which to form an idea of its former population, but there is reason to believe that the Lok population has gradually increased of late years. The normal population is not large, and consists mainly of the Lok cultivators. There are in all fifteen villages or rather hamlets, specified in the following table, with the number of houses of the different castes in each village:—

No.	Villages.	Number of Houses.								
		Lok.	Bhíl.	Maha-jan.	Brah-man.	Rajput.	Mali.	Tailor.	Fakir.	Total.
1	Shór ...	47	...	...	...	...	...	4	...	51
2	Utroj ...	68	7	...	...	...	...	3	...	78
3	Jáwái ...	26	...	...	...	...	...	...	...	26
4	Uria ...	57	3	...	1	...	...	4	...	65
5	Achílgarh ...	...	7	12	2	2	5	...	4	32
6	Salgáon ...	23	12	...	...	...	...	...	...	35
7	Dilwára ...	17	24	...	1	3	...	...	...	45
8	Goa ...	15	...	...	...	...	...	...	...	15
9	Torna ...	16	...	...	...	...	...	...	...	16
10	Arnia ...	5	1	...	...	...	...	...	...	6
11	Hetamji ...	15	7	...	...	...	...	...	...	22
12	Dhúndái ...	12	10	...	...	...	...	...	...	22
13	Mách ...	11	...	...	...	...	...	...	...	11
14	Sáni ...	12	...	...	...	...	...	...	...	12
15	Aki ...	1	...	...	...	...	...	...	...	1
	Total ...	325	71	12	4	5	5	11	4	437

Of these villages, eleven belong to the Rao of Sirohi; and four—*viz.*, Hetamji, Dhúndái, Mách and Sáni—to the Mahant, or high priest, of the Achílgarh temple.

In addition to the fifteen Ábŭ villages, there are the bazar attached to the civil station and sanitarium, and a hamlet below the barracks near Torna containing the houses shown below:—

	Number of Houses.						
	Mahajan.	Musalmán.	Parsi.	Chamár.	Rajput.	Bhíl.	Total.
Ábú Bazar	24	47	1	40	1	...	113
Hamlet near barracks	...	1	...	...	2	58	61
Total ...	24	48	1	40	3	58	174

The Musalmáns are mainly shopkeepers and artizans; the Chamárs work as coolies, and at thatching, tiling and building; the Bhíls also work as coolies, and bring grass, wood, &c., into the station.

It will be seen that there is a total absence of Hindu artizans: skilled workmen do not settle in the bazar owing to the station being nearly empty for half the year; and it is only during the summer that a few rough carpenters and blacksmiths are induced to come up the hill. Even the cultivators have no artizans in their villages, but get them from below when they require their farm implements or Persian-wheels mended.

From the above statements we get—

	Houses.
Ábú villages	437
Ábú bazar and hamlet	174
Total ...	611

and calculating five inhabitants to a house, a population of 3,055 is obtained, to which may be added—the priests and pujáris of the temples, about 100 persons; the Raj sepoys and officials, about 50 men; the British troops and their establishments, about 100; the Lawrence School children, and establishment, about 100—making a total of about 3,405. And during the hot and rainy seasons, when the camps of the Agent to the Governor-General and Political Agent, Marwar, and other offices, are on Ábú, as well as some visitors from Dísa, &c., 1,000 more may be added to the

population, thus making the population of Ábú during the season, in round numbers, 4,500; at other times, 3,500.

Inhabitants.—The inhabitants of the villages on Ábú consist mainly of a mixed race peculiar to Ábú who style themselves "Lok" (presumably "Log," or the people of Ábú); there is also a fair proportion of Bhíls, some mahajans or banyas, and a few Rajputs, Brahmans, malis and tailors. These few castes constitute the regular inhabitants of the villages, but in the bazar attached to the civil and military station there is of course a much greater variety of castes.

Nothing definite is known regarding the origin of the Ábú Lok; they style themselves Rajputs and assume the names of the different Rajput *gots*,* or clans, but according to local tradition their origin is accounted for in the following way. When Bimal Sah,† the great merchant of Anhalwára, built the celebrated temple of Vrishabdeo on Ábú, numerous Rajputs came from below and took to themselves wives from the daughters of the aborigines (who these aborigines were, is not known, but they were probably Bhíls); and their descendants are the present inhabitants of the hill. The Ábú Lok, being thus of mixed blood, are called by the Rajputs of the plains "Ráhtis" (the word, seeming to correspond with the English term "half-castes," always excites their ire). Another derivation given of the term is that it comes from the word "ratha," a stone; "Rathi," therefore, meaning a people who work in stone, *viz.*, those who came from below Ábú to build the temples. The Lok have a peculiar cast of countenance, and are easily distinguished from other natives of the country. The men are not a particularly fine race, and there is an idle, listless look about them which further detracts from their appearance. The women are well formed, and, when young, often good-looking. Their language is much the same as that generally spoken in this part of the country, being a *patois* of Marwari and Gujaráti.

In character the Lok appear to be a good-tempered, indolent, easy-going race, fond of ease and pleasure, and always ready to leave their work for village festivals. They are simple-minded

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* The following are the several *gots* of the Ábú Lok—

I.—Pramar { Sub-divided into— Húmbar. Borána. Barár. Dangarwal. Gadar. Bhandári.

II.—Selote Dayá.

III.—Chohán.

IV.—Rahtor.

V.—Solankhí.

VI.—Pararia { Sub-divisions— Bhattia. Sándúka.

VII.—Purihar.

VIII.—Gehlot (here called Táí).

† Tod in his *Travels* notes that the temple of Vrishabdeo was built by Bimal Sah of Anhalwára in the time of the Pramar prince Dharaburz, which would be about Sambat 1265 (A.D. 1209).

and totally uneducated, but seem to be happy and contented; and there is a singular absence of crime among them. They are deeply attached to Ábú, and have always refused to settle anywhere in the plains below. More than a century ago, the village of Arnia on Ábú having been much harried by robbers, the inhabitants abandoned the place and moved to Dilwára, another Ábú village, but one family of Lok alone went to Vátera, a village below the hill, since when the Ábú Lok have steadily refused to intermarry with this family, which then joined the Sirwis, a caste of cultivators common to Sirohi.

Houses.—There is nothing peculiar about the houses of the Lok, which are substantially built of stone and roofed with tiles.

Material Condition.—With regard to their material condition the Ábú cultivators appear to be fairly well off; though nearly all are more or less in debt to the money-lenders (termed Bohras), as is generally the case in India, the Bohras are not allowed to press them very hard or sell them up, and even those most in debt have enough grain left them for their wants. Ghee and cattle are commonly given towards the payment of debts, and disputes with the Bohras are but seldom referred to Sirohi, being almost always settled through the kámdar and thanadars of Ábú.

Owing to Ábú having been made the head-quarters of the Agent to the Governor-General for Rajputana, and to the establishment of the military sanitarium, the villagers now find a good market for milk and ghee, the produce of their cattle, of which they have large herds. During the rains the cattle are usually sent to graze in the plains below, as the excessive fog and damp of that season are found to be injurious to them.

There appears to be but little grain sold by the villagers; for during the long period of peace and quiet* they have now enjoyed, they have increased in numbers, and have been too lazy and wanting in energy to bring fresh land under cultivation, with the result that the produce of their fields suffices now for but little more than their bare wants. One of their sources of food-supply has also partly been lost to them in the prevention of *wálar* cultivation on the hill; but the measure was a necessary one, and will ultimately tend to their advantage, as the destruction of the forests on the summit of Ábú would in time have seriously affected the rainfall.

The present condition of the Ábú Lok has, however, greatly improved since former times, when they are described as having been very poor and miserably clothed; they were also in constant

* The Ábú Lok and pilgrims to the shrines were formerly much harassed and plundered by the Bhils; the site of the Agency Surgeon's house just below the Residency is said to have been a favorite resort of these plunderers.

fear of the Bhíls, who ascended the hill and plundered them; and, being unable to dispose of their surplus grain and ghee, they had little or no money to purchase clothes and other necessaries, so that they were very dirty, seldom bathed, and wore their clothes till they fell off or rather till the remnants were pulled off by the chhipi (the dyer and also tailor of this part of India), from whom they got fresh clothes.

On the whole, notwithstanding their backward state of civilization and their simple and primitive mode of life, they are a happy people, probably far more so than many races who enjoy all the advantages of an advanced civilization.

Customs.—In their religion, dress, and mode of life, the Ábú Lok appear to differ but little from the other Hindu agricultural classes of this part of Rajputana. Their favorite deities are Devi and Mahadeo; and their gúrús, or spiritual guides, are Gorwál Brahmans, who reside in the villages of Hátal and Sunwára below the hill and come up when their services are required.

The Bháts of the Lok community, who record their genealogies and family history, also live below Ábú at the village of Velángri. There is only one house of these Bháts, consisting of six or eight men. They are paid for their services by presents of cattle, ghee, grain, clothes, or in cash.

In social position the Lok are reckoned equal to the Sirwis and below the Kulbis—both cultivating classes.

The practice of assuming the names of the several Rajput *gots* dates only from about a century back. For the last thirty or forty years the Lok have also followed the Rajput custom of always marrying into a different *got*. Their marriage customs are now the same as those of other Hindus, but, till lately, the young men used often to take their wives by stratagem; *i.e.*, the young man, having fixed on the girl he wished to marry, would go out with a *sari* concealed about his person, and, watching his opportunity, would throw it over her, when she became his wife, willing or not, and they could not be separated, however averse the relatives might be to the marriage. This practice, of course, often led to family feuds, and retaliation frequently assuming the form of a raid on the offending lover's house and the carrying off his cattle, household goods, &c. These feuds appear to have been generally settled by the Raj officials, through a panchayat of the Lok, without bloodshed; a compromise usually being effected in the shape of a fine in grain and ghee to the Raj, and a feast to the brethren, ending with amal-pani (opium-water) to cement the renewal of friendship. The Bhíls and Minas still at times carry off women by force, seizing them by the hand instead of throwing the *sari*; but in their case fights and bloodshed often ensue.

The Aghoris.—This was a filthy and abominable sect of Hindu ascetics who appear to have inhabited the caves of Ábú in considerable numbers in former times, and who, it is said, went about naked and ate everything that came in their way, even dead bodies and filth. A noted member of this sect, named Futteh Puri, is said to have been bricked up in his cell at his own request. These creatures have long disappeared from Ábú, and, according to local accounts, have not been known on the hill for the last seventy years.

The Land.

Agriculture.—The crops grown on Ábú are of few kinds; those cultivated during the rainy season are maki, urid and sá (a kind of rice); and under *wálar* cultivation (now prohibited on the summit, but permitted on the lower slopes and at the foot of Ábú) three inferior kinds of grain are grown, locally known as mal, sanwalái and kárang. Potatoes are also grown to a considerable extent during the rains, and largely exported to Dísa. The cold-weather crops consist of wheat and barley.

Mode of Husbandry.—This is of the rough description generally followed in this part of India. For the rain-crops the land is usually ploughed only once, but for wheat and barley two or three times; and for these latter the land is heavily manured, except in some of the valleys and on plateaux where is a certain quantity of level ground. The fields, as in other hilly tracts, have been formed by terracing the slopes of the hills, and, owing to scarcity of suitable ground, the land seldom has rest, Indian-corn being generally succeeded by wheat or barley year after year; but with heavy manuring and irrigation very good crops are obtained. The Persian-wheel is invariably used for purposes of irrigation. The Ábú Lok and the Bhíls are much attached to *wálar* cultivation, which consists in cutting large patches of jungle on the hillsides in the spring and leaving the wood to dry till the approach of the rains, when it is burnt and the grain sown in the ashes. The soil of Ábú is for the most part a stiff clay formed from crumbled felspar.

Land-Tenures.—The ruler of Sirohi has the right of bhúm in the land generally; but the Lok have hereditary rights as cultivators in all the wheat and barley fields (*i.e.*, the irrigated land), which they can buy, sell or let at pleasure. These rights do not extend to the waste unirrigated land in which urid is grown. Most of the grass-preserves (bhirs) belong to the Raj, but the Lok hold some of them.

The sons succeed the father and the land is divided among them—a system which will in time reduce the Lok to poverty

unless they either emigrate or exert themselves to bring more land under cultivation. On failure of a son, the cultivator can adopt, nazarána being paid to the Raj at the time of adoption. Failing adoption even, some one of the brotherhood takes up the land on the death of the holder, and pays the nazarána. New land can be taken up by permission of the Raj, and favorable terms are generally allowed.

Rent-rates and mode of collecting the revenue.—The Ábú Lok hold their lands on very easy terms: all rain-crops except those under *wálar* cultivation are free; as regards the cold-weather crops (wheat and barley), the rent is taken in kind (and in barley for both, no wheat being taken in rent), and consists of half the amount of grain sown.

The revenue officials are, one kámdar for the whole of Ábú, with a naib under him, and two thanadars, one for the Achílgarh or northern division, and the other for the Nukki or southern division. These officials collect the revenue, assisted by the principal Lok of each village, termed "gámi" (in the large villages there may be two or more gamis). The gami measures the Raj share of grain and ghee, and gives general assistance. The post is in a measure hereditary, as the son succeeds the father if qualified for the office, paying nazarána and receiving a pugri from the Raj. The kámdar and thanadars are paid by the Raj in cash, and receive no grain huks. The other taxes paid by the Lok are—grazing-dues, collected after the rains, and consisting of two seers of ghee from each house; and ghur-ginti (house-tax) at the rate of from eight annas to one rupee per house. Every six months mahajans also pay from one to two rupees ghur-ginti. There are no other taxes. Rajputs, Bhíls and Sargaras constitute the Dewáli band (protectors of the village), and are free of tax.

Communications.

Till lately, the roads on Ábú were few and far from good, but much has been done to improve them, and many new roads and bridle-paths have been opened out. In and about the station the roads are good, and most of them adapted for light carriages; the principal one runs to the Dumáni Ghát, known to the residents as "Sunset Point," overlooking Anádra and the plains on the west side of Ábú. There are also several bridle-paths, among which the following may be mentioned:—

(1) To Uria *viâ* Dilwára, five miles, with a branch to Achílgarh.

(2) To the crest of Ábú overlooking Gae Mukh.

(3) To Dilwára *viá* the brick-fields known as "The long round."
(4) The upper path above the lake to "Sunset Point."
(5) The lower path by the edge of the lake to the dam and the Anádra road.

By means of these bridle-paths many of the most beautiful views on Ábú can now be enjoyed with ease and comfort.

The main communication with the plains at present is by the old road to Anádra, running westward from the station to the rocky point at the crest of the mountain known as "The Gates of Ábú," from which a bridle-path descends by steep zigzags to Umédganj (where is a dák-bungalow), 3,000 feet below Ábú; Anádra being one mile further on out in the plain. The distance from Anádra to Ábú is four miles.

A cart-road is being constructed running from the station to Rukki Kishan at the foot of Ábú on the east side; this road will be about 11 miles in length, and will shortly be the main line of communication, as the railway from Ajmer to Ahmadábád will pass within a short distance of Rukki Kishan. There are several paths used by the natives for ascending and descending Ábú; most of them very rocky, steep and difficult. The following is a list of those best known :—

No.	From (village on Ábú).	To (village below Ábú).	General direction.	Remarks.
1	Hetamji ...	Girwár	South ...	*Viá* Múngthala Ghát; very rough path.
2	Gae Mukh ...	Chandéla Taláo and Girwár.	Do. ...	Tolerably good.
3	Dumáni Ghát ...	Anádra, &c. ...	Do. ...	Do.
4	Hetamji and Arnea	Rukki Kishan and Kaindra.	East ...	Good.
5	Sál ...	Kaindra	Do. ...	Bad.
6	Achílgarh ...	Amtora	Do. ...	Do.
7	Do. ...	Kaindra	Do. ...	Tolerably good; a horse can go with difficulty.
8	Do. ...	Kacholi	Do. ...	Bad.
9	Shér ...	Do.	Do. ...	Do.
10	Do. ...	Nitora and Sirohi ...	North ...	Do.
11	Utroj ...	Mirpur and Saindrut ...	Do. ...	Do.
12	Uria ...	Sirúri	West ...	Tolerably good.
13	Dilwára ...	Kér and Pálri ...	Do. ...	Bad.

Fairs.

There are no fairs of any importance on Ábú, but great bands of pilgrims called "sangs" (from the Sanskrit word 'sang,' an association or company) frequently visit the hill; the sangs principally come from Gujarát, and often consist of wealthy merchants of the Jain religion, accompanied by strong bodies of armed men for protection on the way. On these occasions the Dilwára and other Jain temples on Ábú benefit largely.* Owing to the sanctity of Ábú and the number of shrines and temples there, a great many pilgrims are always coming and going, but a special pilgrimage, called "Singat," occurs every twelfth year, when thousands of worshippers throng the hill. A pilgrim-tax is levied by the Rao of Sirohi on mahajans, sunárs and kaláls of all districts other than Sirohi; the tax is at the rate of nine annas a head, and is paid by men, women, and children except those in arms; all other classes are free.

Temples and Shrines.

As "Ar-Budh,"† the mountain of wisdom, held so sacred by Hindus and Jains, and considered to have been, from ancient times, the abode of the gods and of the Rishis‡ and Múnis, Mount Ábú, as may be expected, contains numerous temples and shrines; but a great portion of the older temples have fallen completely into ruins. Tod styles Mount Ábú the Olympus of India, for it was by all accounts the favorite residence of the gods in ancient days; and the place abounds with legends of the gods, their strivings with demons and giants, and the miraculous deeds of the Rishis and holy men; so that, to the lover of antiquity possessing the time and inclination to dive into the legendary lore of this interesting spot, Ábú affords quite a mine of wealth. A very interesting account of some of the temples is contained in Lieutenant-Colonel Tod's narrative§ of his visit to Ábú in 1822. The temples on Ábú and the numerous shrines, great and small, all have some wonderful and grotesque legends attached to them; much information on these subjects is given in Tod's *Western India*,‖ and local Sanskrit works such as the Ábú Puranas. There are, however, two legends connected with the history of Ábú which deserve special mention: one is the grotesque fable of the formation of Mount Ábú, a

* The Dilwára temples are now under the management of the committee of the Jain mahajans of Sirohi, who collect the revenues. These are devoted to the current expenses and repairs of the temples.

† Derived from the Sanskrit "Ar," mountain, and "Budh," wisdom.

‡ The Rishis were the great sages; seven are especially enumerated in the Puranas, among whom Viswamitra and Vasishta are frequently mentioned in the legendary lore of Ábú. Múni is a similar term, meaning any great sage or holy man.

§ *Vide* Tod's *Western India*, pages 74 *et seq.*

‖ See Appendix C for an extract.

brief account of which, extracted from Tod's *Western India*, is given in Appendix B. The other legend refers to the creation by the Brahmans of the Agni Vansa or Agnikula race of Rajputs, from the agnikúnd, or fire-fount, on Ábú. The legend is to the effect that, at the time when the Brahmans held dominion, infidelity spread over the land, and the government became disorganized owing to the want of the strong arm of the warrior; and to such an extent was this the case, that the performance of the rites of Shiva was disturbed, even on the summit of Mount Ábú, by the Dytes,* or infidels. In this exigency, Viswamitra, the sage, appealed to the gods, who proceeded to Mount Ábú and created from the fire-fountain the four Agnikula races of Rajputs—*viz.*, the Chohán, Purihar, Solankhi and Pramara—who destroyed the Dytes and restored the worship of Shiva.† Tod's interpretation of this legend is that these Rajput races were Indo-Scythians, who were converted by the Brahmans to fight the battles of Shiva against the Dytes.

The shrines and temples most worthy of note on Mount Ábú are those at Gúrú Sikr, Achíl-Éswar (commonly called Achílgarh), Gae Mukh and Dilwára.

Gúrú Sikr.

Gúrú Sikr, or the Gúrú's Pinnacle, is the loftiest peak on Ábú, near the north end of the hill and about 10 miles from the civil station. The shrine there has no architectural beauty, but in clear weather an ascent of the peak is well repaid by the magnificent view obtained over Ábú and the surrounding country. The principal objects of worship are contained in a cavern, and consist of a rock of granite bearing the impress of the feet of Data Brija, an incarnation of Vishnu; and in another corner of the cavern are the 'puddaca,' or footsteps, of Rama Nanda, the great apostle of the Sita ascetics. There are also several other caves on Gúrú Sikr resorted to by the numerous pilgrims to this noted shrine. There is a good bridle-road to the village of Uria, some six miles from Gúrú Sikr, but from this the pilgrimage to the saint's pinnacle must be performed on foot.

Achíl-Éswar.

The shrine of Achíl-Éswar,‡ dedicated to Shiva, the tutelary divinity of Ábú, is well worth a visit. The temple, with others surrounding it, is contained in a quadrangle, and the whole of the buildings are in a simple, massive style, betokening their antiquity. The principal object of worship is the nail of the great-toe of Shiva

* Supposed by Tod to be Indo-Scythic tribes from the north-west, who paid no respect to the Brahmans.

† The above has been extracted from Tod's *Rajasthan*; a full account of the legend will be found at pages 405 to 408, volume II, new edition.

‡ "Achíl," immoveable; "Éswar," Lord or God.

(styled Patal-Éswar, or Lord of Hell), situated in a fissure of the rock termed "Brimh-Khar." No trustworthy record exists as to the date of these temples. An inscription on the plinth of the statue of Adipal, outside and opposite the temples, states that the Pramara Sri Dharaburz repaired the temple of Achíl-Éswar; the date is destroyed, but it appears, from an inscription on the shrine of Kunkúl-Éswar at Uria, that Dharaburz was reigning in Sambat 1265 (A.D. 1209);* and, looking to the plain and solid construction of the temples, the fact of their being repaired about A.D. 1209 would show that they dated from a much earlier period. There is a large metal trident near the principal temple, said to have been constructed from the arms captured from the band of Muhammad Beyra, governor of Ahmadábád. The story goes that this barbarian sacrilegiously damaged the brass figure of the sacred bull Nanda, in search of treasure; but this insult was speedily avenged, for, when descending Ábú, the invaders were attacked by such a swarm of bees that they threw away their arms and fled. There is also a very pretty *toran*, apparently of later date, amidst the temples, from which were suspended the scales in which the Raos of Sirohi, on succeeding to the *gadi*, were weighed against gold and silver for the benefit of the temples. Opposite the entrance to the temples on the western side is a beautiful grove of chumpa and mango trees, and, beyond, a large masonry reservoir, which has fallen into disrepair and holds water for but a short time after the rains. Tod was under the impression that this was the celebrated agnikúnd, but the local guides now identify the kúnd with a small spring lower down to the south. On the far side of the large masonry kúnd is a very spirited statue of the Pramara chief Adipal; he is represented as letting fly an arrow at three demons in the form of buffaloes who, according to the legend, came secretly at night to drink the sacred waters of the kúnd. The original representation of the monsters must have been destroyed, as the present buffaloes are very coarsely fashioned, and evidently of comparatively modern date. At the north end of the kúnd is the mausoleum of Rao Mán Singh of Sirohi; it is said that he was destroyed by poison, and that Ábú thus became *tilak*, or accursed, as a place of residence for the Deora princes of Sirohi.

A little further on are some Jain temples of apparently ancient date, profusely decorated outside with groups of indecent figures.

Achílgarh.

At the back of the Achíl-Éswar temples rises the hill on the summit of which is Achílgarh, the ancient fortress of the Pramaras. The upper

* *Vide* Tod's *Western India* page 90.

fortress is said to have been constructed about A.D. 1450 by Rana Kumbhu, who took refuge here when driven out of Meywar.* The Rana may have repaired and added to the works, but the fort probably dates from a very early period. There are the ruins of a granary in the keep called the Bundár of Kumbhu Rana, and also a reservoir for water. The fort is altogether a very interesting old ruin, and beautiful views are obtained from it. There are two Jain temples within the fort—one dedicated to Vrishabdeva, the other to Parswanáth—neither remarkable for architectural beauty.

There is a good bridle-path to Achíl-Éswar branching off from the Uria road, the distance from the civil station being about five miles. A very direct road runs *viâ* Salgáon which saves about two miles; but, by adopting this route, the last mile or so must be performed on foot, as the path lies through dense jungle up the steep face of the cliff.

This shrine is situated below the summit of Ábú at the south end of the hill. There is a bridle-path through some pretty scenery to the crest of the hill, distant about three miles from the civil station. From this point the view over the densely-wooded slopes of the mountain and the distant plains, bounded by the rolling peaks of the Arvalis, is perhaps the most beautiful on Ábú. The huge scarped cliffs of black rock assume the form of magnified battlements and sometimes of grotesque animals; this, combined with the beautiful foliage of the fine jáman and mango trees, the far-distant view, and the intense stillness and solitude of the spot, renders the scene very striking and impressive, and one not easily forgotten. The shrine of Vasisht Múni is hidden in the dense foliage, but far below can be seen the glistening of the water in the Chandéla Taláo and the threadlike line of the path leading from the shrine past the little lake to the village of Girwár in the plains below.

Gae Mukh.

The descent from the crest of the hill to the shrine is by a long flight of very rough and steep steps, at the bottom of which is the Gae Mukh, a stone representation of a cow's mouth, through which the waters of a clear perennial stream flow into a small masonry reservoir, said to have been constructed by Rao Guman Singhji of Sirohi in Sambat 1845 (A.D. 1789). A little further on is the temple of Vasishtji and other shrines situated in a walled enclosure. The temple of Vasisht Múni is a small plain edifice, doubtless of great antiquity, but it has been so often repaired that there appears to be but little of the original

* Kúth Sháh, the ruler of Ahmadábád, is said to have taken Mount Ábú in A.D. 1457 when on his way to attack Meywar.

structure remaining. Inside is a black marble figure of the deified Múni or sage Vasishta, who, according to the legend, assisted in the creation of the four Agnikula races of Rajputs from the fire-fountain at Achíl-Éswar. In a cenotaph adjoining the temple is a brass figure of the last of the Pramara princes of Chandravati, the noted Dhar Pramara (Dharaburz), who is represented as turning in an attitude of supplication to the Múni. The shrines are overshadowed with beautiful trees, but there is nothing particularly striking about the spot, and, except by antiquarians, the pilgrimage to this shrine will probably not be thought worth the labor and fatigue of the descent and ascent of the rough flight of steps.

Shrine of Adhar Devi.

Among the numerous temples may also be mentioned that of Adhar Devi, a small shrine of which the white walls catch the eye from many points of the station. It is situated high up on the walls of Ábú overlooking the Dilwára valley, and repays a visit by the fine view which it affords over the summit of the hill.

The Jain Temples at Dilwára.

The celebrated Dilwára* temples, which form one of the five special places of pilgrimage of the Jains, are situated in the small village of that name, a short distance from the sanitarium. According to local legends, this spot, previous to the erection of the Jain temples, was occupied by the shrines of Shiva and Vishnu whose ministers strongly objected to the approach of the sectarian enemies of their faith; but the wealthy sáhúkars of Anhalwára, having a special desire for this particular spot, determined to try the effect of money, and offered to cover with silver coin as much ground as they required. The Pramara prince, the celebrated Dharaburz, or Dhar Pramar as he is called on Ábú, succumbed to the temptation, took the lakhs of the Jains, and gave the much-coveted permission. For this he incurred the curses of the priests of Shiva and Vishnu,† which appear to have fallen heavily in his case, for of the grand city of Chandravati, the celebrated capital of his race, it may be said that scarcely one stone remains on another.

There are four temples in the group, of which two are comparatively plain edifices of later date, being about four centuries

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* Dilwára is a contraction of Dewalwára, the place or region of temples.

† Dharaburz, indeed, seems to have had but little respect for the religion of his fathers, for it is also related of him that he determined to test the truth of the legend regarding the Brimh-Khar at Achíl-Éswar (the fissure in the rock through which Shiva's great-toe appeared) being unfathomable, and constructed an aqueduct to pour a continual stream of water into the chasm for six months; but without any visible effect. In his time of repentance he is said to have supplicated the great sage Vasishta Múni (as represented in the shrine at Gau Mukh), but could not obtain forgiveness, and his race was driven from the throne of Chandravati, he being the last of the Pramar princes who ruled there.

old, and, having no particular architectural beauty, do not require special mention. Of the other two, which constitute the widely-celebrated Jain temples of Ábú, one was constructed by Bimal Sah, an opulent banker of Anhalwára Pátan in Gujarát, about A.D. 1209, and is dedicated to Vrishabdeva, the first of the Jain deified saints. The other was built by the brothers Téj Pál and Basant Pál, Jain merchants of Chandravati, about A.D. 1236, and is dedicated to Parswanáth or Parisnáth, the twenty-third and most popular of the Jin-Éswars. Neither of these temples is remarkable for size or external appearance, and, on entering, one is quite unprepared for the great beauty and elaborate elegance with which the interiors are finished. The principal feature in each is the usual octagonal dome forming a vestibule to the adytum, wherein the objects of worship are enshrined, and around which is a columned peristyle roofed with numerous domes each containing a beautifully-carved ceiling of different pattern. The whole of the edifices are of white marble of very fine quality, said to have been brought from the quarries at Járiwáo in the wild hilly tract called the Bhákar, which forms part of the Arvali range to the south-east of Ábú and not far from the noted shrine of Amba Bhawáni. It is certain that there is no marble on Ábú with which the temples could have been constructed; and how the enormous quantity of material required for the purpose could have been transported to the summit of Ábú is a puzzle to the present day. According to local tradition, a cart-road was constructed for the special purpose of bringing up the marble; but, if so, all trace of it has been lost, and, considering the time, trouble and expense incurred in the construction of a road up the Rukki Kishan valley (the most favorable line) by our engineer officers, it is difficult to understand how a cart-road could have been made at the time when the temples were built. However, the temples stand as monuments of the skill and taste of the artificers, and of the wealth and religious zeal of the Gujaráti bankers of that period. Tod omits to notice the "Háthi Sál," or hall of elephants, attached to Téj Pál and Basant Pál's temple. The hall contains ten large marble elephants very well carved, and, behind them, figures, apparently representing the different contributors to the holy undertaking, holding purses of money in their hands; these figures are interesting as showing the style of dress and mode of wearing the hair at that period.

Tod's description of the temples may perhaps be considered too florid; but no one visiting them can fail to be struck with the beauty and elegance of the internal carving; and this, combined with their good state of preservation, renders them by far the finest and most perfect specimens of Jain architecture in India.

APPENDIX A.

ÁBÚ LAWRENCE SCHOOL.*

THE Lawrence School was founded in 1854 by the late Sir Henry Lawrence for the education of the children of soldiers serving in Rajputana and Western India, preference being given to orphans, and to those of pure European parentage. The limits of age are—for admission, from five to twelve years; for removal, sixteen. Boys are trained for employment in the Subordinate Medical and Electric Telegraph Departments, and as surveyors or office-clerks; and girls in such occupations as to qualify them for house-keeping as the wives of men of like position in life.

The committee of management is composed of—

The Agent to the Governor-General for Rajputana.
The Commandant of Ábú.
The Chaplain of Dísa and Ábú.
The Surgeon to the Rajputana Agency.
The Officer in medical charge of the sanitarium of Ábú.
The Executive Engineer of Dísa and Ábú.

The committee of reference includes, besides the above,—

The Brigadier-General of Dísa.
The Political Agent of Marwar.
The Political Agent of Pálanpur.
The Brigade-Major of Dísa.
The Officer Commanding at Nasírábád.

The staff consists of a head-master and assistant master, a head-mistress, a matron, and an orderly sergeant and a munshi.

The educational condition of the school is reported upon annually by the Sub-Inspector of Army Schools of the Mhow District, and an annual report is published by the committee of management, giving an account of its income and expenses, and other information.

The present number of children is—girls 35; boys 43: total 78. The average during the last four years has been 59, and no death has occurred among them. The school-fees payable by parents for their children are—

	Rupees per mensem.		
	First child.	Second child.	Third child.
Privates and Corporals	Free.	Free.	Free.
Sergeants	6	2	Free.
Sergeant-Majors	4	2½	1
Retired soldiers or those in staff employ. Drawing Rs. 60 to Rs. 80 a month	5	3	2
Retired soldiers or those in staff employ. „ „ 80 „ 120 „	9	6	4
Retired soldiers or those in staff employ. „ „ 120 „ 150 „	12	9	6

* This memorandum is taken from an account by Dr. G. S. Sutherland, Surgeon to the Rajputana Agency and Honorary Secretary to the Institution.

The average annual cost of each child during the last four years has been—

	Rs.
Educational and other establishments ...	110
Diet	99
Clothing and bedding	58
Other expenses	41
TOTAL ...	308

About Rs. 26 per mensem.

The average annual receipts of the past four years have been as follows:—

	Rs.	Rs.
DONATIONS TO ENDOWMENT FUND FROM THE PUBLIC ...		3,901
SUBSCRIPTIONS FOR CURRENT EXPENSES—		
From the public	2,170	...
Parents' fees, Government allowances, interest on money	12,280	
		14,750
TOTAL ...		18,651

The annual expenditure during the same period has been Rs. 18,244, of which Rs. 3,494 have been paid by Government, being the difference between the total receipts for current expenses and the total cost.

APPENDIX B.

FABLE REGARDING THE ORIGIN OF "AR-BUDHA" (MOUNT ÁBÚ).

(Extracted from Tod's "Travels in Western India.")

IN the golden age of man's simplicity, this spot was in high favor with Shiva and the millions who peopled the Hindu Pantheon, who frequently assembled here in person. Here the Múnis or sages, of whom Vasishta was head and the representative of Shiva, passed their time in austerities and prayers, living on milk and the spontaneous fruit of the earth. At that time there was no mount—all was level to the Arvali. There was, however, an abyss, or kúnda, of unfathomable depth, into which the cow which supplied the sage having fallen, she was miraculously floated out by a rise of the waters. The Múni, desirous to prevent a recurrence of the accident, wafted a prayer to Shiva, then dwelling amidst the glaciers of Kailas. Shiva heard the invocation, and, calling the sons of Himaleh to him, demanded who would make a voluntary sacrifice and become an exile from their icebound abode. The youngest son of Himachil offered to fulfil the behest; but he was lame and could not travel, whereupon the

mountain-serpent Takshak volunteered to transport him upon his back. In this manner they journeyed together to the holy land, where dwelt the Múni Vasishta. Having explained the purport of their errand, in obedience to the command of the sage the son of Himachil leapt into the void; but his friend Takshak, refusing to quit him, wound his indented folds around him, and retained him in his embrace. For this sacrifice they stipulated that their names conjoined should henceforward designate the rock, thence called Ar-Budha, from *ar*, 'mountain,' and *budha*, 'wisdom,' typified by the serpent. But this ample fragment of the father of mountains either did not suffice to fill the chasm, or the snake, repenting of his change of place, made such writhing that Vasishta again had recourse to the divinity to still its motion. Shiva then, from the depths of Patal, extended his limb through the earth's centre, until the toe became apparent on the summit of the mountain. The vibration ceased, the mountain became immoveable (*achil*), and over the toe of the god (*Éswar*) was erected the fane.*

* Tod endeavours to give some interpretation of this legend by conjecturing that the cow tumbling into the pit represents mankind falling into the abyss of iniquity and unbelief, and that the son of Himachil who filled up the void represents a colony from the north—Buddhists, as represented by the serpent, the symbol of Parswanáth—who were converted by Vasishta to fight the battles of the Brahmans and to restore the worship of Shiva.

APPENDIX C.

An account of the Jain Temple at Dilwára.

(*Extracted from Tod's "Travels in Western India."*)

The temple of Vrishabdeva stands isolated in the centre of a quadrangular court, the length of which, from east to west, is about 180 feet, and the breadth 100 feet. Along its internal faces are ranges of cells, nineteen on the larger, and ten on each of the smaller, sides, each cell being of uniform dimensions. A double-colonnaded piazza, elevated on a terrace rising four steps above the level of the court, passes all round in front of the cells, the intercolumniations being the breadth of these; each, besides its four columns, having two pilasters to correspond therewith and the partition-walls of the cells, the roofs of which are flat. In each cell, opposite to the door of entrance, is an elevated altar, on which is placed the image of some one of the twenty-four Jin-Éswars. Architraves, passing from each pair of columns and resting on the corresponding pilasters, constitute a separate vestibule to each cell, and this is rendered the more distinct by every compartment between the four columns having either a vaulted or flat roof. The whole is of pure white marble, every column, dome and altar varying in form and ornament, the richness and delicacy of execution being indescribable. Each of the 58 cells merits an entire day's study and a first-rate pencil to delineate it. It is asserted that each separate cell was added by wealthy individuals of various cities and countries professing the Jain faith, which may account for the great diversity of style and ornament, while the harmony and symmetry of the whole attest that one master-mind must have planned and executed it, except at the south-west angle, where some dissimilarity prevails. The altars are of a chaste and simple design, while

money, labour, skill and taste have been lavished on the details of the colonnade, wherein each of the columnar rules of Jain architecture has its example. Each cell contains its statue dedicated to the particular object of worship of the person at whose expense it was raised, and inscriptions according to the period of erection are carved on the inner lintel of every doorway.

We now descend to the tesselated marble pavement in the area, crossing which we reach the Sowá mandap, fronting the shrine of Vrishabdeva. It may be well, in the first instance, to explain the meaning of this term (mandap) in Hindu architecture, which belongs more to the Shivite than to the Jain style, and was perhaps borrowed from the former. The mandap may be either square or circular, and its roof, whether vaulted or pyramidal, is generally supported by open columns. In the Shivite shrine it contains the symbolic bulls, while the appropriate representative, the lingam, occupies the interior cella. Whoever has noticed the ichnographic plan of the temple of Jupiter Serapis at Puzzuoli will be tolerably familiar with a Shivite shrine. With the Jain, the mandap contains no object of adoration, and serves merely for the votaries to prepare themselves and their offerings. The one in question has a hemispherical vault of 24 feet diameter, supported by columns of proportional height. As these are ranged in a quadrangle, ponderous architraves are thrown across, excluding the corner columns, thus making the dome rise from an octagonal base. This is only perceptible from the inside; externally it appears an ovate spheroid, but obtained from an horizontal, not a radiating, pressure. Each pair of columns is connected by a *toran,* or triumphal arch, of peculiar but very elegant form, and of most elaborate workmanship. On the east, north and south sides, intervening columns unite the mandap with those of the piazza, and, thus conjoined, they fill up one entire side of the area. The roofs, either domed or flat, which cover these intervening columns and surround the larger vault, rivet attention. In their surfaces are sculptured innumerable incidents from their various epics, the Ramayána, the Mahabharat, &c., thus whimsically blending the unitarian and polytheistic sects; while Kanya in the Ras-Mandola is represented encircled by the Gopis, relieved by festoons of foliage, flowers and fruit. While the eye detects a want of ease in the figures of the animals, the most fastidious critic could not find fault with the copies from inanimate nature. The flowing lines and graceful pendant flowers could not be surpassed by the work of any chisel in Europe.

A small flight of steps conducts from the mandap to the shrine of Vrishabdeva. This consists of three parts—a colonnaded piazza, an internal vestibule, and thirdly the sanctum of the object of homage. Here the mind is diverted from the contemplation of art by the various paraphernalia of worship. The first thing I noticed on entering were two marble slabs, on one of which a devotee was employed in preparing an unction of saffron as an offering to Kesaria Náth—the familiar appellation of the god, from *Kesar,* 'saffron'—which, after prayer, purification and incense-burning, the votary places before him.

* * * * * * *

My admiration, which had advanced in an accelerated ratio until I approached the cellar, here came to a dead halt; and what with the fumes of the incense, the glare from ill-fed candelabras, the impure atmosphere, and the abominable physiognomy of this Kesar of the Jains, I felt as if I were in Yama-loca, in presence of Rhadamanthus. My curiosity being satisfied, I escaped into the region of pure air and pure art, where my equanimity

was soon restored; but the painful sensation excited by the dazzling light from the rays of a vertical sun, reflected from the marble pavement, drove me for shelter into the piazza.

The merchant of Anhalwára has immortalized his name, and testified his gratitude to Bhawáni, by enshrining her on the right hand of Vrishabdeva, in the south-west corner of the quadrangle, making her cell larger and more elevated than the rest; while in the adjoining cell is the statue of the twenty-second and most celebrated Jin-Éswar, Ném Náth, also called Arish Nemi, or 'black.' The statue, which is colossal, and in keeping with his name and complexion, is carved out of a block of marble from the quarries of Dangarpur. On leaving the quadrangular court we pass to a square chamber with numerous columns supporting a low roof, at the entrance of which and facing Vrishabdeva is an equestrian statue of the founder, rather larger than life, with his nephew seated behind him, while over his head is raised the *chhatrí*, or parasol emblematic of nobility. The old merchant is rather clumsily fashioned, and crowned with a thing resembling a *cacique tiara;* his nephew is handing to him something like a field-marshal's truncheon, most likely a roll of account regarding the edifice. Surrounding the Prince of Merchants are ten figures, seated on as many elephants, each, with the rider, being six feet in height: they are of marble, and tolerably executed.

* * * * * * *

Immediately behind the equestrian statue of the founder is a column several feet high, of three compartments, gracefully tapering as it rises from a circular base, consisting of three marble steps. It is sculptured with innumerable minute niches, each containing a figure of the Jin-Éswar, in the customary contemplative attitude. This column is a common appendage of Jain temples.

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I could have consumed a month in surveying the works of the princely merchant, but time pressed, and other objects of equal importance awaited me. Passing through a court, a flight of steps conducts to the rival temple, dedicated to Parswanáth, the twenty-third and most popular of the Jin-Éswars. This shrine was erected by the brothers Téj Pál and Basant Pál, likewise merchants of the Jain persuasion, who inhabited the city of Chandravati during the sway of Dharaburz, and when Bhím Deo was paramount sovereign of Western India. The design and execution of this shrine and all its accessories are on the model of the preceding, which, however, as a whole, it surpasses. It has more simple majesty, the fluted columns sustaining the mandap are loftier, and the vaulted interior is fully equal to the other in richness of sculpture, and superior to it in the execution, which is more free and in finer taste. The span of the dome is two feet more in diameter than the other, being twenty-six feet; the ponderous architraves of marble, fifteen feet long, and of solidity proportioned to their length and the superincumbent weight. The peristyle corresponds precisely with that already described, and, like it, is united by an intervening range of columns to the quadrangle. It is impossible to give a distinct idea of the richness and variety of the *bassi-relievi* either of the principal dome or the minor ones which surround it. We must not, however, overlook a singular ornament pendant* from the larger vault, the delineation of which defies the pen

* Fergusson in his book on Indian Architecture especially remarks on the great beauty of this pendant ornament.

and would tax to the utmost the pencil of the most patient artist. Although it has some analogy to the corbeille of a Gothic cathedral, there is nothing in the most florid style of Gothic architecture that can be compared with this in richness. Its form is cylindrical, about three feet in length, and where it drops from the ceiling it appears like a cluster of the half-disclosed lotus, whose cups are so thin, so transparent, and so accurately wrought, that it fixes the eye in admiration. The dome is divided into concentric compartments, by richly-sculptured cordons, each intervening space being filled with elaborate and elegant devices. In one compartment, a bacchanalian group seems to indicate the season of the year when, all nature rejoicing, the man of wealth abandons all thought of Lakshmi (the goddess of riches) for the verdant Vasanti or spring, in allusion probably to the name of the founder, Basant Pál, which signifies 'fostered by the spring.' In the other divisions are rich festoons, in high relief, of flowers, fruits and birds; down to the last, which contains figures of warriors, each standing on a projecting pedestal, in various attitudes, some holding the sword or sceptre: these may represent the kings of Anhalwára. The *toran* divides our admiration with the vault. It appears as if spouted forth from the mouth of two marine monsters whose heads project from the capitals of the columns supporting the arch. But it is vain to attempt a verbal description of this, and we must quit the mandap for the shrine. On ascending the steps, we enter the vestibule, on each side of which is a '*tauk*,' or niche, partly sunk in the wall, and partly projecting from it. The base is in the form of an altar, over which small and very chaste columns support an exquisitely-designed canopy. Though plain, nothing can surpass the execution—not an unequal line or uneven surface is perceptible. All is so finely chiselled, that it appears as if moulded of wax, the edges semi-transparent, not being a quarter of a line in thickness. These niches are said to have cost a lakh and a quarter of rupees, or about twelve thousand pounds. Such was the wealth of individuals in those days! At present a whole year's revenue of the kingdom of Anhalwára would not suffice for the erection of one of these shrines. In the sanctum appears the statue of Parswa, whose symbol is the serpent. Here we have the same incidents of worship—saffron offerings, candelabras fed with ghee, benzoin incense, crystal eyes, emerald *tika*, and the same subordinate ill-favored brass images around him.

Let us proceed to the court environing the shrine. The area of the quadrangle is about the same size as the other, or perhaps rather larger. Its double-colonnaded piazza is equally striking as a whole, but the columns are more simple, and the vaulted compartments equally rich and of bolder execution. Amidst the complicated sculptures of these vaulted roofs (no less than ninety in number), of satyrs, gods, demi-gods and heroes, there were ships; indicating that the wealth of the founders was derived from maritime commerce, at a period when the proud city of Anhalwára, and her prouder kings the Balhárаes, basked in the full sunshine of prosperity, their ships visiting all the adjacent kingdoms, and diffusing the products over the entire Hindu land. While my eye rested with delight on these argosies of the Hindus, it was gratified by finding, amidst details often too mystical for a Western intellect, something that savoured of a more classical pantheon. Here, amidst a mingled crew, appeared the Greek Pan, his lower extremities goat-like, with a reed in his mouth. To the east, the intercolumniations of the piazza have been built up, and in the centre is a procession of elephants, with their riders, drums and caparisons, each cut from a single block of

marble, of tolerable execution, and about four feet high. Fronting this is a column similar to that noticed in the other temple rising from a circular base. The various cells, their altars and their occupants, and the different Jin-Éswars (each about four feet high) in the usual sitting posture, are objects eminently worthy of admiration.

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When we reflect that all this magnificence is found on the summit of an isolated mountain on the verge of the desert, now inhabited by a few simple and half-civilized people, the association cannot fail to enhance our impressions of wonder.

GAZETTEER OF ULWUR.

COMPILED BY

MAJOR P. W. POWLETT,

LATE SETTLEMENT OFFICER OF ULWUR.

GAZETTEER OF ULWUR.

General Topography.

Area and Boundaries.—The Narúka Rajput State of Ulwur is situated between 27 °5′ and 28 °15′ latitude, and 76° 10′ and 77° 15′ longitude, and has an area of 3,024 square miles. It is bounded on the north by the British district of Gurgaom, the Báwal pargana of the Sikh State Nabha, and the Kot Kásim pargana of Jaipur; on the east by Bhartpur and Gurgaom; on the south by Jaipur; on the west by Jaipur, Kot Pútli, Nabha and Patiala territory. The whole boundary between Ulwur and Jaipur was determined and the line duly mapped by Captain Abbott, Assistant Agent to the Governor-General, between 1869 and 1872; and in 1874-75 Lieutenant Massy laid down the Patiala and Ulwur border line, and decided the remaining disputed boundaries on the Nabha border. In 1853-54 Captain Morrison fixed the Bhartpur and Ulwur boundaries. The boundary where disputes existed between Ulwur and British territory was determined by the British settlement officers of Ulwur and Gurgaom between 1872 and 1876. The settlement-maps of Ulwur villages situated on its border show the boundary accurately. Ulwur, situated near the centre of the State, is the chief town.

Natural features.—Ridges of hills, for the most part parallel and lying generally from north to south, are a feature observable throughout the whole State. To the east and north are few ranges, and those low, narrow, short, or often broken, and usually far apart, in single or at most double lines. The border hills to the north-east are, however, an exception. These are continuous, and often broad for many miles. Still the country to the north and east is generally open.

Due south of Ulwur, on the border, lies Rájgarh, the second town in the territory. Between these two points the country is for the most part level. But west and north-west of a line joining them is a succession of fine hills, the nearest ranges of which lie somewhat irregularly, almost in masses, for the valleys between are generally narrow. The remoter are divided by wider valleys, which, to the south-west, are very rich. To the north and west of the State, the soil is generally very light, but, except in parts on the western border, it does not form drift sandheaps

like those of Shekawáti. To the east is much rich flooded land, but where water does not lie the soil is usually light. To the south the soil is generally good.

The ranges of the hilly region do not much abound in peaks or tapering masses, though these are to be seen in some places. Variation in the height of parts of the same range is generally gradual, but the hills are usually rocky, precipitous, and rather difficult to cross, even on foot. Sometimes they form a high table-land, where much grass grows. The highest points are between 1,900 and 2,400 feet above sea-level.* A geological sketch describing the character of these hills will be found in Appendix I. The trees and shrubs which abound on their slopes and level tops are chiefly dhak and salar. Game is plentiful in the hilly tract; the scenery is often bold and striking; and charming well-wooded nooks are frequently met with where springs flow in secluded dells.

Rivers and streams.

The rivers and chief streams are the Sabi, the Rúparel, the Chúhar Sidh, the Lindwa, the Partábgarh and the Ajabgarh. The Sabi forms for sixteen miles the western boundary of the territory. Joined by the Sota, it cuts off the north-west corner of the State, divides a part of Báwal, which is Nabha territory, from Ulwur, and flows into the Jaipur pargana of Kot Kásim. It is by far the largest of the streams in Ulwur, from which it receives many contributions, and carries the drainage of northern Jaipur; but its banks are high, its bed too sandy for cultivation, and, unlike the other streams, it confers no benefit on agriculture, while its floods endanger Rewári, in British territory, to the north. It cuts away good land, which sometimes leaves the brickwork of wells standing like towers in the river-bed, and its alluvial deposit is scarcely fit for tillage. It dries up after the rains. A fine railway iron bridge resting on masonry piers crosses it just beyond the Ulwur border.

The Rúparel and Chúhar Sidh are the chief drains of the hills west and south of Ulwur city. Both are most valuable irrigation-channels, and both flow in an easterly direction. The Rúparel (often known as the Bára) has almost always a flow of water; the Chúhar Sidh only after the rains. Near the sources of the

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* Bhangarh point, ¾ mile north of Bhangarh ... ... 2,128 feet.
Kánkwari point, 1½ miles north-east of Kánkwari fort ... ... 2,214 „
Sirawás point, 1¼ miles south-west of Sirawás ... ... 2,131 „
Ulwur fort ... ... 1,960 „
Bhura Sidh point, 1 mile west of Infantry Lines ... ... 1,927 „
Bandrol point, near Jaipur border (overlooks pass between Ghazi-ka-Thana and Bairát), 1 mile south of Bandrol... ... 2,307 „
Bharaich, on Jaipur border, ½ mile west of Bharaich ... ... 2,390 „
Birpur (overlooks pass between Deoti and Tahla) ... ... 2,048 „

latter is a famous shrine, and on one branch of the Rúparel is the lake of Siliserh.

The Lindwa carries the water which flows from part of the north-eastern hills. It has in parts a broad bed. Its stream through twelve or fifteen miles of its course runs southward, then divides, and, turning eastward, enters British territory. It is of much value for irrigation purposes, but its flow ceases in the hot months.

From the Tahla, Ajabgarh and Partábgarh parganas to the south-west of the State considerable streams flow into Jaipur territory, where they join the Bánganga. Of these, the Partábgarh and Ajabgarh nullas usually flow even in the hot weather.

In the west a nulla of some size, best known as the Narainpur, flows northwards into the Sabi, but it is dry after the rains. The small lakes of Siliserh and Deoti are the only ones in the State.

Lakes.

Siliserh is formed by a dam nearly 40 feet high and 1,000 long, thrown across an affluent of the Rúparel by Maharao Raja Banni Singh about 1844. It is nine miles south-west of the city, and to an aqueduct which brings its waters to Ulwur is due the beauty of the environs. The lake, when full, is more than a mile in length and about 400 yards in average width. A small convenient palace is situated on the rocks above it, and it abounds with fish. Boats are kept on the lake. Much game is to be found in its neighbourhood, which, in point of scenery, has attractions. All this, added to the fact of its being within easy reach of Ulwur city, makes it a favorite resort of pleasure-parties.

The Deoti lake is close to the Jaipur border, nearly due south of Ulwur. The dam which forms it was built by a chief of Jaipur. It is remarkable for the number of wildfowl frequenting it, and also for the water-snakes which render uninhabitable the little palace standing in its midst. It is rather smaller than Siliserh, shallow, and often entirely dry in the hot weather.

Other streams are dammed with a view to cultivation, but as the water is only retained for a short time, they will be more properly described elsewhere. There are also a few permanent tanks.

Meteorology.—The rainfall was as follows:—

						Inches.	
From	1st April	1871	to 31st March	1872	...	15·48	
„	„	1872	„	1873	...	34·68	Average for five years, 24·02".
„	„	1873	„	1874	...	22·05	
„	„	1874	„	1875	...	23·18	
„	„	1875	„	1876	...	29·20	

There are no continuous statistics of temperature. Speaking generally, it may be said that the northern part of the State,

where the soil is light and the country open, has in the hot months a lower average temperature than the hilly portion with its burning rocks, and the region east and west of it with its harder soil. During the rains the higher points of the hills are cool, and offer a pleasant change from the plain below. The upper fort, which is 1,000 feet just above Ulwur city, is at that season quite an agreeable sanitarium.

Fish.—Fish are preserved in the Siliserh lake, and at two or three points on the Rúparel, for the benefit of the Durbar, and in some of the tanks from religious motives. At Deoti and elsewhere there is no restriction on catching them. The Durbar employs four or five persons, Malyas (a Musalman caste) and Kahárs, in protecting and catching fish and wildfowl. There is no class of fishermen now, the nets of the Kahárs who caught and sold fish having been confiscated many years ago. The Raj fishermen, however, usually poach freely, and sell in the market. The fish are caught with cast and drag nets, and by spearing, or by rod and line; the waterfowl by a net so set that it can be jerked over them when they come near it.

The best description is the ráhu (*Labeo rohita*), long held in high estimation.* Murák and keláwat, large kinds, are good. Sol (large) and soli (small) are liked by natives. Chálwa are the little fish served on skewers at breakfast-tables. Parya and báwas are large and inferior fish. Temara and sánka, both small and very bony. Singi (small) and ker (large) are both indigestible. The best fish are found in the Siliserh and the Bára only. Parya, sol and soli are the commonest, especially the first.† In Deoti there are only the little fish said to come with the rains.

* See Elliot's Musalman Historians, vol. vi, p. 352.

† Dr. Ffrench Mullen, Agency Surgeon, has furnished the following list of fish found in Ulwur:—

Native names.	Family.	Sub-family.	Genus.	Species.	
Báwas ...	Cyprinidæ ...	Cyprininæ ...	Catla ...	Catla Buchanan	No. 195 of Dr. Day's Report on the Fish of India.
Chálwa ...	Do. ...	Do. ...	Aspidoparia ...	As. Morar ...	No. 267 do.
Kirh or Ker ...	(Not identified.)				
Murák ...	(Do.)				
Parya or Padia ...	Cyprinidæ ...	Cyprininæ ...	Aspidoparia ...	As. Jaya ...	No. 268 do.
Pattola ...	Siluridæ ...	Silurinæ ...	Pseudentropus	Pseu. Atherinoides	No. 84 do.
Putturchiti ...	Cyprinidæ ...	Cyprininæ ...	Discognathus	Dis. Lamta ...	No. 147 do.
Ráhu ...	Do. ...	Do. ...	Labeo ...	Labeo. Rohita ...	No. 159 do.
Keláwat ...	(Not identified.)				
Sánka ...	(Do.)				
Sol or Saul ...	Ophiocephalidæ ...	...	Ophiocephalus	Ophio. Marulius	No. 34 do.
Soli or Chhota Saul.	Do.	...	Do.	Ophio. Striatus	No. 37 do.
Singi ...	Siluridæ ...	Ambycepinæ ...	Sarcobranchus	Sac. Fossilis ...	No. 113 do.
Temara or Tengra or Kafta.	(Not identified.)				
Wáhm or Báhm	Rhynchobdellidæ	Rhynchobdellidæ	Mastacemblus	Mas. Armatus ...	No. 46 do.

Alligators (*gau*) are found in the Siliserh and the Bára; they grow to six or seven feet, and are very destructive to fish. They also kill goats and donkeys, and occasionally ponies.

Minerals.—The mass of the hills throughout the hilly region is quartzite, interspersed with bands of limestone, micaceous schist, &c. There is some trap to the south, and gneiss is also found. To the north-west are slates; to the south-west, fine white and a pinkish marble. Metamorphic slate-colored sandstone is quarried in slabs twenty miles north-east of Ulwur city. Within twenty miles south-east of the city similar slabs are found, and also fine white ashlar sandstone to the south-east, very valuable for building purposes. Black marble is found sixteen miles east of the city and in its neighbourhood. Talc, red ochre, inferior salt, saltpetre, potash, are yielded. Iron ore is abundant, and much iron was formerly produced. Copper is worked profitably, and a little lead has been found.

Forests, &c.—The Durbar preserves the trees in many parts of the State. They are most abundant in the hilly region, but are to be found in the plain elsewhere, especially in the neighbourhood of the city, where are extensive but not thick babúl woods, standing on both cultivated and uncultivated land. Recently trees in the centre of the fields have been cleared away for the most part, and only those on the borders suffered to remain.

In the main hilly tract the sálar (*Boswellia thurifera*) and the dhak, large and small (*Anogeissus latifolia* and *pendula*), are usually the commonest trees on the upper part of the slopes and on the tableland, and the dhak (*Butea frondosa*) at the base of the hills and in the narrow valleys. The tál (*pentaptera*) forms a very picturesque wood in one place, and palms are here and there numerous. Bamboos are plentiful and valuable on some hills to the south and west, and the bargat (*Ficus bengalensis*) is occasionally conspicuous. A list of the trees common in the hills and valleys, with those in the plains, is given in Appendix II.

The most valuable of the abundant trees are—

Kikar—For its timber (which is that chiefly used by the Durbar); its pods and bark used in dyeing, and in distilling spirit.

Dhak and Sálar } Used for charcoal mostly.

Bamboos—Much used for Raj purposes, and produces a revenue of Rs. 3,000 besides. But they are inferior to the imported bamboo.

Palms—Used for punkahs, fruit-baskets and mats; yields a trifling sum to the Raj. Toddy is not produced.

Dhak or Chila. } Leaves universally used as platters; bring a small revenue.

Lac—Brings a revenue of about Rs. 300. The contract is sold annually. It is chiefly produced on pípal-trees; that on others is of inferior quality.

Of shrubs, the ber bushes (*pála*) are the commonest and most valuable, especially in light soils. Arusa, which grows in rocky, raviny ground, makes the best charcoal for gunpowder, but is not conserved. The ak (*calatropis*) is seen everywhere, but its strong fibre and soft down are scarcely utilized. Khimp, found in light wastes, is used for ropes, baskets and food. The best wild vetch, especially abundant in the Tijára hills, is the saneji. It is said to be as good as cultivated pulse for goats and camels. It has ternate opposite leaves, and roundish two-seeded ventrous pods, very numerous in the axiles of the leaves. A creeper called gilor is spoken of as a valuable medicinal herb; and another, called machechi, is valued for its esculent flowers.

Grasses.—The following is a list of the grasses :—

Púla (the high jungle grass)—Collected from grass-preserves in large quantities.

Súrwála—Spear-grass; the commonest grass in the hills and plains.

Serin, Bagder, } Common in hills; inferior to súrwála.

Barú—The large reedlike-looking grass.

Jaranga—Better than súrwála; often seen on field borders where is much water; grows four feet high.

Anjan—"Matmard" is the villagers' name for it.

Gandhil.

Lámp.

Káns—The well-known land-impoverishing grass.

Dáb or Dúb } The rich grass of lawns.

Bharút—The prickly-husked grass. It is little used for human food in Ulwur.

Chánt, Labdan, Phúlan, Sarwáli, Guwán, } Are other grasses.

Mota (?), sawank (*panicum colonum*), makara (*Dactyloctenium Egyptiacum*), are the grasses the seeds of which are chiefly eaten by the people in times of scarcity.

Bathúa and dúb are the principal wild vegetables of the early part of the year; and panwár, cholái, lohsúa after the rains.

Wild Animals.—Tigers (náhar) abound in the hilly tract, and many are killed every year within a space a few miles square by the chief and European sportsmen. Panthers, both large and small (tendúa and bághera), are also numerous there, but are found almost everywhere, and frequent the gardens round the city. Many sambar roam over the hilly tract, as well as nilgái, also found on the plains to the north. Pig were formerly numerous all over the State, but Sheodán Singh allowed the villagers to

kill them, and at present there are comparatively few. Antelope are found everywhere.

Of small game, hares, quail, and partridges (black and brown) are numerous; ducks are found on the nullas and lakes, especially on the Deoti, where they are caught in nets while resting on the banks at night. Coolan and geese, too, frequent the nullas. Throughout the country the common peafowl is the most conspicuous bird, as elsewhere in Rajputana. It is said that a white variety is sometimes met with. The sáras (*grus antigone*) adorns almost every cornfield in the cold weather, and is respected by Hindu and Musalman. The male and female are said to be tenderly attached to each other.

A list of wild animals and of birds, furnished by Khawás Sheo Baksh, superintendent of the Raj preserves, is given in Appendix III.

History.

The present territory of the State, which is 3,024 square miles in extent and contains a population of about 800,000, is composed of several tracts called the Ráht, the Wál, portions of Narúkhand or the Naruka country, of the Rajáwat country, and of Mewát. It lies south-west of Delhi, its nearest point being about thirty-five miles distant from that city.

The Ráht lies on the north-west border. It is the country of Chohán Rajputs, the head of whom claims to be the living representative of the famous Pirthvi Raj, king of Delhi, who fell in battle against the invading Musalmans. The Wál is on the western border, and is occupied chiefly by Rajputs of the Shekáwat clan, which is so important in the adjoining State of Jaipur. The Rajáwat country, in the south-west, was the territory of the once powerful Rajáwat Rajputs of Jaipur. Narúkhand, in the south-east, was held by the Naruka Rajputs. More regarding these small tracts and a general description of the State will be found elsewhere.

The city of Ulwur, situated near the centre of the State, is in Mewát, of which it is now the largest and most important town. More than half the territory of the State, too, is in Mewát. The famous hills and strongholds of Mewát are in the part now included within the limits of Ulwur. In that portion, too, has usually been for many centuries the seat of its government. The ancient country of Mewát may be roughly described as contained within a line running irregularly northwards from Deeg in Bhartpur to somewhat above the latitude of Rewári,

then westwards below Rewári to the longitude of a point six miles west of Ulwur city, and then south to the Bára stream in Ulwur. The line then, turning eastwards, would run to Deeg, and approximately form the southern boundary of the tract. The country possesses several hill-ranges; those under which lies Ulwur city and those forming the present boundary to the north-east were the most important. Tijára, lying near the latter, contended with Ulwur for the first place in Mewát.*

The mass of the population of Mewát are called Meos; they are Musalmans, and claim to be of Rajput extraction. They must not, however, be confounded with the Mewátti chiefs of the Persian historians, who were, probably, the representatives of the ancient lords of Mewát. These Mewáttis were called Khanzádas, a race which, though Musalman like the Meos, was and is socially far superior to the Meos, who have no love for them, but who in times past united with them in the raids and insurrections for which Mewát was so famous, and which made it a thorn in the side of the Delhi Emperors. In fact, the expression "Mewátti" usually refers to the ruling class, while "Meo" designates the lower orders. The latter term is evidently not of modern origin, though it is not met with in history, and the former is now unusual, "Khanzáda" having taken its place.

Mewát is repeatedly mentioned by the bard Chand in the Pirthvi Raj Rása. Mahesh, lord of Mewát (*Mewátpati*), is described as doing homage to Bisaldeo Chohán of Ajmer in Sambat 821 (A.D. 764); and his descendant Mungal was conquered by Pirthvi Raj. Mungal and Pirthvi Raj married sisters, daughters of the Dahima Rajput chief of Biána, whose fort was afterwards so celebrated in Moghul history. That these lords of Mewát were of the Jádú Rajput clan would appear from the fact that local tradition declares it, and from converted Jádús being called by the old Musalman historians "Mewáttis,"† a term Chand applies to a Mewát chief of the lunar race, of which the Jádú Maharaja of Karauli called himself the head.

The earliest mention of Mewát by the Musalman historians, so far as can be ascertained, is in the Tárikh Firoz Sháhi, where its control by the Emperor Shamsudín Altamsh, who died in A.D. 1235, is alluded to.‡ Some years after that date, Ghiyásudín Balban, when governor of Hánsi and Rewári, distinguished himself in expeditions against the inhabitants of Mewát.§ On accession in 1265 he felt the repression of the plunderers of Mewát to be his first duty. Owing to the neglect of those in power, they

* Elliot's Musalman Historians, vol. iv, p. 273.
† Blochman's Ain-i-Akbari, vol. i, p. 334.
‡ *Ibid.*, vol. iii, p. 104.
§ Brigg's Ferishta, vol. i, p. 249.

had become very troublesome and, aided by the extent and density of the jungles, which reached to the city of Delhi, they made raids even to the walls, and the gates had to be closed at afternoon prayer after which hour no one ventured out. At night they prowled into the city, and the inhabitants felt very insecure. The Emperor organized an expedition against them, and large numbers were put to the sword. Police-posts were established in the vicinity of the city, and placed in charge of Afghans, with assignments of land for maintenance, and the army, being supplied with hatchets, cleared away the woods round Delhi. The tract thus cleared was considerable, and became well cultivated.* This operation seems to have been so effectual that there is little mention of Mewát for a hundred years, during which the chiefs of Mewát appear to have maintained satisfactory relations with the authorities at Delhi. For, after the death of Firoz Shah in 1388, we find Bahádar Náhar, Mewátti, whose stronghold was at Kotila or Kotal in the Tijára hills, occupying the place of a powerful noble at Delhi. This Bahádar Náhar, a Jádú Rajput by birth, is the reputed founder of the Khanzáda race which became so renowned in the history of the empire.†

In conjunction with the household slaves of Firoz Shah, Bahádar Náhar aided Abubakar, grandson of Firoz Shah, in expelling from Delhi Abubakar's uncle Nasírudín and establishing himself on the throne. In a few months, however, Abubakar had to give way before Nasírudín and fly to Bahádar Náhar's stronghold, Kotila, whither he was pursued by Nasírudín. After a struggle Abubakar and Bahádar Náhar surrendered, and Abubakar was placed in confinement for life, but Bahádar Náhar received a robe and was allowed to depart. Two years later, the Emperor being ill, Bahádar Náhar plundered the country to the gates of Delhi; but Nasírudín, before he had well recovered, hastened to Mewát and attacked Kotila, whence Bahádar Náhar had to fly to Jhirka, a few miles to the south in the same range of hills, and remarkable for its springs.

In 1392 Nasírudín died, and Bahádar Náhar, allied with one Mallú Yakbál Khan, held the balance between two rival

* See Brigg's Ferishta, vol. i, p. 255; and Musalman Historians, vol. iii, p. 104.

† In speaking of Hasan Khan, the Mewátti or Khanzáda chief who was Bábar's great opponent, one Musalman historian states that his family had enjoyed regal power up to the time of Firoz Shah, when Bahádar Náhar flourished. Tradition tells of old Jádú chiefs of Tijára, in the neighbourhood of which we first hear of the Khanzáda family. Bábar, however, says that Hasan Khan's ancestors had governed Mewát in uninterrupted succession for nearly two hundred years, evidently dating the importance of the family from the time of Bahádar Náhar. It is therefore most probable that Bahádar Náhar was a member of a royal but fallen Jádú family, as the Khanzádas themselves relate; and that he or his father became a Musalman to gratify the Emperor Firoz Shah and obtain power.

claimants of the throne.* He would allow neither to gain an advantage over the other, so that for three years there were two Emperors residing in the city of Delhi.

Several historians, including the great conqueror himself, make prominent mention of the conduct of Bahádar Náhar during the invasion of Timurlane in 1398. Timur states that he sent an embassy to Bahádar Náhar at Kotila, to which an humble reply was received and a present of two white parrots which had belonged to the late Emperor. Timur remarks that these parrots were much prized by him. Subsequently, Bahádar Náhar and his son, together with others who had taken refuge in Mewát, came to do homage to Timur. Amongst these was Khizar Khan, who so ingratiated himself with the Moghul that after the departure of the latter, he, calling himself Timur's viceroy, became virtually Emperor of Hindustan, and mention is made of his besieging Bahádar Náhar in Kotila, which he destroyed, and compelled the Mewáttis to take refuge in the mountains, A.D. 1421.†

This is the last mention of Bahádar Náhar, who seems to have played a prominent part on the political stage for more than thirty years. The range of hills where he had established himself was peculiarly well suited for defence, and on them he and his family seem to have had a series of strongholds, the ruins of which are still considerable.

The viceroy, Khizar Khan, was succeeded in 1421 by Saiyad Mubárak, who, in 1424, ravaged rebellious Mewát. The Mewáttis, having laid waste and depopulated their country, took refuge in the mountains of Jahra,‡ a place so strong that the Emperor had to return to Delhi without taking it. A year after he again marched against Mewát, when Jallú and Kaddú,§ grandsons of Bahádar Náhar, and several Mewáttis who had joined them, pursued the tactics adopted the previous year, and, after laying waste their own territories, took up a position at Indor in the Tijára hills, ten miles north of Kotila. After resisting for some days, they were driven from Indor, which the Emperor destroyed. The insurgents retreated to the mountains of Ulwur, the passes of which they defended with much obstinacy, but eventually they had to surrender. These repeated expeditions against the Mewáttis did not render them quiet, and four months after the attack on Ulwur the Emperor had again to send troops against them. These carried fire and

* Brigg's Ferishta, vol. i, pp. 471-81; and Musalman Historians.

† Brigg's Ferishta, vol. i, p. 495; and Musalman Historians, vol. iii, p. 449, and vol. iv, pp. 35, 53.

‡ No doubt Tijára, the initial letter of which was omitted.

§ Local tradition notwithstanding, historical mention can be found of only one son of Bahádar Náhar who seems to have been of any account. This was Mubárak Khan, who, when acting with his father's old ally Mallú Yakbál Khan, was assassinated by him.

sword throughout Mewát,* which, however, remained a place of refuge to escaped prisoners.

In 1427 the Emperor, after putting to death Kaddú above mentioned, sent troops into Mewát, the inhabitants of which, as usual, abandoned their towns and fled to the mountains. Jallú (Bahádar Náhar's grandson), with Ahmad Khan and Malik Fakir-udín, who probably belonged to the same family, collected a force within the fort of Ulwur and defended it so bravely that the imperial commander had to accept a war contribution and return to Delhi.†

In 1428 the Emperor again marched to Mewát, and, for a time at least, subdued the country, obliging the inhabitants to pay him tribute. Rewári is referred to as being in the hands of a Mewátti chief.

In 1450 Bahlol Lodi succeeded to the imperial throne. His first military movement was against Mewát. Ahmad Khan, Mewátti, who held the country "from Mahrauli to Ladhu Sarai," near Delhi, submitted to the imperial force and was deprived of seven parganas (sub-divisions of districts), but was permitted to hold the remainder as a tributary. Ahmad Khan appointed his uncle Mubárak Khan to be perpetually in attendance at court as his representative. During Bahlol's struggle with the king of Jaunpur,‡ Ahmad Khan for a time supported the latter, which caused him to be punished again by the Emperor, to whom he was induced to submit. But Bábar states that Mewát was not included in the kingdom of Bahlol Lodi, who never really subjugated it.§

In 1488 Sikandar Lodi sat upon the throne of Delhi. At this period Tijára was the seat of an imperial governor, and a Mewátti or Khanzáda, Alam Khan, was one of his distinguished officers.‖

In 1526 a new power appeared in India. Bábar, who claimed to be the representative of Timurlane, after his victory at Panipat took possession of Delhi and Agra; determined that his enterprize should not be a mere raid like Timur's, but the foundation of a new and lasting empire. Then it was that the Rajputs made their last great struggle for independence. They were led by Rana Sankha, a chief of Meywar, who invited the Mewátti chief, Hasan Khan, to aid the nation from which he had sprung in resisting the new horde of Musalmans from the north. The political position of Hasan Khan at this time was a very important one. Bábar, in his autobiography, speaks of him as

* Brigg's Ferishta, vol. i, p. 518; and Musalman Historians, vol. iv, p. 61.
† *Ibid.*, vol. i, p. 521.
‡ *Ibid.*, vol. i, p. 553; and Musalman Historians.
§ Musalman Historians, vol. iv, p. 262.
‖ Brigg's Ferishta, vol. i, p. 566; Musalman Historians, vol. v, p. 97.

the prime mover in all the confusions and insurrections of the period. He had, he states, vainly shown Hasan Khan distinguished marks of favor, but the affections of the infidel lay all on the side of the pagans, *i.e.*, the Hindus; and the propinquity of his country to Delhi, no doubt, made his opposition especially dangerous. Hasan Khan's seat at this time was at Ulwur, but local tradition says that he was originally established at Bahádarpur, eight miles from Ulwur, which was then in the possession of the Nikumpa Rajputs.* Bábar's great victory over the Rajputs and Mewáttis at Fatehpur Sikri relieved him of further difficulty with respect to Mewát, where he proceeded immediately after the battle. Hasan Khan had either fallen in the struggle or had immediately afterwards been murdered by a servant instigated by his relations. Bábar advanced four marches from Fatehpur Sikri, and after the fifth encamped six kos from the fort of Ulwur, on the banks of the river Manisni.† Here a messenger from Hasan Khan's son, Náhar Khan, arrived suing for pardon, and, on receiving assurances of safety, Náhar Khan himself came in and obtained a pargana of several lakhs (of dáms, of which forty go to the rupee) for his support.

Bábar states that "Hasan Khan's ancestors had made their capital at Tijára," but when he came to Mewát, Ulwur was the "seat of government." The conqueror bestowed the city of Tijára, which he still designates "the capital of Mewát," on a follower named Chin Timur Sultan, with fifty lakhs of dáms. Fardi Khan, who had commanded the right flank at Fatehpur Sikri, received charge of the fort of Ulwur. Bábar himself visited and examined the fort, where he spent a night,‡ and the treasure in which he bestowed on his son Humayun.

The political power of the Khanzáda chiefs of Mewát was now permanently broken, and they do not again appear, like Bahádar Náhar and Hasan Khan, as the powerful opponents or principal allies of emperors. There was a regular succession of Moghul governors or fort commandants of Ulwur and Tijára;

* In five of the six lists of the thirty-six royal races of Rajputs collected by Colonel Tod the name "Nikumpa" appears; but Tod could find out nothing of the history of the Nikumpa race, except that they preceded the Sesodias at Mandalgarh in Meywar. Had his enquiries extended to Ulwur, he would have discovered that local tradition declares the Nikumpas to have been the earliest possessors of the town and fort of Ulwur, and of the surrounding territory. Khilora, an important village in Ramgarh, is said to have belonged to them, and the first erection of the fort of Indor is attributed to them. The ruling Nikumpa family is said to have sprung from the no longer existing village of Abhaner, the site of which lies about nine miles north of Ulwur in the Dehra valley, a locality in other respects remarkable. According to a local rhyme they removed from Abhaner to Dadikar, which is situated deeper in the hills and somewhat nearer Ulwur. At Dadikar, Chand Rai, Nikumpa, is said to have assumed the title of Raja.

† The Bára or Rúparel. It is called "Mahnus Nye" in Thorn's plan of the battle of Laswari.

‡ Musalman Historians, vol. iv, pp. 262-73.

stone causeways were run across the hills in the neighbourhood of Kotila and Tijára; and the anecdotes of Lál Dás, a religious reformer—half Hindu, half Musalman—who flourished in Mewát in the time of Akbar and Shahjahan, are full of oppressions, practised not by local potentates settled in the country, but by Moghul officers. The Khanzádas still retained local importance, which, as will be subsequently shown, did not quite disappear until the present century. The extent of the territory they once held is well indicated by Musalman historians, existing traditions, and local remains. Rewári was at times held by them: at Sonah in Gurgaom, not far from Tijára, considerable tombs and ruins yet existing are attributed to them, and the Khanzádas themselves declare that they held 1,484 kheras (towns and villages), extending over all Mewát. But a comparison of their genealogies and records with the Persian histories seems to show that little dependence can be placed on the former, though, no doubt, they indicate general facts. Soon after Bábar's death, his successor, Humayun, was in 1540 supplanted by the Pathan Sher Shah, who, in 1545, was followed by Islam Shah. During Islam Shah's reign a battle was fought and lost by his troops at Firozpur Jhirka, in Mewát. But he apparently did not in consequence lose his hold, for an inscription on a fine tank in the Ulwur fort states that it was constructed by Chand Kazi, governor of the fort (hákim killa), under orders from Islam Shah, and that it was completed in Hijira 958 (A.D. 1550).

Adil Shah, the third of the Pathan interlopers who succeeded in 1552, had to contend for empire with the returned Humayun. Adil Shah had been established on the throne by Hemú, a remarkably brave and able man of a trading or banya caste, called Dhúsar, who was a native of Mácheri in the present Ulwur territory, and then apparently included in Mewát. Hemú is perhaps the greatest of that class of men who, though sprung from the trading order, are often the most valiant and trustworthy soldiers and administrators in Native States. He is said to have been originally a weighman in the bazaar. After his rise he not only enabled Adil Shah to triumph over those who first opposed him, but when the Moghuls reappeared he resisted them successfully, and was regarded by them as the most formidable of their foes. It seems probable that he would have succeeded in finally defeating the invaders had he not been mortally wounded when on the point of winning a battle at Panipat. He was carried before the young Akbar and his famous minister Bairám Khan, when the latter, failing to induce the emperor to slay him with his own hand, killed him himself. A force was sent into Mewát to take possession of Hemú's wealth, which was there with his family, and also to

reduce Haji Khan, a slave of the late Emperor Sher Shah, but a good general. He was setting up pretensions to rule in Ulwur, but did not venture to resist Akbar's troops, and fled to Ajmer. At Mácheri, however, where Hemú's family resided, there was much resistance before it was captured. Hemú's father was taken alive, and his conversion attempted; this failing, he was put to death.*

In these struggles for the restoration of Bábar's dynasty Khanzádas apparently do not figure at all. Humayun seems to have conciliated them by marrying the elder daughter of Jamál Khan, nephew of Bábar's opponent Hasan Khan, and by causing his minister Bairám Khan to marry a younger daughter of the same Mewátti. Mirza Hindál, brother of Humayun, had been placed in charge of Mewát after the death of Bábar, and when contending with Humayun he is once referred to as having retired to Ulwur, where he lived in security. This was before Humayun's expulsion.† After Akbar's return, Bairám Khan, when offended, once left the court and repaired to Ulwur, whence he was induced to return. But, though the hills of Mewát may have been attractive to the great discontented nobles of the empire, the people seem to have been quiet enough, and the Khanzádas to have become distinguished soldiers in the imperial armies.‡

Mewát, when reduced to subjection, yielded a revenue of 1,69,81,000 tankas§ to Bábar, who includes it in his list of conquered States. It appears from the *Áin-i-Akbari* that the country was divided into two sirkars, or districts, Ulwur and Tijára. Both pertained to the subah, or province, of Agra; but the term "Mewát" did not officially disappear, as faujdars of Mewat continued to be appointed. The office was sometimes held with the subah of Delhi.‖

The sirkar of Ulwur contained 43 mahals, or sub-divisions, which comprised 1,612 villages, having an area of 24,57,410 bighas (1,535,881 acres), and yielding a revenue of 59,24,232 dáms = Rs. 1,48,105. The mahals were as follows:—

(1)	Ulwur.			
(2)	Dehra, situated within the limits of the present tahsil of Ulwur.			
(3)	Dadikar,	do.	do.	do.	do.
(4)	Bahádarpur,	do.	do.	do.	do.
(5)	Mungána,	do.	do.	do.	do.
(6)	Pinán,	do.	do.	do.	Rájgarh.
(7)	Khilaura,	do.	do.	do.	Ramgarh.

* Musalman Historians, vol. iv, p. 484.
† *Ibid.*, vol. iv, p. 295; vol. v, pp. 189, 202.
‡ Blochman's Ain-i-Akbari, vol. i, p. 391.
§ Presumably Sikandari tankas, or Rs. 8,49,050. See Thomas's Pathan Kings of Delhi, p. 391.
‖ Blochman's Áin-i-Akbari, p. 493.

(8) Jalálpur, situated within the limits of the present tahsil of Lachhmangarh.

(9)	Bahroz,	do.	do.	do. Mandáwar.
(10)	Ráta,	do.	do.	do. Kishengarh.
(11)	Nogáon,	do.	do.	do. Ramgarh.
(12)	Rasgan,	do.	do.	do. do.
(13)	Harsána,	do.	do.	do. Lachhmangarh.
(14)	Maujpur,	do.	do.	do. do.
(15)	Ghát,	do.	do.	do. do.
(16)	Hasanpur Khori,		do.	do. do.
(17)	Balehta,	do.	do.	do. Ulwur.
(18)	Bharkol,	do.	do.	do. do.
(19)	Bhajera,	do.	do.	do. do.
(20)	Umran,	do.	do.	do. do.
(21)	Hajipur,	do.	do.	do. Bánsúr.
(22)	Deoti,	do.	do.	do. Rájgarh.
(23)	Kohrana,	do.	do.	do. Bahror.
(24)	Mubárakpur,	do.	do.	do. Ramgarh.
(25)	Baroda Meo,	do.	do.	do. Lachhmangarh.
(26)	Ismailpur,	do.	do.	do. Kishengarh.
(27)	Khairthal,	do.	do.	do. do.
(28)	Harsauli,	do.	do.	do. do.

(29) Toda Bhíl,
(30) Antela Bhálera,
(31) Bairát,
(32) Balhár,
(33) Baroda Tatali Khan,
(34) Gháta, or Lisána,
(35) Hasanpur Mandáwar,
(36) Kiyára or Bhangarh,
(37) Ghát Pirán or Rampur,
(38) Mandáora,
(39) Bhitwán,
(40) Bhadáwar,
(41) Náhar Kho,
(42) Muhammadabád,
(43) Koladar,
} Generally in Jaipur territory.

The sirkar of Tijára was made up of 18 mahals, containing 253 villages, with an area of 2,00,976 bighas, or 125,600 acres, and yielding 3,22,92,880 dáms, or Rs. 8,07,322. The mahals were—

(1) Tijára.
(2) Indor, in the present tahsil of Tijára.
(3) Púr, do. do. Kishengarh.
(4) Bambohra, do. do. do.
(5) Ghar-ka-Thana, do. do.

(6) Ujina,
(7) Umra-Umri,
(8) Pinagwan,
(9) Jhamráwat,
(10) Khanpur,
} Generally in Gurgaom district of British territory.

(11) Sákras, (12) Sánthawar, (13) Firozpur Jhirka, (14) Tatarpur, (15) Kotla, (16) Kharera, (17) Bésurú, (18) Nagina,	Generally in Gurgaom district of British territory.

Akbar appears to have given some attention to Mewát. In Hijira 957 (A.D. 1579) he visited Ulwur on his way to Fatehpur Sikri. Local tradition says that under his direction a turbulent class, called Maliks, who were settled at Mungána, a few miles south of Ulwur city, was exterminated and Mungána destroyed, and the present village of Akbarpur founded on its site. But no mention of this is made in the Persian history of Badaúni, although the historian was with Akbar on his visit to Ulwur.* These Maliks seem to have been Rajputs converted to Islam. There were traditions of them both in the north and east, as well as to the south, of Ulwur, but none now survive. In fact, Mewár seems to have given the Moghul Government but little real trouble. Even tradition speaks of but one serious *emeute* on the part of the old rulers of the country. This is said to have occurred in Aurangzeb's time when Ikram Khan, Khanzáda, plundered the country and took from the governor of Tijára his standard and kettledrum. But it is not pretended that Ikram Khan made himself really formidable.

An old book† in the possession of one Hákim Zakaria, of Ulwur, states that the famous Siwái Jai Singh of Jaipur obtained Ulwur in jagir from Aurangzeb. But he was permitted to hold it for a few years only, because it was pointed out to the Emperor that the fort was too strong and too near Delhi to be safely left in the possession of the Jaipur Raja. The Emperor sent a person to make a plan of the fort, which, after taking out of the hands of Siwái Jai Singh, he repaired, and garrisoned with imperial troops. It would appear that Aurangzeb himself visited Ulwur, for the inscription on a mosque in the city notifies it was built by his order.

* At the time of Akbar's visit there was a celebrated saint, named Shekh Mubárak Mulána, residing at Ulwur. A long story is told of how Akbar visited him and was made to feel his miraculous power. One would have expected it to have so much foundation as consists in an actual visit of Akbar to the Shekh; but there is almost proof positive that it has not even that foundation. Badaúni was with Akbar, observing his proceedings. He had the highest veneration for the Shekh, a sketch of whose life and the time of whose death he gives, and yet he says nothing of the visit, which, had it occurred, would have been one of the greatest events in the Shekh's life, and which Badaúni himself would have witnessed.

† This old book, and a Tárikh Hind in the Raj library, specify the persons appointed to important office in Mewát from Aurangzeb's time to Badan Singh, Ját's; but a string of names can be of no value. The officials were all Musalman.

About A.D. 1720, when Muhammad Shah was emperor, Chúraman, the first great Ját freebooter, reached Tijára, plundering the country wherever he went. He does not seem to have effected a permanent lodgment; but between 1724 and 1763 the Játs overran the country. They occupied Bánsúr, Hajipur, Rampur, Kishengarh, Mandáwar, Bárod, Bahror, Karnikot, Tijára; and their progress was more especially marked between 1745 and 1763, when the energy of Suraj Mal, the grand-nephew of Chúraman, directed them. After his death the Sikhs plundered in the Tijára district, from which the Játs were ousted by Najaf Kuli Khan, a converted Rahtor Rajput and jagirdar of Rewári, who had risen in the service of the imperial commander-in-chief, the famous Najaf Khan. Kuli Khan* tried to oust the Játs from Kishengarh, but failed; and Ismail Beg, also a celebrated Moghul leader, was sent by the Mahrattas to supersede him. The two, however, played into each other's hands, and Ismail Beg held Tijára unmolested until the Mahrattas, whom he had defied, came to oust him.† After fluctuations of fortune, Ismail Beg was finally defeated at Pátan, near Kot Pútli, and his army scattered. After this the Mahrattas occupied Tijára, which some years after was recovered by the Játs. The Játs, however, were usually more or less subject to Najaf Khan, who was, perhaps, the last of the great imperial officers, and whose dominion embraced all Mewát.

The Narúkas had now joined in the struggle for territory (1870-75),‡ and the Játs, weakened by Najaf Khan, could not resist them. At no time had either Játs or Mahrattas held the small tract of country lying south of the towns of Ulwur and Ramgarh and known as Narúkhand, or the abode of the Narúkas. This great sept at present rules the Ulwur State.

Údé Karan, head of the Kachhwáha tribe of Rajputs and chief of the territory now known as Jaipur, took his seat on the gadi in Sambat 1424 (A.D. 1367). His eldest son, Bar Singh, is the ancestor of the present ruling house of Ulwur. Bar Singh was to have married a certain lady for whom his father in jest pretended a fancy. The joke gave the son deep offence; he insisted on his father taking his place as bridegroom, and resigned his right to the gadi in favor of any son who might be born of the marriage. Náhar Singh was the issue of the marriage, and accordingly

* Najaf Kuli Khan died at Kanound (now Patiala territory), where Appa Sahib besieged his widow. Ismail Beg came to her assistance, but was taken prisoner by the Mahrattas and eventually died in confinement at Agra.

† Keene's Moghul Empire, p. 193; and Tijára Local History. The Mahrattas, under Sindia, are once mentioned as retreating on Ulwur before Ismail Beg. Skinner's Life vol. i, pp. 47-8.

‡ Keene, p. 126.

succeeded his father, while Bar Singh received only an estate of eighty-four villages, known as Jhák and Mozabád, or Maujabád, small towns 25 or 30 miles south-west of Jaipur city.

Mairaj, Bar Singh's son, is said to have been at one time in possession of Amer, then the capital town, where he constructed the Maháta tank. Narú, son of Mairaj, did not retain Amer. He was supplanted by Chandar Sen in Sambat 1527, and returned to Mozabád. Narú gave his name to the clan descended from him, known as Narúka. He had five sons—Lála, ancestor of the Laláwat Narúkas, to which the Ulwur family belongs; Dásá, ancestor of the Dasáwat Narúkas, to which the chiefs of Uniára and Láwa belong; Tejsi's descendants have villages in Jaipur, and village Hádirhera in Ulwur; Jeta's descendants had Pipal Khera in Govindgarh, and now have villages in Jaipur; Chitar's children hold Naitala Kaikari in Ulwur, a very small jagir.

Lála, the eldest, is said to have declined continuing the struggle for the Amer gadi, and his father consequently treated him as a younger son, and in his lifetime consigned his own regal claims to the high-spirited Dásá, who also received most of his father's estate, Lála obtaining only Jhák and twelve villages. Lála, however, for the loyal spirit he displayed towards his chief, Bhárat Mal of Amer, is said to have received from him the title of Rao and a banner. His son, Údé Singh, served under Bhárat Mal, and usually led the van of battle. His son, Lár Khan, was much with the great Mán Singh, and is said to have received his title of Khan from the Emperor. Lár Khan's son, Fateh Singh, had issue as follows:—Rao Kalián Singh; Karan Singh, whose descendant holds village Baháli of Rájgarh, Ulwur; Akhe Singh, whose descendant holds village Narainpur of Rájgarh, Ulwur; Ranchor Dás, whose descendant holds village Tikel of Jaipur.

Rao Kalián Singh appears to have been the first of the Laláwat Narúkas to settle in the present Ulwur territory, but Dasáwat Narúkas were already established in the tract called Narúkhand, of which a portion now forms part of southern Ulwur territory. Kalián Singh is said to have lost the old family estate of Jhák in supporting his chief, Jai Singh, against a rival, and to have received Mácheri, an estate which lay on the eastern border of the Narúkhand of the Dasáwats, and which became included in that tract. His services, however, were chiefly performed at Káma, which had been bestowed on Siwái Jai Singh by Aurangzeb, and in the neighbourhood of which the Meos were troublesome. The government of Káma, now in Bhartpur, seems to have been regarded as difficult and important, for one or more of Siwái Jai Singh's own sons is said to have

taken the place of Kalián Singh, who then returned to Mácheri. It is probable that he continued to consider himself the rightful jagirdar of Káma, the claim to which was revived by his descendant, Bakhtáwar Singh.

The date of Kalián Singh's return to Mácheri is given as Asoj Sudi doj Sambat 1728 (A.D. 1671). Kalián Singh had six sons, of whom five had issue. Their seats are all, except Pái, situated in the present Ulwur territory, and are as follows:—Mácheri, founded or occupied by Rao Anand Singh, eldest son and head of the family; Pára, by Shám Singh; Pái, by Jodh Singh (Nizámatnagar in Ulwur is the present head seat); Khora, by Amar Singh; Palwa, by Isri Singh. The sons of Kalián Singh are said to have furnished 84 horses to the service of Jaipur. A horse represented about 200 cultivated acres.

The Mácheri family split up into two; the head of the elder branch is now the Ulwur chief. The head of the junior is the thákur of Bijwár, who is, therefore, more nearly related to the chief than the members of any of the other four families. Bijwár, Pára, Pái, Khora and Palwa are known as the "pánch thikánas" of Ulwur, and they with their offshoots are spoken of as the "Bara Kotri," a term borrowed from Jaipur, where it is applied to some families related to the chief. It was Rao Anand Singh's two grandsons who divided the estate of Mácheri. Rao Zoráwar Singh, as head of the house, remained at Mácheri; Zalim Singh receiving Bijwár.

Zoráwar Singh's grandson and second successor was Rao Partáb Singh, who developed his little estate of two and a half villages into a principality, and threw off allegiance to Jaipur. Partáb Singh's energy and address seem early to have made him prominent in Jaipur.* He contended with the Natháwat thákur of Chomú for the highest place in durbar. He was ordered to coerce his turbulent brethren, the Narúkas of Uniára, whose peace with the Jaipur chief was made by him. He was sent with Jaipur troops to relieve the fort of Ranthambor, the imperial garrison of which was besieged by Mahrattas. At length his position or

* The sketch of Partáb Singh's career and of the origin of the Narúkas has been chiefly derived from a compilation by the late Diwán Jai Gopál, who was the best-informed of the old Ulwur officials; and another by Sheo Baksh Bharáit, one of the most intelligent of the Ulwur rhymers. The works most referred to by Sheo Baksh and Jai Gopál are a *bansáoli*, or clan history, of the Kachhwaha, compiled under the direction of the Jaipur thákur of Chomú, a ballad on Partáb Singh, called the "Partáb-rása," written twenty-five years after Partáb Singh's death, and a second ballad bearing the same name, written in Banni Singh's time. However, the sketch has no pretension to accuracy, though probably the transactions in which Partáb Singh took a prominent part are fairly indicated, and the dates of his main successes are sufficiently recent to have been preserved by local tradition, impressed as they would have been on the minds of the people.

conduct excited jealousy at Jaipur, and a famous astrologer drew attention to the rings in his eyes, which are considered to indicate one destined to kingly dignity. His presence at Jaipur was in consequence thought dangerous to the chief, and he had to fly for his life. At Rájgarh (in Ulwur), where he stopped, he is said to have met his brethren and enjoined them to remain faithful to their chief, the Raja of Jaipur. He himself proceeded towards Delhi *viá* Deeg, where he took service with the great Ját, Suraj Mal. After the latter's death, his son, Jawáhir Singh, resolved to march to Pokhar through Jaipur territory; and Partáb Singh, still loyal to his chief, quarrelled with Jawáhir Singh on that account, left him, and returned to Jaipur, where his assistance was much desired. Jawáhir Singh, who had the well-known Sumroo with his army, avoided the direct route, and tried to make his way through Tonrawáti, a hilly country thirty miles north of Jaipur. There Partáb Singh counselled an attack, and the famous battle of Máonda was fought, in which the Játs were defeated, Sambat 1823 (A.D. 1766). Jawáhir Singh retreated *viá* Ulwur* to Bhartpur, pursued by the Jaipur forces under one Raj Singh, an artilleryman. Partáb Singh, after the victory, went straight to Jaipur, and obtained the chief's permission to build a fort at Rájgarh, near Mácheri. The site was, at Partáb Singh's request, chosen, and the first mattock struck, by Raj Singh, then returning from the pursuit of the Játs. This Raj Singh is said to have subsequently led the Jaipur troops in attacking it.†

This fort of Rájgarh was the first considerable stronghold possessed by Partáb Singh, who for some time after the battle of Máonda preserved friendly relations with his chief. This appears from the fact of his going in charge of the chief's heir when the latter went to be married at Bikanir in Sambat 1825. Shortly after he seems to have practically set up for himself. He established relations with Mirza Najaf Khan (the well-known imperial general) and the Mahrattas, and encouraged the people of the country to look to him as their protector. He established forts in Sambat 1827 (A.D. 1770) at Tahla and Rájpur, near Rájgarh, completed the fort of Rájgarh in Sambat 1828 (1771), built or strengthened Mála Khera fort between Ulwur and Rájgarh in Sambat 1829, Baldeogarh in 1830, Partábgarh in 1832, and about the same time Kánkwari, Thana Ghazi and Ajabgarh, all in the south-west of the present territory. He also occupied other territory of Jaipur to the south-west,‡ which was, however, recovered by

* Keene's Moghul Empire, p. 82.

† The name of the hill on which it was situated is Bagrajki Pahári.

‡ Bairát, Pirágpura, Antela, Bhábra, Merh, Sital, Tála, Dhola, Garhria.

that State partly during Partáb Singh's lifetime, partly during his successor's. Partáb Singh at one time occupied territory up to the Sikar villages in Shekáwati. With the Rao Raja of Sikar he formed an alliance, and, according to the Sikar account, enabled him to punish his troublesome neighbours of Kánsli.

The Ulwur fort was in the hands of the Játs of Bhartpur, who, at the time Partáb Singh's reputation was growing, were reduced to great straits by Najib-u-daula the imperial minister, and Najaf Khan. The pay of the garrison was much in arrears, and the Ját chief made no pretence of ability to liquidate the debt. The fort-commandant then invited Partáb Singh to take possession on condition that he paid the garrison what was due them. Partáb Singh was then at Kankwari (the least accessible of the Ulwur forts), and, having accepted the terms, came to Ulwur and entered the fort by the Lachhman Pol gate, Mangsar Sudi 3, Sambat 1832 (November 1775).

Up to the taking over of the Ulwur fort, Partáb Singh's brethren had not recognized him as their chief, but now they began to do homage and present nazars. They seem to have been jealous of, or offended with, Sarúp Singh, probably the principal Dasáwat Narúka in Narúkhand, who held the forts of Ramgarh and Taur (now Lachhmangarh), and opposed Partáb Singh. One Andha Naik pretended to desert with a party to Sarúp Singh, and, gaining admission to Taur, made Sarúp Singh prisoner, and brought him to Ulwur. Partáb Singh received him in the fort, and ordered him to present a nazar. He refused, whereupon Partáb Singh put him to death by binding round his head a strip of wetted buffalo's hide, which, slowly contracting as it dried, crushed his skull. Sarúp Singh's death placed Partáb Singh in possession of more territory in Narúkhand; and, taking advantage of the depressed condition of the Játs, he, between Sambat 1832 and 1839, obtained Bahádarpur, Dehra, Jhindoli, Bánsúr, Bahror, Bárod, Rampur, Harsaura, Hajipur, Hamirpur, Narainpur, Gadhi Mámúr, Thana Ghazi. When Najaf Khan attacked Deeg, Sambat 1832 (A.D. 1775), Partáb Singh sent a force under one Khusháli Ram Haldia to aid him; but disagreement arose, owing, it is said, to Najaf Khan's intention of invading Jaipur, which Partáb Singh declared he would resist. One account says that Najaf Khan ordered Partáb Singh to vacate the Ulwur fort, or pay tribute to the Emperor, and, on his refusal, marched against him, and so the siege of Lachhmangarh—the subject of a ballad—took place. The Mahrattas aided Partáb Singh, and after four months the siege was raised. When Najaf Khan abandoned the

siege, Khusháli Ram, above mentioned, remained with him as Partáb Singh's vakil. His brother, Daulat Ram, was also in Partáb Singh's service: but the latter is said to have given both brothers deadly offence by cuffing Daulat Ram. In revenge they urged Najaf Khan to make a prisoner of Partáb Singh when he, on invitation, came towards Deeg to confer with him. Accordingly, the Musalman troops surrounded Partáb Singh and his party at Rassia near Nágar in Bhartpur. Partáb Singh, who was engaged in worship when the surprise occurred, was induced by Thákur Mangal Singh of Khera, who had distinguished himself in the Lachhmangarh campaign, to save himself; accordingly, with such of his followers as could break through, he escaped to Lachhmangarh. This is said to have occurred Sambat 1836 (A.D. 1779).

Being in great need of money at this time, Partáb Singh replenished his coffers by robbing a rich person at Thana Ghazi, and plundering Baswa, a town of Jaipur, near Rájgarh. Daulat Ram, who had gone to Jaipur, again advised an attack on his old master, and, in Sambat 1839, an army from Jaipur, headed by the chief himself, whose name was also Partáb Singh, approached Rájgarh. Partáb Singh of Ulwur, declaring that he would go to meet his chief in due form, rode into the Jaipur camp, and, without attempting the life of the Raja, killed a buffalo near his tent, attacked and slew some of his old enemies, the Natháwats, and retreated to Rájgarh, which the Jaipur force failed to take; and, Partáb Singh having allied himself with the Mahrattas, the Raja was reduced to great straits. Partáb Singh, seeing his old chief in difficulties, acted towards him, it is said, with forbearance.

Partáb Singh's most trusted officials were Hoshdár Khan and Mian Jiwan Khan. The former was his agent with General Perron, Sindia's famous French officer, and, aided by Najaf Khan, obtained for his master from Delhi the much-coveted insignia of the "Mahi Maratib," which are preserved by the Ulwur Durbar with care, and still paraded on great occasions. His minister, Ram Sewak, is referred to as aiding much in the acquirement of funds. Khusháli Ram Haldia was murdered by direction of Partáb Singh, whom he had abandoned,* but Partáb Singh made terms with the Haldia family during the Jaipur attack on Rájgarh, and a member of it is now chief officer of the army. Partáb Singh died in Sambat 1847 (A.D. 1791). Before his death, having no sons of his own, he selected an heir in a curious manner. Any boy of the "twelve kotris," that is,

* In 1874, when Captain P. W. Powlett, as settlement officer, was inspecting villages in Lachhmangarh, some Baorias came to complain that they had been deprived of a certain village received in rent-free grant by an ancestor for distinguished service to the State. It turned out that this service was the murder of Khusháli Ram.

any descendant of Kalián Singh, was held by him to be eligible, and, in order to secure the best, he assembled his young kinsfolk, probably eliminated those whose horoscopes were not promising, and finally selected Bakhtáwar Singh of Thana; because, though a little child, he preferred a sword and shield to any of the toys which pleased the other boys. Bakhtáwar Singh was not only far from being the nearest of kin to Partáb Singh, but was not even a scion of one of the five chief families. The Thana house to which he belonged was a junior branch of Pára; and a family precedent was thus established which was to have a lasting influence.

Partáb Singh was a man of great ability and courage, and his personal prowess is much talked of. His mode of putting Sarúp Singh to death, and his execution of an unfortunate slave-girl for peeping over a wall in the Ulwur fort, seem to indicate that he was rather a cruel man. It is remarkable how much the accounts of him dwell upon his natural loyalty and constant forbearance towards the chief of his tribe, the Maharaja of Jaipur. The following is the list of parganas he is said to have been in possession of at his death:—Ulwur, Mála Khera, Rájgarh, Rájpur, Lachhmangarh, Govindgarh, Pipal Khera, Ramgarh, Bahádarpur, Dehra, Jhindoli, Harsaura, Bahror, Bárod, Bánsúr, Rampur, Hajipur, Hamirpur, Narainpur, Gadhi Mámúr, Thana Ghazi, Partábgarh, Ajabgarh, Baldeogarh, Tahla, Khunteta, Tatarpur, Sainthal Gudha, Dubbi, Sikrái, Báori Khero (the last five now in Jaipur). The revenue yielded by this territory is said to have been six or seven lakhs.

Bakhtáwar Singh succeeded in Sambat 1847 (A.D. 1791). At that time the Mahrattas, invited by Diwán Ram Sewak, the old official of Partáb Singh, came to Rájgarh; and domestic difficulties were also caused by him. Consequently, Ram Sewak was enticed from Rájgarh, where he resided, to Ulwur, seized, and put to death by direction of Bakhtáwar Singh; after which the Mahrattas went away. In Sambat 1850, Bakhtáwar Singh went to marry the daughter of the Thákur of Kúcháwan in Marwar, and visited Jaipur on his way back. He was received in a friendly manner, but the Jaipur chief soon placed him under restraint, and it is said that he did not recover his liberty until he had resigned the forts of Gudha, Sainthal, Báori Khera, Dubbi and Sikrái, all now in Jaipur territory.

Soon after his accession Bakhtáwar Singh occupied Káma and other parganas of Bhartpur, on the pretext that they were part of the jagir of his ancestor, Kalián Singh. He held, too, for a time, Báwal, Kánti, Firozpur and Kot Pútli. About A.D. 1800,

aided by the Mahrattas, he expelled Zulfikár Khan (the principal of the last Khanzádas of note, who possessed some territory on the present Bhartpur border, and had opposed the Ulwur chief) from his fort known as Ghasaoli, destroyed the fort, and established that of Govindgarh near to its site. At the commencement of the Mahratta war he accepted the protection of the British Government, with whom he entered into an offensive and defensive alliance. His astute vakil, Ahmad Baksh Khan, who afterwards became Nawab of Firozpur and Luháru, joined Lord Lake, to whom he rendered valuable services in procuring supplies for the army, in sending a small force from Ulwur to co-operate with it, and especially in supplying information as to the movements of the Mahrattas which led to the victory of Laswari in 1803. The field of this battle is twenty miles east of Ulwur city. A full account of the battle is given in Appendix IV. As a reward for his services the district called Ráth in the north-west of the present Ulwur territory, Hariána, and a portion of Mewát, were conferred on Bakhtáwar Singh in 1803. The British Government conferred Firozpur in Gurgaom on Ahmad Baksh Khan, the vakil; and his master, out of his own grant, gave him Luháru in Hariána, which, at Ahmad Baksh's request, was made, like Firozpur, independent of Ulwur. Some months afterwards the British Government allowed Bakhtáwar Singh to exchange Hariána for the present Ulwur parganas of Katumbar and Sonkhar in the south-east, and Tijára and Tapokra in the north-east. The Meos of his new territory, as well as those of his old, gave him much trouble. During the war between Jaipur and Marwar regarding Dhonkal Singh, Bakhtáwar Singh is said to have assisted to maintain order in Jaipur. He, however, interfered there in such a manner as to attract the notice of the British Government, who, in 1811, compelled him to bind himself not to enter into negotiations or engagements with other chiefs. In 1812 he took possession of Dubbi and Sikrái which Jaipur was said to have unfairly obtained from him, but which, being Jaipur territory at the time of his connection with the British Government, it was a breach of treaty to retake. He refused to obey the orders of the Resident at Delhi to give them up, and collected a large number of his clansmen and others to oppose the force which was sent against him. It was not until it arrived within sight of Ulwur that he was persuaded by those about him to agree to surrender the forts, and to pay three lakhs of rupees on account of the expenses of the expedition. About this time Bakhtáwar Singh is said to have become deranged, the principal symptom of his malady being the cruel manner in which he vented his hatred

against the Muhammadans. Wherever he caught a fakir he is said to have given him the option of performing a miracle, or of having his nose and ears cut off. It is recorded that on one occasion he sent a pot full of noses and ears to Ahmad Baksh Khan, who had done him such good service, but with whom he had quarrelled. He also caused many Muhammadan tombs and mosques to be desecrated, turning the latter into Hindu temples. These proceedings caused much excitement at Delhi, the Musalmans of which desired to invade Ulwur; but they were pacified by the Resident, who strove to restrain the Ulwur chief.

Bakhtáwar Singh is said to have behaved well to his brethren, none of whom he deprived of jagirs, though he kept his people in order, and severely punished those who offended. Iláhi Baksh, son of Partáb Singh's minister Hoshdár Khan, becoming presumptuous, gave great offence to the chief; and though he escaped, six of his people to save their honour took poison and died in the Rájgarh fort. Besides Diwán Ram Sewak, he put to death for treachery another official of position called Shekh Asanulla. Thákur Samrat Singh, Kiliánot, an old officer of Partáb Singh's, became for some years his principal minister, and received the title of Raja Bahádar.* After his death Akhe Singh, Bankáwat, became the chief minister. Rao Har Narain, Haldia, son of the traitor Daulat Ram and grandfather of the present Fauj Bakshi, or commander-in-chief, and also Salig Ram and Nonid Ram, Sahawáls, whose family still have a position, were officials of standing.

Bakhtáwar Singh died in 1815. At the time of his death the revenue of the State was about fifteen lakhs, but it was only eleven when he received the grant of territory from the British Government. Of this the new districts contributed three lakhs. They now pay more than double.

After his death the succession was disputed. Like his predecessor, Bakhtáwar Singh had no sons of his own, but instead of examining all the boys of the "twelve kotris," after the fashion of Partáb Singh, he sent for a lad named Banni Singh from his own original house of Thana, and indicated his intention of adopting him. He died before the formal ceremony was completed, but Banni Singh, then seven years old, was accepted as Raja by the Rajputs and artillery (*golandáz*), headed by Akhe Singh, Bankáwat, and an influential *chela*, or household slave, named Ramú. Nawab Ahmad Baksh Khan, the powerful vakil, and Salig Ram's son, backed by the three regular regiments of the army, supported the claims of an illegitimate son of

* His grandson, Chimman Singh, turned traitor in 1857 and caused the disaster of Achnera.

the late chief, named Balwant Singh, a boy of six, to share the State with Banni Singh. Some influential officials, as Har Narain and Nonid Ram, seem to have been neutral, and when Banni Singh took his seat on the gadi, Balwant Singh was allowed to sit beside him on his left hand. It was said that whilst they were children they should be like Ram and Lachhman, and be treated as equal. The Resident at Delhi was induced to send khilluts to each, and it was arranged that the nephew should have the title, while the son exercised the power of the State. This arrangement, although sanctioned by the British Government, was never really acted upon. The affairs of the State were conducted, amidst constant squabbles, by diwáns until 1824, when a sanguinary fight took place between the rival factions, which resulted in victory to Banni Singh, who, with the aid of Akhe Singh, made Balwant Singh a prisoner. Ramú and Ahmad Baksh each tried to obtain for their respective parties the support of the Resident at Delhi, Sir David Ochterlony, who desired Banni Singh to settle a jagir of Rs. 15,000 per annum on Balwant Singh; but the young chief declined to do so, and Balwant Singh remained a prisoner for two years. Moreover, the life of Ahmad Baksh was attempted while he was a guest of the Resident at Delhi. The crime was traced to the instigation of persons at the court of Ulwur, and the chief was required to surrender them; but it was not till 1826, after the fall of Bhartpur and the advance of a British force on Ulwur, that he complied. He was compelled to make a provision for Balwant Singh, partly in land and partly in money, equivalent in value to the lands ceded to Ulwur by the British Government. Balwant Singh died childless in 1845, when his possessions reverted to the State.

Banni Singh had not succeeded to a peaceable inheritance. An old chronicle describes his people at that time as singularly savage and brutal, robbers by profession, never to be reformed or subdued; but the chief accomplished the difficult task of bringing them into comparative order. The Meos were the most numerous as well as the most troublesome of his subjects, and it was not until after the infliction of signal chastisement, by burning their villages and carrying off their cattle, that he succeeded in subduing them. In order to render the large turbulent villages harmless he broke them up, compelling the inhabitants to dwell on their lands in a number of little hamlets.

The government of the State had previously been carried on without system; but, with the assistance of Ammújún and his two brothers, able Musalman gentlemen of Delhi whom the chief took into his service and made diwáns about 1838, great changes were made. The land-revenue had prior to that year

been levied in kind, the State often claiming half the gross produce, plus a thirteenth of the remainder on account of the expenses of collection; payments in coin were substituted, and civil and criminal courts established. But all the reforms which were introduced brought more into the pockets of the diwáns than into the State exchequer. About 1851 enormous peculations were brought to light. The diwáns were imprisoned, but released on payment of seven lakhs, and it was not long before they regained their former power. The accounts of 1850 show that the large sum of eleven lakhs was realized in that one year by fines imposed upon the officials.

Greatly as the ryots were oppressed during his reign of forty-two years, Banni Singh's name is cherished with the greatest reverence by the Rajputs. Even now, whenever they have any occasions for rejoicing, they exclaim, 'The days of Banni Singh have returned!' Although by no means a well-educated man himself, he was a great patron of arts and letters, and attracted painters and skilled artizans from various parts of India to his service. He expended large sums of money on the collection of a fine library. For one book alone, a beautifully-illuminated copy of the 'Gulistan,' he paid Rs. 50,000. No tomb was erected by his son to his memory, but he has left many splendid monuments to his name, such as a grand and extensive palace in the city, and a smaller but more beautiful one called the "Moti Dungri," or "Banni Bilás," situated at a short distance from the town. But his great work was the large dam, built at Siliserh, ten miles from Ulwur, which forms a fine lake. Its water, brought into Ulwur by a masonry aqueduct, has changed the barren lands which previously surrounded the town into a mass of luxuriant gardens. Jealous of power, fond of state and ceremony, anxious to be just without sacrificing what he considered his interest at the shrine of justice; at times generous to excess, at others niggardly; kindly-dispositioned, but occasionally cruel, he was, on the whole, an excellent type of a good native chief of the past generation. His good deeds are remembered and his bad ones forgotten by the people, though some of the bad were bad enough. During the last five years of his life he suffered from paralysis, and was unable to exert the same control over affairs as previously, and the diwáns, in consequence, exercised almost uncontrolled power in the State. Before his death he had an opportunity of proving his loyalty to the British Government. Bedridden though he was, he selected the flower of his army and despatched a force consisting of about 800 infantry, 400 cavalry, and four guns to the assistance of the beleaguered garrison at Agra. The cavalry, among

whom was the 'Khás Chauki,' or chief's personal guard, were all Rajputs—the remainder principally Muhammadans. The Nímach and Nasírabád brigade of mutineers came upon them at Achnera, on the road between Bhartpur and Agra. Deserted by their leader and the Muhammadan portion of the force, including the artillery, the Rajputs suffered a severe defeat, leaving on the field fifty-five dead, among whom were ten sirdars of note, whose heirs subsequently received khilluts from Government. The old chief was on the point of death when tidings of the disaster reached Ulwur; but his reason had fled, and he was spared the sorrowful news. The last order he is said to have given in writing—he having lost the power of speech—was that a lakh of rupees should be sent out to his small force. The traitorous leader on this occasion was Raja Bahádar Chimman Singh, grandson of Samrat Singh, Kiliánot, mentioned above as a servant of Partáb Singh. He is said to have been connected by marriage with some of the mutineers.

Ramú, the faithful old *chela*, died in 1825. His son Mulla had established a great influence over the young chief, and, on the whole, this influence was exercised for good, for he was kept under restraint, and compelled to acquire some education. But Mulla treated him sometimes with such indignity as to excite the anger of the Rajputs, and at last Akhe Singh had Mulla murdered, to the extreme grief and displeasure of Banni Singh, who expelled Akhe Singh from Ulwur.

Banni Singh died in August 1857, and his only surviving son, Sheodán Singh, a boy of twelve, succeeded. The administration was in the hands of the Delhi diwáns, who also had acquired a great influence over the young chief, and their position and conduct gave deadly offence to the Rajputs. The chief adopted the Muhammadan style of dress and speech, and made no secret of his preference for the foreigners. At last, in August 1858, the discontent culminated in an insurrection of the Rajputs, and the diwáns barely escaped with their lives. Captain Nixon, Political Agent of Bhartpur, immediately proceeded to Ulwur. He was met on the border by a body of Rajputs, headed by Thákur Lakdir Singh of Bijwár, who, though he had approved the *emeute*, had done his best to moderate the proceedings of the insurgents. Captain Nixon found the chief "in an anguish of rage" with his brethren the Rajputs, whose action was held to have been the consequence of great provocation, and a council of administration was appointed under the presidentship of Thákur Lakdir Singh. Captain Impey was appointed Political Agent of Ulwur in November 1858. The Delhi diwáns, notwithstanding their reputation as administrators, had failed—at least latterly—to

maintain order, and Captain Impey found every department in utter confusion, and all his energy and persistency were necessary for the arrangement of affairs. He had numerous difficulties to encounter in accomplishing this task, and the young chief, in spite of his youth, thwarted him to the utmost.

The council of regency did not work well, and Captain Impey, after the crisis in 1859, managed for a short time without a council. A new council, consisting of five thákurs, was constituted; but, in 1860, to borrow Captain Impey's words, "its corruption had reached such a pitch as to frustrate every hope for even a decent administration." Another council was, therefore, formed, consisting of Thákur Lakdir Singh as president, and Thákur Nandji and Pandit Rúp Narain as members. This council carried on its duties in a most satisfactory manner until the chief was invested with power on the 14th September 1863; and the Political Agency was shortly after removed. Subsequently, and until 1869, the Governor-General's Agent for Rajputana himself conducted the political business of the British Government with the Ulwur Durbar. Under Captain Impey's direction justice was well administered, and many other improvements were introduced. Information regarding the three-year settlement of the land-revenue and the subsequent ten-year settlement made by Captain Impey will be found in Appendix V. This was his most durable administrative work. Important public buildings were constructed by him, of which a very fine and useful tank, a handsome and commodious court-house, and some important roads, were the principal. When the Maharaja attained to power, Lakdir Singh, whom the chief deprived of one of his villages, left the State and resided at Jaipur and Ajmer. In 1866 he invaded Ulwur with a body of followers, but met with little success, and had to retire. The Government of India strongly disapproved his conduct, but, in consideration of the provocation he had received and his previous services, which had been considerable, an income was secured to him.

Contrary to the wishes of the Government of India, the expelled diwáns were permitted to interfere greatly in the affairs of Ulwur, where they continued to appoint many officials, and from which they drew a large income. Captain Impey had left more than twenty lakhs in the treasury, but this was soon squandered; and to raise money, salaries were greatly reduced, and grants of various kinds, long enjoyed by their holders, were resumed. Several corps of Musalmans were raised. Fifteen out of eighteen troops of the cavalry which had been employed for generations, and the Khás Chauki, or body-guard, were disbanded; and in

February 1870 another insurrection broke out. The Political Agent of the Eastern States, in which Ulwur had in 1869 been included, was unable to effect a reconciliation between the chief and the insurgent thákurs, because the former would not concede anything; and at length the Government of India appointed Captain Cadell to be Political Agent at Ulwur, and president of a council for the administration of the State, in which the Raja had a place, though with powers greatly curtailed. In 1872 a land-revenue settlement was begun: the railway from Delhi was opened in 1875 to Ulwur, and early in 1876 to Bandikui. The members of the council were four Narúka thákurs and a Brahman, as follows:—

Thákur Lakdir Singh of Bijwár,
Thákur Mahtab Singh of Khora, } of the twelve kotris of Kalián Singh.
Thákur Hardeo Singh of Thana,
Thákur Mangal Singh of Garhi, Dasáwat Narúka.
Pandit Rúp Narain.

A fixed allowance was settled on the Maharaja, and an establishment allotted him. The new levies were paid up and disbanded; the resumed grants were, with the sanction of Government, for the most part restored; administrative reforms were entered on; and order was entirely established.

On the 11th October Sheodán Singh, who had long been in weak health, died of brain affections a few days after his twenty-ninth birthday. His funeral took place the same day. No disturbance or popular excitement followed his death.

As Sheodán Singh left no legitimate issue, enquiries were requisite for the determination of the succession. It was necessary that the new chief should be selected from one of the Narúka families called the "Bara Kotri" of Kalián Singh. These families were not unanimous. One party wished to be guided by the family precedent established by Partáb Singh, namely, selection of the best candidate; another by the precedent of taking a boy from Thana, which had already supplied two chiefs; while a third desired that nearness of kin should outweigh family precedent. The only widow was a minor, and the late chief's mother showed at first some vacillation. Eventually the Government directed that the claims of the two prominent candidates, Lakdir Singh of Bijwár and Mangal Singh of Thana, be referred to the "Bara Kotri," and accordingly the reference was made on the 22nd November 1874. The majority was in favor of Mangal Singh, who was, therefore, recognized and confirmed as ruler of Ulwur by the Viceroy.

Mangal Singh took his seat on the gadi on the 14th December, a month after he had completed his fifteenth year. The officials and the great majority of the jagirdars cordially accepted

the new chief; but Lakdir Singh and his supporters of the "Bara Kotri," with one other jagirdar of position, would not tender their allegiance; and after every effort had been made to induce them to present the customary nazar, their jagirs were, on the 25th February 1875, taken under management by the Durbar and a portion sequestrated. Lakdir Singh was ordered to proceed to Ajmer, and there to reside. The other recusant thákurs accompanied him contrary to orders, but were not permitted to remain at Ajmer. The discontented jagirdars were in number less than one-seventh of the whole jagirdar body, and their estates less than one-sixth of the total jagir lands.

Pandit Mánphúl, C.S.I., was appointed guardian to the chief, and entered on his duties in March 1876. The council of management had been established at a time and under circumstances which necessitated exceptional arrangements. Reforms were then urgently needed, opposition in every way was expected, and it was essential that the administration should be strong enough to remove promptly all obstructions. With the death of the late chief the necessity for special executive force disappeared, and, by direction of Government, the Political Agent withdrew a good deal of the direction and interference formerly found necessary.

The Durbar.

*The Ruling Family.**—The Ulwur chief is of the Naruka branch of the Kachhwáha tribe of Rajputs, the acknowledged head of which is the Maharaja of Jaipur. The circumstances under which, five generations back, Partáb Singh converted his two and a half villages into the Ulwur State have been detailed already. Partáb Singh had the honor of receiving the Mahi Maratib, or fish insignia, from the Emperor of Delhi. The salute to the chief allowed by the British Government is fifteen guns. No tribute has been taken. No Ulwur chief has yet received the Star of India. The distinguished matrimonial alliances made by Ulwur chiefs have been—first, Bakhtáwar Singh's marriage with the daughter of the Rahtor thákur of Kúchawan, in Jodhpur; second, Banni Singh's, with the daughter of the Sesodia chief of Shahpura; third, Sheodán Singh's, with the daughter of the Jhala chief of Jhalrapátan. Maharao Raja Mangal Singh has been betrothed to the daughter of the Kishengarh chief. Partáb Singh married only with unimportant houses. One of his wives and a mistress became sati after his death. One woman perished with Bakhtáwar Singh's body. There was no sati at the cremations of Banni Singh and Sheodán Singh.

* For genealogical table see Appendix VI.

The present chief is unmarried. Sheodán Singh left but one widow. Two of Banni Singh's survive (January 1876). Villages worth Rs. 12,000 a year are thought a handsome provision for a Rani of good family or for the principal Rani dowager. The ladies of the zanána used in Banni Singh's time to be taken on pleasure-trips to Siliserh and the shooting-towers, but for many years their outings have been confined to visits to their gardens at Ulwur and pilgrimages to the holy bathing-places.

Zanána.

Festivals.—The Dasera is the principal festival. The Holi ranks second, then Gangor, then Sawantij. At the first there is a procession to a garden, where the ceremony of killing Rávan is gone through. At the Holi the chief goes out into the streets and plays with a privileged few at flinging the red powder. At the Gangor the images of Shiva and Parbati are carried to several places in procession, the court attending. The "tij" is remarkable for the very pretty fair held on the Bakhtáwar Ságar tank, during which the chief, after accompanying the image partly round the tank, seats himself, with his retainers, on the beautiful *chhatri*, or domed cenotaph, overlooking it.

When the Maharaja goes out in state he is accompanied by the Mahi Maratib (or insignia received from Delhi), the images of Sitaram, a person supporting a gilded umbrella, persons carrying punkahs representing the sun and moon, mace-bearers, *morchal* or peacock-plume bearers, *chauri* or yaktail bearers, men carrying curious spears, carriers of silver tigerheaded clubs, runners carrying guns, and ordinary spearmen.

The palace library contains a collection of Sanskrit works, such as the Vedas, Purana, &c.; some magnificent Persian and Arabic manuscripts, beautifully illustrated, illuminated and bound; and also mythological and historical pictures of much interest and beauty. It was established and owes its treasures to Banni Singh. The gem of the library is a Gulistan.

Library (*Pustuk sála*).

The armoury, too, is chiefly due to Banni Singh. It contains swords, knives and shields of great beauty and excellence, and many curiosities. There are two or three famous artizans, whose weapons are known far and wide. They hold villages in lieu of pay, and are not natives of Ulwur.

Armoury (*Silla khana*).

A number of double and single pole and hill tents are kept up, with shamiánas and various kinds of small tents. One grand durbar tent is maintained. On the lake of Siliserh several boats are kept.

Camp-equipage and boating establishment.

There are no firework-makers maintained, but good displays of native fireworks take place on occasions.

Pyrotechnics.

The menagerie depends upon the taste of the chief. At present there are a good many birds, foreign and others, and a few wild beasts.

Menagerie.

The tosha khana is the department for buying and preserving jewels, state dresses, dresses of honor, and valuable curiosities of small bulk not included under other departments. A diamond valued at a lakh of rupees and a necklace of "ropes of pearls" are its chief glories. The tosha khana also manufactures or purchases perfume for the Durbar, and procures foreign fruits, such as grapes, &c. The perfume manufactured is chiefly jasmine, atar, and a little atar of roses. The keora, or screw-pine, perfume used comes from Jaipur.

Tosha khana.

The hunting establishment, or shikár khana, contains dogs of various kinds, native and European; hunting leopards, lynxes and hawks.

Hunting establishment.

Wrestlers are sometimes paid highly in Ulwur. Chiefs often vie with one another in having famous athletes (pahlwáns) in their service.

Wrestlers.

The gunijan khana comprises the singers and dancers, and is often maintained at great expense.

Gunijan khana.

This establishment is presided over by an official, who is styled Diwán, who gets a seat in durbar, and is looked upon as a person of importance. The cooks are Brahmans and Náis. Musalmans, without touching, often direct the preparation of dishes. A taster (called "chakku") tests dishes before they are served lest they should contain poison.

Rassoi, or kitchen.

The Aristocracy.

The old aristocracy of the tracts which make up the Ulwur State survive only in Ráht, in the north-west of the State, where the Choháns to some extent preserve their ancient prestige; and in Narúkhand, in the south, where the principal old Narúka families flourish. Lála, eldest son of Narú, was the ancestor of the Laláwat Narúkas, to which Kalián Singh belonged; and the heads of the families descended from Kalián Singh are called the "five thikánas" of Ulwur, of which the Maharao Raja of Ulwur is the chief; and the united body of Kalián Singh's descendants is called the "twelve kotris," and consists of twenty-five

jagir families. Besides the above, there are Narúka families called "Deska," so termed because they came on the invitation of Ulwur chiefs from the old Narúka home (des) near Jaipur, and settled in Ulwur.

Choháns.

The Chohán s of the Ráht claim connection with Pirthvi Raj, the famous Delhi king and hero of Chand's poem.

Nimrana.

The question of the relations between the Ulwur Durbar and the Raja of Nimrana gave much trouble to the British Government. The chief of Ulwur declared Nimrana to be a mere jagirdar of the Ulwur State, while the Raja of Nimrana claimed complete independence. The final decision arrived at in 1868, and agreed to by both parties, gave the Raja of Nimrana civil and criminal jurisdiction within his estate, subject to rules the British Government might from time to time promulgate, fixed the tribute he was to pay Ulwur at one-eighth of his land-revenue, and the nazarána on the occasion of succession to the Ulwur chiefship at Rs. 500. On the occasions of succession to Nimrana, the rules applied to British feudatories were agreed to: Nimrana was to maintain a vakil at Ulwur and with the Governor-General's Agent. Trade in Nimrana was to be entirely free, and the Ulwur chief was to have no special customs tariff for goods passing to or from Nimrana. Nimrana was to be regarded as a feudatory of Ulwur. The tribute to be paid by Nimrana was fixed at Rs. 3,000 from A.D. 1868 till 1898. The Nimrana estate comprises ten villages, and its annual revenue is about Rs. 24,000.

Jagirdars.

The following shows the clans and sub-clans which furnish the jagir horse. The fractions of horse represent cash payments, or the horse furnished serves only a portion of the usual time:—

Rajput Clan.		Number of Jagirdars.	Horses.
Narúka	Twelve Kotris ...	26	222½
	Dasáwat ...	6	41½
	Lalawat ...	7	42¼
	Chitarjika ...	5	18½
	Deska ...	10	71¾
Chohán ...	...	19	111¾
Kiliánot ...	...	2	13
Pachánot ...	...	7	41
Janáwat ...	...	1	10
Rajáwat ...	...	2	2
Kumbháwat ...	...	1	4
Joga Kachhwaha	...	1	2
Rádháka ...	...	1	1¼

Rajput Clan.	Number of Jagirdars.	Horses.
Shekáwat	1	3
Bankáwat	1	1
Gor	9	58
Rahtor	9	73
Jádú Bhátti	7	56½
Bargujar	6	70
Tonwar	1	4
1 Saiyad, 1 Gosain, 1 Sikh, 1 Gujar, 1 Kayath ...	5	33

Tázims.

The right of being received in durbar by the chief standing is greatly valued, and is called "tázim." Some "tázims" are older than the State, and some have been conferred by Ulwur chiefs. They are usually heritable. Of the jagirdars, seventeen have tázims, as follows:—*Twelve-Kotri Narúkas*, Bijwár, Palwa, Pára, Pái, Khora, Thana, Khera, Srichandpura; *Dasáwat Narúkas*, Garhi (20 horses); *Rahtors*, Sálpur (28 horses), Sukhmeri (11), Rasúlpur (5); *Bargujars*, Taising (4); *Gors*, Chamraoli (24); *Jádús*, Kánkwari (9), Mokandpura (3). Nine thákurs holding rent-free grants hold tázims. Of these, the Jáoli thákur, who has three villages, is the chief. Tázims are also held by the Bakshi or commander of the forces, the Khanzáda Nawab of Shahabád, the Rao of Mandáwar, and thirteen Brahmans. The extinct aristocracy consisted of Khanzádas in Mewát, Shekáwats in the Wál on the western border, and the Rajáwats of the south-west.

Of the Khanzádas enough has been said already.

The Shekáwats.

The Shekáwats are settled in the Wál (Bánsúr tahsil). They are branches of the great Kachhwáha clan, of so much importance to the north of Jaipur, and are descended from Údó Karan, the same chief of Amer whom the Narúkas claim as their progenitor. Rai Mal, son of Shekhji, is said to have been the father of the Wál families, thus:—

Rai Mal.

Sujáji. (Descendants settled in Beálisi, pargana of Bánsúr.)	Tej Mal. (Descendants in Narainpur and Gadhi Mámúr, parganas of Bánsúr.)	Jag Mal. (Descendants in Hamirpur and Hajipur of Bánsúr.)

At Narainpur the ruins of a fine old mahal, destroyed by Partáb Singh, from which, in the good old days, fifty-two pálkis

(a common number) used, it is said, to issue, attest the former importance of the family. Near the ruin is a shrine, an ancient "swámi" of which prophesied the rise of the Narainpur family; and beside it the remains of a khejra tree, which in its growth and decay was considered to typify and indicate the rise and fall of the Shekáwat family, which now holds little or no land in jagir. Their villages, however, have been lightly assessed.

The Rajáwats.

The Rajáwats, descendants of Raja Bhagwánt Singh of Amer, formerly ruled in the tract which now forms the Thana Ghazi tahsil; and the ruin of their city and palaces and temples at Bhangarh is a touching spectacle. Though now only cultivators in many villages, they retain much of their noble bearing, and to some extent their social position. The Rajáwat cultivators always hold their land at favorable rates.

Official Classes.

Brahmans.

Gor Brahmans put on the tilak, or frontal mark, at the accession of Ulwur Rajas, and officiate at their marriages. They bear the title of *Missar*. *Párik* Brahmans of Mácheri, the old home of the Ulwur family, are the purohits, or family priests, of the Durbar.

The Vishnu Gosain of Káma is the hereditary gúrú, or spiritual guide, of the house; but a jogi, or devotee of Shiva, and a Shakti, or follower of Devi, are also gúrús.

Bards.

There are no bards regularly maintained, but the descendants of many Chárun bards hold villages in the State. Several of these were conferred by Bakhtáwar Singh and Banni Singh. The latter, however, gave only one as a reward for clever rhymes. Sheodán Singh confiscated several. Others, formerly conferred by Shekáwats in Bánsúr, are held on copperplate deeds of grant several hundred years old. There are two Chárun families which have the privilege of receiving the elephants ridden by the chief at his marriage.

Slaves.

The household slaves, or *khawás chelas*, number about 200. Though known generally as *khawás chelas*, the special title of "khawás," which is an honourable distinction enabling the bearer to sit in durbar, is borne by only five. Ramú, the faithful minister and adherent of Bakhtáwar Singh and Banni Singh, is the slave most distinguished in the history of the State. His family hold a valuable rent-free grant. Khawás Sheo Baksh, superintendent of stables, woods, &c., is at present the *chela* of most mark.

When, in 1870, the council of administration was established, and a fixed sum assigned for the expenses of the palace, the late chief neglected to supply maintenance to a number of the household slaves, who applied to the Political Agent for the means of support. The council thought the opportunity a good one for permanently reducing the number of slaves in the palace, and so far diminishing the servile influence which was the cause of much evil. It was consequently determined that the complaining *chelas* should either leave the service of the State, or enter the army as fort garrison sepoys. This attempt to confer freedom upon them was resented as a cruel wrong. They had always been accustomed to live in the city of Ulwur, and leave it they declared they would not. It was only after a long time, and after every effort to change the decision of the council had failed, that they partially yielded.

Population.

Population.—On the following page the results of a census taken on 10th April 1872 are given. The total population was returned as 778,597, giving an average of about 260 to the square mile.

Results of a Census taken on the 10th April 1872.

TAHSILS AND PARGANAS.	Number of Villages.	Dwelling-houses.		Shops.		Other Buildings.		Total.			MUSALMANS.												
		Masonry.	Mud.	Masonry.	Mud.	Masonry.	Mud.	Masonry.	Mud.	Total.	Meo.		Khanzada.		Thakur or Rajput.		People belonging to Trades and Professions.		Other Musalmans.		Total.		
											Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Total.
1. Katumbar ...	74	109	4,061	45	232	114	296	268	4,531	4,799	461	60	...	...	535	61	146	402	343	1,102	1,485	1,625	3,110
2. Govindgarh ...	56	62	5,425	31	154	50	132	143	5,711	5,854	7,285	153	124	7	...	...	389	902	1,315	1,665	9,113	2,727	11,840
3. Tijára ...	202	701	10,967	272	67	65	270	1,058	11,304	12,362	15,112	267	2709	642	...	...	380	2,752	1,367	3,274	19,658	6,935	26,593
4. Thana Ghazi ...	144	729	5,566	365	456	306	47	1,400	6,069	7,469	...	...	...	26	...	...	19	542	80	606	99	1,174	1,273
5. Bánsúr ...	146	518	7,427	302	493	253	588	1,073	8,508	9,581	...	...	...	8	...	...	54	1,638	117	1,257	171	2,898	3,069
6. Mandáwar ...	134	546	6,115	170	275	156	165	872	6,555	7,427	2,140	19	30	...	3,022	470	191	1,614	231	1,112	5,614	3,215	8,829
7. Kishengarh ...	162	966	11,255	254	185	166	213	1,386	11,653	13,039	19,250	223	440	271	341	45	8	89	1,037	7,314	21,076	7,942	29,018
8. Ramgarh ...	120½	331	10,018	159	235	198	190	688	10,443	11,131	17,856	129	2182	193	...	...	30	1,013	840	5,479	21,208	6,814	28,022
9. Rájgarh ...	207	1,442	9,766	623	444	911	78	2,976	10,288	13,264	1,235	54	...	13	...	...	10	1,033	343	2,520	1,588	3,620	5,208
10. Ulwur ...	225	3,850	29,112	1375	752	706	301	5,931	30,165	36,096	23,470	1144	817	501	...	...	72	4,132	1,308	16,390	25,656	22,167	47,823
11. Bahror ...	151	577	5,751	204	272	247	924	1,118	6,947	8,065	...	7	...	...	88	3	244	1,937	419	436	751	2,383	3,134
12. Lachhmangarh ...	176	296	9,204	133	335	200	183	629	9,722	10,351	7,798	209	97	45	...	...	60	158	1,106	2,833	9,061	3,245	12,306
13. Nimrana Chief's ...	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	1,906½	10,127	114,667	402	900	3,302	3,329	17,542	121,696	139,438	94,596	2265	6789	1701	3,986	579	1,603	16,212	8,506	43,988	115,480	64,745	180,225

TAHSILS AND PARGANAS.	Hindus.																					
	Brahman.		Rajput.		Ját.		Ahir.		Gujar.		Dhá-kar.		Banya or Trading Castes.		Mina.		People belonging to Trades and Professions.		Other Hindus.		Total.		
	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Total.
1. Katumbar ...	4,779	1,724	1,829	868	3,338	368	774	116	1,209	251	35	...	120	1,578	2,174	1,002	3,395	6,876	2,356	2,366	20,009	15,149	35,158
2. Govindgarh ...	490	709	171	527	8	25	272	9	321	21	...	10	217	1,015	233	192	2,214	2,810	2,708	1,275	6,634	6,653	13,287
3. Tijára ...	456	1,222	385	59	1,947	18	2,749	92	2,971	56	...	...	100	2,476	30	5	326	3,123	1,557	7,537	10,521	11,588	25,109
4. Thana Ghazi ...	7,558	3,408	1,335	852	290	35	351	15	5,889	380	...	...	169	4,165	7,980	974	655	5,707	3,109	10,741	27,136	26,277	53,713
5. Bánsúr ...	3,627	5,008	3,261	1,564	3,145	82	5,610	208	10,088	711	...	...	24	3,914	488	944	1,019	15,160	3,164	5,426	30,426	33,017	63,443
6. Mandáwar ...	1,830	3,367	1,251	433	7,126	202	8,832	226	1,491	60	...	...	265	2,493	387	681	1,031	12,573	239	2,123	22,455	22,158	44,613
7. Kishengarh ...	365	2,240	882	416	3,289	28	2,098	88	1,971	140	...	...	61	3,185	22	10	...	221	1,176	15,577	9,871	21,935	31,806
8. Ramgarh ...	417	1,400	97	518	666	76	16	12	939	154	6	...	333	2,523	120	137	98	2,654	2,799	9,581	5,491	17,085	22,576
9. Rájgarh ...	10,381	5,924	1,803	3,177	366	24	1,260	322	2,936	578	244	...	303	6,384	19,547	1,454	720	8,584	5,918	21,929	43,478	48,376	91,854
10. Ulwur ...	2,763	9,817	1,270	4,858	4,477	521	1,348	916	4,677	2,305	...	2	213	9,707	2,425	1,959	569	10,551	5,518	39,248	23,320	79,884	103,204
11. Bahror ...	2,593	5,957	3,301	639	1,017	69	17,337	538	2,102	148	...	...	155	3,544	57	183	677	11,431	1,619	5,035	29,158	27,544	56,702
12. Lachhmangarh...	3,356	2,680	2,658	1,596	4,619	273	1,674	109	2,638	291	...	...	480	2,568	7,178	1,065	751	2,009	8,613	14,371	31,967	24,902	56,869
	38,615	43,456	18,250	15,567	30,288	1,721	42,321	2,651	37,635	5,095	285	12	2,470	43,582	40,641	8,546	11,455	81,729	38,806	135,209	260,766	337,568	598,334

GRAND TOTAL (Musalman and Hindu).

	Katumbar.	Govindgarh.	Tijára.	Thana Ghazi.	Bánsúr.	Mandáwar.	Kishengarh.	Ramgarh.	Rájgarh.	Ulwur.	Bahror.	Lachhmangarh.
Cultivators ...	21,194	15,747	30,179	27,535	30,597	28,069	30,947	26,699	45,066	48,976	29,909	41,028
Non-cultivators ...	16,774	9,380	21,523	27,451	35,915	25,373	29,877	23,899	51,996	102,051	20,927	28,147
Total ...	38,208	25,127	51,702	54,986	66,512	53,442	60,824	50,598	97,062	151,027	50,836	69,175

Total cultivators 376,246; non-cultivators 402,313; grand total 778,559. (Christians not included.)

The figures showing cultivators, non-cultivators, shops and houses will be found in the above statement.

Fiscal divisions.

Of the fiscal divisions mentioned, Tijára, Kishengarh, Mandáwar and Bahror are the northern. South of them come Govindgarh, Ramgarh, Ulwur and Bánsúr. On the southern border are Katumbar, Lachhmangarh, Rájgarh and Thana Ghazi.

There is no pastoral people without settled homes in the State.

Meos.

The Meos are numerically the first race in the State, and the agricultural portion of them is considerably more than double any other class of cultivators except Chamárs. They occupy about half the territory, and the portion they dwell in lies to the north and east. They are divided into fifty-two clans, of which the twelve largest are called "páls" and the smaller "gots." Many of these are [illegible] settled in Ulwur, but would be found in Mathura, Bhartpur [illegible]d Gurgaom. These clans contend much with one another, [illegible]ut the members of a clan sometimes unite to assist one of [illegible]heir number when in danger of being crushed by a fine, or to recover a village lost to the clan by want of thrift. Of the 448 villages belonging to the Meos, the Ghaseria clan holds 112; the Dhingal, 70; the Landáwat, 64; the Nai, 63; the Singal, 54; the Dulot, 53; the Pundlot, 22.

It has already been set forth in the historical sketch that the Meos—for they, no doubt, are often included under the term Mewátti—were, during the Muhammadan period of power, always notorious for their turbulence and predatory habits; however, since their complete subjection by Bakhtáwar Singh and Banni Singh, who broke up the large turbulent villages into a number of small hamlets, they have become generally well-behaved; but they return to their former habits when opportunity offers. In 1857 they assembled, burnt State ricks, carried off cattle, &c., but did not succeed in plundering any town or village in Ulwur. In British territory they plundered Firozpur and other villages; and when a British force came to restore order many were hanged.

Though Meos claim to be of Rajput origin, there are grounds for believing that many spring from the same stock as the Minas. The similarity between the words Meo and Mina suggests that the former may be a contraction of the latter. Several of the respective clans are identical in name (Singal, Nai, Dálot, Pundalot, Dingal, Bálot); and a story told of one Daria Meo and his lady-love, Sisbadani Mini, seems to show that they formerly intermarried. In Bulandshahar a caste called Meo Minas is referred to in the settlement report, which would seem further to

connect the two. However, it is probable enough that apostate Rajputs and bastard sons of Rajputs founded many of the clans, as the legends tell.

The Meos are now all Musalmans in name; but their village deities are the same as those of Hindu zamindars. They keep, too, several Hindu festivals. Thus, the Holi is with Meos a season of rough play, and is considered as important a festival as the Muharram, Id and Shabibarát; and they likewise observe the Janam Ashtmi, Dasera and Dewali. They often keep Brahman priests to write the pili-chitti, or note fixing the date of a marriage. They call themselves by Hindu names, with the exception of "Ram"; and "Singh" is a frequent affix, though not so common as "Khan." On the Amáwas, or monthly conjunction of the sun and moon, Meos, in common with Hindu Ahirs, Gujars, &c., cease from labour; and when they make a well, the first proceeding is to erect a chabútra to Bairuji or Hanuman. However, when plunder was to be obtained, they have often shown little respect for Hindu shrines and temples; and when the sanctity of a threatened place has been urged, the retort has been "Tum to Deo, ham Meo!"—You may be a Deo (god), but I am a Meo! As regards their own religion, Meos are very ignorant. Few know the Kalima, and fewer still the regular prayers, the seasons of which they entirely neglect. This, however, only applies to Ulwur territory; in British, the effect of the schools is to make them more observant of religious duties. Indeed, in Ulwur, at certain places where there are mosques, religious observances are better maintained, and some know the Kalima, say their prayers, and would like a school.

Meos do not marry in their own pál, or clan, but are lax about forming connections with women of other castes, whose children they receive into the Meo community. On marriage Rs. 200 is thought a respectable sum to spend, that is to say, Rs. 130 on betrothal (sagái) and Rs. 70 on marriage. They sometimes dower their daughters handsomely, and sometimes make money by them. Indeed, they often say that they have sold their daughters to pay their debts.

As already stated, Brahmans take part in the formalities preceding a marriage, but the ceremony itself is performed by the kázi, who receives a fee of about Rs. 1-4 and eight seers of rice. The rite of circumcision is performed by the village barber (*nái*) and the village fakir,* who also guards a new grave for some days till the ground has become too hard for animals to disturb.

* Fakirs are of various races; they are usually "mudárias," or attendants of shrines; they make the salars, or flags, of the saint Saiyad Masaúd.

As agriculturists, Meos are inferior to their Hindu neighbours. The point in which they chiefly fail is in working their wells, for which they lack patience. Their women, whom they do not seclude, will, it is said, do more field-work than the men; indeed, women are often found at work in the crops when the men are lying down. Like the women of low Hindu castes, they tattoo their bodies—a practice disapproved by Musalmans in general. Meos are generally poor and live badly; they have no scruples about getting drunk when opportunity offers. The men wear the dhoti and kamri, and not paijamas. Their dress is, in fact, Hindu. The men often wear gold ornaments, but the women are seldom or never allowed to have them.

Rajputs.

The Rajputs of Ulwur, though the ruling class, do not form a twentieth of the population of the State. The remainder, which form the mass, are land proprietors, cultivators, and in the service of the State, chiefly in the army. About one-seventh of the whole are Musalmans. The Hindu Rajputs are—to the north, Chohán; to the west, Shekáwat; to the south-west, Rajáwat; elsewhere, chiefly Narúka. They are bad cultivators, and do not work with their own hands until compelled by necessity. It is, however, a mistake to suppose that the proudest families do not eventually yield to circumstances by putting the hand to the plough. Instances of king-descended Rajputs tilling with their own hands could be found all over Rajputana.

The Musalman Rajputs differ from their Hindu brethren in being more ready to take service out of Ulwur. They maintain their old marriage rules so far as not to ally themselves with families of their own clan; and seek their wives from, and give their daughters to, Musalman Rajputs of Hariána and elsewhere. They are regarded as distinct from Khanzádas, who, though of Rajput origin, have intermarried with several Musalman tribes.

Khanzádas.

Of Khanzádas, the old rulers of Mewát, much has been already said in the historical sketch. As the figures show, they are numerically insignificant, and cannot now be reckoned among the aristocracy. In social rank they are far above the Meos, and, though probably of more recent Hindu extraction, are better Musalmans. They observe no Hindu festivals, and will not acknowledge that they pay any respect to Hindu shrines. But Brahmans take part in their marriage contracts, and they observe some Hindu marriage ceremonies. Though generally as poor and ignorant as the Meos, they, unlike the latter, say their prayers, and do not let their women work in the fields. They are not first-rate agriculturists,

the seclusion of their women giving them a disadvantage beside most other castes. No Khanzádas now hold any jagir or rent-free village in the State. Some have emigrated eastward and taken to trade in the Gangetic cities, but these have no connection now with the original Khanzáda country. Those who have not abandoned the traditions of their clan are often glad of military service, and about fifty are in British regiments. In the service of the Ulwur State there are many. Of these, Dúli Khan, who commands the Khás regiment, is the leading man, and entitled to an honourable reception in durbar. The Shahabád family have a fort commandantship, and supply thirty-five horsemen on fixed pay for the State service. In Tijára is a Khanzáda chaudri. There are twenty-six Khanzáda villages in the State, in most of which the proprietors themselves work in the fields and follow the plough.* No other settlements out of Mewát are known.

What was said of the Khanzádas in the historical sketch was based on the Persian histories, the most reliable sources of information. But the Khanzádas produce family histories and genealogies of their own, on which, however, much dependence cannot be placed; for they do not bear the test of comparison with the Persian histories. According to these family traditions, one Adhan Pál, fourth in descent from Toman Pál, Jádú chief of Biána, established himself on the hills separating Tijára and Firozpur (Gurgaom), at a spot called Durála, of which the ruins still are to be seen. Thence he was driven to Sarehta, a few miles to the north in the same hills, where there are considerable remains; and his grandson Lakhan Pál became, in the time of Firoz Shah, a Musalman, and established himself at Kotila. He held all Mewát, and even districts beyond its limits. His sons and grandsons settled in the principal places, and it is said that 1,484 kheras (towns and villages) were under their sway, in some of which tombs and ruins exist which are said to have belonged to them.

The term Khanzáda is probably derived from khanazad; for it appears that Bahádar Náhar, the first of the race mentioned in the Persian histories, associated himself with the turbulent slaves of Firoz Shah after the death of the latter, and, being a pervert, was by his brethren called in contempt khanazad (slave). The Khanzádas themselves indignantly repudiate this derivation, and say the word is Khan Jádú (or Lord Jádú), and was intended to render still nobler the name of the princely Rajput race from which they came.

* Shahabád and Mubárakpur are the principal.

About half the Brahmans are agriculturists. The principal Brahman sub-tribe in Ulwur is the Gor, the great divisions of which are shown below:

Brahmans.

Saráswat.	Found in Ulwur.	The five Gors.
Kanyakubji.	Do.	
Maithil.	Do.	
Gor.	The most numerous caste in Ulwur.	
Utkal.	None in Ulwur.	
Tailang.	None in Ulwur.	The five Daráwars.
Maharashtra.	Do.	
Karnátik.	Do.	
Daráwar.	Found in Ulwur.	
Gurja.	Do.	

The first five are the Brahmans of the north of India, the second those of the south, the Narbada forming the boundary between. The five Gors, as regards eating and intermarriage, keep entirely aloof the one from the other. The first four Dharáwars eat together, but do not intermarry. The Gurjas (or Gujarátis) keep apart from all.

There are fifty-nine gotrs, or sections, of these ten great divisions, of which six gotrs belong to the Gor division already mentioned as the most important in Ulwur. The six gotrs of Gors are as follows:—The Adh Gor is the name of the most numerous gotr in Ulwur; the Sanáwar, the second most numerous; the Gujar Gor; the Chaurásia; the Párik; and the Dáhima. Of these, the Sanáwar and Adh eat and intermarry; the Gujar, Chaurásia, Párik and Dáhima keep entirely aloof from all other gotrs. In Jaipur, however, Gor gotrs do all eat together, owing to the action of a Jaipur chief who interested himself in the matter. It is, however, admitted on all hands that these caste restrictions are weakening, and occasionally one hears of a marriage in which bride and bridegroom belong to the same clan (gotr).

Banyas.

The principal commercial castes are Khandelwál and Agarwál.

Minas.

Minas were formerly the rulers of much of the country now held by the Jaipur chief. They still hold a good social position, for Rajputs will eat and drink from their hands, and they are the most trusted guards in the Jaipur State. The Minas are of two classes—the "zamindari," or agricultural; and the "chaukidari," or watchman. The former are excellent cultivators, and are good, well-behaved people. They form a large portion of the population in Karauli, and are numerous in Jaipur.

The "chaukidari" Minas, though of the same tribe as the other class, are distinct from it. They consider themselves soldiers by profession, and so somewhat superior to their agricultural brethren, from whom they take, but do not give, daughters in marriage. Many of the chaukidari Minas take to agriculture, and, it is said, thereby lose caste to some extent. These chaukidari Minas are the famous marauders. They travel in bands, headed by a chosen leader, as far south as Ḥyderabád in the Dekhan, where they commit daring robberies; and they are the principal class which the Dacoity Suppression Department has to watch. In their own villages they are often charitable; and as successful plunder has made some rich, they benefit greatly the poor of their neighbourhood, and are consequently popular. Those, however, who have not the enterprize for distant expeditions, but steal and rob near their own homes, are numerous, and are felt to be a great pest. Some villages pay them highly as chaukidars to refrain from plundering and to protect the village from others. At the small town of Kot Pútli the chaukidars' legitimate income is nearly Rs. 2,000. So notorious are they as robbers that the late chief of Ulwur, Banni Singh, afraid lest they should corrupt their agricultural brethren, and desirous of keeping them apart, forbade their marrying, or even smoking or associating, with members of the well-conducted class. In April 1863 orders were issued placing the chaukidari Minas under surveillance; and, subsequently, lists of them were made out, periodical roll-call enforced in the villages, and absence without a leave-certificate punished.

Although, speaking generally, Minas are divided into chaukidari and zamindari, it is not certain that there is any hard-and-fast line between the two classes. There is probably an intermediate class; for Banni Singh's attempts to keep the two apart were not very successful. This would account for the figures given below, which, however, still tell heavily against the chaukidari Minas. The statement was prepared in April 1874.

(1) Percentage of agricultural Minas to total population of the State	5·2
(2) Percentage of non-agricultural Minas to total population	1·1
(3) Percentage of agricultural to total apprehensions ...	14·0
(4) Percentage of non-agricultural to total apprehensions ...	15·2

There are said to be 32 clans of Minas. Of 59 Minas apprehended for dacoity by the Dacoity Suppression Department, the Jeb clan furnished 17, the Kagot 9, the Siro 8, and the Jawal and Bagri 5 each. The Susáwat was formerly the most powerful clan, and that which held Amer.

Gujars.

The Gujars of Ulwur are not, as elsewhere, an unmanageable class. Their anxiety in some places to be free from the oppression of Rajput tyrants, who formerly exacted vexatious dues and curtailed their liberty, has made them good subjects of the State. The clans found are the Kasána Chandija, Ráwat, Chandela, Newar, Bhedi.

Játs.

Játs here, as everywhere else, take the highest rank as agriculturists, or share it with Káchis alone. The clans found in Ulwur are Nirwál, Kawalia, Kadalia, Simrála, Kásanwál, Sadáwat. They usually abstain from taking life, from eating flesh, drinking wine, and smoking tobacco. In their villages *Pánch pira makáns* are usually found, and Musalman saints are often maintained.

Ahirs.

Ahirs are good peaceable cultivators, and need no special notice. The clans are Mela Kanochia, Bhagwána, Jádon, Bákaria, Sesodia. The Ahir Rao of Rewári, formerly an important chief to the north, belonged to the Aphrya division of the Jádon clan. He once had, it is said, 360 villages, but the British reduced them to 45, and these, too, were taken away for his conduct during the mutinies of 1857.

The numbers of the most numerous and important castes have been already specified, and something has been said regarding each. The Chamárs are indeed more numerous than any other caste, but are in very low public estimation. They are cultivators, leather-workers, and village drudges.

The following castes have between 10,000 and 20,000 members:—Kumhárs or potters, Fakirs, Kulis and Juláhas or weavers, Náis or barbers, Khátis or carpenters. Sakkas or water-carriers, Jogis or religious devotees of sorts, Dhobis or washermen, Shekhs (respectable Musalmans), Luhárs or blacksmiths, Mirásis or low Musalman musicians, Telis or oilmen, range between 4,000 and 10,000. Rangrez or dyers, usually Musalman; Saiyads, held in high estimation; Kandheras, cotton-cleaners, usually Musalman; Chelas or household slaves;—each exceed 2,000 in number. Of the following there are more than 1,000:—Kahárs (Hindu pálki-bearers), Rebáris (Hindu camel-keepers), Manihárs (Hindu and Musalman bracelet-makers), Mujáwars (Musalman shrine menials), Dákots (a low caste of Brahman beggars), Kúnjras (Musalman greengrocers), Bhatiáras (Musalman serai or inn caterers). Those which follow exceed 500 in number:—Bharbhúnjas (Hindu grain-roasters), Agaris (Hindu salt-extractors), Baoris (a thieving and despised watchman class), Nakibs (Musalman runners), Dhádhis (a caste of popular singers). Other castes less numerous are Jodh bargis (a low Hindu caste), Dhúsars (a very respectable banya caste), Bisátis (pedlars), Kaim Khánis

(respectable Rajput Musalmans), Lodhas (?), Palidárs (porters), Bhánds (Musalman actors), Chárans (Hindu poets), Khajasarais and Hijras (eunuchs), Gadarias (Hindu blanket-makers), Ghosis (milk-sellers), Kamnigars (painters, formerly bow-makers), Bázigars (jugglers), Khatris (Hindu traders), Patuas (Hindu workers in silk), Tháteras (brass-workers), Niyarias (collectors of silver filings), Badhiks (bird-catchers), Sisgars (glass-workers). The above are mentioned in order of numerical importance. The last few are each under 20.

No attempt has been made to distinguish between a mere profession and a caste proper which eats and marries with none outside of it, but for the most part the list is one of distinct castes.

Condition and Habits.—There are no very wealthy people in the State, and only a few rich. These last are found not in the city of Ulwur, but in Rájgarh and Bás of Kishengarh.

Some trouble was taken to ascertain the material condition of the agricultural population, and to estimate the proportions of the comfortable class, the intermediate, and the very poor. For one of the first class it was calculated that there would be four of the second and from fifteen to twenty-five of the third. The first class lives well, consuming plenty of milk, buttermilk porridge (rábri), ghee, sugar, and good flour. The second class obtains buttermilk porridge, but little, if any, milk or ghee, and no sugar, and only the coarser kind of grain. The third class consumes water porridge and coarse grain; everything else goes to pay the debts due to the banya. All classes get more or less tobacco. About 50 per cent. do not possess more than one head of cattle. A good deal, however, is spent by the poorer classes on marriages; and, though boys often remain long unmarried owing to poverty, few grow old single, for Meos allow concubinage without bastardising the issue of it, and the lower castes of Hindus can make daricha marriages—that is, marry the widows of their brethren. Many make money by the marriage of their daughters. Even banyas now often do this.

In dress there is no striking peculiarity. The common dupatta is worn by men with the angarkha, or, in the absence of both, the dohar. The women wear angis,* paijamas (drawers) or ghágras (petticoats), and dupattas. Khanzáda women wear the tilak, a kind of tunic worn also by low castes.

The reception of European visitors at villages in Rajputana is different from that accorded in British territory. As the visitor approaches, women assemble, one places a brass vessel on her head,

* Kanchali, sina bandh, choli (equivalent terms).

and the party begins a song. All visitors of position receive this attention, and are expected to drop a rupee or more into the vessel, called *kalas*. The songs sung on these occasions are popular ones of the neighbourhood, often containing allusions to "dear Amer," the old capital of the present Jaipur territory, and to the great chiefs of that territory, Mán Singh and Siwái Jai Singh, who formerly held parts of that country and whose names are still household words. Sometimes a grand procession or the preparation of a banquet is the burden of the song. About Ulwur the praises of the beautiful memorial dome and the tank under the fort are deservedly sung, but always in connection with an expression of loyalty towards the local chief. Another class of common village ballads illustrates the life of the people. Occasionally one hears a strain deprecating the return of some terrible famine. Sometimes an official is received with a *kalas* song lamenting the poverty of the village lands which will yield but one crop a year. When the rains are favorable and the dahr, or floodable lands, submerged, gleeful strains arise in anticipation of the coming crop of cotton and sugarcane (ban bár), and of the bright-spangled petticoats and well-dyed scarves which will soon be attainable. A tank or other public work constructed by some benevolent magnate of the neighbourhood, or his lady, sometimes produces a popular ballad in praise of the benefactor; but marriages and births are the grand subjects for song. The former often expresses intense anxiety regarding the respectability of the bride's attire when she appears under the nuptial canopy, and her maternal uncle is the person chiefly looked to for aid. The song said to be the most popular on the occasion of births among all castes except Rajputs exhibits the popular feeling with regard to conduct and duty.

Games.

Kabadi, or a sort of prisoner's-base, played all over India, and *hogri*, or hockey, are the principal games played by young men, chiefly by moonlight. *Hogri* is sometimes represented in frescoes on palace-walls.

Village funds.

The expenses defrayed from the *malbah*, or village funds, collected with the revenue, little checked as they have been, illustrate to some extent the village life. In all villages—as has been ascertained from an examination of the accounts of thirty—from 1½ to 3, or even 4, per cent. on their land-revenue was spent in alms, gifts to holy men, and the celebration of the principal annual festivals. Something was usually paid for the performances, on other occasions, of itinerant acrobats and conjurors (*náts* and *kanjars*). A third item was marriage and funeral gifts to

members of the community, both proprietors and village servants. A fourth, the maintenance of the *thara*, or building used as the village assembly-house and resting-place, where the public business of the locality is discussed, and travellers and visitors find a night's lodging. In a prosperous village, as much as Rs. 700 is occasionally spent in one year in building a new or improving an old *thara*. The village servants—carpenter, blacksmith, washerman and scavengers—are usually paid by a maund or two of grain per harvest on each well or house; but the Chamár selected to attend to the behests of tahsil requisitioning sepoys, and sometimes the *thara* waterman and sweeper, receive allowances from the village fund.

Other items could be mentioned more properly under revenue administration, but as the subject of village expenses has been begun it may as well be fully treated here.

"Lambardar's food," or the expenses of the village representatives when at tahsil head-quarters or at Ulwur on village business. The amount varied from 1 to 2, and sometimes 3, per cent. on the jama.

"Patwári's sayer," or stationery allowance to patwáris, was from one to two rupees a harvest.

"Interest" levied by the State on arrears of revenue at 1½ per cent. per mensem, commencing from the fourth day after the revenue was due. This seems very severe, but practically the high rate of interest acts as a stimulant to punctuality, and very little interest has to be charged. The rule of charging interest on arrears seems to have been introduced by Banni Singh's diwáns from Delhi, and cannot be described as unsuccessful or oppressive: Captain Impey* induced the council to direct that

* Major Cadell directed a minute inquiry in one tahsil (Tijára) regarding amounts borrowed from money-lenders to pay jama on one harvest. The result was as follows :—

					Rs.
44 villages out of 106 had not borrowed at all					
13 villages had borrowed under			...	...	50
14	"	"	...	...	100
7	"	"	...	...	300
4	"	"	...	...	400
5	"	"	...	...	500
3	"	"	...	...	600
4	"	"	...	...	800
2	"	"	...	...	900
1	"	"	...	...	1,000
1	"	"	...	...	1,100
1	"	"	...	...	1,300
Total borrowed was			...	...	19,760
Interest charged by money-lenders			...	...	2,106
					21,866
Paid on realizing crops			...	...	20,151
Balance due to money-lenders			...	...	1,715

interest should never exceed one-fourth of the arrears due; and compound interest is never charged.

"Talabána," or cost of summonses to pay revenue, or to cut a State grass-preserve (rund), or to appear before a court. The rate is two annas for each summons in revenue, criminal and civil cases; in miscellaneous, half-anna. This sum is paid daily until the summons is complied with. Three-fourths of the talabána at present goes to the *muzkúri*, or summons-bearer; but a committee was appointed to consider whether the talabána might not be credited to the State, and fixed regular pay allowed the mazkúris, who would not then be interested in delaying the attainment of the object of the summons.

Captain Impey and the council had caused orders to be issued in restraint of village expenses, the limit of which was fixed at a percentage of the village jama. With some modification these orders were lately re-affirmed; thus it has been directed that, in future, malbah shall not exceed on a revenue of—

Rs.	100	...	15 per cent.
„	500	...	10 „
„	1,000	...	7 „
„	1,500	...	6 „
„	3,000	...	5 „
Above		...	4 „

"Hak mujrai" is the allowance to lambardars or heads of villages, which in British territory under the name of *pachotara* is five per cent. of the jama, in Ulwur usually three, and in the tahsils of Katumbar and Bánsúr for the most part two only. But this two and three per cent. is not paid from the malbah, a collection over and above the jama, or Government demand, but is paid out of the jama. It was felt, considering the responsibilities of the lambardars, to be insufficient, and the council in consequence ordered that lambardars were to receive two per cent. from the malbah, as well as their allowance from the State, provided the total percentage sanctioned for malbah, as above detailed, is not exceeded. An inducement is thus held out to lambardars to put a check on expenditure, which is often more for their own glorification than for the good of the village, and which often falls heavily on the poorest members of the community, although they have no effectual vote or veto.

"Habúb."—In all Native States, officials, when moving about on business, are allowed fodder, wood and earthen-pots gratis. This allowance is known as *habúb*. In Ulwur these necesaries were supplied without payment by the villages, except in one tahsil, in which their cost was defrayed by the State. The council has recently ordered that the practice of payment by the State

be extended to all the tahsils, and the accounts will be regularly forwarded and audited in the treasury.

The villagers are, in Ulwur as elsewhere, held to a certain extent responsible for the protection of travellers and their goods, and the repression of crime; but chaukidars, or village watchmen, are not generally employed, and all the ordinary liabilities and expenses of villages not included in the land-revenue have been enumerated, except those connected with the cutting of grass-preserves, which is mentioned elsewhere.

Dispensaries and schools.

The cesses of one per cent. for schools and one per cent. for dispensaries is levied by the State, in addition to the jama, but is not included in the malbah. These cesses were imposed by Sheodán Singh many years ago, and are not directly due to the influence of any British officer.

Foreign service.

The following list shows the extent to which the different castes of Ulwur territory seek military service beyond its limits. It will be seen that the least numerous of the castes, the Rajput Musalmans, contribute many more than any other, and that after them come the Khanzádas. This probably is due to the habit of foreign service acquired by their ancestors in the time of Musalman supremacy, when they met with favor in the imperial armies, and, as perverts, were, no doubt, regarded with suspicion by Rajput chiefs.

	In British Cavalry.	In Infantry.	
Brahman	9	35	From several tahsils.
Thákur Hindu ...	9	26	Chiefly from Mandáwar and Bánsúr.
Ját	2	31	Chiefly Mandáwar.
Gujar	0	40	Chiefly Bahror.
Ahir	12	34	Do.
Shekh	8	2	
Saiyad	30	3	Kishengarh.
Pathan	5	3	
Khanzáda	28	17	Tijára.
Kazi	8	2	
Meo	11	34	Tijára.
Thákur Musalman ...	110	4	Mandáwar.
Sakka (water-carriers) ...	6	14	Katumbar.
Thirteen other castes ...	15	15	
	253	260	

There are said to be about 200 Ulwur artisans, munshis, and others not of the military profession, in service in British territory.

Religion.—The *Kuldevi*, or family deity, of the Narúkas, as also of the Kachhwáhas of Rajputana, is the Jamwáhi Mahadevi, whose temple is in the gorge of the Bánganga river in Jaipur territory, not far from the south-east corner of Ulwur territory. It was here that Dhola Rai, the founder of the present Jaipur State, and subsequently his son, are said to have received miraculous aid from Mahadevi when contending with Minas and Bargujars. The sons of the Ulwur chief go in state to this temple to have the ceremony of tonsure performed. Sita and Ram, however, are naturally the deities to whom most respect is paid by Narúkas and other Kachhwáhas, since they claim descent from Ram and Sita, whose images are carried with the army, both in Ulwur and in Jaipur. Sri Krishan, too, as his birthplace, Mathura, is so near, is also much reverenced by the ruling family and upper class; and Baldeo, Sri Krishan's elder brother, is in high repute. "Jai Baldeoji!" and "Jai Ragunáthji!" are the commonest forms of salutation. As regards the religion of the mass it is estimated that half the Hindus are of the Vishnu sects, one-fourth of Shiv, and one-fourth of both.

Shivites.

The followers of Shiva, amongst whom are included the devotees of Devi in all her forms, though in a minority, are a very important class. There are no great temples of modern date; but there is a very interesting old Shiv temple at a place called "Nil Kanth," above the Tahla valley. It is still maintained, though certainly not as it once was. The Shiv swámis, or priests, of Narainpur in Bánsúr, Naldai, a place near Kushálgarh, where Mahadeo Shiv manifested himself, the temple called Bakhteswar on the Bakhtáwar Ságar,—all have a reputation. Bakhtáwar Singh and Banni Singh themselves affected the respectable Shakta persuasion called Dakshina; but of all the divisions of Hinduism, none is so prosperous at Ulwur as the disreputable Shakta sect known as Vámis. The worst division of the Vámis is called the Kunda Panth, perhaps the Kuras of Wilson's "Hindu Sects." The Kunda Panth is said to practise all the abominations for which Vámis are infamous. Men of position are believed to be secret members of it; and it is admitted on all hands to be making progress. The Kunda Panthis disregard caste rules, and all eat together.

Vishnuites.

The Vishnu worshippers in Ulwur, as elsewhere, may conveniently be divided into two classes—first, the small learned class, consisting mainly of philosophic Brahmans, and called by Wilson the orthodox; second, the sects. The latter, to which the mass of the people belong, may be further sub-divided into the four Sampradyas and the Panths. Of the Sampradyas, the most numerous are

the Ramáwats, next the Madhwá-cháris, then the Nimbháwats. The Bálbha-cháris, so numerous in Jaipur, Bikanir, &c., are not represented in the city, but they are in the districts. The number of temples indicate the relative importance of the different cults:—

Ramáwats	...	...	10 considerable temples.
Nimbháwats	...	...	6 „ „
Madhwá-cháris	...	...	7 „ „

These Sampradyas trust in Brahmans,—many of whom are members of them—use Sanskrit chiefly, and keep images in their temples.

The Panthis, who are regarded as dissenters, prefer vernacular books to Sanskrit; have a doctrinal literature of their own; and, Charan Dásis and Mohan Panthis excepted, do not, speaking generally, worship images. They are disliked by, and respect little, the Brahmans; and have no temples. There is not, however, a hard-and-fast line between them and the Sampradyas; and a man has been known to feed Brahmans one day and the Sádhs (holy men) of the Panthis the next. The Panthis he proposed to entertain were—Kabir Panthis, Dádu Panthis, Charan Dásis, Ram Snehis, Satnámis, Parnámis, Mohan Panthis. The Lál Dásis, who are almost as much a Vishnu sect as the rest, although Musalmans belong to it, he did not include, notwithstanding that the sect is in Ulwur the most numerous of all. The founders of the Lál Dásis and the Charan Dásis were born in villages near together, and within eight miles of Ulwur city—Lál Dás at Dhaoli Dhúb, at the entrance to the Dehra valley, four miles north of the city; and Charan Dás at Dehra itself. It is remarkable that in the hills overhanging the same valley is the most attractive of the Meo shrines known as Chúhar Sidh.

Lál Dásis.

Lál Dás is said to have been born of Meo parents in Sambat 1597 (A.D. 1540), who though nominally Musalman, followed the observances of the Hindu religion. He is the chief saint of Ulwur. According to popular belief he died Sambat 1705 (A.D. 1648), at the age of 108, at Nagla, a Bhartpur village on the Ulwur border, and was buried eventually at Sherpur, in Ramgarh, Ulwur, where is now a fine shrine.

The Lál Dási Sádhs, like Lál Dás himself, are family men, and marry, but do not eat, with Meos. The initiatory rites which a convert has to undergo ought to ensure sincerity. In token of his abandonment of the world and worldly pride, he has to blacken his countenance, mount on a donkey with his face towards its tail, and hang a string of shoes about his neck. A cup of sherbet is then given him, and he becomes a member

of the fraternity. A convert has been known to allow his house to be plundered of all it contained. Besides maintaining themselves by their own labour, it is incumbent on good Lál Dásis to give of their earnings to others. But these are the Sádhs, and are comparatively few. There are large numbers of Meos who merely hold Lál Dás in reverence as a pir and a great Meo. Repetition of Ram's name, and singing hymns to rude music, seem to be the only forms of worship; but meditation, "keeping God's name in the heart," is held essential. *Pránáyám** is practised by a few Lál Dásis, though, as already stated, its necessity was not taught by the founder of the sect, and is not common. The day before each full moon, and every Sunday, are kept as fasts. A meal on those days is made in the evening, when it is a duty to light a lamp and keep it burning during the night.

The Lál Dásis are chiefly Meos, Banyas and Kaláls, and are most numerous in the eastern portion of the State. There are many in Bhartpur, and some further east, whence they come on pilgrimages to the Lál Dás shrines in Ulwur. In Firozpur, of the Gurgaom district, there are khátis (carpenters) and Agarwala banyas who follow Lál Dás. There are two very small Lál Dás *makáns*, or places of worship, in Ulwur city, and at the shrines at Sherpur and Bandoli in Ramgarh, Dhaoli Dhúb in Ulwur, and Nagla, the Bhartpur village close to Sherpur, where Lál Dás died. Fairs are held at those places three times a year. At Sherpur, on Asoj 11th (October); on Asárh punam (full moon, about July); and on Mágh punam (about November): at Bandoli two days later: and at Dhaoli Dhúb two days later than at Bandoli. The Sherpur fair is attended by 10,000 or 12,000; the others by 1,000 or 2,000; and amongst the visitors are often merchants of wealth.

Charan Dásis.

Charan Dásis may be disposed of more summarily; for, although Charan Dás was born at Dehra, near Ulwur, in Sambat 1760 (A.D. 1703), he, when very young, was taken to Delhi, and does not seem to have returned to his native place, or to have taught in its neighbourhood. Professor Wilson, in his "Hindu Sects," gives some information regarding them. Charan Dás was of the Dhúsar caste, and, according to the Ulwur account, was a good musician in addition to his other

* This has reference to a practice called *pránáyám* enjoined by certain schools of philosophy and the Puranas to enable the devotee (*jogi*) to obtain a perfect mastery over his passions, and even over elementary matter; and finally, to be united with the Deity. It consists in sitting in certain attitudes, fixing the eyes on the point of the nose, and the mind on some aspect or attribute of the Deity, and in breathing very slowly and in particular ways. The orthodox attach the greatest importance to this practice. Not long ago one of the principal chiefs in India sent a Brahman to Ulwur to obtain books on the subject from the Raj library. Of the sects, some certainly observe it: thus, the Charan Dási breviary dwells minutely on it; the Kabir breviary enjoins it in a general way, but gives no detailed instructions: and the Lál Dási does not allude to it.

accomplishments. The same authority says he died in Sambat 1839 (A.D. 1782).

Unlike the other dissenting sects, the Charan Dásis keep images in their temples and respect Brahmans, who are found as members of the sect. They are spoken of by orthodox Hindus with more respect than the other sects are, the four Sampradyas excepted. Indeed, the Charan Dásis may be considered to belong to the same category as the Sampradyas, and are included amongst the dissenting sects only on account of their attachment to the vernacular. They are not numerous nor wealthy in Ulwur territory, where, however, are ten small temples and monasteries, two of which are in the city. Their Sadhs are all celibate. There is one temple at Bahádarpur, where the establishment possesses a village, and is better off than the others. A small fair is held at Bahádarpur in honour of Charan Dás and his ancestor. Another is at Dehra, where is a monument over Charan Dás' navel-string; and his garments and rosary are kept at Dehra. The remainder are in different parts of the State.

The Charan Dás *gutka*, or breviary, exhibits more Sanskrit learning than those of the other sects, and, instead of passing allusions to mythology, goes into details regarding Sri Krishan's family, and merely popularises the orthodox Sanskrit teaching. Thus there is a chapter on one of the Upanishad and another from the Bhagwát Puran. Its style is perhaps more full and expressive, and less involved, than other books of the class. The Sádhs hold to the vernacular, and some time ago are said to have resented an attempt of a learned Charan Dási to substitute Sanskrit verse for the vulgar tongue. In this, as remarked above, is their main distinction from the Sampradyas, which prefer Sanskrit. The *gutka* contains the Sandeha Ságar and Dharma Jaház mentioned by Dr. Wilson. One rather striking chapter, professedly taken from some Sanskrit work, should be called Nás Khetr's "Inferno." Nás Khetr is permitted to visit the hells and to see the torments of sinners, which are described in detail, and the sins of each class specified. It is, in fact, an amplification of the Puranic account of "Narak," adapted to impress the minds of the vulgar. Nás Khetr is then taken to see heaven, and subsequently returns to earth to narrate what he has witnessed.

Kabir Panthis.

Both Lál Dás and Charan Dás quote freely from, or allude respectfully to, Kabir. There are two Kabir Panthi monastic establishments in the city, and members of the sect are found in the towns and villages amongst the lower orders. It will not, therefore, be out of place to insert something like an abstract of the Kabir Panthi *gutka*, more particularly as he was the greatest, and, after Ramanand, the

earliest, of the great dissenting Vishnu teachers; and the Dádu Panthis, Satnámis, &c., who are represented in Ulwur, are but branches of his sect. Passages in the breviary are striking from their half-Christian flavour, and almost seem to have had a Christian source. Dr. Wilson touches on them very briefly. The verse of the *gutka*, which is small enough to be carried conveniently in the pocket, is harmonious, the language easy and familiar, the metaphors simple and popular. The mythological allusions are few; indeed, Kabir is known to have been dissatisfied with the current doctrine. He uses the word "Ram" for God; but it is said that he declared this not to be the slaughtering Ram of the Ramayána. A learned Brahman said that there was exhibited both in the Kabir Panthi and the Dádu Panthi breviary a lamentable ignorance of the precise force of philosophical terms—words, the property of opposed systems, being used indiscriminately. Expressions implying pantheism sometimes appear; while elsewhere vivid faith in a personal God is shown, as in the passage on prayer. Orthodox Hindus say the style is assumed to attract the vulgar, and the teaching is inconsistent and deliberately false. But theistic philosophy would deny the necessity for such an explanation, and Kabir, or his spokesman, expresses his deep discontent with the Brahmans' metaphysics.

Other sects.

There are two small *makáns* of Dádu Panthis in Ulwur, and a large and wealthy one at Rájgarh. The sect took its rise in Jaipur, where, at least, the military portion is very important. The Satnámis, who have a *makán* in Ulwur, are likewise a Jaipur sect, for the founder first taught at Kásli, near Sikar. Both the Dádu Panthis and Satnámis are offshoots of Kabir's sect. The Mohan Panthis, a Dekhan sect; the Parnámis, a Gujarát one; and Ram Snehis, an Ajmer sect of some note, are also represented in Ulwur, but are unimportant.

Jains.

There are five considerable temples of Jains and Saraogis in the city, and about 400 families. Half are said to be Agarwalas, about one-fourth Khandelwáls, the rest Uswáls and Sahalwáls,—all trading castes.

About six years ago, during the excitement caused by the interposition of the British Government between the chief and his thákurs, an attempt was made by a Vishnu fanatic to take possession of a Saraogi temple at Rájgarh; and, as the Saraogis were weak and somewhat depressed, it would probably have been successful, had not the Political Agent and leading thákurs insisted on the Vishnavis leaving the temple. Since then the Saraogis have held their heads higher than formerly, but are quite inoffensive. However, there is, no doubt, a strong feeling of animosity in Ulwur between Saraogis and Hindus—stronger, it is

said, than that existing between Hindus and Musalman, or between Shiah and Sunni, or Vishnuite and Shivite.

Musalmans.

The great majority of the Musalmans of Ulwur are Meos; but, as already remarked, they are in habits half Hindu. In their villages they seldom have mosques; thus in Tijára, of fifty-two Meo villages only eight have mosques,—but almost always they have the same places of worship, temples excepted, as their Hindu neighbours possess—namely, a "Pánch Pira," a "Bhaiya," and a "Chahúnd." The "Pánch Pira," found everywhere in Mewát, in both Hindu and Meo villages, is a spot consecrated to the five chief Musalman saints, to whom the Hindus are perhaps attracted because their number tallies with the "Pánch Than," or deities of their own worship. The Pánch Pira place is marked by a stone set up near a tank. The Bhaiya consists of a platform, with stones placed on it so as to protect a lamp. It is also called the Bhomia, and is sacred to the guardian spirit of the locality. The Chahúnd or Khera Deo, a similar platform, is devoted to Mahadevi, at whose shrine bloody sacrifices are made.

Their great Musalman saint is Salár Masaúd, who was, it appears, the son of one of Sultan Mahmúd Ghazni's chief generals. His tomb at Bahraich, in Oudh, is the Meo's grand shrine; and even here they remain connected with Hindus, some castes of which look upon this tomb as their chief object of reverence.* A biography of the saint, called "Mirát-i-Masaúd," is extant, and copious extracts from it are translated in Elliot's *Musalman Historians*, volume ii, page 513. The *salár*, or banner, of Masaúd is worshipped in every Meo village at the Shabibarát; and the right of making or of sharing in the offerings to it pertains to the low-caste servants of the village proprietors. It has, however, rivals in the flag of Madár Sahib, a saint of Makanpur, near Aligarh, and that of the Khwaja Sahib from Ajmer, which go round to certain villages to collect money. The *salár* flag often has a figure upon it, but the others have not and are more strictly of the religious color. A boundary dispute is often settled, with the consent of both parties, by a Meo taking a *salár* in his hand and walking along what in his opinion should be the border-line.

The Saiyads of Khairthal and Bahádarpur, and of one or two other villages, the Musalman Rajputs of Mandáwar, the Khanzádas and other Musalmans in the service of the State, and a few Khanzáda proprietors, form the respectable Musalman population. The old buildings in the neighbourhood of Tijára, Ulwur and elsewhere testify to the wealth of Musalmans when Pathans,

* *Vide* Sherring's Hindu Tribes, p. 300.

Khanzádas or Moghuls ruled the country, and when Mullas of great note resided at Ulwur; but there are no considerable Musalman buildings of recent construction, nor any teachers of note, though often an itinerant preacher comes and stays a while to preach and make a purse, and sometimes he is a man of some note. Once lately a Wahábi teacher came, but his doctrine was distasteful; he gave much offence, and met with no encouragement. The Shiahs are in a very small minority, but possess one mosque in the city, where there are twelve altogether. They get on well enough with the Sunnis, and the two sects often intermarry.

Fairs and Shrines.—Fairs are always held ostensibly for some religious purpose, except when established by British authorities, so it is unnecessary to attempt the separation of the religious and commercial. The following are the principal:—

City of Ulwur—the Gangor and the Sáwantij, well-known festivals in honour of Mahadevi, held in March and August; one to Jagannáth in Asárh (July); one to Sahibji (god ?), a shrine near the city, on the Tijára road.

Chúhar Sidh, in the Dehra pargana, eight miles north-west of the city—on the Shivrátri festival in February. It is held in honour of a Meo saint.

Biláli, in Bánsúr, on the Jaipur border—in Chait and Baisákh (March and April), in honour of Sitla Devi (the small-pox deity).

Rájgarh—Jagannáth's festival in Asárh (July).

Siliserh, the lake eight miles from Ulwur—in Baisákh (March), in honour of Sitla Devi.

Kundalka, in Thana Ghazi—in honour of Bhartari, in Baisákh and Bhádon (March and August).

Ghasaoli, in Kishengarh—in honour of Sahibji, in Bhádon (August).

Pálpúr, in Kishengarh—in Mágh, Baisákh and Jeth (December, March, June), in honour of Sitla.

Dahmi, in Bahror—in Chait and Asoj (March and October), in honour of Devi.

Mácheri, in Rájgarh—during Chait (March), in honour of Devi.

Barwa Dungri, Baldeogarh, in Thana Ghazi—in honour of Narayani, during Baisákh.

Sherpur, in Ramgarh—in Asoj, Asárh and Mágh, in honour of Lál Dás.

Of the above, the most important are the Ulwur fairs, and those at Biláli and Chúhar Sidh. It is said that 80,000 persons

assemble at each of the two latter. Biláli is on the Jaipur border, and attracts probably more people from Jaipur than from Ulwur territory; but Chúhar Sidh is in the heart of the State, in a range of hills west of the city, and has some special interest as being the chief fair of Mewát. It is attended chiefly by Meos; and the presentation of the offerings, the vast, though not very lively, crowd, the trafficking, and the mendicants, are a curious sight. So necessary is attendance at it considered, that many villages own a few yards of encamping-ground on the hillside near the shrine, which is situated high up among the hills, beside a stream which, usually only a rill, in the rains acquires a considerable volume, and is regarded with much veneration by the Meos.

Chúhar Sidh is said to have been the son of a Meo by a Nái woman, and to have flourished in the reign of Aurangzeb. He was born at Dhaneta village, and left his home through fear of the tax-collectors, who were torturing people to obtain revenue. He gained his living by watching cornfields and grazing cattle in villages near the city of Ulwur, and received the power of working miracles from the Musalman saint, Shah Madár, whom he accidentally met. Eventually he took up his residence on the site of the present shrine. Unlike Lál Dás, he does not seem to have been a teacher; but his shrine attracts more pilgrims than any of those sacred to Lál Dás.

In 1875 a curious instance occurred of the mode in which new places of pilgrimage become established. The tahsildar of Ramgarh, a very intelligent man, relates that at village Jahánpur, after the commencement of the rains, water began to flow from underground into a tank which had before been dry. The Hindus declared it was the subterranean Ganges, and the Meos that it was the Chúhar Sidh. The water was pronounced to have healing properties, and in a very few days people flocked to bathe in it. From every house in the town of Ramgarh, about eight miles off, persons went to the holy spot; and people came not only from the neighbourhood, but from Nárnol, Gurgaom, Bhartpur, and even Hathrás and Aligarh. On July the 18th, that is, not a month after the discovery of the wonder, the tahsildar visited the spot. He found "thousands of men going and hundreds returning from the so-called Ganges." Many of the visitors left after bathing and securing a store of the precious water to carry away with them; but the tahsildar found more than 10,000 present with 200 carts, besides horses and camels. The bathers in the tank, which was about half an acre in extent, were blind and diseased persons chiefly, and they "were so strong and firm in their belief that they fell one on the other to take a dip in the fountain, as if they would surely succeed in their longings."

The blind were said to be especially benefited; and more than one declared he had derived great advantage from the water.

Education.—The late Sheodán Singh instituted a school cess of one per cent. on the land-revenue, and established village and tahsili schools, which in 1870 were said to contain 2,200 students. But this cess, after all educational expenses had been defrayed, yielded the Maharao Raja an annual profit of Rs. 5,500, and the schools were much neglected. On the establishment of the council of administration in 1870, the educational department was reorganized, and efforts made to infuse life into the schools, which much needed it.

The Ulwur high school was established by Banni Singh in 1842. It was formerly located in the cenotaph of Bakhtáwar Singh, whence it was removed in November 1873 to a fine and suitable building erected for it just outside the principal gate of the city. The number of boys belonging to it was 310 in December 1875. No boys from it have as yet passed the University entrance examination, but it is progressing satisfactorily.

In January 1871 the thákurs' school was established for the sons of thákurs and other native gentlemen. There are 86 boys in it, and a boarding-house is attached, wherein 20 boys are lodged. Admission to the thákurs' school is regulated by the council of administration. There are 11 tahsili schools, in two of which—those of Tijára and Rájgarh—English is taught. In the tahsili schools it is proposed to place small libraries. The village-schools number 84.

A small normal school for village schoolmasters has been established, and three standards of proficiency arranged. But little has been as yet done by it. The village schoolmasters are in three grades, and receive from Rs. 5 to Rs. 15. Surveying with the plane-table is to be taught in some of the village-schools, and the practical approximate object aimed at is gradually to place the cultivators less at the mercy of the patwáris.

There are some girls' schools, but of their condition little is known.

In 1874 fees were for the first time levied, in all but the thákurs' school, from boys whose parents did not contribute to the one per cent. fund. The effect was to reduce the students largely. But at the end of 1875 there were 3,124 boys belonging to the schools, which is within ten per cent. of the number on the rolls before fees were taken. The expenditure on education for 1874-75 was Rs. 34,292, of which Rs. 19,240 was contributed by the one per cent. fund.

Indigenous schools called *chatsáls* and *maktabs*—Hindi and Persian respectively—exist. There are in the city 20 chatsáls

and 11 maktabs, with an average attendance of 18 and 11 respectively. Chatsáls mostly only teach the multiplication-table and the first two rules of arithmetic; a few teach the first four rules and single rule-of-three, but none use books. Reading and writing is taught on "pattás," or pieces of boards. In maktabs Persian primers (inchas), the Karima and Gulistan are taught; also elementary Persian grammar and letter-writing, and in some the Bostán and Anwári Suheli are read, but no arithmetic is taught.

Literature.—Of late years the number of bookshops has increased, and there are now five in the city of Ulwur. They obtain their supplies of books from Delhi. None are exclusively bookshops, and the total number of books sold is hardly greater than it was twelve years ago. Apparently the popular literature shows little trace of European educational influence. A very few books directly due to British action find a place in the bookstalls, but none of them sell readily. Setting aside the elementary educational books, those most sold at the shops are romances in which Rajas figure (*Mordhaj* is a type of this class), accounts of wonder-working devotees like the *Pahlád Charitra*, astrological books like the *Sanichar-ki-Katha*, and religious like "The Thousand Names of Vishnu." Those families who have preserved old diaries and notebooks have no inducement nor inclination to print their books.

Munshi Kánji Mal, inspector of schools, has compiled a list—perhaps not quite complete—of the works produced at Ulwur within his recollection. Most were written in hopes of reward from the chief. They are nineteen in number, but only four have been printed or lithographed;* the rest are in manuscript. None can be called popular.

The contents of the library of a literary thákur will give a good idea of the popular taste. One of these consisted of fifty-seven Hindi books. It had no Sanskrit; for the thákur, although something of a poet himself, had no knowledge of any language but his own vernacular. Seventeen of these books were on the art of ornamental and correct writing of the various kinds of verse: the *Kabi Priya* ("the poet's friend") and *Brind sát sai* ("the 700 verses of Brind," showing every kind of metre) are types of this

* The printed ones are—

(1) The Gál Prakásh, a treatise on plane and spherical trigonometry, by Nilambar Ojha, one of the chief Jotishis of the State. Printed at Benares.

(2) The Sheodán Bakht Bilás, a poem in praise of Sheodán Singh, by a Raj Brahman. Lithographed at the Raj Press.

(3) Sharh Dasátir, a translation of a Parsi sacred book, by Maulvi Najaf Ali, formerly in the Ulwur service.

(4) Risála Shatranj, a treatise on chess, by Hákim Surtán Singh, of the Raj service.

Among the manuscript poems is one on the battle of Máonda, one on Banni Singh's and Balwant Singh's contest, and a third on the "Ram dal" of 1870.

class. Eleven were on the emotions and passions (the sexual more especially), and on the characteristics of women, as *Ras Raj* (the chief of the emotions), *Ras ratan* (the jewel of emotion). Seven were biographical or epic poems, as the *Pirthvi Raj Rása*, *Sújan Charitr* (acts of Suraj Mal of Bhartpur). There were four romances about benevolent Rajas and distressed Brahmans; three dictionaries or encyclopædias, as *Guláb Kos* ("the treasury of Guláb"), three miscellaneous selections (*phut-kár*), two on singing, two on wisdom (*gyán*), a play called *Hir Ranja ko Khiyál* (Hir was a Raja of Hazára, who, as a fakir, won Hir, daughter of the Raja of Jhang Siyál), a riddle-book, and a jest-book (*tarak tarowar*). There were a few standard works besides, such as the *Ramayán*, the *Prem Ságar*, &c. With two exceptions, the *Kaiwat* and *Prem Ságar*, all were in verse, even the dictionaries; and, with two exceptions, all in Pingal or Eastern poetic dialect; the exceptions were in the Dingal or Western dialect, prevalent in Marwar and Ajmer.

General Administration.

State Council.—For the government of the State during the minority of the chief, a council of administration was appointed. The members in September 1876 were Pandit Rúp Narain; Thákur Mangal Singh of Garhi; Thákur Baldeo Singh of Srichandpura; Rao Gopál Singh of Pái. Since the Maharaja has assumed the government of his State, that council has continued to discharge its duties under the presidency of His Highness.

Judicial System.—The appellate court is presided over by an official on Rs. 500 a month. He hears appeals from the criminal, civil and nazúl courts. In criminal cases involving two years' imprisonment, and other cases affecting property up to Rs. 1,000, his decision is ordinarily final. He acts as a court of session as regards cases beyond the power of the faujdar.

Appellate Court.

The revenue court, or málsadar, is presided over by a deputy collector, who generally superintends everything connected with the revenue, more especially the land-revenue. He hears suits for land-rent, &c., and also suits based on mortgages and claims of money-lenders against zamindars for money lent to enable them to pay their revenue. He is aided by an assistant deputy-collector.

Revenue Court.

The faujdar is the head of the criminal court, with powers of one year's imprisonment and Rs. 300 fine, or one year more in default. There is ordinarily no appeal from his sentences up to six months' imprisonment or Rs. 30 fine. The faujdar hears appeals from the

Criminal Court.

tahsildars, who have power of imprisonment up to one month and fine up to Rs. 20. The following is the criminal statement for 1874-75 :—

	Cases reported during the year.	Cases in which conviction was obtained.	Number tried.	Acquitted, died or discharged after trial during year.	Convicted during year, including those ordered to give security.
Class I.—Offences against the State, &c. ...	25	23	69	35	27
Class II.—Serious offences against the person	136	70	300	127	120
Class III.—Serious offences against person and property, or against property only ...	3	...	...	...	...
Class IV.—Minor offences against person and property	1,190	748	2,512	755	1,634
Class V.—Minor offences against property...	3,189	564	1,619	841	736
Class VI.—Other offences	825	646	1,475	379	1,059
Total ...	5,368	2,051	5,975	2,137	3,576

*** In 3,090 cases property was stolen aggregating Rs. 57,000. In 491 property was recovered aggregating Rs. 10,230.

Civil Court.

The officer who presides over the civil court has power to hear all civil cases of whatever value. Appeals can be made only in cases exceeding Rs. 50. The judicial officer receives Rs. 300 a month. Tahsildars have power to hear cases up to Rs. 100, an appeal lying from them to the civil court. The following is the statement of civil cases for 1873-74 :—

	Cases pending at close of last year.	Cases instituted during year.	Cases disposed of during year.	Value of property litigated.	Cases pending at close of year.
				Rs.	
Civil court	229	1,342	1,361	1,36,045	210
Tahsildars' courts	150	2,117	2,130	50,020	137

Nazúl.

This is the department which has charge of the buildings belonging to the State in and about the city of Ulwur, and at Rájgarh the original seat of the present chiefs of Ulwur. These buildings number about 730, of which about 480 are at Ulwur; 160 of these are kept in repair at Raj expense, and lately attempts have been made in the public works department to introduce a system of check on this expenditure. It also takes charge of buildings attached on account of State claims, and collects the Raj tax on sales of dwelling-places, and examines and affirms titles to such property before sale is recognized. It likewise registers such sales. The Raj buildings elsewhere than at Ulwur and Rájgarh are in the hands of the revenue court. There is a superintendent of this department against whose decisions an

appeal lies to the appellate court. The income of the department for 1874-75 was—

	Rs.
Rent of buildings	504
Registration and title fees in Ulwur and Rájgarh ...	5,844

Treasury and account.—The treasurer is a wealthy merchant, who appoints his agent, while accountants, both Hindi and Persian, watch the disbursements. The great check on expenditure is the budget system, to organize which much pains are taken. The expenditure up to date under each budget heading is daily added up, so that extravagance or erroneous estimates may be readily ascertained.

Revenue and Expenditure.—In Ulwur the fiscal year begins on the 1st of September; but the calendar year is now used, as the intercalary month of the Sambat year occasioned much inconvenience. The following is a statement of the revenue and expenditure from 1st September 1874 to 1st September 1875 :—

RECEIPTS.	1872-73. Actuals.		1873-74. Estimate.		1873-74. Actuals.		1874-75. Estimate.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
I. Land Revenue.								
1. Arrears	29,630		20,000		48,090		20,000	
Current revenue	19,02,930		19,00,000		19,20,724		19,24,789	
		19,32,560		19,20,000		19,69,714		19,44,789
2. Gardens		11,674		15,000		14,797		16,550
3. Canals		13,727		15,000		15,095		16,560
4. Forest dues—								
Camel-grazing	1,825		1,600		2,045		1,600	
Bamboos	1,419		2,725		3,074		2,725	
Garh kaptáni *	12,739		8,000		9,882		6,829	
		15,983		12,325		15,001		11,154
5. Tribute from jagirdars		15,740		15,000		16,142		16,000
6. Grass lands—								
Faroki †	9,756		10,000		12,424		9,500	
Bágarbách ‡	321		321		323		302	
		10,077		10,321		12,747		9,802
7. Miscellaneous		5,723		5,188		5,491		3,084
Total ..		20,05,484		19,92,834		20,49,587		20,17,939
II. Siwai Jamma or Extra Revenue.								
8. Customs		1,50,646		1,40,000		1,35,764		1,30,000
9. *Abkári* (spirits excise)		6,104		7,275		7,606		7,275
10. Mint		429		300		477		200
11. Judicial fines	23,238		22,000		20,494		22,000	
Fees of criminal courts	12,839		12,000		12,884		12,000	
Stamps	6,391		6,500		6,854		7,000	
		42,468		40,500		40,232		41,000
12. Salt		1,235		2,600		3,499		2,400
13. Iron-furnaces		6,842		6,500		7,424		6,320
14. Discount, interest, &c.		7,622		7,000		7,076		4,230
15. Savings of pay, refunds		9,277		8,000		16,051		8,500
16. *Nazúl* (Durbar buildings and building land)		9,469		4,000		8,478		7,000
17. Miscellaneous (including Post-office) ..		9,567		9,400		9,561		7,400
School fund	19,050		19,000		19,249		19,100	
Dispensary fund	19,008		19,000		19,217		19,100	
		38,058		38,000		38,466		38,200
Total ..		22,87,201		22,56,409		23,24,311		22,70,464
Extraordinary cash balance at commencement of year		6,36,373		6,90,204		6,90,204		6,81,262
Grand Total ..		29,23,574		29,46,613		30,14,515		29,51,724

* Ordnance, commissariat, and miscellaneous repair department.

† A charge for permission to carry off bundles of grass from runds, and the return from the sale of stray cattle; also fines inflicted by forest department.

‡ A charge for exemption from labour in runds.

DISBURSEMENTS.	1872-73. Actuals.		1873-74. Estimate.		1873-74. Actuals.		1874-75. Estimate.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1. Late chief's private and domestic expenditure up to October 10th (his death)		1,65,000	..	1,80,000	..	1,80,000	..	34,838
2. Raj expenditure—								
Stables .. Riding	32,805		27,608		25,579		38,725	
Stables .. Carriage	16,024		16,300		13,809		13,113	
Stables .. Breeding stud ..	22,378		24,370		20,645		16,633	
		71,207		68,278		60,033		68,471
3. Elephant establishment		25,398		23,800		23,598		21,641
4. Bullock do. Rath Khana..	21,173		17,873		25,899		19,219	
4. Bullock do. Gári Khana..	10,511		9,890		10,169		8,219	
		31,684		27,673		36,068		27,438
5. Camel		17,897		15,900		16,670		17,807
6. Cattle-farms		10,010		3,383		6,561		5,158
7. Administrative establishment (including Post-office)		1,46,954		1,59,697		1,73,195		1,80,546
8. Police		35,704		41,210		41,618		42,559
9. Army .. Artillery ..	31,781		33,235		33,310		33,114	
9. Army .. Fort Garrisons ..	1,31,010		1,32,228		1,30,425		1,29,459	
9. Army .. Cavalry ..	2,52,599		2,60,300		2,36,148		2,15,220	
9. Army .. Khás Chauki ..	15,452		16,110		15,889		15,797	
9. Army .. Fateh Paltan ..	50,290		51,536		55,781		54,090	
9. Army .. Khás Paltan ..	26,131		26,328		26,043		26,004	
9. Army .. Bakhtáwar Paltan ..	28,361		28,122		27,398		27,330	
9. Army .. Irregular companies ..	32,922		31,411		32,775		30,871	
9. Army .. "Risála Nakdi" ..	20,949		21,036		21,400		21,516	
9. Army .. Camel-guns ..	4,750		5,285		4,967		5,163	
		5,94,245		6,85,591		5,84,136		5,58,564
10. *Imtidzis*		14,518		15,000		14,950		15,704
11. *Kothi Dastra* (tent, clothing, &c., department)		37,114		32,785		39,732		31,123
12. Public Works Buildings ..	52,261				57,786			
12. Public Works Workshops ..	20,940				18,759			
12. Public Works Roads	58,234				60,469			
12. Public Works Bunds or dams ..	16,983			1,70,000	26,917			1,64,040
12. Public Works Canal	6,310				..			
12. Public Works Miscellaneous ..	..				..			
		1,52,728				1,63,931		
13. Workshops .. Mistri Khana ..	1,408		1,500		1,439		1,415	
13. Workshops .. Chapar bandi ..	13,363		14,974		15,825		13,916	
13. Workshops .. Garhkaptán ..	2,925		3,742		3,655		4,012	
		17,696		20,216		20,919		19,343
14. Jail		27,493		23,691		22,776		24,211
15. Gardens		22,767		24,296		24,589		21,524
16. Charitable, religious and other endowments, Bengal Famine Fund ..		71,620		87,500		93,902		77,628
17. Pargana expenses—								
Lambardar 3 per cent. on land-revenue	59,230		59,250		58,815		59,368	
Kánúngo haks	9,030		9,000		9,211		7,671	
Patwári do.	24,059		24,100		22,888		23,270	
		92,319		92,350		90,914		90,307
18. Political Agency		26,426		28,000		30,362		28,460
19. Settlement establishment		72,436		1,00,000		1,10,679		80,000
20. Mint		758		315		363		140
21. Vakils		3,295		15,000		8,123		8,000
22. Gifts, Rewards, &c.—								
Gifts on marriage	2,109				7,486			...
Do. deaths.. ..	13,319			25,000	10,911			...
Miscellaneous	7,933				6,687			6,500
Guests	2,092				1,819			...
		26,353				26,903		
23. Stationery		9,218		10,000		9,090		10,000
24. Takávi, advances for wells ..		27,000		50,000		26,654		5,000
25. *Khawás chelas*, or household slaves ..		18,140		18,500		15,867		25,684
26. Rassoi, or kitchen establishment ..		..		..		516		12,675
27. Múhi Sigha, or grants to Zanána ..		..		..		432		15,000
28. Shikár Khana, or sporting establishment		..		..		..		9,173
29. Tosha Khana, jewel, &c., establishment		..		..		14,344		70,000
30. Pálki Khana		..		..		2,078		2,593
31. Silla Khana, armoury		..		..		..		1,290
32. Mashál Khana, lighting establishment		..		..		438		2,042
33. Gunjan Khana, singers and dancers..		..		..		..		2,000
34. Wrestlers		..		..		..		2,264
35. Advances to officials and connections of chief		19,816		10,000		68,951		20,000
36. Miscellaneous		40,557		47,628		55,093		54,962
School fund	26,154		27,500		33,260		36,598	
Dispensary fund	13 036		15,000		16,550		18,002	
		39,190		42,500		49,810		54,600
Total ..	..	18,17,543		19,38,313		20,13,290		18,71,285

DISBURSEMENTS.	1872-73. Actuals.		1873-74. Estimate.		1873-74. Actuals.		1874-75. Estimate.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Brought forward ..	..	18,17,543	..	19,38,313	..	20,13,200	..	18,71,285
Extraordinary—								
Payment of Government loan ..	4,00,000		3,13,050		3,00,000		3,60,600	
Liquidation of miscellaneous debts and arrears of pay	15,377		..		19,965		18,269	
		4,15,377		3,13,050		3,19,965		3,78,869
Total ..		22,32,920		22,51,363		23,33,255		22,45,154
Cash balance		6,90,201		6,95,250		6,81,260		7,06,570
GRAND TOTAL ..	..	29,23,121		29,46,613		30,14,515		29,51,724

Customs.

The customs* contract in 1868-69 was Rs. 1,20,000. Then grain and 252 other articles were taxed, internal duties were levied so that goods could not be conveyed from one pargana to another without paying toll, and one toll did not clear another, so that the same goods had to pay several times. In 1869-70, when grain-dues were temporarily abolished, but the same system prevailed, the sum contracted for was Rs. 90,500. In 1870-71 reforms were begun, and a check on collections by means of passes and counter-foils was instituted. After sufficient information on which to base action had been obtained, a change of system was completed. Now the articles taxed have been reduced from 253 to 29. Grain pays only a registration-fee of a pie a maund; internal duties have been entirely abolished; the tariff on the articles still taxed has been reduced, except in the case of salt (which has been raised from 2½ to 6 annas), and yet the contract for 1873-74 was sold for Rs. 1,35,000. The railway seems likely, on the whole, to benefit the customs revenue in spite of the loss of transit-dues which it entails.

Abkári.

The spirit drunk is distilled from "gur" (molasses), water and the bark of the kikar (*Acacia arabica*). That sold is of two qualities, the strongest at eight and the weaker at five annas a bottle. Thákurs have private stills and brands. The license to sell liquor is disposed of to a single contractor, who pays about Rs. 7,000 for it, and appoints sub-contractors. There has been no check on the number of shops open.

Canals.

The entry in the revenue account has reference only to the Siliserh and the Ghát canals.

Salt.

Salt yields a very small revenue.

Iron furnaces.

The same remark applies to iron furnaces.

* Customs were abolished in 1877.

Gardens.

There are sixty-five gardens belonging to the Raj. Two are inside the city-walls, twenty-seven in the environs, one in the Kishengarh pargana, two in the Tijára, two in the Bánsúr, one in the Govindgarh, three in the Lachhmangarh, six in the Thana Ghazi, twenty in the Rájgarh. In the aggregate they cover 1,150 acres; and in 1874-75 the revenue from them, exclusive of the value of produce consumed by the Raj, was Rs. 14,500, and the cost Rs. 20,900. A few years ago they yielded less than a third of this sum. The Banni Bilás and many of the gardens around Ulwur are well watered from the Siliserh canal; and, owing to this abundance of water, combined with the richness of the soil, are very productive. The Banni Bilás is one of the finest gardens in North India; it covers 150 acres, and is remarkable for its fine drives, ornamental trees, and for its profusion of fruits, flowers and vegetables. The peaches are excellent, and the Bombay and Malwa mangoes very fine and good. All the ordinary fruits are produced in the Ulwur gardens, and amongst them strawberries, sometimes in great plenty.

Of vegetables, the finest are the cucurbitaceous kinds, known as *arvi, koela* and *ghiya;* the leguminous, *sém* and *torái. Baigans* and *karelas* are also remarkably good.

Wood, grass and game reserves.

The tracts of land, usually wood and grass reserves, which are regarded as the special property of the Durbar, are fifty-five in number, and 367,758 bighas in extent. They are termed *runds*, and those in which wood alone is preserved, *bann's*. Some, especially in the Thana Ghazi tahsil, are let to the neighbouring villages, when the Durbar has no use for the large quantity of grass produced in those parts of the State.

The number of *runds* and *bannis*, with their total area, are as follows :—

			Runds and Bannis.	Settlement bighas.
In the	Ulwur	Tahsil ...	17	1,51,668
„	Ramgarh	„ ...	2	1,853
„	Lachhmangarh	„ ...	3	2,038
„	Tijára	„ ...	4	12,858
„	Bahror	„ ...	1	2,472
„	Katumbar	„ ...	2	1,567
„	Kishengarh	„ ...	2	886
„	Bánsúr	„ ...	2	37,765
„	Govindgarh	„ ...	1	125
„	Thana Ghazi	„ ...	12	82,510
„	Rájgarh	„ ...	9	74,008

Six of these *runds* are kept exclusively for the Raj cattle. Details regarding each wood and grass reserve are recorded in the revenue office. A boundary map of each was made by the Settlement Survey. Most of these reserves were established by Partáb Singh.

They comprise a large portion of the hilly tract west and south-west of the city; but, as appears from the above, reserves exist in all parts of the State. The person at the head of this department is Daroga Sheo Baksh. Under him are a number of writers (mutsadis), keepers (rundias), and rangers (phirwáls) maintained for the protection and management of the reserves.

Disposal of wood.

Plough wood is usually given gratis, but old ploughs have to be given back; and small cesses and a certain amount of grain and fodder are collected from the neighbouring villages of each reserve by the forest officials. Wood for other agricultural purposes is supplied at the following prices:—

			Rs.	A.
Clod-leveller (*Mez*) of bábúl	...	...	1	4
„ of khejra	...	...	0	8
Well-wheel stad (*Dahna kacha*)	...	...	5	0
„ (*Dahna pakka*)	...	...	2	8
Mahchak, on which the well-masonry stands (dhak the best wood for this)	...	...	5	0

Where wood suitable for charcoal abounds, Rs. 2 an axe is levied from the cutters. Uncut fuel has been charged to the railway at from Rs. 2-8 to Rs. 10 per 100 maunds. For fencing, 5 seers of grain per bigha has been taken, and the same, plus a bundle of fodder, for a "donchi," or erection for crop-watchers. The village Chamárs supply shoes to the rangers for which they receive the bark of trees in exchange. Rangers, &c., also get food from villagers on occasions of marriages, and have other advantages, which seem to vary in different places. In some localities, where wood is plentiful and no considerable town near, cesses and prices are lower, and people are allowed to cut wood for burning lime and for other purposes. Villagers are usually not prohibited from picking up dead wood, but sometimes it is sold at about six maunds the rupee. Raj servants are allowed wood and dhak leaves from the reserves for marriages, &c., but special permission has in each case to be obtained.

The arrangements for cutting and storing the grass vary. In some places the zamindars employed to cut it receive half; in others the cutting is apportioned off to certain neighbouring villages, who receive on an average one rupee for 25 maunds on completing the operation. Occasionally the cutting is performed through a contractor. Heavy losses are frequently sustained from the jungle-fires in the hills, which spread to ricks in their neighbourhood.

Horses.

The Ulwur stables were well maintained by the late chief. Of the riding-horses, 16 are Arabs and 3 walers. The best of the remainder are out of country mares by Kattiawar and Arab sires. The cost, owing partly to the

large allowance of sugar, ghee and milk to the foals and best horses, and partly to general mismanagement, was in the time of the late chief about twice what it is at present. The riding-horses are in three classes. The first includes those reserved for the use of the chief, called *khássa*, and those kept for his friends; the second and third all the inferior horses. Most are kept in stables near the palace in the city, but fine spacious stables have been built for them near the breeding paddock. Their present number is 99 *khássa* and first class, 20 second class, 160 third class. The carriage-horses are 68 in number: 14 are walers, the rest country-breds. They are kept in the city. A large coach-house in the city contains 48 carriages of various kinds, all of the European style; some are very handsome. Amongst them is an old one presented to Bakhtáwar Singh by Lord Lake. The breeding stud consists of 8 stallions and 75 mares. In 1876 the foals numbered 107. The stallions are—1 fine thorough-bred English horse, 1 Arab, 5 Kattiawar, 1 waler. The mares are 4 Arab, 3 waler, 6 Kattiawar, 62 Ulwur bred. There are three fine paddocks recently established for the mares and foals. The stallions stand in a walled-off portion of one. The foals now run wild, and so develop their hoofs and muscles, instead of being tied up as formerly.

Elephants.

There are 27 elephants at present maintained, all said to be of the Sylhet breed. This is held to be a small number for such a State as Ulwur.*

Camels.

There are about 1,448 camels. About 50 are always kept ready for use; the rest roam the hills during the rains, and afterwards are taken from village to village to graze, staying only one day at each place. Over every 20 is a keeper called a *gwál*; and a *thokdar* over every 200.

The Army.—The army is composed of artillery, cavalry and infantry of the following classes:—

1,860 Ulwur Musalmans	Pathans	...	650
	Shekhs	...	630
	Saiyads	...	320
	Moghuls	...	140
	Khanzádas	...	360
	Meos	...	12
	Others	...	40
			2,152
292 foreign „			

* The amount of food allowed, according to size, is—

Wheat flour	...	¼ to 20 seers.	Gúr	...	1 seer.
Dál	...	2½ „ 5 „	Ghee	...	½ „
Rice	...	2½ „ 5 „	Grass	...	2 to 3½ maunds.
Salt	...	¼ „ ¾ lb.			

			2,152
2,342 Ulwur Rajputs 546 foreign „	Narúkas	...	800
	Chohán	...	600
	Rahtors	...	200
	Bargujars	...	150
	Shekáwats	...	150
	Dahas	...	130
	Bankáwats	...	100
	Others	...	758
1,580 other Ulwur Hindus 172 „ foreign „ 3 Eurasians	Brahmans	...	870
	Naiks	...	250
	Gujars	...	170
	Minas	...	150
	Others	...	315
	Total	...	6,795

The detail of corps and companies are as follows :—

ARTILLERY (chiefly Musalmans).—

Horse—28 men, with 2 guns equipped. Pay Rs. 6 per mensem.

Camel—60 men, with 2 guns equipped. Pay Rs. 5.

Foot—181 men, with 51 guns equipped. Pay Rs. 5.

Foot (Zambúraks or camel-guns)—100 men (chiefly Brahmans and Musalmans), with 70 guns. Pay Rs. 4 chiefly; some on Rs. 5.

CAVALRY.—18 Rajput Risálas.—1,695 men (chiefly Rajputs, of which Narúkas form about one-third), with 1,295 horses. (Horses supplied by Raj.) Pay Rs. 4-10 to Rs. 5-6.

1 Nakdi Risála—101 men (about half Rajputs) and horses. Pay Rs. 15. (Furnish and keep own horses.)

INFANTRY.—Fateh Paltan, 605 men—one-fourth Rajput, one-fourth Musalman (Shekh, Pathan), one-third Brahman.

Khás Paltan, 350 men—nearly all Musalman, of which nearly half are Khanzádas.

Bakhtáwar Paltan, 356 men—chiefly Musalman, of which Shekhs are most numerous.

} Pay of rank and file from Rs. 5 to Rs. 5-8.

34 fort garrisons—3,065 men, of which 245 are artillerymen; about 1,300 are Rajputs of which Narúkas and Chohán are the most numerous, 500 Brahmans, and 700 Musalmans of which Shekhs and Pathans are the most numerous; with 218 guns in fair order. Pay from Rs. 2 to Rs. 3 chiefly, but some between Rs. 3 and Rs. 7.

Bahádar Singh *ka bera* or levy ...	...	83 men.
Sultan Singh „ „ ...	...	62 „
Barchibardár (spearmen) ...	...	47 „
Naiks (half shikári, half sepoy)...	...	35 „
Khás bardár (chief's orderlies) ...	...	56 „
Minas over Tosha Khana ...	...	13 „

} Pay of those not officers from Rs. 3 to Rs. 4.

Sepoys holding land, called bardárs, 30. (These furnish 142 men; they are in fact a kind of small jagírdars, bound to bring footmen instead of horse for the Raj service. They are employed in tahsils and forts.)

Ex-bardárs, now drawing pay at Rs. 4 a month, also employed in tahsils and forts, 41 men.

Jagir horse, which serve for six months in the year, 601 men.

The men composing this force consider that they have a hereditary right to service and pay; and the arms, discipline, training and organization of the troops is for the most part probably much the same as it was two generations ago. The guns are for the most part very old. Four light ones were given to the Durbar by the British Government after the mutinies, but most of the more recent ones are of brass, cast at Ulwur. None of the guns are larger than six-pounders, and most much smaller. The artillery can work their guns sufficiently well for the purposes of the Durbar. A few of the cavalry are drilled, as also the regular regiments; but not the rest. With the exception of about 400 percussion-lock muzzle-loading muskets purchased by the State from the British Government, the arms are all of an antiquated description.

Pensioners; Imtiázis; Rozinadars.

The Imtiázis are a favored class, getting from Rs. 30 to Rs. 90. They are persons who have been so provided for usually on account of family claims. They are supposed to have a military standing, and their services are available for employment in the army or elsewhere; but usually they have no duties. There are a few persons called "rozinadars," who have no fixed duties; and fewer still who are called "pensioners" and receive a small allowance.

Kothi Dasera.—This is the department which supplies all kinds of clothes, cloth tents, carpets, &c. It is under a special superintendent, whose pay varies from Rs. 50 to Rs. 100 a month.

Public Works.—The public works department is under a scientific engineer on Rs. 300 a month. It has done much during the last few years. The artizans (*kárigars*) under it work in the precious metals, copper, iron, brass, ivory and wood.

The silver and gold smiths are nine in number, and receive from Rs. 4-8 to Rs. 30-8. They engrave and work skilfully in gold and silver, repair watches, make mathematical instruments, and very delicate ivory ornaments. The coppersmiths, who can also work in iron, are ten; and their pay varies from Rs. 4 to Rs. 10-8. They make guns, pipes, copper nails and tubes, &c. The iron-workers are eight, on from Rs. 3 to Rs. 10 a month. They make iron hinges, locks, chains, screws, nails, &c. The braziers are ten, and their pay is from Rs. 4 to Rs. 10-8. They are employed in making brass hinges, locks, screws, &c. The ivory-workers are only two, receiving Rs. 5 and Rs. 8-8. They make ivory images, but rather rough ones, and their work is not equal to

that of some of the silversmiths. The carpenters are fifty-five on from Rs. 4-3 to Rs. 10-8. They can, besides ordinary carpenter's work, make chairs and models in wood. There are six hereditary State architects (*ustáds*). Their fathers were the craftsmen who built the palaces and the beautiful cenotaph of Bakhtáwar Singh. None have received a scientific education; but they can draw neatly to scale, and make out estimates. Their pay varies from Rs. 7 to Rs. 30 a month, or its equivalent.

Workshops.—The workshops are not under one head. The *mistri khana* is the department for repairing arms, and occasionally it makes matchlocks. The workmen are five in number, and get from Rs. 10 to Rs. 20. The *chappar bandhi* and *garh kaptáni* are under one head, and separate from the *mistri khana*. The first is the department for keeping thatched securely numerous outhouses and some buildings belonging to the Durbar. The fixed establishment receives about Rs. 40 in pay. The *garh kaptáni* (fort captain) is the department for protecting the forests, for bringing in supplies of wood, and for taking care of and distributing the stores of wood. The head ranger (*girdawar*) receives about Rs. 30 a month, and there is an establishment of writers and foresters.

Police.—Formerly there was no separate body of police. The thanadars were very ill-paid, and the men under them were borrowed irregularly from the forts. Thanadars now receive from Rs. 30 to Rs. 40, and the best men obtainable from the forts have been formed into a separate service on higher pay than they got as garrison sepoys. An efficient superintendent of police has been appointed, who, besides supervising the regular police, looks after the predatory classes, who are Minas chiefly; and the chaukidars, who are also often Minas. His pay is Rs. 100 a month. The pay and perquisites of the village chaukidars, formerly eked out by a precarious blackmail on merchandise called *dhúl urái*, are now on a secure basis, a stipend derived from local cesses having taken the place of the blackmail.

Jail.—The jail is under the Agency Surgeon, who has subordinate to him an efficient superintendent. The building, erected by Banni Singh, is like a large serai, a shape which apparently has sanitary advantages, for the jail is remarkably healthy. There is both intra and extra mural labour; the ordinary jail manufactures are carried on, and discipline is thoroughly well maintained. For 1874-75 the daily average number of prisoners in the jail was 445. There is a lunatic asylum attached to the jail, in which twenty-one persons were treated during 1874-75. The total expenditure for the year, excluding building charge, was, omitting

fractions, Rs. 22,314. The average annual charge to the State per prisoner was Rs. 50-2, and the earning per prisoner Rs. 17-6-3. The total earnings of the prisoners for the year was Rs. 7,739-8. The average annual cost for diet per prisoner was Rs. 16-8, and of clothing and bedding Rs. 3-5. The jail-guard consists of the following:—1 subadar, 6 havildars, 119 sepoys, 3 bhisties, 1 jemadar, 5 naik havildars, 1 writer, 1 khalási—costing Rs. 9,140 per annum.

Each working prisoner receives daily a seer of grain and pulse, varied by vegetables.

On the occasion of the birth of the late chief's son in 1869, all the prisoners of every kind, 470 in number, were released. The custom of releasing prisoners on certain occasions is still practised, but discrimination is now exercised in the selection of those to be so favored. Half the sentenced prisoners in the jail in February 1876 had been convicted of robbery or theft of some kind. Thus—

	Robbery and theft.	Other offences.	Total.
Minas ...	69	22	91
Meos ...	51	50	101
Rajputs ...	18	13	31
Brahmans ...	14	25	39
Others ...	71	120	191
Total ...	223	230	453

Homicide is not frequent, but thefts are at present much more numerous than in British territory, although there has been a great improvement on the former state of things.

Sanitation.—The State generally is healthy, more particularly the northern portion. The following is from the official report:—

Diseases.

Years.	Fever. Intermittent.	Fever. Remittent.	Cholera.	Rheumatism.	Syphilis.	Leprosy.	Ophthalmic affections.	Thoracic affections.	Dysentery and diarrhœa.	Spleen.	Guineaworm.	Diseases of skin.	Abscess and ulcer.	Wounds and injuries.
1874	9·81	·94	·01	3·25	1·87	·87	15·25	5·53	3·42	·62	·05	19·63	13·12	·98
1875	7·38	1·27	4·03	2·06	1·62	·31	16·62	5·67	5·25	·47	·04	15·85	11·12	1·35

Dispensaries.

There are three dispensaries in the State—at Ulwur, Tijára and Rájgarh. That at Ulwur comprises a commodious set of buildings arranged round trees, has a male and female ward for in-patients, and is well furnished with all necessary appliances. The average daily number of patients treated at the three dispensaries rose from 183·69 in 1871 to 218·8 in 1874. There were 23 major and 1,584 minor operations performed during 1874.

Vaccination.

There were 23,910 vaccinations in 1874 against 7,299 in 1871. Rajputs alone are said to be openly opposed to it, and occasionally a real appreciation of it is manifested.

In a very few localities, Kánkwari for instance, the drinking-water is bad; but special local afflictions are not often complained of. There are, however, both in Lachhmangarh and Bahror, villages where guineaworm is said to be exceptionally common. The people attribute it to the dirt of tanks in which buffaloes wallow.

Mint.—The mint, which is situated at Rájgarh, occasionally coins a few native rupees, called "Háli," but the advantage of a single coinage in the State which is sure not to be debased and is current outside it, is generally felt; so that the British rupee is now almost exclusively in use. The British copper coins are also acknowledged to be infinitely more convenient than the heaps of cowries and heavy "takkas," which represented awkward fractions of an anna,* and the value of which was always fluctuating. So, between 1st September 1873 and 1st October 1874, thirty thousand rupees' worth of copper coin was purchased from the British Government by the State at a profit to the latter of 25 per cent. The whole of this was put in circulation. The State treasury is always ready to receive back any portion at par. Pies as well as pice are used, but banyas prefer cowries, and will not take pies at their full value. No classes now prefer the old takka, except sellers of grass and fuel.

Municipalities.—Within the last few years municipalities have been established in the towns of Ulwur, Rájgarh and Tijára. The members are partly official, partly non-official. Octroi dues are found more popular than a house-tax, which was formerly levied. The rates are the same for the three municipalities. The

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* 4 cowries = 1 ganda.
2 gandas (3 dáms) = 1 damri.
4 damris = 1 adhela.
2 adhelas = 1 pice.
2 pice = 1 takka.
From 18 to 23 takkas = 1 rupee.

council examines the annual budget of each year before its commencement and the report on work done at the end. The octroi rates and revenue for 1874-75 and the trade of the three towns is shown below:—

No.	Articles.	Duty per maund.	Ulwur.		Rajgarh.		Tijara.	
			Quantity.	Amount of dues.	Quantity.	Amount of dues.	Quantity.	Amount of dues.
			Mds.	Rs.	Mds.	Rs.	Mds.	Rs.
1	Grain (all sorts) ...	6 pies ...	2,69,840	8,433	68,845	2,162	42,734	1,335
2	Tobacco (all sorts) ...	10 annas ...	2,242	1,401	429	253	165	103
3	Til, sarson (oil-seed) ...	1 anna ...	12,336	771	3,759	235	1,297	81
4	Cotton (cleaned) ...	2 annas ...	1,324	165	1,203	150	120	16
5	„ (uncleaned) ...	1¼ „ ...	3,660	286	2,072	162	1,115	87
6	Khand, Sugar ...	2½ „ ...	7,622	1,191	4,509	705	556	87
7	Gur, Shakkar, Rice ...	1¼ „ ...	34,269	2,259	20,453	1,598	5,700	445
8	Bán, múnj, san, &c. (fibres)	1 „ ...	2,645	165	532	33	428	27
9	Piece-goods ...	1 pie in the rupee	2,73,464	1,424	60,661	316	14,480	75
10	Salt (all sorts) ...	1 anna ...	18,310	1,079	5,126	320	1,064	80
11	Ghee ...	8 annas ...	5,720	2,860	957	477	244	122
	Total ...	...	...	20,037	...	6,412	...	2,458
	Siwái ...	...	...	3	...	3	...	...
	Grand Total ...	...	...	20,040	...	6,415	...	2,458

Vakils.—There are only two vakils or agents of the Durbar, one with the Governor-General's Agent for Rajputana, and the other with the Resident of Jaipur. Their pay is from Rs. 80 to Rs. 150 a month.

Religious and charitable.—There are allowances to Brahmans and to temples. The temples so favored are 376 in number. Of these, three,* built by Ranis in the Kacheri square, receive Rs. 3,000 each, one at Dwarka Rs. 3,600, the Jagannáth temple in the Ulwur bazaar Rs. 600, and the Govinddeoji temple at Rájgarh Rs. 2,500. The rest is distributed in small sums. The total sum spent on temples is about Rs. 40,000. Brahmans received Rs. 28,000 and paupers about Rs. 7,000. Formerly, in almost all the tahsils there was a small daily dole for travellers; and at Lachhmangarh the dole was large for the benefit of the numerous travellers passing from Northern Rajputana *viâ* Mungána-ka-Bára towards Mathura. This ceased in 1868.

Gifts, &c.—This is a sum devoted to grants in aid of marriage and funeral expenses made to officials. The grants vary from Rs. 5 up to Rs. 3,000 and more.

* Bihárijí, Radha Govindji, Brij Nandji,—all to Krishna.

Revenue-free Holdings.—The following are the revenue-free holdings of various kinds :—

	Villages.
Pún, or religious grants (19 of these are held by Chárans) ...	83
Jáidad and inám (secular grants without any particular condition attached to them)	59
Jagir (grants on condition of military service)	193
Nákdi (temporary grants to servants in lieu of pay) ...	2
Mahi (life grants to the dowager Ranis)	25
Bardári (grants to an inferior class of sepoys called bardárs) ...	5
Total ...	367

The Land.

Agriculture.—As a field survey of only the fiscal villages, *i.e.*, of about five-sixths of the area of the State, was made, a complete soil and crop statement cannot be furnished. The statistics show that fifty-five per cent. of the whole is cultivated. Of the cultivated area twenty-three per cent. is irrigated, and five per cent. bears two crops in the year. The following figures show approximately the relative proportions of the areas covered by the crops chiefly grown :—

Crops and tillage.

Bajra	...	·331	of the whole cultivated area.	
Barley	...	·119	„	„
Jawár	...	·089	„	„
Gram	...	·071	„	„
Cotton	...	·069	„	„
Indiancorn	...	·023	„	„
Wheat	...	·021	„	„
Sarson	...	·007	„	„
Miscellaneous	...	·276	„	„ chiefly pulses.

In this computation the double-cropped land has been counted twice, in order that the crops for one whole year might be taken into account.

The land under sugarcane was about 2,000 acres, that under tobacco about 1,200, and the opium only about 450; but as the survey was made preparatory to assessment, the people had, no doubt, devoted a smaller area than usual to these valuable crops. The average yield of bajra land (unirrigated) varies from 1 to 5 maunds the Raj bigha (two-fifths of an acre), according to soil. Usually several pulses are grown with the bajra, and make up about a third of the above estimate, though sometimes, owing to the character of the season, the yield of pulse greatly exceeds that of bajra grown with it. Irrigated barley has been estimated at from 4 to 14 maunds the bigha, gram (unirrigated) at 4 to 12 maunds, cotton (irrigated) at 1½ to 5 maunds (including seed).

Ploughing.

To prepare land for the kharif crops in unirrigated land, one or two ploughings before the rains are advantageous, not only that the rain may be more readily absorbed, but often that the drift sand, which has strengthening properties, may be caught in the furrows.

For sugarcane, preparations begin in November, when the land is first ploughed, an operation which is repeated six or seven times before the ground is planted in February. Cotton is sown in March; all the other important kharif crops after the rains begin. Cotton is said to require one ploughing after beginning of the rains; bajra and common pulses, two; and jawár, three. For the rabi, wheat requires five, barley four, ploughings. Two men and one yoke of bullocks can plough a Raj bigha a day, and about thirty bighas a season. When ploughing is paid for, the charge is about one rupee a day for the rabi and something less for the kharif.

The first day of ploughing after the rains begin is a village festival, and called the *halsotia*. Omens being favorable, the villagers proceed to the fields, each householder carrying a new earthen pot, colored with turmeric and full of bajra. Looking to the north, they make an obeisance to the earth, and then a selected man ploughs five furrows. The ploughman's hands and the bullocks' hoofs are rubbed with *mendi*, and the former receives a dinner of delicacies.

Sowing and weeding.

The seed required for a Raj bigha, or a day's ploughing, is as follows for a crop of :—

Bajra	...	...	1 seer, or a little more.
Jawár	...	...	3 seers.
Chari	...	...	10 to 20 „
Inferior kharif pulses		...	3 „
Wheat and barley	...	...	20 „
Gram	...	...	15 „

Wednesday is generally thought the auspicious day to begin sowing. Jawár, bajra, and inferior pulse crops are each weeded but once; cotton, three times; wheat and barley, once or twice; chari and gram, not at all. Shortly after bajra and jawár have been weeded, a plough is usually passed between the furrows to loosen the soil. One man can weed about a quarter of a bigha a day.

Reaping (*lâoni*).

One man can reap about five biswas (twentieths) of a bigha of wheat or barley, seven biswas of a bigha of jawár, half a bigha of bajra. Reapers are usually paid partly in cash, partly in corn. The cost of reaping a field is generally reckoned a twentieth part of its total

yield. A superintendent estimated the cost of cultivating 210 bighas of barley thus—

	Rs.
Ploughing	16
Seed	20
Implements	12
Weeding	10
Reaping	10
Irrigation from well	64
Blacksmith and carpenter	3
Total ...	135

This is exclusive of rent and revenue. Friday is usually considered the best day to begin reaping.

The terms commonly used are—Ploughing, *jotna;* sowing, *bona;* reaping, *láona;* winnowing, *barsána;* plough, *hal;* flattener, *mez;* instruments for making ridges to keep water from flowing off land, *mániha, datáli; jelli,* fork of wood; *dranti,* sickle; *gandási,* instrument for cutting *kirbi* or bajra straw.

Manure, and rotation of crops.

Rotation of crops, called *pher*, is to some extent practised on irrigated land capable of bearing more than one crop in the year. Thus in one village a common *pher* was cotton, followed in the next spring by tobacco, to which bajra or Indiancorn succeeded in the autumn, and a crop of barley in the cold weather completed the two years' rotation. On good double-crop land, barley, gram or wheat in the rabi usually follow bajra, and Indiancorn in the kharif. Jawár and cotton are less often followed immediately by a rabi crop, as they are gathered in late. In the inferior land mot and bajra often follow one another, though they are also often grown together. Jawár, bajra and urid are also said to be better as alternate crops.

The fallen leaves of cotton help to prepare the land for a high-class crop, such as tobacco. In one part of the State, where jungle plants of little value as fodder are very abundant, they are often cut to be used as manure. It is calculated that eight cattle will afford manure sufficient for two acres, and one household sufficient for one.* This, however, assumes that the land gets the benefit of the manure, which is the case only where other fuel is abundant; elsewhere nearly half the manure is burnt.

Irrigation.

Irrigation by wells, although the commonest form, cannot be extended except within rather narrow limits. For to be profitable, not only must the water be, speaking generally, within 70 feet of the surface, of tolerable quality, and with a copious flow, but if the soil pierced

* Elliott's Hoshangabád Settlement Report.

be sandy, it must be possible to reach a firmer stratum below it after water is reached. If the interior masonry of the well rest on sand, the latter will be brought up with the water, and the masonry before long be undermined, and liable to fall in. It is in such soil very difficult to insert a new masonry or wooden cylinder (*bachra*) within the original one (*kota*), as can be done in firmer soil when the *kota* threatens to give way.

A wooden cylinder usually costs about Rs. 2 per cubit, or Rs. 4 a yard. When water is but a few feet from the surface, and there is a sound bottom within 12 feet, it answers to make the portion of the cylinder within the water of wood, and upon it to build above the water up to the surface of the ground, a cylinder of unmortared burnt bricks. Such a well, however, will not last above twenty years, and can have neither depth nor width enough to water much more than a third of what a masonry well of one run (*lao*) in the same locality will water. In sinking the masonry cylinder through sand after water has been reached, a dredger (*jhám*) is used; but each time the dredger is lowered, a man has to go down to fill it, as he cannot remain down whilst it is being raised, lest he should be injured by the fall of some of its contents. An attempt has been made to introduce the use of Bull's patent hand-dredger, a simple and efficient contrivance, which acts without the presence of a man down the shaft of the well. When, as frequently happens, the nodulous limestone called kankar is found a few feet above or under the water, the well is often a great success. An iron rod called a *bali* (the best European description of which is occasionally used) is driven sometimes as much as 30 feet into the bed of limestone. On its withdrawal, if a water-spring has been tapped, it rises up the hole and through the loosened kankar into the shaft, and thus a stable well is formed often with a supply of water which no rapidity of working will reduce, and it is pronounced *atút*, or inexhaustible. If there is no hope of a *bál*, or rise, the removal of some kankar may produce a good flow, which is called a *saut*. Most wells, however, are not *atút*, and a few hours of constant drawing necessitates cessation for as long a time to allow the water to be renewed.

Since the commencement of the ten-year settlement in 1862, the number of well-runs has risen from 12,604 to 16,074 throughout the State. When, in 1872, the regular settlement operations were begun, the systematic issue of advances to zamindars under fixed rules was sanctioned by the council. Nearly Rs. 80,000 was thus advanced, by means of which about 300 new wells were constructed, and more than 100 repaired.

In working wells the Persian-wheel is not used in Ulwur, only the leathern bucket (*charas*), simple wheel (*chák*), and rope (*lao*).

The wells are worked in an uneconomical manner; for as there is no second rope by means of which the driver of the bullocks might release the drawn water from the bucket, as is done in Ajmer and elsewhere, an extra man is necessary to discharge the water. Where water is very near the surface, *denklis* are used. They are the "shadoofs" of the Nile, and consist of a pole working on a pivot, with a weight at one end and a suspended bucket at the other. The well-water may be divided into seven classes. The best is called *matwála*. In it the alkalies and acids are in the proportion most favorable to vegetation. The second is *malmala*, a good water, though inferior to matwála. The third is *rúkalla*, and may be considered middle class. The fourth is *mitha*, which apparently has too little salt. Whether its effects cannot be counteracted by the use of the common white efflorescence called *khár*, or by earth containing it, is not certain. Dung has the desired effect, but is often not obtainable in sufficient quantities. The fifth is *khára*, or very salt. It leaves a white deposit, but if rains are favorable the crops under a khára well are often excellent, and might perhaps be classed about mitha. The sixth, *telia*, or earth-oily water, is very bad both for irrigation and for all other purposes. The seventh, *bajar telia*, both oily and oversalt. Wells of this class are generally useless, or worth next to nothing. Each kind of water, except the malmala, can be improved by mixture with some other sort; thus a mitha well favorably situated with respect to khára ones, so that alternate waterings can be given from each kind, may raise all to first-class.

Well-land rent-rates vary from Rs. 5 an acre for sandy, ill-watered land, such as is met with mostly in the north, to Rs. 22 an acre for the rich, well-watered land of the south-west.

Nahri is canal-irrigated land. The most valuable is that near the city of Ulwur, the water for which is supplied from the lake Siliserh.

The rates paid are astonishing—*i.e.*, Rs. 1-8 a watering per Raj bigha. As some garden land takes twelve waterings per annum, the amount paid for water alone is Rs. 45 an acre, and, if the revenue be added, it mounts up to Rs. 50. Six waterings are usually given to wheat, four to barley, two to gram. These rates were established before the settlement began, and it must be remembered that those who pay them have unlimited manure from the dung and rubbish heaps round the city-walls.

The water of the Rúparel, or Bára nulla, belongs to Bhartpur during the rains, and to Ulwur for the rest of the year. The stream is annually dammed in October at Ghát, north of Lachhmangarh, and carried by canal to the villages of Lachhman-

garh. The rate charged is Re. 1 a settlement bigha, not half the Siliserh rate. The water from the Deoti lake is distributed to a few villages of Rájgarh, which lie below it. Only eight annas a bigha is charged, but the villages are rather highly assessed. A new canal, which carries water to some land formerly a grass-preserve west of the town of Tijára, pays no separate cess, the land being farmed by the Durbar. The total canal-land watered is as follows:—

From the	Siliserh	canal, about	1,200 settlement bighas.
„	Deoti	„	660 „
„	Ghát	„	1,800 „
„	Tijára	„	500 „

The separate revenue from canals was for 1874-75—

	Rs.
Siliserh	15,200
Ghát	1,700
Deoti	140

All the land in the State is, according to the declaration of the Durbar, theoretically State property; but the Siliserh canal land has long been treated as actually such, and the superintendent of canals annually leases it out in small plots. This is not the case with the Ghát and Deoti canal land. The superintendent of canals acts as revenue collector, as well as water-rent collector of three villages, the lands of which are irrigated from Ghát and Siliserh.

Dahri is flooded land, situated chiefly in the Ramgarh and Lachhmangarh tahsils. The best is in Ramgarh, supplied from the Chúhar Sidh, and the rent paid for it is as high as Rs. 9 an acre, occasionally more. Much of it is unflooded two years out of three. A good flood is to the villagers within its influence the most happy event in the year, and it becomes the subject of song and rejoicing.

Flooded.

Talábi land is that within a dam which is cultivated when the water is drained off.

Kátli is land in the bed of nullas which run dry. It is generally sandy and not equal to the "dahri," but unless the stream is very rapid, the sand settles within a mile or two of the spot it was carried from. When sand-bearing nullas overflow and deposit sand, the land is at first much injured, but when grass begins to grow, if cattle are pastured upon it, it soon becomes good, light, arable ground.

Nulla-beds.

Rent-rates.—The Durbar, when villages were not contracted for, but managed directly by the tahsildars, endeavoured to collect the full rental, minus a percentage of two or three per cent. called

hak mujrai, allowed to the heads of villages or lambardars. The rent or revenue rates for each kind of crop have been for generations officially determined for every sub-division. They were furnished by the kánúngos or pargana accountants.

Sugarcane, though not produced in large quantities, is grown in several parganas, and is worthy of notice as being the most valuable crop raised. To the south-west of the State, in Thana Ghazi, the revenue rate charged for it per bigha was from Rs. 10 to Rs. 15, elsewhere it is about Rs. 6. Irrigated wheat was sometimes charged at Rs. 5 and Rs. 6 the bigha, but the average rate was about Rs. 4-4; unirrigated averaged Rs. 2-5. Good irrigated barley was as high as Rs. 4, but the average was Rs. 3-4. Unirrigated barley is usually in land artificially flooded before the sowing, and called *dahri*, or in naturally flooded land, like the sandy beds of nullas, sometimes known as *kátli*. The first usually produces good, and the last very poor, crops; and the revenue rate varied from Rs. 1-2 to Rs. 3 a bigha. Gram, too, varied from 14 annas in the inferior land of Bánsúr in the west, to Rs. 2-8 in the south-west parganas. Its average rate is about Rs. 1-12 the bigha. Gram is seldom irrigated after sowing. Irrigated cotton was—setting aside the exceptional pargana of Thana Ghazi—charged at about Rs. 2-15 on an average; unirrigated at Rs. 2-4. Irrigated jawár averaged Rs. 2-2; unirrigated at Rs. 1-4 the bigha. Irrigated bajra averaged Rs. 1-2; unirrigated, 11 annas. The rate for the inferior *kharif* pulses, such as mot, múng, chola, jawár, were ten or twelve per cent. less than the bajra rates. These rates are still more or less prevalent in jagir villages, and are sometimes taken by hard jágirdars when crops are bad in preference to a share of the produce (batái), the jagirdar reserving to himself the right of returning to batái when he finds it advantageous to do so.

Where a share is taken by the jagirdar, or proprietor (for there is practically little difference between them), it is either a half, two-fifths, a third, or a fourth plus a cess, but a third is sometimes regarded as a favorable rate, and a fourth always is. These, too, were the shares which the Durbar, when it took a share of the crop, claimed and collected.

Jagirdars have a tendency in Native States to become virtual proprietors, especially where their original settlement was in part due to their own swords, or where they have by their own exertions protected their estates from danger. Indeed, as the chief often claims in Native States to be the sole proprietor of the land in fiscal villages, he cannot consistently deny the jagirdars' proprietary title in his villages, the Durbar's rights in which have been transferred to him. The following may be regarded as what

would be thought the fair rent and dues of a jagirdar or a sole proprietor of a village, though, probably, more than the latter would ever be able to realize, unless also possessed of the prestige which a jagir gives :—

One-third of the gross produce.
One seer additional per maund on all the produce.
A day's work from every plough in the village.
A load of green corn from every well run.
Rs. 2 on each marriage (and probably dinner for his retainers).
The grass and wild produce of uncultivated land.
Rs. 1-4 an acre on fallow land.

Jagirdars often exercise the option of realizing rent in money according to crop rate, or in kind. They each season select the mode which promises to be most profitable. This, however, is regarded as oppressive by cultivators; proprietors who found it necessary to conciliate their tenants-at-will (pahis), may give them each season the choice (*jit*) of paying their rent in money according to the fixed rate or in kind; and in the latter case, one-third of the crop (tisra bantho) was taken. The rent-rates, on which the assessment of the settlement beginning in 1876 is based, are shown in the Settlement Report (Appendix V).

Land-tenures.—The tenures of land prevailing in the State are not peculiar. They are locally known under two names, *batti húi*, or divided, and *gol*, or undivided. The first term is applied to villages the lands of which have been apportioned according to hereditary right, and is the pattidari of the North-Western Provinces. A glance at the village field-map will usually show whether a village is *batti húi*, for as each proprietor gets his share of good and bad land (*achchi ki achchi aur buri ki buri*), the well and rich land will, unless it is extensive, be minutely divided, and the unirrigated and inferior, if plentiful, as it usually is comparatively, will be in long rectangular fields. In such villages the jama (or revenue assessed on the villages) will be paid in fractions corresponding to the hereditary share. Thus if a man at the division of the lands received a tenth of them, he becomes thenceforth responsible for a tenth, and is spoken of as having two biswas (*i.e.*, two-twentieths); or sometimes a well-rope (lao) symbolises the smallest share, and so many well-ropes the total number of shares, or it may be a plough is the unit, or a bullock, or a waist-cloth (langri), or a bush scythe (bánkri), or a turban (pagri), or a yoke (jatwa).

The *gol* is of two kinds. In the first, occupation has grown into virtual proprietorship; although the land held by each member of the community may not at all correspond with his share according to the genealogical tree. In this case, each holder is responsible for his share of the jama, whether he cultivates his fields or

not, and the distribution of the jama is usually by a bigha rate corresponding with the capacity of the land. This tenure is sometimes known as *kháli cháli*, that is, land paying jama, whether "fallow or tilled." This the superintendents call *bhaiachára*. In the other *gol* tenure the village land is held in common and let to the cultivators. Rent is paid to the brotherhood by the cultivators whether the latter be proprietors or not, and only land actually cultivated is paid for. *Júra máre*, or "yoke (of oxen) trod," is the term applied to land held on this tenure, and it marks the principle upon which payment is exacted. The "pála," or fodder of uncultivated land—even that lying uncultivated for half the year only—and any other extra source of income, is the property of the community, and is divided according to hereditary shares based on the genealogical tree, as is also any profit or loss which may accrue. It is, in fact, a zamindari tenure. A combination of these tenures is very common. The well land will be "batti húi," and the unirrigated "gol" ("imperfect pattidari"). Or all will be "gol," but the well will be "kháli cháli," and the unirrigated "júra máre."

Adjudication of claims to land.—In deciding claims to land, the Settlement Department was directed to treat possession for a given period as conferring an absolute title. Instead of fixing that period at twelve years arbitrarily, it was deemed better to select a date more distinctly marked, and this was found in the commencement of Captain Impey's first settlement; that is, thirteen years before the expiry of the last. The test of proprietary possession was usually the actual or constructive entry of name in the pattas, or leases, of the two settlements of Captain Impey, and the receipt of *hak mujrai* (or a two per cent. allowance on the revenue made to proprietors, or their representatives, the lambardars). Sometimes the receipt of *dhol danka*, or a payment at marriages in the village, was to a certain extent evidence of proprietorship. Now and then a person might prove that he had been actually in possession, though neither his nor his representative's name was in the aforesaid pattas. If in an undivided village a man who had less than his hereditary share sued for a partition of the lands in accordance with the village genealogical tree, he received, if possible, the deficiency from the common land not cultivated by proprietors. The possession of proprietors was not disturbed, unless on special grounds it was justifiable. A great many absentees—about 2,000 probably—were allowed to re-occupy their lands without opposition during Captain Impey's settlements; and within the last five years several hundreds have returned and quietly resumed their possessions without reference to a court.

Occupancy rights.—The question of occupancy rights had to be dealt with by the Settlement Department. Proprietors strenuously opposed the recognition of the occupancy rights of non-proprietors; and as, up to Captain Impey's settlements, no proprietors had wished to oust cultivators, but, on the contrary, usually offered them advantages and coaxed them to come and stay, it was difficult to discover whether any right of ouster was reserved in case the proprietor should claim to assert it.

Cultivators in Ulwur have usually a better position than in British territory; for, having been pressed to settle in a village, they have often been allowed a share in its management, and sometimes permitted to act as lambardars, or to become actual proprietors. Those who resided in the village for other purposes than for cultivating land, such as banyas, weavers, &c., had often plots of land assigned to them, whether they wished for them or not, the revenue on which they had to pay. This apportioning was called *chákbandhi*, and the possession of a plot, or *chák*, was formerly thought such a burden that a trade tax (lág) or house-tax (jhompri baach) was sometimes preferred and paid instead. Now the plots are valued by their possessors, who claim occupancy rights.

After much enquiry and discussion it was held that if a cultivator had paid revenue only and no rent (*i.e.*, if he had paid as proprietors pay for the same kind of land) from before the first settlement of Captain Impey, and had always held the same land and without a lease (patta), he had occupancy right. If he held by patta, or if his rent had been raised at the pleasure of the proprietors, or if he paid more than the latter, or if the latter had changed his holding at pleasure, it was held generally that he had no occupancy rights. If, however, he had been a proprietor, or if he was an ex-jagirdar or muafidar, or possibly for some other special reason, occupancy rights were conceded. Every cultivator, not an occupancy tenant, who had held land in the village for two generations, or from a period before the first settlement of Captain Impey, was held to be entitled to sufficient land to maintain himself, though to no more, and, of course, not to more than he was actually holding when the record of rights was framed. The first class of occupancy tenants were not to be charged more rent than was sufficient to cover their share of village expenses; the others, of course, were not entitled to hold at favorable rates.

Cattle.—The cattle of Ulwur are in no wise remarkable; the fine animals of every kind are imported. Numbers, however, are exported from Ulwur territory.

Maintenance of cattle.

A plough and yoke of bullocks can prepare from 20 to 25 settlement bighas for the rain-sowings. From 2 to 3 bighas of grass land must ordinarily be reserved to feed these two bullocks during the rains. The crop weeding supplements this grazing-ground, and sometimes the weeding alone is accounted sufficient; but in that case 30 seers a day of túra (barley or mot straw and chaff) is necessary for the first month of the rains. A bigha or more is assigned to raise 6 maunds of guwár (a coarse vetch) for the two bullocks, which must have, at least, a seer a day each during the ploughing, and, if possible, during the cold weather. The yield per bigha of bajra and pulse straw and chaff should be from 20 to 24 maunds, and 1 or 1½ maunds of pála (ber leaves) besides. Before the hot weather the ber bushes should yield 4 or 5 maunds more—that is, from 25 to 30 maunds of fodder per bigha altogether. The grass land, which is unused during the cold weather, likewise should yield from 4 to 5 maunds of pála before the hot weather. The cattle require about 15 seers a head of this fodder, the total of which for 20 bighas of cultivated and 2 of fallow is, taking a rather low yield, as follows:—

		Maunds.		Maunds.
Yield of cultivated	...	20 × 25	=	500
Yield of fallow	...	2 × 4	=	8
		Total	...	508

Or food for one bullock for 1,016 days; that is, not quite enough for four head of cattle for the dry portion of the year, which is three-fourths of the whole. But probably, in general, 20 bighas of average light, unirrigated land, plus 2 bighas of fallow, would be sufficient to support a yoke of bullocks, a cow, and two young cattle, without trenching upon the grain-crop of 18 bighas which would be used for human food. The cattle diseases complained of are—(1) *mel*, described as the worst; it seems to burst or cut the stomach; (2) *bhang* or *kusli*, the foot-and-mouth disease; (3) *naia rog*, of which swelling of the chest is the main symptom; (4) *aphra*, a disease which comes of eating too much guwár; (5) *pharsúja*, a swelling of the thighs. The manual on cattle disease, published by the British Government, was circulated in Ulwur, and introduced into the village-schools. The castration of bullocks, in order to make them more manageable, is prohibited in all Hindu States, a restriction much felt by Musalman ploughmen.

Vehicles.—There is no peculiarity about the vehicles, except that the carts are smaller than those usually seen about Agra and Delhi villages. Raths, the bullock-carriages of the upper

class, are well made and sold at Ulwur by the Raj workmen. A handsome one, including cloth, costs about Rs. 400; without the cloth less than half.

Blights, Floods, &c.—Locusts occasionally visit the State, and several other insects are spoken of as destructive. In the kharif crops the katha, kátira and babal are chiefly complained of; in the rabi crops, kúki, chepar, mahuwa, roli and sundar. The last is more especially mischievous in gram.

Floods are always, on the whole, beneficial in Ulwur. They may injure the cotton and other rain crops, but the loss is much more than repaid by the enhanced value of the wheat, barley and gram crops (especially the latter), which abundant rains produce.

Famines.—The famines famous throughout the country, and which form eras before and after which events are spoken of as having occurred, are those of—

(1)	Sambat 1810	(A.D.	1753-54),	called	the dasotia.
(2)	„ 1840	(„	1783-84)	„	the châlisa.
(3)	„ 1860	(„	1803-04)	„	the sátha.
(4)	„ 1869	(„	1812-13)	„	the unhattara.
(5)	„ 1874	(„	1817-18)	„	the chauhattara.
(6)	„ 1890	(„	1833-34)	„	the nawra.
(7)	„ 1894	(„	1837-38)	„	the chauránwara.
(8)	„ 1910	(„	1853-54)	„	the dasma.
(9)	„ 1917	(„	1860-61)	„	the áthsira.
(10)	„ 1925	(„	1868-69)	„	the pachisra.

Of these, the most general were the second, sixth, seventh, ninth and tenth. The last famine which fell so terribly on Western Rajputana was not so bad throughout Ulwur, where the famine of 1860-61 was in places more felt. In 1868-69 it was only for a day or two that the price of grain was as high as a rupee for eight seers, whereas in 1860-61 that, as implied by its name, "áthsira," was for some time the rate. However, in 1868-69 the loss of fodder was more general than during the previous famine. Several considerable buildings in the State owe their origin to famine relief. Amongst these are the Kánkwari fort and the Bakhtáwar Ságar. The public garden was laid out and decorated by Sheodán Singh during the last famine. Bharút grass-seed is not the resource in times of scarcity that it is in Bikanir. Mota grass-seed chiefly (at least in some localities), and after that sawank and makara, are what the people mostly depend on during these visitations.

Trade and Manufactures.

Manufactures.—The manufacture of iron was in former times a great industry in the State, as is testified by the large hillocks of slag which are to be found in all directions; but it has fallen

off greatly of late years, the value of the native iron having been greatly lessened by the large quantities imported from Europe.

Formerly there were 200 smelting furnaces, but there are now only 37 at work, calculated to turn out 18,500 maunds (660 tons) a year. They consume 148,000 maunds (5,285 tons) of charcoal, to make which 592,000 maunds (21,142 tons) of wood are required. This quantity of wood, if sold, would probably realize a larger sum than the profit to the State yielded by the furnaces, namely—

	Rs.
37 furnaces, on which royalty to the amount of Rs. 185 each per annum is charged, about	6,850
License to cut wood at Rs. 1-8 an axe	2,450
Total ...	9,300

But a great number of people depend on this industry for their subsistence, so it would not be right to discourage it.

About 90 maunds a year of copper used to be yielded by the mines within the State; but since the substitution of British coin for the cumbrous State *takka*, the value, and consequently the production, of copper has declined. The State takes one-third of the copper as royalty.

There are no other manufactures in Ulwur of much account.

Turban (*chira*) dyeing is said to be as good at Ulwur as anywhere. Firelocks, called *dhamáka*, both flint (*torádar*) and match (*chápdar*), sold for Rs. 25 each, are made especially well at Mácheri, the cradle of the Ulwur ruling family. A good deal of paper is made at Tijára, and inferior glass, from a peculiar earth, a few miles east of the city. The Raj artificers are skilful, but their work is chiefly for the Durbar.

Trade.—The following statement for 1873-74 shows the imports and exports, and also the customs dues:—

Imports and exports.

No.	Articles.	Duty per maund.	Imports.		Exports.		Internal.		Transit.		Total.	
			Quantity.	Dues.	Quantity.	Dues.	Quantity.	Dues.	Quantity.	Dues.	Quantity.	Dues.
			Mds.	Rs.	Mds.	Rs.		Rs	Mds.	Rs.	Mds.	Rs.
1	Grain ...	1 pie *	76,124	402	970,203	5,059	...	...	1,410	7	10,47,837	5,468
2	Cotton (uncleaned)	4 annas	296	72	18,683	4,646	...	...	812	137	19,791	4,855
3	„ (cleaned)...	8 „	986	475	40,751	20,317	...	...	1,246	589	42,983	21,381
4	Sugar (1st sort) ...	10* „	19,331	14,347	71	53	...	...	349	253	19,751	14,653
5	„ (2nd sort) ...	6† „	30,701	11,310	157	59	...	...	1,975	730	32,883	12,099
6	Gur (molasses) ...	5 „	65,568	20,222	1,157	353	...	...	8,558	1600	75,283	22,175
7	Rice ...	6 „	78,817	29,257	378	141	...	...	3,440	1239	82,637	30,638
8	Salt ...	8 „	43,005	14,859	112	56	...	...	21,030	1092	64,147	16,008
9	Ghee ...	8 „	184	92	1,815	908	...	...	46	23	2,045	1,023
			Rs.		Rs.				Rs.		Rs.	
10	Piece-goods ...	6 pies per rupee	3,47,272	10,843	605	19	...	...	7,905	247	3,55,782	11,109
11	Miscellaneous ...	...	...	17,641	...	22,695	...	2532	...	1706	...	...
	Total ...	...	...	119,530	...	54,306	...	2532	...	7676	...	1,84,044
	Miscellaneous...	...	...	...	...	...	...	...	...	...	...	5,449
	Grand Total ...	...	...	...	...	...	...	...	..	...	...	1,89,493

* Now 8 annas. † Now 5 annas.

Cotton goes in large quantities to Firozpur, a considerable market town in the Gurgaom district, near the British border. The railroad is not much used for conveyance of cotton from Ulwur at present, but the sugar, rice, salt and piece-goods all come by railway. The principal places of import and export are Ulwur and Rájgarh on the railway; Ramgarh and Lachhmangarh off the railway.

Capital and interest.

There does not appear to be much scope for the investment of capital in Ulwur; but it is possible that the railway may develop a considerable trade in stone from the quarries near it.

Interest is at varying rates; that paid by agriculturists being the highest. Banyas usually add half anna in the rupee when lending money: that is, loans are issued at more than three per cent. premium. In repayment, if in kind, half anna in the rupee is uncounted. Thus, for a loan of Rs. 8, the borrower would be charged Rs. 8-4, but Rs. 8-4, when actually paid, would still leave $4\frac{1}{8}$ annas due. The rate of interest is sometimes four per cent. a month, without compound interest; sometimes two annas in the rupee is taken as six months' interest, after which compound interest is charged. There is, however, a rule, binding on the Ulwur courts, that the interest of a debt should never exceed the principal, and decrees are made accordingly.

Mines, Quarries and Minerals.—Of the iron Major Cadell wrote in 1873:—"There are now thirty iron-smelting furnaces at work in the State, and they yield about 15,000 maunds, or 536 tons, of iron per annum. As the furnaces cannot be worked during the rainy season, an average of only about 200 loads is turned out per annum. The yield of each load being $2\frac{1}{2}$ maunds (200 lbs.), the total annual outturn of each furnace is 500 maunds ($17\frac{6}{7}$ tons), which, at the rate of Rs. 4 per maund (Rs. 112 per ton), realizes Rs. 2,000. The expenditure of the furnace-men, as estimated by themselves, is as follows:—

	Rs.
Working expenses of 200 loads, at Rs. 8·62 per load ...	1,724
Royalty to the State	200
Miscellaneous dues	37
Total ...	1,961

This would give a clear profit of only Rs. 39 per annum; but the expenditure is overstated, and the real profit may be estimated at Rs. 100. Even this profit is very small, but it must be taken into account that almost the whole of the wages go to the families of the furnace-men, whose wives and children are employed on the works. Those families number between sixty and seventy souls

per furnace; and, in addition to what they earn by this employment, they derive considerable profit from the land, amounting to about 70 acres per furnace, which they cultivate at the rent prevalent in the district."

There seem to have been a few more furnaces in 1875 than when Major Cadell wrote.

Ulwur iron is said to be malleable and soft as compared with English iron, which is more brittle, and, consequently, the former is preferred for culinary and wood-cutting purposes. One kind of imported iron, called "kheri," is, however, thought better than the country, but is twice the cost. English iron is used for fine work, such as door-hinges, carriages, &c., as it is much neater than country iron.

The furnaces are in the southern part of the State, chiefly at Rájgarh, Tahla and Baleta.

Copper.

Of copper Major Cadell wrote:—"The richest coppermine in the Ulwur State is that of the Dariba hill, situated in 76° 26′ 20″ east longitude and 27° 9′ 40″ north latitude; but copper ore is found in many other parts of the branch of the Arvali hills, which traverse the State from north to south; and several ancient coppermines are to be found which were worked and abandoned centuries ago." It is, however, found only in "pockets," not in continuous veins, so that it can never become greatly profitable.

Thirty pounds of ore yield 5 lbs. of copper, that is, 16·6 per cent. The average annual outturn of copper during the last twelve years has been only $85\frac{7}{12}$ maunds (3 tons 8 cwt.), and it is becoming less year by year, owing to the influx of copper from Europe and of British India copper coin. The value of the indigenous copper has greatly diminished. The State takes one-third of the copper as royalty. Thirty-two families, comprising eighty-eight souls, men, women and children, derive their principal means of subsistence from this industry; and during the rainy season, when the furnaces are not worked, they cultivate twenty-two acres of land. A small quantity of sulphate of copper and sulphate of iron is manufactured out of the water found in the Dariba mine.

Lead ore.

Lead is found at a place called Jodhawás, near Thana Ghazi. The mines have not been worked for a number of years, as they were not remunerative. They are now being re-opened, and in an analysis the ore, which is an argentiferous galena, yielded eighty and one per cent. of lead and silver respectively.

White marble.

Perhaps the finest white statuary marble obtainable in India is excavated at Jhirri, in the south-west of the State, in the Partábgarh pargana of the

Thana Ghazi tahsil. The quarries extend at intervals for two miles along the foot of a range of hills, and are nowhere deep like the marble quarries of Makrána in Marwar. Besides these Makrána quarries, which compete with Jhirri, there are quarries at Raiwala, in Jaipur territory, seven miles from Jhirri and nearer the railway. At present only two families work the Jhirri quarries, while at Raiwala are one hundred families, and at Makrána one hundred and twenty. The Makrána stone is not so hard and finely crystallised as the Jhirri stone. It has to be raised higher, and that adds to its cost, but its comparative softness renders the manufacture of images at Makrána much easier than at Jhirri. The Raiwala stone is said to be weaker than the Jhirri, is less pure (has more *barbati* in it), and does not ring like the Jhirri stone; and therefore, when unusually fine pieces are required, the stone-workers at Delhi send their orders to Jhirri. But the demand for stones of beauty is not great, four cartloads of stone being stated as the average quantity sent annually to the nearest railway-station—that of Dosah on the Jaipur and Agra line—for transport to Delhi. Very large pieces of stone are not now often excavated at Jhirri, but formerly noble monolithic pillars were manufactured there. Those of the *Am Khás* hall, in the Ulwur city palace, are from Jhirri; and when Bhangarh, only sixteen miles off, was a prosperous town and the capital of the district, it must, as its remains show, have given much work to the Jhirri quarrymen. White marble is also found near Dadikar, six miles behind the Ulwur fort, and perhaps in other parts of the State, though probably not in uncleft pieces large enough for anything but chunam.

Black marble.

Black marble is found at Mándla, near Ramgarh, about sixteen miles east of Ulwur. Fine slabs, four feet square, can be obtained, but the quarries as yet have been but little worked.

Pink marble.

A pink marble (*gulábi pathar*) is excavated at Baldeogarh in the south. Fine pieces, large enough for images nearly life-size, have been extracted; but there is little demand for the stone, and but one family of quarrymen depend upon it.

Sandstone.

A very fine white sandstone, suitable for the best ashlar masonry, for pillars, rollers, vessels, &c., is obtained. The most important quarries lie in the double range of hills which run south-west from Ghát on the Rúparel. It is much used for railway and canal works. But stone of the same character is also found at Makánpura in Bánsúr, and Mándla in Ramgarh. Slabs of grey metamorphic sandstone, used for roofing, flooring, &c., are quarried at Berla, in the above-

mentioned range; at Rájgarh; at Chandála in Rájgarh, where the slabs are very long; at Kho Dariba, near Baldeogarh, mentioned above; at Kerwari, the most important of the slab quarries, because near the Khairthal railway-station; at Todiár, near Ulwur; at Ajabgarh, to the south-west; at Mandáwar, to the north.

Slates.

Slates are found at Biláspur, in Ramgarh, but Mándan, in the north-west corner of the State, is the chief source of supply, where large slabs are also produced. But there are few families of workmen. Slates are in demand only for railway-works, churches, schools, and similar buildings. A cart, carrying 16 maunds or 132 large slates, from Mándan to the railway at Báwal, costs Rs. 2, except in the rains, when it is Rs. 3.

State charges on stone.

The State duty or royalty on stone varies from Re. 1 to Rs. 4 per 100 maunds of fine sandstone. Re. 1 is taken per 100 slates, 4 annas a maund on the Baldeogarh pink marble; about 2 annas a piece on the mill-stones manufactured at Bhangarh (Thana Ghazi), Bharkol (Ghát range), Choreti (near Ulwur).

Salt.

Salt is not extracted from wells, as in some of the Bhartpur salt-works, nor from lakes, as in the States to the west; but saline earth is collected and water from wells turned on to it and then drained off into the ordinary pans called *ágars*. In 1875 there were seventy-seven *ágars*; and the monopoly of the manufacture for twelve months was sold that year for Rs. 3,220. About 50,000 maunds are, it is said, annually produced, which are sold at about Rs. 22 per 100 maunds, exclusive of State customs-dues which are the same for local as for imported salt, though the latter is much the best.

Saltpetre.

Saltpetre is obtained in the same manner as salt, and the yield is about 400 or 500 maunds.

Glass.

From the salts extracted from the earth at Desúla and Agiara, a few miles east of the city, a coarse glass is manufactured from which bracelets (*chúris*) and rough bottles are made.

Communications.

Railway.—On the 14th September 1874 the section of the Rajputana railroad from Delhi to Ulwur was opened; and on the 6th December following, trains ran from Delhi through to Bandikui. The line runs from north to south through Ulwur territory, dividing the State almost exactly in half. There are within the State six stations, which, beginning from the north, are as follows:—

Ajerika, Khairthal, Barwára, Ulwur, Mála Khera, Rájgarh. Two considerable bridges have been built on the line, one about four miles north, and the other a little further south, of Ulwur. The railway was constructed under the direction of Major Stanton, R.E., Superintending Engineer, and Mr. Buyers, C.E., Executive Engineer. Captain Impey, when Political Agent, did much towards improving communications. The most necessary roads were made or greatly improved, and arrangements made for rendering the border passes safe.

Border Passes.—The following is a list of the passes and guards. Most of the latter were established by Captain Impey and the council :—

PASSES.

(1) Gilot (Mándan), a cartroad between Mandáwar and Mándan.
(2) Belni (Mándan), a cartroad to villages in broken ground at foot of hills.
(3) Gúti (Bahror), a cartroad between Bahror and Kot Pútli.
(4) Nálota (Bahror), a cartroad between Bahror and Patiala territory, continued to Pátan and Nim-ka-Thana.
(5) Banhar (Bahror), a cartroad between Bahror and Nárnol.
(6) Mahrajwás (Bahror), a cartroad between Bahror and Nárnol.
(7) Nibhor (Bahror), a cartroad between Bahror and Nárnol.

Over three passes within four miles of one another.

(8) Sánoli (Bahror), a bridlepath between Bahror and Shahjahanpur.
(9) Gatoka-ka-Johar (Bánsúr), near Baragáon, a cartroad between Narainpur and Prágpura, Jaipur, much used at time of Biláli fair.
(10) Ratánpura (Bánsúr), a bridleroad between Narainpur and Prágpura.
(11) Kirána (Bánsúr), a cartroad between Narainpur and Prágpura.
(12) Moti-ki-Piáo (Bánsúr), a cartroad between Bánsúr and Narainpur. It is on the Delhi-Jaipur road.
(13) Deo-ka-Dera (Bánsúr), a cartroad between Bánsúr and Kot Pútli.
(14) Barwáli Ghátti (Thana Ghazi), near Bijjipura. Difficult bridlepath over hills, between Málu Thana, Ulwur, and Panchudála, Jaipur.
(15) Bándrol (Thana Ghazi), a cartroad between Thana Ghazi and Bairát of Jaipur.
(16) Garh Basai (Thana Ghazi), a cartroad between Thana Ghazi and Bairát of Jaipur.
(17) Suratgarh (Thana Ghazi), a footpath between Thana Ghazi and Partábgarh, with difficulty passable for horses.
(18) Karátha (Thana Ghazi), a bridlepath between Thana Ghazi and Partábgarh.
(19) Mori-ki-Ghátta (Partábgarh), a cartroad between Partábgarh and Ajabgarh.
(20) Ada Kot (Ajabgarh), a cartroad between Ajabgarh and Baldeogarh.
(21) Gola-ka-Bás (Ajabgarh), near Bhangarh, a cartroad between Ajabgarh and Sainthal in Jaipur.
(22) Gátira (Rájgarh), a cartroad between Thana, Tahla and Gudha, in Jaipur; Rera, on the border, a very bad Jaipur village.

(23) Got (Rájgarh), a cartroad between Rájgarh and Baswa, in Jaipur.
(24) Chhind (Rájgarh), a bridlepath between Rájgarh and Reni.
(25) Mácheri Ghátta (Rájgarh), a bridlepath between Rájgarh and Mácheri.
(26) Adoka (Rájgarh), a cartroad between Rájgarh and Lachhmangarh.

Roads.—The roads were taken vigorously in hand on the establishment of the council of administration in 1870. Major Cadell devised a complete system of railway feeders, as follows :—

(1) Ulwur to Bhartpur boundary *viâ* Bihála and Baroda, twenty-three miles.
(2) Ulwur to Gurgaom district, *viâ* Ramgarh and Nogáon.
(3) Ulwur to Kishengarh.
(4) Khairthal, *viâ* Kishengarh to Tijára.
(5) Tijára, towards Firozpur Jhirka.
(6) Lachhmangarh *viâ* Mojpur to Mála Khera, giving access to stone-quarries.
(7) Mojpur to Rájgarh.
(8) Khairthal to Harsaura, Bahror and Bánsúr.
(9) Mála Khera to Ghazi-ka-Thana. This road would pass through such a difficult country that, instead of it, one was contemplated from Bánsur, *viâ* Narainpur, Ghazi-ka-Thana and Ajabgarh, to the Jaipur border on the way to Dausa, thereby opening up the tract of country to the west of the hills.

Local Customs.

Wages.—The following shows the difference between wages paid formerly and now :—

	A.D. 1858.	A.D. 1876.
	A. P.	A. P.
Masons	... 4 3	5 0
Stonecutters	... 4 3	5 6
Carpenters	... 2 9	4 0
Beldars and coolies	... 1 0 to 1 anna 6 pie.	1 3 to 2 annas 6 pie.

Formerly agricultural labourers, called *mazdúrs*, could be got for from Rs. 2 to Rs. 2-8 a month; now Rs. 3 to Rs. 4 are paid. A *ghilef*, or cotton cloth, and a pair of shoes, are often given besides. For day-labourers 2 annas a day is paid. Chamárs get a present of grain, and are not usually paid monthly wages. Other village servants, too, such as the blacksmith (luhár), carpenter (káthi) and washerman (dhobi), are paid in kind.

Prices current.—The prices current are shown below :—

	Average for Sambat 1915 (A.D. 1858-59).	Average for ten years, Sambat 1915-28, excluding two famine years.	Average for Sambat 1928 (A.D. 1871-72).
Wheat	... 33 seers.	27 seers	19 seers.
Barley	... 43 „	39 „	27 „
Gur	... 13 „	9 „	7 „
Bajra	... 38 „	32 „	24 „
Jawár	... 46 „	38 „	26 „
Gram	... 38 „	31 „	19 „

Lime was sold at Rs. 3 the 100 maunds, now Rs. 6 to Rs. 8. The stone from the two best-known quarries in the neighbourhood of the city was sold thus:—Lál Khan's, 150 *ráspas*, or donkey-loads (112 maunds), the rupee; now Rs. 1-12. Jarakwára quarry lime was Rs. 1-11-6 the 100 maunds, now Rs. 3.

Measures and Weights.—The Raj bigha is about two-fifths of an acre. The bigha selected for the Settlement Survey is the Akbari, and is exactly ·625 of an acre. Only liquids, such as milk, oil, &c., are sold by measurement; everything else by weight. The table is as follows:—

8 grains of rice	= 1 ratti.
8 rattis	= 1 másha.
12 máshas	= 1 tola.
18 máshas	= 1 paisa.
2 paisas	= 1 takka.
25 takkas	= 1 seer.
40 seers	= 1 maund.

The seer of the "pánchseri," or five-seer weight, is 25 takkas. The Raj seer is 5 tolas less than the British seer of 80 tolas.

It having been found that false weights were very common, the council of administration now compels all shopkeepers to use weights bearing the Raj stamp.

Cloth Measures.

3 fingers' breadth	= 1 girih.
15 girihs	= 1 gaz.

Fiscal Divisions, Towns, and Villages.

The *Wál* (valley?) and *Ráht* (savage country?) are said to be entirely situated in the Ulwur State, but much of the country of the Narúkas and Rajáwats is situated in Jaipur. Much of Mewát, too, lies beyond the State. To these should be added a little district in the south-east corner, which is part of *Kater*. Most of *Kater* is now in Bhartpur, and, with parts of *Brij* and the *Dáng*, forms the territory of that State.

In the following account of the tahsils, the old tracts comprised within each are specified, together with the present sub-divisions.

Northern Divisions or Tahsils.—The Tijára tahsil adjoins the Gurgaom district of British territory, Kot Kásim of Jaipur, and the Ulwur tahsil of Kishengarh. It is situated in the heart of Mewát, is about 257 square miles in extent, and has a population of about 52,000. The tahsil is composed of two parganas, having separate accountants or kánúngos, and formerly separate tahsildars. The northern one is Tapokra, formerly Indor; the southern, Tijára.

Tijára tahsil.

There are 199 fiscal (khálsa) and 3 rent-free (muáfi) villages—total 202. The fiscal are as follows :—

Caste of proprietors.	Tijára.	Tapokra.
Meo	56	65
Ahir	12	10
Ját	1	...
Gujar	6	9
Rajput	2	3
Khanzáda	14	3
Pathan	1	...
Saiyad	1	...
Máli	1	...
Mixed castes	10	5
	104	95

Boundary quarrels are the most frequent. Where a nulla is the boundary, the deep-stream rule is generally observed.

The old revenue rates prevailing in Tijára and Tapokra per Raj bigha (*i.e.*, two-fifths of an acre) are shown below. They will not be inserted under every tahsil, but only under the four most remote from one another, which will serve as specimens of the whole :—

	Tijára.			Tapokra.		
	Rs.	A.	P.	Rs.	A.	P.
Bajra* (irrigated) :						
1st quality	1	2	0	1	4	0
2nd „		...		0	15	0
3rd „		...		0	11	3
Bajra and Til (unirrigated) :						
1st quality	1	0	0	1	0	0
2nd „	0	14	0	0	12	0
3rd „	0	12	0	0	9	0
Mot Múng Chola (unirrigated) :						
1st quality	0	12	0	0	12	0
2nd „	0	11	0	0	9	0
3rd „	0	10	0	0	6	9
Guwár (unirrigated) :						
1st quality	0	10	0	0	10	0
2nd „	0	8	0	0	7	6
3rd „	0	7	0	0	6	0
Chari (unirrigated) :						
1st quality	1	4	0	1	4	0
2nd „	1	0	0	0	15	0
3rd „		...		0	11	0
Jawár (irrigated) :						
1st quality	2	8	0	2	8	0
2nd „		...		1	14	0
Jawár (unirrigated) :						
1st quality	1	8	0	1	6	0

	Tijára.			Tapokra.		
	Rs.	A.	P.	Rs.	A.	P.
Cotton (irrigated) :						
1st quality	2	8	0	2	4	0
2nd „	2	0	0	1	11	0
3rd „		...		1	4	3
Cotton (unirrigated) :						
1st quality	1	8	0	2	0	0
2nd „	1	4	0	1	8	0
3rd „		...		1	2	0
Wheat (irrigated) :						
1st quality	4	0	0	4	0	0
2nd „	3	0	0	3	0	0
3rd „	2	8	0	2	4	0
Wheat) unirrigated) :						
1st quality	3	0	0	3	0	0
2nd „	2	0	0	2	4	0
3rd „	1	8	0	1	11	3
Gram 1st „	1	8	0		...	
2nd „	1	4	0		...	
3rd „	1	0	0		...	
Carrots 1st „	2	8	0	2	15	6
2nd „	2	0	0		...	
Tobacco 1st „	2	8	0	4	2	6
2nd „	2	0	0		...	
Kasni 1st „	2	8	0	1	4	0
Cummin and Opium	2	8	0	2	8	0
Mustard 1st quality	3	0	0		...	
2nd „	2	8	0		...	
Tori Kachra { cucumber class. }	1	0	0		...	

* Kuri, mandua, barti, kangni and china have the same rates as bajra.

The soil of the Tijára tahsil is for the most part very poor; the best land is in the south-west. The chief crops grown are bajra and inferior pulses (masina), and uncultivated culturable land is of very little value. There is little irrigated land in Tijára,—less than twelve per cent. of the whole. The drainage of the hills to the east supplies water to the principal dam of the tahsil, that under the fort and palace of Balwant Singh. It covers a trifle more than 1,000 settlement bighas in ordinary years; and the land within and near the dam is of the best quality. The stream flowing from this dam can be at pleasure stopped by the dam bridge of the Ulwur-Tijára road and carried by means of a canal, constructed in 1873, into some grass meadows to the south-west of the town. It is probable that this water will hereafter be much farther utilized, for it is capable of reaching the land of many villages, and, if undiverted, reaches the bed of the Lindwa. The Tijára dam stream, when allowed to pass along its natural channel, flows past Tijára to the large village of Shahabád, but a dam west of the town of Tijára turns it in ordinary years to the north-west, whence it flows past the village of Mandána, where a new dam has lately been constructed, from which much is expected. At Bágor on the Tijára and Firozpur road a dam bridge has been lately made, intended not to bring in revenue directly, but to benefit the distressed village of Bágor, and to facilitate traffic between Firozpur, Tijára and Khairthal. Small dams exist, but often require repairs or renewal, at Bhindusi, Biláspur, Deotána, Cháondi and Nimli. In the Tapokra pargana the dam at village Nogáon requires attention. It is of much importance to the village, and very apt to be broken. Dhiriawás and Amlaki are other small dams of Tapokra, and at several villages of the tahsil little dams might with advantage be made. The only item of siwái (that is, village income not derived from the rent of land) worth notice is the grazing of the eastern border hills. The amount it yielded was taken into consideration at the last assessment of the villages. The hills adjoining some villages have been regarded as common to those villages, and no boundary-lines fixed. One set of such hills are those near Indor-Gwalda, &c., in Tapokra; another are those lying over against Rúpbas, Damdama, &c., in Tijára. The Gol and Bágor hills of the same pargana are a third.

Water.

In the neighbourhood of the hills water is generally a long way below the surface. Elsewhere in the tahsil it is usually from 20 to 50 feet.

Climate.

The climate of Tijára is very healthy, and disease, either of men or cattle, little complained of.

Muázinas.

In several of the tahsils the pargana kánúngos have preserved village revenue papers called *muázinas* (meaning "weighing" or "estimating"). These documents, which will be noticed under each tahsil where any exist, are of varying dates, of which the earliest is Hijira 937 (A.D. 1531), and usually were compiled under the direction of the imperial officials. There are, however, some dates of the Hindi era, and the papers bearing them are of the time of Siwái Jai Singh. The Tijára papers are dated 1192 Fasli (A.D. 1787).

The old area of Tijára, as recorded in the muázinas, is 1,49,520 bighas, and its jama Rs. 42,007. This measurement is not very different from the result of the regular survey, which gives 1,52,014 as the area. As the Akbari bigha is used in each case, this is testimony to the care of the imperial surveyors. An old revenue statement of the Subah of Shahjahanabád (Delhi), within which the sub-divisions known as sirkar haveli Tijára and pargana Indor (Tapokra) were situated, gives the revenue of the first as 43,229, of the second 100,337 dáms. The statement was prepared in the fourteenth year of Muhammad Shah, *i.e.*, A.D. 1733.

The average revenue of the Tijára pargana for five years of Najaf Khan's rule—those between 1790 and 1794—was Rs. 19,375; for the next five years, when the Mahrattas were in power, Rs. 25,066. For five years beginning from 1809, after Bakhtáwar Singh had acquired the parganas, the average was Rs. 40,412. The kánúngos' papers give the revenue for each of the years included within these periods.

The changes in the limits of the pargana of Tijára during the last one hundred and fifty years are on record in the kánúngo's office.

Hereditary pargana officials.

With the pargana accountant or kánúngo of Tijára is associated an hereditary official called a chaudri, a descendant of the turbulent Khanzáda of Malikpuri. The family appears to have been an important one and worth conciliating, for the present chaudri holds a deed of Akbar's time bestowing a grant on his ancestor. It is peculiar to Tijára that the chaudri and kánúngo are usually spoken of together. Indeed, a grant of Aurangzeb's time bestows Rs. 1,500 on them in *nánkar* (as maintenance) conjointly.

The town of Tijára is situated thirty miles north-east of Ulwur city. Its population is 7,400. The proprietors are Meos, Mális and Khanzádas. It has a municipal committee, a dispensary, a school, and a large bazaar. Next to agriculture its principal industries are weaving and paper-making. It was the old capital of Mewát and a place of importance up to recent times. Hindu tradition tells that Tijára was founded by Tej Pál, son of Susar Majit, Raja of Sarehta, and that its ancient name was Tirgartag.

The name of Tej Pál, Jádú, occurs in Tijára legends connected with subsequent periods.

In 1805, after the defeat of the Mahrattas, Tijára, with other parganas, was conferred on Bakhtáwar Singh of Ulwur, but the Meo population was very rebellious. In Hijira 1223 (A.D. 1808) Nand Lál, the Ulwur chief's diwán, took Indor; but there was much fighting with the Meos for years, especially in Hijira 1229 (A.D. 1814), when the pargana was measured. Tijára was placed by the Maharao Raja in the charge of one Jaház, a *chela*, or slave, who, by exchanging turbans with the principal Meos, established friendly relations with them, so that when ordered to send the leading Meos into Ulwur, he had no difficulty in getting them to attend a feast, when they were all seized, carried to Ulwur, and compelled to pay Rs. 10,000 for their release. One Bhagwán Dás was sent to realize the money, and oppressed the Meos much. He was joined by Jaház, who plundered villages Lapála, Palásli, Nimli and Alapúr. Khawáni Meo of Lapála was an active insurgent, and, being seized by Jaház, was put to death.

For five years Nawab Ahmad Baksh Khan, the famous vakil, held Tijára pargana, for which he paid Rs. 70,000; and in A.D. 1826, Balwant Singh, illegitimate son of Bakhtáwar Singh, came to Tijára, which, with other territories, was conferred upon him and his legitimate issue. Balwant Singh died childless in 1845, and his territory reverted to Ulwur. Since then his fort has been unoccupied. Balwant Singh left a good reputation behind him in the country he ruled for nineteen years.

Besides the erections of Balwant Singh—the grand Pathan tomb, and other buildings already mentioned—the masonry remains in and near Tijára which strike the eye are a mosque and tomb of a holy disciple of the Ajmer Khwájas, a mile to the north-west of the city, the tomb of a Saiyad about the same distance to the north, the tombs of Khanzádas Lál Khan and Alá-ud-dín in the town, and of Hasan Khan on the nulla bank to the south.

Tijára hills.

The Tijára hills were once very famous. Ancient legends tell of chiefs who had their strongholds within them, and history records the efforts of emperors to gain and keep possession of them. They lie along the north-east border of the Ulwur State, and form a double range running from north to south. They are nowhere more than 1,350 feet high. Their skirts are often faced by broken ground, advantageous for defence. Their slopes and summits are sometimes barren, but oftener covered with dhak and other useful browsing shrubs, while the saneji (a vetch), lámp and bharút grasses are abundant. The hills are so flat at the top that formerly a road was run along the summit for many miles, and connected the principal Khanzáda

strongholds (Indor, Kotila, &c.) situated on the hills. A causeway by village Dhakpuri led from Kotila down into the open valley east of Balwant Singh's dam, where are traces of several old towns. Through the southern part of this valley runs the only road passable by carts from Tijára. It leads to Firozpur, a town of some importance in the Gurgaom district.

There are other passes for beasts of burden in the hills near Tijára. The best is that *viâ* village Arandh, in the valley mentioned above, which is reached either by way of Balwant Singh's dam, or by a passage through the first range of hills near village Alapúr. This last passage must have been the one used between Kotila and Tijára when both were places of political importance.

Shahabád of pargana Tijára.

The Arandh pass is used by travellers from Tijára to the Gurgaom towns of Nagina and Pinagwan Shahabád, about two miles west of Tijára. Number of houses, 503; population, 2,369. It has a good bazaar. The proprietors are Khanzádas, and there are some large tombs of its ancient Khanzáda possessors. A sanad of Akbar's time speaks of "Tijára Shahabád" as though they were the principal towns of a district.

Seven miles from Tijára, on the Kishengarh road, is the Khanzáda village Bhindusi. It has a small bazaar, and some well-to-do families live there, one of whom has made a garden and resting-place for travellers journeying to Kishengarh. There are old mosques and an old tomb of some reputation in the village, and on its border a "Salár ka makán," or hermitage, the fakir of which brought a brick from Mecca one hundred years ago, and a grant was made him by two villages in consequence.

Five miles north-west of Tijára is the principal Ahir village Isroda. It is on bad terms with the Meos.

Bágor is a village of no account now, but from it sprung one of the most powerful Meo clans of Tijára. Shera Landáwat of Bágor flourished about a hundred and fifty years ago. His five sons obtained possession of fifteen villages; their descendants are called Bágorias, and they claim still certain proprietary rights in Bágor. Within the Bágor boundary are the ruins of the old Khanzáda stronghold of Malikpuri, once a place of importance. The road between Tijára and Firozpur has within the Bágor boundary a bridge dam on it, which it is hoped will benefit the lands of Bágor. Bágor is five miles south-east of Tijára.

Nimli, the principal village on the Tijára-Firozpur road, is situated seven miles from Tijára, within the valley of Balwant Singh's dam. It has a tomb and a mosque, and numerous old masonry buildings, which show it to have been once a considerable place. Nimli is the principal village of the Gorwál Meos.

In the same valley, four miles east of Tijára, under the border hills, is Sarehta. It is a town famous in the history of Khanzádas, who are said to have come thence to Tijára. Tej Pál, the first reputed Raja of Tijára, is likewise said to have come thence, and the Gorwál Meos assert that they sprung from Sarehta. It is now only a poor Meo village. The ruins of substantial houses about it are numerous, and there is a curious old mosque, the pillars of which are evidently taken from some ancient Hindu building. It has the narrow tapering bastions one observes in gateways at Gwalior and elsewhere.

Damdama is in the same valley, four miles north of Sarehta, and only remarkable as having within its boundary the ruins of a fortified town named Gehrol, formerly occupied by Khanzádas. It is situated at the foot of the path which leads up to Kotila, Bahádar Náhar's stronghold, and thence on to Indor. There is a stone causeway over the broken portion of this path. Several such are to be found in the passes of these hills. They are probably imperial works undertaken to maintain the subjection of the Khanzádas after Bábar had conquered them.

Mandha, seven miles west of Tijára, is the only Saiyad village in the tahsil. The people are connected with the Khairthal Saiyads, and have been established at Mandha for four or five hundred years. There is a half-built fort in the village, begun by Faizulla Khan, Khanzáda, of Shahabád, who was in power for a time some eighty years ago. Being offended with the Saiyads for refusing a matrimonial alliance with him, he destroyed twenty-two of their masonry houses (havelis) to build his fort.

Tapokra is the present head-quarters of the pargana, where are a peshkar and kánúngo under the authority of the tahsildar of Tijára. There is a school at Tapokra, a bazaar, and some conspicuous masonry buildings. It is twelve miles north of Tijára, and has a population of about 600 only.

Indor gave its name to the present Tapokra pargana, which is indicated under that name in the *Áin-i-Akbari*. It is now almost entirely in ruins, though once one of the most important places in Mewát. The old ruined town lies in a valley of the border hills, ten miles east of Tapokra. The fort, which is occupied by a Raj garrison, is on the hill-range east of the old town, which has shrunk to an insignificant village. It is said to be very ancient, and to have been built by the Nikumpa Rajputs.

After Bahádar Nahár's time Indor seems to have become the chief stronghold of Mewát. The name of Jálal Khan, a descendant of Báhadar Nahár's, is the principal one connected with it. The tradition regarding him, if not literally true, at least

illustrates the right claimed by the clan to choose its head, notwithstanding hereditary right and imperial opposition.

Jalál Khan's tomb is to the south of the fort. It and some about it are imposing domed structures. There are twelve or fifteen domes in the locality to the memory of Khanzáda nobles; and below the fort are the tombs of some Shekhs, who were of importance at one time in the neighbourhood. The hills about Indor are held by the Durbar, and form extensive grazing-grounds for camels and cattle, as they are covered with dhak trees. A revenue of Rs. 1,200 is derived from them by the State. A khangáh, or Musalman shrine, called Chandan martyr's, is situated on the west range near Indor. The present Khanzádas of Indor are poor, but they hold the proprietorship, and maintain a mulla to call the "Azán," or summons to prayers, and to educate their children. They do not yet plough with their own hands, and they preserve the records of better days. One document they produce dated Rabi-ul-Awal, Hijira 970, and bearing the Emperor Akbar's seal, directs the chaudri, kánúngo and mukadams of "Sirkar Ulwur" to assist certain Khanzádas of the Indor family who had been commissioned to put down insurrection in that sirkar. The Meos for a time were in possession of Indor, and in A.D. 1808 Nand Lál diwán captured it. The event was regarded by the Durbar as a very happy one, and Bakhtáwar Singh himself visited the fort. He travelled by the old hill-road *viâ* Gehrol and Kotila already mentioned. The Musalman servants of the Raj found the date—Hijira 1223—in the words "Mubárikbád fateh killa Indor."

Masit, a village a mile south of Tapokra, is remarkable for its old mosque (built, it is said, by the Pathans more than eight centuries ago), which gives its name to the village.

Jewano is a Meo village five miles north-east of Tapokra. Its population is very small. The village contains a mosque and other relics of the Khanzádas, who are said to have been ousted by Bahádar Singh, the Rajput chief of Ghasera, in the Gurgaom district, who built a fort at Jewano. In Sambat 1810 (A.D. 1753), the year of the great famine known as the "Dasotra," he erected near Jewano a magnificent dam in the stream, which, during the rains, flows from the eastern hills. It was swept away by a great flood, which is said to have carried fragments seven miles, which were sufficient to supply material for two wells which still exist. In Sambat 1814 (A.D. 1757) the Játs took Jewano, and the well-to-do all abandoned the place from dread of extortion. Twenty-two substantial houses were thus left unoccupied, and their owners are said never to have returned. The present traders are new men.

In Balwant Singh's time, Jewano was held in jagir by his Rasáladar Balwant Singh.

Kishengarh tahsil.

Kishengarh is the northern tahsil which adjoins Tijára on the west. It has Kot Kásim of Jaipur on its north. Like Tijára, this tahsil is in Mewát. Its area is about 217 square miles, and its population 61,000. There are nine parganas or sub-divisions in the tahsil, containing 144½ fiscal and 15½ rent-free villages. The following shows the parganas, fiscal villages, and castes of their population:—

Parganas.	Meo.	Ját.	Gujar.	Dhúsar (a banya caste).	Brahman.	Ahir.	Pathan and Saiyad.	Khanzáda.	Hindu Rajput.	Musalman Rajput.	Banya.	Kathi.	Other.	Total.
Ismailpur ...	14	...	...	...	...	1	...	...	1	...	...	...	...	16
Bambohra ...	38	1	1	1	1	...	1	...	...	...	...	...	2½	45½
Bágor ...	7	...	...	...	...	...	...	...	...	...	...	...	...	7
Bahádarpur ...	4	...	...	...	...	...	...	...	...	...	...	...	...	4
Púr ...	...	4	1	...	...	2	...	1	1	2	...	...	1	12
Fatehabád ...	5	3	2	...	...	9	...	2	8	2	1	1	...	33
Khairthal ...	1	...	...	...	...	...	1	...	...	...	...	...	...	2
Núrnagar ...	7	...	...	...	...	1	2	...	...	...	...	1	2	13
Harsauli ...	7	4	2	1	...	...	...	...	1	...	...	...	1	16
Total ...	83	12	6	2	1	13	4	3	11	4	1	2	6½	148

Half the soil of the Kishengarh tahsil is good. The chief crops grown are, in order of importance, bajra, jawár, barley, cotton. The principal rain-stream comes from the Mandáwar direction, and much good "dahri" land is formed by it, partly by means of a fine dam thrown across the stream at village Bágheri. It is not a new one, but has been lately greatly improved and strengthened. The water of the wells is sometimes as deep down as 80 feet, but usually ranges between 15 and 35 feet. The *muázinas* of Kishengarh bear date Fasli 1144 (A.D. 1740). The following figures will assist some comparison between the past and present:—Pargana Púr, consisting of twelve villages, is recorded to have had an area of 16,234 bighas (Akbari), and a revenue of

Rs. 4,253. Its area, according to the settlement survey, is 14,149 bighas, and revenue Rs. 19,680. Each of the nine parganas of Kishengarh, except Khairthal, has a separate kánúngo.

Account of tahsil.

Before the Játs came in Sambat 1791 (A.D. 1734), there was a tahsil at Bambohra, where the revenue of Bambohra and neighbouring parganas was collected. No resistance seems to have been made to the Játs under Suraj Mal by the Delhi Amil of Bambohra, one Kazi Haiyáti, whose family still live at Bambohra, where the Kazi had erected a mosque and idgáh. The following year Suraj Mal took Ismailpur and built a small fort (garhi) near it at Siwana, which was destroyed by the Mahratta Appa Tantia. In Sambat 1805 (A.D. 1748) Suraj Mal began the fort now known as Kishengarh. He first stuck up a lingam in a small temple—built by his officer Kishen Singh, near the proposed moat—called the Kishaneswa. Within the fort a temple to Bihárijí was built and endowed. The outer ramparts of the fort are earthen, the inner of masonry. Kishengarh became the head-quarters of a revenue officer, who had under him most of the present tahsil. The Ját chief rendered the Bambohra Pass, through which the road to Ulwur runs, practicable for carts, and established chaukis on and below the pass, which was placed in charge of a Meo of a neighbouring village. On the Bambohra side of it a fine garden was made. The Játs held Kishengarh until Sambat 1826 (A.D. 1769), when Mirza Murád Beg and Abdulla Beg, Moghuls, came from Delhi and besieged the fort. They placed a battery on the Tankaheri hill to the west, and the effects of the bombardment are still apparent. They took the place and held it for sixteen years. A ruined bazaar known as Murádganj was built by them, and two of their tombs remain. The Mahrattas ousted the Moghuls in Sambat 1841 (A.D. 1784). Eight years afterwards Partáb Singh took Ismailpur, five miles south-west of Kishengarh; but the Mahrattas retook it a few months afterwards. In Sambat 1862 (A.D. 1805) General Lake attacked Bhartpur, and a British detachment occupied Kishengarh, commanded by an officer named Denny. The detachment remained there six months, after which Kishengarh, with other territory, was transferred under treaty to Bakhtáwar Singh of Ulwur.

Fatehabád, Kishengarh and Ismailpur at that time had each a tahsil. In Sambat 1866 (A.D. 1809) the Fatehabád tahsil was abolished, and the Ismailpur tahsil in Sambat 1917 (A.D. 1860). In A.D. 1872 the Jhindoli tahsil was abolished. The villages of all these were attached to Kishengarh, which also received, in that year, seven villages of Bahádarpur, another abolished tahsil. The same year two villages of Khairthal were

attached to the Mandáwar tahsil, to which, in Bakhtáwar Singh's time, some Khairthal villages had already been added.

Kishengarh, the head-quarters of the tahsil, has 712 houses and 2,216 inhabitants. It is connected by a metalled road with Khairthal, Tijára and Ulwur.

Bás Kirpálnagar, a mile to the west of Kishengarh, is the only place of considerable trade. It is said there are four or five houses with a capital each of Rs. 50,000. It has 380 houses, with a population of 1,726. Mahajans are the principal inhabitants.

Khairthal, on the railway, connected with Kishengarh by a metalled road, ranks next to Bás as a place of trade, but the railway will, no doubt, soon give it the first place. It has 478 houses, and a population of 2,728. The principal inhabitants are Saiyads, some of whom have high office in Jaipur. Khairthal gives its name to one of the nine old parganas which make up the present tahsil of Kishengarh.

Bambohra, the old head-quarters of the imperial Amil, has been already referred to. It has 411 houses and 1,858 inhabitants. It, too, names a pargana.

Púr, the old head-quarters of a pargana, has but 198 houses and 993 inhabitants.

Núrnagar, though the head of a pargana of thirteen villages, has but 92 houses and 395 inhabitants.

Harsauli, the head-quarters of the fifth pargana, is a fine village; but as it is held rent free by the Maji, there is no information about it.

Bágora, which named the sixth pargana, has 125 houses and 779 inhabitants.

Ismailpur, head of the seventh pargana, has 609 houses and 2,659 inhabitants.

Bahádarpur is in the Ulwur tahsil, though four of its villages are in the Kishengarh.

Fatehabád, the chief village of the ninth pargana, has 109 houses and 628 inhabitants. Formerly it was, as its ruins show, a considerable place, but some of its wealthy merchants are said to have mortally offended the Khanzádas of Alamdi, a village not far off, and the latter, about one hundred and fifty years ago, put them to death. Their relations brought the Játs of Bhartpur upon the Khanzádas, who, in conjunction with some Meos, retaliated by destroying Fatehabád, and it has never recovered from the devastation.

Mandáwar tahsil.

The northern tahsil on the west of Kishengarh is Mandáwar. The foreign territory adjoining it is the Nabha pargana of Báwal, and the group

of isolated British villages, of which Shahjahanpur, famous for its Mina dacoits, is the chief. It is situated partly in the tract known as Ráht, partly in Mewát. The area of the tahsil is about 229 square miles, and its population 54,000.

There are 127 fiscal and 17 jagir villages in the six parganas or fragments of parganas. The fiscal are as follows:—

Parganas.	Hindu Rajput.	Musalman Rajput.	Ahir.	Ját.	Gujar.	Meo.	Brahman.	Mixed.	Total.
Mandáwar ...	2	5	18	12	3	...	...	6	46
Karni Kot ...	3	1	8	9	2	...	...	4	27
Bárod ...	3	1	2	4	...	...	...	1	11
Kishengarh pargana ...	...	...	...	...	...	...	...	2	2
Jhindoli ...	1	2	2	5	1	12	1	4	28*
Harsaura ...	1	...	1	...	...	...	...	...	2
Total ...	10	9	31	30	6	12	1	17	116

* And one depopulated.

The soil of the Mandáwar tahsil is for the most part good, though there is a large percentage of the inferior description. The chief crops grown are, in order of quantity, bajra, gram, barley, jawár. On the banks of the Sabi and elsewhere there is some inferior dahri, but scarcely any very good, and not much of any. The depth below the surface at which water is sometimes first met with is 80 feet, but usually it varies from 20 to 40 feet. The tract included in the Mandáwar tahsil has been chiefly in the hands of the Chohán thákurs. Mandáwar is mentioned among the parganás ceded to the Maharao of Ulwur by Lord Lake.

The town of Mandáwar is nearly surrounded by hills, outworks, as it were, of the rocky region further south. They run up to a height of 1,757 feet, and have afforded a refuge to the family of the Rao in times of difficulty. Springs and water-tanks, and even wells, are to be met with in these hills, which abound in panthers, and the people around are much harassed by these animals. One spring and tank known as Bok Raja's kúnd is a sacred bathing-place. Mandáwar is the seat of the

Musalman Rao of a great Chohán family. The traders are of the Mahúr clan, which supplanted the Khandelwál, formerly established at Mandáwar. The ruin of the Khandelwál and the rise of the Mahúr is attributed to the curse of a fakir, whom the former, notwithstanding their wealth, sent to be entertained by the latter. Khanzádas formerly occupied a hamlet of Mandáwar, but abandoned it on discovering the intention of the Rao to destroy them. Besides the Rao's residence, the buildings of note are mosques and tombs. One of the mosques has an inscription showing that it was constructed in Akbar's time. Close to the town in the hills is a large and ancient tank known as the Ságar Sáh. When, many years ago, it was broken down, the neighbourhood suffered much from the subsidence of water in wells. It was, however, restored in Sambat 1909, but requires cleaning out.

There is a thana as well as a tahsil at Mandáwar. The number of houses is 482 and the population 2,337. It is twenty-two miles north of Ulwur.

Kádirnagar, a village situated eight miles south of Mandáwar, has a police-post. It has a ruined dam, which, if built substantially, would give the village some dahri.

Jhindoli, ten miles south of Mandáwar, gives its name to a pargana. The village belonged to the Chohán of Pahal. It has 334 houses and a population of 1,549 people.

Pahal is three miles south of Mandáwar. The Chohán of this place played an important part in local history, and did brave service for the Jaipur chief in the last century. They hold the village on an istamrari tenure. The present population is very small. There are ruins of fine buildings on the hills above it. Iron-smelting is carried on at Pahal.

Karni Kot, eight miles north-west of Mandáwar, on the Sabi, is only remarkable as having a small fort and a police-post. The fort was built by Bakhtáwar Singh in 1862.

Bijwár, the seat of a *tázimi* Chohán thákur connected with the Pahal family, is eight miles north-west of Mandáwar. It has 312 houses and 1,602 inhabitants. A rampart encircles the village.

Phalsa has 359 houses and 1,988 inhabitants.

The Bahror tahsil forms the north-west territory of the State.

In passing round its border it will be found that the civil jurisdiction of the territory just outside it changes seven times. On the south-west is a little of Kot Pútli lying between the Sabi and the Sota, then comes Patiala territory, then Nabha. On the north is Gurgaom. North-east, Nabha territory (the Báwal pargana), is again met with, then a point of Ulwur, then the detached Shahjahanpur and other villages of Gurgaom, and

finally Ulwur territory. The Bahror tahsil is in the Ráht. Its area is about 264 square miles, and population about 60,000.

There are three parganas containing 131 fiscal and 20 rent-free villages :—

Parganas.	Hindu Rajput.	Brahman.	Ját.	Gujar.	Ahir.	Káyath.	Mixed.	Total.
Mándan ...	13	1	2	...	11	...	8	35
Bahror ...	5	1	...	8	54	3	9	80
Bárod ...	4	...	2	2	6	...	2	16
Total ...	22	2	4	10	71	3	19	131

The revenue crop rates were introduced under the direction of Ammúján, the Delhi diwán of Banni Singh. They appear to have been exceptionally heavy, if the character of the soil be considered. They were per Raj bigha as follows :—

	Bahror.	Mándan.	Bárod.
	Rs. A.	Rs. A.	Rs. A.
Wheat ...	7 0	4 0	...
„ ...	6 0	...	...
Barley ...	6 0	3 8	...
„ ...	5 0	...	...
„ (unirrigated) ...	3 0	...	...
Cotton (irrigated) ...	3 12	...	3 2
„ (unirrigated) ...	2 12	...	1 12
Jawár (irrigated) ...	3 0	...	...
„ (unirrigated) ...	2 10	1 0	...
Indiancorn (irrigated) ...	3 0	...	2 13
Gram ...	2 0	1 0	...
Bajra ...	1 12	...	...
„ ...	1 6	...	...
Mot and inferior pulses	1 4 1 2	0 9 0 6	6 15 ...

The soil is very poor in Mándan; roughly, about half is good, and the other half inferior and bad. The chief crops grown are, in order of extent, bajra, mot, gram, barley. There is no flooded land (dahri) outside the nulla-beds, and but very little culturable

nulla land (kátli). This last lies along the bed of the Sota and Sabi nullas, which unite at Islámpur, five miles south-east of the town of Bahror. The depth below the surface of water is often considerable, sometimes as much as 130 feet, but usually varying from 20 to 50 feet. The muázinas of the Bahror pargana bear date Fasli 1176 (A.D. 1771); those of the Bárod, Fasli 1237 (A.D. 1734). According to these muázinas the area of eighteen villages amounted to 35,731 bighas,* and their revenue to Rs. 8,766. The settlement survey makes the same villages 26,856 bighas, assessed at Rs. 32,839.

The parganas of Bahror formed part of the Nárnol subah during the Moghul period, but Chohán were generally the principal rulers of the country up to the occupation of it by the Játs, who took possession of Bahror, and were succeeded there by Partáb Singh. The hold of the latter, however, was feeble. Nimrana, the chief of which is almost independent of Ulwur, lies to the north-east of Bahror. Bargujar jagirdars are also of some importance; their chief village is Tahsin. The town of Bahror is situated thirty-four miles north-west from Ulwur, and twelve south-east of Nárnol, the nearest town of importance. It has 1,030 houses and 5,368 inhabitants. There is a mud fort about 50 yards square, with a Raj garrison, and, besides the tahsil, a police-post and school, a new school building has been erected. There is a fair bazaar, and numerous masonry buildings and gardens, but the town is said never to have recovered from its spoliation by the Mahrattas in Sambat 1860.

Mándan, sixteen miles north-east of Bahror, was the head-quarters of a separate tahsil. It has a population of about 2,000. On the hill above it is a fort made of slate. A Hindu shrine is a conspicuous object a little above the town.

Nimrana, ten miles north-east of Bahror, is only remarkable as the seat of the Maharaja of Nimrana, whose position has been already described. He has a fort and palace on the slope of a hill-range, but in a dilapidated condition.

The Chohán thákur of Bárod has already been mentioned. It is the old head-quarters of a pargana, six miles east of Bahror; a rund full of game lies near it on the west.

The middle parganas, or those just below the four northern and just above the four southern, are Govindgarh, Ramgarh, Ulwur and Bánsúr.

Govindgarh tahsil.

Govindgarh is the easternmost of the middle parganas. It juts out, forming, so to speak, a peninsula of Ulwur in Bhartpur territory. It is in

* This muázina bigha was evidently the same as the present Raj bigha.

Mewát, about 52 square miles in extent, and has a population of about 26,000.

The tahsil consists of but one pargana. It contains 3 rent-free and 53 fiscal villages; the detail of the latter is as follows:—

	Mina.	Gujar.	Mali.	Meo.	Mixed.	Total.
Govindgarh ...	1	3	2	31	3	40
Ramgarh ...	...	...	...	12	1	13
Total ...	1	3	2	43	4	53

The soil of the Govindgarh tahsil is for the most part good. The chief crops grown are bajra, cotton and jawár. Formerly this pargana was irrigated by the waters of the Rúparel, brought into it by the Hazári Bund—the dam on the Rúparel which affected the battle of Laswari. The dam was very valuable to the Govindgarh tahsil, but, after an inquiry into the respective claims of the two States, it was determined that the water is not to be obstructed during the rains, but to be allowed to flow freely into Bhartpur. At present the dahri, or flooded land, is almost confined to seven villages. Pipal Khera and Nakatpur, and Bakshúka and Maliki, are two pairs of detached villages lying beyond the Sikri dam—an important irrigation-work on the Rúparel in Bhartpur, just beyond the Ulwur border—and they get the surplus water of the stream. Págseri, Doroli and Saidampur, on the Govindgarhside of the dam, likewise get water when it is abundant.

The well-water of the pargana is from 10 to 25 feet below the surface. It is never deep.

There are no old muázinas in the Govindgarh tahsil, but the sums collected from the villages from Sambat 1885 (A.D. 1828) are on record. The following will assist comparison between former and present collections:—

	Average annual collections for ten years from A.D. 1828.	Present assessment.
	Rs.	Rs.
Govindgarh	1,994	2,950
Khera Mahmúd	3,245	2,850
Dungri	3,378	1,050
Bhainsráwat	3,283	2,770
Mándpur Kalán	2,756	1,850
Rámbás	5,612	5,100
Saimla	3,634	2,720
Harsauli	2,109	1,700

In the time of Bakhtáwar Singh, a family of Khanzádas held many villages round the present site of Govindgarh. Nawab Zulfikár Khan was the principal. His seat was known as the fort of Ghasaoli. About A.D. 1803, Bakhtáwar Singh, in conjunction with the Mahrattas, expelled him and the 500 horse he is said to have entertained and destroyed Ghasaoli, which is now the site of a Raj grass-preserve. The local seat of authority was removed to Govindgarh, a spot very near the old fort. The present fort is said to have been built by Bakhtáwar Singh in Sambat 1862 (A.D. 1805). It is remarkable for the extent of its moat. There are a thana, tahsil and school in Govindgarh, and the population is 4,290. The town is twenty-five miles east of Ulwur.

Bhainsráwat is a village four miles south of Govindgarh. Here is a platform and building (thara) where formerly Nar Khan, Khanzáda, brother of Zulfikár Khan, dispensed justice, and a fort, now in ruins, in which he resided. It is curious that people of the neighbouring villages, which belonged to Nar Khan or his brother, still come to this thara to settle disputes by oath. It is common enough to find cultivators established on the soil, and paying no more than the revenue fairly chargeable on the land they hold. But the cultivators of Bhainsráwat, whether banyas, chamárs, mális or kasáis, are, contrary to common custom, permitted to make wells, which they claim as their own.

Pipal Khera is some miles north-east of Govindgarh, with 439 houses and a population of 1,833. It is, with Nakatpur, situated within Bhartpur, and the two villages do not at any point touch Ulwur, territory. The village, with others about it, formerly was held in jagir by a family of Narúka Rajputs, whose claim to proprietary right has been lately recognized in part.

Ramgarh tahsil.

Ramgarh is the middle tahsil next to Govindgarh, which it adjoins, but most of its eastern border lies along Bhartpur territory, and several Bhartpur villages are isolated within its limits. It also is in Mewát. Its extent is about 146 square miles, and its population 51,000.

	Ját.	Gujar.	Meo.	Khanzáda.	Moghul.	Mixed.	Total.
Ramgarh ...	1	...	77	4	1	13	96
Bahádarpur ...	...	2	6	...	...	1	9
Total ...	1	2	83	4	1	14	105

The Meos are chiefly of the Nai and Dulot clans.

The soil of the Ramgarh tahsil is generally rich where subject to floods, elsewhere it is for the most part light. The chief crops grown are bajra, barley, jawár. The dahri, or flooded land, of Ramgarh is the best in the State. The richest is that which the Chúhar Sidh nulla covers. There is also some very good soil upon the Lindwa. The principal dam in the tahsil is the Atria, the object of which is to compel the Lindwa to flow along the foot of the western hills, in order to be utilized by several villages. Smaller embankments in continuation of the main work further this. The Lindwa, which at first flows south, turns to the north-east; and south of the village of Nogáon is a dam which turns the water into a canal conveying it to the British territory beyond the border. The Ulwur villagers and officials have been prohibited from destroying the dam and obstructing the flow of the canal. The people of Banjir Nagla, the border village of the Ulwur tahsil upon the Chúhar Sidh; have recently renewed an old practice of making an earthen dam to raise the water of the Chúhar Sidh. Ordinarily the dam will be swept away by the first week's rain, but the rains might be too scanty to destroy it, in which case it should be cut within a month of the first rainfall.

Buja in the west of the tahsil is the only village where a dam requires renewing.

Water is occasionally as much as 60 feet below the surface, but for the most part it is not deep down, especially in the villages irrigated by the Lindwa and Chúhar Sidh. Its average depth is from 10 to 25 feet.

There are several ranges of hills in Ramgarh or on its borders; the most continuous is that to the west. It is remarkable for the stone causeways which have been made through its passes, over which horses and elephants can travel. Kálagháta, or Black Pass, so called from the colour of its soft slatey stone, is said to be the oldest; then Rúpbás pass, to the south of it. Further south is Daneta pass, the most extensive causeway of all. Still further south is the Kho pass causeway, made by the disciples of Lál Dás, who frequented these hills; and south of that the Bárod pass causeway, made thirty-five years ago by a banya named Duli Chand. Through a break in these hills there was a good deal of traffic between Ulwur and Delhi, *viá* villages Untwál, Bijwár and Nogáon. The hills are generally somewhat lower and less regular than the Tijára range, and the grazing is less valuable.

One hundred and fifty years ago there were no habitations on the present site of Ramgarh. Some Chamárs, under one Bhoja, were first settled there, in order to relieve their brethren when

acting as *begars*, or pressed porters, between the large villages to the north and Ulwur. The place was called Bhojpur, and the Chamárs were wealthy enough to build masonry houses.

In Sambat 1802 or 1803, Padam Singh, Narúka, occupied Bhojpur. He seems to have received the village in jagir from Jaipur, and to have been assisted in establishing himself by the Khanzáda of Ghasaoli, mentioned already. Padam Singh made the place prosperous, extended his power, and built the fort, which was called Ramgarh. There were then two parganas within the limits of the present tahsil, Khilora and Mubárakpur. Ramgarh was in Khilora.

Sarúp Singh succeeded his father Padam Singh, whose widow Jodhiji became sati. A *chhatri* and well to the south of the town, known as *maha sati*, marks the scene of the sacrifices. Sarúp Singh, who possessed the present Lachhmangarh as well as Ramgarh forts, came into collision with Partáb Singh, whom he opposed, or would not co-operate with against the Khanzáda of Ghasaoli; and Partáb Singh, having got him into his power, put him to a cruel death. The thákur's manager, Nand Lál, by the aid of a Meo of Khilora, escaped to Ramgarh, where he resisted the Raja for some time, but eventually had to evacuate the fort. The tahsil of Ramgarh was then formed, consisting of Khilora and Mubárakpur, and the fort enlarged. The kánúngos, or accountants, of the two old parganas, and most of the Khilora traders, were summoned to Ramgarh. Besides the tahsil there are a thana and school at Ramgarh. It is thirteen miles east of Ulwur city, and contains 900 houses and 5,474 inhabitants.

Aláora, four miles east of Ramgarh, has 407 houses and 1,437 inhabitants. It pays a higher revenue than any village in the tahsil, and its land may be regarded as a type of the rich flooded land of the tahsil. There are about a dozen villages with similar land, and perhaps fifteen bearing crops worth twenty-five per cent. less. The well-being of Aláora, however, and many other villages is entirely dependent upon the waters of the Chúhar Sidh, which often do not reach so far. Aláora is said to have been formerly a more considerable village, and a stone four kos to the east of it is said to have marked its boundary. There was once a fine tank north-west of the village, and beside it the ruins of an elegant twelve-pillared Musalman tomb said to have been constructed by a Rani, a song in whose praise is current.

Náswari, eight miles south-east of Ramgarh, far better known as Laswari, is an inconsiderable village, but will be for ever famous in the annals of British India for the important victory there won by Lord Lake on November 1st, 1803.

Affecting as it did the permanent British relations with Ulwur, and to some extent with the neighbouring States, the victory was an event most important to Rajputana. A narrative of it is given in Appendix IV.

Sherpur, nine miles north-east of Ramgarh, is remarkable for the tomb of Lál Dás, whose body is said to have come to Sherpur from the neighbouring Bhartpur village of Nagla, six months after death and burial. The tomb is a very substantial masonry building 100 feet long, with a high dome, and walls 5 feet thick. The interior is vaulted and low. The body of Lál Dás lies in a crypt several feet below the surface. Many other members of Lál Dás's family were interred in Sherpur.

Nogáon is a large village seven miles north-east of Ramgarh. It was held by Pathans, and was once very prosperous, and the columns lying about the village, the traces of old gardens, tell of better days. To the west of the village is a dargáh or Musalman shrine, said to be as old as the Ajmer dargáh.

There is a small Raj fort here. In 1857, when a convoy of one hundred Raj bullocks was on its way *viá* Nogáon to Firozpur for the use of British troops, its escort was attacked just beyond Nogáon by the Meos and Banyas. The principal inhabitants of the village stoutly went to its assistance, with the fort-commandant; but the Meos surrounded them, and the commandant, Mán Singh, was killed, with several of his men and of the Nogáon people.

The stream of the Lindwa passes by Nogáon.

Mubárakpur, the most prosperous Khanzáda village in the State, is eight miles north-east of Ramgarh, has 224 houses, and 2,577 inhabitants. The village is said to have been formerly Pathan, but for centuries Khanzádas have held it.

Charáonda, eleven miles north of Ramgarh, is a very small village on the border, but remarkable for a shrine to Devi, called *Devi ka thán*, besides an agreeable spring in the border hills, which overhangs the village. This shrine was formerly much respected, and even high officials used to make handsome offerings. But the Meos, who now hold the village, have deprived the priest of the rent-free grant once bestowed by the village, the proprietors of which were formerly Gujars. The latter are now depressed cultivators, and complain bitterly. The proprietorship of Charáonda is vested nominally in twenty-two villages of Nai Meos and the Khanzáda village of Mubárakpur, which, when the village was deserted, undertook to repopulate it. The Meos of this neighbourhood gave Bakhtáwar Singh much trouble, and a fort, called Ragunáthgarh, was built in consequence, and large villages were broken up into small ones.

Nikach is in the valley lying between the double range of hills north-west of Ramgarh, from which it is nine miles distant. This valley has much rich land, and the Meos of it, like those round Ragunáthgarh, were so troublesome that Banni Singh drove the people away from their village under the hill, near which a fort called Bajrangarh was built, and compelled them to live in a number of small hamlets scattered about the village lands. The people are now desirous of returning to the old village site, which is on uncultivated ground, whereas the present habitations occupy some of the best arable land.

Bandoli, five miles north of Ramgarh, is well known as one of Lál Dás's places of residence, and tombs of several members of his family are here. Within the limits of the adjoining village of Kho, high up on the hill, is a conspicuous masonry building, which marks one of Lál Dás's places of retirement. There is a public tank at Bandoli built forty years ago by one Rúp Dás.

Ulwur tahsil.

The Ulwur tahsil adjoins Ramgarh on the west. It is the only tahsil in the State which at no point touches foreign territory. It is situated in Mewát, is 496 square miles in extent, and has a population of 152,000. Its parganas, villages and castes are as follows:—

Parganas.	Hindu Rajputs.	Brahmans.	Játs.	Minas.	Gujars.	Meos.	Khanzádas.	Mixed.	Total.
Ulwur	9	1	7	...	5	38	...	17	77
Bahádarpur ...	...	...	...	...	...	13	...	2	15
Dehra	...	...	...	...	1	17	2	1	21
Mála Khera ...	4	...	5	3	1	4	...	10	27
Total ...	13	1	12	3	7	72	2	30	140

The Ulwur tahsil contains more than any other of the catchment-areas of the two most important irrigating nullas, the Rúparel and the Chúhar Sidh. It has been already explained that but a portion of the waters of the Rúparel and its tributaries may be detained in Ulwur. The most important part of what does remain is held back by the Siliserh dam already mentioned. From Siliserh comes the water which, conveyed by a canal, beautifies the environs of the city. The stream which flows down the Siliserh valley to join the Rúparel produces some dahri

land, and the Rúparel and Chúhar Sidh have a few acres of kátli in most of the villages along their banks, and here and there some dahri, notably at Banjir Nagla.

The extensive hills of the Ulwur tahsil are to a large extent grass, game and wood reserves.

Sixty feet is an extreme depth at which to find water (except in the hills), and 20 to 35 feet an ordinary depth.

The date of the old papers in which the areas and jamas of many villages of Ulwur are recorded does not appear, but they are said to be as old as Akbar. Those of the pargana of Mála Khera seem to have been prepared when it was held by Maharaja Siwái Jai Singh of Jaipur; the date is Sambat 1782 (A.D. 1725). The kánúngos have sanads from Jai Singh, dated Sambat 1777, and from Madho Singh, Sambat 1819.

Some of the principal villages are entered as follows:—

Villages.	Area recorded in muázinas.	Jama recorded in muázinas.	Area according to present Survey.	Jama assessed.
	Bighas.	Rs.	Bighas.	Rs.
Dhákpuri	1,512	2,299	1,676	2,000
Chomú	2,757	1,591	2,777	1,600
Kutina Kalán	3,728	2,842	1,965	1,450
Mirzapur	611	1,380	907	550
Lili	2,884	1,206	3,120	2,500
Berla (now in Lachhmangarh) ...	2,278	2,508	...	...
Desúla (Ulwur)	2,033	3,313	2,060	2,600
Jatiano	2,904	2,514	2,187	2,360
Gigoli	1,879	1,750	1,737	1,350
Khamála	1,212	1,610	1,106	1,540
Pirthipura	5,475	5,993	8,789	4,100
Kalsáda	...	...	...	...

The city of Ulwur has an admirably central situation in the territory of which it is the chief town. Two modes of deriving its name are current; one that it was anciently called *Alpur*, or "strong city," the other that by an allowable interchange of letters it is a form of the word "Arbal," the name of the main chain with which the Ulwur hills are connected. The city lies under the hilly range, which just above it is crowned by the fort. Local legends declare the Nikumpa Rajputs to have been the first occupants of Ulwur. They are said to have built the fort and the old town, remains of which last are to be seen within the hills under the fort. The cause of the fall of a ruling family is generally declared by local legends to have been some special act

of gross oppression committed by the family. In the case of the Nikumpas, their ruin is attributed to their practice of human sacrifice. Daily they offered to Durga Devi some wretched man or woman belonging to the lower castes. A Dom widow's son was thus put to death, and the Domni, in revenge, told the Khanzáda chief of Kotila that he might easily seize the Ulwur fort by attacking it when the Nikumpas were engaged in the worship of Devi, at which time they laid aside their arms. An attack was accordingly organized. A party of Khanzádas lay in wait under the fort; the Domni, at the proper moment, gave the signal by throwing down a basket of ashes, and a successful assault was made. The spot where the ashes were thrown down is pointed out and called "Domni Dánta."

The first historical mention of Ulwur is in Ferishta, who speaks of a Rajput of Ulwur contending with the Ajmer Rajputs in Hijira 590 (A.D. 1195).

The city of Ulwur is protected by a rampart and moat on all sides but where the rocky hill-range crowned by the fort secures it from attack. There are five gates; the main streets were well paved when Captain Impey was Political Agent. The population of the city and suburbs was 52,357 according to the census of 10th April 1872. The most numerous classes are Brahmans, Banyas and Chamárs. In 1875-76 a plan of the city and suburbs on a large scale was made by a competent surveyor; every holding was numbered, and full statistics recorded and tabulated regarding ownership, the character of buildings and tenements, &c. The buildings of most note in the city are—

(1) The palace, built chiefly by Banni Singh. It contains some fine courts, and a beautiful durbar-room; the view from the roof of the latter, comprising the fort, rocky hill side with temples under it, and the tanks and cenotaph of Bakhtáwar Singh in the foreground, is considered almost unique.

(2) The cenotaph of Bakhtáwar Singh, under the fort, has attracted much notice. It is a very fine specimen of the foliated or segmental arch style. Fergusson says of this cenotaph: "It makes up with its domes and pavilions as pleasing a group of its class as is to be found in India, of its age at least."

The temple of Jagannáth, in the chief market-place, is the most conspicuous of its class. The domed building inappropriately called the Tirpolia covers the crossing of the main streets. It is an old tomb, said to be that of one Tarang Sultan, brother of the Emperor Firoz Shah. It forms a sort of small covered bazaar. There are several old mosques bearing inscriptions; the most considerable is near the palace-gate, now used as a store-house. Its date, expressed in a sentence, is Hijira 969. The Musalman

shrine of most account inside the city is that of one Bhikan, said to have been killed in battle in the time of Kutb-ud-dín Aibak. A street and mosque are named after him. A fine court-house, erected when Captain Impey was Political Agent at Ulwur, stands in a handsome square at the entrance to the palace. Opposite it a suitable revenue office is under construction. The environs of the city have been mapped by the Topographical Survey Department, and its roads, gardens, and main buildings are well delineated. The largest buildings near and outside the city are—

(1) The fort, which stands just 1,000 feet above the Tirpolia. It contains a palace and buildings erected chiefly by the first two Narúka chiefs of Ulwur. Its ramparts extend along the hilltop, and across the valley for about two miles. It is said to have been built by Nikumpa Rajputs, and has undoubtedly been in the hands successively of Khanzádas, Moghuls, Pathans, Játs and Narúkas. Probably its weakest point is that which lies over the old town of Ulwur. Below the fort are two outworks, both to protect the approach and to strengthen the city-wall. One is known as the *Chitanki;* the other—which is a work, no doubt, of a northern governor—*Kabul Khurd.*

(2) The Banni Bilás palace, already mentioned.

Near the public railway-station a private one for the use of the Maharaja and his household has been erected. It is a very handsome building.

Near the station on the Bhartpur road is a fine Musalman tomb of A.D. 1547, known as Fateh Jhang's. Its dome is a conspicuous and ornamental object. Fateh Jhang was probably a Khanzáda of note. At least his Hindu extraction would appear to be indicated by the fact of the inscription, which is the only memorial inscription on an Ulwur monument in Nágari character. It gives the Hindi date as well as the year of the Hijira.

The Residency, about a mile and a half from the city, a fine tank for the use of the city, and an excellent jail on the Tijára road, are the principal works in the suburbs constructed or begun during the minority of the late chief, Sheodán Singh. The public gardens were laid out by him, and, since the establishment of the council of administration in 1870, the high school, dispensary and stables have been built, and kotwali and tahsil are in process of erection. There are good metalled roads connecting the principal gardens, the Residency, and Siliserh lake with the city. Several dams or embankments have been built or thrown up to intercept the streams of the rains. One, known as Partáb Singh's dam, was expected to create a fine lake under the fort, but the water sinks, flows under the ground, and re-appears in the plains five or six miles east of Ulwur.

Bahádarpur, eleven miles north-east of Ulwur, contains 930 houses. It formerly was the head-quarters of a pargana. Saiyads are the principal inhabitants, but many of them are absent on service. The town is said to have been founded or revived by either the famous Bahádar Náhar, Khanzáda, or his son. It was once an extensive and flourishing town with large bazaars and numerous fine houses, with temples and tombs. One of the Jain temples has an inscription in Hindi, and a well, one in Arabic. A fort on a rock stands near the town. It is occupied by Raj sepoys.

Mála Khera, twelve miles south of Ulwur on the railroad, has 632 houses. It has a rampart round it, and a garrisoned fort. It gives its name to a pargana.

Báleta, sixteen miles south of Ulwur, close to the hills, has 416 houses and 2,098 inhabitants. There are iron-furnaces at this village. Here, too, Banni Singh built a large dam, but it forms no lake, and no very considerable extent of land benefit by it.

Akbarpur, nine miles south-west of Ulwur, has 451 houses and 1,606 inhabitants. It gave its name to a pargana.

Dehra, seven miles north-west of Ulwur, was the chief village of a pargana, but now insignificant. The pargana is the valley just north-west of Ulwur through which the Chúhar Sidh flows, and in the hills of which the great Meo fair already mentioned takes place. Charan Dás was born at Dehra. A residence of Lál Dás is at Dhaoli Dhúb at the entrance of the valley, and the Chúhar Sidh shrine is in the hills overhanging it.

Bánsúr tahsil.

Bánsúr, the last of the middle tahsils, adjoins the Ulwur tahsil. Kot Pútli, belonging to the Raja of Khetri, and Jaipur territory bound it on the west. Part of it is in the Ráht, part in the Wál, a tract lying south of the Ráht, and occupied chiefly by Shekáwat thákurs. It is 330 square miles in extent, and has a population of 67,000.

Parganas.	Hindu Rajput.	Brahman.	Ját.	Gujar.	Ahir.	Meghul.	Pathan.	Mixed.	Total.
Bánsúr ...	24	2	...	14	6	1	...	7	54
Narainpur ...	20	1	...	1	...	...	...	2	24
Rampur ...	3	...	3	...	1	...	1	4	12
Hajipur ...	...	...	...	2	2	...	...	1	5
Gadhi Mámúr ...	14	2	...	1	...	...	...	1	18
Bárod ...	2	...	...	2	...	...	...	...	4
Harsaura ...	2	1	...	5	1	...	...	3	12
Hamirpur ...	1	...	...	4	1	...	...	1	7
Total ...	66	6	3	29	11	1	1	19	136

These parganas are old estates which were held by Shekáwat or Chohán thákurs. All the thákurs are now ill off.

The only flooded lands are those established below the Bábaria dam (an important work on which a large sum has been recently expended), and the deep hollows to the south of and near to the town of Bánsúr. The surface of the country is for the most part undulating raised bars of sand, alternating with loamy hollows. In these parts we have soils varying from a good loam to a very poor sandy soil. The Narainpur pargana, the greater part of the Garhi pargana, and the eastern portions of the Rampur, Hajipur and Hamirpur parganas have a hard and rich soil, generally capable of yielding two harvests. The Sabi river forms the greater part of the boundary with the Jaipur State. It flows with considerable force for a few days in the year, and then dries up. It is chiefly regarded as a nuisance, owing to the uncertainty of the direction of its flow, and the persistent way in which it cuts into the village lands bordering on it, or deposits a layer of sand; it, however, affords some compensation by leaving a good portion of its bed fit to bear rabi crops by the aid of peculiar manure. These areas are called '*kátli*.' The next stream in size is the one which, rising south, flows past Narainpur, and further on joins the Sabi. Kátli crops are grown in the bed of this stream, too, but in many parts 'kullur' interferes with good produce. Another stream, rising in the Rampur hills, and flowing north past Harsaura, affords a considerable area of kátli cultivation. The only other streams of any importance are the collection of little ones which flow into the Bábaria basin, where their waters are retained by the dam there constructed. Much trouble has been caused by Rajputs of the Jaipur village of Rajnota, who, after cultivating land in the adjoining Ulwur villages, have refused to pay a fair rent, trusting to their power of giving trouble on the border to facilitate the evasion. The rent of these lands has been fixed, so that, in future, there can be no question of the amount which should be paid.

The depth of wells in Bánsúr from the surface of the ground to the water-level is never more than 70 feet, and usually from 20 to 30.

The muázinas bear dates Fasli 1152 (*i.e.*, A.D. 1736) and Hijira 972 (A.D. 1564).

Bánsúr is situated twenty miles north-west of Ulwur city, but more than thirty by any practicable road. It has 620 houses and 2,930 inhabitants. There is a garrisoned fort on a rocky hill over against the town. A model tahsil office has been built here, the first of those which are everywhere to take the place of the old makeshift buildings. The neighbourhood of the town is remark-

able for its fine *bargat* trees. The pargana of which Bánsúr is the chief village was known as the "beálisi" (or the forty-two villages), and was a Shekáwat thákur's estate. There were three such estates.

Narainpur, twelve miles south of Bánsúr, has 1,087 houses and 4,460 inhabitants. The pargana, with that of Gadhi Mámúr, is composed of the second of the three Shekáwat estates. The town is a very ancient place. The parganas of Narainpur and Gadhi Mámúr form the Wál, or the main portion of it.

Gadhi Mámúr, eight miles south-east of Bánsúr, has 251 houses and 1,076 inhabitants. There is a little fort here which the Shekáwats took possession of during the disturbances of 1870. The old estate which forms the pargana of Gadhi Mámúr was an offshoot of Narainpur.

Rampur, six miles south-east of Bánsúr, has 1,013 houses and 5,289 inhabitants. This was the seat of a Chohán family which held the village and others about it, which, together, now form the Rampur pargana. The old position of the family, whose representatives still live at Bánsúr, but in very reduced circumstances, has been considered in the settlement of the village.

Harsaura, eight miles north-east of Bánsúr, has 332 houses and 2,750 inhabitants. It, with the villages about it, formed a Chohán estate; but the Choháns were entirely deprived of the management of their villages, and are not now regarded as proprietors.

Hamirpur is eight miles east of Bánsúr; houses 153, population 2,357.

Hajipur, six miles east of Bánsúr; houses 404, population 1,876. This and the Hamirpur pargana formed the third Shekáwat estate.

Tálbirich is a very pretty spot at the head of the Rúparel valley, five miles east of Narainpur. It is famous for hot springs, which flow into bathing-tanks, and to which medicinal and other virtues are attributed. The water passes into a wood of *tál* (pentaptera) trees, which are found scarcely anywhere else in the State. Cenotaphs of Shekáwat thákurs are situated, and afford shelter, near the tank.

Southern Division.—Katumbar is the most eastern of the four southern tahsils. It is partly in Narúkhand, partly in Kater. It has Bhartpur territory on three sides of it, and some Bhartpur villages are isolated within its limits. Its area is 123 square miles, and population about 39,000. The tahsil has 74 villages, of which 60

Katumbar tahsil.

are fiscal and 14 revenue-free. Its parganas and fiscal villages are as follows:—

	Hindu Rajput.	Brahman.	Ját.	Gujar.	Ahir.	Shekh.	Mixed.	Total.
Katumbar ...	...	2	16	5	...	1	10	34
Part of old Lachhmangarh ...	9	2	...	1	1	...	5	18
Sonkar ...	3	5	1	...	...	...	6	15
Total ...	12	9	17	6	1	1	21	67

The crop rates of revenue prevalent are as follows:—

	Katumbar. Rs.	A.	Sonkar. Rs.	A.
Wheat (well) ...	5	0	...	
„ (denkli) ...	2	8	4	0
Barley (well) ...	4	0	...	
„ (denkli) ...	2	0	3	0
Cotton ...	2	8	3	0
Jawár (unirrigated) ...	1	2	...	
„ (dahri land) ...	2	0	...	
Indiancorn ...	1	8	1	8
Gram ...	2	0	2	0
Bajra ...	1	2	1	2
Mot and inferior pulses ...	1	0	1	0

About two-thirds of the soil is of inferior quality; the rest is good. The chief crops grown are, in order of extent, bajra, mot, jawár, cotton, barley. The nulla from Lachhmangarh flows into the tahsil, but the water reaches the remoter villages irregularly. The Bhawar nulla in the south of the tahsil waters three and the Ghosana nulla six villages. At one of these, Gála Khera, is a dam.

The water-level in some wells of Katumbar is between 70 and 80 feet below the surface, but 30 feet is about the average.

The old pargana papers bear date Sambat 1786 (A.D. 1729), the time of Siwái Jai Singh of Jaipur.

The Mahrattas took the place of Jaipur as possessors of Katumbar, and held the pargana, or the greater part of it, till Sambat 1860 (A.D. 1803). In that year the Mahratta officials murdered some respectable persons of the neighbourhood, one of whom was a Brahman, and the kánúngos and others complained to Bakhtáwar Singh of Ulwur, who ousted the Mahrattas. But a fresh force turned out the Ulwur troops, and it was this army which Lord Lake marched against and destroyed at Laswari.

The town of Katumbar is thirty-eight miles south-east of Ulwur. It has 828 houses and 3,145 inhabitants. It is an ancient place, but now contains no wealth; and, except as the head-quarters of the tahsil, is of little importance.

Sonkar, six miles south-west of Katumbar, has 374 houses and 1,681 inhabitants. It is the chief village of the pargana known in the time of the emperors as Sonkar Sonkri. Sonkar was, seven hundred years ago, founded by Chohán from Sonkri, who had originally, it is said, come from Nimrana. According to tradition, they had taken possession of Tasai, in Katumbar, when the murder of a Brahman by the Minas of Sodoli caused them to attack Sodoli as avengers. Sodoli was destroyed, and on the site Sonkri was built. For a long time previous to Sambat 1834 Jaipur is said to have held the pargana. From Sambat 1834 to 1840 the Moghuls held all or a portion of it, and their houses are pointed out in Sonkri. In Sambat 1840 the Mahrattas devastated the pargana, and occupied it subsequently till Sambat 1859. In 1860 the Bhartpur Játs held the pargana till after the rabi harvest. Since then it has been a part of Ulwur.

Samúchi, eleven miles south of Katumbar, contains 420 houses and 2,039 inhabitants. There is a garrisoned fort here, and the village contains much good dahri land.

Lachhmangarh tahsil.

Lachhmangarh is the southern tahsil next to Katumbar. It is Narúkhand, and touches Bhartpur territory, but its southern border chiefly lies along Jaipur. Some isolated Jaipur villages are within its border, and villages of Lachhmangarh lie detached in Jaipur. The area of the tahsil is 221 square miles, and its population 70,000. The tahsil consists of but one pargana. Its village and the castes of the proprietors are as follows :—

Hindu Rajput	...	...	15
Brahman	...	...	3
Ját	...	...	14
Mina	...	...	8
Gujar	...	...	7
Ahir	...	...	4
Kharwál.	...	...	1
Meo	...	...	20
Moghul	...	...	1
Mixed	...	...	35
	Total	...	108

The soil of the tahsil is for the most part light where unaffected by floods. The chief crops grown are, in order of extent, bajra, mot, jawár, barley, cotton, gram. The principal irrigating nulla

flows from the dam at Lachhmangarh, and from Ghát, on the Rúparel, a canal brings water to certain villages after the rains. The depth of wells to the water-level is usually from 15 to 35 feet, but a depth of 70 feet is to be met with in the tahsil. The old name of Lachhmangarh was Táur. Partáb Singh got possession of the place from Sarúp Singh, and enlarged the fort and renamed it Lachhmangarh. The fort subsequently endured a siege by Najaf Khan.

The town of Lachhmangarh is twenty-three miles south-east of Ulwur. It has 996 houses and, according to the census, 3,779 inhabitants. The fort contains good accommodation for the chief when he visits the town. A long dam detains the waters of a nulla from the south-west. There are fine trees on and below this dam near the town, and early in February, when the yellow blossom of the *sarson* covers the expanse behind it, it is a most tempting place to linger on. The dam requires much attention, for, being almost entirely earthen, it is very liable to get out of repair.

Mojpur, three miles west of Lachhmangarh, has 669 houses and, according to the census, 3,519 inhabitants. It has a bazaar, and much of its area is dahri land. A good road has been constructed between Lachhmangarh and the railway-station at Mála Khera, and Mojpur stands on it. The village is also on the line of communication between Lachhmangarh and Rájgarh.

Rájgarh tahsil.

Rájgarh is the next of the southern tahsils. It, too, is partly Narúkhand, but its western portion was the Bargujar and Rajáwat country. Jaipur lies along its southern border. Its area is 373 square miles, and population about 98,000. It has 108 fiscal and 99 revenue-free villages. The fiscal villages, with the parganas, are as follows :—

Parganas.	Hindu Rajput.	Brahman.	Mina.	Gujar.	Ahir.	Meo.	Sakka.	Mixed.	Total.
Reni ...	2	4	14	1	...	...	1	8	30
Mácheri ...	...	...	2	1	1	3	...	2	9
Rájgarh ...	3	3	6	...	...	...	...	10	20
Rájpura ...	1	5	4	...	...	...	...	7	17
Tahla	3	8	6	1	...	...	...	10	28
Lachhmangarh ...	...	...	1	...	...	1	...	...	2
Mála Khera ...	...	...	1	...	...	1	...	...	2
Total ...	7	20	34	3	1	5	1	37	108

The soil of the Rájgarh tahsil is nearly all good. The chief crops grown are, in order of extent, barley, mot, bajra, cotton, jawár. Water flowing from the hills surrounding Rájgarh is

collected in the Bhágola dam just south of Rájgarh, the lands of which are benefited, as are also those of village Got adjoining. From the dam at Mácheri, a nulla in the rains flows east, and with additions reaches Lachhmangarh. It has little dahri in Rájgarh villages. At Reni a new dam forms a good deal of dahri. In Rájpura the Deoli dam supplies water for the irrigation of five villages below it, and the villages round the Deoli lake obtain rich flooded land as the water flows away, but much of it too late in the season to be very valuable. In the Tahla pargana there are watercourses from all directions, but they do not spread their floods, and form very little dahri. They, however, keep up the well-water level. Village Taláo has a tank under which lies some of the richest irrigated land in the State, and its revenue, though high, is paid without difficulty. At Kho, in the same pargana, a new dam has been constructed lately, which is especially valuable in raising the well-water level. The iron and copper mines of the tahsil have been spoken of elsewhere. The water-level in wells is occasionally about 75 feet below the surface, but it is usually from 10 to 35 feet. It has been already related how the present ruling family of Ulwur was originally established at Rájgarh, which, with Mácheri and half Rájpura, formed the estate with which Partáb Singh began the career which he ended as chief of Ulwur. The old town of Rájgarh was situated about half a mile eastward of the present town, and some vestiges of it are still to be seen. This old town is said to have been founded by Raja Bágh Singh, Bargujar, in Sambat 202; and the Bhágola dam near the town is attributed to the same chief. The new town of Rájgarh is said to have sprung up under the shadow of the fort erected by Partáb Singh about a hundred years ago. Enclosed within the town-walls, and forming part of the present town, are two villages, - Kúrnibas and Muhammadpur. The population, according to the census, was 12,070. The wall and ditch round the town were constructed by Banni Singh.

In Sambat 1839 (A.D. 1782) the Jaipur chief attacked Rájgarh. There are several fine buildings at Rájgarh, especially the palace in the fort, the frescoes in which are curious. Temples, too, are worthy of note, and there is a wealthy monastery of Dádu Panthis. The resident monks (sádhs) do not lead very austere lives, but they receive hospitably mendicant brethren who do. The gardens about Rájgarh are extensive; one or two belonging to the Raj have nine báradaris.

Thana, a village two miles north-west of Rájgarh, is remarkable as being the seat of the family which has supplied three chiefs to Ulwur. Indeed, the residences of nearly all the

principal Narúka thákurs are in the Lachhmangarh and Rájgarh tahsils.

Mácheri, three miles north-east of Rájgarh, has 593 houses and 2,352 inhabitants. It was part of Partáb Singh's original estate. The path between it and Rájgarh is over desolate hills, and was formerly very unsafe. A tank containing fish is met with on or near this path. Mácheri and Deoti, where the lake is, seem to have been the chief towns of the district in Akbar's time.

Rájpura, the third village of the original estate, is eight miles south-west of Rájgarh, and contains 481 houses and 2,294 inhabitants. The fort here was also built by Partáb Singh, and successfully resisted the Jaipur troops. There is a long dam here, which is not very advantageous.

Reni, eight miles south-east of Rájgarh, contains 656 houses and 3,281 inhabitants. It has a new dam.

Tahla, fourteen miles west of Rájgarh as the crow flies, but eighteen by cartroad through the Deoti pass, contains 418 houses and 1,846 inhabitants. It is situated in an almost circular valley, and a fort stands on a rock above it. The villages of the Tahla pargana were part of a Bargujar State formerly. The ruling family were ousted through the enmity of the Jaipur chief and the hostility of the Delhi Emperor, to whom they had refused to give a daughter in marriage. The present Tahla fort is said to have been built by Siwái Jai Singh, chief of Jaipur, to employ the starving during a famine in Sambat 1812. The Rajáwats of Bhangarh then held Tahla in succession to the Bargujars. This fort was taken by Partáb Singh in Sambat 1826, but was recovered two years after by Mahant Gumranand, no doubt a Nága leader in the service of Jaipur. Bhawáni Singh, Jádú, an officer of Partáb Singh's, retook it in Sambat 1835-36. The Brahman proprietors of Tahla say they were the purohits of the Bargujar ruling family.

Taláo, in the Tahla pargana, is ten miles west of Rájgarh and fourteen by cartroad. It has 1,938 inhabitants. Its tank irrigates some very rich land, and waterfowl abound in it. On the tank are the remains of an ancient temple with a half-effaced inscription. There is a curious legend attached to this tank. It is said that at one time the water of the tank turned blood-red, and the Bargujar proprietor was warned by the pandits that it would remain so until he buried his son and daughter-in-law beneath it. The advice was taken, the victims were placed in their living tomb with six months' provisions, and a monument raised to their memory.

Kho and Dariba are two adjacent villages in the Tahla pargana. Kho has 2,194 inhabitants, and a fine and valuable dam on which

a large sum of money has been recently expended. Dariba is well known for its coppermine described elsewhere.

Nilkanth, in the hills above Tahla, is one of the most interesting places archæologically in the State. At one time on the plateau of these hills there was a considerable town, adorned with temples and statuary. Its old name is Rajor or Rajorgarh. It was the old capital of the Bargujar tribe of Rajputs when they ruled in this region. Tod speaks of it as a place of great antiquity. The most remarkable remains are a colossal human figure cut out of the rock, similar to some of those on the fort-rock at Gwalior; a comparatively large pyramidal domed temple, richly decorated with figures, which here and in porches seem deserving of study; columns there are beautifully sculptured in the style of those at Baroli in Meywar, though on a much smaller scale, and of the temple of Amarnáth, not far from Bombay. Indeed, the temples at all three places are both in honour of the same deity—Shiva, and, as inscriptions show, erections of the same century, or within a few years of the same century, of the Hindu era—namely, the tenth. The date, Sambat 1010, is clearly legible on a figure of Ganesh in the large temple of Nilkanth.

Kánkwari, a village with a very small population but a large area, is remarkable for its fort, which is the least accessible of any in Ulwur. It stands on a hill situated on the same plateau as Nilkanth, and nearly surrounded by higher hills, the nearest of which are about 1,500 yards distant. This plateau is approached either by a narrow pass or by a circuitous and steep road, barely passable for carts. The outer walls of the fort are about 8 feet thick, and their length about 100 by 300 feet. In the keep, which has thin walls, is a small palace built by Partáb Singh, who is said to have come from Kánkwari to take possession of the fort of Ulwur. The fort of Kánkwari is said to have been built by Siwái Jai Singh in the same year as the Tahla fort. It, too, was a famine work, and it is said that the common people laboured by day, and the respectables, unaccustomed to manual labour, at night. There is a temple of Mahadeo at the foot of a little hill, on which stands a square outwork (chaubúrja), which temple is said to be seventeen centuries old.

Thana Ghazi tahsil.

Thana Ghazi is the fourth southern tahsil. It adjoins Rájgarh, and has Jaipur territory on its south and west, the whole, or nearly the whole, of which was formerly in the hands of the Rajáwats. The western part of the tahsil is called Nehera. The area of the tahsil is 287 square miles, and the population 55,000. It has 23 revenue-free

and 121 fiscal villages. The latter, with the parganas to which they belong, are shown below:—

Parganas.	Hindu Rajput.	Brahman.	Mina.	Gujar.	Máli.	Káyath.	Mixed.	Total.
Baldeogarh ...	...	6	3	6	1	...	6	22
Partâbgarh ...	2	...	6	4	...	...	10	22
Thana Ghazi ...	6	10	9	3	...	...	14	42
Ajabgarh ...	1	5	14	1	...	1	6	28
Narainpur ...	7	...	...	...	...	...	...	7
Total ...	16	21	32	14	1	1	36	121

The soil of this tahsil is for the most part superexcellent, not more than ten per cent. bad or inferior. The principal crops grown are Indiancorn, barley and mot. The Ajabgarh and Partâbgarh nullas are the two principal streams, both usually perennial and chiefly valuable for raising the water-level in wells. Dams are needed at several places; at Piplai the people would gladly pay a good percentage on the cost of one. At Gola-ka-Bás, and a village south of it, dams were desired. Much land is not entered in the statement as *dahri*. The peculiarity of the pargana is the excellence of its well-land. It has an extraordinary amount of *dofasli* (or land yielding two crops a year), and this dofasli bears an astonishingly high rent-rate.

Water in wells is rarely as much as 30 feet below the surface, and in Ajabgarh not 15 feet.

The waste land of this pargana is also very extensive. Its distance from Ulwur renders its utilization for Durbar purposes difficult; consequently the people have the use of the Raj runds at a nominal rental, and an unusual number of cattle is kept, so that manure is plentiful. The hills are generally remarkable for their extensive tableland, on which the grass is very good. The local term for the tableland is *mála*, and the valleys between are called *chhind*. The old crop revenue rates are marvellously high in this tahsil. The bigha used was not the common Raj bigha

generally used elsewhere, so the rates shown below are calculated for the settlement bigha, which is ·625 of an acre.

	Thana Ghazi.			Ajabgarh.		
	Rs.	A.	P.	Rs.	A.	P.
Sugarcane	15	0	0	23	12	0
Indiancorn	6	0	0	6	13	0
Cotton and til	7	0	0	8	4	0
Jawár, bajra (irrigated) ...	1	12	0	2	8	0
„ (unirrigated) ...	1	2	0	...		
Mot (irrigated)	1	0	0	1	2	0
„ (unirrigated)	0	12	0	...		
Tobacco, wheat	7	8	0	8	0	0
Barley	5	12	0	5	12	0
Gram	2	8	0	2	8	0
Dofasli—						
Indiancorn followed by wheat or tobacco	13	8	0	14	5	0
Indiancorn followed by barley ...	11	12	0	12	9	0
Unirrigated jawár or bajra followed by irrigated barley ...	7	8	0	...		
Unirrigated jawár or bajra followed by well wheat ...	9	4	0	...		
Cotton followed by wheat or tobacco	8	8	0	...		
Cotton followed by gram ...	9	8	0	...		
Indiancorn followed by opium ...	12	8	0	...		

Mádho Singh, son of Bhagwán Dás, chief of Amer, is said to have received in grant Bhangarh with the territory about it, including the whole of the present tahsil of Thana Ghazi. Bhangarh diminished in population and importance, and, when the famine of Sambat 840 fell on the land, the town was abandoned, and has remained a ruin ever since.

Partáb Singh's conquest of the Rajáwat territory has been already referred to. The parganas of Ajabgarh and Baldeogarh were formed into a tahsil with the villages near Partáb Singh's new fort of Partábgarh. This tahsil was annexed to Thana Ghazi in A.D. 1870.

Bhangarh, situated twenty miles south of Thana Ghazi, the head-quarters of the tahsil, was the capital of this part of the country. It is now in ruins, and it is melancholy to pass up its main street, deserted and roofless as the old houses and shops are. The extent of the ruins indicate that the town was as large as the present city of Ulwur. Like the latter, Bhangarh is situated under a hill, on the lower slope of which was the Raja's palace. A clear stream falls into a pool overhung by trees lying under the palace, and close by are two temples known as Hanumanji's and Mahadeoji's. These temples have much beauty and elegance,

and ought to be preserved from decay. The Jhirri marble, much of which was used on them, has been a good deal defaced by whitewash. Their style is more that usually adopted for cenotaphs than common in temples. Outside the old city of Bhangarh is a fine Musalman domed tomb of marble, presumably to the memory of one of those sons of Hari Singh who turned Musalman.

Ajabgarh, fourteen miles south of Thana Ghazi, has 2,071 inhabitants. The town was founded, it is said, by Ajab Singh, Rajáwat, in Sambat 1692. The fort, too, is attributed to Ajab Singh. Jeswant Singh, grandson of Ajab Singh, being on bad terms with his brethren, who possessed Bhangarh, built a wall across the valley in which both towns are situate. This valley in the neighbourhood of Ajabgarh is very pretty. The range of hills on each side is picturesque, and they are well wooded on their lower slopes. The valley itself is the richest tract in the State; a stream runs down it; water is close to the surface. Palm and other trees are numerous on the grassy banks of the stream, and gardens are to be met with. Two temples, one of Saraogis and the other of Jagannáth, are famous buildings. A narrow pass to the west, down which trickles a rill, leads to a small lake formed by a dam and called Som Ságar. A perfectly legible inscription in Persian, on a stone, records that the dam was built Sambat 1654, Hijira 1038, in the time of Jalál-ud-dín Akbar and Mádho Singh (son of the Jaipur chief), diwán. It states that in the Som Ságar there are living things, and it adjures all Hindus and Musalmans by Ram and Rahim not to disturb them.

The town of Ajabgarh and its dependent villages were up to the three-year settlement of Captain Impey held as one mahal or estate. At that settlement the villages were separately contracted for. It is probable that a good road from Narainpur and Thana Ghazi, running south through the Ajabgarh valley, to a station on the Jaipur and Agra line, would prove a valuable railway feeder.

Baldeogarh tahsil.

This pargana lies east of Bhangarh. The town has 1,662 inhabitants, and is 20 miles from Thana Ghazi. It formerly was known as Kapriwála. About Sambat 1830 Partáb Singh founded a fort and called it Baldeogarh, after the temple of Baldeo. It was completed by Bakhtáwar Singh. About four miles west of Baldeogarh, in a nook of the hills, are hot springs with reputed medicinal attributes. A fair to Narain is held here. Below them is a garden in which the keori, or screw-pine, is grown; and their waters, copious for a spring of the kind, irrigate the lands of more than one village.

Partábgarh tahsil.

This pargana forms the south-west corner of the State. The town is 13 miles from Thana Ghazi, and has 1,480 inhabitants. A rough road over a rougher pass connects it with Ajabgarh. Jhirri, famous for its quarries of marble, lies on this road. Partáb Singh is said to have founded the town in Sambat 1832. It has prosperous merchants and money-lenders, and in the month of Baisákh (spring) fairs to Devi and Narsinghji are held. The town lies under a lofty conical hill with a fort on the top. The hill is covered with dhak, nim, sála and pípal trees.

Thana Ghazi, the head-quarters of the tahsil, is 26 miles south-west of Ulwur. It has 644 houses and 2,968 inhabitants. The road connecting it with Ulwur is through the valley of the Rúparel, and needs the improvement it is to receive.

The town of Mominabád formerly lay a mile and a half east of the site of the present town. There the imperial Amil was, it is said, murdered by a Gujar, whose daughter he wished to deflower. Ghazi Khan, another official, thereupon destroyed Mominabád and, in Sambat 1518, founded the present town of Thana Ghazi. His descendants remained, it is said, as Amils until Sambat 1616, when the town came into the possession of the Raja of Bhangarh. In Sambat 1825 Birj Singh, Rajáwat, a relation of the Raja, built a small fort, which has grown into the present masonry fort overhanging the town. Partáb Singh obtained possession of Thana Ghazi about Sambat 1832.

APPENDIX I.

The Geology of Ulwur.

The State of Ulwur, situate a few miles to the east of the extended axis of the Arvali range, is occupied by ranges of hills; the highest of which rise to an elevation of nearly 2,400 feet above the level of the sea, and about 1,600 feet above the general level of the surrounding country, formed of wide sandy alluvial plains. The direction of the ranges varies considerably; the most general is north and south to north-east and south-west, but in places the ridge describes a complete semi-circle. In the east of the meridian of the town of Ulwur, there are only narrow ridges, varying from 200 yards to a mile in width; but to the west the ranges form a large group of hills, in places upwards of twenty miles across, intersected by narrow valleys having the same general direction as the hills themselves; both, in fact, following the strike of the rocks.

A considerable variety of rocks are exposed in the hills. The principal are:—

Quartzites, varying in texture from granitic sandstone to a fine compact quartzite.
Bands of hornblendic rock.
Limestones; some of them in the crystalline state and full of hornblendic minerals.
Hornstone breccia.
Argillaceous slates.
Schists, containing andalusite, staurotide, garnets, &c.
Granitic gneiss.

With the exception of the gneiss, the whole belong to one series of rocks which has been called the Arvali series.

Gneiss.

Very little of the gneiss is seen. It is confined to some isolated hillocks on the plain near Reni, and some outcrops at the base of the surrounding ridge. Between Tatra and Parli a coarse porphyrite granitic gneiss containing tourmaline is well seen, capped unconformably by the quartzites of the Arvali series. The hills round Harsaura are formed of an obscurely bedded gneiss; but it is doubtful to which series it belongs, the bottom beds of the Arvali series being sometimes gneissose; and in these hills there are no other rocks in contact to determine the point.

The Arvali series.

The rocks of this series, in the Ulwur hills, are greatly contorted and twisted. Their most general strike varies from north and south to north-east and south-west, but in places they describe nearly three-fourths of a circle. Many repetitions of the same rocks are met with, and the soft and hard rocks folded up together; the latter remaining as hills upwards of 1,000 feet above the plain, while the former have been partially removed by denudation and the valleys formed in them. The dip is always high, seldom at a less angle than 70 degrees.

The series has been divided into the following groups, in descending order :—

The Mándan group.	The Kushálgarh group.
The Ajabgarh group.	The Ulwur group.

The Raialo group.

The bottom group, the *Raialo,* is exposed in the three bays near the southern boundary of the State in which the towns of Baswa, Baldeogarh and Raialo are situated. It is also seen a few miles further north near Jhirri. In the Baswa bay the group is very poorly represented. It consists of a narrow ridge of quartzites just north of Todi, and a band of crystalline white marble dipping under the mass of quartzites of the Ulwur group.

In the Baldeogarh bay, a broken ridge of quartzites extends from near the town of Bhangarh dipping north; under the marble of which there is a large spread extending about three miles north of the ridge. The quartzite is compact in texture and grey in colour, and regularly bedded. The marble varies considerably both in colour and texture, but white is the prevailing colour. A course of very finely crystalline marble can be obtained. Hornblendic minerals, such as tremolites, actinolite and schorl, are very abundant in it. Another large spread of the marble occurs a little farther north at Kho. The greater part of the Raialo spread is in Jaipur, but the northern portion of it extends into the Ulwur territory. The relation of the Raialo quartzite to the gneiss upon which it rests cannot be determined, as no junction sections are exposed; there is a large spread of gneiss south of Raialo, but the junction is covered by *débris.* At Baldeogarh, the alluvium extends up to the southern side of the ridge of quartzite, covering the rocks upon which it rests. In the Todi section also, the alluvium extends up to the ridge, but gneiss is exposed in a well a few yards from it on the southern side. On both sides of these three bays the Raialo group is overlapped by the quartzites of the Ulwur group, which then rests upon the gneiss.

Ulwur group.—This is the most prominent group of the series, as not only are the highest, but the greater part of the hills formed of it. The Ulwur part is built on it, and the high hills on both sides of the Narainpura valley are formed of it. In fact, nearly the whole of the group of hills extending from Mandáwar to Rájgarh on the east and to Partábgarh on the west, as well as the Tijára ridge, are formed of it. The most important member of this group is the quartzites, of which there is a great variety. The greater part of it is regularly bedded, compact, a light-grey in colour, but in places it is coarse in texture, and even conglomeratic. Ripple-marking and sun-cracks are very common in the quartzites, and are particularly well seen in the fort hill. An arkose rock is of frequent occurrence at the base of the quartzites, where the group rests upon the gneiss. Thin bands of schists are sometimes found interbedded with the quartzites, and bands of hornblende are common, particularly near the southern boundary of the State near Tahla and Kater.

In an east and west section about the latitude of Ajabgarh, the quartzites are repeated at least a dozen times in a series of anticlinals and synclinals in which the rocks both above and below them are exposed.

As I have before said, the Ulwur group overlaps the Raialo and rests upon the gneiss. Sections of the junction of the two series are scarce, as it generally takes place near the base of a high scarp and is mostly covered by *débris.* Perhaps the best occurs under the Tatra ridge south of the road leading to Tatra. The granitic gneiss occurs at the base of the ridge, and upon this rests a regularly bedded coarse quartzite, dipping at a high angle to the west.

North of the road some additional beds come in between the granitic gneiss and the quartzites. Resting immediately upon the granitic gneiss is a band of conglomerate about two feet thick, composed principally of rolled pebbles of quartz; upon this there is a considerable thickness of an arkose rock, the materials of which were apparently derived from the gneiss. This passes up gradually into the ordinary quartzites of the series. On the eastern side of the bay south of Garhi a very similar section is exposed.

Near Bhadokar, there is another junction in which the gneiss, composed principally of white felspar, very little quartz, and plates of mica, forms a band about 12 feet across surrounded by the quartzites. In a little hill close by, near the base of the quartzites, there are some bands 1 foot to 1 foot 6 inches thick of detrital mica 2 or 3 inches across, presumably divide from the gneiss. In places the arkose rocks have been remetamorphosed to such an extent that, but for their connection with the gneiss below or the quartzites above, it would be difficult to tell them from the true gneiss. Thus the hills round Harsaura and Samda are formed of obscurely bedded gneiss, but from their being isolated from the plain (the only rock near is the ridge of quartzite at Makánpura about half a mile south), I am unable to say to which series they belong. The arkose rocks are well developed north-west of the town of Ulwur at Dadikar. They there form a circle, filled with alluviums, blown sand, &c., covering the rocks below; the arkose rocks at base, particularly at the south-west corner, are highly crystalline, but in getting up the hill they pass gradually into the quartzites. Hills of the arkose rocks passing into the quartzites are met with at Palpur, Bágheri, Khairthal and Palari.

Where the Ulwur group rests upon the Raialo as at Dariba, a thin band of black slates occurs below the quartzites. Similar black slates run through the series and are largely developed in the Ajabgarh group. The Dariba mines are in these black slates. In places the quartzites become very micaceous and have a schistose structure. This is the case near Rájgarh and Kirwari. It appears to be quite a local feature, and not constant in the series. Near the base of the quartzites, several bands of hornblende are intercalated with them. Some of these bands are of considerable thickness and form hills several hundred feet high. Sometimes six or seven more of these bands are seen alternating with bands of quartzites. These hornblende bands are very variable in the section; near Kánkwari and south-east of Partábgarh they are very numerous and attain to a great thickness. At Dadikar and Hamirpur they are represented by two or three irregular bands, and in some sections, as near Rájgarh, where the whole of the Ulwur group is exposed, the hornblende bands are entirely absent.

The thickness of the Ulwur group varies in different sections; thus, near Ulwur and in the hills west of Rájgarh, an enormous thickness of quartzites is exposed, but towards the southern boundary of the State, as at the southern end of the Tatra ridge, or where the railway cuts through it west of Mandáwar, the thickness is reduced to a few hundred feet.

Ajabgarh.—This group contains a considerable thickness and a great variety of rocks, the principal of which are limestones, quartzite, hornstone breccia, and slates. The rocks of this group occupy the synclinal troughs formed by the quartzites of the Ulwur group, and in some of the ridges east of the town of Ulwur. These valleys are the Delawás, Kushálgarh, Ajabgarh, and Narainpur.

A thick band of limestone, the lowest member of this group (it has been named the Kushálgarh limestone, as it is well developed in that valley), rests

upon the quartzites of the Ulwur group. The hornstone breccia is generally found on the top of the limestone, but is frequently absent. Above this, there is a band of quartzite upon which rests a considerable thickness of black slates capped by a quartzite (the Berla quartzite). Up to this, there is a continuous section of the Ajabgarh group in the valleys; but the rocks above, being only exposed in the isolated ridges east of Ulwur, are consequently difficult to place in the section. The ridge extending south from the Motidungri hill (close to Ulwur), composed of alternations of calcareous and quartzite bands, is clearly higher in the section than the Barla quartzite, and the Goleta ridge, about six miles east of Ulwur, probably still higher in the section.

At the head of the Delawás valley the rocks are much contorted, and the Kushálgarh limestone is repeated in the two little valleys east of the Serawás. Lower down the valley at Rosra and Delawás, the limestone is again seen with intercalated thin bands of schists and quartzites. Near Siliserh (four miles south-west of Ulwur) the hornstone breccia above the limestone is exposed. The hornstone breccia is, in some places, obscurely bedded, but it generally occurs in great masses devoid of any structure. It sometimes contains large pebbles of quartzites; this is the case at the southern end of the Siliserh lake, where it is largely developed. There is a large spread of the limestone in the Kushálgarh valley. It covers the whole of the bottom of the valley, nearly two miles wide, and extends from two or three miles east of Kushálgarh to the head of the valley at Talbrich; beyond this point it passes round the quartzites into the Narainpur valley. In the southern branch of the valley it extends to near Indor, where it becomes covered by the higher rocks of the group.

A thicker section of the Ajabgarh group is exposed in the Ajabgarh valley. The Kushalgarh limestone, resting upon the Ulwur quartzites, is seen on both sides, dipping towards the centre of the valley, though not so continuously on the west as on the east side. The hornstone breccia and the quartzites above appear to be very irregularly developed in this valley: the breccia is nearly continuous on the west side, and there is but little of the quartzites, but, on the east side, particularly at the northern end, a considerable thickness of the quartzite and but little of breccia is seen.

The whole of the centre of the valley is occupied by the black slates These rocks extended into the Narainpur valley as far as Ghazi-ka-Thana, but north of that there are only a few small hills of the slates in the centre, and some of the limestone and breccia on either side of the valley. The remainder is covered by alluvium.

The eastern edge of the Ulwur quartzites at Ulwur and for a long way south dip at an angle of about 80 degrees to the east, under a broken section of the Ajabgarh group, here represented by a few hillocks of the Kushálgarh limestone and breccia, and the overlying quartzites. The slates are entirely covered by the alluvium, which extends to the Motidungri ridge, nearly the highest member of the group. Of the ridges on the eastern side of the State many of them are formed of the rocks of the Ajabgarh group. Thus in the hills forming a broken circle, a few miles east of Ulwur; in the centre there is a hill of the Ulwur quartzites dipping in all directions towards the edge of the circle, and under the encircling ridge of the Ajabgarh rocks, consisting, on the eastern side, of the black slates and quartzites in which crystals of Andalusite are abundant. The rocks on the western side are higher in the section. At Loharwari there is a black limestone, probably the same as that in the

Moti Dungri ridge, and above a considerable thickness of a rough blue quartzite largely quarried for grinding-stones. Between the centre hill and the ridge are some hillocks formed of the Kushálgarh limestone and breccia.

The four ridges east of Mála Khera, something in the shape of an inverted W, form a double anticlinal in which the Ajabgarh rocks are well represented. In the centre of the western there is a large hill of the Ulwur quartzites dipping under the Kushálgarh limestone and breccia on three sides, *viz.*, north, east, and west, above which come the black slates, with a band of talcose limestone near the base, and covered by the Berla quartzite of which the greater portion of the four ridges are formed. This quartzite, or rather quartzite sandstone—for it is less altered than most of the series—requires notice, as it makes a splendid building-stone, and is largely quarried for that purpose; it is pearly grey in colour and contains numerous species of a black mineral, probably hornblende.

In the eastern anticlinal a similar section is exposed, with the exception of the Ulwur quartzites in the centre.

The western limit of the double anticlinal extends in a northerly direction as far as Nowjanwa, where the Ulwur quartzites of the Tijára ridge dip under it, and in a south-westerly direction some miles beyond the Deoti lake in a synclinal trough of the Ulwur quartzites.

Mandan.—The rocks of this group form the ridges in the north-west corner of the State, principally on the left bank of the Sabi river at Mándan, Bárod and Tasing, as well as the double ridge at Mandáwar, thirty miles to the south-east of Ulwur. The group consists of schists abounding in crystals of andalusite, staurotide, garnets and atinolite, and some thin bands of quartzites interbedded with them. There is some doubt as to the position of these rocks in the series, or even if they belong to the series at all. This doubt arises from their occurring in isolated ridges disconnected from any known rock of the series. Near Bárod, however, there is a long hill formed of the Kushálgarh limestone and breccia between two ridges of the schists, and separated from them about half a mile of alluvium.

Again, at the south-east corner of the State, at Mandáwar, the double ridge of Mándan schists occurs between two ridges of Ulwur quartzites converging towards the south, and both dipping towards the schists, apparently forming a synclinal in which the schists lie. Mineralogically there is little difference between the Mándan rocks and those of the known Arvali series; thus the Ajabgarh schists containing andalusite, &c., in the hills east of Ulwur, as well as the quartzites, are very similar to those of the Mándan group. So that it seems probable that the Mándan rocks readily belong to the series, and if so, is the highest group here represented.

The position of the Arvali series in the scale of the Indian geology is probably between the Gwalior and the Vindhyan series. There can be little doubt that they are older than the Vindhyans, as in Karauli there are some ridges of the Arvali rocks upon which the Kaimur sandstone, the lowest member of the upper Vindhyan series, rests unconformably. The evidence of their being younger than the Gwaliors is not so clear. There is no evidence upon this point in the Ulwur territory, as the only two series of rocks there exposed are the Arvali and the gneiss. In a ridge near Hindaun the banded red jasper rocks of the Gwalior series are exposed dipping at a high angle to the north. On the north side are some hills of quartzite, sandstone and limestone resting unconformably on the Gwaliors. These are probably outliers of the Arvalis, the rocks of which series cover a large area in the

Biána hills, a few miles to the north. It is possible, however, they belong to the Vindhyan series, which occur a few miles to the south. It is some years since I saw the section, and at that time I had hardly seen the Arvali series, and not in a position to determine the identification with them. Another section bearing upon the question is found near Tunja in Jaipur territory, where large pebbles of a rock very similar to the Gwaliors are found in a conglomerate of the Arvali series.

Economic Geology.

The useful minerals in Ulwur are more numerous than abundant. They consist of—

Copper pyrites,	Rutile,
Argentiferous galena,	Manganese, and
Nickel,	Iron.

Several old copper workings exist in Ulwur from which through a long series of years a considerable amount of ore has been extracted; but at the present time they are almost entirely abandoned. The natives say that some of the richest deposits of ore had to be abandoned in consequence of the influx of water. In other cases the richest mines fell together, burying a number of miners, and have not since been re-opened.

The following is a list of the localities in which copper-ore has been worked, or traces of it observed:—

Dariba.	Tasing.
In the ridge to the west.	Kushálgarh.
Indawás.	Bághani.
Bhangarh.	Partábgarh.

The most important of these is at Dariba. The mine is situated in a sharp anticlinical bend in the black slates and quartzites, the lowest beds of the Ulwur group. An adit level is driven into the hill through the black slates, in a southerly direction, parallel to the strike of the rocks. I could see no trace of a lode, but the ore appears to be irregularly disseminated through the black slates, a few specs and stains only being seen in the quartzites. Where richer nests of the ore were met with, the miners have extended their workings a short distance above and below the level. The miners declare that a rich nest of ore occurs in a pit sunk below the level near its southern extremity, but it had to be abandoned on account of the water. The present drift was, I believe, begun under the instructions of Captain Impey, formerly Political Agent at Ulwur, to drain the pits sunk by the natives in the hillside. The copper occurs in the form of copper pyrites, mixed with arsenical iron. Small quantities of carbonate of copper were observed in the mine, probably the result of the decomposition of the sulphur. The mine is now nearly abandoned, and but little ore is to be seen. I had some difficulty in finding a bit the size of a nut. I found traces of copper in some black slates on the same geological horizon in the ridge a short distance west of Dariba. Near Indawás there is a long open cutting from 20 to 30 feet deep, from which copper-ore has been extracted, but the workings are now full of water. About a mile from these workings some miners are engaged in sinking a small pit in Kushálgarh limestone, from which they get a little ore. The Bhangarh workings consist of two or three small pits now fallen together I found traces of copper in the schist hills near Tasing.

The workings of Kushálgarh, Bághani and Partábgarh have been abandoned for many years. The natives say that at the two latter places the workings

were very extensive, and that the workings fell together suddenly, burying a large number of men.

Galena.

A few years since, a small deposit of silver lead ore was discovered in the Kushálgarh limestone near Gudha, and a pit was sunk in it; but, after working for a short time, the ore died out in every direction.

Rutile.

Mr. Mallet discovered some rutile (titanic acid) in some small quartz veins in the Moti Dungri ridge, a short distance south of Ulwur.

Iron and manganese.

Iron in large quantities occurs in two places near the base of the Arvali series, one near Rájgarh and the other near Bhangarh. They supply the iron to a large number of furnaces in the State. Judging from the workings, an immense quantity of iron must have been produced by these mines. The excavations are several hundred yards long, and in places twenty or thirty wide. These excavations appeared to be at an angle to the strike of the rocks; but the rocks near are so disturbed, and the junctions covered by *débris*, that I was not able to determine the point. The following is an analysis of the ore from Bhangarh :—

A mixture of limonite, magnatite and oxide of manganese contains
59·6 per cent. of iron, and
12 „ of manganese.

Nickel.

When making inquiries for the mineral "zaipurite," a mineral of cobalt found in the Arvali series at the Khetri mines in Shekawáti, I was shown a bit of iron, and the ore from which it had been produced. The iron was used for cannon-balls, which flew into a number of fragments when fired. The ore came from the Bhángarh mine. On analysis, both the iron and the ore were found to contain nickel, in the latter, however, only a trace. I tried to find the ore *in situ*, but was not successful. I was shown the pit from which it had been taken, but it had fallen together.

Building materials, some of a very superior quality, are abundant in the Ulwur hills.

Limestone, capable of making good lime, exists in all parts of the State. The ordinary quartzite is a useful stone for rough buildings, walls, &c., but the berla quartzite makes an excellent building-stone. It is pearly grey in colour, very durable, not difficult to work, and easily quarried. It is largely quarried at Berla, Doroli, Bharkhol, and quarries of it could be opened in any part of the four ridges east of Mála Khera. A large part of the Raja's private station at Ulwur is built of this stone.

Schistose quartzites used for roofing, flags, &c., are largely quarried near Rájgarh, Kherwári and Mándan. At the Rájgarh quarries I have seen slabs of this rock nearly 20 feet long and 2 feet wide. The Mándan rock produces large square thin slabs. The Ajabgarh slates have been used for roofing most of the stations of the railway. It is not quarried, that I know of, in Ulwur, but some of the hills in the Ajabgarh valley would, I think, produce equally good slates. The talcose limestone at the base of the black slates is used for ornamental purposes in the form of carved doorposts, &c. It is a soft stone and easily carved, but I do not think it can be very durable.

Marble.

The Raialo group produces a capital marble. The Taj at Agra is, I believe, built of the marble from this band. It is quarried at Jhirri, and the natives there are still

very clever in making "jali," or perforated screens. Coloured marbles can be had near Kho and Baldeogarh, and black marble from the Moti Dungri ridge.

Good millstones are made from the blue quartzites of the Goleta ridge.

C. A. HACKET.

APPENDIX II.

Trees common in the hills and valleys of Ulwur.

Khair (*Acacia catechu*)—Yields ebony.
Khairi—Yields a gum; the implement called *músal* is made of its wood.
Kadhu (*Stercularia urens*)—Yields Katira gum.
Siali or Chaparn } (*Nyctanthes arbortristis*)—Used for baskets, and the
or Hársingar } flowers are offered in temples.
Kirna (*Wrightia tinctoria*)—Long pods yielding juice, put in milk to thicken it. Sword-scabbards made from wood.
Kariála or Amaltás (*Cassia fistula*).
Gurjen—A light pretty wood, sometimes used for furniture.
Bánása.
Dása—Used in hedges.
Átan or Zarkher—Its fruit eaten by poor.
Kikar (*Acacia arabica*)—Another name for bábul.
Kombher—Sárangis (a musical instrument), &c., made from it.
Áonla (*Phyllanthus emblica*).
Dolia—Shrub, with alternate spikate shoots, bearing small ovate alternate leaves.
Bahera.
Harh (medicinal).
Tendu (*Diospyros melanoxylon*)—Furnishes ebony.
Chonkar or Khejra (*Prosopis spicigera*).
Gajrend—A fig; leaves like "bargat," and with similar habits. It is equal to "binola" as a food for cattle.
Simal (*Bombyx*)—Cotton-tree.—Monkeys eat the flowers before they open; "músla" (as roots are called) much used in medicine.
Ún—A large tree.
Hingot (*Balanites Roxburghii*).
Gúlar (*Ficus virgata*).
Ganger, the chabeni of Karauli (*Grewia populifolia*)—Leaves alternate; something like young ilex. Has a drupe which tastes like a hip; makes good walking-sticks.
Jáman (*Syzygium jambolanum*).
Aila—Root and bark and fruit used in medicine.
Arla—Has a very acid seed in a pod. (Low tree.)
Kala Kúra. (Do.).
Kadam (*Anthocephalus* or *Nauclea kadamba*).
Jiwapot—Rosaries made from its berries.
Ber (*Zizyphus hortensis*).
Pápri (*Pongamia glabra* [?]).
Gugal (*Balsamodendron mukul*)—Furnishes gum (bdellium or myrrh), offered at "dhúp" to Thákur,—*i.e.*, at 9 A.M. to Sri Krishan.
Jhál—Green-branched, prickly.

Moria or Umra. } Large-leaved handsome shrub, in damp valley.
Papar. Kadam. } Bushes.
Kákond—A tree.
Jinger—Small tree, like Kachinar.
Gular—Handsome large-leaved shrub.
Komher—Large pipal-shaped leaves; wood excellent for furniture.

Trees common in the plains.

Khejra.
Jent (*Sesbania*).
Khair.
Nim (*Melia indica*).
Kikar (*Acacia arabica*)—Very numerous.
Pípal—Fig.
Bargat—Fig.
Jhál (*Salvadora*).
Farash (tamarisk).
Sisam (*Dalbergia*).
Rohira (*Tecoma*).
Pilú (*Salvadora*).
Ám (mango).
Imli (tamarind).
Senjna (moringa).
Ber (*Zizyphus jujuba*).

APPENDIX III.

Wild Animals.

Sher or náhar (tiger).
Tendua (large panther)—Believed by natives to be a cross between the panther and tigress.
Baghera (smaller panther).
Liali or bediao (wolf).
Jarak (hyæna), on which *dákans*, or witches, are said to ride. It is said one was caught at Ulwur with nose bored for strings.
Ghantali (a small deer shot near water in hot weather).
Sambar.
Roz (female nilgái).
Nil (male nilgái).
Haran (antelope).
Chikára (ravine-deer).
Suar (pig). When twelve years old believed invulnerable to bullets.
Khargosh (common hare).
Dhim khargosh (small kind of hare).
Seh (porcupine). It is said that if a porcupine-quill be stuck in a door, the household will quarrel till it is removed.
Siál or Gádra (jackal). Said to have in its head what is called a siál singhi: if a person keeps this about him he is invulnerable.
Lankti or Phokri (fox). If it barks in the months Kártik, Mangsar, Pos and Mágh there will be rain in Asárh, Sáwan, Bhádon, Kuwar. This animal is much observed for omens.
Bijú (civet-cat). Badger according to Jerdon.
Búch (badger).
Mashak biláí (wild-cat).
Sála (ant-eater).
Jal mámsa (otter).

Siyah gosh (lynx).
Newal (mungoose).
Jatkar (mungoose, large kind).
Ghora Go (a lizard about two feet long, from the skin of which shoes scabbard-covering, &c., are made, especially by the poor).
Gadar biláo (wild-cat).
Langúr (monkey). Said to love its young to such an extent that it preserves and fondles their bodies for six months after death.
Chamgidar (flying-foxes). Mischievous in gardens. They hang in great numbers upon the trees near the city-palace.

Birds.

Bán murghi (spurred partridges).
Titar (partridges).
Kála titar (black partridges).
Lawa (a species of quail, said to be not a bird of passage).
Gilji lawa (button quail).
Batér (the common quail, which is a bird of passage).
Gágar batér (a quail).
Mor (peacock).
Sáfed mor (white peacock, some towards Hajipur and Hamirpur).
Bat bal (golden plover or grouse).
Kulang (never seen on ground. Caught with hawks. The common crane, not what Europeans call *coolan**).
Bátia (a waterfowl).
Kharkara (a bird of passage).
Kúrdántli (curlew).
Kucha.
Hariyál (green pigeon).
Tukdar (bird of passage).
Charáj (comes in rains).
Kurbán or barsali.
Tota laibri (parrot).
Tota túyam (do.)
Bulbul.
Kanara.
Baiya (weaver-bird).
Ulú (owl, called Rát-ka-Raja).
Kochri (night-bird).
Malarí.
Kohil.
Papáya.
Siyam chiri.
Doban chiri.
Kanjan (said to have a feather in its head which renders one who gets it invisible, and in the month of Sáwan it is itself invisible).
Lanklát or Bandáni } (said to pick bits of meat out of a tiger's mouth when it is asleep).
Tintori (said to chirp above a tiger as the latter moves along).

* Jerdon, vol. iii, p. 664.

APPENDIX IV.

Narrative of the Battle of Laswari.

After the battle of Delhi, in which Lord Lake defeated the Mahrattas under M. Louis Bonquin, there still remained fifteen regular battalions, which Sindia had sent from the Dekhan, under the command of M. Dudernaique. The latter surrendered himself to the British force at Muttra, but his battalions remained intact, and were, indeed, augmented by two others, which had escaped from Delhi. This powerful force made no attempt to prevent the capture of Agra by Lord Lake, its object being to recover Delhi, the recapture of which was regarded by Sindia as of the first importance to his prestige. Lord Lake marched westward from Agra on October 27th, 1803, against this force, which was known to be on the borders of Mewát. His army consisted of the 8th, 27th and 29th Dragoons, the 1st, 2nd, 3rd, 4th and 6th Native Cavalry, His Majesty's 76th Foot, the 2nd battalion of the 8th, 9th, 12th and 15th Native Infantry, the 1st battalion of the 12th and 15th Native Infantry, six companies of the 16th Native Infantry, one company of the 1st battalion of the 11th Native Infantry.

In the afternoon of the 29th October a heavy cannonade was heard, which proved to be occasioned by the bombardment of Katumbar, which place the enemy entirely destroyed. The next day the army effected a forced march of twenty miles, leaving the heavy guns and baggage at Fatehpur, under the protection of two battalions of native infantry belonging to the 4th brigade. Exertions were made in order to accelerate our advance upon the enemy; and, accordingly, on the 31st, we encamped at a small distance from the ground which they had occupied near Katumbar the same morning. In consequence of finding them thus near, the commander-in-chief resolved upon making an immediate effort to come up with them at the head of the cavalry, with whom he might keep them employed, and endeavour to seize their guns and baggage, till, by the junction of the British infantry, who had orders to follow at 3 in the morning, full advantage might be taken of the confusion produced by his attack. In pursuance of this determination, General Lake set out with the whole of the cavalry the same night at 11 o'clock; and after a march of twenty-five miles, in little more than six hours, came up with the object of his pursuit about sunrise on the morning of the 1st November.

The enemy's force consisted of 17 regular battalions of infantry, to the number of about 9,000 men, 72 guns, and 4,000 to 5,000 cavalry. On our approach it appeared that the enemy were upon the retreat, and that in such confusion as to induce the British general to make an instant attack upon them, without waiting for the arrival of the infantry. The enemy, on their part, were not wanting in the adoption of measures for their defence and the annoyance of our troops. With this view, by cutting the embankment* across the nulla, the road was rendered extremely difficult for the passage of cavalry—a circumstance which, while it impeded our progress, gave the enemy an opportunity of choosing an advantageous position, their right being in front of the village of Laswari, and thrown back upon a rivulet, the banks of which were so very steep as to be extremely difficult of access, while their left was upon the village of Mohaulpur, and their entire front, which lay concealed from view by high grass, was defended by a most formidable line of artillery. In addition

* The Hazári Dam.

to these securities of force and situation, the enemy derived an advantage of no small moment from the immense cloud of dust raised by the movement of the cavalry, which so completely obscured the change that had taken place in their position, as to render it impossible for General Lake to avail himself of the circumstance, or to be guided by his observations, where so many perplexities contributed to produce embarrassment. These obstacles, however, which would have deterred an ordinary mind from attempting a desirable object till the prospect of success became more decided, had no other effect on the commander-in-chief than that of leading him to the prompt execution of his original plan, and confirming his resolution of preventing the retreat of the enemy, and of securing the possession of their artillery. Thus fixed in his determination, he ordered the advanced guard, with the 1st brigade of cavalry, to move upon the point where the enemy had been previously seen in motion, but which was, in fact, now become the left of their new position. This plan of attack was directed to be followed up by the remainder of the cavalry in succession, as fast as they could form, immediately on crossing the rivulet.

The obedience of the troops and the alacrity of their officers corresponded with the energy and daring spirit of their leader, as appeared in the charge made by the advanced guard, under Major Griffiths, of His Majesty's 29th Regiment of Dragoons, and aide-de-camp to the Governor-General, as also in that of the 1st brigade, conducted by Colonel T. P. Vandeleur, of His Majesty's 8th Regiment of Dragoons. With so much impetuosity were these charges made that the enemy's line was forced, the cavalry penetrated into the village, and several guns were taken; but the advantage was dearly purchased by the loss of the brave Colonel Vandeleur, who was mortally wounded. The attacks made by the other brigades of cavalry were conducted with the same spirit and success. The 3rd brigade, under the command of Colonel Macan, which was next in succession, consisting of the 29th Regiment of Dragoons and the 4th Regiment of Native Cavalry, attracted particular notice on this occasion. Having received orders to turn the right flank of the enemy, this brigade came up with them at a gallop across the nulla under a heavy fire from their batteries; then forming instantly into line, and moving on steadily, charged the foe in the face of a tremendous fire from all their artillery and musketry. To the former were fastened chains running from one battery to another, for the purpose of impeding the progress of assailants; while, to make the execution more deadly, the enemy reserved their fire till our cavalry came within the distance of 20 yards of the muzzles of the guns, which, being concealed by the high grass jungle, became perceptible only when a frightful discharge of grape and double-headed shot mowed down whole divisions, as the sweeping storm of hail levels the growing crop of grain to the earth. But notwithstanding the shock of this iron tempest, and the awful carnage produced by it in our ranks, nothing could repress the ardour of the cavalry, whose velocity overcame every resistance. Having penetrated through the enemy's line, they immediately formed again, and charged backwards and forwards three times, with surprising order and effect, amidst the continued roar of cannon and an incessant shower of grape and chain shot.

The cavalry had extraordinary difficulties to overcome, for no sooner had they charged through than the artillerymen of the enemy, who, to save themselves, had taken shelter under their guns, when our men had passed, reloaded them, and fired upon our rear. Their battalions, which were drawn up behind

a deep entrenchment covered by hackeries, carts, bullocks, and other cumbrous baggage, kept up a galling fire with musketry, which did great execution.

On their side also numbers fell in this severe struggle; and though all the guns immediately opposed to our troops were virtually taken and in our possession, yet, for the want of draught bullocks and infantry to secure what we had so dearly earned, only two out of the number taken could be brought away. Though this severe conflict was distinguished by all the characteristics of British valour, in the resolute firmness of the cavalry to carry their object, such was the inequality of the force engaged in the combat, and the destructive effects of the fire from the guns still remaining in the hands of the enemy, that it was deemed prudent to recall the brigade out of their reach; and, accordingly, just as the brave Colonel Macan was in the act of leading on his men for the fourth time to the charge, orders were received to rejoin the main body.

While the perilous contest was thus raging, the British infantry was approaching. It arrived on the banks of the rivulet by noon. After a fatiguing march of twenty-five miles under a burning sun, the infantry required some rest and refreshment, which was ordered. Meanwhile, such was the effect of their presence upon the enemy, that a message was sent to the commander-in-chief with an offer of surrendering all their guns upon certain conditions, to which a favourable answer was returned. An hour was granted for the fulfilment of the conditions, but the British General continued his preparations for an attack should the enemy prove false.

The infantry were formed into two columns on the left, the first—composed of the right wing, under the command of Major-General Ware—being appointed to attack the village of Mohaulpur, and to turn the right flank of the enemy, which ever since the morning had been thrown back, thereby concentrating their entire force round that place, which was strongly fortified. Their infantry, formed into two lines, were defended in front by a numerous train of artillery, having the cavalry on their right and their left appuyed on Mohaulpur. The second column of the British infantry, forming the left wing, under Major-General St. John, was directed to support the first column, while the cavalry drew the attention of the enemy to the hostile demonstration in front which threatened their left. The 3rd brigade of cavalry, under Colonel Macan, received instructions to support the infantry; while Lieutenant-Colonel John Vandeleur, with the 2nd brigade, was detached to the right of our line, in order, by watching the motions of the enemy, to take advantage of any confusion that might occur among them, and in case of a retreat to attack them with vigour. The reserve—composed of the 1st brigade, under Lieutenant-Colonel Gordon, who had succeeded to the command on the death of Colonel T. P. Vandeleur—was formed between the 2nd and 3rd brigades; while as many field-pieces as could be brought up, together with the galloper guns attached to the cavalry, formed four distinct batteries for the support of the operations of the infantry.

Such was the disposition of our force, and the plan of attack drawn up in the interval allowed for the performance of the conditions of surrender proposed by the enemy; on whose failure to fulfil what they had promised, the British infantry proceeded, marching along the banks of the rivulet under cover of the high grass, and amidst the broken ground that for some time concealed their advance. As soon, however, as they were discerned and it was ascertained that their object was to turn the flank of the enemy, the latter instantly threw back their right wing, under cover of heavy discharges of artillery against the head of our column, which suffered

considerably. At the same time, our four batteries began to play with no less vigour; and the whole continued to advance during this tremendous cannonade, in spite of the vast superiority both in number and weight of metal of the enemy's artillery, which was uncommonly well served, showers of grape being poured upon the assailants from large mortars, as well as from guns of heavy calibre. The effect of the fire, which was terrible in the extreme, was felt with peculiar severity by the 76th Regiment, which fine body, by leading the attack, as usual became the direct object of destruction. So great, indeed, was the loss of this corps, that the commander-in-chief deemed it advisable to hasten the attack with that regiment and those of the native infantry, consisting of the 2nd battalion of the 12th and five companies of the 16th, which had closed to the front, and to wait till the remainder of the column should be formed, whose advance had been much delayed by unavoidable impediments.

When this resolution was adopted, and the gallant band came within reach of the enemy's canister-shot, a most galling fire was poured on them from the whole train of the enemy's artillery. At this moment the enemy's cavalry attempted to charge, but the infantry effectually checked it, and it recoiled, but with the manifest intention of trying another attack. So General Lake judged it prudent to order an attack to be made upon them in turn from the British cavalry, which service, being entrusted to His Majesty's 29th Regiment of Dragoons, was performed to the entire satisfaction of the commander-in-chief.

This regiment, which had previously moved along the banks of the rivulet, in order to support the main attack, had halted for that purpose in a hollow immediately behind our battery, the fire from which occasioned so violent a one in return as to render their situation exceedingly trying; for, though partly concealed from the view of the enemy, the shot rolled and ploughed up the ground in every direction among our ranks, with the most mischievous effect. While in this position, which was rendered more painful by the necessity of waiting in a state of passive endurance, the gallant Major Griffiths was killed, on whose loss the command devolved upon Captain Wade. At length, however, the welcome order arrived for the regiment to charge; which injunction was no sooner given than it was as promptly obeyed, and the troops galloped out of the narrow passage, where they had been so perilously posted, by files, as the ground would not admit of a larger front.

On forming upon the outer flank of the 76th Regiment, the cavalry was greeted with three cheers, which was heartily re-echoed by the Dragoons, on whose sudden appearance the enemy's horse, after having advanced to charge our infantry, made a precipitate retreat. An awful pause of breathless expectation now ensued. The numerous artillery of the enemy seemed to watch an opportune moment to frustrate the meditated attack, by pouring destruction upon their assailants. The affecting interest of the scene was heightened by the narrow escape of the commander-in-chief, whose charger having been shot under him, his gallant son, Major George Lake, while in the act of tendering his own horse to the general, was wounded by his side. This touching incident had a sympathetic effect upon the minds of all who witnessed it, and diffused an enthusiastic fervour among the troops, who appeared to be inspired by it with a more than ordinary heroic ardour. The cavalry trumpet now sounded to the charge; and though it was instantly followed by the roar of a hundred pieces of cannon, which drowned every other call but an instinctive sense of duty, the whole, animated by one spirit,

rushed into the thick of battle. The 29th (now the 25th) Regiment of Dragoons pierced with the impetuosity of lightning through both lines of the enemy's infantry, in the face of the most tremendous fire of grape-shot and a general volley of musketry. This advantage was followed up instantly by our veteran chief, who, at the head of the 76th Regiment, supported by the 12th, 15th, and a detachment of the 16th Regiment of Native Infantry, seized the guns from which the enemy had just been driven. The 29th Dragoons, after this achievement, made a wheel to the left to charge the enemy's horse, who had assumed a menacing attitude; and after completely routing and pursuing them to the pass through the hills, our cavalry fell upon the rear of the main body, and entirely cut off their retreat. During these rapid operations, the infantry, still continuing to press forward, routed the enemy against whom they were opposed, and succeeded in driving them towards a small mosque in the rear of the village, about which they were met and charged by the British cavalry in various directions. The remainder of the first column of our infantry came up just in time to join the attack of the reserve of the enemy, which was formed in the rear of their first line. At this period of the battle Major-General Ware fell dead, his head being carried off by a cannon-shot. He was an excellent officer, and his loss was severely felt and deeply lamented by the whole army. After his death, the command of the column devolved upon Colonel Macdonald, who, though wounded, continued in the exercise of the important trust with the utmost judgment, activity and intrepidity till the close of the action.

The enemy with determined obstinacy persisted in defending their position to the last, contending every point inch by inch, and refusing to give way till they had lost the whole of their guns; and even then, when their situation had become desperate, they still continued to manifest the same courageous disposition, their left wing endeavouring to effect their retreat in good order; but this attempt was frustrated by the 27th Regiment of Dragoons, and the 6th Regiment of Native Cavalry, commanded by Lieutenant-Colonel John Vandeleur of the 8th Light Dragoons, who broke into their column, cut many to pieces, and captured the rest, with the whole of the baggage.

The loss sustained by the British army in accomplishing this victory was great, amounting to about eight hundred in killed and wounded; but that of the enemy far exceeded it, for, with the exception of two thousand who surrendered themselves prisoners, the whole of their seventeen battalions were destroyed, so that the dead alone on the field of battle could hardly have been less than seven thousand men. Though some of their cavalry were enabled, by the fleetness of their horses and local knowledge, to escape destruction, the rest, except those who had the good fortune to conceal themselves among the bazaar people, were numbered with the slain.

Ahaji, the commander of the Mahratta army, abandoned the field on a richly-caparisoned elephant, which, on finding himself closely pressed by the British dragoons, he relinquished, and, mounting a swift horse, succeeded in getting off, as our men were unable, from the exhausted state of their horses, to continue the pursuit.

The battle, which terminated at 4 o'clock, gave to the victors the whole of the enemy's bazaars, with the camp-equipage and baggage, a considerable number of elephants, camels, and above sixteen hundred bullocks, seventy-two pieces of cannon, five thousand stand of arms, forty-four stand of colours, sixty-four tumbrils laden with ammunition and three with money,

besides fifty-seven carts containing stores of various descriptions. The military apparatus and supplies were of prime quality, and the ordnance in particular, with the exception of nine guns, was perfectly serviceable. From the commencement of the conflict early in the morning with the British cavalry to the close of the general action in the evening, the enemy discovered a firmness of resolution and contempt of death which could not fail to command the admiration of their opponents, whose energies in the struggle were strained to the utmost, though nothing could repress their ardour, or withstand the impetus of their united exertions. The seventeen battalions with whom our army were engaged constituted the flower of Sindia's establishment, and, by way of pre-eminent distinction, were called the "Deccan Invincibles." Their total overthrow, therefore, completed the humiliation of this formidable Mahratta chief by depriving him of that power which his military superiority, with the aid of the French force, enabled him to maintain in Hindustan.

Throughout this eventful war, indeed, every conflict gave evidence of the improvement made by the natives in military knowledge through their connection with the French, whose abilities were exercised to the utmost in exasperating the chiefs against the English, and in forming their subjects into hardy and disciplined soldiers, with the view of thereby overthrowing our dominion in the East.

On the present occasion the effect of French instruction was fully exhibited; for the Mahratta army displayed all the characteristics of European arrangement and discipline. Considering, therefore, the enemy's advantages in point of training and position, their superiority in number compared with the British actually engaged, and the fatigue the British troops had endured previous to the battle, the victory was indeed a glorious one.

The cavalry, after marching forty-two miles in less than twenty-four hours, were hotly engaged with the whole force of the enemy from sunrise till near sunset; and of so pressing a nature was this trying service, that the horses were actually without food or water for the space of twenty hours. On coming up with the enemy, they were called into immediate exercise; and continued it, with little cessation, under very painful disadvantages, till the arrival of the infantry, who also had undergone extraordinary fatigue and hardship, in forced marches of sixty-five miles in forty-eight hours.

During the day the commander-in-chief had two horses killed under him; and the shot showered around him continually. In the morning His Excellency led the cavalry to the onset; and in the afternoon he advanced at the head of the 76th Regiment, with whom he conducted all the attacks that were made on the enemy's line and on their reserve posted in and about the fortified village of Mohaulpur.

But among the trials which exercised the fortitude of Lord Lake on that day, the most distressing was the accident that befel his gallant son, Major Lake, of the 94th Regiment, who attended his father in the capacity of aide-de-camp and military secretary throughout the whole campaign. In that part of the battle of which an account has already been detailed, while the commander-in-chief was leading on his troops against the enemy, his horse fell under him, pierced by several shot; upon which his son instantly dismounted and urged his father to accept the horse which he rode. This was at first refused; but, after some entreaty, the general was prevailed upon to comply, when, just as the major had mounted another horse belonging to a trooper, he received a severe wound from a cannon-shot in the presence

of his father. Parental affection was suspended for a while by the sense of public duty, and the general proceeded with unrelaxed vigour in the prosecution of the great object that was paramount to all others; after accomplishing which, and remaining master of the field, he had the consolation to find that his brave and affectionate son, though severely wounded, was likely to do well and prove an ornament to his country. He recovered, but was killed on the 17th August 1808, at the storming of the heights of Roleia, in Portugal.

The setting sun, after this busy and sanguinary day, presented a spectacle to the beholder calculated to agitate his mind with a variety of emotions. For while he could not but feel grateful at the result of the conflict, and exult in the laurels which rewarded the victors, his sympathy was awakened in contemplating the extensive plain covered with the bodies of the dead, and hearing on all sides the groans of the wounded and the dying. This terrific picture was heightened by successive explosions of powder magazines and tumbrils of ammunition, which shook the atmosphere and obscured the horizon with tremendous clouds of sulphurous smoke. If anything could add to such a scene of woe, it was the approach of a murky night indicating a hurricane, that came on with furious rapidity, till it spread an indescribable degree of horror over the blood-stained field.

On the arrival of the camp-equipage, which was not till late in the evening, the victorious troops pitched their tents near the rivulet between the village of Laswari and that of Impurah or Singrah. A battalion of infantry took charge of the prisoners who were collected together at the village of Sagepura, lying about midway between the British camp and the ill-fated village of Mohaulpur, which, from its situation in the midst of the battle, was now reduced to ashes. Shortly afterwards, the commander-in-chief liberated all the prisoners, with the exception of the principal officers amounting to forty-eight, whom he thought it prudent still to retain.

In brigade orders, Colonel Macan, commanding 3rd Cavalry Brigade, requested Mr. Lyss and Mr. Newman, surgeons of the 29th Dragoons, to accept his best thanks for their humane and successful exertions in bringing off the wounded, though with the greatest personal risk to themselves, and in affording the natives, as well as the Europeans, every assistance in their power.

The total loss in the battle was as follows :—

	Killed.	Wounded.
Europeans	95	311
Natives	77	341
Horses—Killed, wounded and missing,		553

His Majesty's 76th Foot lost more than twice as many as any other corps both in killed and wounded—13 officers were killed and 29 wounded, of whom two died of their wounds. In officers the 29th Light Dragoons suffered most. Those of highest rank who fell were Major-General Ware, Colonel Vandeleur of the 8th Light Dragoons, Major Griffith of the 29th Light Dragoons, and Major Campbell, deputy quarter-master-general. Seventy-one pieces of ordnance were captured, of which seven were heavy brass guns, and two heavy iron ones. The iron guns were of European manufacture, the brass cast in India—one Dutch six-pounder excepted. The dimensions were in general those of the French. Large quantities of stores of all kinds were also taken.

On the 8th of November the army left the blood-stained fields of Laswari, where the air, from the number of dead carcases of men and beasts, had become

highly offensive. After several days of easy marches, proceeding very leisurely back the same way we came, we reached Paiashur, and the day following, the sick and wounded, with the captured guns, were sent off to Agra. The army halted here a fortnight, during which time the fame of the recent victory having spread in every direction, the Rajas, both near and far, from the Jumna to the Indus, rejoiced in the opportunity which it gave them of throwing off the Mahratta yoke, and eagerly sought the protection of the British.

On the 14th a treaty of defensive alliance was concluded by the commander-in-chief with the Raja of Mácheri. His capital or stronghold is Ulwur; and from the local situation and resources of this chief, he had it in his power to impede or repel every incursion of the Mahrattas into the northern parts of Hindustan.

APPENDIX V.

Abstract of Settlement Report.

Captain Impey's Settlements.

Captain Impey, when Political Agent of Ulwur, made two summary settlements of the land-revenue—the first for three years, the second for ten. They were based on an average of collections for a series of years, modified by a rough calculation of capacity to pay. The last expired in A.D. 1871, and in January 1872 a settlement officer was appointed, with directions to make a regular settlement of the revenue.

Summary Settlement of 1872.

As this regular settlement could not be completed for several years, a new summary settlement was at once made, by which the revenue was raised seven and a half per cent., thus—

	Rs.
Average collections of Captain Impey's 3-year settlement of 1858 ...	14,29,425
,, ,, ,, 10 ,, ,, 1861 ...	17,19,815
Annual demand fixed by summary settlement in 1872	18,92,513

Survey.

The survey was made with plane-tables. Efficient superintendents and inspectors were obtained from British territory, and about 90 measurers (*amins*); but 130 patwáris and others of the Ulwur State were, by dint of much effort, rendered proficient in the use of the plane-table. These last surveyed nearly one-fourth of the villages. Field surveys were made of only the khálsa or fiscal villages, which number 1,431. Of the 357 rent-free villages, boundary (*hud bast*) maps were made.

Rent-rates.

The rentals were determined in the manner directed and practised in the North-Western Provinces. The different kinds of soil were marked off on the village maps, and the inspecting officer endeavoured by every means to ascertain the average rent of each kind in the locality. Cultivators, rent-free grantees in the

neighbourhood, and officials were questioned about the rents; quarrels between cultivators and proprietors sometimes threw light on them. Heavily assessed villages, the proprietors of which could get as rent no more than the revenue from their tenants, would not attempt concealment. In villages where one "bhách" (or rate of revenue distribution) prevailed, that was often the true rent-rate for the worst lands in the hands of village servants. The old revenue crop rates of the pargana were always referred to, and compared with the result of the rent-rates proposed. The rent-rates adopted are shown below.

Assessment.

In assessing, the total assets of the village from all sources were taken into consideration, and all the information necessary to the assessing officer was arranged synoptically in a statistical paper prepared for each village. The portion of the net assets fixed as the State share was generally two-thirds. But where three-fourths or more had been paid without apparent difficulty, three-fourths was determined. Favored classes already spoken of were assessed at lower rates.

Appeals.

Appeals against the assessment were heard, tahsildars consulted, and some modifications of the sums first fixed were made by the Political Agent. The system of assessing villages with lump-sums, instead of each field according to the ryotwari system, was adopted as it had been in vogue even before Captain Impey's settlements.*

Results of assessment.

Reductions on the assessment of the ten-year settlement were given to the amount of Rs. 47,293; but the net increase on the collections of the last year of Captain Impey's settlement is for the first year of the new settlement Rs. 2,07,851, rising to Rs. 2,67,743 by the twelfth year—that is, an immediate increase of nearly 12 per cent. on the ten-year settlement, and nearly 3 per cent. on the summary settlement of 1872. The assessments are shown in the statement attached. The rate per bigha on the present cultivated area will be Rs. 1-7-4 the first year, and Rs. 1-8 the last.

Record of rights.

A record of rights was laboriously compiled for each village; the papers were neatly bound together, and the village field-map copied on tracing-cloth attached.

Advances.

Whilst the settlement was in progress, advances (takávi) to the amount of nearly Rs. 80,000 were made to villagers for the construction of wells. The lands they will irrigate were not assessed as irrigated.

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* Before Captain Impey's settlements there were in vogue four modes of fixing the annual land-revenue :—

Kankut, or appraisement of the standing corn.

Batái, weighment of the gathered grain. The share taken by the State has already been stated.

Chakota, a rough money assessment left to the villagers to distribute, and sometimes, though not often, prolonged for more than a season, or even more than a year.

Bigheri, or assessment by the pargana crop rate per bigha, fixed almost permanently by the Durbar for each kind of crop. Sometimes *bigheri*, *chakota* and *batái* would all be employed in the same village in the same year.

Contract for a short term of years, sometimes with the proprietors, sometimes with a speculator. The latter would make his collections either in accordance with the pargana crop-rates or by the other methods. This system began to come much into vogue forty years ago. It seems to have been introduced by Musalman ministers of Banni Singh; and before Major Impey's settlements it prevailed extensively, indeed almost generally, throughout the State.

In very few of the villages possessing land irrigated by streams was a separate water-rate imposed to be levied each year only on land actually submerged. Though the area so irrigated varies greatly with the season, the people generally preferred lump sums.

Water-rates.

The position of patwáris has been greatly improved. Most formerly received under Rs. 5 a year; now there are four grades, of which the pay is respectively Rs. 5, 6, 7 and 8 a month. A large number, about 85 out of 454, learnt the use of the plane-table sufficiently well to survey villages satisfactorily. The rest were compelled to prove their comprehension of the village-map and their ability by means of it to restore destroyed boundary-pillars. Detailed directions for the guidance of patwáris in the discharge of their ordinary duties have been issued.

Patwáris.

The only tahsil requiring additional notice is Govindgarh. It was formerly irrigated by the Rúparel brought into it by the Hazári Bund—the dam which affected the battle of Laswari. Although the tahsil has not been so irrigated since Sambat 1894 (A.D. 1837), the high revenue rates which were originally due to the irrigation had been more or less upheld, and the consequence was that the villages were in a very distressed state. Large remissions were necessary, and the revenue was reduced from Rs. 1,01,876 to Rs. 89,912. The revenue in some of the villages was so high that it was marvellous how the people paid it at all, and substantial reductions were possible, notwithstanding that the existing revenue was never reduced unless it was more than 75 per cent. of the net assets.

Govindgarh tahsil.

Date of commencement of new settlement.

The new settlement, with the sanction of the Council, came into force on 1st September 1876, and is to run for sixteen years.

Cost.

The total cost of the settlement has been Rs. 3,10,000. Of this, Rs. 1,15,000 has been on account of survey.

The time taken has been four years and four months. This includes the operations connected with the summary settlement of 1872.

Judicial cases.

The judicial cases decided by the Settlement Department, exclusive of appeals to the Political Agent, were as follows:—

Boundary	639
Proprietary right or *biswadári*	2,810
Miscellaneous	10,171
Appeal	180
Total ...	13,800

Rent Rates per Settlement Bigha, adopted in Regular Settlement of Ulwur, 1876.

	TAHSILS.	Irrigated varies	Unirrigated varies	REMARKS.
		Rs. A. Rs. A.	Rs. A. Rs. A.	
Tijára Tahsil.	Tijára pargana—			
	In 1st class villages ...	from 2 12 to 4 8	from 0 14 to 1 12	
	„ 2nd „ ...	„ 2 4 „ 4 0	„ 0 12 „ 1 8	
	„ 3rd „ ...	„ 2 0 „ 3 8	„ 0 8 „ 1 4	
	Tapokra pargana—			
	In main circle ...	„ 2 4 „ 3 2	„ 1 0 „ 1 6	The lowest irrigated is flooded land.
	„ north „ ...	„ 2 4 „ 3 4	„ 1 0 „ 1 8	
	„ east „ ...	„ 3 0 „ ...	„ 0 14 „ 1 4	
	„ south „ ...	„ 3 4 „ ...	„ 1 0 „ 1 6	
	Mandáwar—			
	1st class ...	„ 2 0 „ 5 4	„ 1 8 „ 3 0	Ditto.
	2nd „ ...	„ 2 0 „ 5 0	„ 1 4 „ 2 12	
	3rd „ ...	„ 4 4 „ 4 12	„ 0 14 „ 2 8	
	Kishengarh—			
	1st flooded circle ...	„ 2 8 „ 5 8	„ 1 4 „ 3 8	Ditto.
	2nd „ „ ...	„ 2 8 „ 5 0	„ 1 2 „ 2 12	
	1st sandy „ ...	„ 4 4 „ 4 8	„ 1 0 „ 2 12	
	2nd „ „ ...	„ 3 12 „ 4 0	„ 0 14 „ 2 8	
	Katumbar—			
	Western sandy circle ...	„ 4 4 „ ...	„ 1 2 „ 2 0	Ditto.
	Eastern loam „ ...	„ 4 0 „ ...	„ 1 6 „ 2 0	
	Northern flooded „ ...	„ 3 0 „ 4 4	„ 1 0 „ 2 0	
	Southern „ „ ...	„ 3 0 „ 4 0	„ 1 2 „ 2 2	
	Govindgarh—			
	1st class villages ...	„ 4 4 „ ...	„ 1 6 „ 3 0	
	2nd „ ...	„ 3 8 „ ...	„ 1 0 „ 2 8	
	Lachhmangarh—			
	1st class ...	„ 3 0 „ 5 0	„ 1 0 „ 2 4	Ditto.
	2nd „ ...	„ 2 12 „ 4 8	„ 0 14 „ 2 0	
	3rd „ ...	„ 2 8 „ 4 0	„ 0 14 „ 2 0	
	Ulwur—			
	1st class ...	„ 5 0 „ 6 0	„ 1 0 „ 2 8	
	2nd „ ...	„ 4 0 „ 5 0	„ 1 0 „ 2 4	
	3rd „ ...	„ 3 8 „ 4 0	„ 0 14 „ 2 0	
	Ramgarh—			
	1st class ...	„ 4 0 „ 6 0	„ 1 0 „ 3 0	Ditto.
	2nd „ ...	„ 2 12 „ 6 0	„ 1 0 „ 2 8	
	3rd „ ...	„ 2 8 „ 5 0	„ 1 0 „ 1 12	
	Rájgarh—			
	Pargana *Reni Mácheri* ...	„ 1 12 „ 4 10	„ 1 0 „ 2 1	Ditto.
	„ *Rájpura*, one-crop land	„ 2 0 „ 4 14	„ 1 11 „ ...	
	„ double „	„ 7 12 „ ...	„ ... „ ...	
	„ *Rájgarh* ...	„ 2 8 „ 5 9	„ 1 8 „ ...	
	„ *Tahla*, one-crop land	„ 2 8 „ 5 1	„ 1 7 „ ...	
	„ double „	„ 9 6 „ ...	„ ... „ ...	A rate intermediate between irrigated and unirrigated was charged on irrigable. A rate from 2 to 4 annas lower than Bhar. II was charged on sandy hillocks called *púth*.
	Bahror—			
	Loam I circle ...	„ 5 4 „ 6 0	„ 1 6 „ 3 4	
	„ II „ ...	„ 5 4 „ 5 12	„ 1 2 „ 2 12	
	Sandy I „ ...	„ 4 4 „ 4 12	„ 1 2 „ 2 10	
	„ II „ ...	„ 4 0 „ 4 8	„ 0 12 „ 2 4	
	Bánsúr—			
	Class I ...	„ 1 8 „ 5 8	„ 0 12 „ 2 2	Dofasli, or double-cropped land, is charged at Rs. 9 in seven villages. The lowest irrigated is flooded land. *Kútli* is charged at Rs. 1-12 and Rs. 2-4.
	„ II ...	„ 1 4 „ 4 8	„ 0 12 „ 2 0	
	„ III ...	„ 1 0 „ 3 8	„ 0 10 „ 1 0	
	Thana Ghazi—			

Statement of soils, &c., in fiscal villages.

	Barah, or land lying near village site.		Har, or land lying at a distance from village site.		1st Class.	2nd Class.	3rd Class.	4th Class.	Irrigated.	Unirrigated.	Total.
	Well-land.	Unirrigated.	Well-land.	Unirrigated.							
	Bighas.	Bighas.	Bighas.	Bighas.	Bighas.	Bighas.	Bighas.	Bighas.	Bighas.	Bighas.	Bighas.
Chiknot, or clayey loam ...	12,780	2,674	33,411	56,483	...	...	...	...	...	...	...
Matyár, or sandy loam I ...	49,723	15,792	77,986	3,53,488	...	...	...	...	...	...	...
Matyár II ...	3,995	2,125	12,015	1,19,273	...	...	...	...	...	...	...
Bhur, or sandy I ...	7,484	6,961	18,039	3,23,377	...	...	...	...	...	...	...
Bhur II ...	142	1,401	1,429	1,44,735	...	...	...	...	...	...	...
Dahri, Kátli, Nahri, Tálabi, land irrigated in various ways ...	...	...	...	...	58,117	34,347	1,358	5,453	...	...	...
Total cultivated ...	...	...	...	...	...	...	...	...	3,16,279	10,26,309	13,42,588
Culturable ...	...	...	...	...	...	...	...	...	...	...	2,52,642
Unculturable ...	...	...	...	...	...	...	...	...	...	...	7,40,344
Revenue-free in fiscal villages	...	...	...	...	...	...	...	...	...	...	82,404
Total ...	...	...	...	...	...	...	...	...	...	...	24,17,978

Tahsil Revenue Statement.

No.	Tahsil.	Realized in last year of Ten-Year Settlement.	Average Annual Collections during Summary Settlement of 1872.	Assessment for first year of New Settlement.	Assessment for twelfth and following years of New Settlement.	Remarks.
		Rs.	Rs.	Rs.	Rs.	
1	Ulwur ...	2,01,852	2,30,383	2,35,149	2,42,629	
2	Bánsúr ...	1,48,091	1,49,161	1,50,167	1,63,234	
3	Bahror ...	1,47,289	1,64,834	1,87,865	1,92,530	
4	Govindgarh ...	98,431	99,278	89,912	90,112	The collections of passed settlements often exceed the total amount previously assessed, owing to rent-free holdings falling in, and from other causes.
5	Katumbar ...	1,22,185	1,39,236	1,43,478	1,45,488	
6	Kishengarh ...	1,66,824	1,82,975	1,93,145	1,98,645	
7	Lachhmangarh ...	1,52,217	1,59,481	1,61,127	1,64,672	
8	Mandáwar ...	1,44,742	1,58,263	1,61,182	1,68,207	
9	Ramgarh ...	1,68,272	1,83,058	1,83,847	1,88,437	
10	Rájgarh ...	1,39,889	1,49,238	1,50,878	1,55,413	
11	Tijára ...	1,20,643	1,48,751	1,54,100	1,59,000	
12	Thana Ghazi ...	1,32,599	1,41,372	1,49,035	1,51,410	
	Total ...	17,52,034	19,06,030	19,59,885	20,19,777	

Castes of Proprietors of Fiscal Villages.																			Of Fiscal Villages only.				Detail of all the Villages in the State.	
Meo.	Ahir.	Hindu Rajput.	Gujar.	Jat.	Mina.	Brahman.	Khanzada.	Musalman Rajput.	Mali.	Saiyad.	Kayath.	Moghul.	Sakka.	Banya.	Dhusar.	Khati.	Kharwal.	Mirdha.	Pathan.	Shekh.	Mixed.	Total.	Houses. Cultivators.	Houses. Non-cultivators.	Total Houses.	Population.		
439	152½	177	108	94	78	64	26	13	4	5	4	3	1	1	2	1	1	1	2	1	253	1,430	69,479	58,128	127,607	590,328	*Khálsa*, or fiscal, *i.e.*, revenue-paying	1,431½
																											Muáfi, or revenue-free	357
																											Istimrár, or permanently settled	6
																											Nahri, or under Canal Department, *i.e.*, not settled ..	3
																												1,797½

All the statistics below refer to fiscal villages only.

Ploughs.		Land Cultivated (Settlement bighas).		Masonry Wells.		Well-runs.		Well depths.						Detail of Wells (Masonry).				Wells *Kacha*, or non-masonry.		Wells out of use.	Cost of a Well.						Total Well-runs.			
								From surface of ground to water-level.			Depth of water.										Masonry.			Non-masonry.			Fiscal.		Rent-free in fiscal villages.	
At Captain Impey's Ten-Year Settlement.	After Captain Impey's Ten-Year Settlement.	At Ten-Year Settlement.	After Ten-Year Settlement.	At Ten-Year Settlement.	After Ten-Year Settlement.	At Ten-Year Settlement.	After Ten-Year Settlement.	1st class.	2nd class.	3rd class.	1st class.	2nd class.	3rd class.	Wells on revenue-free land in fiscal villages.	Wells for irrigation on fiscal land.	Wells for drinking purposes.	Incomplete.	*Khálsa*, or fiscal.	*Muáfi*, or revenue-free.		1st class.	2nd class.	3rd class.	1st class.	2nd class.	3rd class.	Of masonry wells.	Of non-masonry wells.	Of masonry wells.	Of non-masonry wells.
32,509	30,368	Bighas. 10,31,000	Bighas. 13,12,587	10,780	11,189	12,604	16,074	132	70	4	60	30	4	559	11,189	630	55	3,407	123	3,210	2,000	800	100	80	30	2	16,074	2,672	355	

	Percentage of total cultivated area.	Area in settlement bighas.		Settlement bighas.	Name of Settlement.		Assessment.	*Istimrár*, or perpetual settlement.	Regular Settlement which came into force Sept. 1st, 1876.	Assessment for Sixteen Years.	*Istimrár*, or perpetual settlement.	TOTAL.	
							Rs.			Rs.		Rs.	
Manured ..	12	1,64,196	Area cultivated by proprietors.	7,42,637	Captain Impey's Three-Years Settlement.	Had effect from 1858-59 to 1860-61.	13,99,413	3,862	1876-77	19,59,885	4,872	19,64,757	Total rental of fiscal village, 29,41,885.
							14,25,554	..	1877-78	19,62,284	..	19,67,156	
Irrigated ..	24	3,16,279*					14,48,300	..	1878-79	19,87,537	..	19,92,409	
									1879-80	19,98,238	..	20,03,110	
									1880-81	20,11,390	..	20,16,262	
									1881-82	20,14,479	..	20,19,351	
Best crops (*bari zabti*)	6	76,587	Do. held on lease, or by tenants-at-will.	4,28,229			17,21,150	..	1882-83	20,17,389	..	20,22,261	
							17,41,754	..	1883-84	20,18,269	..	20,23,141	
Rabi or spring crops ..	22	2,88,036	Do. by hereditary cultivators paying revenue but no rent.	1,47,581	Captain Impey's Ten-Year Settlement.	From 1861-62 to 1871-72.	17,37,866	..	1884-85	20,19,527	..	20,24,399	
							17,42,244	..	1885-86				
Sugarcane ..	½	2,795					17,45,631	..	1886-87				
							17,48,528	..	1887-88				
							17,50,026	..	1888-89				
Two-crops-a-year land (*dofasli*).	5	69,914	Do. on rent-free grant from proprietors, not State grant.	24,141			17,51,124	..	1889-90	20,19,777	..	20,24,649	
							17,51,107	..	1890-91				
							17,55,479	..	1891-92				
			Do. by *páis*, or strangers.	1,49,608	Summary Settlement of 1872.	Had effect with little alteration till regular settlement came into force.	18,88,051						
			Average area to a plough.	27									
				Number.									
			Head of cattle ..	592,653									
			Siwái income, or assets not derived from the land.	Rupees. 15,423									

* Well-land, 2,19,877; flooded, canal, &c., land, 96,402.

APPENDIX VI.

Genealogical tree of the Ulwur Chief.

