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APPENDIX I.

THE DIALECTS OF MANDI AND SUKĒT.

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

Maṇḍi and Sukēt are two important states lying between Simla and Kāngrā proper with Kulū for their eastern boundary. They form part of the central linguistic wedge between Camba and the Simla States, it being noticeable that north of Kāngrā and south of Sukēt certain linguistic peculiarities are found which are not observed in the central area. The future in *l* alluded to in the Introduction to the Camba Dialects (see Appendix to Gazetteer of Camba State) is a good example of this. In the central wedge the future is in *g* or *gh*, whereas to the north and south and east it is in *l*.

The main Maṇḍi dialect is rather widely spread. It is found with very little change over all the western and northern portions of the State. It is also spoken in the capital, and extends without much variation southwards into Sukēt. In the following pages a grammar of this dialect is given, followed by brief paradigms to illustrate the northern dialects. The centre of North Maṇḍāli may be taken to be Jhatijgrī half-way between Sultānpūr and Pālampūr. Chōṭā Baṅghāli, as alluded to in the following pages, is spoken in that portion of Chōṭā Baṅghāl which lies in the extreme northern portion of Maṇḍi State. In the south-east portion of the State called Maṇḍi Sirāj the dialect spoken is still Maṇḍāli, but it shows resemblances to Inner Sirāji, the dialect of the northern half of the Sirāj Taṣṣil of Kulū.

In Maṇḍāli the genitive is formed by the postposition *rā*, the Dative by *jō*, and the Ablative by *gē* or *thē*.

Although the dialect shows many traces of the influence of Panjabi, it keeps clear of that influence in the Plural of nouns, which is in the Oblique generally the same as the Singular except in the Vocative case. In parts of the State we have the special Fem. Oblique form for 3rd Pers. Pronouns so characteristic of Kulū and the Simla States. The future is either indeclinable in *—gg* or declinable in *—ghā*.

The Pres. Part in composition is indeclinable, as *karā hā*, is doing, which reminds us of the Kashmiri participle *karān*. Another

resemblance to Kashmiri is in the confusion between *e* and *ye*. Thus we find *tēs* used interchangeably with *tyēs*, *ēs* with *yēs*, *ētthī* with *iētthī* (*yētthī*). The interchange of *s* and *h* finds frequent exemplification in the null states, e.g., in the Pres. Auxiliary *hā* and *sā* or *āsā*. See the dialects passim.

Maṇḍēālī has a Stative Participle in—*irā*, thus *paivā*, in the state of having fallen, *pīivā*, in the state of having been drunk. The peculiarity of the verb *bāhnā*, beat, has been alluded to under the Verb in Maṇḍēālī and Chōṭā Baṅghālī, and under the latter dialect will be found a reference to an interesting undeclined participle used in the Passive to give the sense of *ability*.

In Sukēt there are said to be three dialects—Pahār, Dhar and Bahal, but this is obviously an over-refinement. I have not had an opportunity of studying them at first hand, and therefore make the following remarks with some reserve.

The Singular of nouns is practically the same as in Maṇḍēālī, but in the Plural Panjābī influence is shown in the Oblique termination—*ā*. The Agent Plural, however, ends in —*iē*. *ihē* is used for the Ablative postposition, *gē* being generally kept for the purpose of comparison of Adjectives. The pronouns are almost the same as in Maṇḍēālī.

In Verbs we find that the Dhar dialect resembles Panjābī in its Pres. Part. in—*dā*, and in its Past Part. in—*ēā*. The Bahal dialect has its Pres. Indic. like Maṇḍēālī, as *mārā hā*, but in the Imperfect has the peculiar double form, *mārā hā thā*, he was beating, *mārā hē thē*, they were beating. The Sukētī dialects make their future in *gh* and possibly *g* or *yg*, and have the Stative Participle in—*irā*, as *mārirā*, in the state of having been beaten. The Auxiliary Present and Past is the same as in Maṇḍēālī.

The system of transliteration is that of the Asiatic Society of Bengal. *ī* denotes the sound half-way between *i* and *ī*, *u* italicised in a word printed in ordinary type is half-way between *u* and *ū*; *eu* similarly italicised represents the sound of *e* in French *je*; *c* is the sound of *ch* in *child*, *ch* is the corresponding aspirate.

T. GRAHAME BAILEY.

25th February, 1905.

MANDEĀLĪ. [Mandēāji]

NOUNS.

Masculine.

Nouns in-ā.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghōr-ā, horse	-ā
G.	-ā rā	as Sing.
D.A.	-ā jō	"
L.	-ā manjhā	"
Ab.	-ā gē, thē	"
Ag.	-ā	"
V.	-ēā	-ēō

Nouns in a Consonant.

	<i>Singular.</i>	<i>Plural.</i>
N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ā, rā, &c.	
Ag.	-ā	"
V.	-ā	-ō

Nouns in-i.

N.	hāth-i, elephant	as Sing.
G.D.A.L.Ab.	-i rā, &c.	"
Ag.	-iā	"
V.	-iā	-iō

Nouns in -ū, such as *hindū*, Hindu, are declined like those in -ī. *bāb*, father, is declined like *ghar*, except that the second *b* is doubled before any additions.

Feminine.

Nouns in -ī.

N.	bēt-ī, daughter	as Sing.
G.D.A.L.Ab.	-ī rā &c.	"
Ag.	-īā	"
V.	-īā	īō

Maṇḍeālī.

Nouns in a Consonant.

	<i>Singular.</i>	<i>Plural.</i>
N.	baih-ṇ.	ṇī
G.D.A.L.Ab.	-ṇī rā &c.	as Sing.
Ag.	-ṇīē	"
V.	-ṇī	-ṇīō

PRONOUNS.

Singular.

	1st	2nd	3rd	
N.	haū	tū	sē	ēh, this.
G.	mērā	tērā	tēs rā (or tyēs or tis)	ēs rā (yēs)
D.A.	mājō	tūjō	" &c.	" &c.
L.	mā bhittar, manjhā	tuddh &c.	"	"
Ab.	māthē	tutthē	"	"
Ag.	maī	taī	tīnē	inē

N.	āssē	tussē	sēō	ēh
G.	āssā rā, mbārā	tussā rā	tinhā rā	inhā rā
D.A.	āssā jō	" &c.	" &c.	" &c.
L.	" &c.	"	"	"
Ab.	"	"	"	"
Ag.	āssē	tussē	tinhē	inhē

Singular.

Plural.

N.	kūṇ, who,	jō, who,	kūṇ	jēō
Obl.	kēs, &c.	jēs, &c.	kīnhā	jīnhā
Ag.	kūnē	jīnē	kīnhē	jīnhē

kyā, what ? has Obl. *kiddhī*.

Other pronouns are *kōi*, someone, anyone, *kich*, something, anything, *har kōi*, whosoever, *har kich*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension :—All adjectives ending in ny letter other than ā are indec. Those ending in -ā have Obl. -ē.

Pl. -*ē*, indec. Fem. -*ī* indec. It should be noted that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *gē*, from, than, as *kharā*, good, *ēs gē kharā*, better than this, *sabbhī gē kharā*, better than all, best.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
ēṛhā, like that or this	tēṛhā, like that or this	kēṛhā, like what ?	jēṛhā, like which
itnā, so much or many	titnā, so much or many	kitnā, how much or many ?	jitnā, as much or many.

ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives:—

<i>Time.</i>	<i>Place.</i>
ēbbē, huṇ, now	ēthī, here
tēbbē, then	tēthī, there
kēbbē, when ?	kēthī, where ?
jēbbē, when	jēthī, where
āj, to-day	ēthī tikki, up to here
kāl, to-morrow	iēthī tē, from here
dōthī, to-morrow morning	ūpīā, up
parsi, day after to-morrow	bun, down
cauthē, day after that	nēḍē, near
kāl, yesterday	dūr, far
parsi, day before yesterday	aggē, in front
cauthē, day before that	picchē, behind
kadhī, sometimes, ever	bhittar, inside.
kadhī na, never	bāhar, outside
kadhī kadhī, sometimes	

Others are *kī*, why, *idhē ē kattḥē,* for this reason, *hā*, yes, *sitābī* quickly.

PREPOSITIONS.

The commonest prepositions have been given in the declension of

nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond	tērē kaṭṭhē, about thee
wār, on this side	mā sāhi, āssā sāhi, like me,
whittar, manjhē, manjh, within	like us.
prallē, upon	tinhā bakkhā, towards them
hēṭh, below	tētāge prānt, after that
tikā tikki, up to	idhi rē ōrē parē, round about
mā nēdē, beside me	it
mā sāggi, with me	tūssa barābar, equal to you
tēsjō, for him	māthē partēg, apart from me

VERBS.

Auxiliary.

Pres.	I am &c.	Sing. hā,	f. hī,	Plur. hē,	f. hī.
Past	I was &c.	Sing. thā,	f. thī	Plur. thē	f. thī.

Intransitive Verbs.

paunā, fall.

Fut	Sing. paūgh -ā	f. -ī	Pl. -ē	f. -ī, also paung indecl.
Imperat.	pau	paunā		
Pres. Indic.	paūṣ indec.	with hā,	f. hī.	Pl. hē, hī
Impf. Indic.	" "	" thā,	thī,	thē, thī
Past Cond.	paund-ā (-ī -ē -ī)			
Past Indic.	pēā	f. pēī		
Pres. Perf.	pēā	hā, &c.		
Plupf.	pēā	thā, &c.		
Participle	<i>paūkē</i> , having fallen, <i>paundē hī</i> , on falling, <i>paūā</i> , in the state of having fallen, <i>paundē</i> , while falling, <i>paunēwā/ā</i> , faller or about to fall.			

Some verbs have slight irregularities.

hōnā, be become.

Fut.	hūghā or hūng
Pres. Ind.	hūṣ hā
Past Cond.	hundā
Past Indic.	hūā

aunā, come.

Fut.	āūghā or āung
Pres. Indic.	āūṣ hā

Past Cond.	aundā
Past Indic.	āyā
Participle	āikā, having come, āirā, in the state of having come.

jāṇā, go.

Imperat.	jā jā
Pres. Indic.	jāṅhā hā
Past Cond.	jāndā
Past Indic.	gēā
Participle	jāikā, having gone; gēirā, in the state of having gone

raihṇā, remain.

Fut.	rahaṅghā or rahaṅg
Imperat.	raih rahā
Pres. Ind.	rahā hā
Past	rēhā

baithṇā, sit.

Fut.	baithghā or baithaṅg
Past Cond.	baithdā

Transitive Verbs.

mārnā, beat, strike, in general like paunā.

Fut.	mārgbhā or māraṅg
Pres. Indic.	mārṅhā hā
Past Cond.	mārdā
Past Ind.	mārēā, with agent case of subject, māreā agreeing with object.
Pres. Perf.	mārēā hā, with agent case of subject, māreā hā agreeing with object.
Plupf.	mārēā thā, with agent case of subject, māreā thā agreeing with object.
Participle	mārivā, in the state of having been beaten.

The passive is formed by using the past part. māreā, with the required tense of jāṇā, go, māreā jāṇā, be beaten. The passive is not very common.

The following are slightly irregular :—

khāṇā, eat.

Fut.	khāṅghā or khāṅg
Pres. Indic.	khāṅhā hā
Past Indic.	khādhā
Participle	khādhirā, in the state of having been eaten.

		piṇā, drink.
Past	pītā	
Participle	pītirā, in the state of having been drunk.	
		dōṇā, give.
Pres. Ind.	dāhṣ hā	
Past	dittā	
Participle	dittīrā, in the state of having been given	
		laiṇā, take.
Fut.	laṅghā or lang	
Pres. Indic.	lahṣ hā	
		karnā, do.
Past	kītā	
		lēauṇā, bring, like auṇā, but
Past	lēi āyā	
		lēi jāṇā, take away, like jāṇā.

There is a noticeable peculiarity about the past of *bāhṇā*, beat strike. (Fut. *bāhagghā*, *bāhagg*). The past is always used in the Fem. I beat him is *maī lēsjō bāhī*. Apparently the verb is in agreement with some fem. noun not expressed. The understood word would naturally have the meaning of 'blow.' See also under the Banghālī dialect.

Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, *haū paiā karā hā* (compounded with *karnā*, do).

I continue falling, *haū paundā rahā* (compounded with *raihṇā*, remain).

I am in the act of falling, *haū paundā lagīrā hā* (compounded with *lagṇā*, stick).

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

ghōṛā, horse.	biāhū, husband.
bāb, bāpū, father.	lēṛī, wife.
māi, mother.	mardh, man.
bhāi, brother.	janānē, women.
bōbbō, elder sister.	maṭhā, boy.
baiṇ, younger sister.	maṭhī, girl.
gābhrū, beṭā, son.	puhāl, shepherd.
bēṭī, daughter.	cōr, thief.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—Continued.

ghōrā.	dhārā, hill.
ghōrī, mare.	pādhār, plain.
baḷd, ox.	ḍōhrī, field.
gāi, cow.	rōṭī, bread.
mhaīs, buffalo.	pāṇī, water.
bakr-ā, he-goat.	kaṇak, wheat.
-i, she „	challī, maize.
bhōḍ, sheep.	ḍāl, tree.
kutt-ā, dog.	grāḍ, village.
-i, bitch.	nagar, city.
rioch, bear.	baṇ, jungle.
barāgh, leopard.	macchī, fish.
gaddhā, ass.	paiṇḍā, way.
sūr, pig.	phaḷ, fruit.
kūkk-ar, cock.	māss, meat.
-rī, hen.	duddh, milk.
bīll-ā, cat (male).	battī, ānnī, egg.
-i, „ (female).	ghīū, ghi.
ūt, camel.	tāl, oil.
panchī, paṅkhōrū, bird.	chāh, buttermilk.
il, kite.	dhiārā, day.
hāthī, elephant.	rāt, night.
hāth, hand.	sūrj, sun.
pair, pāḍ, foot.	candarmā, moon.
nāk, nose.	tāra, star.
hākkhi, eye.	bāgar, wind.
mūh, face.	pāṇī, barkhā, rain.
dānd, tooth.	dhūppā, sunshine.
kān, ear.	gird, stormy wind.
saruāl, kēs, hair.	bhārā, load.
mūṇḍ, sir, head.	biū, seed.
jībh, tongue.	lōhā, iron.
piṭh, back.	kharā, good.
pēt, stomach.	burā, bad.
sarir, body.	baḍḍā, big.
pōthī, book.	halkā, little.
kalam, pen.	dalidri, lazy.
mānjā, bed.	akliwālā, wise.
ghar, house.	bhacḍāl, foolish.
daryāḍ, river.	tātā, swift.
khāḍ, stream.	painā, sharp.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*Continued.*

uccā, high.	bujjhā, know.
gōrā, kharā, beautiful.	puj्jā, arrive.
kubhadrā, ugly.	daṃṇā, run.
ṭhaṇḍā, cold.	nhassi jāṇā, run away.
tāttā, hot.	baṇāṇā, make.
guḍḷā, mīṭṭhā, sweet.	ṭhainā, place.
hacchā, clean.	sāḍḍā, call.
ghaṭ, little.	mīḷḷā, meet.
bahut, much.	sikkhā, learn.
hōṇā, be, become.	paṇḥā, read.
aṇṇā, come.	likhā, write.
jāṇā, go.	marnā, die.
baiṭṭhā, sit.	suṇṇā, hear.
laiṇā, take.	haṭṭā, turn.
dēṇā, give.	haṭṭi aṇṇā, return.
paṇṇā, fall.	beuḥḥā, flow.
uṭṭhā, rise.	laṇṇā, fight.
kharnā, stand.	jittṭā, win.
dēkhā, see.	hārnā, defeated.
khāṇa, eat.	calōjāṇā, go away.
pīṇā, drink.	bāhṇā, sow.
bōḷḷā, say.	haḷ bāhṇā, plough.
saṇṇā, sleep, lie down.	khuṇṇā, cause to eat.
karna, do.	piāṇā, cause to drink.
raiṇṇā, remain.	suṇṇāṇā, cause to hear.
bāhṇā, mārnā, beat.	cugṇā, graze.
pachāṇṇā, recognise.	cārnā, carāṇa, cause to graze.

NUMERALS.

Cardinal.

1—ēk.	10—das.
2—dūi.	11—gyārā.
3—trāṣ.	12—bārā.
4—cār.	13—tēhrā.
5—pāñj.	14—caudā.
6—chau.	15—pandrā.
7—sāt.	16—sōḷā.
8—āṭh.	17—satārā.
9—nau.	18—ṭhārā.

NUMERALS—continued.

Cardinal.

19—unni.	67—satāhaṭ.
20—bih.	69—apḥattar.
27—satāi.	70—sattar. ³
29—apḥattri.	77—satātṭar.
30—trih.	79—unṇāsi.
37—satattri.	80—assi. ⁴
39—antūāḷi.	87—satāsi.
40—cāḷi.	89—nauūṣ.
47—satāḷi.	90—nabbṣ.
49—apḥaunḷā.	97—satānūṣ.
50—panḷāh.	100—sau.
57—sataunḷā.	200—dūi sau.
59—apāhaṭ.	1,000—hajār.
60—saṭṭh.	100,000—lakkh.

Ordinal.

1st, paihlū.	paihli bāri, first time.
2nd, dujjā.	dujji „ second time.
3rd, trijjā.	āk gūṇā, onefold.
4th, cauthā.	das gūṇā, tenfold.
5th, panḷūṣ.	āddhā, half.
6th, chaṭṭhūṣ.	paṇṇṣ dūi, 1 $\frac{1}{4}$.
7th, satūṣ.	sawā dūi, 2 $\frac{1}{4}$.
10th, dasūṣ.	dhāi, 2 $\frac{1}{2}$.
50th, panḷāhūṣ.	ḍṣōḍh, 1 $\frac{1}{2}$.
	sāḍḍhṣ cār, 4 $\frac{1}{2}$.

SENTENCES.

1. Tērā kyā naḍ hā? What is thy name?
2. Ēh ghōrā kitni barsā rā hōā? How old is this horse?
3. Yēṭṭhi gē Kashmir kitnā kū dūr hā? From here how far is Kashmir?
4. Tērṣ bābbṣ rē gharā kitnṣ gābhrū hē? In thy father's house how many sons are there?
5. Āj haū barṣ dūrā gē haṇḍikṣ āyā. To-day I from very far have walking come.
6. Mērṣ cācā rā gābhrū tēsri baiḥṇi sāṅgṣ biāhā hūrā. My uncle's son is married to his sister.

7. Gharā sufēdā ghōṛē ri jīn hī. In the house is the white horse's saddle.

8. Ēsri piṭṭhi prallē jīn kasī dēā. On his back bind the saddle.

9. Maī tēsṛē gābhrū jō bauht bāhī. I beat his son very much.

10. Uppūr dhārā rē sirē par gāē bakri cārā hā (or carāē karā hā or carāndā lagirā hā). Above on the top of the hill he is grazing cows and goats (or is in the habit of grazing, or is now grazing).

11. Sē tēs ḍālā hēṭh ghōṛē prallē baiṭhīrā He under that tree is seated on the horse.

12. Tēsṛā bhāī appī baiṭhī gē baḍḍā. His brother is bigger than his sister.

13. Tisṛā mul ḍhāī rupayyā hē. Its price is two and a half rupees

14. Mērā bāb tēs halkē gharā whittar (manjh) rahā hā. My father lives in that small house.

15. Tisjō inhā rupayyē dēī dēā. Give him these rupees.

16. Tinhā'ḍhabbē tēsti lēī lā. Those pice take from him.

17. Tisjō bauht mārikē rassi kē banuhā. Having beaten him well bind him with ropes.

18. Khūē gē pāṇī kaḍḍh. Take out water from the well.

19. Māthē aggē calā. Walk before me.

20. Kēsṛā gābhrū tudh picchē aundā lagirā ? Whose son is coming behind you ?

21. Sē tussē kistē mullē lēā ? From whom did you buy that ?

22. Grāwā rē hattiwālē gē lēā āssē mullē. We bought it from a shopkeeper of the village.

NORTH MAṄḌĒĀLĪ.

Only those points are noted in which North Maṅḍĕāli differs from Maṅḍĕāli proper.

NOUNS.

The Ablative is formed with *gē*, from.

dād, sister, is thus declined :—

	<i>Singular.</i>	<i>Plural.</i>
N.	dād	dādd -ā
G.D.A.L.Ab.	dādd -ā rā, &c.	-ā, &c.
Ag.	-ē	-ē

PRONOUNS.

Singular.

	1st	2nd	3rd	
N.	...	tū	...	ēh, this
G.	...	...	fem. tēssā rā	...
D.A.	munjō	tujō	...	ēsrā f. ēssārā
L.	...	...	...	...
Ab.	maḷgē	tuddhgē	...	...
Ag.	...	taḷ	tiniē, tinē, f. tēssē	iniē, inē, f. ēssē

Plural.

N.	...	...	tēō
G.	mhārā	thārā	tinhārā
Ag.	āssē	tussē	tinhē

kun, who? Ag. s. *kunē*.

jō, who, Ag. s. *jīnīē*.

kōi, someone, anyone, Ag. *kēsī*.

ADJECTIVES.

<i>Demonstrative.</i>	<i>Correlative.</i>	<i>Interrogative.</i>	<i>Relative.</i>
ēhrā, like this or that	tēhrā	kēhrā	jēhra
ētrā, so much or many	tētrā	kētrā	jētrā

ADVERBS.

pōrghī, day after to-morrow	uphran, up
or day before yesterday	bunhō, down
ētthī tāñ, up to here	nēr, near
ētthī gō, from here	bhittar

PREPOSITIONS

andhar, bīc, within	mañ nērō, beside me
thālō, below	mañ kannō, with me
tāñ, up to	

VERBS.

Auxiliary.

Pres.	1st Sing. hō,	3rd s. hā or hō
Past	thīā Pl. thīs	f. thī.

Intransitive Verbs.

paunā, fall.

Past	paiēā, f. paii Pl. paiō
Participle	paiirā hōā, in the state of having fallen

hōñā, be, become.

Past	hōā	auñā, come.
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Fut.	āñghā	
Imper.	ā ā	jāñā, go.

Fut.	janghā	
Imperat.	jā jāā	rāññā, remain.

Fut.	rāñghā
Imper.	rāñ rāñā
Past Cond.	rāñdā
Past Ind.	rāñā

baññā, baññā, sit.

Past	baññ
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Transitive Verb.

dīñā, give.

Fut.	dīñghā
Past Cond.	dīñdā
Past	dīñā

		lōṅṅā, take.
Fut.	lāgha, lañ	
Past Cond.	lēnda	
Past Ind.	lēā	
		galāṅā, say.
Past	galāyā	
		jāṅṅā, know.
Past	jāṅṅā	
		lēi auṅā, bring, like auṅā.

The future does not appear to have the indecl. form found in Maṇḍālī, proper, e.g., *paung*, *mārang*. The 1st S. however has an alternative form in -ñ, as *pauñ*, *bāhñ*, I shall fall, strike.

The partic. faller or about to fall, &c., dispenses with the *ṣ* in the middle: thus, *mārwālā* or *bāhwālā*, striker.

The past cond. is used for the present Indic., very commonly in negative sentences and occasionally in affirmative sentences.

bābbā, father.	phōl, fruit.
ij, mother.	dūdd, milk.
bharṣārū, bhāi, brother.	āṅḍā, egg.
beuiṅ, sister.	ghēū, ghi.
dād, elder sister.	bāk, strong wind.
bēbbi, younger sister.	bējā, seed.
māhṅū, man.	bāṅkā, fine, good, &c.
māhtimī, woman.	bōḍḍā, big.
bōld, ox.	darīḍi, lazy.
kūtṭ-ā, dog.	sēāṅā, wise.
-i, bitch.	gūār, ignorant.
gāddhā, ass.	ṭhōṅḍā, cold.
sūṅgar, pig.	matā, much, many.
pair, foot.	baṭṭṭā, bashṭṭā, sit.
shir, hair.	galāṅā, say.
pyēt, stomach.	rāhṅā, remain.
piṅḍā, body.	paūhṅā, arrive.
kāgad, book.	nhāṭṭā, nhāshṭṭā, run.
nāl, steam.	bōlṅā, call.
pahār, hill.	shikkṅā, learn.
bāgrī, field.	shuṅṅā, hear.
shaihr, city.	calē auṅā, return.
jangal, jungle.	baiṅṅā, flow.
mhachḷi, fish.	khiāṅā, cause to eat.
paiṅḍā, way.	shuṅṅā, cause to hear.

lēṅṅā, lie down.

NUMERALS.

Cardinal.

3—trai.	59—nāhaṭ.
6—chiā.	60—shaṭṭh.
7—sātt.	69—ṇhattar.
13—tērā.	77—satattar.
29—nattri.	79—nuāsi.
39—antūāli.	90—nabbā.
49—ṇunjā.	100—shau, saikrā.
57—satūnjā.	100,000—lākh.

Ordinal.

5th, panjūā.	10th, dasūā.
6th, chaūūā.	50th panjāhūā.
7th, sattūā.	ḍāḍḍh, 1 $\frac{1}{2}$.

The following sentences are very slightly different from those under Maṇḍālā proper, but when they happen to have another turn of expression they are worth recording :—

2. Ēs ghōrē ri kētri umar hi ? What is the age of this horse ?
3. Ētthigē Kasmirā tāñ kētrā dūr hā ? From here to Kashmir how far is it ?
4. Thārē bābbā rē gharē kētrē larḱē hē ? In your father's house how many sons are there ?
5. Haū baṛē dūrā gē haṇḍi kannē āyā. I have come walking from very far.
6. Mērē cācē rā bēṭā ēsri bēūhṇi kannē biāhā hōā. My uncle's son is married to his sister.
7. Gharē manjhē hacchē ghōrē ri kāṭhi hi. In the house is the white horse's saddle.
8. Ēsri pitṭhi mē jin kōs. On his back bind the saddle.
9. Maī ēsrā bēṭā baṛā mārēā. I beat his son much.
10. Sē pahāṛā ri cōṭi mē gāiā bākri carāndā. He on the top of the hill is grazing cows and goats.
11. Ēs ḍālā bēṭh ghōrē upphar baṭṭhirā. Under this tree he is seated on a horse.
12. Ēsrā bhāi appi bēūhṇi gē waḍḍā. His brother is bigger than his sister.
14. Mērā bāb ēs halkē gharā mē rāhndā. My father lives in this small house.
15. Ēshjō ēh rupayyā dēi dēā. To him this rupee give.
16. Ēsgē rupayyā lēi lau. From him take the rupee.

17. Ēshjo bāhīš rashiš bannhō. Having beaten him bind him with ropes.
 18. Bāf gē pāni kadḏh. From the spring take out water.
 19. Maī gē aggē cal. Walk before me.
 20. Kēsrā larḑā ḏussā picchē āš. Whose boy is coming behind you?
 21. Tussē kēsgē mul lēā? From whom did you buy it?
 22. Grāuḏ rē ēk dukāndārā gē. From a shopkeeper of the village.
-

CHOṬĀ BANGHĀLĪ.

The following grammatical forms are those in which the Mandēāli spoken in that portion of Chōṭā Banghālī which lies in Maṇḍi State, differs from North Mandēāli generally.

PRONOUNS.

Singular.

	1st	2nd	3rd	ēh, this.
N.	haū, maī	...	...	...
G.	...	...	tisrā, f. tissā rā	...
D.A.	minjō	tijjō	...	...
Ab.	maṅgē	tuggē	...	..
Ag.	...	taī	tinnī, f. tissē	innī, f. issē

Plural.

N.	assē	tussē
G.	mhārā, assē rā	tussē rā
D.A.	assē jō	„ jō
Ag.	assē	tussē

ADJECTIVES.

ētnā, so much or many,	titnā	kētnā, jētnā
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ADVERBS.

kai, why ?

VERBS.

Auxiliary.

Pres. I am, Sing. m. hā

Intransitive Verbs.

paupā, fall.

Participle. pēirā, in the state of having fallen

ōṇā, come.

Past āyā

		jāṇā, go.
Fut.	jāyghā	raihṇā, remain.
Past	rēhā	

In Chōṭā Banghālī also is found that peculiar fem. past of *bāḥṇā* thus:—

maṛ tisjō dō trai bāhī, I struck him two or three blows; *maṛ tisjō dō trai thaprē rī bāhī*, I struck him two or three blows of slaps.

In expressing the idea of ability with the passive voice, and in certain other cases the participle or infinitive is very strangely kept undeclined, as—

ēh kitāb maygē nīh paṛhēā jāndī, I cannot read this book.

rōṭī maygē nīh khāyā jāndī, I cannot eat bread.

khaccar nīh maygē rōkēā jāndī, I cannot stop the mule.

phulkē nīh minjo ḍndē pakāṇā, I cannot cook phulke, (*lit.* phulke do not come to me to cook.) -

In these cases on the analogy of Urdū and Panjābi we should expect *paṛhī*, *khāī*, *rōkī*, *pakāṇē*.

The following words taken from the beginning of the list show how slightly Chōṭā Banghālī differs from N. Maṇḍōāṇī.

bāppā, father.	bakr -ī, she-goat.
ij, mother.	bhēḍ, sheep.
bhāū, brother.	kutt -ā, dog.
bēbbē, baiḥ, sister.	-ī, bitch.
munnū, son.	ricch, bear.
bōṭṭī, daughter.	mirg, leopard.
khaam, husband.	gadhā, ass.
lārī, wife.	sūr, pig.
māḥṇū, man.	kukk -ar, cock.
janāna, woman.	-rī, hen.
chōhr -ā, boy.	bill -ā, cat (male).
-ī, girl.	-ī, ,, (female.)
guālū, shepherd.	ūt, camel.
cōr, thief.	hāthī, elephant.
ghōr -ā, horse.	hāth, hand.
-ī, mare.	pair, foot.
mhaīh, buffalo.	nakk, nose.
bakr -ā, he-goat.	hakkhi, eye.



APPENDIX II.

WEIGHTS AND MEASURES.

Before the Settlement of 1871 the cultivated area had never been measured, but merely appraised in terms of the quantity of seed required to sow the land. In the Settlement all the fields and wastes were measured by the chain, and the areas carefully calculated in *ghumaos*, *kanals*, and *marlas* from the measurements, though the field maps prepared were of a rough description, and not exactly according to scale. Saráj and Chohár ilaqas were not measured. As the common people could not understand chain measurements, the old system of seed measure was also retained and entered in the *khataunis*. A *patha* is the measure used to weigh seed, and a field receiving a *patha* of seed is said to be one *patha*, and so on; thus:—

20 *pathas* = one *lakh*.
20 *lakhs* = one *khár*.

The weight of a *patha* varies with the kind of grain. The specific gravity of *mish*, *saryára*, maize, wheat and husked rice is about the same, and a *patha* of any of these grains weighs about 4 *ser*s *kachcha*. Barley, *dhán* (unhusked rice), *kodra* and *kángghí* are of the same weight, and a *patha* of any of these grains is equivalent to 3 *ser*s *kachcha*. An estimate for the quantity of seed required to sow each particular field in each tract was then prepared, allowance being made for the quality of the soil, and thus the revenue rate on a *khár* of land was fixed. This is still in force.

The returns by *khárs* are converted into *ghumaos* and acres by the following tables:—

Khár measures.

One <i>lakh</i> = 6 <i>kanals</i> and 13 <i>marlas</i> .	One <i>ghumao</i> = 24 <i>pathas</i> .
One <i>patha</i> = 6 $\frac{1}{3}$ <i>ths</i> <i>marlas</i> .	One <i>kanal</i> = 3 <i>pathas</i> .
One <i>khár</i> = 16 <i>ghumaos</i> , 5 <i>kanals</i> , 6 <i>marlas</i> .	One <i>marla</i> = $\frac{3}{16}$ <i>ths</i> of a <i>patha</i> .

Ghumao measurements.

57 $\frac{1}{2}$ inches = one *karam*
3 sq. *karams* = 1 *marla* = 22.96 sq. yds.
20 *marlas* = *kanal* = 459.2 " "
8 sq. *kanals* = 1 *ghumao* = 3,673.6, " "
1 acre = 4,840 sq. yds.

There are two kinds of *khárs* in use in Mandi, one the *Chauntra-ki-khár*, and the other the *Gzrh-ki-khár*. In the *Chauntra khár* the seed is estimated at from 2 to 6 *laks*, and the revenue at from Rs. 4 to Rs. 12 per *khár*, according to the quality of the soil, while in the *Gzrh khár* the seed is estimated at from 12 to 16 *laks* and the revenue from Rs. 25 to Rs. 50.

The measures of weight are as follows:—

The unit, to start with, is the *sirsái*, which is equivalent to two *mas*, Imperial weight:

3 <i>sirsáis</i> = $\frac{1}{2}$ <i>pao</i>	24 <i>sirsáis</i> = 1 <i>ser kachcha</i> .
6 <i>sirsáis</i> = 1 <i>pao</i>	5 <i>ser</i> s = 1 <i>batti</i> or <i>panseri</i> .
12 <i>sirsáis</i> = $\frac{1}{2}$ <i>ser</i>	10 <i>ser</i> s = 1 <i>dhari</i> .

40 *ser*s = 1 *kachcha man*.

The country *ser* (*kachcha ser*) is two-fifths of the Imperial *ser*, and, in like manner, the country *man* is two-fifths of the Imperial *man* and equal to 16 Imperial *ser*s.

In Saraj, seed measurements are in *pathás* and *bhárs*. The *patha* is the same as above, and 16 *pathás* make a *bhár*. In Chohar, Utarsál Sanor, Pindoh and Nachan districts the measurements are in *pathás* and *bhands*:

16 *pathas*=one *lakh* (or 16 annas).
16 *lakhs*=one *bhand*.

NOTES ON THE SETTLEMENT RECORDS.

- (1) The Settlement records consisted of the following papers—
 - (a) A kishthár shajra of each village (or garh).
 - (b) A khasra and a khewat of each village and a statement of customs respecting rights and liabilities; one for each village, bound together.
 - (2) The fields were measured by the chain, and area calculated in *ghumaos*, *kanals* and *marlas*.
 - (3) The following estimate was prepared for the quantity of seed required for sowing per *ghumao* of land of different soil—

Nahri 1st class	...	..	..	...	32 <i>pathás</i> .
Do. 2nd "	..	..	..	...	27 do.
Do. 3rd "	...	...	...	...	24 do.
Barání 1st "	..	..	..	...	27 do.
Do. 2nd "	...	..	...	...	24 do.
Do. 3rd "	...	...	...	...	22 do.
 - (4) Ghumaon measurements were turned into *pathás* at the rates given above.
 - (5) The old assessment rate per *khár* of land fixed for each village (given in the old jamabandís) was consulted, and revenue then calculated at a fair rate.
-

APPENDIX III.

SUPPLEMENT TO DEATH CEREMONIES.

On the death of the late Raja Bejai Sen, his ashes were taken to Hardwar with great pomp and ceremony.

The ashes were allowed to remain at the cremating place in Mandi for five days, on the sixth they were kneaded with barley-flour and the leaves of the holy basil plant. Of the dough an image somewhat resembling the late Raja was prepared, and, adorned with beautiful clothes and ornaments, was placed in a litter.

This litter was taken to Hardwar, accompanied by peacock-plume bearers, mace-bearers, yak-tail bearers, and a bodyguard of infantry. An elephant and several horses led the procession.

On arrival at Hardwár, after the usual *pind-dan* ceremony, the image was launched into the Ganges, all the clothes, etc., being made over to the Mandi *Parohit* resident at Hardwár.

The appointment of a *Pret Pálú* was also an interesting custom observed on the death of the late Raja.

Pret means 'departed', and *Pálú* 'feeder': *Pret Pálú* is the one through whom the departed soul is fed.

On the death of the Raja a young handsome Brahmin, well versed in Sanskrit was selected as *Pret Pálú*.

He was fed with *khir* (milk and rice), touched with the hand of the dead Raja very shortly after his death, and from that moment was entertained for a full year with practically all the pomp and splendour of the late Raja.

All the articles in daily use by the late Raja were given him, it being believed that the soul of the dead man would receive nourishment through the substitute, and thus be supported on its daily travels up to the higher regions which take a full lunar year. After the year was ended, the *Pret Pálú* was supplied with clothes, ornaments and cash sufficient to provide him for life, and turned out of the State never to re-enter it. Having been excommunicated, according to custom, he could not visit his home, and so retired from the world altogether to pass the remaining days of his life quietly at Hardwar.

APPENDIX IV.

NOTES ON PAST ADMINISTRATION.

(a) During the reign of the late Raja Bejai Sen, his Chief Secretary, Mian Mau Singh, introduced a system of accounts (1879). Estimates of revenue and expenditure were, for the first time, prepared by him.

(b) In 1889 Col. Gordon Young, Commissioner of Jullundur, made some rules for the better administration of the State. Under these rules the period of limitation for money suits was reduced from 40 to 20 years, except in the cases of money lent on book accounts or verbally, in which cases 12 and 3 years, respectively, were fixed.

(c) In 1889 H. J. Maynard, Esq., I. C. S., was appointed as Counsellor to the Raja. He reduced many of the vague methods of procedure to writing.

Thus Civil and Criminal suits were defined and classified. Instructions were issued for the guidance of the Courts. Rules for the hearing of appeals and revisions were modified, and periods of limitation fixed.

Nominally, all these rules are now in force, but of course the Raja has always allowed himself a very wide discretion.

Mr. Maynard also made a careful note about *begár* labour, and practically codified many of the old rules regarding the relationship of landlord and tenant, the granting of waste, enhancement of rent, etc.

APPENDIX V.

RULE REGULATING RIGHTS IN FORESTS WRITTEN UP BY MR. MAYNARD.

(1) The lopping of deodar is strictly forbidden. Right-holders may lop other trees up to the half height of such trees, provided the branches cut do not exceed 3 feet in length and 2 inches (1 *ungal*) in thickness.

(2) *Gaddis* have the right of lopping trees (not deodars) for fodder.

(3) Torches are to be made of dry wood only.

(4) Grass-burning in or near a forest is only allowed with the *rákhá's* permission.

(5) No one is allowed to enter a forest with torches, from (a) 1st Chet until the end of Sáwan; (b) from 15th Bhadon until 15th Maghar.

(6) No charcoal-burning is allowed within 100 paces of a forest. Oak and rhododendron are to be given freely for charcoal-making, also the stumps of deodar and blue pine.

(7) Grazing of cattle is forbidden in certain forests for a certain period, but right-holders are allowed to cut grass in these forests for their cattle.

(8) Right-holders can cut spruce and silver fir for domestic purposes.

(9) Trees for the construction of buildings are to be freely given to right-holders.

(10) Superior kinds of timber, *e.g.*, deodar and blue pine, are only to be granted from the forests when such timber is plentiful. In other cases inferior kinds of trees are to be given.

(11) The following rates are charged to right-holders obtaining trees for construction of houses, etc.:—

Mulberry, walnut and boxwood	Re. 1 per tree.
Deodar	as. 8 „ „
Blue pine and chil (<i>pinus longifolia</i>)	as. 4 „ „

Double rates are charged in the case of tenants having no rights in the forests, and quadruple rates in the case of Khatri residents of Mandi town.

(12) No deodar under 6 feet in girth, or pine tree under 4 feet, is to be felled.

(13) Forests offences may be punished with imprisonment.

APPENDIX VI.

Notes on Cesses levied by the State.

In addition to the fixed land revenue the following cesses are levied :—

(1) An appraisalment is made of the tobacco crop and 2 annas per maund levied. Jagir, Muáfi and Sásan lands do not pay this cess.

(2) Four or five annas are levied for each working day on each sugar-cane press. If the press is being worked on contract, four annas only are charged.

(3) *Haryág*. This cess is realized from all Jagir, Muáfi and Sásan lands, a portion of the produce being taken, roughly, 1 seer of grain per 1 lakh of land.

(4) *Drubh* (*paháru-júbh*). The State takes a share of walnuts, lemons, pomegranates, etc. A certain number is fixed for each ilaqa.

(5) *Gharát* or water-mill cess. This is realized from jhíwars, or professional millers. Landholders who grind corn for their own consumption pay exceedingly little. Timber for a mill is supplied from the State forests free of charge. The cess varies from 2 annas to Rs. 4 per mill.

(6) *Kolhú* is collected from Telís or oilmen at a rate of 8 annas to Rs. 4 per oil-mill. Timber is supplied by the State free of charge.

(7) *Kundhí* is realized from workers in iron ore. *Dhangris*, 5 annas per smelting furnace.

(8) *Kárangha* is levied from Juláhás or weavers: from 2 to 8 annas per loom being charged.

(9) *Kár* or *Miángna* is collected from the owners of buffaloes at the rate of 5 seers khám per milch buffalo.

(10) In cases of emergency every artisan, potter, tailor, blacksmith, etc., is required to furnish articles made by him.

APPENDIX VII.

The following is a list of personal attendants of the Raja and the names of the offices they hold :—

1. *Beti*, a cook.
2. *Bānthi*, a scullion (one who cleans the vessels of the kitchen).
3. *Andaryá*, a body-servant
4. *Bhátú*, a Brahmin who is in charge of the materials of worship.
5. *Bhandu*, an officer in charge of Dharmarth or charity.
6. *Bhandárá*, a guard in charge of clothes and treasure.
7. *Kothiálá*, an officer in charge of granary.
8. *Panhárá*, water-carrier
9. *Sawar*, one who arranges the game sent in.
10. *Bohár*, a sweeper of the palaces.
11. *Dusáli*, one who makes plates and cups of leaves for the Raja's kitchen.
12. *Máhi*, keeper of buffaloes and cows.
13. *Maksúdí*, one who keeps medicine, betel-nuts and cardamums.
14. *Gangá Jálí*, one who keeps drinking-water.
15. *Hírú*, an assistant of *Maksúdí*, one who prepares medicines.
16. *Jalehrú*, one who warms water for bathing purposes.
17. *Kanjkiya*, one who accompanies a jampan or dandy, and is a sort of mate of dandy or dooly bearers.
18. *Dáhrú*, an orderly who is in charge of a small number of orderlies.
19. *Negí*, an officer in charge of officers who keep guard at the palace gateway.
20. The most strange of all is the post of a 'taster' who is called *chíkha*. He is a very reliable and faithful servant, and his duty is to taste every dish before it is served to the Raja, for fear he should be poisoned.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

The State of Suket lies between $31^{\circ} 13'$ and $31^{\circ} 35'$ N. and $76^{\circ} 49'$ and $77^{\circ} 26'$ E. on the north bank of the Sutlej, in a bend of that river which encircles it from Farenu village on the east to Dehar on the west. It is bordered on the north by its daughter State of Mandi, and on the east the Bisna stream separates it from the Saráj Tahsil of the Kúlú sub-division of the Kángra District. On the south the Sutlej separates it from the Simla Hill States of Shangri, Bhajji, Bhágal, Mangal and Biláspur, which latter also borders it on the west. It forms a long oval strip of territory lying east and west, with a tongue of fertile country, in which lies Suket its ancient capital and BANED the present residence of the Rája, jutting out from its north-west corner into Mandi territory. From east to west its greatest length does not exceed 34 miles and its width is some 10 or 12 miles throughout as the crow flies, but owing to the hilly character of the country the actual length and breadth are much greater. The State has an area of some 420 square miles and a population of 54,676 souls, according to the census of 1901.

CHAP. I, A.
Physical Aspects.

Suket is divided naturally into a small fertile plain enclosed by low hills lying in the Beas basin and a large mountainous region comprising the greater part of the State in the Sutlej basin. The former is known as Balh, it contains the capital and the headquarters of the Balh tehsil; south of this is a small tract known as the Dher iláka which is at present included in Balh Tehsil.

Natural divisions.

The latter tract known as Karsog forms the Pabár Tehsil, it is broken up into a series of valleys by branches of the great Jalori range of the Himalayan chain. The highest point in the State is Choasi Hill.

The valleys are for the most part steep and narrow but around Karsog town and Mamel there is a wide stretch of comparatively level land rivalling the Balh in fertility. As the greater length of the State lies East and West and the hills lie roughly north and south, the whole area is cut up into a series of disconnected valleys rendering communication difficult and travelling arduous. The paths are steep and tortuous and distances in consequence exaggerated.

On the north bank of the Sutlej at Drahat village is a hot spring, which flows out of a place in the bank of the river when it is in flood and from a spot almost in the river-bed itself when it is low. Another spring rises at the foot of a hill, half a

Hot springs.

CHAP. I. A. mile from the river. The results of the analyses made are given below:—

Physical Aspects.

Result of analyses of Suket State springs:—

Hot springs.

(i)—QUALITATIVE.

Sources.	Physical qualities.	Reaction.	Free carbonic acid.	Chlorids.	Sulphates.	Magnesia.	Ammonia.
Tátá water Suket.	Good	Slightly acid.	Moderate amount.	Precipitate.	Precipitate.	Much ...	Traces

There are no traces of sulphates, nitrates, nitrites, lime or iron.

(ii)—QUANTITATIVE.

Sources.	Total hardness.	Permanent hardness.	Total solid, per gallon.	Free ammonia, gallon.	Chlorids as N A. C. & grains, per gallon.	Amount of oxygen grains per easily oxidisable matter, per gallon.	Amount of oxygen grains required for less easily oxidisable matter, per gallon.	Nitric acid grains, per gallon.
Tátá water Suket.	5·7	2·	48·2	·0096	·0008	16·7188	·0376	21·253

The former spring is called Tíráth tátá páni (*tátá*-hot) and pilgrims from distant places visit it.

Climate.

The climate is mild and agreeable to Europeans; the rainfall is general and evenly distributed. The greater portion of the cultivated area is free from snow throughout the winter, while in summer the scorching heat of the plains is never felt.

Diseases.

Intermittent fever is common in the rains. Chautha (quartan fever), gilhar (goitre), rheumatism and dyspepsia are the more common ailments. Venereal diseases are not so generally prevalent as in Kulu and Mandi. Smallpox is comparatively rare as vaccination is regularly carried out; when a person is found to be suffering from it he is isolated and some one who has already had the disease attends upon him.

Leprosy is very rare. Cholera is said to have broken out only once in the last 25 years.

Botany.

Wild flowers and flowering shrubs and trees are common. The most common of the Pines is the Chil (*Pinus Longifolia*) but Blue pine (kail), Deodar (kelu), Spruce (Rai), Silverfir (Tos) are found in the hilly tracts.

Other common trees are the Oak (*bán* and *mohru*), Box (*chikri*), Elm (*márn*), Shisham, Horse chestnut (*khanor*), Rhododendron (*brás*), Wild peach (*áru*), Apricot (*sári*), Green plum (*aluchiá*), Wild apple (*pálu*), Wild pear (*shegal*), simbal and mango.

The berberry is common and its yellow wood (rasaunt) is largely exported. CHAP. I. B.

The chief wild animals of interest are black bear, leopard, jackal, musk deer, gooral, barking deer (kakkur), pig, monkeys and langur; amongst game birds may be mentioned the more common pheasants, kalesha, chir, quaksha and moonal, chickor, part-ridge, peacock and pigeon. Quail are found in small numbers in the autumn and duck in the Balh and on the Sutlej in spring and autumn.

History.
Wild animals.

The great earthquake of 4th April 1905 caused damage in Balh and on the Eastern border; 76 people were killed and many wounded while the loss of cattle and house property was considerable.

Earthquake.

Section B.—History.

LIST AND CHRONOLOGY OF THE RAJAS OF SUKET.

No.	Name.	Reigned from (Sambat).	A. D.	Duration of reign.
1	Bír Sain	1268	1211	35 years.
2	Dhir Sain ... ..	...	..	7 "
3	Bikram Sain ... ..	...	..	10 "
4	Dhartari Sain ... ..	...	..	?
5	Lakshman Sain ... ..	...	..	25 "
6	Chaudar Sain ... ..	...	..	20 "
7	Bije Sain ... ..	...	..	21 "
8	Saha Sain ... ..	...	..	11 "
9	Ratan Sain ... ..	...	..	14 "
10	Bilás Sain (poisoned)	...	..	...
11	Samuddar Sain ... ..	...	..	4 "
12	Hawant Sain ... ..	...	..	(Died after a reign of one year)
13	Balwant Sain ... ..	...	..	2 years.
14	Sewant Sain ... ..	...	..	25 "
19	Five Rulers in succession...	...	..	...
20	Madan Sain ... ..	...	..	26 "
21	Hamsir Sain to Sangram Sain	...	..	...
* * * (NOTE.—Sangram Sain was 28th ruler after Bír Sain).				
29	Mahan Sain .. .	...	..	10 years.
30	Haibat Sain . . .	...	..	5 "
31	Amar Sain ... ..	...	..	...
32	One Rájá and then Ajimardas Sain.	...	..	...
33	Parbat Sain ... ..	...	..	9 "
34	Kartár Sain ... ..	...	..	22 "
35	Arjan Sain ... ..	...	..	7 "
36	Udai Sain ... ..	...	..	11 "
37	Díp Sain ... ..	...	..	12 "
38	Shám Sain ... ..	...	..	12 "
39	Rám Sain ... ..	...	..	5 "
40	Jit Sain ... ..	...	..	28 "
41	Garúr Sain ... ..	...	..	(Died in Sambat 1805), 27 years.
42	Bhikam Sain ... ..	...	..	(Died in Sambat 1819, A.D. 1762), 14 years.
43	Ranjit Sain ... ..	...	..	(Accidentally poisoned in Sambat 1848, 1791, A.D.), 29 years.
44	Bikraman Sain ... ..	...	..	(Died in Sambat 1805, 1908 A D.), 47 years.

CHAP. I. B.

History.

Origin of
the name
"Suket."

Sukhdeo and Lomus Muni were celebrated Rishis whose histories are recorded in the Skanda Puran, some verses from which are quoted below. They show that Lomus Muni underwent penance at Rawálsar which is to this day a famous place of pilgrimage in the Mandi State to which people resort for worship. In a dense forest 2 *jojans* or 8 *kos* south of Rawálsar, and near Nagar in this State, is a cave, in which Sukhdeo unfastened the key of knowledge for Lomus-Muni and made him his disciple.

Translation of the verses from the Skanda Puran. "At a distance of 2 *jojans* or 8 *kos* from and towards the south of Lomus Muni's famous place of pilgrimage, Rawálsar where the Muni performed his penance and below the mountains of Támír Kot and Tarawari is a forest, beautiful and dense. Sukhdeo found a great cave in the centre of this jungle, and entering it he meditated on God. He was in the habit of bathing daily in the Ganges and Jumna and by the grace of God, both rivers, the Ganges and her companion the Jumna, rose in this country to enable him to perform his daily ablutions. In truth this place is properly the seat of Brahma." Since Sukhdeo took up his abode here it has come to be known by the name of Suket.

The large cave in which Sukhdeo meditated is said to extend to the Ganges, its depths are yet unfathomed, its full extent unexplored; none but Sadhus and Brahmins are allowed inside and as these are afraid to proceed far the mystery is carefully preserved.

Outside the cave are two springs supplying two small tanks, one is supposed to be water of the Ganges, the other of the Jumna.

History.

The History of Suket is unimportant except in so far as it discloses the antiquity of the dynasty.

Briefly it may be stated that an ancestor of the present Rájá left Bengal about A. D. 1200, his grandson arrived somewhere near the present site of the State in A. D. 1211 and proceeded to establish himself there; after various vicissitudes of fortune the State submitted to the British after the war of A. D. 1846. For those who desire further details the following summary is given.

After the conquest of Bengal in 1259 Sambat, Sur Sain the Gaur sought a refuge in Prayág, now Allahabad, and on his death his son Rúp Sain retired to Rugar from which he expelled the Muhammadans and, refounding the town, named it Nihad. With him came his three sons Bír Sain, Giri Sain and Hamír Sain. At Rugar a son was born to Bír Sain who was named Dhir Sain, in 1266 Sambat.

In the following year Rúp Sain was killed in a battle with the Muhammadans, and his three sons fled to the hills, Bír Sain turning his steps towards Suket, Giri Sain to Keunthal and Hamír

Sain to Kishtwár. In Sambat 1268 Bír Sain crossed the Sutlej and came to Jiúri, a ferry on the bank of that river; thence he attacked the neighbouring chiefs. The chief of Karali who ruled Dret, his ally Ráná Sri Māngal, whose fort was at Batwára, the chief of Nagra who held Kot and Parnaga *iláqs*, the chief of Charághwála who held the Batál *iláqa* and Cháwandi, the *thákur* of Chediwála who ruled Udipur all yielded to him. The latter chief was at feud with the Ráná Sanyárto who claimed to be the overlord of all that territory and he warned Bír-Sain that until Sanyárto was subdued his rule over the country he had conquered would be but precarious. Upon this Bír Sain collected his forces for an attack on Sanyárto and advanced first on Khunu, whose *thákur* hearing of his advance fled. Bír Sain then took the fort of Masil which he held for a long period. Thence he again attacked Sanyárto, whose fort of Páli and *thánás* of Kajun and Dhyára Kot fell after a long and severe struggle, the Ráná Deo Pál being taken prisoner. On the establishment of his power throughout the whole country however Deo Pál was released and a *jagír* assigned to him for his maintenance which his descendants held till the time of Rájá Shám Sain.

When he had completely subdued the country Bír Sain sent for his family and built a palace on the skirts of the Kunnu Dhár at a place still called Narol, a name which means 'privacy.' Then with the aid of the forces of *tháná* Kajun which he had taken from Rána Sanyárto, he attacked the *thákur* of Koti Dhar and by stratagem wrested from him his *iláqs* of Nanj, Salálu, Belu and *thána* Magra. He built forts at Kajun and Magrá, hitherto mere open villages. Up till now Bír Sain had confined his conquests to the territories of the petty chiefs west of the Sutlej, but he now proceeded to carry his arms to the south-west of his newly acquired dominions and invaded the territory of the *thákur* of Kandli Kot who offered no resistance. The *thákur* of Surhi who held the *thánás* of Chandmára and Jahor and the *iláqa* of Pángna seeing his power came in person to tender his submission and further incited him to attack the *thákur* of Haryára with whom he was at feud. That chief on hearing of the Rájá's prowess fled from his principality and Bír Sain settled the country and converted Tikar hitherto a *thána* into a fort which is still known by that name. He also built the palace of Pángna in the Surhi *iláqa* on a hill 5,000 feet above sea-level. He next built the fort of Chawási. Subsequently he conquered the fort of Birkot, on the borders of Kumbársain. The Pángna palace is still well preserved.

With Chawási as his base he advanced into Saráj in which tract he conquered the forts of Srigarh, Naraingarh, Raghapur, Jánj, Jalauri, Himri, Raigarh, Chanjwála, Magru, Mángarh, Tung, Madhopur, Bangá, Fatehpur, Bámtháj, Raisan, Gadáh and Koth Manali, which were under different *thákurs*, and taking possession of Parol, Lag, Rupi, Sári and Dumhri he continued his advance.

CHAP. I, B.
History.

The Rájá of Kúli, Bhopál by name, advanced to repel this aggression but he was defeated and taken prisoner. Bír Sain however subsequently released him, restoring his dominions to him on payment of an annual tribute. On his return Bír Sain conquered Pandoh, Náchni, and other territories including Garh Chiryáhan, Raiyahan, Juráhandi, Satgarh, Nandgarh, Chachiot, and Sawápurí. Having thus conquered the northern part of the State he turned to the west and took Niráh and other forts and the Bal *iláqa*, advancing to the Sikandra Dbár, where he defeated Ráná Hatli, in commemoration of which victory he built the fort of Birkot now called Biharkot on the Dhár. He thus subdued the whole country as far as Hatli making the summit of the lofty Sír Khad range on the borders of the Kángra kingdom, his frontier. Here he built the fort of Birá which like that of Birkot now lies in the State of Mandi. Thus Bír Sain's dominions extended from the Sutlej on the south to the Beas on the north, and on the east the former river also divided his territories from those of Bashahr, while on the west they extended to the Asir Khad, the border of the Kanuchun kingdom. Bír Sain died after a reign of 35 years.

The reign of his successor, Dhir Sain, was uneventful and he died after a reign of 7 years. Bikram Sain, the third Rájá was a pious ruler who went on a pilgrimage to Hardwár, and his younger brother Tiri Bikram Sain seized the opportunity to usurp the kingdom which had been committed to his care. In this act he was supported by Háyat Pál the Rájá of Kúli, to whom he surrendered the kingdom. Two years later when Bikram Sain returned he learnt on his arrival at Bhajji that his brother had proved false to his trust and being without means to recover his rights sought aid from his kinsman the Rájá of Keunthal. With his aid Bikram attacked the usurper, who was aided by the Kúli Rájá, and the two armies met at Jiúni on the Sutlej. In the bloody battle which ensued Tiri Bikram Sain and the Rájá of Kúli were both slain and Bikram Sain recovered his kingdom. Further in revenge for the countenance given to his brother by the Kúli Rájá he seized that kingdom, conferring on its heir a pension which continued for three generations. He died after a reign of 10 years.

Bikram Sain was succeeded by his son Dhartari Sain, who died after an uneventful reign, both his elder sons had died in his lifetime, the younger Khándeí Rao having assumed the name of Kharak Sain on becoming heir apparent. His son Lakshman Sain succeeded as a minor of two years old and Hashír Pál the Rájá of Kúli seized the opportunity to regain his independence and the ministers of the State were unable to withstand him, but on attaining his majority in his sixteenth year Lakshman Sain overran *waziris* Rupi, Lag, Sári and part of *waziri* Parol. He ruled 25 years. The reigns of his son Chandar Sain and grandson Bije Sain were peaceful; they reigned for 10 and 20 years, respectively. Sáhu Sain was the son of the latter and his reign was only eventful for

the quarrel between him and his brother Báhu Sain who took refuge in Kúlú and whose descendants were designed to found the State of Mandi eleven generations later. His successor Ratan Sain also had a peaceful reign, but he left two sons Bilás Sain and Samuddar Singh of whom the elder succeeded in due course. His rule was however oppressive and he was poisoned by his subjects, whereupon the officials resolved that his brother Samuddar Singh should succeed and that his son Sewant Sain, a boy of two years of age, should be put to death. The Ráni, the boy's mother however fled to a *zamindár* in Saráj; where she remained for some years, keeping her identity secret, until a *jogi* foretold that the boy would one day come to his throne. Meanwhile Samuddar Singh had ascended the throne under the title of Samdar Sain. He ruled for four years and died leaving two sons, Hewant Sain and Balwant Singh who each succeeded to the throne but died before they attained their majority. Thus the State was left without a Rájá, and the officials accordingly had search made for the son of Bilás Sain, who was discovered in the *zamindár's* house in Saráj and placed upon the throne. Thereupon he conferred the village which had given him asylum upon the *zamindár* in *jagír* and built a *kot* which he named Ránikot after his mother in memory of his day of hardship. This building has long since disappeared but the *taluka*, which lies in Garh Chawási of the Suket *iláqa*, is still known as Ráni-ká-kot.

The next five reigns were uneventful. Rájá Mantar Sain died without an heir, and the crown devolved on Mian Liyun Phiyun who was descended from Mantár Sain's great-grandfather Biládar Sain's younger brother but he was incapable of rule and so the people and officials hit upon this device:—It was resolved that one day a general fast should be held and the next day a feast at which messengers were to appear bringing bad news. The Mians would be judged by their conduct and he who acted best elected to the throne. This plan was carried out and at the feast messengers came in announcing that the Rána of Náchni and others had rebelled and burnt some villages. Liyun Phiyun said they could attend to the matter after the feast was over, but Mian Madan who had been a miller declared that it was no time for feasting and arming himself he left the assembly. The people applauding his promptitude and courage followed him and brought him back and as after Liyun Phiyun he was the next heir to the throne, he was elected king by acclamation. He accordingly assumed the title of Madan Sain. His first act was to set out to exact reparation from the Rána of Náchni and starting from Pánguá he built a fort two *kos* to the North of it which he called Madankot and which is now known as Maidangarh in Mandi territory. Thence he attacked Náchni and subdued the Rána who pointed out that he had not been guilty of any act of rebellion. Madan Sain thus learnt of the device of his officials and received the submission of the Rána. He then advanced to the Pandoh *iláqa* and passing through it crossed

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the Beas.⁽¹⁾ Having captured the Dráng mines he met the Ráná of Gúna whom he defeated after a severe struggle.⁽²⁾ During the disorders which had arisen on the death of Mantar Sain the Rájá of Kulú, Kahrál Pál, had thrown off his allegiance and Madan Sain was compelled to wage war against him. In this he was successful; after a long struggle he regained all the country that his forefathers had conquered, fixing his boundary at the villages of Rholi and Kothi, and on his return he built the fort of Madanpur the ruins of which are still to be seen in Kothi Khokhan in Kulú. He then returned through Chawási to his capital and after an interval started southwards to subdue the Ránás of Bhajji, Súngri and Kumhársáin who had revolted and thrown off the yoke of Suket. These Ránás he reduced to obedience and they remained tributary to Suket down to the commencement of British rule. Rána Sri Mángal whose home was in Batwári, now known as Fort Batwári attached himself to the Rájá of Biláspur and rebelled, but Madan Sain expelled him from his dependency and annexed it to his own kingdom. The Ráná then founded the independent State of Mángal.

Madan Sain then turned westward and reaching Birkot he subdued Rána Hatli who had also become independent. He then marched straight on, overwhelming the *thákurs* of Mahal Morían, across the Samláí range now in Kángra and the Galauri range now in Kahlúr, reached the Kotlehr *iláqa*, in which he built a fort and well at Katwálwáh which still exist, and established a boundary with Kotlehr

Then Madan Sain turned to the south and restored the forts of Seoni and Teoni, now in Biláspur. He also erected the fort of Dhar in consequence of an omen, and this stronghold has never been taken by siege. Thence he returned by way of Bal to Pángná where he ruled with firmness. One night however being warned by a *devi* that it was her ancient *asthán*, or place of residence and that he would be ruined if he remained there, he transferred his residence to Lohárá, now in the Mandi State. He also built a great temple at Pángná at the spot where on the day after his dream he saw an image with a throne and a sword placed at his side by supernatural means. There is no doubt that the Rájá transferred his capital to Lohárá. He also built the temple Astamb Náth. After a reign of 25 years he died.

(1) According to a promise made when crossing the river he bestowed a grant of land on the boatmen by a deed (*patá*) and they still receive allowances in grain from the Mandi State.

The gist of the *patá* which is dated 1888 Sambat seems to be:—There occurred a fight between the Rájá of Suket and Madan Pál or the Rána of Saniwári. The parties erected *thanas* and *gorks* (forts). The loyal Brahmins of the Ráná who were enjoying *sasán muasfi* granted in the names of the *deotas* approached Rájá Udai Sain of Suket and represented that as *thanas* and *gorks* had been erected on their *muasfi* lands, the Brahmins of the five places (*sic*) would perish, unless they were dismantled. This made Rájá Udai Sain take pity on the Brahmins and he thought that as these Brahmins are gods, their lands ought to be restored to them after two forts, etc., had been demolished. The possession, however, was retained equally by Rájá of Suket and the Ráná of Saniwári and their boundaries were fixed. Saniwári is a village lying in the east of Kasog Tahsil.

(2) The huge iron scales and wooden drum captured in this battle are still preserved in the fort at Pángná.

Madan Sain was succeeded by 28 Rájás whose reigns were as a rule uneventful. Mahan Sain was an immoral and profligate ruler who conceived a passion for the wife of a Brahman who was in his service and whom he kept employed at a distance so that he might carry on the intrigue in his absence. But one day the Brahman, who had been warned that his wife was unfaithful, laid in wait for her paramour and killed him, without knowing he was the Rájá. The Ráni burnt his remains without question and as he had left no son his uncle Haiḃat Sain, a just and dignified ruler whose reign only lasted 5 years, succeeded to the throne. Amar Sain and Ajemardan Sain succeeded each other, their reigns being uneventful.

An incident of the reign of Parbat Sain had consequences of some importance. He disgraced a *parohit* who was suspected of intimacy with a slave girl *bāndi* without proof and in consequence the Brahman committed suicide. After this incident the Rájá's health began to fail though he bestowed *wazíri* Lag and Sari on the Brahman's family, having reigned but 9 years. His successor Kartár Sain, thinking Lohará was under the curse of Brahman-murder, built a new capital above the Taráwari forest below which he founded a town which he named Kartárpur and which is now known as Nagar Puráná, two miles east of Baned.

Kartár Sain was married to a princess of Jaswán, a magnanimous lady who bestowed many lands on Brahmans. He died after a glorious reign of 28 years.

In his short reign of 7 years Arjan Sain contrived to lose a large part of his dominions. Such was his arrogance that when the *zamíndárs* of *wazíri* Rúpi came to petition him he kept them waiting some days and when he came out of his palace to see them he asked whence the *kure* or 'crows' of Rupi had come, and rejected their request. In consequence they betook themselves to the Rájá of Kúlú, Bahádur Singh, who received them courteously, and so they transferred their allegiance to him and *wazíri* Rúpi was thus lost to Suket. Other *thákurs* also revolted and more than half the State territory was lost. Udaí Sain did something to repair the mischief. He subdued the rebellious *thákurs*, among them the *thákur* of Chedi whose *jáqír* he confiscated, building the fort of Udaipur in memory of his victory. He died after a reign of 11 years and was succeeded by Dip Sain who died after 28 years' rule, his son Shám Sain succeeding him.

Shám Sain had two Ránís, princesses of Goler and Bashahr. By the former he had two sons and a daughter.⁽¹⁾ The elder of these sons was named Rám Sain and the younger Pirthi Singh. He also had a son, named Hari Singh, by the Bashahr Ráni, and she conspired with one Míán Jugáhnun to make away with the Rájá's eldest son Rám Sain, but the plot was unsuccessful and she was

(1) She was married to Kalián Chand, Rájá of Kahlúr.

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banished and Jugáhnun put to death with all his family except one pregnant woman from whom the Jugáhnun Miáns who now live in the State are descended.

Shám Sain was summoned with his brother Naurang Singh to Lahore by Aurangzeb and commissioned to subdue a stronghold. In this they were successful and the Rájá received a robe of honour with permission to coin his own money. The chief event of the reign, however, was the war with Kalián Chand of Kahlúr. Kalián Chand had married Shám Sain's daughter. One day he was playing chess with his Ráni when some bards approached and loudly praised the Rájá in exaggerated terms calling him the ruler of seven Dhárs. Now one of these Dhárs belonged to the Rájá of Suket and the Ráni therefore corrected it. This exasperated the Rájá who threw the chessboard on the Ráni's forehead and ordered his army to prepare for an attack on the Rájá of Suket. Seeing this the Ráni wrote a letter to her father with the blood which came out from the wound which she had received on her forehead warning him against the projected attack. Great preparations were made on both sides and the contending armies met on the field near Mahádeo. In the course of battle, Kalián Chand's horse was wounded and he requested a Singhwál Sowár who was near at hand to lend his horse but the latter refused. Since then no Singhwál Mián is allowed to get horses from the Kahlúr State. Kalián Chand was mortally wounded in the battle and was under the orders of Rájá Shám Sain carried to his home but on the way he died. His dead body was carried to Kahlúr by some Brahmans whose descendants still enjoy rent-free holdings in consideration of this service. Despite the victory over the combined forces of Kahlúr and Mandi the power of Suket now rapidly declined. This was attributed to the Rájá's action in giving away a *chola* bestowed upon him by a *jogi*. This *jogi*, by name Chand Piri, had taken up his abode in Pareri, a village close to the capital, and had received many favours from the Rájá. One day in gratitude he gave the Rájá a *chola* telling him to wear it in battle, but the Rájá thoughtlessly gave it to his groom whom it immediately reduced to ashes. For this act the *jogi* cursed the Rájá, and shortly afterwards died in his cave at Pareri. The Rájá built a *mandar* to the *jogi*'s memory and endowed it with a *jágir*. He also assigned to it one *pathá* of grain to be collected from each house and all fines imposed on *jáqirs* throughout the State. These dues were paid to the *mandar* up to the time of Bikrama Sain, but were somewhat modified by Ugar Sain.

The Rájá of Núrpur now complained to the emperor of the refusal of Shám Sain and his brother to join in the war against the Rájá of Jammu to whom they were related, and in consequence they were both summoned to Delhi and thrown into prison where Mián Naurang Singh died. It is also said that Rájá Mán Singh of Goler was imprisoned at Delhi on a similar charge. The story also

goes that in his captivity Shám Sain prayed to Máhun Nág *deota* who appeared to him in the form of a bee and promised him deliverance. Shortly after he and the Rájá of Goler were both released by the emperor, and in gratitude he bestowed a *jágír* worth Rs. 1,100 a year on the temple of the *deota*, who was henceforward called Máhun because he had appeared to the Rájá in the form of a bee (*máhu*). This *jágír* has now been reduced to Rs. 300 a year.

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During the Rájá's captivity the Rájás of Kúlú and Mandi seized Saráj. The former took possession of *parganas* Srigarh, Pír Kot, Naraingarh, Jánj, Jalauri, Raghapur Bári, Dumbri, Madanpur and Bhamri; while Mandi acquired Garh, now called Siráj Mandi Rai Garh, Chanjwála Magrah, Tungási, Mádhopur, Bunga, Fatehpur, Báj Tháj, Bagrah, Bánsi and the Gudáh *iláqa* in collusion with some of the subject *thákurs*.

On their release from Delhi Rájás Shám Sain and Mán Singh returned to their kingdoms by way of Aiwán, and on the road fought with the Rána of Bashahr, who was at feud with the former Rájá on account of his sister. It is said that the Rána fought both the Rájás but being unsuccessful he paid Rs. 50,000 as *nazarána* and obtained from them the title of Rájá. On his return Mán Singh built the fort of Mángarh 12 miles from Nagar. Shám Sain also lost the Katwálwáh *iláqa* to Kotlehr. He died after a reign of 31 years.

Rám Sain his successor built the fort of Rámgarh to protect the people of Madhopur against the constant attacks of the Mandi people. After ruling for 5 years he became insane and was succeeded by Jít Sain whose health was also weak. During his reign the Mandi Rájá conquered the Lohára *iláqa* and fixed his border on the Suketi stream. His son Gur Sain with the help of the Kahlúr Rájá conquered Garh Dhanyára, Bera and Peri. Then Gur Sain's son Sidh Sain, aided by Bhim Chand of Kahlúr, conquered the Dhár of Tahl, the fort of Birkot and Maryauli which latter *iláqa* he gave to Bhim Chand, keeping Tahl and Birkot in his own hands. Then one of the *wazírs*, Anup, who was one of the *parohits*, instigated the Mandi Rájá to attack the Rána of Náchni who was unable to withstand him without support from the Rájá of Suket and this Anup contrived should not be afforded him. Still he bravely held out alone for two years until he was killed and his son Har Náth fled to Kahlúr, whereupon Sidh Sain took possession of the forts of Náchan, Churyáhan, Riyáhan Maicángarh, Chauráhandi, Mastgarh, Nandgarh, Jajios (?), Rájgarh, and Shivapuri, also called Hát. After an inglorious reign of 58 years Jít Sain died childless⁽¹⁾ and was succeeded by Garur Sain a descendant of that Hari Singh whose mother, the Bashahr princess, had been banished in the reign of Shám Sain. He was, however, only Rájá.

(1) He is said to have had 23 children who all pre-deceased him.

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in name as the Miáns of Pirthipur first carried on the government by forming themselves into a kind of junta, and even when the Bashahr Rájá had written to the people and officials of above Kandhi that Garur Sain was the rightful heir and they accordingly brought him to the temple of Narsinghji at Nagar and conferred the *ráj-tilak* on him, the people of the capital did not obey him out of fear of the Pirthipur Miáns and the *parohits* whose influence was at that time very great. Accordingly Garur Sain with a number of adherents set out for Kúlú where he was received by the Rájá as the rightful king of Suket. The Rájá of Kángra also recognized him, and sent him back to his kingdom. At Himli Garur Singh married the daughter of the *rána* of that place and thence returned to his capital where the people, seeing that he was supported by the Rájás of Kúlú and Kángra, submitted to his authority. The Pirthipur Miáns thereupon fled to Garhwál. Garur Singh now assumed the name of Garur Sain. Garur Sain founded Baned, which Bikrama Sain made the capital, abandoning Kartárpur. Garur Sain had a wise and capable *rání* who constructed the Suraj Kund at Baned. By her the Rájá had two sons Bhikam Sain and Bahádur Singh.⁽¹⁾ The *devi*, however, continued to warn him against the unfaithful *parohits* in dreams and afflicted his eldest son with epilepsy. Out of reverence for the *devi* Garur Sain excommunicated the Brahmans and they became known as *náchhukan* ('not to be touched'). Another reason for the expulsion of the Brahmans was the loss of Náchan fort⁽²⁾ by *wazír* Anúp who was a Brahman. He intrigued with the Rájá of Mandi with this object, *vide* Rájá Jit Sain's account. Rána Har Náth who was the son of the Rána of Ajni, who had fled to Kahlur on his father's death now returned and the Rájá conferred on him the *jágir* of Chúragh which his descendants ruled independently for some generations until the death of the last *Rána* Bhagwán Singh who died without issue in the time of Rájá Uggar Sain. In accordance with the wishes of his widow a pension of Rs. 300 a year was granted them. In the reign of Uggar Sain the *náchhukan* Brahmans and Parauddhis were totally excommunicated and the *parohits* of the parents of the Hatalzáti *rání* became the Rájá's priests, who remained *parohits* up to Rájá Uggar Sain's reign. One of their descendants named Devidat *parohit* is still in the State.

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Rájá Bhikam Sain succeeded in Sambat 1805. During his reign some petty wars occurred but none of them had any results. He married a princess of Hindur and had two sons, Ranjít Singh and Kishan Singh. He was succeeded in Sambat 1817 by the former. Ranjít Singh married the princesses of Sirmur and Goler and at his marriage to the latter, it is said Rs. 50,000 in cash and *khillats* worth Rs. 1,00,000 were given to the Bhats.

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(1) His descendants are the Barhogwal Miáns.

(2) His Highness says, parganas of Hatgarh, Birkot, and Nachan containing some 11 forts. These are still parts of Mandi.

His brother Mián Kishan Singh set forth to attack the fort of Náchni and by hard fighting took Shivapuri but his ammunition running short he sent to the Rájá for aid. His messengers, however, were induced by Mandi diplomacy to tell the Rájá that he aimed at independence and succour was refused him. Thereupon Kishan Singh turned to his son-in-law Sansár Chand for help and obtained from him a large force with which he captured and burnt Suket. The Mián then went to Jaggannáth. Ranjit Sain was completely under the influence of Narpát, his powerful and capable *wazír* but his son by the Sirmur *rání*, Bikráma Sain, quarrelled with the too influential minister and once drew his sword upon him. After this Bikráma Sain withdrew to Mahall Morian, but on his father's death he returned and his first act was to imprison Narpát in the fort of Batwára, where he caused him to be beheaded soon after his accession in 1848 Sambat. Mián Kishan Singh now tendered allegiance to his nephew and advancing Rs. 80,000 out of his own pocket, with the aid of Sansár Chand's troop wrested six strongholds from Mandi. These he loyally handed over to the Suket Rájá. The Rájá of Mandi became Sansár Chand's prisoner, but his people waged war for 12 years with Suket and its *wazír*, Punnu a Kandari Kanet, was killed in the battle at Sikandra at which the Rájá of Kahlur fought on Mandi side. Punnu, brother of Ghorkan, was then appointed *wazír* but he was shot when hunting by Mián Bishan Singh, a son of Kishan Singh, whom he had treated with discourtesy. Meanwhile the Kahlur Rájá had called in the Gurkhas and induced Bikrama Sain to visit Kahlúr where he was detained for six months in the Murli Manohar temple by the Gurkhas. During this period the Mandi Rájá recaptured the two forts. After six months' captivity however Bikrama Sain in 1865 Sambat escaped from Kahlur and reached the fort of Dehr on foot. Sansar Chand now invoked the aid of Ranjít Singh who seized Kangra in 1868 Sambat. Sirdár Desa Singh Majithia was appointed his *názim* over the Hill States and he fixed the annual tribute of Suket at Rs. 10,000 but it was shortly raised to Rs. 15,000. In the same year the Rájá levied *dhal* in his country to collect this tribute. This tax is still levied. The Sikh officials, however, levied Rs. 22,000 instead of Rs. 15,000 from the State. The Mandi people now seized the fort of Tikar ká garh but the Rájá induced Isri Sain, the Rájá of Maudi, to restore it to him.

Once Rána Kesri Singh of Kumhársain detained a woman who was married in Suket and the Rájá ordered the Magrá people to arrest him. This was done and he was brought into Suket, but subsequently released on agreeing to pay an annual tribute of Rs. 500.

(1) Hardial's account is that the Mandi Rájá appealed to Kahlúr for aid in regaining the six forts. The Rájá of Kahlúr proposed to bring Rájá Bikrama Sain to Kahlúr through Ablu, his *wazír*, who had a bitter grudge against the Rájá (Bikrama Sain) on account of Gorkhan, his brother's murder. Accordingly Ablu beguiled the Rájá to Kahlúr. There the Kahlúr Rájá imprisoned him, in order to compel him to restore Birkot fort and the Bal *iláqa* to Mandi which he did. But even then he was not released and *wazír* Isu Nand, Tula Ram Bairagi and Bhaj Nand Sarandola carried him off at night, leaving Naik, his *hugga-bardár*, in his place.

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1791 A. D.

1808 A. D.

1810 A. D.

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1810 A. D.

1838 A. D.

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The tribute of Rs. 22,000, which was paid through Mandi, was too heavy a burden for the State to bear. Accordingly Bikrama Sain devised a plan to lessen it without injury to the Mandi Rájá. Under this scheme Tika Uggar Sain and Mián Narindar Singh, Kishan Singh's grandson, went to Patiála and thence to Lahore, where they induced the Mahárája to allow the tribute to be reduced to Rs. 11,000 and paid direct. In this reign Pali fort was re-built, and that of Dudar erected in order to protect Dhár fort after the loss of Birkot. Bikrama Sain, a severe but upright ruler, always punished robbery and trafficking in women with death. In person he was tall and handsome but he was severe and strict. He died in Sambat 1895 after a reign of 47 years. Uggar Sain succeeded him. A revolt in Kahlúr compelled its Rájá, Kharag Chand, to borrow Rs. 25,000 from Uggar Sain, his enemy, for its suppression. Uggar Sain endeavoured to reconcile the Rájá and his subjects, but during the negotiations the Rájá died. In 1897 Sambat the Lahore Darbár sent a force under Ventura to arrest the rulers of Kahlúr, Mandi and Suket, but Uggar Sain saved his State by timely submission, and thus escaped the fate of Balbír Sain of Mandi and the Rájá of Kahlúr, whose States were seized by the Sikhs. In 1843 his son Rudar Sain then aged 14 went to Mandi, owing to a disagreement with his father, but Rájá Balbír Sain effected a reconciliation between them and the Tika was brought back to Suket. In 1843 Rudar Sain married a daughter of the Katoch family of Kángra, and towards the end of the same year Narindar Singh, son of Bishen Singh, who had married his daughter by a slave girl to Mahárájá Sher Singh, made his peace with the Tika and the latter again became estranged from his father. Parohit Devi Dat, Gordhan Kayastha, Mián Kesú, Thákur Dás Khatri and Taná Gitál espoused the Tika's cause as they were supported by the Mahárája. The Tika desired Shib Das' removal, because he had great influence over the Rájá, but Pádha Narotam Adadhári disclosed some papers, written by Gordhan which proved that the Tika's supporters intended to poison the Rájá. Narindar Singh being absent the Tika was arrested and Pat, the then Kotwáli Wazír, imprisoned Gordhan, Taná Pádha and Devi Dat, treating them with great severity. Gordhan's house was sacked and Narotam made *parohit* to the Rájá in his stead. Narindar Singh was also banished and his *jágirs* confiscated. In Sambat 1906 the Tika sought refuge in Kahlúr, but shortly afterwards he was reconciled once again with his father by Mr. G. C. Barnes and returned to Suket. The Wazír Pat was next arrested and sentenced to a fine of Rs. 10,000, Narotam succeeding to his post. In 1846 Rájá Uggar Sain with other Hill Rájás threw in his lot with the Sikhs, but on their defeat made a secret peace with the English and returned to Suket.

Tiká Rudar Sain married a daughter of Sudar Sain Shah of Garhwál and six months later in 1853 the marriage of Dei Sárda

to Sohar Singh, Rájá of Chamba, was celebrated with great pomp, contributions being levied from the people of the State to defray its cost. The Tika's third wife was a grand-daughter of Mían Isri Singh of Kahlur. In 1857 the Tika again left Suket, after an attempt to arrest Narotam the Wazír, whose influence with the Rájá was supreme. The Wazír, it is said, had fined a Brahman whose fine the Rájá remitted, but the Wazír enforced its payment. Upon this the Tika and his supporters demanded the Wazír's arrest, but though the Rájá agreed to it a year and a half elapsed without its being effected and the Tika then went to Hoshiárpur, Lahore and Jullundur. Wazír Pat and Ishria Kayastha, his partisans resisted the Wazír for 1½ years and then fled to Mandi. In 1859 Bije Sain was married to the Rájá of Datarpur's daughter and the Tika then returned to Mandi where, with his *ránís* of Garhwál and Kahlúr, he lived in the Ghásnú palace. Disaffection arose among the Suket people and the Tika, declining to return to the State, went to Haripur in Patiála, where he was joined by the Kahlúri *rání* who bore him a son in 1863, named Ari Mardan. One year later a daughter, who was eventually married to the Sirmúr Rájá, was born. The Tika's second son Dusht Nikandan was born in 1866. Meanwhile Narotam Wazír, who was also Wazír of the Narsinghji temple, had made a new law that widows should be sold and the sale-proceeds credited to the State as usual and that all the property should go to the temple. This custom remained in force as long as he was Wazír and he also re-built the Durga temple out of the Narsinghji income. Lungu, his deputy, was made administrator of the hill tracts, and when Lungu's elder brother Dhaingal became Wazír, Narotam was dismissed. The new Wazír's administration was oppressive. He realized the fines (*dánda*) from innocent people originated in 1910 Sambat on Uggar Sain's accession. When on tour in the hills he was seized by the people of Garh Chawási and incarcerated for 12 days, until released by the Rájá's order. In 1919 Sambat the Rájá himself made a tour in the hills and the complaints made resulted in the Wazír's being fined Rs. 20,000 after 9 months' detention in jail. In 1923 Sambat the Rájá's son by a (*khawás*) Mian Jawálá Singh, was married to a Satori daughter of the Mandi Rájá with great pomp. During a hill tour in 1930 Sambat the people were fined Rs. 72,000 and in consequence some fled to Haripur. Lungu Wazír also fled to Kahlúr. Munshi Bansi Lal, once a favourite of the Rájá, was caught when on his way to Mandi and imprisoned. Rájá Uggar Sain built the temple to Shiva at Amla Bimla. In 1875 he was seized with paralysis and died in the same year (25 Bhadon, Sambat 1932), respected, in spite of his severity, for his charity, courtesy and courage. He was a good Sanskrit scholar, and well acquainted with medicine and music.

CHAP. I, B.

History.

1841 A. D.

Rudar Sain reached Suket from Haripur on 1st Assuj Sambat 1932 (A. D. 1876) and was installed in the same year on 29th of

CHAP. I. B. Magh. He appointed Dhainkal his Wazír and had the State accounts overhauled by Ramditta Mal. He then went back to Haripur and married the daughter of Jai Singh of Arki. On his return to Suket he imposed a revenue of Rs. 4 to 8 per *khár* called *dhál* instead of a poll-tax and resumed a *sásan* grant of about 540 *khárs* of land. A year later he made Ramditta Mal his Wazír.

History.
1841 A. D.

Shortly afterwards the revenue was raised from eleven to sixteen rupees per *khár*; wood for building purposes which formerly had been granted free was now sold. A grazing fee was imposed and other taxes were levied. Dissatisfaction arose and the villagers of Karsog seized the Munsarim Parmeshri Das and applied to the Rájá for redress, who however gave no satisfactory reply. Meanwhile Mián Shib Singh and other Miáns had been banished from the State, the Rájá ascribing the disturbance to their conspiracy. The situation in Suket was becoming serious when Mr. Tremlett, the Commissioner of Jullundur, arrived and commenced enquiries. With the punishments awarded as a result of these enquiries, the Rájá was dissatisfied and left for Lahore.

He was deposed on 25 Chet Sambat 1935 (A. D. 1879) and after living for sometime in Lahore and Jullundur he finally took up his residence in Hoshiárpur where he died on 2 Maghar Sambat 1944 (1887 A. D.).

At the time of his deposition his eldest son Ari Mardan Sain was only 15 years old, and accordingly Miáns Shib Singh the brother and Jaggat Singh the uncle of Rájá Rudar Sain were appointed managers. Hardyál Singh, a Kangra Kanungo, was appointed Tehsildar in Bhadon Sambat 1936 and three years later became manager. He was the author of a work in urdu from which much of the history given above has been drawn.

Ari Mardan Sain died in Dharmsala 26 Khatak Sambat 1936 and the next heir was his younger brother Dusht Nikandan Sain.

His Highness Rájá Dusht Nikandan Sain was born on 8 Phagan Sambat 1922 (A. D. 1866), he was installed on the gaddi on 12 Chet Sambat 1936 and was granted full powers on 21 Bisakh Sambat 1943 (A. D. 1886). On 28 Maghar Sambat 1938 he married the daughter of the brother of Rájá Dhian Singh of Bhaggal. His eldest son, Tika Bhim Sain, was born on 13 Maghar Sambat 1942 (A. D. 1885) and his second son Dothain Lachman Singh on 30 Sawan Sambat 1951 (A. D. 1894). Neither is yet betrothed, Tika Bhim Sain is being educated at the Aitchison Chiefs' College, Lahore. Two daughters of the Rájá died in childhood. Mr. Donald was Wazír of the State from 1884 to 1891, and from March 1891 to May 1893, Mr. C. J. Hallifax I. C. S. was manager.

During his long reign His Highness Rájá Dusht Nikandan Sain has effected considerable improvements in his State.

In 1888 the land revenue assessment was reduced $2\frac{1}{2}$ annas in the rupee in Chawási, Bagráh, Rámgarh and Kajáun garhs, and two annas in the rupee in the rest of the State. In 1891 A. D. (Sambat 1947) considerable concessions were granted to Brahmins and Rajputs. A dispensary was opened at Sadr shortly after the Rájá's accession and a new building has recently been completed.

CHAP. I. C.
Population
1891 A. D.

A school was opened at Bhojpur in 1893; a post office in 1900 and a telegraph office in 1906. His Highness' energy has been largely directed to the construction of public works. The State roads have been maintained in good repair, new palaces, offices, granaries, and sepoy lines have been erected at Buned, and a new jail is approaching completion. The Jeori bridge across the Sutlej was completed in 1889 and a new bridge at Dehr is under contemplation.

The administration has been improved, unnecessary posts have been abolished and considerable economies have been effected. Under His Highness' personal control, the finances of the State have been strengthened and all debts cleared off.

Many of the old forts are still extant, some being in an excellent state of preservation. On a stone in Pái fort is an inscription of which the following is a translation:—

Archaeo-logical Remains.

“Pái fort was built on the 12th of 2nd Jeth St. 71 *Khám* of Rájá Bikramán Sain:—

Bráhmín Agru—1	|	Káhná Jaimal—1
Palsrá Paremon—1	|	Kotháki Doglu—1”

Section C—Population.

Suket with a density of total population on total area of 1,133 persons to the square mile stands 11th among the Punjab Native States (the Simla Hill States being taken as one). The cultivated area of the State not being known the actual pressure of the population on soil cannot be ascertained; but undoubtedly the country is more sparsely peopled than the adjoining District of Kángra or the State of Mandi.

Density.
Table G of
Part B.

The State contains two towns and 28 villages. The population of the former is given in the margin. Treated as one (Suket) in the census of 1891, their joint population rose by 38 per cent. in 1891-1901. Only 4 per cent. of the population live in these towns. The number of villages as given at each census is noted in the margin. In 1881 and 1891 each hamlet (*bís*) which is not an administrative unit but forms part of a group of hamlets bearing some resemblance to the village community of the plains and known as *garh* or ‘fort’ was taken as a separate village, while in 1901 each *garh* was so treated. As to the types of village the remarks in the Kángra Gazetteer apply to this State.

Towns.

Nagar	...	...	1,224
Bhojpur	...	...	956
1881	...	...	2,119
1891	...	...	219
1901	...	...	28

CHAP. I. C.
Population.

Growth of
population.
Table 6 of
Part B.

Table 6 of Part B. shows the population of the State as it stood at the three enumerations of 1881, 1891 and 1901. In the 1881-1891 decade there was a decrease of 2 per cent., which was discussed by Mr. Maclagan as follows:—

“It is probable that this is partly due to bad enumeration, as the census was taken just at the time when a formal enquiry was being made into the Rájá's administration and the whole machinery of Government was in disorder, but the census of 1881 was taken during the visit of Rájá of Mandi who had come to be married and had brought with him a very large following, and in 1891, previously to the enumeration, a considerable number of Suketis had left the State to take up forest labour in Mandi and elsewhere.”

In the 1891-1901 decade the increase was 43 per cent.

The following table shows the effect of migration on the population of the Suket State according to census of 1901:—

	Persons.	Males.	Females.
IMMIGRANTS.			
1. From within the Punjab and North-West Frontier Province	3,834	1,935	1,899
2. From the rest of India	195	120	75
3. From the rest of Asia	24	20	4
4. From other countries .. .. .	..	..	..
Total immigrants	4,053	2,075	1,978
EMIGRANTS.			
1. To within the Punjab and North-West Frontier Province.	2,228	1,076	1,152
2. To the rest of India	62	61	1
Total emigrants	2,290	1,137	1,153
Excess of immigrants over emigrants	1,763	938	825

District or State.	Number of males in 1 000 immigrants.
Mandi, 1507	414
Simla Hill States, 1,155	471
Kángra, 733	608
Hoshiárpur, 157	783
Kashmír, 125	544

The bulk of the immigration is from the Districts and States in India noted in the margin.

District or State.	Males.	Females
Simla	100	68
Simla Hill States	456	520
Kángra	259	314
Mandi	208	204

The emigration is mainly to the Districts and States noted in the margin.

The State thus gains 1,763 souls by migration and its gain from or loss to net interchange of population with the Districts and States in India which mainly affect its population is noted in the margin.

Mandi	+1,095
Kángra	- 180
Simla States	+ 179
Kashmír	+ 116

The State gains, by intra-Provincial migration alone, 1,606 souls in 1901 while in 1891 it had lost 1,033.

CHAP. I. C.
Population.

Taking the figures for intra-imperial migration, *i.e.*, those for migration in India both within the Punjab and to or from other Provinces in India we have the marginal data.

Growth of population.

Loss by intra imperial migration.	
Total	1901.
	1,831

The figures for age, sex, and civil condition are given in detail in Table 10 of Part B.

Age.
Table 19 of
Part B.

The following statement shows the age distribution of 10,000 persons of both sexes:—

Age period.	Males.	Females.	Persons.
Infants under 1	160	151	311
1 and under 2	67	76	143
2 " " 3	99	116	215
3 " " 4	116	132	248
4 " " 5	113	118	231
5 " " 10	595	624	1,219
10 " " 15	619	473	1,092
15 " " 20	531	442	973
20 " " 25	453	413	866
25 " " 30	493	482	975
30 " " 35	463	420	883
35 " " 40	365	281	646
40 " " 45	361	309	670
45 " " 50	200	142	342
50 " " 55	289	200	489
55 " " 60	72	52	124
60 " " 65	302	271	573

For diseases see above under climate.

Diseases.

The number of males in every 10,000 of both sexes is shown below:—

Sex statistics.
Table 16 of
Part B.

Census of.	In villages	In towns.	Total.
1868 .. .. .	..	..	..
1881	5,560	7,185	5,579
1891	5,311	4,291	5,299
1901	5,295	5,346	5,297
Census of (Hindús)	5,293	5,355	5,295
1901 (Mahammadans)	5,503	5,072	5,459

Year of life.	All religions.	Hindús.	Sikhs.	Mahammadans.
Under 1 year	909.8	893.5	790	966.3
1 and under 2	883.1	847.1	666.7	1,017.1
2 " " 3	800	862.6	619.4	805.2
3 " " 4	946.5	869.6	739.8	1,148.4
4 " " 5	819.3	797.6	691.8	921.5

The marginal table shows the number of females to every 1,000 males under five years of age in the census of 1901.

CHAP. I. C.

Population.

Language,
Races, Tribes.

The language is a dialect of Hindi, with a slight admixture of Panjabi.

The ruling family is Rajput Chanda Bansi of the Itri gôt, it prides itself on the length and purity of its descent.

The chief castes in point of numbers are Kanets, Brahmins, Kolis and Chanals. Important though less numerous castes are Rajputs and Bohras.

Kanets ...	22,798
Brahmin ...	12,261
Kolis ...	8,714
Chamar...	2,929
Dumna ...	2,694
Chanal .	1,668
Rajput .	1,184
Bohra .	615

There is a mixed caste called Thakar which is said to be composed of the offspring of mixed marriages between Rajputs and Kanets. A few claim to be pure Rajputs

and wear the janeo.

Kanets.

The Kanets form the mass of the agricultural community; they perform all kinds of agricultural work with their own hands, and are assisted by their women who observe no purdah. The two main classes, Khasia and Rahu, are not clearly distinguished, the majority call themselves Rahu, leaving the wealthier few to style themselves Khasia. Neither class wears the janeo though both observe the 13 days' funeral rites (Kîria karm). There appear to be no distinctions within the caste preventing inter-marriage. A Kanet will gladly take a wife from a higher caste (*e.g.*, Rajput), the offspring being Kanets. If a Kanet marries a woman of a lower caste he descends to that caste. The morality of the Kanet woman is a matter of notoriety, as long as she is somehow attached to a man she seems to care little as to the nature of the relationship.

Rajputs.

The Rajputs are represented by comparatively few families, the principal are Bansia, Manhans, Goleria, Pahrar, Mala, Lohukkria, Thaker and Tandola, the first three come highest in the order named. Each family must marry its daughters into a higher family, and as there is no family higher than Bansia in the State, its members have to go far afield for bridegrooms. This suggests the practice of female infanticide but there are no figures to support it.

The three higher families and some of the Pahrar will not put their hands to the plough but the remainder do; the three last named families do not wear the janeo. All the above will eat kachchi food together, but one will only eat pakki food of his own or of a higher family. None of the families practise widow remarriage, nor do they follow the local custom of divorce. An unfaithful wife is informally discarded and not, as amongst other castes, sold to the paramour. All Rajputs are exempt from begar.

Brahmins.

The Brahmins of Suket are roughly divisible into three classes: the first claim descent from those who accompanied Bir Sain from Bengal; these are pure Gaur Brahmins and abstain from labour. The largest number of these is to be found at Naggar, the old capital: a few possess muafis or sasán; most are parohits.

The second class are Sarsut Brahmins, descendants of the original inhabitants of Suket; some of these have intermixed with the Gaurs and observe the same strictness of caste.

CHAP. I. C.

Population.

Brahmins.

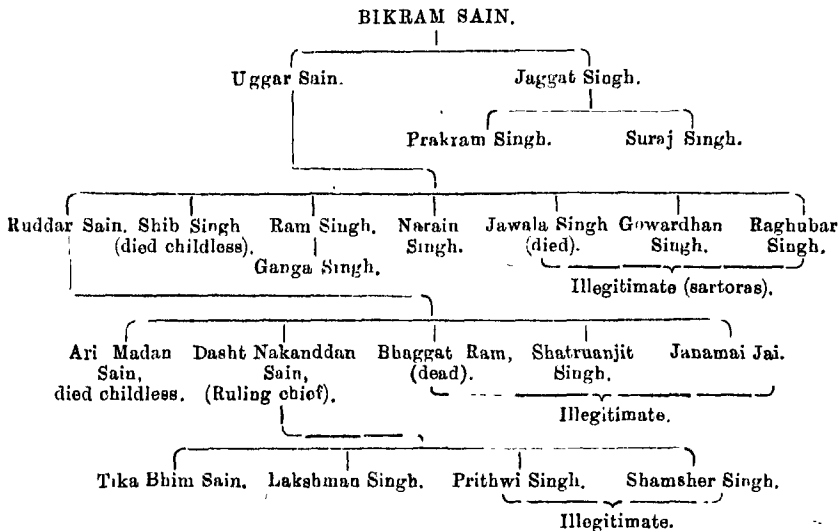
The third class is composed of the majority of the Sarsut Brahmins who plough and labour and are generally little distinguishable from ordinary agriculturists; all Brahmins are exempt from begár.

Dagis and Kolis form the lowest class of agriculturists, they do not differ from members of the same tribes in the neighbouring districts.

Dagis and
Kolis.

The annexed pedigree table of the descendants of Rája Bikram Sain shows the relationship of the Mians to the ruling chief; most of these enjoy small jágirs.

The Mians.



The family of Nagindar who accompanied Bir Sain from Bengal has with a small break, provided parohits to the Ruling Chiefs up to the present day. The family is Gaur Brahmin and is represented to-day by Fithu.

The Palace
Parohit.

The mass of the people are Hindús, but beyond wearing the choti and carrying out the Hindú ceremonials on the occasions of births, marriages and deaths, they know little of the orthodox Hinduism of the plains.

Religions.

Their religion chiefly consists in worship of the village deota; one or more of these is to be found in every village, each has its own temple of wood or stone, its own pujaris (professional worshipper and attendant) and its own annual fair, and nearly all have a small plot of land of which the income is muáf to the deota. Each temple is managed by a kárdár appointed by the Rája who also exercises a general supervision over the income and expenditure.

Village
gods.

CHAP. I. C. Suket has hitherto remained free from religious sects and schisms; it contains no branch of any Samaj or Sabha within its borders.

Population.

Other sects

Christian.

There is no Christian Mission stationed in Suket, but a member of the Church Missionary Society usually visits the State at least once a year at the time of the Nalwári fair.

Musalman.

There are but few Musalmans in the State, the only Musalman village is Dograin in Balh which is inhabited by Arains.

Temples.

The following account of certain temples and forms of worship has been compiled by the State officials.

Nársingji's temple.

In the town of Nagar, Tahsil Balh, there is a *pakka*-built temple, dedicated to Nársingji. Nearly 145 *ghumaos* of land are attached to it as *ja'gir*. *Sadábart* is kept up from the income of this *ja'gir*, and presents from devotees are also accepted. The *pujári*s and the *kárdárs* of the *sadábart* are paid from the income of the *ja'gir*. Inside the temple is an idol of Pákhán, like the idol of Sálagrámji found in temples in the Punjab. This idol is kept locked up in a box, of which the keys are entrusted to the *pujári*. There is a narrow hole in the *Múrti* Pákhán, and any one desirous of seeing the idol closes one eye and peeps through the hole with the other to see the dreadful appearance of Nársingji. It is said that those who see it are exposed to danger. The *pujári* who waits upon it bathes and feeds it daily with eyes closed and face averted. As a rule no one can see Nársingji, but if any one wishes to do so, he has to get permission from the State. It is said that a *sádhu*, who was going to Manikarn, getting permission from the State, saw Nársingji, and consequently died, and that once thieves made away with certain ornaments from the temple but were struck blind at a short distance from it, and arrested.

The Chiryá barát or fast observed by the women of Suket State.

On the third of the *shukla paksh*, or bright fortnight during which the moon rises at night-fall, in the month of Bhádon, Hindu females observe the *chiryá ká barát* which is a kind of fast. On that day they eat no food which has been prepared on a hearth, and no plantains, but they may take milk and any other fruit. Five sparrows of silver and 20 or 25 of earth are prepared. The former are clothed and decorated with silver ornaments, a gold *balu*, 'nose-ring,' being put on the beak of each one. These silver sparrows are distributed among Brahmins, while the images made of earth are given to children. A feast is also given to 15 or 16 Brahmins. Women observe this fast to ensure long life to their husbands. They also listen to a *katha* (a sacred narrative which is recited by a Brahmin, and of which the following is the substance) :—

In early life Párbati, wife of Sheo Ji, spent 12 years in devotion to God. She also observed the *chiryá barát*, in consequence of which she obtained Sheoji as her husband. Following her example

on the advice of Brahmins, the females of this part have observed this *barát* from ancient times. CHAP. I. C.

The temple of Mahádeo lies one mile north of Nagar town, in Balh Tahsíl. It is a stone building and the *pindi* (the upper part of Shiva Ling) of Mahádeo in it is made of black stone, nearly one span in height and about two feet in circumferencé. Population.
Temples
and Fairs.
Temple of
Mahádeo.

The *pujáris* employed in the temple belong to the Kondal *gôt* of the Gaur Brahmins, and are called *Ráwals* by the Hindús, because whenever a Hindu dies his relations make him give something, such as a cow, silver, gold, grain, etc., as alms before he expires, and the gift is, on his death, appropriated by these *pujáris* who take even the shroud that covers the corpse. They aver that their forefathers came with the ancestors of the rulers of Suket from Bengal and the temple and its *pindi* already existed there. The story about the temple's foundation as told by their forefathers was that it was built in a single night by the order of a certain *Rája* of the *Pándavas*. The building, as it now exists, and the forms of the pillar and *pindi* of Mahádeo clearly shew them to have been made in very ancient times, but the date and year of its foundation are not known.

The place on which the *pindi* stands has a great natural rock under it, out of which the *pindi* has been carved. The fret-work round the *pindi* is also of stone, and the floor all round it is paved with stones, while four large and four small columns of black stone rise from on this pavement. The roof supported by these columns is so built that it is divided into small separate parts furnished with stone slabs. Brief description of its building.

The story as to the origin of the worship of the *pindi* is this, that formerly the site which it now occupies was a mere jungal and entirely remote from all habitations. A certain *Jat* had a milch cow, which, when he tried to milk her, yielded nothing. The *Jat*, anxious to find out the cause, made enquiry and found that the cow used to go to the *pindi* of Mahádeo, and standing over it give it milk from her udders. Since then the people have cherished a belief in it and worshipped it.

The management of the temple and the land attached to it rests with the *pujáris*, of whom there are five houses, each of which in turn performs worship and the other duties of the temple and receives the offerings.

In performing worship the *pujárí* on duty goes to a jungle early in the morning, and thence fetches flowers and *bil-teri* or leaves of the *bil* tree. He also collects rice, etc., and then commences worship which takes him some three hours, until the sun has risen a *pahar*, in this wise :—

First he washes the *pindi* of Mahádeo with ordinary water and then with Ganges water. Then offers it sandal, *achhit* or rice, *dhúp-díp* or incense, *nairved* or sweets and flowers. Lastly, the

CHAP. I. C.
Population.

Brief description of its building.

bil-patri leaves, strung together in threes, are offered to it. This last is considered the most beneficial offering. The offering of water is also regarded as a good act. During the worship the townspeople also assemble to pay their devotions to the *pindi*. After the worship, *árti* is performed with camphor, while the *pujáris* and *pandits* sing hymns. Meanwhile the other people, both men and women, boys and girls, throw water over the *pindi*, ring the bell, and finally prostrating themselves before the image return home. This continues till mid-day. In the evening the *pujáris* again perform *árti*. According to the Hindu religion to visit (*darshan karná*) the *shiv-ling* (the *pindi* or *ling* of Mahádeo) at evening, to offer water, flowers and *tul-teri* to it and to light a lamp before it, is considered a very virtuous deed which makes amends for the sins of all past transmigrations.

The restrictions in connection with the *pindi* are that no Hindu, except the *pujáris*, may eat the offerings (*parshád*) made to it, and that none of them may cross the stream of water, which proceeds from the *pindi* when he goes round the *pindi*. This stream of water is believed to be *Párbati*, the wife of *Siva*. The *parshád* is not eaten because it is believed that: *kachá pára Barham is Shiv nirmal jo kháe, kahe Mahádeo sun Párbati jávón múl se jáe*, that is "whosoever does so will be utterly ruined." The duties of cleaning the temple and supplying water are also carried out by the *pujári* on duty. It has not, however, been ascertained how and since when the connection of the *pujáris* with the temple commenced, but the present *pujáris* state that when their forefathers left Bengal and came to Suket with the ancestors of its rulers the then Rája appointed them to the office of *pujári*, and that since then they have performed its worship in succession. Inside the temple, the *pujáris* also use *charas* and *bháng*. The income accruing from the land attached to the temple is spent in defraying the cost of *Shiv-ji's bhog*, etc., which is divided by the *pujáris* among themselves. But if any *abhyáyat* or begging *sádhu* appears at the time, he is also given his meed of *bhog*. A lamp is lit both morning and evening at the times of worship. The offerings made consist of cocoanuts, fruits and *rot* (a coarse bread) which are appropriated by the *pujáris*. Two fairs are held annually, namely:—(1). The first on the *Shivrátri* in February, on which day Hindus, men, women and children fast, and worship *Shiv-ji* in the temple in the day time. During the night a *jágrún* or vigil is observed. *Pandits* well versed in theology conduct the worship. Four services are held, one in each of the four divisions of the night, each lasting one *paha* or 3 hours, so that two are concluded by midnight.

The first is performed as described above. After the first the *sámangri* (odorous articles) and water offered at the commencement of the worship are thrown with due respect into the stream, and the *pindi* and temple are washed with water.

(2) Samṣ, only by midnight.

The *ḍrti* is performed at the end of each worship, and the Pandits, forming themselves into companies of four or five each, recite verses from the *Pothi-Mihmán* in chorus. Hindús contribute to the *sámangri* according to their means, and a worshipper to please Siva imitates the voice of a he-goat: the following story from Pothi Shiv-Parán is told to explain why this is done:—

“Rája Dakchha Parjá Pati, father of Párbati, the wife of Siva, celebrated a *jag* at this place. Considering Siva, his son-in-law, an *ámangál* or inauspicious man haunted by demons and spirits, he did not invite him to take part in the *jag*. Párbati his daughter was much distressed at this and complained to Siva against her father. The *jag* (*yag*) had not been finished, when Siva cut off the Rája's head. As the *jag* had not been completed all the gods assembled and begged Siva to bring the Rája to life again. Their request being granted, he placed the head of a he-goat on the Rája's headless body and he began to bleat like a he-goat to the great delight of Siva.”

This temple is in Nagar town. The building is of *pakha* masonry. The story about its origin is that about 250 years ago, a Bairági *faqír* came here from Jagan Náth on the coast of Orissa. He had an idol of Jagan Náth made of sandal wood, and the Suket Court hearing that he wished to sell it offered him Rs. 500 for it, but he refused the offer, saying that he was taking the idol to Kullú, the Rája of which had promised him Rs. 1,000. By chance the *faqír* died before he could set out for Kullú, and consequently the idol was by the Rája's order placed in the buildings previously used as a seraglio. He appointed *pujáris* to the temple and granted land for its maintenance, spending Rs. 500, the price of the idol, on the funeral ceremonies of the Bairági and built the temple at State expense.

Endeavours have been made to ascertain the date of the foundation of the temple without success. The largest idol is that of Jagan Náth, which is a cubit in height. The nose, mouth, eyes and the hands without fingers, are visible in it. At its right side is an idol of Balbdhar, and at its left one of Lakshmi. There are also other small idols, of Sálig Rám, etc., in the temple. Its management is carried on by *pujáris* who belong to the Kondal *gôt* of the Brahmins and possess only one house in the State. With the exception of the *pujáris*, nobody may work in the temple. The *bhog* offered to Jagan Náth consists of rice, pulse, etc.; *parshád* is also distributed. The cost of the *bhog* is defrayed from the income accruing from the land granted by the State for the maintenance of the temple. On the second of Asár Sudi (the date on which the fair is held at Jagan Náth in Orissa) a fair is held here. A brief account of it is given below:—

“Jagan Náth is supposed to become angry (with his wife) in consequence of some misunderstanding. The *pujáris* are unable to explain how the

CHAP. I, C

Popula'tion.

Brief description of its building

Jagan Náth temple.

CHAP. I. C.

Population.

Jagan Náth's
temple.

quarrel arose beyond saying that this is an imitation of what is done at the temple of Jagan Náth in Orissa. The *pujaris* and others assemble, put the idol in a palanquin and take it to the Jamgá garden on the Ghangal Khad one mile from the town, and stay there for a day. Food is prepared in the garden and served to those who accompany the procession or arrive during the day. There is an idol of Ram Chandra in the garden, and Jagan Náth pays a visit to it, cardamums and nuts being distributed. On the third day, Lakhshmi, the wife of Jagan Náth, goes to the garden and is reconciled with Jagan Náth."

The idol is then brought back and placed in its temple where *árti* is performed. When Jagan Náth is taken to the Jamgá garden, the procession is attended by the State officials, elephants and horses forming the retinue. Other people, with drums, flags and *pálkís*, etc., also join it. The idol is brought back in full retinue. Sometimes, His Highness the Rája also graces the procession with his presence while going to the garden and back. About 400 people attend the procession.

The Suraj
Kund temple.

The temple known as *Suraj Kund* is situated near the capital, at the foot of a hill on the bank of a ravine. The courtyard is paved with stones, and towards the west of it stands the temple building which is of stone. In front of the temple door is a masonry tank (*kund*), 25 × 25 feet, which adds to the beauty of the temple.

The temple and tank are surrounded by houses of wood and *pukka* masonry built by the State for the convenience of travellers, and *sádhus* visit it on pilgrimages to Manikarn and other sacred places. The following office-bearers are appointed to the temple and its lands attached thereto :—

Pujári, *Kathálá*, *Jeltha*, *Bikári*, *Ká dár* and *Farrash*.

The area of the lands is about 30 *khárs* yielding an income of about Rs. 700 a year, out of which the office-bearers are paid.

Sadábart or perpetual distribution of food is made in the temple, the cost being also met from this income. The poor, travellers and *trathbashis* or pilgrims receive food at this *sadábart*. If the expenses exceed the income, the State lends its help.

The *pujári* worships, prepares food for and offers it to *Surajji* (the idol of the sun) both mornings and evening, and performs the *árti* which consists in taking a sacred light in his hand and waving it round the idol whose praises he recites. He is a Brahmin of the State.

The *kathálá* is the custodian of the temple. The grain yielded by its lands is in his charge and is disposed of through him

The *jeltha* only realizes produce from the tenants and executes orders issued to him.

The *farrash* performs the work of sweeping. The *bikári* renders services connected with the preparation of food.

The *kārdār* keeps an account and produces a statement of daily income and expenses to His Highness the Rāja Sāhib. CHAP. I. C.
Population.

The income of the soap-wort (*sapindus saponaria*) trees, which stand in the ravine, is also included in the income of the temple. Inside the temple there is an idol of *Suraj ji* weighing about 36 *pakka* sers made of eight metals. It is of human form but has four hands. It is flanked by 2 brass horses, each one *balisht* in height, thus giving the whole image the appearance of a chariot. The Suraj
Kund temple.

It is surrounded by several other idols of stone which represent Krishna, Rādhā, Kām, Balrām, Hanumān, etc. It is said that the idol was made in the State by the brass-workers of Chitāgh village. Affixed to the wall of the temple is a large piece of stone which bears an inscription, which runs :

In the name of the deity Ganesh.

On the 28th Asār st. 1782, B. Maharāja Gharur Chand and Siri Rani Panchmon Dei commenced to build the *Suraj Kund* temple in order to place the idol of the Sun there.

The building was completed and the idol of the Sun placed in the temple on the 23rd Baisākh st. 1785 A. B. He did so for religious purposes.

On all four sides of the temple is a grove of lofty soap-wort trees. As *sādhus* and pilgrims live in the temple, it is well known in far off countries. No *meta* (fair) takes place in connection with this temple. Hindus make obeisance to the idol.

The people arise at sunrise (*bihāg*) and partake of a light meal (*nihāri*) composed of the remains of the previous day's food. The first big meal (*kulwār*) is eaten about 10 or 11 a.m. ; another meal (*dopabri*) is eaten shortly after midday, and the evening meal (*biyali*) is eaten after sunset. Occupations
and daily life.

The ordinary earthen *deva* (*sinjia*) is used with a cotton wick and oil of mustard or taramira, or sometimes an oil expressed from the seeds of *bhāng*, called *bhāngoli*, or sometimes oil (*ghuti ka tel*) expressed from the apricot. This latter is more usually used as a food. Torches of *chil* are used in the hills.

The ordinary zamindar performs no daily worship beyond perhaps fixing a mark (*tikka*) to his forehead.

Spring (April to June) is the season for village fairs.

Wrestling matches are popular, they are usually given on occasions of rejoicing or by some one who has gained some special object or completed some particular task. The wrestlers are usually local Gujars or Jats, though on great occasions, skilled performers from the plains may be engaged. The people themselves take no part in these exercises but prefer to look on.

Gambling, though general in the bazars, is not usual in the villages.

CHAP. I, C.**Population.****Division of labour.**

The men plough and sow the fields and prepare the woollen thread for weaving; much of their time is occupied in giving begar, watching their crops, and repairing houses and walls, &c.

The women cook, smash the clods left after ploughing, and do the major part of the reaping, they also milk the cows, make the ghi and perform the various household duties.

The children take the cattle, sheep and goats to graze and generally assist their parents when ever possible.

Food.

Chupattis of buckwheat (kodra), maize (chall) and wheat eaten with butter milk form the chief food. Vegetables such as green bhang, mash, kulth, chola, channa and massar are eaten when in season. Flesh is eaten by all when obtainable, but most are too poor to afford it. The rice, grown locally, is usually sold and is seldom eaten except on the occasion of marriages, &c. Lugri (hill beer) is drunk on festive occasions. Pakki food (food cooked with ghi) is beyond the means of the majority.

Dress.

In the Balh and lower valleys cotton clothes and leather shoes are usually worn, as in the plains; the puggari is usually replaced by a small round cotton cap.

In the hills the clothes worn are woollen:—pyjamas, coat and dohru or puttu over the shoulders. A long coat (jaggi) tied by a belt (gachi) of cotton cloth is common. The poor wear the shela, a double fold of coarse goats hair cloth, with a hole for the head.

The women in Balh wear the costume usual in the plains, flowing pyjamas and a brilliantly coloured fluted skirt. In the hills they wear a jaggi and puttu.

Dwellings.

In Balh the houses are usually made with mud walls and a sloping thatched roof; in the hills more substantial buildings of stone and timber bonds with slates of chil wood are found; these have two or more storeys, in the lowest of which are stored the cattle, &c. In Balh the cowhouse is separate (goain).

Fairs.

Each village deota has its own fair, but none of these are important.

There is a big cattle fair known as Nalwara held between Baned and Nagar about the end of March. It is described in Chapter II.

In Assu (September) is held the Bantra fair at Suket. Parties of dancers wearing strange costumes perform in front of the Raja's palace.

One party is provided with clothes by the Raja, another by the Tahsil amla and so on.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

The greater part of the area of the State is composed of steep hills and narrow valleys, the fields are on steep slopes, sometimes irregularly placed, sometimes neatly levelled and built up into terraces. On the western border lies the fertile level plain of Balh, plentifully irrigated by the Suk-ti stream; this is bounded by gently rising hills covered with terraced fields. Further eastwards is the hilly tract of Tahsil Karsog where the slopes are generally too steep to be terraced; but within this tract are two wide vales at Karsog and Pangna containing some of the richest land in Suket. Along the bank of the Surlej are patches of rich and level land bounding the beds of the feeder streams.

CHAP. II A.

Agriculture

General.

The rainfall is usually plentiful; no record is kept, but it may be roughly estimated at 50 inches a year. The soil is usually light but much mixed with stones in the hill tract.

Rainfall.

Three kinds of land are recognised—

Ropa—Level irrigated land.

Bohokhal (*Boholl*)—Unirrigated land, sometimes terraced, -- more generally sloping.

Banjar—Poor unirrigated land in the high hills only fit for grass and buckwheat.

Nearly the whole of the cultivated land is bohokhal; ropa is almost confined to Balh, Karsog, Pangna and Parenu.

Ropa is double cropped only in Balh where the land is said to be decreasing in fertility on this account. Generally this is reserved for rice in the kharif; if used for a rabi crop, wheat and occasionally tobacco are sown.

Crops.

On bohokhal land the main kharif crops are maize, másh, kúlth, kodra, bré-sa, ká'u, and, on bad land, kangni; the rabi crops are wheat, chola, massar, barley and a little sugarcane and cotton. Potatoes are grown in the hills and sold in Simla, Pashahr or Suket.

There is a small State tea garden at Buned.

Tea.

Opium poppy is grown in the hills; no permission is required for cultivation and no fees are charged, but the opium must be sold only to the State contractor at a rate fixed by the Rája. The annual outturn of opium is roughly estimated at 8 maunds pakka.

Poppy.

For the cultivation of rice, there are usually three preliminary ploughings followed by the final one when the seed is sown broadcast. About three or four weeks later, the young shoots are worked over with a harrow (*dandrál*), and when the stalk is about

Rice.

CHAP. II. A.
Agriculture
Rice.

a foot high the field is ploughed up and a first block of wood (máhi or mihán) is drawn over it. The weeds and grass are thus killed and the rice plants rapidly rise up.

The account of other crops given in the Mandi Gazetteer applies to Suket and little need be added.

Average
yield.

No systematic attempt has been made to record the actual yield of various crops. The following tables are based upon rough estimates. Average yield in maunds pakka per khár of land:—

Tahsil.		CLASS OF LAND.	
		Rops.	Bohokhal.
Maize	Balh	36 to 56 maunds	20 to 24 maunds.
	Karsog	Not sown	40 to 80 „
Wheat	Balh	50 to 72 maunds	19 to 29 „
	Karsog	Not sown	36 to 72 „
Rice	Balh	50 to 72 maunds	24 to 40 „
	Karsog	25 to 36 maunds	Not sown.
Kodra	Balh	Not sown	35 to 50 maunds.
	Karsog	Not sown	36 to 72 „

Amount of
seed used.

Amount of seed used per khár of land—

Tahsil.		Rops.	Bohokhal.
Maize	Balh	20 sers pakka	20 sers.
	Karsog	Not sown	50 „
Wheat	Balh	130 sers	140 „
	Karsog	Not sown	160 „
Rice	Balh	144 sers	100 „
	Karsog	160 sers	Not sown.
Kodra	Balh	Not sown	10 sers.
	Karsog	Not sown	40 „

Population
engaged.

Practically the whole population is engaged in, and is dependent upon, agriculture; there are no large towns and there are no industries. The holdings are small and tenants and labourers are few.

Extension of cultivation is provided for by the grant of nautor leases; the whole of the waste belongs to the State and cannot be broken up for cultivation without the consent of the Rájá. CHAP. II. A.
Agriculture

Permission is usually accorded if there be no objectors; the full revenue rate is charged from the date of the lease. Extension of
cultivation.

The annual increase of revenue from this source is about Rs. 500.

Agriculture is in a primitive condition, and there is no attempt made to improve it.

The Rájá advances loans on special occasions, such as an epidemic of cattle disease, or for special works, such as a new irrigation channel. Takavi.

There are no figures available for mortgages and sales. The Rájá is prior proprietor of all the land, and no one can sell or mortgage without his consent. Application for permission to alienate must be made to the Rájá who accords his sanction only when the necessity is clearly demonstrated. Agricultural
indebtedness.

Such applications are few; only collateral mortgages are allowed and foreclosure is practically unknown

Loans are usually obtained on a simple bond, bearing compound interest at the rate of three pies per rupee per month; the period of limitation is fifteen years, but the courts do not generally award as interest a sum exceeding half the principal.

Regarding the cattle of the State Major Pease,⁽¹⁾ C. V. D., writes as follows:— Cattle.

Suket breed of cattle is one of the best met with in the Himalayas. These cattle are found in the State, and are much prized on account of their superior size and weight, as also for their milking powers, in Kullú, where large numbers are to be seen. They differ from the other breeds seen in the Himalayas in general conformation. Some of the cows are really handsome little beasts and very good milkers. The skins are fine; hair smooth; ears long but finer and more or less horizontal in direction; head fine, well shaped and breedy looking; neck light; hump hardly breaking the line of the back in the female, but more developed in the male; back straight; dewlap small; quarter not very sloping, but short; loins broad and well formed; tail fine; and having a tuft of black hair at the end reaching to mid-metatarsal region. The head in this breed is very characteristic, the face unusually long and small, straight from poll to muzzle, measuring generally about 16 inches, the orbital arches rise above the level of frontal bone considerably, thus giving the forehead a depressed appearance, the breadth between the orbits is four to five inches. The horns usually arch upwards and measure from a few inches to about a foot in length. The colours are generally even; many red, some black and a few white and dun. The mammary gland is fairly developed, teats small. Sheath of male badly developed and finished off with a few long hairs.

Cows yield from 1½ sers to 4 sers pakka of milk a day; this is of good quality, yielding 1½ ounces of ghi per ser.

(1) From Vety. Capt. Baldrey's Breeds of Indian Cattle, Punjab; p. 190.

CHAP. II. A. The price varies from Rs. 10 to Rs. 20 according to the age and the yield of milk. Oxen vary in price from Rs. 10 to Rs. 14 in the hill tracts where the breed is small; and from Rs. 30 to Rs. 50 in the Balh where they are larger.

Agriculture

Price

Buffaloes.

Buffaloes yield 3 to 6 sers pakka milk and sell for Rs. 60 or Rs. 70, males are little used except for sugarcane pressing and hence are usually sold, the price obtained is Rs. 15 or Rs. 20.

Sheep.

Sheep or worth Rs. 2 to Rs. 2-8-0; they are shorn three times a year in Jeth, Khatak and Phagan; each sheep yields about one ser pakka of wool per year.

Goats.

Goats are kept for manure, the hair is used to make a coarse cloth or little floor mats (shela) Their price is the same as that of a sheep.

There are few ponies in Balh and none in Karsog. There is no veterinary establishment.

Grazing.

The waste belongs to the State, but the people are allowed to graze their cattle over it, and there is no scarcity of fodder. In return the State collects dues; in Karsog each house pays one ser kachcha of ghi annually; in Balh for each buffalo that calves, the owner pays 4 or 5 sers pakka of ghi. This is known as kár chompri. On sheep and goats a tax (ginák-ri) of Rs. 2 to Rs. 4 per hundred is levied. Besides the above for each pony, camel or mule passing through the State, a grazing fee of two annas is collected.

Cattle fair.

Every year about the end of March, the Nalwáa cattle fair is held at the capital, about 5,000 or 6,000 animals are brought, and of these 1,500 to 2,000 change hands. On each buffalo sold a fee of eight annas is charged and credited to the Theka Zagát; nothing is levied on cows. Purchasers attend in large numbers from Kángra and to a less extent from Mandi, Bilaspur and Kullú.

Irrigation.

There are no irrigation wells in the State. There are a few channel (kuhls) in Balh and Karsog and along the Sutlej bank. Those in Balh belong to the State which appoints a kuhli hála to look after each kuhl; this official is paid by a grant of grain and revenue free land. Lands actually irrigated are charged a special rate (sagahi) of 5 lakhs rice in the kharif and 2½ lakhs wheat in the rabi per khár. This is collected in kind.

In Kar-og the people own and manage their own kuhls, and no separate water-rate is levied.

Weights and measures.

The unit of weight is a sarsai, equivalent to about two tolas.

2 Sarsais	=	½ pao.
4 "	=	1 pao.
8 "	=	½ ser kachcha.
16 "	=	1 ser kachcha.
8 sers kachcha	=	1 batti or panseri.
10 " "	=	1 dhari.
40 " "	=	1 maund kachcha.

One maund kachcha is equivalent to 16 sers pakka.

For grain an iron measure known as a patha is used.

20 pathas = 1 lakh.

20 lakhs = 1 khár.

A patha contains 4 sers kachcha of wheat, rice, mash and maize, and 3 sers kachcha of kodra, kangni, barley and mustard.

In Karsog the patha contains 6 sers kachcha of wheat, rice, &c., and 5 sers kachcha of kodra; &c.

For land, the seed measure is used; in Balh and Dehr the unit is the khár; in Karsog the unit is a takka, 16 takkas compose one rupee, and one rupee is roughly equivalent to a khár. The khár seems to vary between 6 and 8 acres.

CHAP. II. B.

Rents,
Wages and
Prices.

Weights and
measure.

Section B.—Rents, Wages and Prices.

The holdings are nearly all small and are cultivated by their owners; tenants are few; those working on the Mians' jagirs pay about revenue rates. Rents are either a fixed sum in cash or a fixed contribution of grain; the former which are preferred by the people are found in Karsog and vary between Rs. 16 per khár on better class land and Rs. 13-8-0 on hill tracts. The grain rents vary from a khár of grain on a khár of good land (about 12 maunds pakka of rice on 13 bighas rice land) to 12 or 15 lakhs on a khár of poor land. The State prefers rents in kind as grain is required to feed begáris

Rents.

There are few, if any, agricultural labourers; when work presses, the people help each other.

Wages.

The ordinary rate for a cooli is four annas a day, or a rupee for five days. The State pays two annas a day. Skilled labour earns 2½ annas a day and food. The thawi (lohar, and carpenter) gets 4 annas and one meal in the bazaars, in the hills he gets 2 or 3 annas and two meals a day.

The skins of dead cattle belong to the State. Brahmins and Rajputs are now allowed to dispose of their own skins, but in all other cases the State claims them. The contract (jinsál) is auctioned every year for about Rs. 2,500, the contractor appoints one charar for every fifteen or twenty houses; this charar is entitled to the skins of all dead animals from the houses allotted to him, and in return pays Rs. 6 per year to the contractor and gives either a pair of shoes or ten annas in cash to the owner of the dead animal.

Disposal of
skins.

The payments made to village artisans at harvest time are as follows:—

Kamiana.

The charar in the Balh Tahsil gets 12 pathas of wheat and one bundle (about 5 pathas) at rabi, and 24 pathas of rice and one bundle (about 10 pathas) at kharif.

Chamar.

CHAP. II.B.

Rents.
Wages and
Prices.

Chamar.

In Karsog he receives 16 pathas of wheat and one lakh of barley at rabi, and 16 pathas of bithu or kodra at kharif.

In return for this he provides, in Balh, shoes for one year's use for one member of the family, and repairs all the shoes of the family. He also makes and repairs harness. In Karsog he provides one pair of shoes a year for each member of the family.

Lohar Thawi.

The lohar in Balh receives six pathas of wheat and $1\frac{1}{2}$ bundles (about $7\frac{1}{2}$ pathas) at rabi and 12 pathas of rice and six bundles (about 30 pathas) at kharif. In Karsog he receives 8 pathas of wheat and 8 pathas of barley at rabi and 8 pathas of kodra or bithu at kharif.

In return he makes all agricultural implements, providing his own charcoal. The zemindar provides the iron.

Kamhar.

The kamhar in Balh receives 6 pathas of wheat at rabi and 12 pathas of rice at kharif and 5 pathas of wheat, and 5 pathas of barley at rabi, and 5 pathas of kodra or kangni at kharif in Karsog.

In return he gives dishes and pots according to the zemindar's requirements.

The State issues a price list annually which serves as a table of exchange to estimate the value of the State reserves of grain; this is not binding in the bazaars, but it is closely adhered to especially in Karsog.

The prices obtained for his produce by the zemindar from the shopkeepers vary, but the following table will serve as a rough indication of present rates in pakka sers per rupee:—

	Karsog.	Balh.
Maize	32 to 36 sers.	1 maund
Wheat	20 to 24 "	28 to 30 sers.
Rice	22 to 26 "	30 to 32 "
Kodra	26 to 30 "	48 "

Kodra is not purchased to any extent by the shopkeepers as there is no market for it.

The average State price list for the last five years is as follows:—

	Balh.	Karsog.	Dehr.
Maize	30 seers	35 seers	34 seers
Wheat	21 "	20 "	18 "
Rice (unhusked)	22 to 26 seers	14 "	22 to 27 "
Kodra	37 "	32 "	38 "

Material
condition.

The people generally are poor, but their needs are few and habits of waste or luxury are nowhere prevalent. The system of land tenure discourages and almost entirely prevents extravagance; while the situation of their homes scattered over a hilly tracts allows little opportunity for expensive amusements. Each

hamlet is largely self-supporting; a little salt and iron and occasionally cotton cloth being the only articles brought from the bazaar. That the people are not discontented is shown by the absence of emigration; the revenue is high but being largely taken in kind does not press too heavily; the soil is fertile and the crops secure. The people are primitive, ignorant and generally devoid of any desire for change.

CHAP. II.C

Forests.

Material
condition.

Section C.—Forests.

The following are the chief forests in the State.

	Name of forest.	Name of trees.
1.	Dhai	Kelu, kail, rai, to.
2.	Sori	Kelu, chil.
3.	...	Kelu, kail.
4.	...	Chil.
5.	Ka ha	Chil, kedu.
6.	Ka h	Kelu.
7.	Reog	Kelu.

There are no figures available as to the area, etc. Besides the above there are extensive tracts of waste containing less valuable trees and small patches of deodar, chil, etc. There is no record of the people's rights in forest land. The greater part of the State waste is open to grazing; the people can take dry and fallen trees and shrubs for firewood from all except certain reserved tracts. For building purposes trees are given by the Rajah on payment of a low rate, e. g., 8 to 12 annas for a rai or to; Rs. 1-8-0 to Rs. 2 for a kail or chil; and Rs. 4 for a deodar. All trees of the more valuable species such as kedu, kail and chil even though standing on privately owned land belong to the State and cannot be cut without permission of the Rajah. The State further lays claim to all specially large trees of the less valuable kinds such as tun, etc., which are reserved for State buildings. The State takes half the produce of the mango trees in Dehr ilaka.

There is no attempt at regular conservation; the Tahsildars and Kardars of Kothis exercise a general supervision; in Tahsil Karsog there are about 40 rakhās whose pay varies from 13 annas to three rupees per month, plus food, and in Balh there is a darogha who receives Rs. 1-8-0 and food. This staff is untrained and the forests receive no skilled attention.

Section D.—Mineral resources.

There is a little iron ore of poor quality, and at Chawāsi, Rāmgarh, Meri and Kolpur in Tahsil Karsog there are old mines not now worked.

CHAP. II.]

Arts and
Manufac-
tures

Section E.—Arts and manufactures.

There are no arts or manufactures worthy mention.

Section F.—Commerce and Trade.

There are no large towns in the State, and there is no important trade. The State exports rasanut (berberis), dried violets, millet, honey, ghi, walnut tree bark, and cedar turpentine; it imports salt, iron, cotton goods, oil, spices, sugar, and brass utensils.

Section G.—Means of communication.

There are no railways and only two miles metalled road within the State. From the capital radiate four metalled roads, the longest of which runs the whole length of the State to Farenu on the Saraj border. There are small rest-houses at Gheri, Jhungi (in Mandi State) and Chindi on this route. From Chindi a road runs south to Bajji State and Simla; there are small rest-houses at Chiragh and Alsindi on this route. Between Alsindi in Suket and Suni in Bajji State, the Sutlej is spanned by an iron suspension bridge, owned jointly by the two States who share the income and expenses equally. At Farenu the Sutlej is spanned by a frail jhula (rope bridge), the property of Suket State, while connecting Suket with Saraj is a new bridge over the Bisua stream erected by the Public Works Department at the expense of the British Government. From the capital a second road runs to Dehr on the Sutlej which is here crossed by a boat ferry owned jointly by the States of Suket and Kaljur (Bilaspur). Each State levies its own tolls on this ferry. At Dehr is a small rest-house. The question of erecting a bridge here is under consideration.

A third road runs from the capital through the Balh to Mandi; the first two miles are metalled and the metalling of the remainder is about to be undertaken.

A fourth road branches off from this one and joins the Mandi-Hoshiarpur road.

At Suket is a dâk bungalow above Bhojpur where this last road branches off.

The roads are maintained in good order and are everywhere practicable for laden animals.

Postal
arrange-
ments.

British postage stamps are used in the State, which has no postal system of its own. There are only two post offices, viz., a sub-post office at Buned opened in 1878 and a branch office at Bhojpur opened in June 1900.

SUKET STATE.]

Famine.

[PART A.]

Since 1878
 tribution to the
 the State
 dent of Jullu.
 Commissioner
 of Mandi is ca

A Telegr.

It is seldom
 there is no re
 (A. D. 1893-94
 State opened R.
 unfit for labour
 which was distr

In 1893-94
 off many catt
 the purchase of

In the fami... of 1893-94 it is said that wheat sold at 8 sers,
 rice at 6½, and millet and gram at 10 sers the rupee.

State has paid Rs. 28 per month as a con-
 sideration for the Imperial Post Office, and in consideration of this
 assistance with the Commissioner and Superintendent
 (Political Agent of the State), the Assistant
 Kulu (Assistant Political Agent) and the Wazir
 over the Imperial lines free of charge.

office was opened at Buned in January 1906.

The State suffers from want of rain, and
 any serious famine. In Sambat 1949
 however there was considerable distress and the
 works for the destitute. For those who were
 1,500 was expended on the purchase of grain
 by the State officials.

In 1893-94 an epidemic of foot and mouth disease carried
 off the Rajah advanced Rs. 7,000 as takkavi for
 of cattle.

CHAP. II.G.

Means and
 communication.

Telegraph.

Famine.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

**CHAP.
III. A.
Adminis-
trative
Divisions.**

The State of Suket is administered by His Highness the Rajah in person who exercises a complete and thorough control over the various departments. The chief executive and financial matters are retained by His Highness and his Highness the Rajah. The chief executive and financial matters are entirely in his hands.

The headquarters staff comprise the following members:—

Wazir	S. Na Lal.
Adálati	A. N. Chand
Tahsildar	H. Jaigopal.
Police	B. M. Shah.
Medical and Jail	W. ...

Tahsil Balh.

None of these appointments are hereditary. There are two Tahsils, Balh and Karsog; the former is under the Sadr Tahsildar, it comprises the Dehr ilaka (or garh), Kothi Sadr and Kothi Sainji.

The Dehr garh is under a kárdar who is assisted by two páncas, one Kotiála and 6 peons, under each pánc are 3 or 4 Mehrrs.

The kárdar (kaisth) collects the revenue, keeps the accounts, carries out the orders of the Rajah and supervises the work of his subordinates. He receives Rs. 4 a month and food.

**Pánc.
Kotiála.**

The pánc assists the kárdar; they are paid Rs. 3 per month cash, without food. The kotiála is the weigher of grain received as revenue, of which he keeps the accounts. He receives Rs. 2 per month and free food.

Mehr.

The mehr is the lambardar, he is the real collector of revenue from the zamindars; and is also responsible for providing begárá.

Jelta

Besides the above there are jeltas or chaukidars who are paid ten lakhs (6 maunds pakka) rice and one lakh (32 seers pakka) wheat yearly by the kárdar out of the State granary.

Kothi Sainji has a kárdar (or kaisth), one peon who also acts as weigher, and a jelta.

The rest of the tahsil is comprised in Kothi Sadr, it has a kotwal who is responsible for the recovery of the land revenue, two kaisths who keep the accounts, 14 mehrs and 14 jeltas.

Besides the above, there are 2 kaisths (accountants), a kotiála, 3 weighers and a niártan (who cleans the grain and granary) attached to the sadr granaries.

The garh of Dehr is partially independent of the tahsil and its accounts are kept separate. It at one time possessed a Naib Tahsildar.

The Tahsil is a judicial p... is subdivided... kaisth, and... each garh.

... under a Tahsildar who, however, has no... jely the collector of revenue. The tahsil... these are 3 or 4 Mehrs, a peon and 2 jeltas for

CHAP. III. B.
Civil and Criminal Justice.
Tahsil Karsog.

The palsra... the garh; the... The palsra recei... free food; the... free food.

... generally responsible for all public work within... he writer and keeper of the accounts... -0 to Rs. 3 per month, and in some cases... aid Rs. 3 or Rs. 4 per month, and usually,

The Tahsi... second class cri... Assistant Colle

... alth is invested with third class civil and... powers, and in revenue matters he is an... 2nd grade.

Judicial Courts, Tahsildar.

The... hears appeals

... exercises second class civil and criminal powers and... the orders of the Tahsildars.

Adalati.

The Wazir... cases, of a first... Judge in civil... courts.

... rises the powers of a Collector in revenue... Magistrate in criminal cases, and of a District... He also hears appeals from the subordinate

Wazir.

The Ijlas-i-... as or Chief Court of His Highness the Rajah is the final court in all branches. He exercises full civil and revenue powers, and the powers of a Sessions Judge in criminal cases.

... as or Chief Court of His Highness the Rajah is the final court in all branches. He exercises full civil and revenue powers, and the powers of a Sessions Judge in criminal cases.

Ijla

Section B.—Civil and Criminal Justice.

There is very little litigation; about 1,000 Criminal, 500 civil and 400 Revenue Court cases are instituted in a year.

There are no legal practitioners or licensed petition-writers.

For the extradition of criminals, agreements exist with the adjoining States of Mandi, Bilaspur and Bajji. Extradition from other States is effected through the Commissioner and Superintendent of Jullundur who is the Political Agent.

Extradition.

The Indian Penal Code, Criminal and Civil Procedure Codes, the Contract and Evidence Acts are in force.

British Acts in force.

The Court fees as at present fixed are as follows:—

Court fees.

Original Civil	10 per cent. of the value.
Original Revenue	Re. 1-2-0.
Do. Criminal	3 annas.
All classes of appeals and miscellaneous ...	3 annas.

There are stamps used on receipts, bonds and deeds.

With the exception of a limit of fifteen years on suits for money lent, there is no limitation for original or appellate cases.

Limitation.

There are no special laws and no system of registration.

The State takes 25 per cent. of the amount of any sale price or damages paid on account of women, if the case comes into Court.

CHAP.
III. C.
Land
Revenue.
Village
communities.

Section C.—Land Revenue

There are no village communities understood in the plains; the people live in widely scattered houses or hamlets, a whole collection of which, lacking in unity and common interests, constitutes a garh or kila.

There is no shamilat, no trace of joint ownership, each landlord owns just so much as he holds. The Rajah is absolute owner of the waste and superior proprietor of the cultivated lands. The agriculturists own the land for their own lifetime; they cannot sell or mortgage it without the permission of the Rajah, and on the death of an owner mutation in the names of his heirs requires the Rajah's sanction. If the heirs be sons or very near relatives, mutation is sanctioned as a matter of course though not as a matter of right. If the claimants be fractious or have given offence, the land is transferred to some one else.

If the heirs be collaterals or distant relatives, a nazrana is taken before mutation is sanctioned; if there be several distant heirs disputing over priority of claim, the land is given to the one who offers the highest nazrana. The people's rights approach nearer to those of occupancy tenants than of proprietors. There is no record of rights but there is a record of dues, called a zaminband, in which is recorded each man's name with the amount of revenue due from him and the amount of land on account of which this revenue is due. There has been no regular settlement and there is no regular system of assessment. There is no collective responsibility for the revenue, the revenue assessed is not fixed for any specified period; it may be, and often is, altered when mutation in favour of a deceased owner's heirs is sanctioned.

The zaminband is the sole revenue record, it contains the names of all owners arranged by garhs, the amount of land estimated in lakhs and khárs, and the amount of revenue due. There is a separate zaminband for Tahsils Balh and Karsog and the Dehr ilaka; copies of the relevant entries are kept by each kárdar or pálsra who informs the mehr of the amount of revenue to be collected from the hamlets in his circle.

There are no occupancy tenants.

Land left without heirs becomes escheat to the Rajah who has it remeasured and reassessed and leases it to someone on payment of a nazrana.

The zaminband shows 4,339 revenue khárs in Karsog, 2,323 in Balh and 871 in Dehr.

Assessment.

The assessment averages Rs. 13 per khár, it actually varies from Rs. 5 to Rs. 38 per khár; this is the consolidated cash

deducted from, two-thirds of the
 the revenue collected in ...
 ... } Per khar.

CHAP.
 III, C.
 Land
 Revenue
 Assesment

(le) of grain per plough.

... is collected by the kárdar or pálsra and is
 to the tahsíl or to sadr as required. There
 y (kothi házra) at Buned. This grain is utilized
 bogaris and for paying minor officials in kind.

ough estimates previously given for the outturn
 rincipal crops, the following rough estimate
 value of the four crops per khár:—

	Kops.		Bohokhal.	
	Rs.		Rs.	
lh	46		22	
arsog			90	
lh	80		82	
arsog			100	
lh	80		40	
arsog	50			
lh			35	
Karsog			77	

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These figures go, they seem to show that the revenue
 is less than one-third of the value of the gross
 is the proportion intended.

and revenue for 1904 was Rs. 74,495 which does
 ve from a population of 54,676; very few of whom
 ousurers, inhabiting a fertile tract with generally
 nly distributed rainfall.

the area cultivated in Karsog to
 3,100 rupees, ... to be 2,000 khars and in Dehr to be 374 khars.
 Assuming the rupee to be equivalent to the khar, the total
 cultivated area is 1,555 khars (44,440 acres) distributed amongst
 7,633 revenue payers, paying Rs. 74,495 land revenue annually.

CHAP.
III. D.
Miscellaneous
Revenue.

Miscellaneous

The miscellaneous revenue is about 10 lakhs. The following is a brief summary of the various sources.

Kār chompri is a tax on milch cattle in Karsog each house pays one ser kār. Balh four or five sers pakka of ghi is levied on calves. The annual income from this source is Rs. 1,000.

On sheep and goats a grazing fee (gū) is levied at the rate of Rs. 2 to Rs. 4 per hundred; the annual income is Rs. 1,000.

Muda loha is a tax on the use of iron furnaces. The rate is Re. 1 per furnace per year; the annual receipt is Rs. 1,000.

Batānana is the compensation paid in rendering begar; it is levied at the rate of one anna annually per khar of land owned and yields about Rs. 1,000.

Theka grāt is a tax of 8 annas to Rs. 1 per khar for grinding flour; it yields Rs. 310.

Palala is a tax of two to four sers of oil per khar; it yields Rs. 55.

Zagūtkhana includes income from opium, and a fee of two annas on each pony, camel or mule of travellers or traders into the State, it also includes the income from the Nalwāra fair. The total income is Rs. 2,000.

Jinsāl is the contract for skins mentioned in the contract; it yields Rs. 2,350.

Chaka kair is the income from the lease of State lands; it yields Rs. 450.

Charas. The contract for the sale of charas yields Rs. 1,000.

Manihari is the tax on shops for retail sale of goods; it yields Rs. 300.

Bangchuhru is the tax on shops for sale of goods; it yields Rs. 40.

Similarly the shops selling tobacco pay a fee of Re. 1 each, and yield Rs. 156. The halwai shops yield Rs. 156.

The abkari income derived from the contract for the sale of opium amounts to Rs. 2,275. Even the drummers are taxed per year and collectively contribute Rs. 43 to the State.

Belnas (sugarcane presses) pay a fee of one anna for the wood made from wood obtained free from the State for the presses.

Bridges from out of the State are levied a fee of one anna to pay Rs. 4 each (the total income from this source is small (Rs. 6 in 1894).

Other sources of miscellaneous revenue are ferry tolls (Rs. 1,100), Court fees and fines (Rs. 8,800), forests (Rs. 10,000) and irrigation fees, sagāhi (Rs. 64).

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nt A.

**(and Muni
Municipal Go**

ment.

CHAP.
III, E.

Local and
Municipal
Government

Section F.—Public Works.

Public Works staff; all State works who receive free food. The annual 3,000. There are the usual public Rajah's palaces, a guest house, dispensary, hospital, etc., but none are in any way notable. None were completed in the reign of the present Rajah.

Section G.—Army.

Maintains one daffadar and 10 sowars paid and their expense, and there are 15 more sowars who are granted and receive revenue free land. Besides the jemadar and 60 sepoy, including police.

Section H.—Police and Jails.

Present two Deputy Inspectors of Police, both of whom it is intended to establish shortly a new thana.

During the year, a few cases of burglary and theft occur, but they are not serious: offences relating to women are somewhat

There is a jail with accommodation for 50 prisoners; the present number of inmates is at present about 20. The expenditure is Rs. 1,064. There are no jail industries.

Section I.—Education.

There is one Urdu Primary School at Bhojpur, opened in 1913; and maintained at an annual cost of Rs. 453. New schools at Dehr and Karsog have been sanctioned, but have not yet been opened.

There is a private Shástri school at Naggar, and Hindi is taught by private persons in the villages, but the standard of education is very low and outside the bazaars few literate people can be met with.

J.—Medical.

CHAPT. —PLACES

CHAP. IV.

Places of Interest.

At Pángna in Tahsil Karsog is a fort originally erected by Rajah Bir Sain here ; it is now used as the headquarter.

There are various smaller forts which serve as the headquarters of and deserves separate mention.

There are temples in the usual style Karsog is the temple of Mahunág which and especially by persons who have been bitten cure consists simply in lying down inside.
