An EIGHTEENTH CENTURY AGRARIAN MANUAL

Yāsin's Dastūr-i Mālguzāri

Persian Text & English Translation with an Introduction

S. HASAN MAHMUD

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Persian Text & English Translation
with an Introduction

by

S. Hasan Mahmud

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DEDICATED

To the memory of my father

Professor Syed Hasan Mahdi

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Preface

This book is a revised version of a doctoral thesis titled 'Khwaja Yasin's Glossary of Revenue Terms' Edition, English Translation, Annotations and Analysis' submitted at the Jamia Millia Islamia University in 1984. The work has been substantially revised both in its structure and presentation in the present volume.

Scholars generally know this work as Yasin'n Glossary of Revenue Terms. The real title of the work, however, is not known as the last page of the British Museum manuscript, which may have contained a reference to its title, is missing. The colophon of the Purnea manuscript is mutilated, and only the words '*Kitāb-i Dastu...*' are legible. Yasin in his Preface has referred to his work as *farhang* or glossary at one place and *Kitāb* at another. It is true that revenue terms are arranged in the Persian alphabetical sections in the work as in a glossary, but the thrust of the work is on *mālguẕāri* or revenue collection and other matters related with it. I have, for these reasons, ventured to read the title of the work in the colophon of the Purnea manuscript as *Kitāb-i Dastūr-i Mālguẕāri*, and therefore I have called the work by that title.

Kitāb-i Dastūr-i Mālguẕāri of Kwaja Yasin was compiled in Bengal in 1785 at the instance of James Grant. The work mainly describes revenue terms of Bengal and Bihar, but the author sometimes also mentions their connotations in Delhi. This makes the work quite valuable as it points out to the regional variations in the connotations of revenue terminology. A careful analysis of the information contained in the *Dastūr-i Mālguẕāri* can be

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very helpful in understanding the working of the land revenue system at the level of *zamīndārīs*.

The Persian text of the work has been edited on the basis of the two extant manuscripts of the work: the British Museum Manuscript Add. 6603, folios 40-84, and the Purnea Manuscript, folios 1-113, whose photocopy is available at the K.P. Jaiswal Institute, Patna. It was observed that the two manuscripts were two different drafts of the same work. Differences lay not only in expressions of definitions, but the Purnea manuscript contains more entries than in the British Museum manuscript. Also, sometimes some definitions are given in one manuscript but are missing in the other. It was therefore deemed desirable to consolidate the two manuscripts to present Yasin's work in its totality. Repetitions in the two works have been avoided by choosing the more explicit definition of a term to form the text. However, where there were variations in the content of a definition, such variations have been shown in the footnote. Similarly, additional information in a definition found in the other manuscript is shown in square brackets with reference to the folio number.

The Persian text so established has been translated into English. It may be confessed here that the translation of the *Dastūr-i mālguẕāri* was a challenging exercise because the explanation of one revenue term very often contained a few more of such terms. Therefore, the translator had to fully understand the connotations of each of such terms before translating his understanding in the English language. The difficulty was sometimes compounded by the linguistic expressions of the author. He appears to have formulated his thoughts in Hindustani while writing in Persian, a trait not so uncommon with the *munshīs* of medieval India. The technique of first translating such expressions into Hindustani has proved

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very helpful in understanding them. Cross referencing to relevant information has also been done so that the reader may be able to take note of relevant information that may otherwise be found scattered in the work.

I wish to thank a number of people who have helped me at various stages in the preparation of this volume. First and foremost, I am grateful to the memory of my late *guru* Professor S. Nurrul Hasan, who not only suggested me this study but also took a consistent interest in my work. A great advocate of the use of documentary source material for the study of History, Professor Hasan gave me his expert suggestions from time to time on the handling of information in such a type of source material. I am equally grateful to Professor Satish Chandra for offering me advice and suggestions in the course of my study and also for his continuing interest in my academic carrier. My thanks are also due to Professor B.R.Grover for the long sessions of illuminating discussions on medieval Indian agrarian issues in the ICHR where I worked as a Research Officer, with him as its Director. I wish to express my grateful thanks to my research supervisor, Professor S.N.Sinha for his help and cooperation in my doctoral thesis. A number of friends have offered their generous help to me, both moral and intellectual, which I greatly value. I particularly wish to mention the names of Professor Muzaffar Alam and Dr.K.K.Trivedi of the Jawaharlal Nehru University, Dr.Madhu Trivedi of Delhi University, and Dr.Afzal Husain of the Aligarh Muslim University for their help and suggestions in the preparation of this volume. My friends and well-wishers Dr. Ishtiaq Haider and Professor Mansura Haider of the Aligarh Muslim University had been my hosts in my innumerable visits to Aligarh when I was collecting my data and even afterwards. I wish to thank them for their lavish hospitality. I am extremely grateful to

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Mr. Iftikhar Ahmad, Dr. Shama Mahmood and Mrs. Vibhuti Parikh, my colleagues in the Department of History, The M.S.University of Baroda, for giving me their valuable assistance in the preparation of this volume. Dr. Wajeehuddin of the Department of Persian, The M.S.University of Baroda, helped me in various ways in the course of the preparation of this volume, for which I am very grateful to him. I must also thank my wife Zahra for her understanding and cooperation and for giving me the moral support that I so often needed at Baroda. My children Nadeem and Deeba spared their PC for my use for long hours. I am grateful to them for this consideration.

I also wish to thank the authorities of the following Libraries for their help and assistance: the Seminar Library, Department of History, Centre of Advanced Study, Aligarh Muslim University; the Oriental Section of the Maulana Azad Library, Aligarh Muslim University; the Khuda Bux Oriental Library, Patna; the National Library, Calcutta; the Bibliotheque Naionale, Paris; the Library of the Indian Council of Historical Research, New Delhi; and the Hansa Mehta Library, Maharaja Sayajirao University of Baroda, Baroda.

I wish to thank Mr. Abdul Tawwab for English composition of this book and to Mr. Alimuddin and Mr. Mohammad Zaki for computer typing and composition of the Persian text and its supervision respectively.

Lastly, my thanks are also due to Mr. Nusrat Ali Nasri and Mr. Ishrat Ali Nasri of Kitab Bhavan for taking a personal interest and care in the publication of this volume. I would also like to thank them for their hospitality, quite in keeping with the traditional *Dilliwalas*.

S. Hasan Mahmud

Baroda
June 21, 2000

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Note on Transliteration

The system of transliteration followed in the book is generally the one adopted in the *Comprehensive Persian English Dictionary* by F. Steingass. However, the *iẓāfat* has been denoted by *–i*, while ' has been used to denote *hamza*. The transliteration of consonants is generally according to Steingass. However, to distinguish the Persian consonant ***ch*** (as in *chākarān*) from the Indian consonant ***chh*** (as in *chhāpa*), the latter has been written as ***chh***. Similarly, certain other diacritical symbols for the pronunciation of Hindustani words have been devised. The diacritical marks used in the work are as under:

ٹ (of *paṭṭa* and *ṭheka*), the retroflex *t* is denoted by ***ṭ***.

ث (of *sāliṣ*) is denoted by ***s̱***.

ح (of *ḥākim*) is transliterated as ***ḥ***.

خ (of *Khasra*) is transliterated with a horizontal bar below as ***kh***.

ڈ (of *ḍhol*), the retroflex *d* is transliterated as ***ḍ***.

ذ (of *zimma*) is denoted by ***z̲***.

ڑ (of *goṛa'it*), the retroflex *r* is denoted as ***ṛ***.

ش (of *shahna*) is written as ***sh***.

ض (of *ẓila'*) is transliterated as ***ẓ***.

ط (of *ṭughrā*) is denoted by ***ṭ***.

ظ (of *niẓāmat*), denoted as ***ẓ***.

غ (of *gharqi*) transliterated as ***gh***.

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Abbreviation

English Text

L: The British Museum, London, manuscript Add 6603.
P: The Purnea manuscript of Yasin's Glossary of Revenue Terms; photocopy at the K.P.Jaiswal Institute, Patna.

Persian Text

ل : The British Museum, London, manuscript Add 6603.
پ : The Purnea manuscript of Yasin's Glossary of Revenue Terms; photocopy at the K.P.Jaiswal Institute, Patna.

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AUTHOR'S PREFACE

Pf1a

In the name of God, the Merciful, the Beneficent

May it conclude happily

Unlimited praise is appropriate to the *Muta'ahhid* (collector of revenue, used here for (God) of the people's livelihood who, as the skilful *Ḥākim*, appointed the soul as the *nāẓim* (governor) of the extensive *ṣūba* of the body, which thrives in so many *sarkārs* of the heart, the brain, [and the liver].[1] And unaccountable laudations are proper to the *Mustā'jir* (revenue contractor, here used for (God) of the estates (*parganas*) of people's bodies and souls, who endowed the verdure of prosperity on the *chaklas* of the Three Kingdoms (*mawālīd-i ṣalāṣa*), through the cloud of His grace. The *ḥavelīs* of the peoples' constitution[2] (f2a) crumble away by *āfat-i samāwi* (heavenly calamities) without His connections (*ta'alluqāt*). And without the shower of the cloud of His grace, the cultivation of the *tappas* of the people's bodies gets trapped in *āfat-i 'arẓī* (earthly calamities). Panegyrics to the *'Āmil*, the plough of whose tender love has rendered the *raqba* (areas) of the people the nursery of the *jins-i kāmil* (superior crops), and the cultivation of the *arāẓī* (cultivated land) of faith and conviction by the *belcha* (spade) of His guidance has weeded out the grass of doubt and unbelief. Hence, from

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[1] [ ] Lf40b
[2] Lf40b

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the *qānūngos* of intelligence and understanding, and the *zamīndārs* and *chaudharīs* of wisdom and shrewdness it is not hidden that the meaning of those Arabic, Persian, Turkish and Hindi terms, which had been in the use of revenue officials in Hindustan, *Jannat-nishān* (Paradise-like), from the time of the advent of Islam, and the attention of the men of letters has not been drawn [to them], due to their being in use excessively. Especially the Hindi words, which are constantly in use of the *mutaṣaddīs* of the revenue department' (f2b) are not clear on many of the *munshīs* for the reason that for one who has not served under '*āmils*, or has not acquired proficiency under someone, the meanings of these words are difficult to understand. Apart from this, the terminology of every region is different. Also, the Englishmen translators experience difficulties in translating the petitions of *zamīndārs*, '*āmils*, *faujdārs* and others. In consideration of all these, this humble self, Khwāja Yāsīn, [resident of Delhi][3], poetically surnamed 'Ajiz, who has plucked an ear of corn from the harvest of munificence of his elders, has collected and compiled many of such Arabic, Persian and Hindi words that have found vogue in Delhi, Calcutta, Dhaka, Patna and other places, at the behest of Mr. Jamaes Grant, May God perpetuate his glory, and other details (f3a) of which the *mutaṣaddīs* have to use. Since the accountants of old have written down revenue terms in the books of accountancy, they have not attempted such a work as this. It is requested of the *ṣubadārs* of the *ṣūba* of mercy and the *nāẓims* of generosity that, since no one has ever

[3] [ ] Lf41a

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before taken up the task of compiling the meanings of the words referred herein, and this humble man (the author) is the first person to compile such a glossary, should they find an omission or a mistake, they will lay an obligation on this humble man by correcting it, and act as the saying goes:

> 'Should you find a mistake connive at it, for no living being is devoid of errors'.

Should they get benefit of its reading, they may remember the compiler with prayers for good blessings; for the reason and purpose underlying writing and compilation of this book is that, should an elder be pleased after going through it, and remembers the author with benedictions, the author may receive his ultimate forgiveness through such a prayer.

A submission:

> All that is desired is a piece of memento to
> Leave behind of ourselves.
> For no belonging permanency do I see,
> Save for the word of prayer, some generous heart
> Might one day, out of kindness, utter in
> Favour of this poor man.

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List of Terms

[*Note*: The numbers of the terms have been assigned by the translator]

1. Amīn Lf45b
2. Iṭlāq Pf40b
3. Iṭlāq-nawīs Pf40b
4. Istimrār Pf41a
5. Amīr Pf42a
6. Agwan Pf42a
7. Anghāgora Pf42a
8. Agora Lf47a
9. Āwārija-nawīs Pf50a
10. Agor-baṭā'i Lf47a
11. Arāẓi-'anmānth Pf44a
12. Āfat-i samāwi Lf47b
13. Arāẓi dānka-o-bānka Pf44a
14. Afat-i arẓi Pf44b
15. A'imma Pf44a
16. A'imma-bāzyāfti Pf44b
17. Āl-tamghā Lf48b
18. Ihtimām-dār Lf47a
19. Arāẓi-chāhi Pf43b
20. Arāẓi-bārāni Pf43b
21. Amāni Pf45a
22. Akhz-i ta'alluqa Pf43b
23. Arāẓi Lf46b
24. Abwāb-i seh-surkha Lf48a
25. Ijāra Lf48b
26. Abwā Lf49b
27. Iḥiyā-i zamīn Lf46a
28. I'lām Pf47b

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29. Ahīṭha Pf47b

30. Ishtihār-nāma Pf48a

31. Iltimās Pf48a

32. Imsāk-i bārān Pf48b

33. Apīl Pf48b

34. Adhiya Pf48b

35. Ahār Pf49a

36. Akhnī Pf49a

36. `Amla-ṣarf Pf92a

37. Arzan Pf49b

38. Uruz Pf49b

39. Istaqlāl Pf49b

40. Aḥmaqāna Pf49b

41. Ab Pf50a

42. Angusht Pf50a

43. Irsāl Pf50a

44. Iqlīma Pf50a

45. Paṭwāri Pf51a

46. Piyāda-mulāzimi Lf54a

47. Bāns-i pa`imā`ish Pf52a

48. Barf-zadi Pf52b

49. Barh-jāṬi Pf53a

50. BaiyāṬi Pf53a

51. Bhattāchārj Pf53a

52. Pa`in Pf53a

53. Bhā`oli Lf52a

54. Pā`i-kāsht Lf52b

55. Badra-bandi Pf54a

56. Bhent Pf54a

57. Balāhar Pf54a

58. Pārsāl Pf54a

59. Pahariā Pf54a

60. Pargana Pf54b

61. Ba'aẓi-zamīn Lf51a

62. Pīrpāl Pf54b

63. Pīrān Pf58b

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64. Poṭa Pf54b

65. Baranast Pf55a

66. Bāwag Pf55a

67. Badak Pf55a

68. Badr-nawīsi Pf55a

69. Barkhāst-nāma Pf55a

70. Barāmad-nawīsi Pf55a

71. Parwāna Pf55a

72. Purwa Pf55b

73. Baṭ-chhapi Pf55b

74. Parti Pf55b

75. Bandar Pf55b

76. Baṭṭi-mānjhi Pf55b

77. Peti-gīra Pf55b

78. Pāli Pf55b

79. Bakhsh bandar Pf56a

80. Peshkash Pf56a

81. Paṭṭi Lf52a

82. Puniyān Pf56a

83. Pa'iwasta Pf56b

84. Bai' bi'l-wafa Pf56b

85. Bai'-salam Pf56b

86. Bai'-aqāla Pf56b

87. Bai'-bāt Pf57a

88. Behri Lf50a

89. Balrakkha Pf57a

90. Bila-bandiPf57a

91. Baghā'i-shikast Pf57b

92. Baṭā'i Lf50b

93. Bankar Pf58a

94. Behri-i qāẓi Lf51a

95. Behri-i dehdār Pf58a

96. Ba'aẓi-jama' Pf58a

97. Ba'aẓi-pargana Lf51a

98. Pah Lf51a

99. Brahmottar Pf58b

100. Bi'l-'adad khām Lf51b

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101. Bahama-jihat bi'l-muqta` Pf58b

102. Bāqi Pf58b

103. Baqāyā Pf58b

104. Pa'i-bāqi Pf58b

105. Biswa Lf51b

106. Bigha Pf59a

107. Biswānsi Pf59a

108. Bāns Pf59a

109. Bāns-gāṛi Pf59a

110. Ba'itu'l-māl Pf59a

111. Peshkār Pf59b

112. Bishnu-brit Lf51b

113. Barāhil Lf52b

114. Paṭṭa 114Pf56a

115. Paṭṭa istimrāri Muqarrari Pf41b

116. Paṭṭa istimrāri Muqarrari (text) Lf52b

117. Tauzi` Pf60a

118. Tauzi`-i Juma`rāti Pf60a

119. Thānadār Pf61a

120. Ta`alluqa Pf60a

121. Ta`alluqdār Lf54b

122. Ta`ahud Lf55a

123. Taḥṣīl-i khām Pf62b

124. Ṭappa Lf55b

125. Ṭheka Lf56a

126. Tashkhīṣ Pf62b

127. Tashkhīṣāna Pf63a

128. Taḥwīldār Lf56a

129. Taqsīm-i chausani Pf63a

130. Taḥṣīldār Lf56b

131. Taufir Pf63a

132. Tulsi Lf56a

133. Taṣdiq Pf63b

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134. Tālāb-jawāz Pf63b

135. Takhmīna Pf63b

136. Tah-bāzāri Pf63b

137. Ta'liqa Pf63b

138. Tirīj Pf63b

139. Taḥṣīl-i pukhta Pf64a

140. Tihāṛa Pf64a

141. Tamassuk Pf64a

142. Ṭappa-ḥaweli Pf64a

143. Tari-o-tali Pf64a

144. Taqāvi Lf54a

145. Taujīh-nawīs Pf64a

146. Ṣāliṣ Pf65a

147. Jama'-ṭūmāri Lf57a

148. Jaulān Pf65b

149. Jama'-sarāsari Pf65b

150. Jama'-bandi Pf66a

151. Jins-i kāmil Pf66a

152. Jins-i adnā Lf57a

153. Jeṭha-ra'iyat Pf66a

154. Jalkar Pf66a

155. Jāgīr Pf66a

156. Ja'idād Pf66b

157. Jama'-taqsīmi Lf57b

158. Jama'-mukammal Lf57b

159. Jama'-wāṣilbāqi Lf57b

160. Jama'-bālādasti Lf57b

161. Juwār Pf67a

162. Jadda Pf67a

163. Jama'-tashkhīsi Pf67a

164. Jika Pf67a

165. Jihat Lf59a

166. Jiziya Pf67b

167. Ja'li-kāghaz Pf69b

168. Chiṭṭhāwan Pf67a

169. Chakla Pf68a

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170. Chākarān Pf68b

171. Chaprāsi Pf68b

172. Chaudhari Lf58a.

173. Chak-nāma Pf68b

174. Chak-basta Pf69a

175. Chak-bandi Lf58b

176. Chak Pf69a

177. Chalān Pf69a

178. Chausani Pf69a

179. Cha'in Pf69b

180. Chhāpa Pf69b

181. Chakla-dār Pf69b

182. Chalani Pf69b

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184. Ḥasbu'l-ẓimn Lf59b

185. Ḥāl-bhanjat Pf70a

186. Ḥāl-ḥāṣil Pf70a

187. Ḥākim Pf70a

188. Ḥuẓūr-nawīs Lf59b

189. Ḥabūbāt Lf59b

190. Ḥaweli Pf70b

191. Ḥal Pf71a

192. Ḥal-wāha Pf71a

193. Ḥal-dār Pf71a

194. Ḥaqq-i mālẓāmin Pf71a

195. Ḥaqqu'l-taḥṣīl Pf71b

196. Ḥujattāna Pf71b

197. Ḥāẓir-ẓāmin Pf100a

198. Khazāna-i 'āmira Lf60a

199. Khaṣ-kharch Pf71b

200. Kharij-jama' Lf60a

201. Khāliṣa Lf60a

202. Khāliṣa-sharīfa Pf72a

203. Kharita-ṣarf Lf60a

204. Kharīf Pf72a

205. Khizāna Pf72a

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206. Khirman Pf72a

207. Khushk-sāli Pf72a

208. Khasra Pf72b

209. Khwud-kāsht Pf72b

210. Khwan-salār Pf72b

211. Khiṭāb Pf72b

212. Khujasta-buniyād Pf73a

213. Khazīna-i ba'itu'l-māl Pf73a

214. Dīwān-i tan Pf73b

215. Dīwān-i khāliṣa Pf73b

216. Dām Lf60b

217. Dāru'l-ẓarb Pf74b

218. Dāru'l-amān Pf74b

219. Dāru'l-ḥarb Pf74b

220. Dāru'l- mulk Pf74b

221. Dāru's-surūr Pf74b

222. Dāru'l-kha'ir Pf74b

223. Dāru's-saḷṭanat Pf74b

224. Dāru'l-khilāfa Pf74b

225. Dāru'l-mulk Pf74b

226. Dāru'sh-shifā' Pf74b

227. Dāru'j-jihād Pf74b

228. Ḍandiya Pf74b

229. Deh Pf75a

230. Ḍikkiri Pf75a

231. Damān-shāhi Lf61a

232. Dāna-bandi Lf61a

233. Do-biswi Lf61b

234. Dah-yaki Lf61b

235. Do-bīsti Pf75b

236. Dah-nīmi Lf61b

237. Dastūru'l-'amal Lf61b

238. Dharm-agora Pf76a

239. Damā'o Pf76b

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240. Dehdār Pf76b

241. Dari-māgan Lf62a

242. Diāra Pf76b

243. Dastak Lf62a

244. Dhing Pf77a

245. Diraw Pf77a

246. Dah-bāshi Pf77a

247. Dira'-Ilāhi Pf77b

248. Dar-o-bast Pf77b

249. Dukhtandar Pf77b

250. Dohna Pf77b

251. Dām-i pā'ibāqi Pf77b

252. Dismish Pf77b

253. Dīwān-i 'āla Pf78a

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256. Don Pf30b

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259. Ḍhol-ḍhamka Pf78a

260. Zimma-wāri Lf63a

261. Raushan-bāqi Lf63b

262. Rusūm Pf79b

263. Rishwat Lf63b

264. Raqba Lf63b

265. Ra'iyat-kāsht Pf79b

266. Roznāmcha Lf64a

267. Rahti Lf64a

268. Rabi' Lf64a

269. Rasad Lf64a

270. Rasad-afzūd Lf64a

271. Rāi-bāns Pf80a

272. Ropan Lf63b

273. Rūdād Pf80b

274. Zamīndār Pf81a

275. Zamīn-i banjar Pf81a

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276. Zamīn-i uftāda Pf81a

277. Zamīn-i gha'ir-balan Pf81b

278. Zamīn-i jali Pf81b

279. Zamīn-i chāhi Pf81b

280. Zamīn-i zamistāni Pf81b

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282. Sāligrām Pf82b

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284. Sīr Lf66a

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286. Sarshikan Lf66b

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288. Sazāwal Pf66b

289. Sīdha Lf66b

290. Sarkār Lf65b

291. Sā'ir-chalanta Lf66a

292. Sīrwān Pf84a

293. Sanwāt-bāqi Pf82b

294. Sipārjīt Pf84a

295. Saba'-saiyyāra Pf84a

296. Sawāniḥ-nigār Pf84b

297. Sā'ir-chauth Pf84b

298. Sanh-i Ḥijri Pf84a

299. Sanh-i Faṣli Pf85a

300. Sanh-i Angrezi Pf85a

301. Sanh-i Julūs Lf65a

302. Sanh-i Bangla Lf65b

303. Sāl-i Bhāhan Lf65b

304. Sanh-i Sanbat Pf86b

305. Sang-i wazn Pf86b

306. Sarāsari Pf86b

307. Seh-bighi Pf86b

308. Sarkhaṭ Pf86b

309. Sar-i ghazal Pf87a

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310. Sanad Pf87a

311. Sā'ir-jihāt Pf87a

312. Sipurdāna 312Pf87a

313. Sarshaf Pf87b

314. Sarkār-o-ṣūba Pf87b

315. Sang-zan Pf87b

316. Shiqdār Lf67a

317. Shuqqa Lf67b

318. Shahna Lf67b

319. Shudāmad Pf88b

320. Shākhil Pf88b

321. Shikast-o-pa'iwast Pf88b

322. Ṣarf Lf67b

323. Ṣūba Lf68a

324. Ṣūba Dāru'l-khilāfa Shahjahānabād Lf68a

325. Ṣūba Mustaqaru'l-khilāfa Akbarabad Lf68b

326. Ṣūba Dāru's-saltanat Lahore Lf68b

327. Ṣūba Nuzhatābād Ahmadābād, Gujarāt Lf68b

328. Ṣūba Dāru'l-mulk Kābul Lf68b

329. Ṣūba Dārus-saltanat Kashmir Lf69a

330. Ṣūba Dāru'l-kha'ir Ajmer Lf69a

331. Ṣūba Mālwa Lf69b

332. Ṣūba Baglāna Lf69b

333. Ṣūba Khāndesh Lf69b

334. Ṣūba Ilāhābād, alias Prayāg Lf69b

335. Ṣūba Qandahar Lf70a

336. Ṣūba Berār, alias Daulatābād Lf70a

337. Ṣūba Daru'l-amān Multān Lf70a

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338. Ṣūba Nishāt-i Marāsila Thaṭṭa Lf70a

339. Ṣūba Awadh Lf70a

340. Ṣūba Bihār, alias Patna Lf70a

341. Ṣūba Bangāla, alias Jahāngīrnagar Ḍhāka Lf70a

342. Ṣūba Orissa, alias Cuttak Lf70a

343. Ṣāfī-nāma Pf89a

344. Ṣad-du'ī Lf71a

345. Ṣadr Lf71a

346. Ṣadruṣ-ṣudūr Lf71a

347. Ṣūrat-ḥāl Pf89b

348. Ẓabṭi Pf90a

349. Ẓabṭ-i dānabandi Lf71b

350. Ẓabiṭa Pf90b

351. Ẓabṭ Lf71b

352. Zila' Lf71b

353. Ṭūmār-i wāṣilāt Lf72a

354. Ṭūmār Pf90b

355. Ṭalabāna Lf72a

356. Ṭūmār-i wāṣilbāqi Pf90b

357. Ṭablaq-band Pf91a

358. Ta'āfiq Pf91a

359. Tughrā Lf72a

360. 'Āmil Pf91b

361. 'Amla-ṣarf Pf92a

362.'Amal-dastūr Lf73a

363.'Amal-ma'mūl Pf92a

364. 'Āmilāna Pf92a

365. 'Adas Pf92a

366. 'Arẓi Pf92b

367. 'Arẓ-i mukarrar Pf92b

368. Ghair-balan Lf73a

369. Gharqi Pf93a

370. Ghalla-bakhshi Pf93a

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371. Faṣl Lf73b

372. Faiṣal-nāma Pf75a

373. Faṣl-i bhadohi Lf74a

374. Faṣl-i kharīf Pf93b

375. Faṣl-i rabi‘ Lf74a

376. Fihrist Lf75a

377. Foṭa Pf94a

378. Fāẓil Pf94a

379. Qanlagha Lf75a

380. Qurq Pf94b

381. Qanūngo’ī Pf94b

382. Qaṣba Pf95a

383. Qalba-rāni Pf95a

384. Qabūliyat Pf95b

385. Qāẓi Lf75b

386. Qabẓ Lf76a

387. Qarẓ-i ḥasana Pf96a

388. Qarẓ-i sūdi Pf96a

389. Qabāla Pf96a

390. Qalb-sāz Pf96a

391. Qiṣt Pf96a

392. Qalam-raw Pf96a

393. Qura‘-qismat Pf96b

394. Qarya Pf96b

395. Ka’ifiyat Lf72a

396. Kaurān Pf97b

397. Karoṛa Lf76b

398. Karamchāri Lf77a

399. Kankūt Pf97b

400. Kāghaz-i pukhta Lf77a

401. Kāghaz-i khām Pf97b

402. Kam-wazn Pf98a

403. Katkanadār Pf98a

404. Khamār Lf77b

405. Kampo-shikast Lf72b

406. Gang-barār Pf97a

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407. Gangā-guẕāsht Lf76b

408. Gang-āwurd Lf76b

409. Gangā-shikast Lf76b

410. Gangā-burd Lf77a

411. Guẕasht-o-pa'iwast Pf97a

412. Guẕashta-o-paiwasta. Pf98b

413. Goshwāra Pf98a

414. Goṛa'it Lf77b

415. Ganj-afzūd Lf77b

416. Lā-kharāj Pf99a

417. Māh Pf102a

418. Mālikāna Lf79a

419. Matayyana Lf79b

420. Muḥtaṣib Lf79b

421. Man-mānṭh Pf100a

422. Mufaṣṣal Lf79b

423. Majrā'ī-i nānkār Lf79b

424. Manṣab Lf79b

425. Mauẓa'-aṣli Lf80a

426. Mauẓa'-makhlūṭ Lf80a

427. Mauẓa'-dākhili Lf80a

428. Muhrāna-i qāẓi Lf80a

429. Muhrāna-i ḥākim Lf80a

430. Māl-ẓāmin Lf80a

431. Manādi Lf81b

432. Miān-i doāb Lf82a

433. Muḥaṣṣilāna Lf82a

434. Maltāna Pf100a

435. Maḥāl Pf100a

436. Min-maḥāl Pf100a

437. Manḍūcha Pf100a

438. Moṭri Pf100b

439. Maḥlūl Pf100b

440. Muqaddam Lf81a

441. Māl Lf81a

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442. Mandal Lf81a

443. Milki Lf81a

444. Maḥāsaba Pf101a

445. Maṭhuṭ Pf101b

446. Muṭala`a Pf101b

447. Mubligh bi`l-`adad khām Lf81b

448. Munṣif Lf81b

449. Minhā`ī Lf81b

450. Mustaufi Lf81b

451. Misāḥat Pf101b

452. Mushrif Pf101b

453. Mustā'jir Lf81b

454. Mawālid-i ṣalāṣa Lf81b

455. Mahton Lf81b

456. Maẓāf Pf103a

457. Masā'ili Lf82a

458. Names of the twelve zodiacs of the Universe Pf103a

459. Names of weekdays in Arabic, Persian and Hindi Pf103a

460. Details of the Lunar Months Pf103b

461. Details of the Hindi And lunar months and their zodiacal signs Pf108b

462. Hindi months Pf109a

463. Milk Pf110b

464. Mawāzana-i dah-sāla Pf110b

465. Nāẓim Lf82b

466. Niẓāmat Lf82b

467. Naqdi Lf82b

468. Nawāb Lf83a

469. Naẓrāna-i salāmi Lf83a

470. Naẓrāna-i sawāri Lf83a

471. Nāẓir Lf83a

472. Naẓrāna Lf83a

473. Nala Pf111a

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474. Nalā'o Lf83a

475. Nānkār Pf111b

476. Nahr Lf83a

477. Nal Pf112a

478. Wājibu'l-'arẓ Lf83b

479. Wāren Lf84a

480. Wāṣilāt Lf84a

481. Wāṣil-bāqi Lf84a

482. Wilāyat-bāqi Lf84a

483. Hast-o-būd Pf112b

484. Har-ghas Lf84a

485. Yakjā-kardan Pf113a

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INTRODUCTION

During the last four decades or so a number of scholars have attempted to make in depth studies of land relations during the Mughal period.[1] The present study is an important link in that chain.

A few decades ago the principal sources available for such studies comprised the medieval chronicles, a few administrative manuals, an occasional original document and the studies left behind by the early British administrators. With the discovery of a mass of evidence such as revenue papers of the *pargana* and even the village levels, particularly those available in the state archives of Andhra Pradesh and Rajasthan, such studies have been

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[1] Some of the more important works include, Irfan Habib, *Agrarian System of Mughal India*, Asia Publishing House, Delhi 1961; Noman Ahmad Siddiqi, *Land Revenue Administration Under The Mughals* (1700-1750), Asia Publishing House, Delhi 1970; S.Nurul Hasan, *Thoughts on Agrarian Relations in Mughal India*, People's Publishing House, Delhi 1971, and, 'Zamindars under the Mughals', R.E.Frykenberg (ed.), *Land Control and Social Structure in Indian History*, Delhi 1979; B.R.Grover, 'Nature of Dehat-i Ta'alluqa (zamindari villages) and the evolution of of the Ta'alludari System during the Mughal Age', *The Indian Economic and Social History Review*, vol II, Nos. 2 &3, and 'Elements of Continuity and change in the Land Ownership and Rights from the Mughal Age to the Early British Administration', *Presidential Address* (Medieval Section), Indian History Congress, Calicut Session 1976; S.P.Gupta, *The Agrarian System of Eastern Rajasthan*, Manohar Publications, Delhi 1986, and Dilbagh Singh, *The State, Landlord and Peasants: Rajasthan 18th Century*, Manohar Publications, Delhi 1990.

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taken to a qualitatively higher level. At the same time, interest in administrative manuals received a new impetus because the manuals and the documents tended to supplement each other and make the study of the problem more precise and meaningful.

A large number of documents and noting written by knowledgeable Indians in reply to basic questions on land rights asked by the early British administrators have also come to light. Most of these works were prepared at the instance of the British officials as they wanted to understand the Indian revenue system, after the acquisition of *Dīwāni* of Bengal, Bihar and Orissa by the East India Company from the Mughal emperor Shah Alam II in 1765.However, the information contained in such works is not necessarily true of the whole country and the entire Mughal period. It has been adequately proved that land rights were constantly undergoing a change, a change that was more noticeable in some areas than in others. Nevertheless, the evidence provided during the last quarter of the eighteenth century, usually in response to British queries, does provide us with a valuable insight into the essential features of this system.

Khwaja Yasin's *Dastūr-i mālguẕari* in Persian is an interesting example of this type of source material. The author was fully familiar with the system prevailing in Delhi and its neighbourhood where the impact of British administration was hardly felt. He was equally familiar with the system as it existed in Bihar and Bengal that he could see for himself with practically two decades of British influence.

Although the *Dastūr* is in the form of a glossary in which terms are arranged in sections or chapters (*bāb*) in Persian alphabetical order, it deals with concepts as well as

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definitions that enable us to reconstruct the picture of land rights and agrarian system of the period. It also enables us to understand administrative practices, customary rights and obligations, and to catch a glimpse of the value system peculiar to the production relationships prevailing at the time. It is due to this reason that I have called it *dastūr* (manual), and not simply a glossary (*farhang*), even though so far it has been known as a glossary.

No details are known about the author from any other source than his *Dastūr*. We learn that his name was Khwaja Yasin and he was also a poet with 'Ajiz as his poetic surname or *takhallus*. He mentions somewhere in his work that he had been an imperial servant at Delhi with a *mansab* of five hundred, an agent (*mutayyana*) of the *muhtasib* of Delhi, and held a *jāgir* of four lakh *dams* annually. He appears to have compiled the work in Bengal, which is evident from his references to Delhi in the past tense, and to Bengal in the present tense. This is confirmed by the fact that in the foreword to one of the manuscripts he states that the work was compiled at the instance of James Grant, the *Sarrishta-dār* of Bengal and an expert on land revenue[2].

This work appears to have been compiled in1785 as is evident from statements of the author made in the context of various calendars that he describes in the work. Thus, Yasin states that the work was compiled in 1199 A.H. (1184-85 A.D.)[3], which was 27th Regnal Year of Emperor Shah Alam (1185-86 A.D.)[4], 1707 Shaka Year (1785

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[2] Pf2b

[3] 299. '*Sanh-i Fasli*', Pf85a

[4] 301. '*Sanh-i Julūsi*', Lf65b

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A.D.)[5], and 1842 Vikram Sanbat (1785 A.D.). Thus, all these dates indicate that the work was compiled in 1785. There appears to be, however a discrepancy in the English date given by the author. In the Purnea manuscript it is mentioned as 1780, and in the London manuscript it is stated as 1781.[6] All other calendar dates in both the manuscripts, as we have seen, correspond to 1785 and thus, it is likely, that either the author was not well conversant with the English dates, or the copyist was not clear about them. While the last page of the British Museum manuscript containing the colophon is missing, the scribe mentions the date of transcription of the Purnea manuscript in its colophon as 1204 A.H., with its equivalent English date as 1790.

The exact title of the work cannot be ascertained because in the British Museum manuscript the last page containing the colophon is missing. While in the Purnea manuscript the inscription about the title of the work is not clearly discernable due to mutilation; only the words *Kitāb-i Dast*...are legible. Given the contents of the work it is likely that the work was called *Kitāb-i Dastūr-i Mālguẕāri*. The thrust of the work very clearly is on the mode and manner of revenue collection and the customs and practices associated with it. It is the *zamīndār* that looms large on the work and the dealings of similar *malguẕārs* with the agents of the state. Due to these reasons I have called this work as *Kitāb-i Dastūr-i Mālguzāri*.

Only two manuscripts of this work are so far known to exist. The British Museum, London manuscript, Add 6603 appears to be in the nature of a draft of the author, and

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[5] 303. '*Sāl-i Bhāhan*', Lf65b

[6] 300. '*Sanh-i Angrezi*', Pf85a and Lf56b.

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was prepared earlier than the other manuscript.[7] Irfan Habib has used this manuscript in his *Agrarian System of Mughal India*, and he has also been the first to use this work for a study of Mughal agrarian system.[8] The other manuscript that is in a private custody in village Mahingaon, District Purnea, Bihar, and whose photocopy is in the K.P.Jaiswal Institute, Patna, appears to be its later, or possibly its final draft[9]. This is apparent not only from an increase in the number of entries in the Purnea manuscript, but also by the fact that sometimes a term defined in the British Museum manuscript is sought to be clarified in the Purnea manuscript. Also, while in the Foreword to the British Museum manuscript it is simply stated that the book (*kitāb*) was compiled on the instructions of English officials (*ṣāhibān-i Angrez*), in the Purnea manuscript the name of James Grant is mentioned at whose instance the book was written. This manuscript also bears the seal of James Grant.

On comparison of the two manuscripts we notice that definitions of some terms are clearer in one manuscript than in the other, and *vice versa*. Also, some terms that are given in one manuscript are found missing in the other. Keeping these characteristics in view, and also recognizing

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[7] Rotograph copy available in the library of the Department of History, Centre of Advanced Study, Aligarh Muslim University.

[8] Noman Ahmad Siddiqi, *Land Revenue System Under The Mughals (1700-1750)*, Delhi 1970, also referred to this manuscript.

[9] Photocopy in the library of the Depatrment of History, Centre of Advanced Study, Aligarh Muslim University. This manuscript was introduced by late Professor Qeyamuddin Ahmad, cf. 'Meaning And Usage Of Some Terms Of Land Revenue Administration', *Medieval India-A Miscellany*, vol II, pp. 275 -281, Centre of Advanced Study, Department of History, Aligarh Muslim University, Aligarh, 1980. It has also been referred by Satish Chandra, cf. 'The Structure of Village Society in India—Khud-kasht and Pahi-kasht', *Medieval India: The Jagirdari Crisis and the Village*, Delhi 1982.

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that both these are versions of the same work, while editing the text I have not made any one manuscript as a base for collation with the other. Instead, I have adopted the criterion of clarity of definition of a term given in either of the two manuscripts as the basis for selecting it to form the text of the author's work. In doing so, I have not taken cognisance of the differences in expression and language in the two manuscripts as long as they conveyed the same sense. At the same time, where there are differences in the content of a definition, or an information given in one manuscript is missing in the other, I have given the same in square brackets with due reference to the manuscript. Also, where the expression of a term in one manuscript clarifies its definition given in the other, I have given such a text in the footnote with reference to the manuscript and the folio numbers.

The Persian text so edited has been translated into English. Cross-referencing has been done to help the reader to take cognisance of relevant information that may otherwise be found scattered in Yasin's *Dastūr*. Only occasional references in the footnotes have been made to information in other contemporary works that were deemed necessary in clarifying the information in a definition. This caution has been followed so that the reader may not be guided by the data of the editor and translator, and he may use his own scholarly judgment in evaluating the information.

In the following pages an attempt is made to critically assess the information contained in the *Dastūr*, on the revenue structure of Bengal and Bihar in the decades immediately preceding the Permanent Settlement, the rights and privileges of various agrarian classes, the customary agrarian practices, and the working of revenue

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administration. The information contained in the work, therefore, has been assessed both in relation to the sources dealing with the Mughal system, as well as the contemporary writings on the subject. This has been done to see whether there was any change in the system from the Mughal times, and if there was any, to seek the possible answers for this change. While reliance has been made principally on the *dastūru 'l-'amals* of the Mughal period for understanding the Mughal system, various reports, memoranda, and questionnaires in Persian, prepared by Indian revenue officials during the early years of British rule have been analysed in order to understand the contemporary view point on the subject. The latter category of literature is very interesting though voluminous, and provides such details on the subject that are not found in the *dasturu 'l-'amals*. For a systematic analysis of the work, its information has been discussed under various sections in the following pages.

I

LAND—ITS CLASSIFICATION

There are scattered references to various types of land in the *Dastūr*. On the basis of information furnished by them, land appears to have been classified into various categories on the following basis:

(a) Productivity
(b) Type of irrigation
(c) Seasonal cultivation, and
(d) Reclamation

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Classification of land on the basis of productivity

Banjar land

Zamīn-i banjar [10], also called *parti*[11] in Bihar, was a land that had not been brought under cultivation previously, and on which there was a growth of thorny bushes etc. The area of such land, mentions Yasin, was included in the *raqba*, or the village area.[12] It may be noted that such lands, when brought under cultivation, were assessed on an ascending scale of revenue demand, and only in the fifth year of cultivation standard rates were applied on them[13].

Uftāda land

Zamīn-i uftāda[14] also called *arāẓi-i 'anmānṭh*[15] is described as a cultivable land that had not been under cultivation for sometime. Such a land, Yasin informs us, was called *parti* in Bengal. It may also be noted that there was a difference in the connotation of *parti* in Bihar and Bengal. While in Bihar, *parti* referred to the *banjar* land, in Bengal *parti* meant the *uftāda*, or the fallow land. However, considering that the fundamental on which the difference between the *uftāda* and *banjar* or *parti* was based was the duration for which a piece of land remained uncultivated, the difference in the regional connotations appears to be inconsequential.

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[10] 275. '*Zamīn-i banjar*', Pf81a

[11] 74. '*Parti*', Pf55b

[12] 275. *Zamin-i banjar*', Pf81a

[13] 92. '*Batā'ī* ', Lf51a

[14] 276. '*Zamīn- uftāda*', Pf81a

[15] 11. '*Arāẓi-i 'anmānṭh*', Pf44a

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When *banjar* land was brought under cultivation, Yasin informs us, it was called *khīl* in the first and the second year, and *pah*[16] in the third year. Therefore, *khīl* and *pah* terms indicated the phases of productivity of *banjar* land when the same was brought under cultivation.

The land that was under cultivation season after season, and never remained fallow, was called *arāẓi-i dānka wa bānka*. Such a land was of exceptional fertility and there was no need to leave it fallow, as was the case with most other lands.[17]

The land in which two types of crops were grown simultaneously but reaped in different times was called *dohna*[18]. Thus in such a land, says Yasin, they grow cotton, mustard, and *moong*. Mustard and *moong* is harvested in the month of Māgh, while cotton is harvested in Baisākh.

Land classification based on type of irrigation

Lands classified on the basis of the type or means of irrigation were of two types: *chāhi* and *bārāni*. *Zamīn-i chāhi* was the land that depended on well irrigation[19]. *Arāẓi-i bārāni* was the land that could not be irrigated by well but was irrigated by rains[20].

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[16] 92. '*Baṭā'ī*', Lf51a

[17] 13. '*Arāẓi-i dānka wa bāṅka*', Pf44a

[18] 250.'*Dohna*', Pf77b

[19] 279. '*Zamīn-i chāhi*', Pf81a. It was also called *arāẓi-i chāhi* in Delhi, says Yasin, cf. 19. '*Arāẓi-i chāhī*', Pf43b.

[20] 20. '*Arāẓi-i bārāni*', Pf43b

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Land classification on the basis of seasonal cultivation

These lands consisted of *zamistāni* and *tābistāni*. Land in which crop production was in the winter season, and it did not produce during the summer season was called *zamistāni*[21]. *Tābistāni*, on the other hand, was the land where crop production was only in the summer season.[22]

Reclaimed land

Land of lakes, ponds and pools that were brought under cultivation on their drying up was referred to as *zamīn-i jali*.[23] This type of land was irrigated by rainfall. Considering that ponds and pools were in abundance in rural Bengal, cultivation of such lands would be of some significance in the agrarian life of the region.

Similarly, land that emerged in the middle of the river called *diāra*, *chīṛ*, or *ṭāpu*, due to the shift in the river course was also brought under cultivation[24]. River Gangā, which is known in Bengal for changing its course and sometimes causing havoc, would encroach on agricultural lands at one place—such lands referred to as *Gangā-burd*,[25] *dariyā-burd*[26] and *Gangā-shikast*[27], and leave behind land

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[21] 280. '*Zamīn-i zamistāni*', Pf81b

[22] 281. '*Zamīn-i tābistāni*', Pf81b

[23] 278. '*Zamīn-i jali*', Pf81b. The word *jali* is the adjective of the Hindi and Bangla word '*jal*', meaning 'water'.

[24] Cf. 242.'*Diāra*', Pf76b. Also see 411.'*Guzasht-o-pa'iwast*', Pf97a

[25] 410. '*Gangā-burd*', Lf77a

[26] 257. '*Daryā-burd*', Pf44b

[27] 409. '*Gangā-shikast*', Lf76b

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at another place. Such lands called *shikast-o-pa'iwast*[28], *guzasht-o-pa'iwast*[29], and *gangā-guzāsht*[30] were then brought under the plough. The land that was recovered due to the drying up of river Gangā was also brought under cultivation. Such lands were referred to as *gang-barār* [31], and *gang-āwurd* [32].

II

Administrative Divisions

Yasin describes the administrative divisions as *sūbas*, *chaklas*, *sarkārs*, *parganas*, *tappas*, *ta'alluqas*, and *mauza*'s. While some of these were general administrative divisions, others were purely fiscal in nature.

Ṣūba has been described as a unit that comprised of not less than two *sarkārs*, and not more than twenty[33]. Yasin has also provided the *jama'-dāmi* figures of all the *ṣūbas* of the Mughal empire that were current in his times.[34] He adds that these figures were of an earlier date, and that they had declined in his times as a result of depopulation and loss in revenue. It is possible that Yasin was here alluding to the effects of the1970-72 famine in

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[28] 321.'*Shikast-o-pa'iwast*', Pf88b

[29] 411.'*Guzasht-o-pa'iwast*', Pf97a

[30] 407.'*Gangā-guzāsht*', Lf76b

[31] 406.'*Gang-barār*', Pf97a

[32] 408.'*Gang-āwurd*', Lf76b

[33] 323. '*Ṣūba*', Lf68a

[34] 324-342., Lff68a-70a.

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Bengal and Bihar. These figures in fact tally with the *jama'-dāmi* figures given in a work of the middle of the seventeenth century (1638-56).[35]

Sarkār is described as a unit that contained not less than sixty or seventy *parganas*[36]. If the number of *parganas*, Yasin states, was less than this limit, the unit was called *chakla*, and not *sarkār*. This, however, appears to be a theoretical position. Yasin himself further states that in his times, changes have taken place in every thing; hence, a *sarkār* could contain any number of *parganas*. These statements seem to indicate the changes that had been taking place in the sphere of administration. Changes in the size and jurisdiction of *parganas* and *sarkārs*, for example, had occurred during this period for various reasons—depopulation of villages due to calamities, re-emergence of new villages due to migration of cultivators from one area to another, and settlement of new villages as a result of reclamation of forest land for cultivation, and so on. Certain administrative changes also affected the size and composition of administrative divisions. Thus for example, Murshid Quli Khan created in Bengal and Bihar an administrative division called *chakla*[37]. The changes occurring in the administrative sphere appear to have created confusion in the minds of the contemporaries, and Yasin is no exception to it.

Another division was called *chakla*. Yasin says that a *chakla* comprised of a maximum of twenty-one *parganas*, and if the number increased, it was called *sarkār*.[38] Thus, it

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[35] Or. 1,840, ff138a-140a

[36] 290.'*Sarkār*', Pf65b

[37] James Grant, *Analysis*, p.253.

[38] See 169.'*Chakla*', Pf68a

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is implied that in terms of size, *chakla* was a unit inferior to the *sarkār*[39]. It may, however, be noted that in the seventeenth century *chakla* was identical to *sarkār*.[40] Murshid Quli Khan, during his *nizāmat* created thirteen *chaklas* by grouping the *sarkārs* under them.[41] Threfore, in the eighteenth century Bengal the *chakla* became bigger than *sarkār*. That is why Yasin states that due to conglomeration of a number of *parganas* under a *chakla*, the latter was bigger than a *sarkār*.[42] The *sarkārs* in Bengal being small, a *chakla* in fact consisted of a number of *sarkārs*.[43]

Pargana was a smaller unit of revenue administration. It contained a few *aṣli* and *dākhili mauẓa's*, *purwas*, *ṭappas*, and *ta'alluqas*.[44] Yasin mentions that the biggest village (*deh*) amongst villages comprising a *pargana* gave its name to the *pargana*.[45] Such a village, it appears, also served as the *pargana* headquarter.

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[39] The example of *mauẓa'* Agna of *pargana* Makhaura, *chakla* Hugli, *sarkār* Satgam, lends support to Yasin's understanding of the *chakla* being inferior to a *sarkār*, cf. L f55b.

[40] It is borne out by evidence contained in *Khulāṣatu 's-Siyāq*, Or.2026, f79b, and Lahori's *Badshāh-nāma*, II, p. 247.

[41] James Grant, op. cit p.253

[42] See 169. '*Chakla*', *P* f68a.

[43] This is supported by evidence in the *Dastūru'l-'Amal-i Khāliṣa Sharīfa*, f9a. Also, for example, the *sarkār* of Satgam is described as part of *chakla* Hugli, Add 24,039, f36a, quoted in Irfan Habib, *Agrarian System of Mughal India*, p.277 fn.

[44] See 60. '*Pargana*', Pf54b

[45] ibid.

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A *pargana* was sub-divided into *ṭappa*s. It is stated that a few *mauẓa*'s grouped together were placed under a unit called *ṭappa*, and that the biggest village under the unit gave its name to the *ṭappa*, and it probably served as the *ṭappa* headquarter.

Under a *ṭappa* there were *ta'alluqa*s.[46] By way of an elaboration of this statement Yasin says that while a *ta'alluqa* did not contain units larger than villages, a *ṭappa* could contain even *parganas*. The latter part of the statement may be doubtful, but it can safely be accepted that *ta'alluqa* was a unit of a *ṭappa*. Another difference between *ṭappa* and *ta'alluqa*, informs Yasin, was that the former was known by the name of the biggest *mauẓa'* amongst the *mauẓa*'s comprising it, while the latter was known by the name of its holder.[47] In fact *ta'alluqa* was a sub-division of a *ṭappa* and represented the proprietary-right holding within a *ṭappa*. Hence, a *ta'alluqa* could comprise of a single *mauẓa'*, or more than one *mauẓa*'s.[48]

Village remained the basic unit of revenue assessment in the period of our study. It was called *mauẓa'* or *deh*[49] in Persian, and *gā'on* in Hindi[50]. The biggest *mauẓa'* was called *qaṣba*, and it imparted its name to the *pargana*[51]. The entire *mauẓa'* may not necessarily be under the proprietorship of any one individual. It could be a co-parcenery share holding, the share of each designated as

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[46] ibid.
[47] ibid.
[48] See 120, '*Ta'alluqa*', Pf60a
[49] See 229. '*Deh*', Pf75a
[50] ibid.
[51] See 382. '*Qaṣba*', Pf95a, Lf59a.

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hissa, *taraf*, and *patti*.[52] However, for revenue assessment and collection, the *mauza'* was taken as a single unit.

Mauza's as described by Yasin were of three types: *asli*, *dākhili*, and *mauza-makhlūt*. *Mauza'-asli* has been described as a *mauza'* of old standing (*qadim*)[53]. The administration recognized this *mauza'* alone for revenue purposes.

Mauza'-dākhili, also called *purwa*[54], as against *mauza'-asli*, was a small *mauza'* created 'in recent times', says Yasin[55]. Its *jama'* formed a part of *mauza'-asli*. Hence, the revenue administration did not recognize its independent status, and treated it as part and parcel of *mauza'-asli*. Yasin states that *purwa* or *dākhili-mauza'* came into being due to a deliberate act of creating settlements on four sides of a village for the sake of protection of the village. While this may be true in some cases, there were many other factors, not always deliberate, which were responsible for the creation of *dākhili-mauza*'s. A *dakhili-mauza'* in course of time may become so populous that it may acquire the status of an *asli-mauza'*, and with the passage of time may create its own *dākhili-mauza*'s. Also, an *asli-mauza'*, as a result of depopulation due to, for instance, calamities, in course of time may

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[52] See 81. '*Patti*' Lf52a
[53] 425, '*Mauza'-asli*', Lf80a
[54] 427. '*Mauza'-dakhili*', Lf80a
[55] Ibid

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become dependent on an adjoining *mauẓa'*, and in the process get transformed into a *dākhili-mauẓa'* [56].

Mauẓa'-makhlūṭ was that *mauẓa'* whose lands lay in the jurisdiction of two estates (*parganas*)[57]. Yasin does not provide any details as to how were the revenues of these *parganas* dealt with by the administration.

Yasin has not discussed the classification of villages into *rai'yati* and *ta'alluqa*, which we come across in earlier works.[58]

III

Land Grants

Land grants described by Yasin fall into two categories: those granted by the king and his officials, and those granted by the *zamīndār*.

Land grants made by the king

The authority of the king to alienate his right to collect land revenue and other taxes to someone for his lifetime, or in perpetuity, had been an accepted principle during medieval India[59]. In fact the origin of this institution

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[56] *Khulāṣatu's Siyāq*, f23a, mentions this phenomenon while describing the *dākhili-mauẓa'* as one whose area is incorporated into other villages because of its being deserted, and its name forgotten.

[57] 426.'*Mauẓa'-makhluṭ*', Lf80a

[58] For a discussion on this see, N. A. Siddiqi, *Land Revenue System under the Mughals*, pp. 9-10.

[59] Cf. Irfan Habib, op cit., pp. 298-316

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dates back to a much earlier period.[60] This institution continued even in the eighteenth century, and Yasin has provided information on its various aspects.

Thus he mentions that revenue free land grants were called variously as *a'imma*[61], *madad-i ma'āsh*[62], *lā-kharāj*[63] *and milk*[64]. Only the king had the right to make such a grant. The land so granted consisted of *banjar* (waste), *uftāda* (fallow), *khārij-jama'* (excluded from rent roll), and *lā-kharāj* (exempt from revenue payment). The grantee was given the right of revenue collection from the assigned area of land, and was allowed to spend the proceeds on him. It may be noted, however, that in Bengal such lands were made liable to the payment of a small quit-rent[65]. Yasin also mentions that in Bengal revenue was realized from *a'imma-dār* at the rate of one *sikka-rupiya* and eight *gandā*, *i.e.* eight *khar-muhra*, while nothing was charged in Delhi.[66]

A'imma grant appears to be a grant in perpetuity, to be enjoyed even by the descendents of the grantee, generation after generation. It is therefore mentioned by Yasin that when *a'imma-dār* died without an heir, the

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[60] Cf. R.S.Sharma, *Aspects of Political Ideas and Institutions in Ancient India*, p. 202

[61] '*A'imma*' is the plural of the Arabic word '*imām*', meaning a spiritual head, but here applied to revenue free land grant.

[62] 15. '*A'imma*', Pf44a

[63] It was so called in Bengal, cf. 416. '*Lā-kharāj*', Pf99a.

[64] Pf110b. the holder of such a grant was called *milki*, Lf81a

[65] R.B.Ramsbotham, *Studies in the Land Revenue History of Bengal*, Calcutta 1926, p.106.

[66] 15. '*A'imma*', Pf44a, Lf48a.

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government resumed the *a'imma* grant. Such an *a'imma* grant was called *a'imma bāz-yāfti* [67].

A'imma grant was of a stated area of land whose revenue, was allowed to be collected by the grantee. Therefore, the order of sanction of such a grant did not mention the amount of revenue to be collected. As against this, Yasin mentions, the *farmān* of *āl-tamghā* grant specified the amount of revenue to be realized in *dāms*[68], and bore the seals of the emperor and the *Ṣadr*[69]. The holder of *a'imma* grant was not authorized to sell *a'imma* land.[70]

Another type of land grant mentioned by Yasin is *āl-tamghā*. He also gives the etymology of this term. He says that '*āl*' meant 'the descent through a daughter', and '*tamghā*', meant 'revenue'. Since in olden times this grant was reserved for ladies, he adds, it was named thus[71]. A more convincing explanation of the term is however given in the *Farhang-i Rashīdi*, where '*āl* ' is mentioned as a Turkish word for the red seal applied on revenue free grant documents, and *tamghā* meant revenue.[72]

This grant was instituted, as we know, by Emperor Jahangir, primarily for his officers so that they may have a fixed place of their own.[73] Originally this was not

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[67] 16 '*A'imma-bāzyāfti*', Pf44b

[68] 15. '*A'imma*', Pf44a

[69] Ibid.

[70] Ibid

[71] See 17.'*Āl-tamghā*', Lff48b-49a.

[72] *Farhang-i Rashīdi*, Bibliotheca Indica, I, p.71.

[73] *Tūzuk-i Jahāngīri*, Persian text, p.10.

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hereditary, but in later periods it became a hereditary grant It was made to the family members of officials, and it came to be also known as *in'ām-i āl-tamghā*. Sujan Rai tells us that a village near Sodhra was held in *in'ām-i āl-tamghā* by [the family] of 'Ali Mardan Khan, for the maintenance of the garden and buildings of the grantee at Ibrahimabad [74] During the eighteenth century, this grant was also given to persons other than the family members of officials, and Yasin confirms this when he states that, 'In present times kings have bestowed it [*āl-tamghā*] on *dervishes* and others also.'[75] This view is further supported by the mention of a *dervish* as the recipient of *āl-tamghā* grant in the model text of *āl-tamghā farmān* reproduced by Yasin.[76] It will also be worthwhile to examine closely the contents of the *farmān*, which are as under:

(i) The grant is made to a *dervish*, named Nazar 'Ali.

(ii) A stated sum of *dāms* as the *ḥāṣil* from a stated *pargana* is assigned in *in'ām-i āl-tamghā*.

(iii) The grant is made in the name of Nazar 'Ali, together with his sons, generation after generation.

(iv) The grantee is allowed to keep the excess revenue (*taufir*) to him.

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[74] *Khulāṣatu't Tawārīkh*, p.74, Irfan Habib, loc. cit. p312 fn.

[75] See 17.'*Āl-tamghā*', Lff48b-49a. 17.

[76] Ibid

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(v) Revenue officials are ordered not to realize *peshkash-i ṣubadāri*, *māl-o-jihāt* and other expenses (*sā'ir-ikhrājāt*) such as *qanlagha*, *muḥaṣṣilāna*, *dāroghgāna*, *muhrāna*, *begār*, *shikār*, *dah-nīmi-i muqaddami*, and *ṣad-du'ī-i qānūnqo'ī*.

(vi) A fresh document of authority (*sanad*) was not to be demanded from the grantee every year.

It may thus be seen from the above summary of the *āl-tamghā farmān* that the grant was also called *in'ām-i āl-tamghā* and could be granted to *dervishes*. The grantee was given the right of collection of a stated sum of *ḥāṣil* of a stated *pargana*, together with any increase that may take place in the *ḥāṣil*. Also, that the grant was made in perpetuity to the descendants of the grantee, and hence, a single *sanad* was enough and yearly renewal was not required. Thus in essential features, *in'ām-i āl-tamghā* grant resembled very closely with the *madad-i ma'āsh* and *a'imma* grants. However, there was one important difference between the two: while the *a'imma* and *madad-i ma'āsh* grants consisted of partly cultivated land and partly cultivable waste, the grantee thus was obliged to bring the cultivable waste under cultivation, thereby extending the

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area of cultivation[77]. *Inʿām-i āl-tamghā* grantee, on the other hand, had no such obligation. The grantee merely collected a specified sum for him from an area of land already under cultivation.

Land grant made by *ḥākims*

Besides the emperor, the grant of revenue free land was also made by *ḥākim*s. One such grant mentioned by Yasin was called *sar-shikan* and *shikast-o-rīkht* [78]. He states that the land of a *mauẓa'* is granted by the *ḥākim* with the concurrence of the *zamīndār* and the *ṣūbadār*. This appears to be consisting of land taken out in small lots from different holders[79], and Yasin probably refers to this when he says that the *jama'* of such *mauẓa'* is added to other *mauẓa*'s.[80] We are told elsewhere that this tenure was peculiar to Bihar, though its existence in Tirhut too was noticed.[81] That this grant was revenue free is apparent from the mention of *sar-shikan* in the *paṭṭa istimrāri-muqarrari* reproduced by Yasin, along with such revenue free grants as *brahmottar*, *devuttar*, *a'imma*, and *madad-i ma'ash* that are ordered not to be resumed by the *istimrāri-muqarrari* grantee.[82]

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[77] Irfan Habib, op cit. p. 303 & *fn*. He regards the cultivable wasteland granted in *madad-i ma'āsh* as one on which the grantee developed the *khwud-kāshta* rights.

[78] See 288. '*Sar-shikan*', Lf66b

[79] Wilson, op. cit., 'Sar-shikan', p.467.

[80] See 288. '*Sar-shikan*', Lf66b

[81] Wilson, ibid.

[82] See 118. 'Text of *Paṭṭa-i istimrāri-muqarrari*', Lf52.

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Land grants made by *zamīndārs*

*Zamīndār*s in Bengal gave revenue free land to a number of people and institutions. This is discussed in greater detail elsewhere[83], and only a brief resume is attempted here.

Revenue free lands granted by *zamīndārs* were of two types: *chakarān*, and *ba'aẓe- zamīn*. The revenue free land given by *zamīndār*s to their servants in lieu of service was referred to as *chakarān*. Ramsbotham observes that these lands 'consist chiefly of small portions of detached spots of ground and are enjoyed by lower class of officers in lieu of wages'[84]. During the second half of the eighteenth century, due chiefly to administrative laxity, *chakarān* land became a source of profit for the *zamīndār*s.[85]

The *ba'aẓe-zamīn* consisted of inferior lands that the *zamīndārs* alienated to temples and shrines, and to religious classes. They were variously called as *bishnu-brit*, *bramottar*, *devuttar*, *pīrattar*, *pīrān*, *pīr-pāl*, *zamīn-i ghā'ir-balan*, *ra'iyat-kāsht* etc. During the second half of the eighteenth century, the British administrators grudged, that *zamīndār*s in Bengal concealed revenues from the

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[83] See IV. 'Zamīndār and Zamīndāri'

[84] op. cit., p.107.

[85] For a more detailed discussion, see IV. 'Zamīndār and Zamīndāri'. Ramsbotham observes in this connection, 'The very large proportion of land set apart for the maintenance of servants in some *zamīndāris* gives strong reasons to believe that the name of *chakerān zamīn* has also been used to cover collusive grants, and to diminish the public revenues of a district,' op. cit., p.120.

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government by showing large tracts of land in their *zamīndārī*s as *ba'aẓe-zamīn*, and hence exempt from paying revenue[86].

IV
Landed Rights

Zamīndār and Zamīndāri

Yasin defines *zamīndār* as the 'holder of land' (*dārinda-i zamīn*), and the 'protector of land' (*nigahbān-i zamīn*). He also acknowledges the pre-Muslim period existence of this class, which according to him came to be called *zamīndār* under the Muslim rule, and each one of them was issued a *sanad*, and *nānkār* fixed for them. Yasin further states that the word *zamīndār* was used for a small person; a big *zamīndār* was called *rāja*. Also someone who got this right through an imperial *sanad* was called *zamīndār*, as against one who acquired it by purchase or usurpation, and was called *ta'alluqdār*. The *zamīndār* even received *nānkār* through an imperial *sanad*. *Zamīndār* could sell his *zamīndāri* if he so wishes, states Yasin. The authorities without his default cannot confiscate it. In the event of his default, it could be changed or altered by the

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[86] Ramsbotham, op. cit., p. 120, has cited the case of Mohammadshahi district, which paid only Rs 2,90,000 to the government, no less than 1,61,000 *bighas* appear to have been exempted from taxation on account of *ba'aẓe-zamīn*.

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Emperor. His perquisites were *mālikāna*, *nānkār*, *sā'ir-chauth* etc.[87]

Elsewhere in the work, Yasin refers to *zamīndārs* as the *mālik-i zamīn* (proprietor of land), and also as the *mālik-i zamīn-i maurūṣī* (proprietor of ancestral land)[88]. It is also mentioned that the trustworthy among *zamīndārs* were titled as *chaudhari*, which entitled them to a few additional perquisites[89].

The references to *zamīndārs* as the ' holders of land' and the 'protector of land', besides being the etymological meanings of the term, also indicate the obligations of a *zamīndār*. It has been stated in one of the tracts prepared on the nature of *zamīndāri* in the second half of the eighteenth century Bengal that the reasons behind the mention of *zamīndāri* as *khidmat* (duty) in the *sanads* of *zamīndāri* were three: (1) due to the *zamīndār*'s obligation of protecting his *zamīndāri* territory from revolts and mischief mongering; (2) his duty of looking after the *ri'āyā* and *muẓāri'ān* under his charge, so that the *ri'āyā* was happy and the estate prosperous; and (3) the *zamīndār*'s duty of providing protection against theft and highway robbery within his *zamīndāri*.[90] Thus, the mention of *zamīndār* as the protector of land appears to be a reference to the duties of the *zamīndārs* enumerated above.

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[87] Cf. 276.'*Zamīndār*', Pf81a
[88] Cf. 122.'*Ta'alluqa*', Pf60b
[89] Cf. 174.'*Chaudhari*', Lff58a-58b.
[90] Mirza Muhammad Mohsin, Add 6,586, fl14a.

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Although it is not categorically stated in the definition, but implied in the word 'default' as a condition in which the *zamīndāri* could be changed or altered[91], and also implied in his statement elsewhere in the work[92], *zamīndār*'s principal obligation was *mālguẓārī* or revenue payment. A *zamīndār* may or may not have been the proprietor of a piece of land, but he had to pay revenue for his *zamīndāri*. There was a contemporary saying: '*Zamīndāri* is conditional upon *mālguẓāri* (revenue payment), and *nānkār* is conditional upon *khidmat* (services)'[93]. In the revenue literature of the period under discussion, a *zamīndār* is defined as a person who held an area of land, referred to by the name of a *pargana* or a *chakla*, on the condition of revenue payment (*mālguẓāri*); while *zamīndāri* was the area of land that was entered in government records against the name of a *zamīndār*.[94]

The references to *zamīndār* as '*mālik-i zamīn*' (proprietor of land), and '*mālik-i zamīn-i maurūṣi*' (proprietor of ancestral land), and the statement that '*zamīndār* is a small person and a big *zamīndār* is called *rāja*' suggest that Yasin recognized that *zamīndārs* included the proprietors of land, as also those who held a small area under his charge, as well as those called *rājas*

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[91] Cf. 276.'*Zamīndār*', Pf81a.

[92] 'Whenever a *zamīndār* defaults in *mālguẓārī* (revenue payment)', Cf. 286. '*Sīr*', Lff66a-66b, Pf83a.

[93] Add 6,586, f105b.

[94] ibid.

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who had established superior rights over other smaller *zamīndārs*[95]. The differences lay in status, and not in rights.

Types of Zamīndārīs

Although there was no basic difference in the nature of a *zamīndār*'s rights, the *zamīndārīs* could be of various types. This was determined largely by the circumstances leading to the establishment of a *zamīndāri*. Though Yasin does not throw light on this, but we are told in a contemporary tract on agrarian relations in Bengal that there were three types of *zamīndārīs*[96]: (1) *jangal-buri* or *ban-kaṭi*, (2) *intiqāli*, and (3) *aḥkāmi*.

Jangal-buri, also called *ban-kaṭi zamīndārīs* were established by clearing the jungle and cultivating the land so brought out[97]. Similarly, waste land and land reclaimed from rivers etc., an act called *iḥiyā-i zamīn*, also fell in this category. According to *Shari'at* (Islamic Law), the person reclaiming land in such a way acquired its proprietary right[98]. *Zamīndārīs* of *pagana* Sarail and Himmatabad in Bengal, we are told, were of this type[99].

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[95] For a discussion on the *zamīndārs* in Mughal empire, see S. Nurul Hasan 'The Zamindars under the Mughals', R.E. Frykenberg (ed.), *Land Control and Social Structure in Indian History*, Delhi 1979.

[96] Add 6,586, ff113b-114a.

[97] Many *zamīndārīs* in Bengal in Shahjahan's time were *jangal-buri*, cf. Atman Ram, '*Memorandum on Bengal zamīndārīs*' (in Persian), Or. Qrt. 258, Vol I, f57a.

[98] Such land was also called *pa'iwast*, cf. 28. '*Iḥiyā-i zamīn*', Lf46a & Pf47b.

[99] Atman Ram, op. cit., f57a

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Intiqāli zamīndāri was one that was transferred to a person from another *zamīndār* either due to the latter's default in performance of his duties, or his dying without an heir, or it being passed on to a person who was the guarantor of a *mālguzār* who defaulted. *Zamīndāri* of Haldakhāl in Bengal in the eighteenth century belonged to this category.

Ahkāmi zamīndārī was one that was conferred on someone through an imperial *sanad*. Such *zamīndārs* were the creation of the state, and very often such *zamīndārīs* were conferred on family members of high government officials. We are told that the *zamīndārī* of Raja Lakhi Narain in Bengal was of this type[100].

Succession to *zamīndārī*, as a general rule, was hereditary[101]. Even an adopted son could succeed to the

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[100] Add 6,586, ff109a-109b. It also cites instances of transfer of small and medium *zamīndārīs* to big *zamīndārs* in Bengal, mostly due to the *zamīndārs* dying without an heir. Thus, before the acquisition of the *Dīwāni* by the East India Company, *zamīndāri* of *pargana* Arsa, for example, was transferred to the *zamīndāri* of Burdwan because its *zamīndār*, besides being charged of helping the Marathas, had died without an heir. Similarly, *zamīndārīs* of Santosh and Janak were transferred to the *zamīndār* of Dināpur, as the former died without an heir.

[101] An interesting argument has been advanced in one of the tracts on the subject to prove the hereditary nature of *zamīndārī*. It is stated that it is customary to realize *nazrāna* and *peshkash* while doing appointment to any post, it is, however, not realized in case of a *zamīndārī*; hence *zamīndārī* was hereditary. Cf. Add 6,586, fl12a.

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zamīndārī, provided the adoption had the sanction of customary or religious laws, and was with the permission of the *ḥākim*.[102] The adopted son had the same rights as that of a son.[103]

Zamīndārī right was saleable, and Yasin acknowledges it when he states, 'he (*zamīndār*) can sell his *zamīndārī* if he so wishes'[104]. The *zamīndār*s also alienated their right through mortgage or transfer to another[105].

As long as the *zamīndār* paid revenue to the state, he could not be removed from the *zamīndāri*, says Yasin. However, if he defaulted in the payment of revenue, we are told, his lands were brought under direct control of the state, an operation mentioned as *sīr*[106]. In this situation, setting aside the *zamīndār*, the work of supervision of agriculture as well as of revenue collection from the *zamīndāri* was taken over by the state and managed by an official. Yasin tells us that when the land of the *zamīndār* was held in *sīr*, the *zamīndār* was paid nothing except *mālikāna*.[107] The latter amounted to ten per cent of the total revenues in cash, kind, or in the form of land, by virtue of the *zamīndār* being the *mālik*, or proprietor. These

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[102] Ibid. fl10a.
[103] Ibid. fl10b.
[104] Cf.276. '*Zamīndār*', Pf81a
[105] Add 6,586, f105b. *Zamīndārs* had this right throughout the Mughal period, cf. Irfan Habib, op. cit., pp. 157-159. Also see S. Nurul Hasan, 'The zamindar under the Mughals', op. cit., pp. 27-28.
[106] Cf. 286.'*Sīr*', Lff66a-66b.
[107] *Mālikāna* was also referred to as *do-biswi*, cf. 233.'*Do-biswi*',Lf61b

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statements of Yasin, therefore, are important in so far as they suggest that the sale of *zamīndārī* for recovery of state dues, a feature that became a part of the agrarian life of Bengal under the Permanent Settlement had no sanction in past traditions. These statements also indicate the nature of the proprietary right of the *zamīndār*. *Milkiyat* or proprietary right of the *zamīndār* was so well established that even when he was set aside from his *zamīndārī* obligations, and his estate was taken over by government officials, his entitlement to *mālikāna*, his proprietary right, was not affected[108]. The statement that in the event of default, a *zamīndārī* could be transferred was an extreme step, resorted to when various other corrective measures did not prove helpful.

The state adopted various methods to compel a defaulter *zamīndār* to honour his obligation of land revenue payment. For example, if after repeated warnings the *zamīndār* failed to pay the revenue on time, or occasionally withheld its payment, he was asked to furnish a guarantee (*mālẓāmin*) for his revenues, sometimes the guarantor was the *chaudhari* of the area[109]. The *zamīndār*, under such an

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[108] Yasin has used '*mālik*' and '*milkiyat*' words for proprietorship. The connotation of these terms, as also their usage, corroborates the observation made by S.Nurul Hasan that the concept of *milkiyat* in medieval India was similar to that in the pre-Capitalist England, cf. *Thoughts on Agrarian Relations in Mughal India*, New Delhi 1972, pp. 2-3.

[109] Standing security for a defaulter *zamīndār* is mentioned as one of the duties of a *chaudhari*, cf. 174.'*Chaudhari*', Lff58a-58b. The demand of furnishing a *mālẓāmin* by a *zamīndār* was made only in case of a habitual defaulter in revenue payment. However, according to the

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arrangement had to pay to the *mālẓāmin* an amount ranging between 2 to 5 per cent of the total revenue by way of guaranty fee (*mālẓāmini*)[110]. A *zamīndār* furnishing someone's surety to the government for his conduct, therefore, had to bear this loss, and it may have acted as a deterrent for him.

Another arrangement made in respect of a defaulter *zamīndār* was to lease out the revenues of his *zamīndāri* to one or more than one *ijāradārs*. The *ijāradār/ijāradārs* deposited the stipulated revenue with the government, while the *mālikāna* was remitted to the *zamīndār*.[111]

Besides the primary duty of revenue payment, the *zamīndārs* provided help in agricultural development in his *zamīndāri* in various ways. It was, for example, the duty of the *zamīndār* to provide for irrigation of the cultivated fields in his *zamīndāri*. In Bengal and Bihar they constructed embankments around fields to hold water to facilitate paddy sowing, an activity termed as *pa'in* and *ahār*.[112] They were remitted expenses of making

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Risāla-i Zirā'at, the officials abused this provision in the eighteenth century to such an extent that they insisted on the submission of *mālẓāminī* by every *zamīndār*. Consequently, the *mahājans* and the like who acted as sureties gradually acquired complete mastery over *zamīndārīs*, thereby adversely affecting the interests of *zamīndārs* and the *ri'āyā*.

[110] See 196.'*Ḥaqq-i mālẓāmin*' Pf71a and fn.; 174.'*Chaudhari*', Lff58a-58b; 432. '*Mālẓāmin*', Lf80a, Pf99b; also, Add 6,586, f75a.

[111] For details of these arrangements, see section dealing with *Ijāra*.

[112] Cf.52. '*Pa'in*', Pf53a, and 35. '*Ahār*', Pf49a. Farmers neglected the work of repair of embankments when the farming system was

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embankments, also called *pushta-bandi*, from the *asl-jama'*.

Zamīndārs in Bengal alienated land by way of grants, as noted earlier. These grants were of two types: *ba'aẓi-zamīn* and *chakarān*. *Ba'aẓi-zamīn* was the revenue free land given to persons and institutions for religious purposes and was known variously as *a'imma*[113], *madad-i ma'āsh*[114], *devuttar*[115], *pīrattar*, *pīrān*[116], *pīrpāl*[117], *brahmottar*[118], *bishnu-brit*[119], *lā-khārāj*[120] etc. mentioned by Yasin. *Chākarān* land was given away by the *zamīndār* to his servants in lieu of their services rendered to him.[121] The revenue of both these categories of land were remitted to the *zamīndār* in a lump sum, provided he was himself the *mālguẓār*.[122]

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introduced in Bengal during 1772-77. Thus, after the failure of this attempt to give contracts for this work to non-*zamīndārs*, it was once again entrusted to *zamīndārs* in 1784, cf. N.K. Sinha, *The Economic History of Bengal*, Vol II, pp. 113-14.

[113] See 15.'*A'imma*', Pf44a

[114] Ibid.

[115] See 61.'*Ba'aẓi-zamīn*', Lf51a

[116] See 63.'*Pīrān*', Pf58b

[117] See 62.'*Pīrpāl*', Pf54b

[118] See 99.'*Brahmottar*', Pf58b

[119] See 112.'*Bisnhu-brit*', Lf51b

[120] See 416.'*Lā-kharāj*', Pf99a

[121] Cf. 170.'*Chākarān*', Pf68b

[122] Add 6586, ff106-107. Elsewhere, these lands are bracketed with *nīj-jot*, *khārij-jama'* and *lā-khrāj* etc cf. Berlin Ms Or. Qr. 258 vol, I, f300a & f308a.

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Although Yasin does not make a statement to this effect but it appears that the *zamīndārs* in Bengal had been utilizing both these categories of lands themselves, while declaring them as lands alienated to others. It is stated in a collection of documents relating to the 18th century Bengal that the *zamīndārs* gave away *mohittarān* and *devuttar* lands to their near and dear ones through a *sanad*, and thus appropriated the proceeds of such lands themselves.[123] In fact these lands were treated as *nānkār* lands of *zamīndārs*.[124] It was probably due to this reason that the *khamār* and *chākarān* lands of a *zamīndār* were also confiscated by the *ḥākim* in the case of his land being held in *sīr*.[125]

The other perquisites of the *zamīndārs*, besides *mālikāna*, were *nānkār* and *sā'ir-chauth*. *Nānkār* was an allowance made to a *zamīndār* through an imperial *sanad*, either in the form of land—such lands being known by other names such as *jīka*[126] and *khamār*[127], or in the form of remission of an amount in cash from the assessed revenue made to the *zamīndār* in lieu of his *khidmat*, or duty of

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[123] Ibid. f 308a.

[124] *Ba'aẓi-zamīn* and *chākarān* lands are mentioned along with *khamār* (*zamīndār*'s land for self cultivation and treated as his *nānkār*) as *zamīndār*'s perquisites, cf. Berlin Ms Or. Qrt. 258, Vol I, ff106b-107a

[125] Ibid. f56b.

[126] See 164.'*Jīka*', Pf67a

[127] See 404.'*Khamār*', Lf77b. *Nānkār* of a *zamīndār* was also called *dah-yakī* and *do-bīstī*, cf. 234.'*Dah-yakī*', Lf61b, and 235.'*Do-bīstī*', Pf75b.

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organizing agriculture and of collection of revenue. In Bihar, however, *nānkār* was paid in kind.[128] When paid in cash, it was in the form of remission of an amount from the *aṣl-jama'* made in the *qabūliyat* itself.[129] It is repeatedly stated by Yasin that in case of a *zamīndār* 's land being held in *sīr*, which meant taking over the responsibilities of organization of agriculture and revenue collection from the *zamīndār* by the state, the *zamīndār* was not paid *nānkār* and other perquisites, he received only *mālikāna*.[130] In case he did *mālguẕāri*, he was paid *nānkār* along with other perquisites, and not *mālikāna*.[131] Thus, *nānkār* and *mālikāna* were complimentary to each other, and therefore both were not given to a *zamīndār* simultaneously.[132] Also where revenue was realized in kind (*bhā'oli*), the *zamīndār* did not get anything except *mālikāna*.[133]

In case the *zamīndār* did *mālguẕāri* he was also entitled to *sā'ir-chauth*[134], or a fourth part of the revenue

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[128] Cf. Or. Qr. 257, Vol, I, f300a, and Add 6,586, f107a.

[129] See 423.'*Majrā'ī-i nānkār*', Lf79a.

[130] Cf. 172. '*Dastkhaṭ-i Chaudharā'ī* ', Pf78a.

[131] See 235. '*Do-bīsti*', Pf75b & Lf61b

[132] It may be due to this reason that 10% revenue payment to the *zamīndār* under the 'Five Yearly Settlement' is stated as *nānkār*. though what is meant by it is the *mālikāna*, cf., Add 6586, f76a, Add 19503, f65a.

[133] See 285. '*Sā'ir*', Lf66b

[134] See 274. '*Zamīndār*', Pf81a, 297. '*Sā'ir-chauth*', Pf84b and, 285. '*Sā'ir*', Lf66b.

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realized on merchandise at market places and at ports etc., as well as from the produce of forests, called *bankar*[135], and from the produce of ponds and lakes, called *jalkar*[136]. These perquisites of the *zamīndār* were collectively referred to as *rusūm-i zamīndāri*, *dastūrāt-i zamīndāri*, *ḥiṣṣa-i zamīndāri* and also *maẕkūrāt*[137]. We are told that the *dastūrāt-i zamīndāri* in Bengal constituted 2 to 3 %, *muqaddami* 5 %, and *qānūngo'i* ½ %.[138] Thus if all these are added up, the total *maẕkūrāt* would seem to vary from 7 ½ % to 8 ½ %. The amount of above mentioned *maẕkūrāt* was deducted from the *jama' waṣil-bāqi*,[139] though Yasin does not furnish information on this.

The revenues paid by the *zamīndār* to the government consisted of three broad items: *māl* or land revenue, *sā'ir* or revenues other than land revenue, and *ba'aẓi-jama'*— fines, forfeitures, and fees on marriage. The revenue of these three items were considered to form the *aṣl-jama'*.[140] In addition to this, various cesses classified as *abwāb*, *behri* or *maṭhūṭ* were also paid by the *zamīndār* to the government.

Yasin has described these cesses at various places in his work. Thus, we are informed that an amount called

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[135] See 93.'*Bankar*', Pf58a

[136] See 154.'*Jalkar*', Pf66a

[137] It appears that the *dastūrāt-i zamīndāri* together with other *zamīndāri-ikhrājāt* were collectively called *maẕkūrāt*, cf. 358,Vol, I, f300a.

[138] Ibid.

[139] Ibid., ff305b-306a

[140] Ramsbotham, op cit. p. 110

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tashkhīṣāna was paid to the *ḥākim* by the *zamīndārs* as fees for revenue settlement.[141] He also paid an amount called *chiṭṭhāwan* to the *ḥākim* for the issue of permission slip for conducting harvesting.[142] Though the incidence of *tashkhīṣāna* is not recorded, the rate of *chiṭṭhāwan* is mentioned as one rupee per *mauẓa'*.[143] Similarly, *āmlana* was paid by the *zamīndār* at the rate of rupees 2 per hundred rupees to the *ḥākim* for his revenue collection services.[144] The *zamīndār* also had to pay a cess called *talabāna* to the footmen sent by the *ḥākim* with the letter of revenue demand, at the rate of 4 annas per footman.[145] In the event of delay in revenue payment, the *zamīndār* paid *muḥaṣṣilāna* to the *sazāwal* sent by the *ḥākim* for recovery of revenue[146], amounting to 2% of the total revenue due.[147] The *zamīndār* had also to pay *kharīṭa-ṣarf*, as a charge for covering the cost of the bag in which the *'āmil* dispatched revenue to the head quarter.[148] Besides the above payments made to the *ḥākim*, the *zamīndār* paid *behri-i dehdār* to the *dehdār*, an appointee of the *ḥākim* over the cultivated fields

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[141] Cf. 127.'*Tashkhīṣāna*', Pf63a

[142] Cf. 168.' *Chiṭṭhāwan*', Pf67a

[143] Ibid., Lf59a

[144] Cf. 364.' *'Āmilāna*', Pf92a

[145] Cf. 195.'*Ḥaqqu'l-taḥṣīl*', Pf71b. The amount of *talabāna* was called *ta'ālīq*, see 358.'*Ta'ālīq*', Pf91a.

[146] Cf. 433.'*Muḥaṣṣilāna*', Lf82a

[147] Cf. 288.'*Sazāwal*', Lf66b

[148] Cf.203.'*Kharīṭa-ṣarf*', Lf60a

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of *zamīndār*s as a watchman. Its incidence in some parts of Bengal is recorded as 8 annas per *mauẓa'*.[149] Likewise, he paid an amount to the *qāẓi* as *behri-i qāẓi*[150], and to the *khazānchi*, the *rusūm-i khazānchi*, amounting to one *pā'i* per rupee. Besides these, the *zamīndār* paid *ṣarf-sikka*, a premium or *baṭṭa* charged on *sanwāt* or old rupee coins while converting them into *sikka* rupee at the time of revenue payment. It was realized at the rate of half anna per rupee.[151] The *zamīndār* also paid *maltāna*, a *baṭṭa* charged on worn out rupee coins.[152] Even when there was no depreciation in the weight of rupee coin, *zamīndār* had to pay a charge called *seh-surkha*, at the rate of three *surkha* (= 3 *ratti*) per rupee.[153]

It would appear from the above list that the charges made from *zamīndār*s were numerous. It is, however, not possible to compute the total amount of such exaction as some of them are mentioned per *mauẓa'*, while others as a percentage of total revenue.

Certain charges, which were listed under the item head '*kharch-i parganāt*', also called '*kharch-i mufaṣṣil*', meaning 'expenses of *zamīndāri* estates' were reimbursed to the *zamīndār*. These expenses were deducted from the *aṣl-jama'* of a *zamīndār*.[154] We are told elsewhere that their

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[149] Cf. 95.'*Behri-i dehdār*', Pf58a

[150] Cf. 91.'*Behri-i qāẓi*', Lf51a

[151] Cf. 322.'*Ṣarf*', Lf67b

[152] Cf. 434.'*Maltāna*', Pf100a

[153] Cf. 24.'*Abwāb-i seh-surkha*', Lf48a

[154] Cf. 262.'*Rusūm*', Pf79b

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remittance was made to a *zamīndār* every season, that is, every six months.[155] One gets the impression from Yasin's statement that only the *rusūm* amount, such as *rusūm-i qāzi* or *rusūm-i khazānchi* was included in the *kharch-i parganāt*, and not the *abwāb* amount.[156] However, in the list of taxes included in the *kharch-i parganāt* as given in the *Risāla-i Zirā'at*, we find a variety of cesses including *abwāb* given as follows:

1. *Saranjāmi-i mustā'jir* (monthly allowance of *mustā'jir*).

2. *Saranjāmi-i mufaṣṣil* (monthly allowance of the staff of *zamīndār*)

3. *Deh-kharch* (expenses of *pooja* and alms).

4. *Des-kharch*, also called *chakla-kharch* (cost of paper, ink, repairs and carpeting (*farsh*) of the office, oil for lamps etc for the *pargana* headquarter)

5. *Kharch-i ṣādir-o-wārid* (expenses on travellers)

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[155] Or. Qr. 258.Vol, I, ff305b-306a

[156] Cf. 262.'*Rusūm*', Pf79b

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6. *Bhenṭ, salāmi, ḍāli* etc. (expenses of gifts offered to officials)

7. Monthly allowances of headquarter (*ṣadr*) staff, such as *wakīl* and others.

8. House rent of the *wakīl* stationed at *ṣadr*.

9. Travelling expenses of *mustā'jir* and *zamīndār* visiting the headquarter.

10. *Darbār-kharch*, and

11. *Ṣarf-sikka, sūd* and *baṭṭa* paid to the *mahājan*.

It may be mentioned that the *kharch-i parganāt* varied from *pargana* to *pargana* in accordance with the custom of each, and hence was not uniform. It is stated elsewhere that under *Niẓāmat*, land revenue was realized from the *zamīndār*s in Bengal according to *jama'-bandi* of the *mauẓa'*, *abwāb* according to the rates of the *pargana*, and *sā'ir* expenses (*ikhrājāt*) according to the rates of the *chakla*.[157]

Though not specifically mentioned by Yasin, but it is implied in his statements made in connection with the description of the duties of *amīn*[158] and his function of

[157] Add 6586, f108a

[158] Cf. 1.'*Amīn*', Lff45b-46a

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danabandi,[159] that remission in revenue was allowed to a *zamīndār* in times of distress such as drought, inundation, locust attack or desertion of a village due to prowling of beasts etc. When the latter represented to the *hākim*, *amīns* were deputed to assess the loss and grant remission in such cases.[160]

Ta'alluqdār

Yasin has described *Ta'alluqdār* in some detail. The information throws light on the nature of the *ta'alluqdāri* right and the process of its creation. It also throws light on the variations in the connotation of this term. Before taking up a discussion of the *ta'alluqdāri* right, it will be worthwhile to summarize Yasin's information on *ta'lluqdār* given in its definition, which is as under:

> 1. A person who was conferred the revenue collection right of a few *mauẓa*'s by the state as a favour and for convenience of revenue collection was called *ta'alluqadār*.[161]
>
> 2. That person was called *ta'lluqadār* who was the proprietor (*mālik*) of a few *mauẓa*'s acquired by him by purchase[162] or usurpation[163], and who did

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[159] Cf. 232.'*Dāna-bandi*', Lf61a

[160] It was the duty of the *mûtaṣaddi*s of the *khāliṣa* to depute *amīn*s and *qānūngo*s and sanction revenue remission on their recommendations, cf. Add 6586, f61a.

[161] '*Ta'alluqadār*', Pff60b-61a, cf. 121.'*Ta'alluqdār*', Lf54b

[162] Ibid. Add 6,586, f108b.

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not possess a *sanad* from the *ḥuẓūr* for his *zamīndāri*.[164]

3. *Ta'alluqdār* was a person who, having developed contacts in administration was requested by smaller revenue payers to deposit their revenues too, besides his own, on a commission basis.[165]

4. *Ta'alluqdār* was a person who undertook the duty of revenue payment of a few *mauẓa*'s not held by one individual in entirety (*dar-o-bast*), but held in shares by a few.[166]

Yasin gives two features that distinguished a *ta'alluqdār* from a *zamīndār*: (a) a *ta'alluqdār* though himself a *zamīndār*, undertook the revenue payment (*mālguẓāri*) of other smaller *zamīndār*s; and (b) a *ta'alluqdār* did not possess an imperial *sanad* for his *zamīndāri* unlike a *zamīndār*. Instead, he was a proprietor of a few *mauẓa*'s acquired through purchase or usurpation.[167]

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[163] Cf. '*Zamīndār*', Pf81a

[164] Cf. 121.'*Ta'alluqdār*', Lf54b & '*Ta'alluqadār*', Pf61a.

[165] Cf. 121.'*Ta'alluqdār*', Lff54b-55a.

[166] Ibid. f55a.

[167] Cf. 120.'*Ta'alluqa*', Pf60b. It may be noted that in the sale-deed of village Calcutta and other villages, the East India Company has been mentioned as *ta'alluqdār* and not *zamindār*, Add 24039, ff36a-36b.

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Ta'alluqdār therefore was a *zamīndār* who acquired *zamīndāri* right over a tract of land in various ways enumerated above, and was not a *zamīndār* of old standing or *maurūsi*, and did not possess an imperial *sanad* for his *zamīndāri*. Also an existing *zamīndār* of *maurūsi* land, on assuming the role of a *mālguzār* for other smaller *zamīndār*s, was also referred to as *ta'alluqdār*. Thus, such a person was *zamīndār* of his own land and *ta'alluqdār* for other smaller *zamīndār*s. In this situation *zamīndāri* and *ta'alluqdāri* vested with one and the same person.

Mohammad Reza Khan has given a very lucid account of the creation of *ta'alluqdāri*s in Bengal, which lends support to Yasin's statements. Thus one manner of creation of *ta'alluqdāri* right, according to Mohammad Reza Khan, consisted of individuals who were given uncultivated land by *zamīndār*s after the latter procured a government order to that effect. These people, by investing money and by their exertions brought that land under cultivation and paid revenues to the *zamīndār*. In this situation *zamīndār* had the revenue collection right, while *ta'alluqdār* was acknowledged the proprietor of land.

The other manner of *ta'alluqdāri* creation was that a person purchased a village or two from a *zamīndār* and thus came to be referred to as *ta'alluqdār*. Thus while he held the proprietary right of those villages and could sell or transfer the land, the right of revenue collection continued to be vested with the *zamīndār*.

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Finally, there could be a case where a *zamīndār* granted *paṭṭa* of previously uncultivated land to a person, who would be called *ta'alluqdār*. In case he was described in the *paṭṭa* as a master to sell and bequeath, that *ta'alluqdār* could exercise this right, otherwise not.

The description of creation of *ta'alluqdār* discussed above only refers to only one type of *ta'alluqdār*s, the *maẕkūri*. We are told elsewhere that *ta'alluqdār*s were of three types: *ḥuẕūri*, *maẕkūri*, and *paṭṭadār*.[168]

Ḥuẕūri is described as that *ta'alluqdār* who paid the revenue directly to the government, without the agency of a *zamīndār*.[169] *Ḥuẕūri* status, it appears, was acquired by *ta'alluqdārs* in various ways. This may be conferred on a *ta'alluqdār* by the government as an expression of confidence reposed in him. It could also be an instrument of depressing the status of a *zamīndār* by the government by taking away the *mālguẕāri* right from him and conferring it on another, and in the process exalting the status of the latter. *Ḥuẕūri ta'alluqdār* definitely enjoyed a higher status amongst fellow *ta'alluqdārs*.

Maẕkūri ta'alluqdār was one who while being recognized as a *mālguẕār* in official records, did not deposit the revenue directly to the government. Instead, he did it

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[168] *Dastūru'l 'amal-i Ṣāqib Siddiqi*, f2b-3a.
[169] Ibid.

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through a *zamīndār*.[170] However, if he had a dispute with the *zamīndār*, he was allowed to deposit the revenue directly. Such *ta'alluqdārs* were also called *khurda-ta'alluqdārs*.

Paṭṭadār-ta'alluqdārs paid the revenue through a *zamīndār* under all circumstances.[171]

It may be noted that in Bengal the ratio of *huẓūri-ta'alluqdārs* amongst those who paid the revenue directly to the government such as *zamīndārs* was almost negligible. A majority of *ta'alluqdārīs*, therefore, consisted of *maẕkūri* and *paṭṭadār* type.[172]

V

Other Superior Rights

Apart from *zamīndārs* and *ta'alluqdārs* there were three other types of superior right holders over the land and its produce: *chaudhari*, *qānūngo*, and the *muqaddam*. Yasin gives a lot of information directly and indirectly about them in the *Dastūr*.

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[170] Ibid. It is the reiteration of this very position when it is stated that the *chaudhari* was a collector of revenue of a few *maẕkūri ta'alluqdārs*, Add 6,586, f108a. The reference in the *Dastūru'l 'amal-i Ṣāqib Siddiqi*, f2b, to the *ta'alluqdār* being the *mālguẕār* of two or three *mauẓa's* appears to be to the *maẕkūri ta'alluqdārs*.

[171] *Dastūru'l 'amal-i Ṣāqib Siddiqi*, ff2b-3a.

[172] Cf. S.N. Sinha, op. cit., pp.13-14.

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Chaudhari

Yasin defines *Chaudhari* as a *zamīndār*, who, being considered most trustworthy amongst other *zamīndārs*, was given the title of *chaudhari* (*chaudhrā,ī*) by the government. His duty was to assist the *ḥākim*, and to collect revenue.[173] In Bengal *chaudhari* therefore was bigger than a *ta'alluqdār*, and he is described as a person in charge of a few *ta'alluqdārīs*, while a *ta'alluqdār* is referred to as the proprietor of a few *mauẓa*'s.[174] Elsewhere in the same work he is referred to as the *ihtimāmdār* (in charge of revenue collection) of a few *maẕkūri ta'alluqdārs*,[175] who was given the title of *Chaudharā'ī*.[176]

The office of the *chaudhari* in Bengal and Bihar was hereditary, as elsewhere in the Mughal Empire, though every incumbent was to secure a fresh order for the same from the government. He could also be removed from the *chaudharā'ī* in case of default in the performance of his duties.[177]

Yasin states that the right of the *chaudhari* was *nānkāri*, which was sanctioned to him by an imperial order.[178] It may be noted that even though *nānkār* and

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[173] Cf. 172.'*Chaudhari*', Lf58a.

[174] Add 6,586, f108a. Ramsbotham, however, held the view that a *chaudhari* was inferior to a *zamīndār*, op cit. pp. 103-104.

[175] Op cit., f108a

[176] *Dastūru'l-'amal-i Ṣāqib Siddiqi*, f2a

[177] *Mirāt-i Aḥmadi*, I, p. 263, *Durrul-'Ulūm*, f65b cited by Irfan Habib, op cit., p. 292 *fn.*

[178] Cf. 172.'*Chaudhari*', Lf58a

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nānkāri meant the same but the term *nānkāri* was used for this right for the *chaudhari* and *qānūngo*,[179] while *nānkār* term was used in case of the *zamīndār*.[180] Yasin also tells us that the *chaudhari* was paid *mālikāna* only when his land was held in *sīr* by the *ḥākim*.[181] Thus, the conditions of payment of *mālikāna* and *nānkār* to a *chaudhari* were the same that applied to any *zamīndār*. Though Yasin has not discussed the manner of payment of *mālikāna* and *nānkār* to the *chaudhari*, one can assume that it would not have been any different from that to a *zamīndār*.[182]

Apart from *nānkāri*, the *chaudharis* also received an amount by way of *rusūm* for affixing his seal and signatures on *pargana* documents. This right was called *dastkhaṭ-i chaudharāī*[183], and was paid by deducting it from the *aṣl-jama'*.[184] Being a *rusūm*, this must have been a

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[179] Cf. 381.'*Qānūngo*', Pf94b

[180] For the usage of the word *nānkāri* for the right of the *chaudhari* see 172.'*Chaudhari*', Lf58a, 262.'*Rusūm*', Pf79b, and for the usage of the word *nānkār* for the *zamīndār* see '*Zamīndār*', Pf81a, 475.'*Nānkār*', 284.'*Sīr*', Lf66a, 404.'*Khamār*', Lf77b, and 423.'*Majrā'ī-i nānkār*', Lf79b.

[181] Cf. 172.'*Chaudhari*', Lf58a

[182] For details of payment of these rights to the *zamīndār* see IV. 'Zamindar and Zamindari'.

[183] Cf. 255.'*Dastkhaṭ-i chaudharāī*', Pf78a

[184] See 262.'*Rusūm*', Pf79b

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fixed sum, and would not have varied like the *abwāb*.[185] The *dastkhaṭ-i chaudharā'ī* right was saleable. Yasin states that it could be sold by the *chaudhari* if he wished to.[186]

Besides the perquisites mentioned above, the *chaudhari* also realized the *ḥaqq-i māl-ẓāmin* from the defaulting *mālguẓārs* for being their guarantor. The rate of *māl-ẓāmini* charged has been stated variously at different places: Rs 5/- per hundred rupees[187], Rs 2/- and Rs 4/- per hundred rupees[188], Rs 3/- per hundred rupees[189], and Rs 3/- anna 2 per hundred rupees[190].

Qānūngo

Yasin has described *qānūngo* as a person who propounded rules and regulations of revenue collection and who was fully conversant with the affairs of the estates and their *jama'* and kept their record for a hundred years or more. He participated as a legal representative in the process of revenue assessment and collection.[191]

The post held by the *qānūngo* was referred to as *qānūngo'ī*. It was considered to be a high post, and it was

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[185] It is stated that the difference between *rusūm* and *abwāb* was that the former was a fixed sum, while the latter fluctuated, cf. 262.'*Rusūm*', Pf79b and Lf63b.

[186] Cf. 255.'*Dastkhaṭ-i chaudharā'ī*', Pf78a

[187] Cf. 172.'*Chaudhari*', Lf58a

[188] Cf. 194.'*Ḥaqq-i māl-ẓāmin*', Pf71a

[189] Cf. 172.'*Māl-ẓāmin*', Lf80a

[190] Ibid., Pf99b

[191] Cf. 381.'*Qānūngo'ī*', Pf94b

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sanctioned by an imperial *sanad*, and it could not be abolished, says Yasin.[192] The post of the *qānūngo* though was hereditary, the new incumbent, however, had to obtain a fresh *sanad* from the government.[193] Yasin's statement that the post of *qānūngo* was not saleable, but had become so during his times[194] suggests that this post, together with its rights, during the middle of the eighteenth century had become an article of private property. The slackening of imperial control over the state apparatus during this period may have facilitated such a change.

The *qānūngo* kept complete information of the practices and customs of a *pargana*, revenue rates of the area, details of revenue receipts, area statistics, and such other details. He furnished the relevant revenue documents of previous assessments to government officials, *zamīndārs* and *ijāradārs* for the purposes of fresh assessment. Also, it was his duty to put his signatures on assessment documents.[195] He also procured a copy of the *kāghaz-i dānabandi* through his *muḥarrir* who accompanied the *amīn* in the *dānabandi* operation.[196] These records were used by the *qānūngo* to detect profits or losses of the *zamīndār*.[197] *Qānūngo*'s office, by virtue of its functions

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[192] Cf. 381.'*Qānūngo'i*', Pf94b

[193] *Nigārnāma-i Munshi*, P.140

[194] 381.'*Qānūngo'ī*', Pf94b

[195] *Farhang-i Kārdāni*, f29a, *Khulāṣatu's-Siyāq*, ff74a, 78b.

[196] 381.'*Qānūngo'ī*', Pf94b

[197] *Hidāyatu'l Qawā'id*, ff18a-19b. In 1777 the Comptrolling Council of Revenue at Murshidabad issued circular letters to the various supervisors calling for their opinion on the utility and necessity of the

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was an important office in revenue administration. The *qānūngo*s at times used this vital position of their office to make personal profits. This they did either by collaborating with the dominant sections of the *ri'āyā* by concealing the figures of their actual area of cultivation and spots of land cultivated, to the detriment of the *zamīndār*. Or, they collaborated with the *zamīndār* and allowed him concessions by defalcating records, to the detriment of the government.[198]

The perquisites of the *qānūngo* included *nānkāri*, *faṣlāna*, *dastkhaṭāna*, *rusūm*[199] and *ṣad-du'ī*.[200]

Though *faṣlāna* is not described in the *Dastūr*, it is mentioned elsewhere as a realization made by the *qānūngo* from the *ri'āyā* at each of the three seasons—*bhado'ī*, *kharīf* and *rabi'*—at the rate of one rupee per *aṣli mauẓa'*.[201] In the same work it is mentioned that in addition to *faṣlāna*, *nānkāri* was remitted to the *qānūngo* in the manner of deduction made from the *jama' wāṣil-bāqi*.[202] This suggests that *nānkāri* was paid out of the estimated revenue and was collected in cash. However, as noticed earlier, this right could also be claimed in the form of revenue free land.

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office of *qanungo*. Ramsbotham, op. cit. pp. 135-197, reproduces few of these reports dealing in detail with the duties of *qanungo*.

[198] Ramsbotham, op. cit., p.169

[199] 381.'*Qānūngo'ī*', Pf94b

[200] 344. '*Ṣad-du'ī*', Lf71a

[201] Add 19,503, f79a.

[202] Ibid.

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Dastkhatama was another realization made by the *qānūngo*. Although Yasin does not describe it, it appears to be the same as *daftar-i saranjāmi* mentioned in a report on *qānūngos*.[203] Besides these, the *qānūngo* received two per cent of the total revenue, called *ṣad-du 'ī*.[204]

The *qānūngo* also received *rusūm* known as *pā'o-ṭanki* and *nīm-ṭanki* from *zamīndārs*, *chaudharis* and *ta'alluqdārs*, informs Lakhi Narain, the *Ṣadr Qānūngo* of Bengal, in a report. He also mentions that *pā'o-ṭanki* was a realization of 4 annas per hundred rupees made from the *khāliṣa* area, and *nīm-ṭanki* was a realization of 8 annas per hundred rupees made from the *jāgīr* area. However, in 1773 it was ordered that the same was to be paid by the government, and not by the *malguẓārs*.[205]

The *qānūngo* of the *pargana*, we are told, received a daily allowance for food (*rozīna-i khurāk*) from the office of the *'āmil*.[206] He also stood surety of revenue payment of other revenue payers,[207] and thus was entitled to *mālẓāmini* from them on that account.[208]

The East India Company adversely affected the position, power and prestige of the *qānūngo* in Bengal after

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[203] Berlin Ms Or. Qr. 258, vol, I, f156b.

[204] See 344.'*Ṣad-du 'ī*', Lf71a

[205] Or. Qr. 258, vol, I, f175a

[206] Add 19,503, f97a.

[207] See 381. '*Qānūngo 'ī*', Pf94b.

[208] *Mālẓāmini* commission constituting the income of *qānūngo* is cited by Lakhi Narain, op. cit., f156b.

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the acquisition of the *Dīwāni* in 1765. The British could not appreciate the true nature of this office and regarded the *qānūngo*s to be 'people whose minds are so peculiarly turned to low cunning and who are averse to relinquish any part of that authority which they have so long exercised so much to their own advantage...'[209] They were regarded as 'working purposely against the Company; that the European and Indian officers of the Company are being deliberately kept in the dark; and that the *zamīndār*s, partly from fear and partly from self interested motives, are in collusion with the *qānūngo*s... the real masters of the country, because they have in the course of time deliberately converted a simple clerical office into such a powerful weapon that no one, except the *qānūngo*s themselves, can say with any pretence to accuracy what the revenue capacity of the country is.'[210] Though the Board of Revenue revised such a view of the *qānūngo* later by restoring the office of *qānūngo* in its order of 1774,[211] the earlier actions of removal of the office of *khāliṣa* from Murshidabad to Calcutta in 1772 had rendered the *Ṣadr Qānūngo*s ineffective[212]. Between 1774 and 1781 the power of the *nā'ib-qānūngo*s at the *khāliṣa* and in the districts rapidly crumbled because of the increasing dependence of the English revenue officials on their own

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[209] Letter of Edward Baber dated January 11th, 1773, loc. cit., Ramsbotham, p.141

[210] Letter of Mr. Edward Babel given in Revenue Board's Proceedings for December 15th, 1774, loc. cit., Ramsbotham, p. 140.

[211] Revenue Board's Proceedings, July 5th, 1774, loc. cit., Ramsbotham, pp. 144-46.

[212] Ramsbotham, op. cit., p. 151.

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records rather than of the *qānūngos*.[213] The *qānūngos* did not have the same vital position in the English scheme of things as they had in earlier regime, that of the Mughals.

Muqaddami

Muqaddam has been described by Yasin as the *mālik* of a *mauẓa'*,[214] and as the head of *ra'iyat*, also called *mahton*[215], *jeṭha-ra'iyat*[216] and *manḍal*[217] in Bengal. Here the word *mālik* appears to have been used for the *muqaddam* for his being in charge of the *mauẓa'*, and not necessarily referring to his proprietary right of the entire land of a village. In fact he could be the proprietor only of a part of it. But what is certain is that he exercised certain rights over a *mauẓa'*, which were termed as *muqaddami*. These rights entitled him to play a certain role *vis-à-vis* the *ri'āyā* of the village on the one hand, and his superior authorities, the *zamīndār* and the *ḥākim* on the other. The *muqaddami* right was transferable,[218] and at times hereditary.[219]

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[213] Ibid.

[214] See 440.'*Muqaddam*', Lf81a

[215] See 455.'*Mahton*', Lf81b

[216] See 153.'*Jeṭha-ra'iyat*', Pf66a

[217] See 443.'*Manḍal*', Lf81a

[218] There are innumerable documentary evidences to the sale of *muqaddami* rights during the Mughal period. For example there is an order on a petition contained in the *Durru'l 'Ulūm*, ff55a-55b, showing the sale of *muqaddami* of a *qaṣba* by a group of men to three persons of the same *qaṣba*. For other evidences on the sale of *muqadami* right, see Irfan Habib, op. cit., pp. 129 fn., 130 fn., & 133.

[219] There is an order in the *Nigārnāma-i Munshi*, f127b, where the petition for claiming the *muqaddami* right by a person on the ground of hereditary possession was upheld by officials.

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The payment of revenue for the *mauẓa'* was the responsibility of its *muqaddam*. Thus, he endeavoured to ensure that the *ri'āyā* either gave revenue to him or to the *paṭwāri*, or to any other agent designated by the *zamīndār* for this duty. It was also the duty of the *muqaddam* to provide encouragement to agriculture.[220] He, therefore, acted as the agency between the *ri'āyā* and the *ḥākim* for providing the *taqāvi* loans to the former. Not only his recommendation for *taqāvi* was necessary, he was to stand as surety before the *ḥākim* for its recovery from the *ri'āyā*.[221] It also appears that the *muqaddam* played a definite role in the assessment of revenue of the land of the *ri'āyā*. How crucial was his role might be gauged from a complaint contained in a report prepared during the time of Mir Jafar. It is stated there that, 'many superior *ri'āyā* (*ri'āyā-i 'umda*)... in collaboration with the *muqaddam* and the *sarbarāhkār* declare their *khwud-kāshta* land as *pā'i-kāshta*, and thus they decrease the *jama'* of the government.'[222]

Muqaddam was also involved in the maintenance of security in his village. Thus, he was held responsible for

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[220] The responsibility of the *muqaddam* of providing encouragement to agriculture is evident from the reference to him as '*taraddudkār-i ra'iyat*', cf. Add 19,503, f79a.

[221] *Farhang-i Kārdāni*, f35b, *Hidāyatu'l-Qawā'id*, f10b. *Makhzanu'l-Iḥtiṣāb*, f4a reproduces a *qabūliyat* from a *muqaddam* for the recovery of *taqāvi* given through him. All these authorities insist that the full amount of *taqāvi* be recovered after the very first crop.

[222] Berlin Ms Or. Qr. 258, Vol, I, f62a.

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any crime committed in the village. In cases of theft and highway robbery, he was obliged to produce the culprits before the authorities, and to hand over the stolen property to its rightful owner.[223] He also settled disputes, including that of boundaries of fields amongst the *riʿāyā*.[224]

The duties of the *muqaddam* suggest that he may be regarded a petty *zamīndār*. In fact he is described so in a report on Bengal *zamīndāri*s contained in an 18th century collection of records and documents. It states that, 'as the increase in cultivation and the prosperity of a region is not possible without a *zamīndār*...the *zamīndāri* has been made a hereditary service (*khidmat*)... Thus, the *mālik* of one village was given land by way of *muqaddami*, and a big *zamīndār* was given villages and *taʿalluqa*s, and they were issued *sanad*s [for the same].'[225]

Yasin has also given another connotation of *muqaddam*. He says that, 'a person who acquires a reputation of integrity in a village having sold his lands is also called *muqaddam*.'[226] It may be a suggestion to a situation where a *zamīndār*, having sold his lands for some reason, was relegated to the position of *muqaddam*. It may thus indicate one of the factors behind the creation of *muqaddami* rights.

The position and power of the *muqaddam* largely depended on the nature of arrangement of revenue payment

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[223] *Siyāqnāma*, p. 69 has given the copy of a *muchalka* by *muqaddams* to the effect that they would be held responsible for any theft or highway robbery committed within their jurisdiction.
[224] Add 6,586, f73a.
[225] Berlin Ms Or. Qr. 258, vol, I, f57a.
[226] 440.'*Muqaddam*', Lf81a.

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in a given area. One can assume that where the authority of the *zamīndār* had not been weakened, *muqadam*'s role in the village was that of an agent of the *zamīndār*, and the latter acted as a check on his authority. However, where the authority of the *zamīndār* was weakened, or it was placed under suspension as in the conversion of his lands into *sīr*, the *muqaddam* gained in authority. It will be in such a situation that, as cited earlier, he would be declaring his *khwud-kāshta* land as *pa'i-kāshta*, in collusion with the superior *ri'āyā*. Yasin's mention of the *muqaddam*s taking *ijāra* of villages during the period would have hardly been conducive to the interests of the inferior *ri'āyā*.[227]

The right (*ḥaqq*) of the *muqaddam*, says Yasin, was called *dah-nīmi*, or five per cent of the produce.[228] The manner and mode of its payment is not described in the *Dastūr* but it finds mention in a collection of records. It is stated there that the *muqaddam* claimed a share amounting to two seers per maund of the total produce, taking the shares of the *ri'āyā* and of the government as a whole, in accordance with the *khasrā* of *dānabandi*. The remittance of this amount was therefore made to him from the share of both the parties, at the time of preparation of *muntakhab*. That is, after determining the *jama'*, having added the cesses (*ḥabūbāt*) to the government share.[229] Thus in all 4

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[227] 384.'*Qabūliyat*', Pf95b, 439.'*Maḥlūl*', Pf100b

[228] 236.'*Dah-nīmi*', Pf61b. This amount, informs Yasin, was part of *rusūm* and was deducted from the *aṣl-jama'*, 262.'*Rusūm*', Pf79b

[229] Add 19,503, f97a

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seers per maund, or 5% of the total produce was collected by the *muqaddam* as his *dah-nīmi*.[230]

VI

Intermediaries

There were two types of intermediaries between proprietors of land, cultivators and others, and the state, for purposes of revenue collection. One class of such intermediary right holders was the *zamīndār* who paid the revenue to the government directly. He received a number of remissions in the form of money and land by way of his right or *ḥaqq*. Such rights he enjoyed hereditarily, and he had the authority to sell, mortgage or transfer that right. The other set of intermediaries consisted of the *muta'ahhid* or *ta'ahhud* holders, *ijāradārs*, and the holders of *istimrāri-muqarrari* rights. The rights of these intermediaries were not hereditary in nature, unlike those of a *zamīndār*. The rights of these two types of intermediaries were, however, not mutually exclusive.

The nature of *zamīndāri* rights has been discussed in the previous section; the non-hereditary right holders are being discussed in the following pages.

Ta'ahhud

The literal meaning of *ta'ahhud*, says Yasin, is 'to take responsibility of a work upon oneself' and, 'it is like

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[230] Irfan Habib, op. cit., p.131, however, holds that *dah-nimi* was a deduction of 2.5 per cent made to the *muqaddam* from the total revenue.

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ijāra'.[231] Subsequently, Yasin gives the following differences between a *muta'ahhid* or *ta'ahhud* holder, and a *mustā'jir*, or the holder of *ijāra* (*ijāradār*)[232]:

1. *Mutā'jir* was to deposit the revenue amount with the government as per the agreement; his excuses were not entertained in the government. *Muta'ahhid*, on the other hand, was one who agreed to collect revenue of an estate. His excuses were heard in the government.

2. In Bengal, *muta'ahhid* was similar to *zamīndār*. That is, his excuses were heard. He was allowed the remittence of *sibandi* allowance.

3. Another difference between *muta'ahhid* and *mustā'jir* was of status; one who held a small estate was called *mustā'jir*, and the holder of a large estate was called *muta'ahhid*.

4. In Delhi, it was believed, *muta'ahhid* could not make excuses in the payment of revenue; he had to pay the agreed amount. *Mustā'jir*, on the other hand, could submit excuses and make a representation.

5. Some in Bengal regarded the *muta'ahhid* as a guarantor of *musta'jir*. On account of this, he realized from *mustā'jir* some amount that was fixed before hand.

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[231] 122.'*Ta'ahhud*', Lf55a
[232] Ibid.

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6. Also, one who was a *zamīndār* and was the *mālguzār* of his lands was called *muta'ahidda-'uhdadār*.

7. There was a time limit in *mustā'jiri*. No time limit was fixed in *ta'ahhud*, unless the concerned parties decided to have one.

8. *Ta'ahhuddār*, also called *muta'ahhid*, was dismissed and placed under audit in case he delayed in the payment of revenue installment. On the other hand, *ijāradār* was not changed before the expiry of the term of his lease contract. If it was done, it was a breach of faith.

The above statements of Yasin are important in so far as they provide valuable information regarding the nature of rights of a *muta'ahhid*, besides throwing light on the institution of *ijāra*. It is evident that the holder of *ta'ahhudi* right was an intermediary between the *malguzār zamīndārs* and the government. It was due to this status as an intermediary between a *zamīndār* and the government that a *mālzāmin* (guarantor) of a *zamīndār*, according to Yasin, was also referred to as *muta'ahhid* and *'uhdadār*.[233]

Muta'ahhids appear to be appointed by the government as revenue collectors in the estates. It is specifically mentioned as such in a memorandum in Persian titled 'Details of the machinery of revenue collection under

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[233] Ibid.

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ṣūbadāri of *ṣūba* Bengal', prepared by Kali Charan.[234] It mentions that '*muta'ahhids* were appointed after their submission before the Rai Rayan of the *khāliṣa*, *ta'ahhud*, *qiṣṭbandi*, and *muchalka* [documents] for the realization of revenue from some of the smaller *zamīndārs* and *ta'alluqdārs* of the *chaklas* of Jahangirnagar, Rajmahal, Purnea, Hugli, Hijli, Rangpur and Bhagalpur.'[235] This position of the *muta'ahhid* is also recognized in the *Risāla-i Zirā'at*[236], as also elsewhere, where *muta'ahhid* is mentioned along with other revenue collectors, such as *taḥṣildārān*, *sazāwalān* and *mālẓāminān*, who were to 'deposit revenue from the *maḥāls* of their *'uhda*, *sazāwali* and *mālẓāmini* to the *khazāna-'āmira* of *ṣūba* Bengal.'[237] The same work mentions that an order (*parwāna*) used to be issued by the *mutaṣaddis* of the *khāliṣa* to the *'āmils* and *muta'ahhids* of each *maḥāl*, instructing them not to hand over the crop to the *ri'āyā* until they cleared the arrears of revenue.[238] Elsewhere, a text of *qabūliyat* of *ta'ahhuddāri* is reproduced that throws light on the duties and functions of a *mua'ahhid*. In this document a person is executing an agreement for accepting the *'uhdadāri* of the *sarkār*. He agrees to deposit the revenue from the area and not leave revenue arrears, or else he may be dismissed. He was to keep the cultivators happy and satisfied with his good

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[234] Add 19,504, f86b
[235] Ibid.
[236] f13a.
[237] Add 6,586, f57a
[238] Ibid., f72b

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behaviour so that prosperity may increase. He was not to realize the *abwāb* forbidden by the emperor. And he was to furnish necessary papers on demand of the *mutaṣaddi*.[239] Thus, it is clearly evident that the *muta'ahhid* was an appointee of the government entrusted with the duty of collection of revenue from *mālguzārs*, and if he defaulted in this duty, he could be dismissed. We are told that in case the government was satisfied with his performance, a fresh order (*parwāna*) of appointment was issued at the end of the year confirming his appointment for the next year. In case of complaints, he was summoned before the Rai Rayan who would hand him over to the department dealing with dismissals, and after proper investigation, recovery of the due amount was made.[240] Only in case of calamities, his representations in loss of revenue were entertained, and the losses condoned by the government after proper verification of the claim.

It appears that the *muta'ahhids* were appointed to those *maḥāls* whose *zamīndārs*, for some reason were not paying revenues satisfactorily to the government.[241] They were earlier employed by the *jāgīrdārs* for the realization of revenue from their *maḥāls* that was necessitated by the absence of *jāgīrdārs* from their *jāgīrs*. The considerations behind the appointment of *muta'ahhids*, discussed above

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[239] Berlin Ms Or. Qr. 243, Vol, I, f106a.

[240] Kali Charan's Memorandum, op. cit.

[241] It is stated that *muta'ahhids* and *sazāwals* were appointed to the lands of *zamīndārs* who defaulted in revenue payment and their land was held in *sīr*, cf., Add 6,586, f56b.

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explains Yasin's statement that 'no time limit was fixed for *ta'ahhud*.'[242]

Amongst the perquisites of *muta'ahhid* Yasin only mentions that he was remitted by the government the allowance paid to the *sibandi*,[243] who are described as footmen and *sawārs* appointed for the duration of harvesting.[244] In the Memorandum of Kali Charan mentioned earlier, we are told that *muta'ahhids* realized at the rate of Rs 3/- annas 2 per hundred rupees from the *zamīndārs* on the total revenue collection.[245] Thus, while the government met the cost of maintenance of staff of the *muta'ahhid*, remuneration of service was met by the *zamīndār*.

Mustā'jiri

Another type of intermediary right, besides *ta'ahhud*, was *mustā'jiri* or *ijārā*.[246] Yasin thus states, 'one who holds estates on *ijāra* bears the responsibility of losses and gains. He was to deposit the revenue in installments. His excuses were not heard in the government, except when

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[242] 122.'*Ta'ahhud*', Lf55a

[243] Ibid.

[244] 283.'*Sibandi*', Pf66a

[245] This sum amounts to 3.125 per cent of the total collection and appears to have been the standard rate of commission charged for the duty of revenue collection by *sazāwals*, *tahṣīldārs* and such other revenue collectors, cf., Add 6,586, f57a. Also see 430.'*Mālzāmin*', Pf80a & Pf99b.

[246] Yasin mentions that a small *ijāra* was called *ṭheka* in Bengal, and adds that it was *ijāra bi'l-muqṭa'*. That is, the *ṭheka* amount was inclusive of all other taxes, cf., 125.'*Ṭheka*', L56a.

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such a condition was contained in his agreement. However, excuses such as of drought and inundation were heard in the government.'[247] Besides these features, Yasin has emphasized three other features of *ijāra*, *viz.*, *ijāradar*'s duty of depositing the agreed sum with the government in all circumstances; *ijāra* being a time bound contract, and the non-removal of the *ijāradār* before the expiry of the term of his contract.[248]

An examination of the text of a *qabūliyat* of an *ijāradār* reproduced by Yasin is very informative on the nature of *ijāra* and the duties of the *ijāradār*.[249] The information is summarized below: A *muqaddam* of a village is executing the *qabūliyat* for *ijāra*.

1. The village whose *ijāra* is taken is the same over which he is exercising *muqaddami* rights.

2. The *jama'* of the full year pertaining to the *mauẓa'* amounts to 500 rupees expressed in *sikka-i 'āla* (standard coins).

3. The above *jama'* is inclusive of *māl-o-jihāt* and *sā'ir-jihāt*, and all other exaction of the Revenue Department (*ḥabūbāt-i Dīwāni*) such as *peshkashi*, *foṭadāri*, and *rusūm-i qānūngo'ī*.

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[247] See 25.'*Ijāra*', Lf48b.

[248] See 122.'*Ta'ahhud*', Lf55a.

[249] See 384.'*Qabūliyat*', Pf95b.

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4. The assessment of the *jama'* is done by the *amīn* and *foṭadār* of the *sarkār*.

5. The *ijāradār* agrees to strive to keep up cultivation and the agricultural prosperity.

6. That he will deposit the government revenue in the government treasury (*foṭakhāna-i sarkār*) every season in installments, and

7. In the event of earthly or heavenly calamities, he will get remission in revenue as determined by *amīns* of the *sarkār*.

The above information clearly shows that *mustā'jiri* right was the right of collection of revenue of a specified area. The assessment of the amount of *ijāra* by government officials was in keeping with the government policy of not giving the right of revenue assessment to those responsible for revenue collection. This policy acted as a check on the authority of revenue collectors, and in this way revenue payers were to be protected from undue exaction of the *ijāradār*.

It appears that *mustā'jiri* or *ijāra* arrangement was made where the revenue collection had suffered due to some reason. Thus, a specimen copy of a *paṭṭa* of *ijāra* given in a collection of records mentions the reasons for giving the place on *ijāra* as the difficulty faced in cultivation and the decrease in prosperity of the area. Other terms of the *paṭṭa* are almost the same as given in the

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model text of *qabūliyat* reproduced by Yasin, except the mention that *paṭṭa* of *ijāra* was issued with the approval of the *zamīndār* and was for a period of one year. It however elaborates on *ijāradār*'s revenue as inclusive of *jalkar*, *bankar*, *bāghāt*, *muḥtarifa* and other cesses. *Ijāradār* also undertakes in the *qabūliyat* to cultivate and rehabilitate the area, and to remit the revenue to the government in monthly installments. He further agrees to ensure that cultivable land did not remain uncultivated even partially. In case of shortfall in production, the *ijāradār* agreed to give accounts based on the area cultivated. If due to calamities, earthly or heavenly, the *jama'* was affected, *ijāradār* was to report this in time. In such a case, he would be granted remission in revenue on the recommendation of *amīns*.[250]

As mentioned earlier, lands whose revenues had suffered due to calamities alone were let out on *ijāra*. That seems to be the feature that distinguished *mustā'jiri* arrangement with the *muta'ahiddi*. The latter was resorted to when the government wanted to dispense with the services of the *zamīndār* of an estate due to his inefficiency as a *mālguẕār*, and it had nothing to do with the state of agriculture. The *mustā'jiri* arrangement, on the other hand, was made where agriculture had suffered and its rehabilitation, the state felt, was not possible by the *zamīndār*. It was due to this concern that the *ijāradār* was to make a written commitment in the *qabūliyat* that he

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[250] Berlin Ms Or. Qr. 243, Vol, I, fl11b.

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would ensure to cultivate the lands fully.[251] As the rights of *mustā'jir* seemed to have accrued from the cultivation of those spots of lands that had not been brought under cultivation earlier, the role of *mustā'jir* was considered helpful in the extension of cultivation.

The administration seems to have exercised strict control over *mustā'jir* by making periodical reviews of his performance. Yasin mentions that when the *ḥākim* visited the estate of *mustā'jir*, he demanded the following eleven records from him for inspection: (I) *Dastūru'l-'amal*, (ii) *mawāzana-i dahsāla*, (iii) *chausani*, (iv) *kāghaz-i jama'*, (v) *wāṣil-bāqi* of past years, (vi) *ḥaqīqat* (statement) of *muqaddami*, and of (vii) *majrā'ī-i nānkār*, (viii) *fihrist* of *ẓāmini chaudharis* and of (ix) [*zāmini*] *qānūngos*, (x) *ḥaqīqat* of *chiṭṭhāwan* of villages, and finally (xi) *ḥāl-ḥāṣil*. Such a control over *mustā'jir* did not allow him to transgress his authority, and the system worked smoothly. However, during 1772-77, when the revenues in Bengal were let out on *ijāra*, and the vital office of *qānūngo* was kept in abeyance, the situation greatly deteriorated; *ijāradārs* themselves did not know the true figures of revenue of the *maḥāls* whose *ijāras* they had taken. Previously, the prospective *ijāradārs* agreed on the *ijāra* amount only after inspecting the *hast-o-būd* papers of the estate and making assessment of the scope of revenue and the possibilities of its enhancement over a period of time.[252]

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[251] Ibid.

[252] *Risāla-i Zirā'at*, ff13a-13b.

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In the period 1772-77, people took estates on *ijāra* without assessing the real capacity of land, and purely on the basis of competitive bidding.[253] As the agreed amount of *ijāra* had no real basis, *ijāradārs* were unable to collect the agreed amount of revenue. In such situations, we are told, they resorted to acts such as confiscating the *ba'az-zamīn* of the *zamīndār* and the levying of *maḥāl* cesses on the *ri'āyā*. Unable to pay the excessive revenue demand, the *ri'āyā* sometimes fled from their lands to escape severity from the *ijāradārs*, leading to the ruination of agriculture and consequently loss in revenue. The situation was further aggravated when the *ijāradārs* started demanding arrears of revenue of the *ri'āyā* who had deserted the village from the *ri'āyā* who had remained there, thus forcing even them to flee. The working of the *ijāra* system in Bengal during 1772-77 therefore adversely affected agriculture and consequently the revenue.[254]

Ijāra could comprise of a single village, or of a few *parganas*. It appears that *ijāra* of a single village was quite common during the later part of the eighteenth century in Bengal and it was generally held by the *muqaddam* of the village.[255] The model text of *qabūliyat* of *ijāra* given by Yasin is of the *muqaddam* taking the *ijāra* of his own village. It is due to this practice of *muqaddams* holding

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[253] Berlin Ms Or. Qr. 258, Vol, I, f13a.
[254] A graphic description of the ill effects of speculative farming on the peasantry and on agriculture is given in *Risāla-i Zirā'at*, ff13a-16a.
[255] Ramsbotham, op. cit., p. 108

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ijāra of villages that in a collection of records he is described as 'a *mustā'jir* of a *ṭaraf*, a *deh*, or a small *pargana*.'[256] This was a departure from the earlier policy of the government where *ijāra* of the village was not given to a *muqadam*.[257]

The profits of the *mustā'jir*, it appears, accrued chiefly from the cultivation of those lands that had either fallen out of cultivation, or had not been brought under cultivation at all. We are told that such lands were identified by the *ijāradār* with the help of the *paṭwāri* and the *gumashta*, and also by going through the *khasra* records of villages.[258]

Yasin has described two types of *ijāra*. One of them was *ijāra bi'l-muqṭa'*. This has been described as an *ijāra* where its holder paid only the agreed sum to the government, and did not pay *ikhrājāt* such as *behri*, *rusūm*, *abwāb* etc.[259] These cesses appear to have been included in the principal amount of such *ijāra*, and hence they were not required to be paid separately.

The other type of *ijāra* was *rasad-afzūd*. Yasin calls it as 'one of the practicable devices [of revenue collection]'. He further states that when an estate whose revenues have decreased due to calamities and no one was inclined to take it on *ijāra*, was let out to an individual, he

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[256] Add 6,586, f109b.

[257] *Nigārnāma-i Munshi*, ff119b & 195b, insists that under no condition *ijāra* should be given to a *chaudhari*, *qānūngo* and *muqaddam*.

[258] Berlin Ms Or. Qr. vol, I, f310b.

[259] 101.'*Bahama jihat bi'l-muqṭa'* ', Pf58b.

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was allowed to pay revenue on an annually descending scale, while he was asked to give the *qabūliyat* for the *jama'* that existed before the calamity.[260]

It appears that there was also the practice of *mustā'jirs* sub-letting their *ijāra* estates to persons paying them a higher amount. Yasin also mentions this when he describes a *katkanadār* as a person who took *ijāra* of an estate from a *mustā'jir*, paying him an amount higher than that of the original *ijāra*.[261]

Istimrāri-muqarrari

Yasin has described *istimrāri-muqarrari* tenure as estates entrusted by the king or the *ḥākim* to a person as an act of favour. The *jama'* of such places was fixed according to *jama'-ṭūmāri*. If, however, concession was intended, reduction was made in the *jama'*. The grantee was required to deposit the revenue as per agreement, irrespective of the quantum of production. His representations were not entertained in the event of natural calamities. In case *istimrār-dār* quitted the estate, it was not deemed vacated. However, if he defaulted in revenue payment, he was made to vacate. In case he was paying the revenue, it could not be taken back from him or even from his descendants. If he wished to vacate the estate of his own will, he could do so subject to the estate being in flourishing state and yielding full revenue, and with the concurrence of the *ḥākim*. In case

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[260] 270.'*Rasad-afzūd*', Lf64a

[261] 403.'*Kaṭkanadār*', Pf98a. Also see Ramsbotham, op. cit., pp. 148-49.

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it was in a state of desolation, he was not allowed to leave. The *sanad* of conferment of the grant did not need renewal; one *sanad* was enough for the grantee's lifetime. The grant could be hereditary if it was so stated in the *sanad*.[262] In the *paṭṭa*, *istimrār-dār* was exempted from the payment of *abwāb* etc. Also Yasin mentions the distinction between *muqarrari* and *istimrāri* tenures. *Muqarrari* was not long lasting, while *muqarrari-istimrāri* that was either conferred by the king or the *nāẓim*, called *istimrāri-muqarrari*, and also *sanad-i dargāhi*, was long lasting.[263]

Yasin has also reproduced a text of *istimrāri-muqarrari paṭṭa* whose information is summarized below:[264]

1. An estate (*parganāt*) was given in *istimrār* to an individual, who by his title—*rifa'at-o- awāli martabat*, suggests that he was a noble or a high official.

2. The *paṭṭa* was issued on orders from the Governor General.

3. The annual *jama'* of the estate, inclusive of all taxes (*bahama jihat bi'l-muqṭa'*) was assigned to the person.

4. The grantee was required to deposit revenue with the government every year in time, keep the *ri'āyā* happy with his

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[262] 4.'*Istimrār*', Pf41a

[263] 115.'*Paṭṭa istimrāri-muqarrari*', Pff41b-42a

[264] 116.'*Paṭṭa istimrāri-muqarrari (Text)*', Lf52b.

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good behaviour and strive to increase cultivation and revenue.

5. After paying the revenue, the excess revenue was to be kept by the grantee.

6. Excepting the customary *abwāb*, he was not to realize from anyone *sūd*, *baṭṭa*, *teohāri* etc., and *sanwāt-bāqi* with effect from the beginning of the stated year.

7. He was not allowed to seize lands of orchards (*bāghāt*), ponds (*tālāb*), *brahmottar*, *devuttar*, *sar-shikan*, *a'imma*, *madad-i ma'āsh*, *jāgīr*, *faqīrān*, *pīrān*, *lā-kharāj* and the *istimrāri* villages, or to alienate them to anyone without the permission and order of the *ḥuẓūr*.

8. The grantee was to keep the highways safe for the passengers and keep the robbers away from his territory.

9. In case of theft in his territory, he was to surrender the thieves along with stolen articles. He was to hand over the articles to their owner and produce thieves before the *huẓūr*.

10. The grantee was not to bring excuses of shortfall in production due to calamity in the payment of revenue of ***muqarrari-istimrāri.***

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11. He was not to violate the condition of revenue payment and the written order of the *Ṣadr*.

12. The authorities are directed to recognize the grantee as collector (*sarbarāh*) of revenue, and that revenue from his *muqarrari-istimrāri* estate may be realized from him every year.

13. A fresh *sanad* may not be demandėd from him each year.

The information given by Yasin in the definition of *istimrār*, when read together with the provisions of the text of the *paṭṭa istimrāri-muqarrari* summarized above, suggests that this tenure was a large one consisting some times of a number of estates. This tenure was conferred upon individuals by the king or the *ḥākim* in the pre-British times, and under the British administration, by the Governor General. The authorities as an act of favour conferred this tenure on individuals. It also appears to be concessional in nature. The most significant feature of this tenure appears to be that its grantee was conferred the rights of revenue collection whose amount remained fixed for a long time, and the grantee combined this right with the rights of maintenance of law and order. Thus, the grantee seemed to combine the *mālguẓāri* rights with that of the *faujdāri*.[265]

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[265] For details of the rights of *faujdār* see Irfan Habib, op. cit., pp. 295-96. Also see N.A.Siddiqi, *Land Revenue Administration under the Mughals*, pp. 113-14.

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The *istimrāri-muqarrari* grantee was required to deposit with the government the agreed lump sum amount of revenue inclusive of taxes (*bahama jihat bi'l-muqta'*) annually. He was not allowed remission in revenue in natural calamities probably due to the concessional nature of the tenure itself. He was to strive for increase in cultivation and the prosperity of the *ri'āyā* and also to keep them happy and satisfied with his good behaviour. The grantee was not allowed to leave the tenure in case of desolation. He could do so if the estate was prosperous with *ḥakim*'s permission. It is also interesting to note the statement that in case an *istimrār-dār* vacated the estate, it was not deemed vacated, and that if he so wished, he could reoccupy that tenure at a future date. This is also indicative of the permanency of rights enjoyed by him in this tenure. It was due to this that in case he kept paying the government revenue he could not be removed from the tenure. Only when he became a defaulter in revenue payment, he could be dismissed.

It is also evident from the information contained in the *paṭṭa* cited above that the grantee was not allowed to infringe on the rights of the *zamīndār*. Thus, he was ordered not to seize certain types of land—of orchards, ponds, *brahmottar*, *devuttar*, *sar-shikan*, *a'imma*, *madad-i ma'āsh*, *jāgīr*, *faqīrān*, *pīrān*, *lā-kharāj*, etc., and not to alienate them without the permission of the *ḥākim*. It may be noted that the *zamīndārs* possessed the rights of alienation of many of these lands. Hence to safeguard the *zamīndārs'* interests, *istimrār-dārs* were forbidden to seize these lands. Similarly, other rights of the *zamīndārs* such as

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the realization of *darimāgan*, *sūd*, *baṭṭa*, *teohāri* etc., were also forbidden to the *istimrār-dār*.

In the list of lands whose acquisition was forbidden to the *istimrār-dār*, there is a mention of *istimrāri* villages too. It may suggest that within a big *istimrāri-muqarrari* tenure, there could be smaller *istimrāri* tenures of villages. Therefore, they were to be protected by the government from the encroachments of the bigger *istimrār-dārs* by laying down such a condition in the *qabūliyat*.

Although the expression *istimrāri-muqarrari* may denote payment of a fixed sum to the government in perpetuity, and thus without a change in the amount of revenue payable, it has been suggested that in reality it meant the continuation of the *istimrāri-muqarrari* amount only for a period of time. There are instances to suggest that *istimrāri-muqarrari* amount were enhanced after sometime.[266]

The profits in the *istimrāri-muqarrari* tenure appear to lie in the difference between the revenues that its holder collected and that he paid to the government. Since the amount of revenue payable to the government appears to have been fixed lower than the stipulated revenue collection from that estate as a mark of concession,[267] the profits of the grantee were assured from the very beginning. The clause in the *paṭṭa* stating that the amount over and

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[266] B.R.Grover, 'Elements of Continuity and Change in the Land Ownership and Rights from the Mughal Age to the Early British Administration in India', *Presidential Address*, Medieval India Section, Indian History Congress 1976, pp. 19-20.

[267] 4.'*Istimrār*', Pf41a

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above the amount payable to the government was to be kept by the grantee would have acted as a constant source of incentive to him to extend cultivation and increase the revenue. How far this provision was not abused by the grantee to the detriment of the *ri'āyā* and the *zamīndār*, and what checks, if any, were imposed on the grantee to ensure it can not be stated here with authority, due to paucity of information on the details of working of this institution. One can, however, assume that as the duty of revenue collection and maintenance of law and order was combined in one and the same person, and at a time when the authority of *chaudhari* and *qānūngo* to act as checks on a revenue collector had been considerably weakened, *istimrāri-muqarrari* tenure may have caused some inconvenience to the *zamīndārs* and the *ri'āyā*.

VII
Cultivators

References to *ra'iyat*, *ri'āyā* and *muẓāri'* are scattered throughout the *Dastūr*[268] but Yasin has defined

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[268] *Ra'iyat* collecting 17½ seers out of a maund of produce in *baṭā'i* without *agora*, cf. 10.'*Agor-baṭā'i*', Lf47a; *ra'iyat* sharing the crop with *ḥākim* equally in *adhiyā* sharing, cf. 34.'*Adhiyā*', Pf48b; *pā'i-kāsht* referred to as *ra'iyat*, cf. 54.'*Pā'i-kāsht*', Lf52b; *mahton* being the leader of *ra'iyat*, cf. 455.'*Mahton*', Lf81b; *khwud-kāsht* referred to as *ri'āyā*, cf. 209.'*Khwud-kāsht*', Pf72b; *barāhil* presenting the *ri'āyā* before the *gumāshta*, cf. 113.'*Barāhil*', Lf52b; destitute *ri'āyā* taking *taqāvi* and paying interest, cf. 144.'*Taqāvī* ', Lf54a; *Ṣāliṣ* acting as arbiter in disputes between *ri'āyā* and *zamīndār*, 146.'*Sāliṣ*', Pf65a;

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the rights of only two types of cultivators, *viz.*, *khwud-kāsht* and *pā'i-kāsht*. There is, however, information in other works of the period that helps us to understand the rights and privileges of various types of cultivators.

The nature of rights exercised by the *ri'āyā* was conditioned by various factors, the most important being their caste affiliation. Thus *ri'āyā* of higher caste may enjoy concessions in revenue payable to his immediate authority, the *ta'alluqdār* or the *zamīndār*. He may also be allowed to cultivate the best portions of land of land in the village. Also he may enjoy the right of cultivating those lands generation after generation subject to the payment of revenue. The occupancy right of the *ri'āyā* was considered so strong that if they vacated the land due to some reason, they could get back its possession even after a few generations. In Bengal such a *ri'āyā* was called *ri'āyati-*

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arrears of past revenue outstanding due to calamities being collected from the *ri'āyā* in the current year, cf. 185.'*Ḥāl-bhanjat*', Pf70a; *ḥaldār* passed on the revenue to the *paṭwāri*, collecting it from *ri'āyā*, cf., 193.'*Ḥaldār*', Pf71a; *khāṣ-kharch* and *khāṣ-taḥṣīl* lands of *ḥākim* made fit for cultivation by *ri'āyā*, cf. 99.'*Khāṣ-kharch*', Pf71b; *khwud-kāsht ri'āyā* cultivating land on receipt of means of agriculture in kind or in cash, cf. 209.'*Khwud-kāsht*', Pf72b; *zamīndārs* gave *ra'iyat-kāsht* land in charity to *ri'āyā*, cf. 265.'*Ra'iyat-kāsht*', Pf79b; *ijāradār*, realized *darīmāgan* from *ri'āyā*, cf. 241.'*Darīmāgan*', Lf62a; *ri'āyā* pay *ṣarf-sikka*, cf. 322.'*Ṣarf*', Lf68a & Pf89a; *muẓāri'* and *zamīndār* disputing revenue assessment, necessitating measurement by the *amīn*, cf.1.'*Amīn*', Lf45a; *zamīndār* collected corn from the *muẓāri'* in *bhā'oli*, cf. 53.'*Bhā'oli*', Lf52a; *banjar* land cultivated by *muẓāri'*, cf. 92.'*Baṭā'i*', Lf50b.

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ri'āyā, *paṭṭa-dār*, and *ri'āyā-qadīm*.[269] They paid revenue according to their convenience and were allowed revenue concession in times of distress.[270] Bringing the fallow land under cultivation was considered their right. Due to their superior status amongst other cultivators of the village, they often cultivated more land than what was sanctioned in the *paṭṭa*.[271] Being the most influential and prosperous section amongst the peasantry, they were able to meet the increased demands such as *darīmāgan*,[272] of the *ijāradār*, while other sections were put to hardships by such increases.[273]

Muẓāri' cultivators have been mentioned at several places by Yasin, but he has not provided the definition of *muzāri'*. Yasin has, however, consistently used term *muẓāri'* for those cultivators who shared the produce in kind with the *zamīndār*. He is therefore mentioned as one who collected half the produce in *bi'l-munāṣifa* or *baṭā'i* sharing, two parts out of five in *panj-du* sharing, seven parts by him and nine by the *zamīndār* in *nau-satta* sharing, one part by him and two parts by the *zamīndār* in *tihāṛa* sharing, and seventeen or seventeen and a half seers in one maund under the British.[274]

Another type of cultivator described by Yasin is the *kuwud-kāsht*. He has given two connotations of *khwud-*

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[269] Add 6,586, f19a.

[270] Ibid.

[271] 'They (*ri'āyā*) enjoyed fifteen *bighas* [of land] though holding *paṭṭa* for only two', Berlin Ms Or. Qr. 258, vol, I, f306b

[272] Cf. 241.'*Darīmāgan*', Lf62a.

[273] Or. Qrt. 258, Vol I, f306b

[274] Cf. 92.'*Baṭā'i*', Lf50b.

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kāsht. Thus he says that, '*khwud-kāsht* is one who gets cultivation done by *ri'āyā*, providing them [with inputs such as] money, bullocks etc. In such a cultivation, *ri'āyā* receives a seventh part of the produce.'[275]

The other connotation of *khwud-kāsht* given by Yasin is to be found in his statements made at different places. Thus he states, 'If he (*ra'iyat*) cultivates the land of the *mauẓa'* where he has his residence, he will be called *khwud-kāsht*. [Also], when the proprietor (*mālik*) cultivates his own land, he is called *khwud-kāsht*. In case he cultivated the land of another, he is called *pā'i-kāsht*.'[276] He further states, 'also *khwud-kāsht* is the opposite of *pā'i-kāsht*. That is, a person who cultivates the land of a *zamīndār* where also he has his house is called *khwud-kāsht*.'[277] And while describing *maḥlūl* Yasin states, '*Maḥlūls* are of two kinds. If a person builds a house in his own *zamīndāri*, and engages in cultivation there, he is called *khwud-kāsht*. If he goes to the lands of another *zamindār* and engages in cultivation there, he is called *pā'i-kāsht*. In such a situation, *khwud-kāsht* and *maḥlūl* are one and the same.'[278]

Therefore, what is clearly evident is that the land of a proprietor who got it cultivated by the labour of *ri'āyā* by

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[275] Cf. 209.'*Khwud-kāsht*', Pf72b.

[276] Cf. 54.'*Pā'i-kāsht*', Lf52a & Pf53b, fn.

[277] 209.'*Khwud-kāsht*', Pf72b.

[278] Cf. 439. '*Maḥlūl*', Pf100b.

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providing them with the wherewithal of agriculture was referred to as *khwud-kāsht*. Also *khwud-kasht* is referred to the *ri'āyā* who either cultivated the land within the *mauẓa'* where he also had his dwelling,[279] or more precisely, within the *zamīndāri* of his own *zamīndār*. The suggestion of Satish Chandra that it had greatly to do with the tribal or clan settlement of *zamīndārīs* appears here to be very valid.[280]

Since villages were generally dominated by a single caste, it appears that a *khwud-kāsht* cultivator enjoyed a privilege position within his fraternity. Thus his right of possession of land was regarded almost as proprietary and was considered stronger than that of other *ra'iyats*. He obtained *paṭṭa* every year for the land on the basis of which he paid revenues to his superiors.

The information contained in one of the collections of revenue records of 18th century Bengal is very useful for understanding the position of the *khwud-kāsht* and *pā'i-kāsht* cultivators. A couple of *pattas* in Persian and in their Bengali version are reproduced in the said collection and they provide useful information on some aspects of *khwud-kāsht* and *pā'i-kāsht* cultivators and their rights and obligations. Thus, there is a *paṭṭa* of *khwud-kāsht ra'iyat* dated 15th Baisakh, 1167 Bangla, issued by the *zamīndār* or *ta'alluqdār* (whose name does not occur), to one Ram Hari

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[279] This *khwud-kāsht ri'āyā* was also referred to as *ri'āyā-i bhītī* or *fasli*, Berlin Ms Or. Qr. 258, Vol. I, f305a.

[280] Saitsh Chandra, 'the Structure of Village Society in Northern India: The Khud-kasht and Pahi-kasht', *Medieval India- Society,Jagirdari and the Village*, pp. 29-45

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Ghosh, concerning two *bighas* of paddy land (*zamīn-i shālī*), and four *biswas* of land for house-building, in *maẓa'* Gauripur, *pargana* Chhuṭipur, in the *ta'alluqa* of the issuing authority. The piece of land granted in *paṭṭa* is described as *maḥlūl* [281] of one Ram Mohan Pal. The grantee is enjoined to populate and cultivate the above piece of land and to pay the revenue amounting to Rs 4/-, stated as the *jama'-i aṣl*. In the Bengali version of the same text where the break-up of the above sum is given, the revenue of paddy land is mentioned as Rs.2/-, at the rate of one rupee per *bigha*, and that of the land for house building as Rs 2/-, at the rate of 8 annas per *kaṭṭha* or per *biswa*. It is also laid down in the *paṭṭa* that *abwāb* were to be realized in accordance with the established rates of said *mauẓa'*, in addition to the stated amount.

The other *paṭṭa*, of *Þā'i-kāsht* is issued by the *zamīndār* or *ta'alluqdār*, whose name is not given, dated 15th Jeth, 1162 Bangla, to one Ram Narain Ghosh, who is given ten *bighas* of paddy land in *mauẓa'* Rajibpur, *pargana* Ḥayātpur, with its *mālguẓāri* of 20 *sikka* rupees. The piece of land is mentioned as *maḥlūl* of Hari Ghosh. The grantee is instructed to populate and cultivate the land and pay the abovementioned amount of revenue. It is also mentioned that the grantee was not to pay any *abwāb* in addition to that amount.

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[281] *Maḥlūl* was the land brought under cultivation by a person who also built a house there and paid revenues for that land. Such land retained his name even after his death. *Maḥlūl* also meant *khwud-kāsht*, cf. 439. '*Maḥlūl*', Pff100b-101.

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The following points emerge on the examination of the above *pattas*.

1. The pieces of land given on *khwud-kāsht* and *pā'i-kāsht pattas* were the *mahlūls* of two persons.

2. Ram Hari Ghosh, who was the *mahlūl* holder or a *khwud-kāsht* in one *pargana* takes the *mahlūl* or *khwud-kāsht* land of another person on *pā'i-kāsht* in a different *pargana*.

3. The rate of assessment for *khwud-kāsht* was one rupee per *bigha*, while that for *pā'i-kāsht* was two rupees per *bigha*.

4. While *khwud-kāsht ra'iyat* was given land for house building, *pā'i-kāsht* was not.

5. Revenue realization from *khwud-kāsht ra'iyat* for the land for house building was ten times higher than for land given for agriculture.

6. *Khwud-kāsht ra'iyat* was to pay *abwāb* in addition to *aṣl-jama'*; a *pā'i-kāsht ra'iyat* was not required to pay any *abwāb*.

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It would appear from the above that a person exercising *khwud-kāsht* rights in one *pargana* could take land on *pā'i-kāsht* in another *pargana*. Thus these two rights do not appear to be mutually exclusive; one and the same person could be a *khwud-kāsht* in one *pargana* and a *pā'i-kāsht* in another.

The *khwud-kāsht* tenure was definitely a valuable one for its holder. Besides being a civic honour and an outward means of distinction, its holder was exempt from certain taxes, such as on marriages, levied from other *ri'āyā*. Such cultivators also held more land than they were assessed for, as mentioned earlier. In the event of a *khwud-kāsht* cultivator leaving the village, his dues were distributed on others in the village. However, when he came back, the land was restored to him provided he cleared his dues.[282]

Another tenure, reference to which has earlier been made, was that held by the *pā'i-kāsht ra'iyat*. Yasin defines a *pā'i-kāsht* as 'a *ra'iyat* of one *mauẓa'* and under one *zamīndār* [who] cultivates the land of the *zamīndārī* of another *zamīndār*.'[283] He is also referred to as one who cultivated the land whose *mālik* was someone else.[284] It is mentioned elsewhere that *pā'i-kāsht* cultivators held the land on *paṭṭa* for a few years and paid the revenue on the basis of cultivated area.[285] *Pā'i-kāsht ra'iyat* did not enjoy

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[282] Satish Chandra, op. cit., pp. 35-36.
[283] Cf. 54.'*Pā'i-kāsht*', Lf52a. Also see 209.'*Khwud-kāsht*', Pf72b.
[284] Ibid. Pf53b *fn*.
[285] Or. Qr. 258. Vol I., ff305a, 306b.

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the same privileges that were enjoyed by the *khwud-kāsht ri'āyā*. We have already noticed that the former had to pay double the rate of revenue charged from the *khwud-kāsht ri'āyā*. However, they were not dispossessed from the land they held on *pā'i-kāsht* during the duration of the *patta*. However, if new *ri'āyā* took to dwelling in their *ta'alluqas*, land was taken away from *pā'i-kāsht* and made over to them—an unjust practice, but nevertheless followed.[286] The basic difference between a *khwud-kāsht* and a *pā'i-kāsht*, therefore, lay in the nature of rights over the land they cultivated. While the former enjoyed certain privileges over the land that he tilled in the village and the *zamīndāri* where he had his house, the latter cultivated lands of others in a different *zamīndāri*. He therefore did not have the same privileges as a *khwud-kāsht* peasant, for example he did not have dwelling rights.

It would appear from the above discussion that cultivators were distinguished by the nature of rights enjoyed by them in the village society. These rights accrued from various sources, caste being one such important source. The differentiation in rights amongst various sections of peasantry, therefore, makes it difficult to view them as a homogeneous class.

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[286] Ibid f164a.

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VIII

Assessment of Revenue—Methods and Procedure

Before discussing the methods of revenue assessment it is necessary to recognize that in Bengal the revenue realized from *zamīndārs* amounted to a figure fixed by the administration for long, though unspecified periods. Irfan Habib's interpretation of the statement of the *A'īn-i Akbari* that the *jama'* of Bengal was wholly *naqdi*, to mean that it represented a fixed amount in cash realized from the *zamīndār* as if it were a tribute rather than a varying tax on land or its produce, is very valid.[287] Even though Murshid Quli Khan, the *Nā'ib-Ṣubadār* of Bengal during the last years of Aurangzeb tried to overhaul the old system by making detailed inquiries regarding the produce of lands, and tried to check undue profits of the *zamīndārs*, he could achieve only a limited success.[288] Even during the 18th century this system appears to have remained unchanged. It is borne out by the fact that it was the *jama'-ṭūmārī* continued to be the basis while fixing the revenue demand on the *zamīndārs*, and also in the assignment of *jāgīrs*.[289] Thus, even Yasin holds the *jama'-ṭūmārī* as the *jama'* of *mauẓa's*, *parganas* and *sarkārs* that was fixed in the time of Raja Todarmal, and hence it was also referred to as *Jama'-Todarmali*.[290] *Risāla-i Zirā'at*, a work compiled

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[287] Irfan Habib, op cit. pp. 175-79.

[288] Ghulam Husain, *Riāẓu's-Salāṭīn*, p. 252.

[289] Add 6,586, f22a.

[290] Cf. 147.'*Jama'-ṭūmāri*', Lf57a.

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around ¢1750 also calls *jama'-tūmārī* as that fixed by Raja Todarmal during the time of Akbar, and that it was never revised by actual assessment. *Zamīndārs* paid revenues according to *jama'-tūmārī*, while they made realizations from cultivators on the basis of *jama'-tashkhīṣī*, the latter always exceeding the former by many times.[291] *Jama'-tūmārī* forming the basis of fixation of revenue to be paid by *zamīndārs* is also mentioned by Rai Rāyān in his report to the English.[292]

It has been argued that one should not mistake the *muqarrari* or the fixed *jama'* to mean that it was permanent for all times. It appears to have been revised from time to time. However, the *jama'* once revised continued to be the basis of realization until the next revision.[293] Yasin's description of *jama'-taqsīmi* as being the total of the *jama'* of various land shares (*hiṣṣas*, *paṭṭīs*, *tarafs*) and the same being also called the *jama'-tūmāri*, is indicative of the periodic detailed assessment of lands that was undertaken and the *jama'* of such assessment designated in Bengal as *jama'-tūmāri*.[294]

Having taken note of the fact that the *jama'* in Bengal was not permanently fixed but fixed for long

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[291] *Risāla-i Zirā'at*, f12b.

[292] Add 6,586, f53a.

[293] Grover, *Presidential Address*, op. cit., pp.20-22, holds this view on the basis of *zamīndāri* records of Bihar and Bengal pertaining to the pre-Permanent Settlement period.

[294] 157.'*Jama'-taqsīmī*', Lf57b. Add 19,503, f65a mentions that Raja Todarmal, on reaching Bengal, subjugated the recalcitrant *zamīndārs*, brought Bengal under *jarīb* and established a *jama'* called *taqsīmī*.

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periods, let us examine the various methods of land revenue assessment.

One of the methods of determining the revenue demand was by examining the various revenue documents. It is stated that the *ra'i-bandi* or revenue rates of each *mahāl* was for each season, and the figures of collections (*waṣūl*) as per the *taujīh* were examined and current year's revenues were fixed on that basis.[295] While discussing the procedure of taking the *ijāra* of an estate, *Risāla-i Zirā'at* mentions that the *mustā'jir* made an examination of the *hast-o-būd* papers of that estate of the previous three to four years for proposing the *ijāra* amount.[296] Yasin describes *jama'-sarāsari* as the average of the past three years' *jama'* that was fixed as revenue demand from a *zamīndār*.[297] We are told elsewhere that for places where cultivation was affected due to calamities, the *mukhtārkār* himself examined the *kaghaz-i khām* of each cultivator of affected villages from the point of view of *jama'* of each village, the quality of land under cultivation, and the crop sown, in order to ascertain the revenue.[298]

The method of assessment that appears to be widely favoured in our period was *hast-o-būd*. This method as described by Yasin, however, clarifies the description of its working given in other works. Thus, some of these works describe *hast-o-būd* as a method by which the official

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[295] Add 6,586, ff4a-4b.

[296] *Risāla-i Zirā'at*, f12a; Berlin Ms Or. Qr. 258, Vol I, ff 110a-b & f311a.

[297] 149.'*Jama'-sarāsari*', Pf65b.

[298] Add 6,586, ff3b-4a.

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assessors, at times with the concurrence of the *chaudhari* and the *muqaddam*, made an assessment of the produce by averaging the good and bad state of produce of a given area.[299] Yasin on the other hand defines *hast-o-būd* as a method based on the measurement of those portions of land where crop had actually grown, and not of the total sown area.[300] He clarifies this point by stating that the method of revenue assessment based on the area brought under tillage, called *har-ghas*, was a method insisted upon by oppressive *ḥākims*.[301] As against this, in *hast-o-būd*, the area where crop had not grown was deducted out of the total sown area by measurement.[302] The latter method was regarded as fair by *zamīndārs* who insisted that the officials carried out assessment by *hast-o-būd* whenever they felt they were being assessed unfairly by other methods.[303] Yasin reinforces that *hast-o-būd* meant the assessment of the actual current produce when he equates it with *ḥāl-ḥāṣil*.[304] The *hast-o-būd* method of revenue assessment thus does not appear to have been a summary method but had a computable basis—measurement.[305] In spite of this the

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[299] *Farhang-i Kārdāni*, ff32b-33a; *Dastūru 'l-'amal-i Bekas'*, 62b-63a.

[300] 483.'*Hast-o-būd*', Pf112b.

[301] 484.'*Har-ghas*', Lf84a. *Dastūru 'l-'amal-i Bekas*, ff76a-76b, advises the *'āmil* that it will be in his own interest that the *ri'āyā* is kept happy and contented, which was possible only by adopting *hast-o-būd*, as it was the best method of revenue assessment.

[302] 483.'*Hast-o-būd*', Pf112b.

[303] 483.'*Hast-o-būd*', fn., Lf84a.

[304] 186.'*Ḥāl-ḥāṣil*', Pf70a & *fn*., Lf59b.

[305] Irfan Habib, op. cit., p198, comments on *hast-o-būd* prevalent in the seventeenth century as the most summary one amongst the methods of

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element of discretion by the *amīn* in determining the area where crop had not grown may have been, at times, exercised in detriment to the *zamīndār*'s interests, and much depended on the integrity of the *amīn*. It is complained that due to the large number of *amīns*, it was difficult to vouchsafe their integrity and they made unjust demands on the *zamīndārs* by *hast-o-būd*. It was hence suggested that this method may not be prescribed through a general order.[306].

Ẓabṭ-i dāna-bandi,[307] or simply *dāna-bandi*,[308] also called *kan-kūt* in Hindi[309] was another method of revenue assessment. Yasin describes this as a method by which cultivated field was measured by *amīn* and his staff and *khasra* prepared on the basis of such assessment.[310] Elsewhere Yasin states that measurement of cultivated fields was taken up where the *zamīndār* and the *muẓāri'* disagreed with *amīn* in the revenue assessment.[311] This statement also indicates that individual land holdings of cultivators were subjected to measurement. This is also

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assessment, and all depended on the personal capacity and integrity of the assessor.

[306] Add 6,586, ff6b-7a.

[307] 349.'*Ẓabṭ-i dāna-bandi*', Lf71b.

[308] 232.'*Dāna-bandi*', Lff61a-61b.

[309] 399.'*Kan-kūt*', Pf97b

[310] 232.'*Dāna-bandi*', Lff61a-61b; 349.'*Ẓabṭ-i dāna-bandi*', Lf71b.

[311] 1.'*Amīn*', Lf45b & Pf40a.

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corroborated by the entries in the *khasra* of *ẓabt-i dāmā-bandi* reproduced in a *dastūru 'l-'amal*.[312]

Yasin does not give details of other procedures employed in *kankūt*. It is learnt from *dastūru 'l-'amals* that the assessment of produce was done either by visual inspection of the crop, or by making sample cuttings.[313]

It appears from Yasin's statement that *kankūt* was applied to assessments of lands whose revenues were collected directly by the government, a situation called *sīr*, and revenue realization was according to *khasra*.[314] From another statement that revenue from *sīr* lands was taken in *bhā'oli* and not *naqdi*, it may be deduced that revenue realization in *kankūt* was in kind. This was also the position in Akbar's time as is evident from Abu'l Fazl's statement that the *mālguẓārs* 'should not make it a habit to take cash

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312 *Dastūru 'l-'amal-i Bekas*, f70b. There are seven columns in the *khasra*: (1) name of cultivator (*asāmi*), (2) length of field, (3) breadth of field, (4) total area (*arāẓi*), (5) area of damage to the crop (*nābūd*), (6) balance of area under crop (*bāqi*) and, (7) area under various crops (*jins*).

313 *Khulāṣatus-Siyāq*, ff75a-76b, suggests visual assessment, which, according to the author, used to be quite correct. *Dastūru 'l-'amal-i Bekas*, ff70b-71a, prescribes two methods. One, in which sample cuttings were undertaken in two plots chosen by the *amīn* and the *ri'āyā*, respectively. And the other, in which one heap of crop was weighed and multiplied by the number of heaps.

314 399.'*Kankūt*', Pf97b.

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only and collect grain also. And that consists of various methods; *kankūt*...*batā'i*... etc.'[315]

It would appear therefore that *kankūt* was only a variation of *baṭā'i* or crop division, in which grain shares of the concerned parties were calculated on the basis of actual production by measurement.[316]

The measuring party headed by *amīn* received a share in cash. Thus Yasin mentions that the *amīn* who supervised measurement, and having assessed the produce prepared the *khasra* received 12 annas per hundred maunds of corn. Similarlrly, other members of his party received amounts in cash per hundred maunds of corn—*kheta'it* or *jarīb-kash* received 1 anna; *ṣāliṣ* who acted as arbiter in the process of assessment received 4 annas; *nawīsanda* of *ḥākim* who wrote down accounts of measurement, the weight of the produce and wrote the *khasra* received 2 annas; and the *muḥarrir* of the *qānūngo* who prepared the true copy of *dāna-bandi* document received 2 annas.[317]

Another method of revenue realization prevalent in the region during the period under discussion was crop sharing. It has been aptly described as a system where the processes of revenue assessment and collection were

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[315] *A'in*, I, pp. 285-6.

[316] G.A.Grierson, *Bihar Peasant Life*, pp. 199-200, a collection of terms and expressions of agricultural operations and peasant life in Bihar in the nineteenth century, based on his personal survey describes *kankutti-baṭā'i*, also called *dānabandi*, as a mode of division—a division done at the threshing floor.

[317] 232.'*Dāna-bandi*', Lf61a.

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merged into one.[318] Crop sharing was called *taqsīm* in Persian and *baṭā'i* [319] in Hindi. The working of crop sharing is discussed in the following section.

IX

Revenue Demand and Revenue Collection Machinery and Procedures

The assessed revenue or *jama'* in medieval India, we know, consisted of revenue from land and as well as revenue from sources other than land. In the Glossary therefore there are references to *māl* [320], sometimes called *'ainu'l-māl* indicating the land revenue, and to *sā'ir*, for revenue other than land. The latter in fact has been defined in the *Dastūr* as revenue distinct from land revenue, consisting of realizations from trade, *ghāṭ*, *rāh-dāri*, *ganj* and *gola*.[321] In other words, *sā'ir* was a tax on commercial transactions and it also included toll taxes. A fourth part of it, called *sā'ir-chauth*, was remitted to the *zamīndār* if he performed the duties of *mālguẓāri*.[322] However, besides these heads, realizations were also made on account of *abwāb* (also called *ḥabūbāt*),[323] *behri* (also called *bācch* in

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[318] Irfan Habib, op. cit, p.

[319] 92.'*Baṭā'i*', L50b

[320] Cf. 441.'*Māl*', Lf81a

[321] Cf. 285.'*Sā'ir*', Lf66b. For the connotation of *sā'ir* as the opposite of *māl*, see 441.'*Māl*', Lf81a & Pf101a.

[322] Cf. 297.'*Sā'ir-chauth*', Pf84b

[323] 26.'*Abwāb*', Lf49b

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Delhi and *maṭhuṭ* in Bengal),[324] and *rusūm*.[325] The chief difference between *abwāb* and *behri* on the one hand and *rusūm* on the other was that while the incidence of former fluctuated from time to time, the latter remained fixed.[326] It appears that *abwāb* basically were charges relating to payment of revenue. Thus, for example, it included *ṣarf-sikka*, a premium charged from the revenue payee when he paid in coins other than *ṣikka* rupee;[327] *maltāna*, a premium realized on account of payment being made in worn out rupee coins;[328] and *kam-wazn*, a charge made on the ground that coins were deficient in weight, etc.[329] *Behri* were realizations made from the revenue payees by way of contributions to the common expenses of the village, such as *behri-i qāẓi*,[330] the money given to the *qāẓi* on the festivals such as the 'Idu'l-fiṭr, 'Idu'ẓ-ẓuḥā and Holi etc, and *behri-i dehdār*, the salary of the village watchman, etc.[331] It was generally fixed as a percentage of the revenue. *Rusūm* on the other hand were payments that a *mālguẓār* had to make to the village and *pargana* functionaries for their servicesand were part of *kharch-i parganāt*.[332] They

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[324] 88.'*Behri*', Lf50a, and 445.'*Maṭhūṭ*', Pf101b

[325] 262.'*Rusūm*', Pf79b

[326] Ibid.

[327] 322.'*Ṣarf*', Lf76b & fn., '*Ṣarf-sikka*', Pf84a

[328] 434.'*Maltāna*', Pf100a

[329] 402.'*Kam-wazn*', Pf98a

[330] 94.'*Behri-i qāẓi*', Lf51a. It was also called *muhrāna-i qāẓi*, cf.428.'*Muhrāna-i qāẓi*', Lf80a

[331] 95.'*Behri-i dehdār*', Pf58a

[332] Cf. 262.'*Rusūm*', Pf79b.

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were regarded as the right of those functionaries such as *ḥaqq-i qānūngo'ī*,[333] the right of the *qānūngo*, *rusūm-i khazānchī*,[334] *dastkhaṭ-i chaudharā'ī*, an amount given to the *chaudhari* for attestation of documents[335], etc. Since these payments were not made by *mālguzārs* individually, their amount was deducted from the *aṣl-jama'*.[336]

It may however be noted that during the second half of the eighteenth century, many of these *behri* and *rusūm* charges started being treated as *abwāb* and thus were realized compulsorily.

Yasin states that *abwāb* were of two kinds: those in accordance with the *siyāha* (register of income), and those that were not.[337] He lists *ṣarf-ṣikka*, *maltāna*, *kam-wazn*, and *rusūm-i khazānchi* as realizations that were in accordance with the *siyāha*. Those not in accordance with the *siyāha* included *behri-i qāẓi*, *behri-i dehdār*, *chiṭṭhāwan*, and *sipurdāna*. It is apparent from the first list that except for *rusūm-i khazānchi*[338] that may have been included in *abwāb* at some later date, the other *abwāb* related to payment of revenue. That they were in accordance with the *siyāha* indicates that they were the

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[333] It was also called *ṣad-du'i-i qānūngo'ī*, cf. 344.'*Ṣad-du'i*', Lf71a

[334] 262.'*Rusūm*', Pf79b

[335] 255.'*Dastkhaṭ-i chaudharā'ī*', P78a

[336] Cf. 262.'*Rusūm*', Pf79b

[337] 26.'*Abwāb*', Lf49b

[338] Charged at the rate of 1 *pā'i* per rupee, cf.262.'*Rusūm*', Pf79b.

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original *abwāb* and thus officially recognized. The others were added to the list of *abwāb*, and as one may notice, many of these were originally either *behri* or *rusūm*. The same appears to be true of many other *abwābs* besides those listed above that Yasin has described in his work. They include: *'āmilāna*,[339] *tashkhīṣāna*,[340] *muhrāna-i qāẓi*,[341] *muhrāna-i ḥākim*,[342] *kharīṭa-ṣarf*,[343] *bheṇt* [344]and *abwāb-i seh-surkha*.[345]

Though the incidence of revenue claimed by the state has not been stated directly by Yasin, he however provides valuable information on this subject while describing *baṭā'i* or crop sharing, which may give a general idea of the revenue demand of the state. It also becomes clear that the state demand was not uniform and depended on various factors such as, the quality of land, investments in the form of seeds, bullock etc., made by a party, and such other considerations.[346] It is categorically stated that the type of sharing depended on the type of land: it was to be *panj-du* in case of *banjar* land, *tihāṛā* in case of *khīl* land, and *bi'l-munāṣifa* in case of *pah* land.[347] Elsewhere,

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[339] 364.' *'Amilāna*', Pf92a

[340] 127.'*Tashkhīṣāna*', Pf63a

[341] 428.'*Muhrāna-i qāẓi*', Lf80a

[342] 429.'*Muhrāna-i ḥākim*', Lf80a

[343] 203. '*Kharīṭa-ṣarf*', Lf60a

[344] 56. '*Bheṇt*', Pf54a

[345] 26. '*Abwāb-i seh-surkha*', Lf48a

[346] See 92.'*Baṭā'i*', Lf50b

[347] Ibid.

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Yasin states that when a *khwud-kāsht* got his land cultivated by providing money, bullock etc., the *ri'āyā* received one seventh part of the produce.[348] The land where *agora* or watchman was posted, the division between the *hākim* was half-and-half, and where he was not posted, in one maund 22 seers were taken by the *ḥākim* or *zamīndār*, whosoever was the *mustā'jir*, and 17 ½ seers by the *ra'iyat*. 1/2 seer was distributed to others.[349]

In *adhiyā* sharing, also called *bi'l-munāṣifa*, it is stated that half the crop was taken by the *hākim* and half by the *muẓāri'*.[350]. In *panj-du* sharing, two parts were taken by the *muẓāri'* and three parts by the *ḥākim*,[351] or five parts by the *ra'iyat* and two by the *ḥākim*. It is mentioned that the latter practice was followed in case the *ri'āyā* cultivated *banjar* land. It is further stated that in Delhi, most of the *milkīs* followed the *panj-du* division in which three parts were taken by the proprietor (*mālik*), and two parts by *ri'āyā* and *muẓāri'*.[352] In the *nau-satta* sharing *muẓāri'* took seven parts and *zamīndār* or *ḥākim* five parts. In *tihāṛā* sharing which is done at the stack, two parts were taken by the *zamīndār* and one part by the *muẓāri'*, or the opposite of it, depending on the custom of a place.

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[348] 209.'*Khwud-kāsht*', Pf72b

[349] 10.'*Agor-baṭā'i*', Pf47a

[350] Ibid. In 34.'*Adhiyā*', Pf48b, it is mentioned as *ri'āyā* instead of the *muẓāri'*.

[351] Ibid. See fn., Pf57b.

[352] Ibid.

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The process of revenue collection began in Bengal from 13th Baisakh. On this day, called *puniyān*[353] and *tauzi'*,[354] demand slips (*chiṭṭhi*s) werė issued by the *ḥākim* to *zamīndār*s and other *mālguẕār*s asking them to deposit the first installment of revenue. By way of an auger, sweetmeats, betel-leaves (*pān*) and flowers were distributed to them.[355] Sometimes it was done on the first Thursday, and the custom was called *tauzi'-i Jum'arātī*. On that day dancing girls gathered at the *'āmil*'s place and gave performances, and kettledrums were beaten to inform the *mālguẕārs* that revenue was demanded. If they delayed by more than a week in the payment of revenue installment, they were held as defaulters.[356]

At those places where the custom of crop sharing (*baṭā'i* or *taqsīm*) was prevalent, revenue realization from *zamīndārs* was generally made in kind (*bhā'oli*). However, it was not always necessary to realize the revenue in kind under *bhā'oli*. It could also be realized in cash according to *damā'o*, that is, by commuting the grain share into cash value calculated at a rate higher than the prevalent market rate.[357] Realization of revenue in cash (*naqdi*) was made as per agreement between the *ḥākim* on the one hand, and the

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[353] 82.'*Puniyān*', Pf56a

[354] 117.'*Tauzi'* ', Pf60a

[355] Ibid.

[356] 118.'*Tauzi'-i Jum'arātī*', Pf60a

[357] Cf. 239.'*Damā'o*', Pf76b & Lf62a, fn.

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zamīndār, or the *ri'āya*, on the other.[358] It was also the practice that from the cultivation of tobacco, cotton, and turmeric realization was always made in cash.[359]

The *ḥākim* or the *'āmil* posted his servants to the fields just before harvesting so that they may keep a watch on the crop and not allow it to be improperly taken away by any one before the crop division. These persons who remained posted over the fields from the time of the ripening of the crop until crop division were variously called as *dehdār* in Bengal[360], *ahīṭha* in Delhi[361] and *balrakkha* in Azimabad.[362] Till such time that the *dehdār* received permission slip for harvesting from the *ḥākim*, who issued it only after the fixation of revenue demand, he did allow any one to harvest the crop. It was customary for the *dehdār* to collect 8 annas per village from *zamīndārs* in Bengal and the collection was regarded as one of the *abwāb*.[363] Similarly, in the region of Delhi, *ḥākims* employed *sawārs* and *piyādas* (footmen) called *sibandi*, who were posted as guards in estates from the day of Dussehra, when the crop was sown, and were withdrawn on the onset of the rainy season, when the process of harvesting was over.[364]

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[358] 467.'*Naqdi*', Lf82b. The *ḥākim* made such a realization from the *ri'āyā* when the land of the *zamīndār* was held in *sīr*, cf. 53. '*Bhā'oli*', Lf52a.

[359] 475.'*Nānkār*', Pf111b, cf. fn., Lf82b.

[360] 240.'*Dehdār*', Pf76b

[361] 29.'*Ahīṭha*', Pf47b

[362] 89.'*Balrakkha*', Pf57a

[363] 95.'*Behri-i dehdār*' Pf58a

[364] 283.'*Sibandi*', Pf66a

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Similar in duty to the above-mentioned personnel was *agora*, a term used in Azimabad and Bengal for the watchman posted over the standing crop. He also appears to be an appointee of the *ḥākim*.[365] He remained in the fields from the time of ripening of the crop to its stacking and division of crop.[366] As mentioned before, it was customary to collect the produce in the proportion of half-and-half (*bi'l-munāṣifa*) from places where *agora* was posted. On the other hand, where *agora* was not posted, in one maund of produce, 22 seers were taken by the *ḥākim* or *zamīndār* (whosoever was *mustā'jir*), 17 ½ seers by the *ra'iyat*, and 1/2 seer was distributed amongst others.

Revenue was realized in instalments (*qiṣṭ*), which were laid down in a document called *qiṣṭ-bandi*.[367] The amount of revenue collection and that of the remainder was entered in a document called *wāṣil-bāqi*.[368]

Machinery of revenue collection

Yasin has used the term *ḥākim* and *'āmil* interchangeably for the head of the *pargana* administration. *'Amil* is described as a person who held the charge of revenue collection of lands in the *pargana*.[369] He was also

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[365] This inference is drawn from the statement that *dharm-agora* meant that *agora* is not appointed, and the custody of the crop is left on the faith of the *zamīndār*, 238.'*Dharm-agora*', Pf76a.

[366] 8.'*Agora*', Pf47a

[367] 391.'*Qiṣṭ*', Pf96a.

[368] 481.'*Wāṣil-bāqi*', Lf84a. These figures were also entered in another document called *jama' wāṣil-bāqi*, cf. '*Jama' wāṣil-bāqi*', Lf57b.

[369] 360.' *'Amil* ', Pf91b

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called *amāni* or *amānidār*, and he was a salaried person.[370] He could also be transferred or dismissed. The *'āmil* operated through his deputies (*nā'ibs*) referred to as *shiqdārs*[371], who were given the charge of a few *mauẓa's* and were referred to as *tahṣīldārs*[372] and as *ihtimāmdārs* in Bengal[373]. The *ihtimāmdārs* further appointed *karamchārīs*, also called *kārkuns*, to realize revenue of a couple of *mauẓa's*.[374]

Besides the collection of land revenue, the *'āmil* also made realizations from the *zamīndārs* on various counts. Thus he collected *tashkhiṣāna*[375], a fee for revenue settlement; *'āmilāna*[376], by way of administrative charges, and *kharīṭa-ṣarf*[377], a charge for the bag in which revenue was sent to the government. All these charges were included in the *abwāb*. He also collected *ḥaqqu 'l-tahṣīl*[378], his right for performing the revenue collection duties, in cash, amounting to 2% of the revenue at some places. *Ikhrājāt* such as *behri* for the two 'Ids and the like were

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[370] 21.'*Amāni*', Pf45a

[371] He also presented the *ri'āya* on demand before the *'āmil*, cf. 316.'*Shiqdār*', Lf67a.

[372] 130.'*Taḥṣīldār*', Lf56b & Lf53a *fn.*

[373] 18.'*Ihtimām-dār*', Lf47a; 398.'*Karamchāri*', Lf77a.

[374] 398.'*Karamchāri*', Lf77a

[375] 127.'*Tashkhīṣāna*', Pf63a, and Lf56a fn.

[376] 364.''*Amilāna*', Pf92a

[377] 203.'*Kharita-sarf*', Lf60a

[378] 195.'*Ḥaqqu 'l-tahṣīl*', Pf71b

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also collected by him.[379] This *behri* collection was called *bāchh* in Delhi and *maṭhūṭ* in Bengal.[380]

When the *zamīndār* delayed in depositing the revenue, footmen were sent by the *ḥākim* to them to serve the letter of demand (*chṭṭhi-o-dastak*). These footmen who were of two types, *mulāzimi* and *masāleḥi* (also called *masā'ili*), collected *talabāna* from those on whom the notice was served. *Mulāzimi piyāda*, who was a regular employee, kept a fourth part of the *talabāna* with him as subsistence allowance, and the rest—called *tā'līq*[381]—he deposited with the government.[382] *Masā'ili* kept half of *talabāna* with him and deposited the other half with the government.[383] At times *talabāna* for more footmen was claimed than actually deployed. The fictitious *piyāda* whose *talabāna* was nevertheless claimed was called *mazkūri piyāda*.[384]

In case the *zamīndār* did not deposit the revenue even after receipt of *dastak-o-chitthi*, *sazāwals* were deputed from the *ḥuẓūr* to the estates for realization of the same. They were paid at the rate of 2% rupees by the

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[379] 88.'*Behri*', L50a

[380] Ibid. Also see 445.'*Maṭhūṭ*', P101b

[381] 358.'*Ta'ālīq*', Pf91a

[382] 46.'*Piyāda-mulāzimi*', Lf54a

[383] 457.'*Masā'ili*', Pf82a

[384] 46.'*Piyāda-mulāzimi*', Lf54a

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zamīndār until the full amount was realized. It is stated that this amount was the perquisite of the *sazāwal*.[385]

Yasin mentions that the revenue realization from the *riʿāyā* was done by the *ḥaldār* who passed it on to the *paṭwāri*.[386]

The revenue collection from estates was sent to the office of the *faujdār* under escorts of footmen and *sawārs* deputed by him and placed under the charge of *thānadārs*.[387]

The revenue amount was dispatched to the *ḥuẓūr* in a bag that was then sealed, an act called *badra-bandi*.[388] The sealing was done with lac and the seal of the *faṭadār* affixed on it.[389] The bag also contained a slip called *chalān*, giving details of the revenue and the amount was accounted for in accordance with that *chalān*.[390]

Conclusion

The above discussion suggests there were no perceptible changes in the basic structure of the agrarian system in Bengal from the Mughal times. The manner and mode of appropriation of surplus appears to have been the same as in the earlier period. Though there does not appear

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[385] 288.'*Sazāwal*', Lf66b & Pf83b fn.

[386] 193.'*Ḥaldār*', Pf71a

[387] 119.'*Thānadār*', Pf61a

[388] 55.'*Badra-bandi*', Pf54a

[389] 203.'*Khariṭa-ṣarf*', Lf60a

[390] 177.'*Chalān*', Pf69a

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to be a change in the concept of *zamīndāri*, attempts to change the position of *zamīndār* are discernable. Thus, the *zamīndārs* being given *mushāhira* or salary instead of their long established rights under the British during the Five Yearly Settlement, 1772-1777, has been noticed. There does not appear a change in the concept of *milkiyat* or ownership. It continued to be a highly cherished and respected right, and was not withdrawn even in conditions of failure in obligation by its holder, unless it was deemed extremely necessary. Thus the *zamīndārs* deemed *māliks* of their *zamīndari* rights were not deprived of their *milkiyat* rights even straight away when they failed to pay revenues to the government. There were other options that were resorted to by the government to compel the *zamīndār* to honour his revenue payment obligation. They were asked to furnish a surety or *ẓāmini* of someone for his revenues. In that event he was to pay an extra sum to the *mālẓāmin* as fee for his surety, which may have acted as a deterrent to the *zamīndār* in being a revenue defaulter. The other option the state resorted to was to take a defaulter *zamīndār*'s land under direct management, an operation called *sīr*. In such situation, *zamīndārs* continued to receive *mālikāna* amounting to 10% of the revenues in cash or kind, because of their *milkiyat* rights. The provision of sale of *zamīndāri* in case of failure in revenue payment by the *zamīndār* is nowhere reflected in the *Dastūr-i Mālguẓāri*. Such a concept and its practice were the creation of the British under the Permanent Settlement of Bengal.

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The practice of *ijāra* or revenue farming, that became widely prevalent in the eighteenth century in almost all parts of the Mughal Empire, was also prevalent in Bengal. However, it has been noticed that those places were let out on *ijāra* whose revenues had suffered due to various factors. It has also been noticed that the *ijāra* holders were often *zamīndārs* and hence were familiar with the intricacies of agriculture. The *ijāra* was not speculative in nature and the amount of *ijāra* was settled with the government by the *ijāradār* after satisfying himself of the capacity of revenue yield of the place. This they did by undertaking detailed investigation of the revenue records of the place and making an assessment of lands that could be brought under cultivation that had hitherto remained uncultivated. There were checks on the *ijāradār* exercised by the *zamīndārs* of those lands on the one hand, and of the *ḥākim* on the other. The practice of *ijāra* therefore was a device for not only rehabilitation of agriculture, but it was also meant to extend the area of cultivation. However, the revenue farming carried on under the British, especially during 1772-1777, was different from the earlier practice in many respects. Instead of using this device for the rehabilitation and extension of agriculture, it was turned into a speculative venture by giving revenues of places on *ijāra* to the highest bidder. The *ijāradārs* too were no longer *zamīndārs* conversant with agriculture, but were a set of urban speculators, the so-called 'Calcutta *baniyas*', who as proteges of the English officials became *ijāradārs*. These inexperienced men, unable to meet the unrealistically high revenue demand, increased their revenue demand on

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the cultivators, obliging them to abandon cultivation. The misery of those that did not flee and remained in the village was compounded when they had to meet even higher demand from the *ijāradārs*. This resulted in depopulation of villages and desolation of agriculture.

A new class of intermediary right holders, the *istimrārī-muqarrari* appears to have emerged during this period. Its holders seem to combine the rights enjoyed by the *faujdār* with that of the *ijāradār*. Its holders were men of influence who were granted this tenure for their lifetime while paying an amount of revenue fixed once. The tenure was concessional in nature and its holder was allowed to keep the revenue in excess to the agreed amount with himself. This tenure seems to be the creation of the British.

The right of alienation of land revenue to individuals, religious institutions, and the like vested in the emperor during the Mughal period, such grants being called *sayurghāl*, *mada-i ma'āsh*, *a'imma*, and other names. However, the *zamīndārs* in Bengal too had been enjoying this right for long, but it was necessary for them to obtain the permission of the *ḥākim*. Thus they gave revenue free land grants to Brahmins, Muslim *pīrs*, temples etc., and these were known by various names. They also were gave such lands to their servants for which they received remission in revenue. This authority seems to have been abused by the *zamīndārs* during the second half of the eighteenth century in Bengal in the wake of the decline of the Mughal authority. The *zamīndārs* declared large portions of their land revenue free by alienating them to their relatives and friends and thus claiming remission in revenue, thereby depriving the state of its legitimate

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revenues. On the other hand the revenue free grants given by the kings were subjected to payment of a nominal amount of revenue. All these were departures from the established practices and were as a result of the chaotic conditions prevailing in the administration before the British take over.

Amongst the superior land right holders, the *muqaddam* appears to have gained in authority. We find him taking villages on *ijāra*. The fact that *muqaddams* came to be identified with the *ijāradārs* in Bengal during this period suggests that the practice of taking *ijāra* of villages was very wide spread amongst *muqaddams*.

There does not appear to be any change in the position and power of the *chaudhari*. But being the *ihtimāmdār* of a few *mazkūrī-ta'alluqdārs* in Bengal, his duty of *malguzāri* appears to have acquired prominence.

The office of *qānūngo*, regarded very important in the Mughal period, suffered in prestige for two counts. Firstly, due to the abuse of his office by the *qānūngo* in allowing concessions to the dominant sections of the peasantry at the expense of the weaker ones. This was possible due to the slackening of administrative control during this period. The *qānūngo'i* right also became saleable under these conditions. And secondly, due to the negative attitude of the British administrators towards them, as they felt that the *qānūngos* withheld information about the true state of revenue from them. The office of *qānūngo* was therefore suspended for sometime, though later reinstated. Subsequently, when the headquarters of the East India Company was shifted from Murshidabad to

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Calcutta, *ṣadr-qānūngo*'s office remained at Murshidabad. This resulted in the complete dislocation in the functioning of this office. Later, with the establishment of the office of *sar-rishtadār* of *qānūngos* under the charge of a British officer, the *qānūngos* lost their independence status even further. The Permanent Settlement rendered the office of the *qānūngo* totally redundant.

Jama'-ṭūmāri though remained as the basis of realization of revenue from the *zamīndārs*, it seemed to have been revised periodically. However in the period following the *ṣūbadāri* of Murshid Quli Khan, especially during the rule of Aliwardi Khan, in order to meet the revenue demands of the Marathas, increases were made in the revenue demand from the *zamīndārs*. This was principally realized by making increases in the amount of *abwāb*, also called *maṭhūt*, by instituting new imposts. The *zamīndārs* passed the burden of such an increase on to the weaker sections of the *ra'iyat*. They only ensured that the demand was not beyond the payment capacity of the *ra'iyat* so as to induce them to abandon cultivation and continued to pay revenue. The revenue farmers in Bengal under the Five Yearly Settlement even disregarded this concern for the peasantry and the condition of the peasantry greatly deteriorated during this period.

Thus, while elements of continuity are evident in the agrarian practices and institutions from the Mughal times to the years immediately preceding the Permanent Settlement, changes in the functioning of such institutions are also noticeable as discussed above. These changes occurred during the period when the authority of the Mughals had declined and the authority of the British had

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not been firmly established in Bengal and Bihar. In such a situation of flux, some policies of the British administration in themselves became instruments of change in the functioning of the agrarian system.

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ENGLISH TRANSLATION

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Section *'alif* (A)

1. Amīn

L145b

Amīn is an Arabic word corresponding to the meter of *fa'īl*. It is noun denoting the agent (*ism-i fā'il*), meaning one who keeps something in deposit. It is the opposite of *khā'in*, which means 'one who misappropriates'[1] In the terminology of the revenue officials, *amīn* is that person who neither steals himself, nor allows any one else to do so. Thus says Shaikh Sa'adi:

Amīn should fear God,

Not the dismissal by the *Dīwān*, or an
Obstacle, or death.

Amīn and a malicious person are like the 'bowl and
The ant', which can't pierce the former with its
force.

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[1] Pf39b: 'The word *amīn* is a verbal noun (*ism-i fi'l*). *Ism-i fi'l* is that noun which gives the meaning of verb. *Amīn* is the quality of something compared (*sifat-i mushabba*). *Ṣifat-i mushabba* is that which is compared to the verb. In the dictionary, the meaning of *amīn* (with the vowel sign *fatḥ* over the letter *alif*) is 'one who is relied upon in work.' It is also one of the names of God. *Āmīn* (amen) is what is said after a prayer, that is ,'May Thou accept it!' *Amīn* is the honorific title of Haẓrat Jibra'īl (Peace be upon him). Thus, Abu'l Faẓl says in the eulogium of the Prophet:

'Jibra'īl, the *amīn*, is astounded with his (Prophet's) nearness [to God]'.

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Amīns are of many types[2]:

(1) *Ḥuẓūrī*[3], meaning a perşon appointed to the post of *amīn* by the imperial court and he carries out its various orders. His function is to investigate into the affairs whatsoever, may be about the city, and may be about the countryside.

(2) The person who is appointed by the imperial court to the provinces (*ṣūbas*), so that he may safeguard the King's treasury. If a fault is discovered in the conduct of the *nāẓim*[4], he informs the Court. He keeps in his custody the *kullī wa juzwī* papers.

(3) *Amīn* who goes from the [*ṣūba*][5] headquarters for the investigation of affairs of disputes, and submits to the government (*sarkār*) his recommendations. (f46a)

(4) *Amīn* who is appointed to the post of *amīnī* in the [*zamīndāri*] estates (*parganāt*). [He is the servant of the *'āmil* of the time][6]. In the event of an objection or an excuse by the *muẓāri'* and the *zamīndār*[7] [in the assessment of the produce], standing by the cultivated field, he gets it measured with *bāns* (the bamboo-pole used for measurement), and *katthā* which is equivalent

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[2] Pf40a: '*Amīns* are in every department'

[3] Pf40a & Pf22a: '*Amīn-i ḥuẓūrī*'

[4] Pf39b: '...in the conduct of the *ḥākim* of the *ṣūba*'

[5] [ ] Pf40a

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to five hands of the *qāẓī*, [or with *jarīb* (the measuring rope), whose length is equal to a *bīgha*],[8] and doing the *dāna-bandī*, without deviating even slightly from the path of rectitude, he gets the *kasrā* prepared.

The other five persons who accompany the *amīn* at the time of measurement will be mentioned at appropriate places.[9] *Amīn* whose duty is *dāna-bandī* is the servant of the *ḥākim*.

Pf40b

2. Iṭlāq

It is a *maṣdar* (verbal noun) from the section of *if'āl*. Its dictionary meaning is 'liberation from confinement; to present a report; to open; to quit politely'; [to apply on][10]. In the terminology of revenue officials the demand-slip (*chiṭṭhi-o-dastak*)[11] sent for the demand of revenue is called *chiṭṭhi-i iṭlāq*, and its writer *Iṭlāq-nawīs*. [The money received on account of that *chiṭṭhi* is called *iṭlāq*][12].

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[6] [ ] Pf40a

[7] Pf40b: '*muẓāri'* , *ri'āyā* and *zamīndār*'

[8] [ ] Pf40a

[9] These persons were: (1) *kheta'it*, (2) *jarīb-kash*, (3) *ṣāliṣ*, (4) *nawīsanda* of the office of the *ḥākim*, and (5) *muharrir* of *qānūngo*. cf 232.'*Dāna-bandi*', Lf61a.

[10] [ ] Pf21b.

[11] It is referred to as *dastak-o-chiṭṭhi* in the following definition of *Iṭlāq-nawīs*, cf 3. Pf40b.

[12] [ ] Pf21b

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[*Note:* It is customary that the footman (*piyāda*) sent to demand revenue, if is an employee of the government, gets one *anna*[13] out of the *youmiya*[14] (daily allowance) which he receives[15]. If he is *maṣāleḥi*[16], he will keep half the allowance with himself. Where a person files a suit for the recovery of debt from another person, and the footman is sent to recover the amount due, his *roz*[17] (daily allowance) would be higher][18].

3. Iṭlāq-nawīs Pf40b

Iṭlāq-nawīs is a person who keeps an account of the receipts and disbursements of the demand-slip (*dastak-o-chiṭṭhi*) and the record of the income and expenditure of the realized *iṭlāq* amount. That is, he maintains a date-wise account of footmen sent for the demand of revenue and the copies of the *barkhast-nāma*[19], *dastaks* [and the amount of *iṭlāq*],[20]etc. It is customary that the entry of *iṭlāq* amount in

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[13] 1/16th part of a rupee, i.e., 6.5 %

[14] Y*oumiya* and *roz* appear to be the equivalents of *talabāna*, the daily allowance of the footmen sent to demand revenue from the *zamīndārs*. For this inference see '355.'*Ṭalabāna*', Lf72a and also the use of this term under 457.'*Masā'ili*', Lf82a.

[15] Such a *piyāda* was called *mulāzimī*. He was '*āmil*'s servant and kept a fourth part of the *talabāna* received with himself, cf. 46.'*Piyāda-mulāzimi*', Lf53b.

[16] Mentioned as '*masā'ili*' in Lf82a; cf.457

[17] *Roz*, *youmiya* and *talabāna* meant the same.

[18] [ ] Lff.46a-46b

[19] It was a letter of recall of the footmen issued after the job was accomplished, cf. 69.'*Barkhāst-nāma*', Pf55a.

[20] [ ] Pf22a.

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the *goshwāra* (a ledger) of realizations from *mauza's* is made separately from the *siyāha* of [imperial][21] land revenue income.

f41a

4. Istimrār

Istimrār is an Arabic word, a verb noun from the section of *istif'āl*. It means 'to remain perpetually' and 'to demand permanence'. In the terminology of the revenue officials ('*ummāl*), it means the grant of an estate (*makān*) to someone in perpetuity, as an act of favour. The *hākims* too, on appropriate occasions, perform this act.[22] It is such that a person on whom an imperial favour is intended, is assigned a *pargana* or a *mauza'*, whatever it be, fixing its *jama'* according to the *jama'-tūmārī*. (f41b) If concession is intended, reduction is made in it. No inquiries are made to him in [the event of] decrease or increase [in revenue], and no deductions are allowed to him in heavenly and earthly calamities, and his representation in the *huzūr* (headquarter) in this regard is not entertained. In the event of decrease or increase in production, realization [of revenue] is to be made from him in accordance with what is mentioned in the records. [Excepting default in revenue payment by the *istimrār-dār*, *istimrārī* estate estates (*parganas* and *mauza's*) are not taken back from him. If [the words]'generation after generation' are written in the *patta*, it is not taken back even from his heirs. A fresh document of authority (*sanad*) is not required from an

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[21] [ ] Ibid.

[22] Lf46b: '*Parganas* and *mauza's* are given in the manner of *istimrār*'.

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istimrār-dār; one *sanad* is sufficient for his lifetime][23]. If the *istimrār-dār* quits the *istimrārī-muqarrari* estates, such estates are not deemed vacated. However, if he defaults in the payment of revenue, he is certainly made to quit. In the event of his being a [regular] revenue payee, it is not taken back either from him or from his descendents. If he wishes to quit on his own sweet will, he may do so with the permission of the *ḥākim*, provided the place is flourishing agriculturally and is very fertile; otherwise he cannot. In a state of desolation etc., he is not allowed to quit. [Excuses of any type from the *istimrār-dār* are not entertained at the court.][24]

5. Amīr Pf42a

Amīr is an Arabic word meaning 'a chief' (*sardār*), or 'a man of authority and rule'. It is called *ṣifat-i mushabba* (quality of something compared). In the terminology it means a person of high status who holds a *manṣab* and *jāgīr*. He is that chief who is called 'the pillar of empire' (*arkān-i daulat*). [He is a *du-hazāri*, *seh-hazāri* and *panj-hazāri*. The mention of *hazāri* is made at due place.][25]

[23] [ ]Lf46b
[24] Ibid.
[25] [ ]Lff46b-47a

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6. Agwan Pf42a

It is such that before undertaking crop-division (*taqsīm*), a little quantity of grain is set aside as a token of charity[26]. In Lahore it is called *sahāwrī*.

7. Anghāgora Pf42a

It is such[27] that that after collecting the corn[28] it is divided into two heaps. Two slips, bearing the names of the *ri'āyā* and the *ḥākim* respectively, are handed over to a third person[29]. He would place each slip on the two heaps. [The person whose name is written on the slip gets that heap of corn][30]. The Arabic word for *anghāgorā* is '*qur'a-qismat*'[31]. One would get in accordance with it.

8. Agora Lf47a

Agora is a Hindi word, a terminology of Azimabad and Bengal, meaning the footman who is posted to the cultivated fields at the time of maturity of crop [as a watchman][32], so that no one may steal the crop. [He is called *shahna*[33]in Hindustan][34]. He remains in the estates

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[26] Pf50a: '..A little amount of grain is set aside from the stack for charity'.
[27] Pf50a: 'And it is a custom'
[28] Pf50a: 'At the time of division the crop is stacked in two heaps'
[29] Pf50a: 'It is handed over to an illiterate person'
[30] [ ] Pf50a
[31] cf. 393.'*Qur'a-qismat*', Pf96b.
[32] [ ] Pf42b
[33] *Shahna* was appointed by the *ḥākim* to the villages for guarding the crop. Such an appointment seems to have been made when the *ḥākim* held the land in *sīr*, cf. 318.'*Shahna*', L67b. Also *agora* was called *dehdār* in Bengal, cf. 240.'*Dehdār*', Pf76b, and *balrakkha* in Bihar, cf. 89.'*Balrakkha*', Pf57a.

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(*makānāt*) from the time of the ripening of the crop until its stacking and crop sharing. He does not remain there after crop sharing. [*Agora* is appointed to the cultivated field in case of *bhāolī*; he is not required in *naqdi*.][35]

9. Awarija-nawīs Pf50a

Awārija-nawīs is a person who writes down the monthly[36]statement of income (*afrād-i āmadanī*) of each estate separately [and consolidates all the scattered accounts][37]

10. Agor-baṭā'i Lf47a

Where crop sharing is carried out with the appointment of *agora*, such a division is called *agor-baṭā'i*[38] in the Hindi of Bengal. There is a difference in the crop sharing with *agora* and without it. That is, where *agora* is appointed, [it is an establised practice],[39] the crop sharing is half-and-half[40]. In the crop sharing without *agora*, in a maund 22 seers are taken by the *ḥākim* [or

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[34] [ ] Pf50b

[35] [ ] Pf42b

[36] Pf42a: '*Awārija-nawīs* is a person who keeps writing the *afrād-i āmadanī* (statement of income) of each *mufaṣṣil* estate.'

[37] [ ]Pf42a

[38] Pf42b: '*Agora-baṭā'i*'.

[39] Pf42b

[40] Half the grain was taken by the *ḥākim* and out of the remaining, 4 *seers* per maund, or 10% was shared amongst the *gumāshta*, *paṭwārī*, *goṛait*, *tula* etc., and the rest amounting to 40% was the share of *muẓāri*', cf.285.'*Sā'ir*', Lf66b.

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zamīndār, whoever be the *mustā'jir*][41] and 17 ½ seers are taken by the *rai'yat* [and1/2 a seer is taken by other staff][42]. The types of *baṭā'ī*, [that is *taqsīm*,][43] are described in section '*bā*'.

11. Arāzi-'anmanṭh Pf44a

It is the land that was cultivated in the past but was lying fallow for a year or two. In Bengal it is also called *partī*[44].

12. Afat-i samāwi Lf47b

Afat-i samāwī means that it rains less [or draught occurs][45], or locusts attack the cultivated fields, or there is a hailstorm, or heavy rains inundate cultivated fields [which is called *gharqī*][46], or [the fields] get affected by frost, which is called *pālāmārī*.

13. Arāẓī dānka wa bānka Pf44a

It is the land that never remains fallow and is always under cultivation. It produces anything that is sown. Thus, in one season it produces rice, in the other tobacco, and in another cotton.

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[41] [ ] Pf43a

[42] [ ] Pf43a. For crop-sharing under the British cf 92.'*Baṭā'ī*', Lf50b.

[43] Pf42b

[44] Lf47b: '*Arāẓi-'anmāṭh* is an uncultivated ground (*ma'idān*) and *uftāda* (fallow) land that has not been cultivated for a long time'.

[45] [ ] Pf44a

[46] [ ] Ibid.

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14. Āfat-i arẓi Pf44b

It means that the mice carry away[47] a lot of grain, or some other pests appear in the cultivated field and eat away the crop and despoil it, which is also called *moosh-khori*, or an army passes over the cultivated field, which in Bengal is termed *Campo-shikast*[48] and in Hind *pā'imāli*. [It means the desertion of a place due to its becoming a lion's habitat][49].

15. A'imma . Pf44a

A'imma is an Arabic word, a singular, whose plural is *imām*. In the terminology it is also called *madad-i ma'āsh*. In principle it is what in Bengal is called *brahmottar*, *devuttar* and *pīrān*[50]. Likewise, the Muslims call it *a'imma*, that is, bestowing it on God and the Prophet, the *pīrs* and *imāms* (saints), it is given away to someone. In the *farmān* of *a'imma*, area of the land (*arāẓī*) is stated, as against of *āl-tamgha*, in which *dām* and *qarya* (village) are mentioned. Whenever some land is bestowed upon

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[47] Lf47b: 'eat up'.
[48] Lf47b: 'In the time of Englishmen'.
[49] [ ] Lff47b-48a
[50] *Brahmottar*, *devuttar* and *pīrān* were charitable land grants given away by the *zamīndārs* to Brahmins, temples and the saints (*pīrs*), respectively. Cf. 99.'*Brahmottar*', Pf58b and 63. '*Pīrān*', Pff58a-58b.These land grants were known by a generic term, *ba'aẓi-zamīn*, cf.61. '*Ba'aẓi-zamīn*', Lf51a.

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someone by the imperial court, (f44b) the words *uftāda*[51], *khārij-jama'*[52] and *lā-kharāj*[53] are written in the *farmān*.

In Delhi no revenue is realized from the holder of *a'imma* land as it is a charitable land. In Bengal, however, it is collected at the rate of one rupee and seven *ganda*, which is equivalent to 28 *kharmuhra*[54] (seashells) per three *bighas*[55] of *a'imma* land.

It is an imperial regulation that *a'imma* land cannot be sold off. At the back of the [*a'imma*] *farmān* there are two seals, the seal of the emperor and of the *Sadr-us sudūr* [56]; their mention is made in section '*mīm*', and of the text of the *farmān-i a'imma* in [section] '*fe*'.

16. A'imma-bāzyāfti Pf44b

A'imma-bāzyāfti is the name of an *a'imma*, which, in the event of the *a'imma-dār* dying without an heir (f45a), gets confiscated with the government[57]

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[51] It was a cultivable wasteland, cf. 276.'*Zamīn-i uftāda*', Pff81a-81b.

[52] A land kept out of revenue assessment, generally *banjar* land, or the land brought under cultivation by clearing the jungle, cf. 200.'*Khārij-jama*' ', Lf60a.

[53] Land given away by the king in charity, cf. 416. '*Lā-kharāj*', Pf99a.

[54] Lf48a: 'One *sikka* rupee and 7 *ganda*, which is equivalent to 27 *kharmuhra*'.

[55] Revenue assessment taking three *bighas* of land as a unit was called *seh-bighī*, cf. 307.'*Seh- bighī*', Pf86b.

[56] Lf48a: 'At the reverse of the *farmān* there are two seals: one of the *Wazīr* and the other of the *Sadr*.'

[57] Lf48a: '*A'imma-bāzyāfti* is the *a'imma* that has been taken back by the government due to the default of *a'imma-dār*'.

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17. Āl-tamgha Lf48b

These are two words. '*Āl*' means 'the lineage from the daughter's side', and *tamgha* means 'produce'. Since in the ancient times *āl-tamgha* was resrved for ladies, it became known by this name. In present times kings have bestowed it on *dervishes* and others too.

(Lf49a) In the *farmān* of *āl-tamgha*, *dām* is stated. Description of *dām* is given in section '*dāl*'. The text of the *āl-tamgha farmān* is like this:

> [To the] administrators (*mutaṣaddiyān*) of important affairs and the assessors (*amnā*) and the collectors (*karoriyān*), present and future, and the *chaudharīs*, *qanūngos*, village headmen (*muqaddamān*), *ri'āyā* and *muzāri'ān* of *pargana*…., *sarkār*…., *chakla*…., written dated the 10th of the month of….Regnal Year…. To the effect that an Imperial Order has been issued: that a sum of….lakhs of dams from *pargana*… , of which the *ḥāṣil* amounts to…, is granted in *āl-tamgha in'ām* to Nazar Ali *dervish*, along with his children, together with the exemption from any increase that he may make [in the *Jama'*], with effect from the beginning of the Second Half of the Rabi' of the Takhaqu Il, Faṣli Year…. Let the illustrious sons of the Emperor, the Ministers commanding authority, Honorable Governors

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(*ḥukkām*), the Revenue Officials (*'ummāl*), the administrators of Financial Department (*mutaṣaddiyān-i dīwānī*), other officials, *Jāgīrdārs* and imperial revenue collectors (*karoriyān*), present and future, always and continually striving for the maintenance and perpetuity of the effect of this Order, leave the said dams in his possession, generation after generation, and deeming the grant exempt from the botherations of transfer and alterations should not interfere and obstruct in the enjoyment of the grant on the grounds of demanding (Lf49b) the *peshkash* of the Provincial Governor (*subadār*), the Land Revenue and other taxes (*mal-o-jihāt*) and all other exaction (*sā'ir-ikhrājāt*), such as *qanlagha*, *muhaṣṣilāna*[58], *dāroghgāna*, *muhrāna*[59], *begār*, *shikār*, *dah-nimi* of the *muqaddam*[60]and *ṣad-du'ī* of the *qānūngo*— all the fiscal dues and imperial demands. Let them consider this an insistent instruction and act according to what has been written, and not demand a fresh document of authority

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[58] A fee realized by *muḥaṣṣil* or *sazāwal* for his revenue collection duties. See 433. '*Muḥaṣṣilāna*', Lf82b, and, 288.'*Sazāwal*', Pf66b.

[59] A fee paid to the qazi and the *ḥākim* for putting their seals on documents. See 428.'*Muhrāna*-i *qāẓi*', Lf80a, and, 429.'*Muhrāna-i ḥākim*', Lf80a

[60] A realization of 2% made by the *muqaddam*. See 236.'*Dah-nimi*', Lf61b.

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(*sanad*) every year, and not deviate from this miracle-effecting order.

18. Ihtimām-dār

Lf47a

Ihtimām is an Arabic word. Its dictionary meaning is 'to honour'; 'to revere'. In the terminology, *ihtimām-dār* is a person who, on behalf of the deputy (*nā'ib*) to the *ḥākim*, or [on behalf of the agent (*gumāshta*) of the *zamindār*, is the master (*mālik*) of two or three *mauẓa*'s (villages) in the manner of an *amāni*. Therefore, when the *'āmil*, instead of going himself, sends his agent to his land, someone coming to him says, "you entrust two or three *mauẓa's* to me and I shall collect their revenue for you"][61].

In Delhi, *ihtimām-dār*, is understood to mean a *sarbrāh-kār* (an officer of the government). Also, (47b) whenever kings and nobles are in procession, the *naqībs*, *chaushān* and the *khwājasarās* keep the general public away from the vicinity [or, they direct people with the help of a cane][62]; that is called *ihtimām*. Thus, they say, "today there was a great *ihtimām* for entry to the imperial court [and all the chiefs (*sardārs*) received cane blows, and none could enter the imperial court and pay his respects.][63]

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[61] [ ] Pf43a
[62] [ ] Pf43b
[63] [ ] Ibid.

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P143b

19. Arāẓi-chāhi

It is that land which is irrigated by water from a well. This meaning is current in Delhi.

P143b

20. Arāẓi-bārāni

It is that land which does not get irrigated by water from a well and gets irrigated only by rainfall.

P145a

21. Amāni

The word *amāni* contains the *yā-i nisbat* (the 'yā' of relation or conjunction) meaning the place that is related to *amn-o-amān* (peace and tranquility). *Amn-o-amān* in Hindi is called *cha'in*. *Amān-i jāni* (protection of life) means that whenever a chief (*sardār*) conquers a territory, he grants *amān-i jāni* to its subjects. That is, he neither kills them nor takes away their property, whatever be a person's fault.

In the terminology of revenue officials (*'āmilān*), *amāni* means a person, who being considered trustworthy and honest is employed as a servant and sent to an estate (*makān*), so that providing peace and tranquility to the people and keeping them satisfied and contented, he may realize revenues [from that estate]. He does not oppress the cultivators (*ri'āyā*) and does not demand more than what is due, and by good management of agriculture, he keeps the *mauẓa*'s and *parganas* populated. If, in spite of his endeavors, there was deficiency [of production] in the *pargana*, except showing him the *wāṣil-bāqī* and *kāghaẓ-i khām* [documents], he is not called to account, since, in

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many ways, it is (f45b) harmful to the government. [In this way cultivation (*ābādi*) increases][64].

Amāni-dār does not receive anything apart from his salary (*mawājib*). The term *'āmil* is specifically used for *amānī-dār* [65]; others are called *muta'ahhid* and *mustā'jir* [66].

22. Akhz-i ta'alluqa Pf43b

Akhz-i ta'alluqa in Bengal refers to that *ta'alluqa* in which two share- holders[67]have a dispute between themselves. In Delhi *akhz-i ta'alluqa* means that *ta'alluqa* which has a scope of extra revenues, and its revenue yield is in excess of what is stated in the records. That [revenue] is called *zar-i akhz-i ta'alluqa*[68].

23. Arāzī Lf46b

Arāzī is the plural of the word *arz* [land]. It is an Arabic word. In records and in the terminology, everywhere they write [the word] '*arāzī*'.

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[64][ ] Lf48a

[65] See 360.'*Amil*',Pf91b

[66] For the difference between *muta'ahhid* and *mustā'jir*, see 122 '*Ta'ahhud*', Lff55a-55b.

[67] Lf47b: 'two brothers'

[68] Pff48b-49a: '*Akhz* means 'to confiscate'.' It is understood in various ways. Firstly, [as] *ta'alluqa-i gunjā'ishi*: the *ta'alluqa* which yields more revenues than what is entered in the records. In that case the *ḥākim* realizes the revenue that is in excess of what is given in the records from the *ta'alluqdār*. It also means that *ta'alluqa* in which there are a number of shareholders having disputes among themselves'.

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L.f48a

24. Abwāb-i seh-surkha

Abwāb-i seh-surkha is such that even though the rupee coin (*rupiya*) is not deficient [in weight], revenue is realized from *mālguzārs* by making a deduction at the rate of three *surkhas*, that is, three *rattis*, per rupee.

L.f48b

25. Ijāra

Ijāra is an Arabic word, [and its Hindi is *theka*][69]. Any one who holds an estate on *ijāra* is responsible for the profit or loss accruing from it. He must deposit the state revenues on the basis of the *qist-bandi* [document][70]. None of his excuses is acceptable. In case specific conditions are laid down in the agreement, he can represent accordingly. [However, some excuses, such as of drought or inundation, are entertained by the government][71]

L.f49b

26. Abwāb

Abwāb is an Arabic word, [the plural of *bāb* (cess)][72]. It is a clandestine revenue (*zar-i bālā'i*), [over and above *rusūm* and *'ainu'l-māl* (land revenue)][73], which is not mentioned in the *qabūliyat* due to its wide prevalence. The *jama'* of an estate fluctuates, and changes in it do take

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[69] [ ]Pf45b

[70] This document contained the details of the installments in which the total revenue was payable.

Pf45b: 'If a person holds an estate [on *ijāra*], on a fixed *jama'* amount, he is held responsible for the profit or loss. He is to deposit the state revenue without fail as per the written agreement.'

[71] [ ] Pf45b

[72] [ ]Pf47a

[73] [ ] Ibid.

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place. [It increases or decreases every year and is not at all fixed; it may be increased to any extent][74]. If an *ijāra bi'l-muqta'* [of an estate] is taken, the written *qabūliyat* includes the *abwāb* in the *Jama'*[75]. *Bahama-jihat bi'l-muqṭa'* is defined in section '*be*'.

[*Abwāb* are of many types][76], [such as,] *ṣarf-ṣikka*[77], *maltāna*[78], *kam-wazn*[79], *behrī-i qāẓi*[80], *behrī-i dehdār*[81], *chiṭṭhāwan*[82], *sipurdāna*[83], *muhrāna*[84], [*kharīṭa*][85],

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[74] [ ] Ibid.

[75] It also included amounts of *behrī*, *rusūm* etc., collectively called *ikhrājāt*, and hence no payment other than the agreed amount was to be made by the *ijāra-dār*, cf 101. *'Bahama jihat bi'l-muqṭa' '*, Pf58b.

[76] [ ]Pf47a

[77] It was a premium amounting to half an *anna* charged on every old rupee (*rupiya-i sanwāt*) if revenue was not paid in *sikka* rupee, cf 322. *'Ṣarf '*, Lf67b, and fn., *'Ṣarf-sikka'*, Pf89a.

[78] See 434. *'Maltāna'*, Pf100a, and fn., Lf80b.

[79] See 402. *'Kam-wazn'*, Pf98a

[80] A percentage of revenue paid to the *qāẓī*, cf 94. *'Behrī'i-qāẓī'*, Lf51a

[81] A percentage of revenue paid to the *dehdār*. It was realized in some parts of Bengal at the rate of 8 *annas* per *mauẓa'*, cf 240. *'Dehdār'*, Pf76b

[82] It was a fee realized by the *ḥākim* from the *zamindār* at the time of issueing him the permission slip for harvesting the crop. It was charged at some places at the rate of 1 rupee per *mauẓa'*, cf 168.*'Chiṭṭhāwan'*, Pf67a, and fn., Lf59a.

[83] A fee realized by the *ḥākim* at the time of handing over the *paṭṭa* of land to someone, cf 312.*'Sipurdāna'*, Pf87a.

[84] A fee for affixing the stamp on a document realized by *qāẓīs* and *ḥākims*, cf 428. *'Muhrāna-i qāẓi'*, Lf80a, and fn., Pf99b.

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'āmilāna[86], [*bhent* etc.][87]. Details of each are given at respective places.

[*Abwāb* are of two kinds: (1) in accordance with the *siyāha 'i-āmadanī* (the register of income), and (2) not in accordance with the *siyāha*. Those in accordance with the *siyāha* are: *ṣarf-i sikka*, *maltāna*, *kam-wazn* and *rusūm-i khazānchi*. Those not in accordance with *siyāha* are: *behrī-i qāẓi*, *behrī-i dehdār*, *chiṭṭhāwan*, and *sipurdāna* at some places in 'Azimabad][88].

27. Iḥiyā-i zamīn Lf46a

When by constructing dams or embankments by the river and by earth filling, cultivable land is recovered; it is called *iḥiyā-i zamīn*. According to the *Shari'at*, such land belongs to whom who recovered it. In Bengal it is called *pa'iwast*[89].

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[85] [ ] Pf47a. It was a cess realized by the *'āmil* from the *zamīndārs* by way of charges for the bag in which revenue was sent to the treasury, cf 203. *'Kharīṭa-ṣarf '*, Lf60a, and fn., Pf72a.

[86] A fee realized by the *'āmil* for his administrative services, cf. 364. *'Amilāna'*, Pf92a, and fn., Lf73a.

[87][ ] Pf47a

[88][ ]Pff47a-47b.

[89] Pf47b: 'the meaning of *iḥiyā-i zamīn* is to bring back land to life. Whenever a building is to be constructed by the side of a river, first by constructing a dam and by earth filling the land is recovered; afterwards the building is constructed'. Wilson, op. cit., p.389 defines *Paiwast* or *Paibast* meaning 'added to or increased, as an alluvial deposit; additional from any source to those held in farm.'

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28. I'lām Pf47b

I'lām is an Arabic word. It means that whenever a person complains against someone in a court of law, or a *dastak* is sent from the *dāru'l-qaẓa*[90](court of justice) to summon him, so that the *qāẓī*'s men may arrest that person and present him before the court; [that is called *I'lām*, and in English it is called *samman* (summons)][91].

29. Ahīṭha Pf47b

Ahīṭha is a Hindi word. He is a footman who is sent to villages at the time of ripening of crop so that the *zamīndārs* do not carry away the grain. It is an idiom of Delhi, in Bengal he is called *dehdār*[92] and in 'Azimabad that footman is called *balrakkha*[93].

30. Ishtihār-nāma Pf48a

It is such that if the *zamīndār* flees away, or he commits a fault, or he defaults in the payment of land revenue, then it is intended to sell off his land. A document containing the same is written and hung at the cross- road aloft a spear, so that every one may learn a lesson from it. The said *zamīndār* too, out of fear, does not default in the payment of land revenue and deposits the revenue of the

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[90] Lf54a: '...at that time the *qāẓī* informs that person through a written document'.

[91] [ ] Lf45a

[92] See 243.'*Dehdār*'Pf67b. For the perquisites of *dehdār*, cf.'*Behrī-i dehdār*', 97.Lf51a.

[93] See 91. '*Balrakkha*', Pf57a; '*Shahna*', 320.Lf67b; and 320. '*Shana*', Lf 67b & Pff88a-88b.

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government quickly. *Ishtihār-nāma* is for every type of work; writing more amounts to [indulging in] verbosity.

Pf48a

31. Iltimās

Iltimās means 'to demand something with humility'. *Iltimās* and *'arzi* (a written submission) mean the same.[94] It is however, for seeking something, in the manner a servant asks for something with humility from his master, and a friend makes a request politely. Its dictionary meaning is 'to request for something in a manner of submissiveness and supplication'.

Pf48b

32. Imsāk-i barān

The dictionary meaning of *imsāk-i barān* is 'a weak rainfall' or 'absence of rainfall'[95].

Pf48b

33. Apīl

Apīl apparently is an English word [appeal]. It means a High Court (*'adālat-i kalān*) and a *kachehrī* (a judicial office), and it is so known in Calcutta. *Apīl* is a superior court of justice. Whenever someone's dispute is not resolved in the district (*mufaṣṣil*) or any other court of justice, it is referred to this court. No trick, deceit or bribery works there—judgement is pronounced as per the merit of the case, whatever may be the [nature of] dispute. Judgement is made in accordance with the counsel and consultation of the Justices (*ṣahibān-i 'adālat*).

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[94] See 25. *'Arẓī'*, Pf92a

[95] This was one of the calamities covered under the term *'Āfat-i samāwi'*, cf 13. *'Āfat-i samāwī'*, Pf44a.

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34. Adhiya Pf48b

Adhiyā is a Hindi word meaning *bi'l-munāṣifa*[96]. It is one of the types of crop sharing whereby half is kept by the *ḥākim*, and half by the *ri'āyā*. [97]

35. Ahār Pf49a

Ahār is a Hindi word and its Persian is *gil-andāzi* (mud encrustation). It is such that the *zamindārs*, at the approach of rainy season, prepare a mud embankment [around the fields], so that water may hold in their fields for many days.

36. Akhni Pf49a

Akhni is the angle of direction (*gosha*) lying between the east and south, i.e. *Dakkhin* [98], the direction facing which the Muslims offer prayers, and the *Qibla* (the Holy Ka'aba) is in that direction. *Maghrib* (west) is the name of a direction, the place where the sun sets. Thus, whenever a person stands facing the *Qibla*, the direction pointing to his right hand side is called *Shumāl* (north), and *Uttar* in Hindi. To his left is called *Junūb* (south), and *Dakkhin* in Hindi. To his back is called *Mashriq* (east) in Persian and *Pūrab* in Hindi. Thus, there have to be four angles to the four directions. The angle to the right hand side of a person (f49b) who faces west, that lies between north and west, is called *Bāi'b*. That of the left-hand side is called *Nīrat*, that is, the angle lying between west and

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[96] See 92.'*Batā'i*', Lf50b

[97] Lf50b: '*muẓāri*' '.

[98] It is the Hindustani word for south.

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south. The angle lying between north and east is called *A'ishān*. And the angle lying between east and south is called *Akhmī*. Thus, the position is as follows (couple):

It is the couplet (*bai't*) of the directions
Of the material world.
If you wish to make a quick distinction, know:

Maghrib-o Nīrat-o Junūb Akhma

Sharq-o A'ishān, Shumāl niz Bāi'b

37. Arzan Pf49b

Arzan (millet) in Hindi is called *chaniyān*.

38. Uruz Pf49b

It means rice, in Hindi called *chaniyān*.

39. Istaqlāl Pf49b

Istaqlāl means 'to be permanent in all conditions'. In the terminology of revenue officials it means 'to be stationed' and 'posting'. Thus, they say, "A *parwāna* (order) of posting (*istaqlāl*) of the *'āmil* may be issued."

40. Aḥmaqāna Pf49b

If a person holds an *ijāra* of a place and later on, due to insolvency (*futūri*), wishes to leave it, (f50a) he pays some amount of money on account of his foolishness (*ḥimāqat*) and then vacates the place.

41. Ab Pf50a

Ab means father.

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42. Angusht Pf50a

The surveyors [of agricultural fields][99]have fixed an *angusht* equivalent to three barley grains (*jau*)[100]. The *gaz* (yard) is fixed on the basis of *angusht*. Its details will be given under [the entry] '*gaz*'[101]

43. Irsāl Pf50a

It is verb noun from the section of *if'āl*. Its meaning is 'to send'. In the terminology it is the revenue that the revenue officials send to headquarter (*ḥuẓūr*).

44. Iqlīma Pf50a

It is the seventh part of land. The geographers have divided the universe in seven *iqlīms*. There is no scope of mentioning their details, only a little is written here. Parallel to the Equator is one *iqlīm*, and three are on one side of it and three on the other.

Section 'bā/pā' (B / P)

45. Paṭwāri Pf51a

Paṭwāri [is a Hindi word][102]. He is a record writer (*nawīsanda*) who lives in the village for writing the

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[99][ ] Pf42b

[100] Also see 49. '*Bāns*', Lf53b.

[101] There is no entry of '*gaz*' in the *Dastūr*. However, it is mentioned elsewhere that *Dir'a-Ilāhi* meant the *gaz*, and it was of forty *angusht*, cf 250.'*Dir'a-Ilāhi*', Pf77b. Also see 49.'*Bāns*', Pf52a.

[102] [ ] Lf52a

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kāghaz-i khām,[103] and who writes down the entire accounts of income and expenditure of the village.[104] [His position is inferior to other record writers, as he is mostly a Hindi writer][105]. He keeps in his custody the original documents and the full account. [In the region of Berar he is called *Kulkarni*][106].

46. Piyāda-mulāzimi Lf54a

The footmen in the service of revenue officials (*'āmils*) are called *mulāzimī* and *maṣālehī*[107]. *Mulāzimī* is the servant of the state (*sarkār*). Whatever amount of *talabāna*[108] he receives, one-fourth of it is remitted to him

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[103] *Kāghaz-i khām* was the basic document containing the account of the village collections. This document was prepared after tallying the *paṭwāri*'s papers with that of the *ri'āyā*, and it contained the whole account, without any deductions. Cf. 413.'*Kāghaz-i khām*', Pf79b.

[104] Lf52b: 'His duty is this: he writes down the *juzwī-o-kullī* papers of the village. The record maintained by him is known as the *kāghaz-i khām*.' Pf53b: 'He is a record writer (*nawīsanda*) who lives in the village and keeps in his custody the *khām* and *pukhta* papers (documents showing revenue figures without deductions, and after deductions are made, respectively) of income and expenditure of villages'.

[105] [ ] Lf53b

[106] [ ] Pf53b. In Add 19,504, f58b *paṭwāri*'s share is mentioned as 1 seer per maund realized from the share of the *ra'iyat*.

[107] Pf52b: ' Footmen in the employment of *'amils* are of three types—*maṣāleḥi*, *mulāzimi* and *maẓkūrī*.' *Maṣāleḥī* is referred to in Lf82a as *masā'ilī*. Cf.457.'*Masā'ilī*', Pf82a.

[108] The daily allowance paid to the footmen by *zamīndārs*, cf 355.'*Ṭalabāna*', L72a. *Roz* and *youmiya* appear to be other terms for *talabāna*, cf 2.'*Iṭlāq*', Pf40b

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for his provisions (*khurāk*), and the rest he deposits with the government (*sarkār*)[109].

Masā'ilī is one who, though is not in state service, but carries out his duties in expectation of recompensation. Whenever he is sent with *dastak* and *chiṭṭhi* (demand-slips), whatever daily-allowance (*youmiya*) he may receive, half of it is for him and half he will deposit with the government.

Also there is a footman called *maẕkūrī*. That is, *dastaks* for four people are issued[110], and [only] three were sent, and they received the daily-allowance (*roz*) from the *zamīndārs* etc., for four persons. Hence, the entire daily-allowance of one person gets deposited with the government. This is a trick of the officials (*mutaṣaddīs*) and a source of profits to the *ḥākims*. The footman of this type is called *ismī*, *maẕkūrī* and *kāghaẕī*.

47. Bāns-i pa'imā'ish Pf52a

The *bāns* (lit. bamboo, here meaning the measuring rod) for measurement of land (*arāẓī*) has been fixed by past arithmeticians as equivalent [in length] to five hands of the *qāẓi*. Five hands, however, are calculated in this manner: First hand, from the elbow to the little finger. Second hand, from the elbow to the ring finger. Third hand, from the elbow to the middle finger. Fourth hand, from the elbow to

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[109] For the rate of payment to the *mulāzimi-piyāda*, cf 2.'*Iṭlāq*', Lff46a-46b.

[110] These slips were issued by the *Iṭlāq-nawīs* and were also called *chiṭṭhī-i iṭlāq*. Ibid.

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the to the index finger. And the fifth hand, from the elbow to the thumb. However, practices are different in each region;[111] (f52b) somewhere it is five [hands], somewhere six, and somewhere seven.

Bāns for measuring the *naqdī* cultivation is five hands [in length], and for measuring *bhā'olī* cultivation, it is six hands. There is thus a difference of one hand between *bhā'olī* and *naqdi*[112].

[*Bans* is three *dir'a-Ilāhi*. *Dir'a* is forty *angusht*. Three barley grain (*jau*) constitute one *angusht*.][113]

48. Barf-zadi

Pf52b

Barf-zadi is one of the calamities. That is, due to hailstorm or snowfall, the cultivated field gets spoilt.[114](f53a) It is a Hindi word, an idiom of *suba* Bihar.

49. Barh-jā'i

Pf53a

Barh-jā'i means to identify different crop products, and to fix the rates of commodities item-wise.

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[111] Lf53b: 'Ancient experts and the knowledgeable officers have framed the rules [regarding the fixation of the length] of *bāns* [used] for field measurement on such a basis. In present times, [however,] practices differ from region to region. Also see 477.'*Nal*', Pf112a, and 473.'*Nala*', Pf111a.

[112] Also see 108. '*Bāns*', Pf59a

[113] [ ] Lf51b

[114] It was also called *pālāmāri*, cf. 12.'*Afat-i samāwī*', Lf47b.

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50. Bayā'i Pf53a

Bayā'ī, popularly called *dān* (Hindi word for charity), in fact is the Arabic *word bai'ā'ī* meaning revenue [collected] on sale transactions. At the time of revenue assessment (*tashkhīs*) and crop division (*baṭā'ī*), there is a person who transacts the sale. His right too is a little amount of grain—that is called *bayā'ī*.

51. Bhattāchārj· Pf53a

Bhaṭṭāchārj is an idiom of Bengalis who employ *molavīs* and *pundits* in judicial courts for soliciting Hindu and Muslim legal opinion. For this reason it has been mentioned.

52. Pā'in Pf53a

Pā'in is a Hindi word, 'an idiom of the people of Bengal. It is such that the *zamīndārs* carry water for irrigation purposes to their fields, channeling it from a river or lake. In India it is called *nahr-i gharqī* (irrigation canal); *kār-bar* probably is its Persian.[115]

53. Bhā'oli Lf52a

Bhā'oli is a Hindi word, [the opposite of *naqdī*][116], meaning crop division. It is like this that the *zamindār*

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[115] It was the duty of *zamīndārs* in Bengal to build embankments around fields to hold water, an act also called *pushta-bandi*. This charge was deducted from the amount of assessed revenue.

[116] [ ] Pf53b. *Naqdī* meant revenue realization in cash. Cf.467 '*Naqdī*', . Lf82b.

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collects the produce from the *muzāri'*, [and the *ḥākim* from the *zamīndār*][117]after crop division (*taqsīm*), in accordance with the practice of the region[118]. In the event of the place being a *sīr*[119] [it is received] by the *ḥākim*. *Sīr* is a Hindi word. It's Persian is *khāṣ-taḥṣīl*[120].

54. Pā'i-kāsht L152b

Pā'i-kāsht is a Persian word[121]. That is, the *ra'iyat*, resident of one *mauẓa'* and under one *zamīndār* cultivates land in the *zamīndāri* of another *zamindār*[122].

55. Badra-bandi Pf54a

Badra-bandi means to seal with lac the bag containing the revenue amount for dispatch to the headquarter (*huẓūr*)[123].

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[117] [ ] Pf53b

[118] For information on assessment of produce by measurement, cf.47.'*Bāns-i pa'imā'ish*', Pf52a.

[119] Cf. 284.'*Sīr*', Lff66a-66b.

[120] Ibid.

[121] Pf53b: '*Pāhi-kāsht* is a Hindi word'

[122] Pf53b: 'It is such that the *ra'iyat*, resident of one *mauẓa'* cultivates land of another *mauẓa'*. If he cultivates the land of the *mauẓa'* of an estate where he has his residence, he will be called *khwud-kāsht*. [Also], if the proprietor (*mālik*) cultivated his own land, he is called *khwud-kāsht*. In case he cultivated the land of another person...(?) he is called *pā'i-kāsht*'. Also see 209.'*Khwud-kāsht*', Pf72b, and 439. '*Maḥlūl*', Pf100b.

[123] It was lac-sealed with the seal of the *fotadār*, cf. 203. '*Khariṭa-sarf*', Lf60a.

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56. Bhenṭ Pf54a

Bhenṭ is a Hindi word and its meaning is 'to meet'. It is such that the *zamindār*, at the time of meeting the *ḥākim*, presents a *naẕrāna* or offers a present to him. That is called *bhenṭ*.[124]

57. Balāhar Pf54a

Balāhar is the footman belonging to the menial caste (*qaum-i ajlāf*) who lives in the village. His duty is to serve the travelers passing through the village, and he knows all the cultivators (*ri'āyā*). He presents all the cultivators on orders from the *gumāshta*[125] and the *paṭwārī*.

[*Balāhar* means a footman-carrier (*piyāda-bar*). It is a custom of the people of Delhi that few men of the menial caste reside in the village. They receive something yearly (*sāliyāna*) from the house of the *zamīndār*, and they are fully conversant with the topography [of the village]. Whenever a high dignitary (*sardār*) passes through that route, a couple of *balāhars* are sent with him as guides, so that they may help him cross over the territory of their *zamindār*. From there, the *balāhar* of another *zamīndār* escorts him, until the *sardar* reaches his destination][126].

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[124] Also see 263. '*Rishwat*', Lf63b, and 472.'*Naẕrāna*', Lf83a and fn., Pf111a.

[125] He appears to be the agent of the *zamīndār*.

[126] [ ] Lff51b-52a. He appears to be the servant of the *zamīndār*. Also see 113.'*Barāhil*', Lf52b.

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58. Pār-sāl

Pf54a

Pār-sāl means 'the previous year'.

59. Pahria

Pf54a

Pahriā is a person who, in the event of a disagreement between the *ḥākim* and the *zamīndār* over the crop assessment, takes the crop in his custody and fixes the government revenue. Also, *pahriā* is to be found in the grain market. Whenever a *zamīndār* goes to the market for selling the grain, he buys it from him and sells the same gradually.[127]

60. Pargana

Pf54b

Pargana is one to which is related the *mālguzārī* of a few *aṣlī*[128] and *dākhilī*[129] villages. *purwas*[130] and *tappas*[131]. It is the biggest village amongst villages [under it] and the *pargana* is known by the name of that village. Also, such a village is called a *qaṣba*[132]. Take the case of pargana Ballia. As Ballia is the biggest village from amongst villages, the *pargana* was named after that village.

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[127] *Phariā* was a goods retailer. Wilson, op. cit., p.416.

[128] *Mauẓa'-aṣlī* was the old *mauẓa'*, cf. 425. '*Mauẓa'-aṣlī*', Lf80a.

[129] A newly inhabited small *mauẓa'* whose *jama'* formed part of *aṣlī-mauẓa'*, cf 427. '*Mauẓa'-dākhilī*', Lf80a.

[130] See 72. '*Purwa*', Pf55b.

[131] See 124. '*Tappa*', Lf55b.

[132] See 382. '*Qaṣba*', Pf95a.

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61. Ba'aẓ-i zamīn Lf51a

Ba'aẓ-i zamīn is the land given away in charity, such as *pīrpāl*, *devuttar* and *brahmottar*[133].

62. Pīrpāl Pf54b

This word is an idiom of Bengal, meaning the land that Hindus and Muslims offer to their *pīrs* (spiritual heads)[134].

63. Pīrān Pf58b

It is a land that the Muslims bestow on their *pīrs*. [*Pīrān* and *pīrpāl* means the same][135].

64. Pota Pf54b

Pota means *foṭa* (treasury)[136]. It means the money that the *zamīndārs* send to the government (*sarkār*) on account of the revenue realization from *mauẓa's* and *parganas*.

65. Bar-anast Pf54b

Bar-anast is a compound word meaning, 'in accordance with' and 'equal to'. Thus they say: "The

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[133] Pf54b: '*Ba'aẓ-i zamīn* is the charity land bestowed by the *zamīndār* and the king as an offering for their good health'. Also, Pf85a: 'The word *ba'aẓi* (some, few) is the opposite of *akṣar* (many, mostly), meaning an inferior quality of land given away in charity, such as *brahmottar*, *devuttar* etc'.

[134] Lf51a: '*Pīrpāl* is a land which the *zamīndārs* bestow on their *pīrs*'. *Pīrpāl* and *pīrān* mean the same.

[135] [ ] Lf51a.

[136] See 377.'*Foṭa*', Lf94a.

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amount of this *pargana*, *bar-anast*[137] of such and such *pargana*, meaning, it is equal to such and such *pargana*".

Pf55a

66. Bāwag

There are two ways of cultivating rice: *ropan* and *bāwag*. In *ropan*, after the initial growth, [rice] saplings are dug out from the germination site and re-planted at another. In *bāwag*, [the saplings] are not dug out from the germination site, and are left there itself [to grow].

Pf55a

67. Badak

Badak is a Hindi word meaning a person who preserves corn (*kan kunanda-i ghalla*).

Pf55a

68. Badr -nawīsi

Badr-nawīsi is a Persian word. It means to bring out the irregularities of the record-writer (*nawīsanda*) through an audit[138].

Pf55a

69. Barkhāst-nāma

Barkhāst-nāma is a Persian word. It is such that whenever someone is served with summons (*dastak*) and he complies with its contents—a duty [performance], revenue [payment], or [performance of] an act necessitating the issue of the *dastak*, a document is written for the recall of the footmen who had gone to serve the *dastak*[139].

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[137] This appears to be a corrupt form of the Persian word *bar-ān ast* meaning 'equal to such and such'.

[138] Not defined in L.

[139] Not defined in L. A copy of the *barkhāst-nāma* was kept with the *Iṭlāq-nawīs*. Cf.2.'*Iṭlāq-nawīs*', Pff40b-41a.

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70. Barāmad-nawīsi

Pf55a

Barāmad-nawīsi means writing down the complaint of somebody[140].

71. Parwāna

Pf55a

It is a letter of conferment (*parwāna*) of a piece of land, *milk*[141]or *madad-i ma'āsh* etc. on the destitute from the *Wazīr*[142], in accordance with the imperial *farmān.*[143]

72. Purwa

Pf55b

Purwa is a small *mauẓa'* which is called *mauẓa'-dākhilī* in Persian, that is to say, whose *jama'* is included in the *jama'* of *mauẓa'-aṣlī. Mauẓa'-aṣlī* and *muẓa'-dākhilī* are described in section '*mīm*'[144] Since a village has a large area (*raqba*) and its inhabitants are unable to look after the far-flung lands, they get the four sides of the [village] land populated for the sake of protection. That [new settlement] is called *purwa.*[145]

73. Baṭ-chhapi

Pf55b

Baṭ-chhapi[146] is a Hindi word and the Persian of *bāt* (weighing-stone) is *sang-i wazn.* It means a stone that is

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[140] Not defined in L.

[141] It was a *lā-kharāj* land given away in charity by kings. Cf. 463.'*Milk*', Pf110b.

[142] Revenue free grants were conferred by the *Ṣadr-us Ṣudūr* on orders from the emperor, cf. 346. '*Ṣadr-us Ṣudūr*', Lf71a & fn., Pf89b.

[143] Not defined in L

[144] See 425. '*Mauẓa'-aṣlī*', Lf80a; 427. '*Mauẓa'-dākhilī*', Lf80a.

[145] *Purwa* not defined in L

[146] *Bat-chhapi* not defined in L.

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approved for weighing, like the *ser* (one seer weighing stone)—called *sār* in Persian, and *pan-seri* a stone equal to five seers in weight. After calibrating it, a seal with lac is affixed over it[147]. This [act] is called *haf-chhapi* in Hindi[148].

Pf55b

74. Parti

In Hind it is called *banjar*.[149]

Pf55b

75. Bandar

Bandar is a city situated on seashore.[150]

Pf55b

76. Baṭṭi-mānjhi

It is a ferryboat (*kashtī-i guzāra*)[151]

Pf55b

77. Peṭi-gīra

It is an article prepared after paying money in advance.[152]

Pf55b

78. Pāli

Pāli is Hindi, its Persian is *pa'imāna* (a measure). It is a measure for one *ser*, or a *pan-serī* (f56a) for five seers, that the grain merchants keep with them. This way there is no need of weighing.[153]

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[147] An official called *karora* used to affix his seal on the weighing-stones. Cf. 397.'*Karora*', Lf76b. The *muhtasib* too could affix his seal; see 305. '*Sang-i wazn*', Pf86b

[148] See 305.'*Sang-i wazn*', Pf86b

[149] Not defined in L. See 275. '*Zamīn-i banjar*', Pf81a.

[150] Not defined in L.

[151] Not defined in L.

[152] Not defined in L.

[153] Not defined in L.

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79. Bakhsh Bandar Pf56a

Bakhsh Bandar is the name of *qaṣba* Hugli that is situated seven to eight *kos* to the west of Calcutta.[154]

80. Peshkash Pf56a

Peshkash is the money that is given to high officials (*sardarān*) and kings in advance, for getting the work done.[155]

81. Paṭṭi Lf52a

Paṭṭi is a Hindi wòrd and it means *taraf* and *ḥiṣṣa*. It is such that there are a number of shareholders in an [*zamīndāri*] estate (*parganāt*). The share of each is called his *paṭṭi*.[156]

82. Puniyān Pf56a

Puniyān is a Hindi word, an idiom of Bengal. It is the day of commencement of revenue collection. It is such that on the day of commencement of revenue collection, *chiṭṭhis* (demand-slips) are sent to each *zamīndār* and revenue payer (*mālguẓār*), and by way of an auger sweets, betel-leaves and flowers are given to the *zamīndār*, and the first installment of revenue is demanded. (f56b). Arabicized

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[154] Not defined in L.

[155] Not defined in L.

[156] Pf56a: '*Paṭṭi* is a Hindi word; its Persian is *taraf* and *ḥiṣṣa*. It is such that every *mauẓa'* and every *pargana* has shareholders (*ḥiṣṣa-dārān*). The share (*ḥiṣṣa*) of each is called *paṭṭi*'.

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word for *Puniyān* is *Tauzi'*. It is fixed for 13th Baisakh in Bengal[157].

Pf56b

83. Pa'iwasta

Pa'iwasta [word] is well known meaning 'mixed up', and also 'unceasing' and 'permanent'. In the terminology it means the year before last.[158]

Pf56b

84. Bai' bi'l-wafa

It means that a person entrusts land or an orchard, or anything, to a person [by way of mortgage] on the condition that in case he did not redeem the mortgaged article within the stipulated period and the time limit expired, he [the mortgagee] shall get that article disposed off[159].

Pf56b

85. Bai'-salam

It means that even before the production of crop in the field, someone purchases it at a price determined by guess estimates before it ripens and takes charge of it at the time of its maturity[160]. Therefore, it is customary in the Deccan that they purchase a colt at the time of its conception by the mare, and on delivery of the colt they take it as per the price fixed. *Bai'-salam* is an Arabic word.

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[157] Not defined in L. However, see 117. '*Tauzi'*', Pf60a &fn., Lff54a-54b.

[158] Not defined in L.

[159] Lf50a: '*Bai' bi'l-wafā* is this: that [for example,] a person mortgaged land or an orchard to someone, agreeing upon a time limit. Hence, if he failed to honour it, he [the mortgagee] shall not pay any sum other than what he paid initially for that transaction. However, even if one or two days are left in the stipulated time, he [the mortgager] can get it released and can [even] sell it. *Bai'* means price'.

[160] Lf50a: '...at the time of crop production he takes charge of that land.'

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86. Bai'-aqāla Pf56b

Bai'-aqāla is the name of a sale-transaction (*bai'*). Its practice is such that if there is any doubt (f57a) in the veracity of land or anything in question, or it is against the will of the buyer, that transaction can be revoked. There is no scope of negotiations.[161]

87. Bai'-bāt Pf57a

Bai'-bāt' is the name of that sale-transaction in which there are no disputes after its conclusion.[162]

88. Behri Lf50a

Behrī is a Hindi word, and in Delhi it is also called *bāchh*. It is an amount separate from the *jama'* revenue and of the *abwāb*. It is a demand of a little amount per head[163]. It is a regulation that the revenue officials (*'ummāl*) realize the additional *ikhrājāt* (expenses) of Holi and the two 'Ids (*'Ida'in*) etc. from the *zamīndārs* according to the latter's status. In Bengal it is called *maṭhūṭ* [164].

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[161] Not defined in L.

[162] Not defined in L.

[163] Pf57a: '*Behrī* is a Hindi word. In Persian it is a realization of an amount per head from people'.

[164] *Maṭhūṭ* is referred to as a word of Hindi of Bengal, equivalent to *behrī* and *bāchh* of Delhi, cf 445. '*Maṭhūṭ*', Pff101b-102a. For various *behrī* realizations see 94.'*Behrī-i qāẓi*', Lf51a and, 95.'*Behrī-i dehdār*', Pf58a.

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89. Balrakkha

Pf57a

Balrakkha is a Hindi word, contracted form of *bālrakkha*, meaning the watchman of the ear of corn (*khosha*), called *bāl* in Hindi. Its Persian is *nigahbān-i khosha*. He is a footman who is appointed to the cultivated field in apprehension of pilferage by the *zamīndārs*[165]. In Delhi he is called *shahna*[166].

90. Bila-bandi

Pf57a

Bila-bandi is a word containing Hindi (*Hindi-āmez*). It means to determine the place of revenue yield. Hence [supposing], the *jama'* of an estate was one lac rupees and the *ḥākim* went to that estate, then [he would regard] every *pargana* and every *mauẓa'* etc.as a place of revenue yield (*jā'i-dād*)[167].

91. Baghā'i-shikast

Pf57a

It is a Hindi word, an idiom of Bengal. *Bāgh* means a lion. It means the loss in revenue due to a lion's appearance and its taking up dwelling near a *mauẓa'* or a *pargana*[168].

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[165] Lf50a: 'He is a footman who guards the crop, and does not remain in the village after the harvesting is over'.

[166] See 318. *'Shahna'*, Lf67b. He was called *dehdār* in Bengal, cf 240. *'Dehdār'*, Lf76b. *Agora* appears to be another term for *balrakkha* in Bihar, cf 8. *'Agora'*, Lf47a.

[167] Lf50a-50b: '*Bila-bandi* is a Hindi word meaning to fix the places of revenue yield of everywhere '.

[168] Lf50b: 'It is such that a *mauẓa'* which is visited by a lion gets deserted.' Lf44b: 'it means that a lion starts living near a village, etc.'.

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92. Baṭā'i Lf50b

Its Arabic is *taqsīm*. It is of many types:

[1] One of them is *bi'l-munāṣifa*, called *adhiyā* in Hindi[169]. In that, half the crop is taken by the *ḥākim* and half by the *muẓāri'*.

[2] *Panj-du*, which is like this: Two parts are kept by one and three by the other[170], or five parts by the *rai'yat* and two by the ḥākim. The latter case is in the event of the *ri'āyā* cultivating the *banjar* land. In Delhi most of the *milkīs* have the division of *panj-du*, that is, three parts are taken by the *mālik* (proprietor), and two parts by *ri'āyā* and *muẓāri'*.

[3] *Nau-sata*, which is such that the *muẓāri'* takes seven parts, and *zamīndār* or *ḥākim* nine parts[171].

[4] One type of sharing is *tiharṛa*. It is such that whenever the crop is collected at the stacks, it is divided into many parts. Two parts are taken by the *zamīndārs* and one by the *muẓāri'*, or alternatively according to the situation and custom of sharing of each place.

Baghā'i shikast was regarded as one of the 'earthly calamities', cf 14.*'Āfat-i arẓī'*, Pf44b, Lff47b-48a.

[169] See 34.*'Adhiyā'*, Pf48b.

[170] Pf57b: 'Three parts are taken by the *ḥākim* and two parts by the *muzāri'*, or its opposite, as per the agreement'.

[171] Pf57b: 'It means that nine parts are taken by the *ḥākim* and seven parts by the *muẓāri'*.'

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Also [the type of] sharing is dependent upon land. If it is *banjar* [land], it will be the division of *panj-du*; if *khīl*, it will be *tihāṛa*; and if *pah*, it will be *bi 'l munāṣifa*.

In the sharing followed under the English, in one maund 22 seers are taken by the *ḥākim*, one seer is sundry. (f51a) and17 seers are taken by *muẓāri'*. It is customary that whenever the *ḥākim* gets the *banjar* land prepared [for cultivation] by the *muẓāri'*, he takes 1/6th part in the first year, 1/5th in the second year, 1/4th in the third year, 1/3rd in the fourth year, and 1/2 in the fifth year.

93. Bankar Pf58a

Bankar is a Hindi word, meaning something that grows wild in the jungle, such as grass, wood and [timber][172]etc.

94. Behrī-i qāẓī Lf51a

The word *behrī* is Hindi. It is like the *abwāb* because its payment is mandatory. Some per centage of amount is given to the *qāẓi*[173].

95. Behrī'i-dehdār Pf58a

Dehdār is like the *shahna*[174]. It is also the *abwāb* [whose payment is mandatory][175]; a percentage is given to

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[172] [ ] Lf51a.

[173] Pf58a: '*Behrī*.... is a sum amounting to some hundred percent rupees that is paid to the *qāẓi'*. Also see 88. '*Behrī*', Lf50a, and, 445. '*Maṭhūṭ*', Pf101b.

[174] See 318. '*Shahna*', Lf67b, 8. '*Agora*', Lf47a and, 89.'*Balrakkha*', Pf57a.

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the *dehdār*. In some areas of Bengal[176], it is fixed as 8 annas per village.

96. Ba'aẓ-i Jama' Pf58a

It is the money that the *zamīndārs* realize from the cultivators (*ri'āyā*) by way of fines etc.[177]

97. Ba'aẓ-i pargana Lf51a

Ba'aẓ-i pagana is the miscellaneous *pargana* whose revenue collection (*malguẓārī*) is made separately from that of the *chakla* and the *sarkār*[178].

98. Pah L51a

Pah is a type of land. It is such that the *banjar* land in the first and second years [of its being brought under cultivation] is called *khīl*, and the third year is called *pah*.[179]

99. Brahmottar Pf58b

Brahamottar is that land which the Hindu *zamīndārs* bestow on the Brahmins as charity[180].

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[175] [ ] Lf51a.

[176] Lf51a: '...in some estates (*makānāt*)...'

[177] Lf51a: '*Ba'aẓ-i jama'* is what the *zamindārs* realize from the *ri'āyā* on account of disputes amongst them. That amount is called *ba'aẓ-i jama'*.

[178] Pf58a: '*Ba'aẓ-i pargana* are the miscellaneous estates (*parganāt*), whose revenues are realized distinctly from that of the *dākhila* (*dākhilī mawāẓa'āt?*) and *ta'alluqas'*.

[179] Not defined in P.

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100. Bi 'l-'adad khām Lf51b

Bi' l-'adad khām is the amount without *sarf* or *batta*, from which no deductions have been made[181].

101. Ba hama-jihat bi' l-muqta' Pf58b

Ba hama-jihat bi' l-muqta' is such that whenever a place is taken on *ijāra* and the condition *ba hama-jihat bi 'l-muqta'* is written in the document, not a *dām* is to be paid in addition to it. That is, no amount such as of *rusūm*, *abwāb* or *behri* is to be paid [additionally] after that[182].

102. Bāqī Pf58b

Bāqī is the balance amount of the revenue of the previous year. [*Bāqī* means the outstanding revenue balance of the *aṣl-jama'* of the *mauẓa's*. It is customary

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[180] Lf51b: '*Brahmottar* is the land that the Hindus give to Brahmins...*brahmottar* is the land that is bestowed upon the Brahmins'. Also see 61.'*Ba'aẓi- zamīn'*, Lf51a.

[181] See 447. '*Mubligh bi'l-'adad khām*', Lf81b. The document containing this account was called *kāghaẓ-i khām*. Cf 401.'*Kāghaẓ-i khām*', Pf97b. It was maintained by the village *Patwārī*, cf 45.'*Paṭwārī* ', Pf51a.

[182] Lf51b: '*Ba hama-jihat. bi'l-muqta'* is this: that whenever *ijāra* is taken, collecting together [village] expenses [*ikhrājāt*] such as the *abwāb* and the amount of *behri*, and entering the same in the *Jamaa'* of the estate (*mawāẓa'āt*), a written *qabūliyat* is submitted, and not a *dām* is paid above it'.

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that such a balance is included in the *ijāradār's pā'i-bāqī*[183] for the revenue of the current year][184].

103. Baqāyā Pf58b

Baqāyā is the amount of revenue arrears of last year, or of the time of the dismissed *'āmil*. That is called *baqāyā*.

104. Pā'i-bāqī Pf58b

The people of Bengal call the amount of arrears (*bāqī*) of the period of the dismissed *'āmil* as *pā'i-bāqī*. Also, the balance revenue amount of the *Jama'i-aṣlī* is called *pā'i-bāqī*. The meaning of *pā'i-bāqī* in Delhi is that a person was sanctioned [an amount of] *dāms* from an estate (*parganāt*) in salary, and *dāms* accrued in access to it, he was entitled to receive [only] the *dāms* as stated in his salary sanction letter. He was to deposit the additional *dāms* (f59a) with the government. That dam is called the *dām-i pā'i-bāqī*. There has been a separate office (*kachehri*) of *dām-i pā'i-bāqī* in Delhi.

Also, the *dām* of the dead and absconders (*fauti-o-farārī*) that is put to auction (*nilāmī dihand*)[185] is referred to as the *dām-i nīlām'i- pā'i-bāqī*. That is, it is not officially

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[183] It was the balance of *aṣl-jama'*. See104.'*Pā'i-bāqī*', P ff58b-59a.

[184] [ ] Lf51b

[185] This decipherment is doubtful, as the words are not clearly legible in the manuscript.

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assigned to anyone. Whenever someone was exalted by the state, it would be assigned to him.

L151b

105. Biswa

Biswa is the twentieth part of a *bigha*.

Pf59a

106. Bigha

Bigha is a Hindi word. Twenty *bāns* (measuring rod)[186]in length and twenty *bāns* in width is called a *bigha*.

Pf59a

107. Biswānsī

It is the twentieth part of a *bigha*[187].

Pf59a

108. Bāns

Bāns (lit. bamboo pole, but here refers to the measuring rod) is equal to three *dir'a-llāhī*. The accountants (*maḥāsibān)* have fixed one *angusht* (finger length) equivalent to three *jau* (length of three grains of barley), and forty *angusht*, equivalent to one *dir'a*[188].

Pf59a

109. Bāns-gāṛī

Bāns-gāṛī is a Hindi word, an idiom of the people of Bengal. It is such that whenever there is a land dispute amongst *zamīndārs*, the *amīn* goes there to demarcate boundaries. Thus, either bamboo plantations are done or they are [simply] erected at the boundary for demarcation.

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[186] See 108. '*Bans*', Pf59a.

[187] *Biswānsī* was the twentieth part of a *biswa*.

[188] Also see 47.'*Bāns-i pa'imā'ish*', Pff52a-52b.

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110. Ba'itu' l-māl Pf59a

Ba'itu'l-māl is an Arabic word. It is an imperial regulation that whenever someone died and he was without an heir, an imperial order is issued directing the *ṣadr* to confiscate his assets (f59b) and distribute the same as daily allowance (*youmiya-o-roz*) amongst the destitute and the widows by way of charity.

111. Peshkār Pf59b

Peshkār is a person like a postman (*nāma-bar*), an officer of Bengal, alias Dhaka, named Jannatābād by late emperor Humayun.

112. Bishnu-brit Lf51b

Bishnu-brit [is a Hindi word][189], an idiom of Bengal. It is that land which the Hindus bestow on the Brahmins as an offering to Bishnu (Vishnu), who is one of their deities (*devatās*). Ranbha, Bishnu and Mahesh are the names of their deities.

113. Barāhil Lf52b

Barāhil is the footman who brings information of cultivated fields like an informer, presents the *ri'āyā* (cultivators) on being summoned by the *gumāshta* [*zamīndār's* agent], guards the crop, and attends to the travelling officials of the headquarter (*ḥuẓūr*)[190].

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[189] [ ] Pf51a.

[190] Also see 57. '*Balāhar*', Pf54a.

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Pf56a

114. Paṭṭa

Paṭṭa is the name of a document that the *ḥākim* gives in writing to the *zamīndār*, and the *zamīndār* to a person holding *ijāra*[191]. [In the *paṭṭa* of *istimrār-dār*, *abwāb* etc. is exempted, and in the event of drought and inundation, none of his excuses is acceptable][192].

Pf41b

115. Paṭṭa-istimrārī muqarrarī

It is the name of a document [and a *sanad*][193] that is conferred upon an *istimrār-dār* from the Imperial Court. [It is one of the many types of *paṭṭas*][194]. The meaning of *paṭṭa* is described in section '*he*'. [*Paṭṭa-istimrārī* is the name of a document. Arabic word for *paṭṭa* is *sanad*.][195]

There is a difference between *muqarrarī* and *istimrārī* [tenures]. That is, *muqarrarī* is not long lasting, while the *muqarrarī-istimrārī* [*paṭṭa*] that is issued by the king or the *nāẓim* is called *istimrārī-muqarrarī*, and also *sanad-i dargāhī*, [was long lasting].

Lf52b

116. Paṭṭa-istimrāri muqarrarī Text

The administrators (*mutaṣaddiyān*) of important affairs, present and future,

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[191] Lf52b: '*Paṭṭa* is a Hindi word. It is a document that the *ḥākims* give in writing to the *mustā'jirs*'.

[192] [ ]Lf52b

[193] [ ]Lf46

[194] [ ] Pf51a

[195] [ ] Lf52b

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chaudharīs, *qānūngos*, village headmen (*muqaddamān*), peasants (*ri'āyā*) and subjects, commonly inhabitants of *pargana*...related to *sarkār*... *ṣūba*...may know that: with regard to the continuative lease in perpetuity (*muqarrarī-istimrārī*) of such and such estate (*parganāt*), the order of Governor General Bahadur has come that it be given in perpetuity lease (*muqarrarī*) to...son of... Therefore, the abovementioned lands (*parganāt*), from the beginning of the year...with the yearly income (*sāliyāna*) amounting to...rupees... *ba hama-jihat bi'l-muqta'*, (f53a) be entrusted to the above-mentioned person as per endorsements (*zimn*), according to rules. He is required to deposit the *mālguzārī* of the perpetuity lease (*muqarrarī*) ever year in time, and keeping the peasants and the subjects agreed and satisfied with his good behavior, he should endeavor for the increase in cultivation and the revenue so that the population may keep on increasing. And he should keep with himself the balance of profit that may accrue after paying the *mālguzāri* of the perpetuity lease (*muqarrari*) to the government. Except the customary *abwāb*, such as *darīmāgan*, *sūd* (interest), *baṭṭa* (premium), *teohārī* etc. and the *sanwāt-*

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bāqī, he should not realize a single *dām* from anyone until the end of the year...He should neither resume the [grants of] land, orchards, ponds, *brahmottar*, *devuttar*, *sar-shikan*, *a'imma*, *madad-i ma'ash*, *jāgīr*, *faqīrān*, *pīrān*, *muhattarān*, *lā-kharāj* and the *istimrārī* villages without an order from the court, nor confer these grants without a *sanad*. Striving for the security of the highways (*shāhrāh*), he should keep himself correctly informed about happenings thereon, so that the travelers may travel with all the confidence and contentment. If, God forbid, thieves and highway robbers happened to be in or around the vicinity and theft or arson is committed, he should present the thieves etc. along with the stolen property. He should then restore the [recovered] property to its owner and send the thieves to the *ḥuẓūr*.

(f53b) In the payment of revenue (*mālguẓārī*) for the abovementioned *muqarrarī-istimrārī*, he should not bring the excuse of drought (*khushkī*) and floods (*gharqī*) etc. Subject to the payment of revenue and compliance of the written instructions of the exalted Ṣadr contained herein, it (the grant) will not be transferred from the said person. Recognizing the above-mentioned person as the holder of the perpetuity lease, the revenue of the above mentioned lease should be collected from him every year. Also, no fresh *sanad* is to be

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demanded every year. Let it be considered an insistent instruction (*tākīd-i akīd*)[196] and act according to what has-been written.

Section *'ta'* (T)

117. Tauzī' Pf60a

Tauzī' means that on the first day of the year's revenue [collection], a *chiṭṭhī* (demand-slip) demanding revenue is issued to every *zamīndār* and *mālguẕār*, and as a gesture of goodwill towards the *zamīndār* and the *ri'āyā*, betel-leaf (*pān*) and sweets are offered to them and the first installment of revenue is demanded. [*Tauẕī'* in Hindi is called *puniyān*[197], which is fixed for13th Baisākh][198].

118. Tauzi'-i Jum'arāti Pf60a

Tauzī'-i Jum'arāīi is this that on a *Jum'arāt*, meaning Thursday, all the dancing girls (f60b) present themselves at the house of the *'āmil* of the time. *Tauzi'-i Jum'arāīi* is the custom of a region where *tauzī'* is done on a Thursday. On that day kettledrums are beaten so that the revenue payers (*mālguẕārān*) may be informed and they send the revenue installment quickly. It is stated in the *chiṭṭhi* (demand-slip) that if the revenue was sent within seven days, well and good. In case the next Thursday

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[196] Pf52b: '*qadghan balīgh*'.
[197] See 82. '*Puniyān*', Pf56a
[198] [ ] Lff54a-54b

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arrived, he will be held a defaulter. It is a custom of outside regions (*bīrūn-jāt*)[199].

119. Thānādār

Pf61a

Thānādār[200] is a Hindi word. It is such that few footmen (f61b) or *sawārs*, under the command of a person, are posted by the *faujdār* over *parganas* and its related villages so that they, protecting the place, send the collected revenue to the office of the *faujdār*. If an enemy comes to fight and occupy the place, they encounter him and free the residents of that place from his tyranny. ['*Thāna*' also indicates the territorial charge of a person][201].

120. Ta'alluqa

Pf60b

Ta'alluqa means that a few *mauẓa's* are related to a person, and he undertakes their revenue payment (*mālguẓarī*). It also means the acquisition of a village by someone through purchase. There is a difference between such a person and a *zamīndār*. For *ta'alluqadār* is a person

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[199] Lf54b: '*Tauẓī'-i Jum'arātī* is the practice of an estate where every Thursday, after praying before sweets, a kettledrum is beaten so that *mālguẓārs* may know that the *ḥākim* is demanding revenue installment. At such a place weekly installment [payment] is adopted—revenue demand slips are issued every Thursday. In case *mālguẓārs* failed to pay the revenue within the week, they are reprimanded that is named *tauzi-i Jum'arāti*'.

Also see 117. '*Tauzi*' ', Pf60a, and 82. '*Puniyān*', Pf56a.

[200] Lf55a: '*Thāna*'.

[201] [ ] Lf55a.

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who holds the land by purchase, while *zamīndār* is the holder of hereditary land (*zamīn-i maurūṣi*).

121. Ta'alluqdār Lf54b

Administrative officials (*mutaṣaddiyān*) have created *ṭappas* and *ta'alluqas* for administrative convenience, so that dealings may not be with several persons. Thus, āmongst the soldiery there are *Jam'adār*, *dafa'dār* etc. They [*ta'alluqdārs*] are of many types:

[1] Those who have been appointed [*ta'alluqdārs*] by the officials for administrative convenience[202].

[2] Where a weak person, incapable of answering the official queries, entrusted his estate to a powerful person, agreeing to pay something to him, the official queries then would relate to the latter. Such a person would be called *ta'alluqdār*.

[3] Someone who had developed contacts in the government and who holds only a small *zamīndārī*. Other small *zamīndārs*, recognizing his expertise, entrust the

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[202] Pff 60b-61a: 'the wise and distinguished *mutaṣaddīs* of the past, for the sake of convenience in revenue collection, associated every multitude with a singular. Therefore, *mauẓa's* are associated with the *pargana*, *parganas* with the *sarkār*, and *sarkārs* with the *ṣūba*. They have likewise established *ta'alluqas*, *ṭappas* and *chaklas*. Thus, a person to whom the government (*ḥuẓūr*) intended a favour, *mālguẓāzrī* [rights] of a few *mauẓa's* are entrusted to him, and that person is titled as *ta'allqadār'*.

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work of revenue payment (*mālguẕārī*) of their estates (*mawāẓa'āt*) to him[203].

[4] Also a person who pays revenue for a few estates (*mawāẓa'āt*) (f55a) that are held by a number of shareholders, and not by one person in entirety (*dar-o-bast*). The revenue payee [for these estates] is called *ta'allqadār*.

[5] Anyone who purchases a few estates (*mawāẓa'āt*), and his *zamīndārī* is not from olden times (*qadīm*), is also called *ta'alluqadār*[204].

The difference between *ta'alluqdār* and *zamīndār* is that the former is a *zamīndār* himself and has taken up the responsibility of revenue payment of other *zamīndārs*. Or, he is not a *zamīndār* of old standing (*qadīm*), and does not possess *zamīndāri* [order] from the court (*ḥuẓūr*). He has acquired some *mauza's* by purchase. He will be called *ta'alluqdār*[205]. [*Ta'alluqdā*r is a Bengali term, meaning a *ta'alluqa* established in recent times][206].

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[203] Pf61a: 'Also a small *zamīndār*, who developed contacts in the administration due to which he pays revenues [*mālguẕārī*] of his own land himself, and other small *zamīndārs* recognizing his official contacts have entrusted the responsibility of revenue payment of their estates to him. Thus, he pays revenue for his own estate as well as for theirs. He too is called *ta'alluqdār*'.

[204] Pf61a: 'also the proprietor (*mālik)* of a few *mauẓa's* acquired through purchase is called *ta'alluqadār*'.

[205] Pf61a: 'However, the difference between *ta'allqadār* and *zamīndār* is this: *zamīndār* is a person who is a proprietor (*mālik*) of his land

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122. Ta'ahhud

Lf55a

Ta'ahhud is an Arabic word meaning 'to take the responsibility of a work upon oneself'. In the terminology it is like an *ijāra*. [Some say that there is a difference between *mustā'jir* and *muta'ahhid*. That is, *mustā'jir* has to meet the target of revenue figures of which he took the *ijāra* of an estate (*makān*), without fail. His representation is not entertained at the *ḥuẓūr* (court). *Muta'ahhid* is a person who contracted for an estate. His representation is heard in the court][207].

In Bengal, *muta'ahhid* is like an *amānīdār*. That is, his excuses are heard and he gets remission for *sehbandi*.

Also, there is a difference between *muta'ahhid* and *mustā'jir*; *mustā'jir* is small and *muta'ahhid* is big. Someone holding a small estate [on contract] is called *ijāradār*, and one holding a big place, *mustā'jir*. [It is the dictum of the people of Delhi that *muta'ahhid* cannot offer excuses. Whatever has been fixed as an agreement, he has to honour it, and it will be acted upon as per his written agreement. *Mustā'jir*'s excuse is to be heard, and he can represent][208].

Some people in Bengal consider *muta'ahhid* as the guarantor (*zāmin*) of *mustā'jir*. [For this work a percentage

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since old. *Ta'alluqadār* is a person who has purchased the *zamīndārī* estates and does not possess an imperial *sanad* for the *zamīndāri*. If he procured a *sanad* from the court, he will be called *zamīndār'*.

[206][ ] Pf63b.
[207][ ] Pf61b
[208][ ] Pf62a

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in cash is realized from *mustā'jir*, and its amount is determined in advance.][209]

Also, someone who is a *zamīndār* and is the *mālguzār* (revenue payee) for his own land is also referred to as *muta'ahhida-'uhdadār*.

(f55b)˜ There is a [fixation of] time limit in *mustā'jirī*. That is, in *ta'ahhud* time limit is not fixed, unless so desired by concerned parties. *Mustā'jir* fixes the time limit, such as two years or three years. [If the *ta'ahhd-dār* delays in the [payment of] revenue installment, he is dismissed and placed under audit. *Ijāradār* cannot be changed during the term specified in his agreement document—case of cheating is different][210].

123. Taḥṣīl-i khām Pf62b

Taḥṣīl-i khām is revenue collection without deductions. It means collection in the form of *rupiya* (rupee) of any type, and in the form of grain—whatever may come to hand. [It means making revenue collection in *rupiya* of any type—*sikka* or *sanwāt*, appropriately recovering *baṭṭa* (premium) from the depositor][211]. It is the collection made in accordance with *paṭwārī's* papers.

[In *taḥṣīl-i khām* firstly *dāna-bandī* is done. After that *muntakhab*, meaning separation of shares of the *ri'āyā*

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[209][ ] ibid
[210][ ] ibid
[211][ ] Lf56a.

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and the *ḥākim*, is taken up. Thereafter *tirīj*[212] is done. That is, to collect all the grain at one place and enter the same in the accounts register (*fard-i ḥisāb*) under separate heads][213].

124. Ṭappa Lf55b

Ṭappa is a Hindi word. That is, administrators of olden times, for administrative convenience, have associated a few *mauẓa's*, collecting them together, with the name of the biggest *mauẓa'* amongst them. For example, *mauẓa' Ismā'īlpur, ṭappa Sohni, 'amla pargana Kobri, sarkār Mungair*, under *ṣūba* Bihar. It means that *Sohni* is the biggest village, hence the *ṭappa* is known by that name.

Note: There is a difference between *ta'alluqa* and *ṭappa*. *Ta'alluqa* is known by the name of a person, and *ṭappa* by the name of a big *mauẓa'*. The example of *tappa* has been cited above; an example of *ta'alluqa* follows: *Mauza'* Srirāmpur, *'amla pargana* Boru, or, *mauẓa'* Agna, *'amla pargana* Makhora, *muta'allaqa chakla* Hugli, *sarkār* Satgam, *ta'alluqa* of Manohar and Gangadhar, *muẓāf ṣūba* Bangala. Thus, *mauẓa's* Srirampur and Agna are attributed to *ta'alluqas* of Manohar and Gangadhar. Hence, in this way *ta'alluqa* is associated with a person, as against *ṭappa*, where *mauẓa'* is associated with a big village.

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[212] See 138.'*Tirīj*', Pf63b-64a.

[213][ ] Written on the margin of Pf62b.

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Tappa is big and *ta'alluqa* small. (f56a) Hence, in *ta'alluqa* nothing is included beyond *mauza's*; in *tappa*, even *pargana* is included.

125. Ṭheka f f56a

Ṭheka is a Hindi word, a usage of Bengal; it was not heard of in Delhi. It refers to *ijāra bi'l-muqṭa'*[214]. A small *ijāra* is called *ṭheka*.

126. Tashkhīṣ Pf62b

Tashkhīṣ is an Arabic word meaning 'to ascertain anything in the *parganas*', and 'to identify ailments of anything'. In the terminology it means the estimation of revenues of *mauẓā's* and *parganās*. That is, this much will be produced in *parganās*, *mauẓā's* and agricultural lands (*arāẓiāt*).

127. Tashkhīṣāna Pf63a

It is the name of an *abwāb* realized by the *ḥākim* for revenue estimation, amounting to a percentage of the total revenue[215].

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[214] In this type of *ijāra*, its holder did not have to pay cesses like the *rusūm*, *abwāb* and *behrī* etc. over and above the agreed amount. See 101. '*ba hama-jihat bi'l-muqṭa*' ', Pf58b.

[215] **L f56a**: '....that is given to the *'āmil* by the *zamīndārs* for revenue **settlement of estates**.'

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128. Taḥwīldār Lf56a

Taḥwīldār is a person who is entrusted with small sums for contingency expenses. Also, they are treasurers (*khazānchī*) of *ḥākims* in the mufaṣṣil. He is [also] the *foṭadār* who is called *potadar* in common parlance. There is a difference in status between a *taḥwīldār* [and a *khazānchī*][216]; *taḥwīldār* is low and *khazānchi* is high[217].

129. Taqsīm-i chausanī Pf63a

The revenue produced in places during [the last] four years is added up and equally divided for each year—that is called *taqsīm-i chausanī*. [For example, it was one hundred in the first year, two hundred in the second, three hundred in the third, and four hundred in the fourth year. The total, therefore, came to eight hundred[218]. When divided it is two hundred per year][219].

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[216] The word '*khazānchī*' is missing in the text probably due to the copyist's error.

[217] Pf63a: '*Taḥwīldār* is a person who looks after and guards the treasury. Hence, the people entrust or deposit money to him. In *parganās* and *sarkārs*, the *taḥwīldār* and the *khazānchī* are separate'.

[218] The total should be one thousand and the yearly break up, two thousand five hundred. Yasin's mathematics! Copyist's error?

[219][ ] Lf56a-56b.

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130. Taḥṣīldār

L156b

Tahsildār is a person who is made in charge (*mālik*) of revenue realization (*taḥṣīl*) of a *mauẓa'* or a *pargana* by the *ḥākim*[220].

131. Taufir

Pf63a

Taufir is an Arabic word from the *taf'īl* section, meaning 'to be in excess'. In the terminology it is the revenue that is produced in *mauẓa's* and *parganās* in excess of the *jama'-muqarrarī*, [revenue amount as stated in the *qabūliyat*][221].

132. Tulsī

Lf56a

Tulsi is the name of a short statured plant whose flowers are violet in colour. Hindus worship it[222]. [It is called *nār-bū* in Persian][223]. Because under the British (*sāḥibān*), people take oath in law courts holding *tulsī*[224] in their hands, it has been described here.

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[220]Pf53a: '*Taḥṣīldār* is a person who is the *nā'ib* (assistant) of the *faujdār* and the *'āmil'*.

[221][ ]Lf56b

[222] Pff63a-63b: 'The Hindus always keep its plant in their homes for worship'.

[223] [ ] Pf63b.

[224] Pf63b: 'The Hindus take oath in the court of law holding the *tulsī* flower in their hands'.

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133. Taṣdīq Pf63b

Taṣdīq is a sheet of document written by way of a memorandum, and issued by *'āmils* under their signatures.

134. Tālāb-jawāz Pf63b

Tālāb-jawāz is the pond that is cultivated on its getting dried up. In case that pond was mentioned in the agreement deed (*qabūliyat*), well and good. Otherwise it will come under the *sīr* operation.

135. Takhmīna Pf63b

Takhmīna is an Arabic word. It means to determine the price or weight of something by guesswork.

136. Tah-bāzārī Pf63b

This word is tempered with Hindi (*lafẓ-i Hindi-āmez*). It means 'under the bazar' (*zīr-i bāzār*). It is a perquisite (*ḥaqq*) of the *kotwāl*. It means that whenever any one goes to the *bāzār* to sell anything—vegetables, corn etc., the *ḍāndiyas*[225] collect a little of those from them and send the same to the *kotwāl*'s house.

137. Ta'liqa Pf63b

Household articles are entered in a stock register (*fard-i ḥiṣāb*), so that the acquisition and losses could be ascertained in a moment.

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[225] *Ḍāndiya* was the servant of the *kotwāl*. See 228. '*Dāndiya*', Pf74b.

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138. Tirīj

Pf63b

Tirīj is a terminology of accountants. It is a practice that first calculations are done (f64a). Subsequently, figures of *anna*, *rupiya* and *pā'ī* are written distinctly from each other. This is done to facilitate totalling.[226]

139. Taḥṣīl-i pukhta

Pf64a

Taḥṣīl-i pukhta means revenue collection (*taḥṣīl*) after making deductions.

140. Tihāṛa

Pf64a

Tihāṛa is a Hindi word. It is the name of a crop-division (*taqsīm*), whereby two parts are taken by the *ḥākim* and one part by the *ra'iyat* or the *zamīndār*, or *vice versa*.

141. Tamassuk

Pf64a

Tamassuk is from the section of *tafi'ill*[227] meaning 'to hold' and 'to seize'. In the terminology it is the document given in writing at the time of borrowing [something] to serve as a record, so that the borrower may not refute it.

142. Ṭappa-ḥaweli

Pf64a

Ṭappa-ḥaweli is that place or a *mauẓa'* which is both the *ṭappa* and the *ḥaweli* at the same time.

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[226] cf. 123.'*Taḥṣīl-i khām*', Pf62b

[227] This is a misstatement.

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Ḥaweli[228]has been described in section '*ha*' (H) and *ṭappa*[229]in section '*ta*' (T).

143. Tarī-o-talī Pf64a

Tari-o-tali is a Hindi word, a usage of 'Azimabad. It is such that at the time of crop-division, a little amount of corn mixed up with dust is left behind in the field, and that is given to indigent cultivators.[230]

144. Taqāvī Lf54a

It is such that the distressed *ri'āyā* borrow some amount of money for conducting agricultural operations. It is customary that when they take *taqāvī*, they give an interest at the rate of 2 *annas* per rupee[231]. For *taqāvī* for sugar cane cultivation, the rate is 2 rupees per *bīgha*.[232]

145. Taujīh-nawīs Pf64a

Taujīh is an Arabic word from the section of *taf 'īl*. *Taujīh-nawīs* is (f64b) is an imperial officer. It is like this

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[228] See 190.'*Ḥaweli*', Pff70b-71a.

[229] See 124.'*Ṭappa*', Lf55b.

[230] Grierson states that this practice was called *tari* in south of the Ganges and in Saran. Also this practice was followed where crop division was done at the threashing floor (*agor-batā'i*), *Bihar Peasant Life*, term nos., 901 & 914.

[231] It amounts to 12.5%.

[232] *Taqāvi* was disbursed to the *ri'āyā* by the *'āmil* or *'uhdadār* through the *muqaddam* who was to stand surety (*māl-ẓāmin*) for its repayment. See the text of *māl-ẓāminī* for *taqāvi* furnished by a *muqaddam* in Or. Qr. 243, vol. I, fl10a & fl11a, in which the *muqaddam* undertakes to pay the full amount of the *taqāvi* in the very first season.

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that a few persons are employed in the government (*sarkār*) in accordance with alphabet letters (*muwāfiq-i alif. be*)[233]. One or two alphabets each are allotted to them. Thus, they maintain [the record of] names of *manṣabdārs* and [other] imperial servants according to alphabet letters in their charge, and they keep an account of their dead and absconders (*fautī wa farārī*). For example, someone was allotted alphabet '*yā*'. Then, [the register containing names such as] Yūsuf Beg and Yār Ali etc. will be with him, and he will be informed of their condition.

Section '*ṣā*' (Ṣ)

146. Ṣāliṣ

Pf65a

Ṣāliṣ is an Arabic word meaning 'a third', [and a person who is not known to the complainant and the defendant in a law-suite.][234]In the terminology of the revenue officials (*'ummāl*), he is a person other than the vendor and the vendee.

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[233] The phraseology of the author is difficult to translate. However, what he implies is that each *taujīh-nawīs* was made incharge of one or two alphabetical registers containing names and details of *manṣabdārs*, and was called by those alphabets. Thus, for example, *taujīh-nawīs 'alif* ' maintained register of *manṣabdārs* whose names began with alphabet '*alif* ', and *taujīh-nawīs 'be'* maintained register of *manṣabdārs* whose names began with alphabet *'be'*, and so forth.

[234] [ ] Lf56b

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He is also a person who accompanies the *amīn*[235] so that he may arbitrate between the *ri'āya* and the *zamīndār*, or the *ḥākim* and the *zamīndār*. In such a situation, he is like a *munṣif*[236].

At the time of measurement of fields (*arāẓī*), five persons accompany the *amīn* receive an amount of money according to custom. *Munṣif*[237] receives 4 annas, *amīn* 1 anna, *nawisanda* employed by the *'amil*[238]2 annas, *muharrir* of the *qānūngo* 2 annas, *jarīb-kash* 2 annas, and *kheta'it* 1 anna. Ṣāliṣ is a person whose verdict is considered as final in the event of a dispute in measurement, at the time of survey of cultivated fields conducted by the *amīn*[239].

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[235] This is when the *amīn* does the *dāna-bandi* of lands. See 1. *'Amīn'*, Lf45b.

[236] See 448. *'Munṣif'*, Lf81b.

[237] Use of the word *munṣif* in place of *ṣāliṣ* here, and *vice versa* elsewhere, suggests that it was interchangeable. See 194. *'Ḥaqq-i mālẓāmin'*, Pf71a.

[238] *'nawīsanda-i sarkār* 1 anna', ibid.

[239] Lf56b: '*Ṣāliṣ* in its technical meaning is a person who, while accompanying the *amīn* at the time of measurement, and conducting an investigation in case of a discrepancy and dispute, does not allow any injustice between the *ri'āyā* and the *amīn* to take place. *Muẓāri'* and *amīn* do not defy his ruling. *Ṣāliṣ* and *munṣif* mean the same'.

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Section *'jīm'* (J)

147. Jama'-ṭūmāri

L157a

Jama'-ṭūmārī is the *jama'* of *mauẓa's*, *parganās* and *sarkārs* etc., that has been fixed in the time of Raja Todarmal. It is called *Jama'-Todarmali*[240].

148. Jaulān

P165b

Jaulān means an iron and wooden fetters. It is a practice of the *'āmils* to have a few shackles prepared and display them on the gates in order to terrorize the *zamīndārs* and *mālguẓārs*, so that due to its fear, they may not delay the payment of revenue[241].

149. Jama'-sarāsarī

P165b

Jama'-sarāsarī is the name of a *jama'*. It is such that the produce (*maḥṣūl*) of three years is added up. The total weight is divided in three equal parts, and revenue demand is made on the *zamīndārs* accordingly (f66a). For example, in the first year one thousand, in the second year two thousand, and in the third year three thousand rupees were produced (as revenue). Its *jama'-sarāsarī*, being a third part of it, came to two thousand. Also, since production varied from *bigha* to *bigha*, two or three rupees

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[240] *Jama'-ṭūmārī* was also called as *jama'-taqsīmī*. See 157. *'Jama'-taqsīmī'*, Lf57b.

[241] Lff57b-58a: '*Jawlān* is called *beṛi* (fetter) in Hindi and *band- pā* in Persian. It is a custom that the *ḥākims* keep iron fetters for the confinement of [recalcitrant] *zamīndārs*'.

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are fixed [uniformly] for all the *bighas*; that too is called *Jama'-sarāsarī*[242].

150. Jama'-bandi Pf66a

Jama'-bandi means to work out total *jama'* of estates (*mauẓa'āt wa parganāt*), collecting them at one place, and the settlement of revenue demand of estates by summoning each *zamīndār*.

151. Jins-i kāmil Pf66a

Jins-i kāmil is a crop that is sold at high price, such as sugar cane, betel-leaf (*pān*), cotton etc.

152. Jins-i adnā Lf57a

Jins-i adnā is a crop that is sold at low price such as *arzan* (millet), *kawdon*, *mandwa*, *juwār*, *bājra* etc.

153. Jetha-rai'yat Pf66a

Jetha-rai'yat is a person who is the head of the *rai'yat*[243]. [*Jetha-rai'yat* is a Hindi word][244]

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[242] Lf57a: 'The *jama'* of three years, or ten years of estates (*parganāt*), whatever it may be, is added up, and it is divided equally per year. For example, in the first year one thousand, in the second year two thousand, and in the third year three thousand rupees are produced. Its total came to six thousand. Thus, its yearly average came to two thousand. This third part is called *Jama'-sarāsarī*'.

[243] Other terms for *jetha-rai'yat* were *muqaddam*, *mandal*, and *mahton*, cf. 442.'*Mandal*', Lf81a, and 455.'*Mahton*', Lf81b, and 440.'*Muqaddam*', Lf81a

[244][ ] Lf57a.

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Pf66a

154. Jalkar

Jalkar means something that is produced in ponds, such as fish, *singhāra*, *kaserū*, *kanwal-gaṭṭa* etc.

Pf66a

155. Jāgīr

Jāgīr is a contracted form of the word *jā-i gīr*. It means a place of collecting the salary (*talab wa tankhwāh*). [Whenever a soldier showed an aptitude for agriculture, he was given a *jāgīr* from the house of the emperor. *Dāms* are stated in *jāgīr* (order), mention of *mauẓa'* or *pargana* is not correct][245].

Pf62b

156. Jā'idād

Jā'idād is a Persian word, meaning 'a place of receipt of money from'. For example, a person was employed in service. Therefore, he will be assigned a place or a *mauẓa'* for collection of money (salary), so that he may continue to get the same from there.

Lf57b

157. Jama'-taqsīmī

Jama'-taqsīmī is to write down [revenues of] *paṭṭīs*[246], *ṭarafs*, and *ḥiṣṣas* (share-holdings)[247], as per their distribution in the lands of villages (*dehāt*), along with names of the *asāmīs* (tenants) of *zamīndārs* and share-

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[245][ ] Lff57a-57b.

[246] It referred to the share holding in a *zamīndāri* estate. It was also called *ṭaraf*. See 81.'*Paṭṭi*', Lf52a.

[247] *Ḥiṣṣa*, *ṭaraf*, and *paṭṭī* meant the same.

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holders (*ḥiṣṣa-dārān*), and to total the same. Some people of Bengal call this very *jama'-taqsīmī*, the *jama'-ṭūmārī.*

158. Jama'-mukammal Lf57b

Jama'-mukammal, or [*Jama'*-] *kāmil* is the *jama'* [of a place] more than which has never been produced there. *Ḥākims* and *'āmils* determine it in this way: They demand revenue figures for past ten years (*kāghaẕ-i dahsāla*)[248] or more from *qānūngos*, and examine them. The highest *jama'* figures of all those years is known as *jama'-kāmil* or [*jama'*] *mukammal.*

159. Jama' wāṣil-bāqī Lf57b

Jama' wāṣil-bāqi means the *wāṣil-bāqī*[249] and the *jama'* of an estate. It is a document in which the *jama'* of an estate, its realizations (*waṣilāt*), and the past arrears are stated[250].

160. Jama'-bālādastī Lf57b

Jama'-bālādastī is the amount collected by *ḥākims* as gratification (*fawā'id*), such as *jarīmāna* (fines), *rishwat*[251] (gratification money) etc.[252]

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[248] This refers to *mawāzana-i dahsāla*. See 464. '*Mawāzana-i dahsāla*', Pf110b.

[249] A statement showing receipt and balance of revenue maintained by the *ḥākim*. See 481. '*Wāṣil-bāqī*', Lf84a.

[250] Pf66b: '*Jama' wāṣil-bāqi* consists of three words—*jama'* and *aṣl* mean the amount that has been deposited with the government, and *bāqī*, that is outstanding before the government'.

[251] See 263.'*Rishwat*', Lf63b.

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Pf67a

161. Juwār

Juwār is the name of a well-known cereal.

Pf67a

162. Jadda

Jadda is [a word of] Hindi[253]. It means *jadda-i fāsida*, meaning *nānī* (Hindi word for maternal grand mother). *Jadd* means *dādā* (Hindi word for paternal grand father).

Pf67a

163. Jama'-tashkhīsī

Jama'-tashkhīsī is [the *jama'*] that the *ḥākim* fixes after its settlement with the *zamīndār*, and assessment (*tashkhīṣ*) of land and its produce (*zarā'at wa zamīn*) etc. That is to say, initially the settlement may be for less, but in the event of a good state of harvest (*ābādī*), an increase is made in it at the time of its maturity. That is called *jama'-tashkhīṣī*.

Pf67a

164. Jīka

Jīka is a Hindi word, a terminology of Bengal meaning *nānkār*[254].

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[252] Pf66a: '*Jama' bālā-dastī* is the *jama'* that the *ḥākims* realize from the *ri'āyā* by way of fines (*jarīmāna*) etc., when there is a quarrel and dispute amongst them'.

[253] *Jadda* is an Arabic word, not Hindi.

[254] See 475. '*Nānkār*', Pf111b. *Jīka* was also called *khamār*, ibid. Also see 404. '*Khamār*', Lf77b.

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165. Jihat Lf59a

Junūb (South), *Shumāl* (North), *Mashriq* (East), *Maghrib* (West), *taḥt* (down), and *fauq* (up)—these are called Shish-jiḥat (the six directions). Its method of knowing is like this: First they stand facing west, in that position....[255].

166. Jizya Pf67b

Jizya is a Persian word[256]meaning *maḥṣūl* (tax). *Jizya* originally established in Hindustan in former times was one that continued till the reign of Alamgir. That is, *jizya* was fixed upon individual *zamīndārs* depending upon their position and status. It was realized at the rate of Rs 10/- from a palanquin rider (*pālki-nashīn*), Rs 5/- from a *sawār*, and Rs 8/- from a footman (*piyāda*)[257], (f67b) per year. Each one was given a *chiṭṭhi* (identification slip) with the imperial seal, along with the decree (*maḥẓar*) of the *Qāẓi*. Any Hindu found without a *chiṭṭhi* had to pay *gunahgārī*[258] to the government. Presently, the Hindus have become so much dominant, that in times of their strength, they may probably realize *jizya* from Muslims.

167. Ja'lī-kāghaz Pf69b

Ja'lī-kāghaz means a forged document (*kāghaz-i libāsī*). It is a practice of fraudulent officials that they issue

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[255] The sentence is left incomplete in the text.
[256] *Jizya* is an Arabic word, not Persian.
[257] This statement appears to be incorrect as the rate for *piyāda* could not have been higher than that for the *sawār*.
[258] It was a judicial fine, cf Wilson, op. cit., p.190.

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orders of sanction [*asnād wa yaddāsht*] etc. of *jāgīr*, with [forged] signatures and seal of the emperor and the *Wazīr*, and collect money.

Section '*jīm al-Farsi*' (Ch)

168. Chiṭṭhāwan Pf67a

It is customary that on the maturity of crop, the *zamīndār* seeks a permission-slip for harvesting (*chiṭṭi-i diraw*) from the *ḥākim*. An amount is fixed for [the issue of] this *chiṭṭhi*, that is called *chiṭṭhāwan*. [At some places it is customarily realized at the rate of one rupee per *mauẓa'*][259].

169. Chakla Pf68a

If [at least][260] twenty-one *parganas* are placed under a place, it is called *chakla*. [If they were less than this number, it will not be called a *chakla*][261]. If more *parganas* related to a place, it is called *sarkār*[262].

Also, the administrators (*mutaṣaddis*) have created the *chakla* to facilitate revenue collection work. For example, a *pargana* is bigger than other *parganas*; *parganas* around it are associated with that *pargana*, and

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[259] [ ] Lf59a.
[260] [ ] lf58a
[261] [ ] ibid.
[262] The criteria determining a *chakla* and a *sarkār*, as stated here, probably represent a theoretical position. At times a *chakla* was bigger than a *sarkār* is explicitly stated in the next paragraph, as also elsewhere in the work, cf. 290.'*Sarkār*', Lf65b & fn., Pf82a.

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that became the *chakla*. Due to a conglomeration of *parganas*, a *chakla* is bigger than a *sarkār*.

In Hindustan, a place (f68b) where a number of prostitutes live collectively is also called *chakla*[263].

170. Chākarān Pf68b

Chākarān is a Hindi word, a usage of Bengal. It means the land that the *zamindārs* give to their servants (*chākarān*). It is not a usage of Delhi.

171. Chaprāsī Pf68b

Chaprāsī is the designation (*lit*. name) of a footman, a servant of the Englishmen (ṣaḥibān-i angrez), who wears a badge (*chaprās*) around his neck.

172. Chaudharī Lf58a

Chaudharī, in an absolute sense, means the leader of a community (*firqa*)[264]. Also, someone considered most trustworthy amongst *zamīndārs* is given the title of *chaudharī* (*chaudharā'ī*) by the government.[265] His duty is to provide assistance to the *ḥākim* in all respects in revenue

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[263] Pf69b: '*Chakla* is a place of abode of prostitutes'.

[264] Pf68b: 'The head of each artisan community (*ahl-i ḥirfa*) is called *chaudhari*.'

[265] *Chaudharis* appear to be small *zamīndārs* in Bengal, cf *Dastūru'l-'amal-i Khaliṣa Sharīfa*, f32b; *Dastūru'l-'amal-i Ṣāqib Siddiqi*, f26a identifies them with *ta'alluqdārs*, who were *mālgūẓārs* of 2-3 *mauẓa's* and given the title of *chaudhari*.

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collection (*mālguẕārī*). He also stands surety (*ẕāmnī*) before the *ḥākim* for other smaller *zamīndārs* who default in revenue payment (*mālguẕārī*), and dealing strictly with them, he gets the revenue of the government collected. It is customary that anyone who stands surety (*ẕāmnī*) for the revenue payers (*mālguẕārān*), realizes 5 rupees per hundred rupees[266]. His right is *nānkārī* [267], that he is entitled to by an imperial *sanad* (*sanad-i ḥuẕūr*)(f68b); *mālikāna*[268], in the event of his land becoming *sīr*; and the *rusūm* amount for his [services of] signature affixtures (*dastkhat wa nishānī-hā*)[269]. If he is the revenue payee (*mālguẕār*) of his own land, he will not get *mālikāna*.

Also, there is the *chaudharī* of *gola*[270], *mandwī* [271], *hāṭ* [272] and *bāzār*. His duty is to be vigilant about the weighing stones, called *bāṭ* in Hindi, so that no vendor (*baqqāl*, *lit*. a grain retailer) kept faulty ones, and that there

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[266] Pf68b: 'more or less 5 rupees per hundred rupees.' Elsewhere in the text we are told that the right of the surety holder (*mālẓāmin*) was Rs 4 or Rs 2, cf. 194. '*Ḥaqq-i mālẓāmin*', Pf71a.

[267] Also see 475.'*Nānkār*', Pf111b.

[268] Ibid; also see 418.'*Mālikāna*', Lf79a, and 255.'*Dastkhat-i chaudharā'i*, Pf78a.

[269] This was a saleable right, cf. 255.'*Dastkhat-i chaudharā'i*', Pf78a

[270] A grain or salt store, or market; a place where it is sold, Wilson, op. cit., p.181

[271] A market, a special market, one for any particular article, ibid, p.328.

[272] A market, a moveable market, one held only on certain days in a week, a fair, ibid, p.203.

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be no discrepancy in prices etc. Similarly, every community has a *chaudharī*. Knowledgeable *mutaṣaddīs* have bounded the multitude with a singular. Thus, the artisans (*ahl-i ḥirfa*) must have a *chaudharī*. [*Chaudharī* in *ṣūba* Berār is called *Deshmukh*][273].

173. Chak-nāma Pf68b

[*Chak-nāma* is a Hindi word mixed with Persian, or may be it is purely Persian][274]. It is the name of a *sanad* (memorandum). When a piece of land is conferred upon someone from the *ḥuẓūr* (imperial court), (f89a) he goes to the *mufaṣṣil* and shows the imperial *farmān* to the *qānūngos*. The administrative officials of that place, such as the *qānūngos*, *chaudharīs* and others measure the land as per order and prepare a document giving the eastern, western, southern, and northern limits of that piece of land[275]. That document is called *chak-nāma*, and that [measured][276] land *chak-basta*[277], [and it is named after that person. Thus, they say, "this land is of such and such person, and that land is of such and such person"][278].

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[273] [ ] Pf68b.
[274] [ ] Lf58b
[275] This operation was called *chak-bandi*. Cf. 175.'*Chak-bandi*', Lf58b.
[276] [ ] Lf58b
[277] See 174.'*Chak-basta*', Pf69a.
[278] [ ] Lf58b

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174. Chak-basta

Pf69a

Chak-basta means a demarcated piece of land[279].

Also *chak-basta* means the fertile land of a *mauza'* or *purwa*[280].

175. Chak-bandī

Lf58b

Chak-bandī is the act of demarcation (*lit.* measurement) of land[281].

176. Chak

Pf69a

Chak means a locality of people of one kind.

177. Chalān

Pf69a.

Chalān is the slip that is put in the bag at the time of dispatch of revenue, and the mouth of the bag is sealed subsequently[282]. It is a practice that when the bag is opened, money is counted as per the *chiṭṭhī*.

178. Chausanī

Pf69a

Chausanī is a Hindi word, and its Persian is *chahār-sāla* (four yearly). [In the terminology of the revenue

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[279] Also see 173.'*Chak-nāma*', Pff68b-69a

[280] See 72.'*Purwa*', P55b.

[281] It was done by *mufaṣṣil* officials—*qānūngos*, *chaudharīs* etc. See 173.'*Chak-nāma*', Pff68b-69a.

[282] This bag was big enough to contain a thousand rupees, and was lac-sealed with the seal of the *fotadār*. A cess, called *kharīṭa-ṣarf*, was realized from the *zamīndārs* by way of cost of the bag. See 203.'*Kharīṭa-ṣarf*', Lf60a.

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officials, *chausanī* means the *Jama'* of four years][283]. It is a practice that whenever a new *'āmil* arrives, he calls for the four-yearly *jama'* figures of villages (*mauza'āt*) and zamindāri estates (*parganāt*)[284].

179. Cha'in Pf69b

Cha'in is a Hindi word, meaning the full ripening of crop.

180. Chhāpa Pf69b

It is a wooden thing in the shape of a spatula (*kafcha*), on which a floral engraving is done. Whenever grain is collected at the stacks, it is sealed with it by applying a little mud over it.[285]

181. Chakla-dār Pf69b

Chakla-dār is the head of prostitutes.

182. Chalanī Pf69b

The Persian of *chalanī* is *rā'iju-l waqt* (what is current)[286]. These are the various types of *rupiya* (rupees) that are current. Every type of *rupiya* is [not] in circulation everywhere. The *rupiya* of Kāth and Murshidābād, it is customary, is current in Calcutta and Murshidābād, and the rupiya of Farrukhābād in Farrukhābād, and of Lucknow in

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[283] [ ] Pf67a

[284] *Chausanī* is mentioned as one of the documents demanded by the *ḥākim* when he visited an *ijāra* estate, cf. 258.'*Ḍaul-tashkhīs*', Lf60b.

[285] See Grierson, op. cit., no. 871, p.187.

[286] It is in fact the Arabic of *chalanī*.

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Lucknow. There is similar currency for each region. That is called the *chalanī* of each region. However, the *rupiya-sikka* of Shāhjahānābād, and the *ashrafi*, by the grace of God, are current in all regions.

Section '*hā*' (Ḥ)

183. Ḥasbu'l-ḥukm

Lf59b

Ḥasbu'l-ḥukm is an imperial order (*farmān*), that the *ḥuẓūr-nawīses*[287] and the nobles (*umarā'*) write to the people and communicate the order of the emperor to them[288]. [The format of it's writing is like this: "addressed to such and such *Shujā'at-panāh*—whatever be the title—that the world obeying and sun-radiating order has thus been issued...][289]

184. Ḥasbu'l-ẓimn

Lf59b

Ḥasbu'l-ẓimn are the details written at the back of *farmāns*.

185. Ḥāl-bhanjat

Pf70a

It is a terminology of Bengal, a mixture of Arabic and Persian. *Ḥāl* means 'the present', and *bhanjat*, 'to cut'. Thus, it is one of such practices whereby the revenue of

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[287] See 188.'*Ḥuẓūr-nawīs*', Lf59b

[288] Pf70b: '*Ḥasbu'l-ḥukm* is like a *parwāna* (order). The practice, however, is that whatever is ordered by the emperor, is communicated to the people in writing by the ministers (*wuzarā'*), and the nobles (*umarā'*), as per instructions.'

[289] [ ] Pf70b

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past years, outstanding due to calamities (*shikast*), is collected from the *ri'āyā* in the current year.

186. Ḥāl-ḥāṣil Pf70a

Ḥāl-ḥāṣil is an Arabic word meaning the produce and revenue that is produced in the current year. [*Ḥāl-ḥāṣil* is the *iẓāfat-i maqlūb*, meaning *ḥāṣil-i sāl-i ḥāl* (current year's collection). It means the crop that has actually been produced (*mawjūd ast*). In Persian it is called *hast-o-būd*][290].

187. Ḥākim Pf70a

Ḥākim is an Arabic word meaning one who commands.

188. Ḥuẓūr-nawīs Lf59b

Ḥuẓūr-nawīs is a person whose duty is to write the *ḥasbu'l-ḥukm*[291]. [It is of many types. Firstly][292], he is a person who constantly attends the work of epistolary correspondence at the imperial court. [His duty is day and night. Secondly][293], *ḥuẓūr-nawīsī* is an office. His (*ḥuẓūr-nawīs*'s) duty is to attend on the king, or whoever is his master, with his pen-case (*qalamdān*). Whenever the master signed a document, he would prepare its true copy,

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[290] [ ] Lf59b. Also see 483. '*Hast-o-būd*', Pf112b

[291] See 183. '*Ḥasbu'l-ḥukm*', Lf59b

[292] [ ] Pf70b

[293] [ ] ibid

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and inscribe on it the letter *hā* (ہ), which is his *nishānī* (sign or initials).

189. Ḥabūbāt

L159b

Habūbāt is an Arabic word, [the plural of *hāb* (grain), whose Persian is *dāna*, and Hindi *goli*][294], meaning 'grains'. In the terminology it refers to *abwāb*[295].

190. Ḥaweli

Pf70b

Ḥaweli is an Arabic word, or may be it is Hindi. It means a place of residence. In the terminology, it is the place of abode of the *ḥākim* of the time. Also, it is that estate whose settlement (*ābādi*) does not come under the jurisdiction of another estate, (f71a) and the villages around it are related to it. Rather, the office of the *ḥākim* of the time has been there since olden times and an estate bigger than that is not there in the *ṣūba*. Thus *Ḥaweli Bihar*; *Bihar* is the name of a big settlement[296].

191. Ḥal

Pf71a

Ḥal is a Hindi word. It is something by which the land is broken up for preparing it for cultivation. Its Persian is *qalba*.

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[294] [ ] Pf70b

[295] See 26. '*Abwāb*', Lf49b

[296] Lf59a: 'Estate of the sitting *ḥākim* is called *Ḥaweli*. It is customary that whenever the *ḥākim* took up residence within an estate, other villages (*mauẓa's*) around it are related with it, and that estate of the sitting *ḥākim* is called *ḥaweli*.'

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192. Ḥal-wāha Pf71a

Ḥal-wāha is a Hindi word meaning one who ploughs (*qalba-rān*).

193. Ḥal-dār Pf71a

He is a person who collects the revenue from the *ri'āyā* and carries it to the *patwārī*.

194. Ḥaqq-i mālẓāmin Pf71a

Ḥaqq-i mālẓāmin (the right of the guarantor) is Rs4/- or Rs2/- per hundred rupees[297]. *Jarīb-kash* 2 annas, *kheta'it* 1 anna, *ṣāliṣ* 4 annas, *amīn* 1 anna, *nawīsanda-i sarkār* 1 anna[298], and *nawīsanda-i qānūngo*[299] 2 annas.

195. Ḥaqqu'l-taḥṣīl Pf71b

It is an amount that the *'āmil* realizes for his revenue collection duties. At some places it is charged Rs2/- per hundred rupees[300].

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[297] It varied between 2 to 5 per cent. See 430. '*Mālẓāmin*', Lf80a, where it is mentioned as Rs 3/- per one hundred rupees, and Rs 3/- annas 2 per one hundred rupeeṣ in Pf99b. Also see 172. '*Chaudhrī*', Lf58a, where it is mentioned as Rs 5/- per hundred rupees.

[298] He is mentioned as *nawīsanda naukar-i'āmil* and his right is stated as 2 annas, cf 148. '*Ṣāliṣ*', Pf65a

[299] '*Muḥarrir-i qānūngo*', ibid. Perquisites of these officials are stated in the context of *ḥaqq* or right of the *mālẓāmin*.

[300] Also see 364. '*Amilāna*', Pf92a

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Pf71b

196. Ḥujjatāna

Ḥujattāna is the name of a document, a terminology of other regions. It is called *sarkhat* in common parlance. It so happens that the *paṭwārī* gives a written document to the *ri'āyā*, and whenever they bring revenue, it is collected in accordance with that.

Pf100a

197. Ḥāẓir-ẓāmin

He is one whose responsibility is to present the person whose security he stood for, and that person became an absconder[301].

Section '*khā*' (Kh)

Lf60a

198. Khazāna-i 'āmira

Khazāna-i 'āmira is the imperial treasury, a centralized depository of the *khāliṣa* revenue and the like[302].

Pf71b

199. Khāṣ-kharch

Khāṣ-kharch means the *sīr* land [and *khāṣ-taḥṣīl*][303]. Also, it is an estate (*makān*) that the *ḥākim* gets cultivated by the *ri'āyā*. It is also called *khwud-'amla*.

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[301] This term has been shifted here from Section '*Mīm*' (M).

[302] Pf71b: '*Khazāna-i 'āmira* is the imperial treasure of all the *ṣūbas* collected at one place'.

[303] [ ] Lf60a. For identification of *khāṣ-taḥṣīl* with *sīr* and *khwud-'amla*, see 286. '*Sīr*', Lff66a-66b, and *fn*.

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200. Khārij-jama' Lf60a

Khārij-jama' is the *banjar* land that has never been cultivated and it has remained without a *jama'*. [It is a piece of land or a *mauẓa'* whose revenue has been deducted from that of the *pargana*, due to which the *ḥākim* is not bothered about it. Or, it is *a'imma*[304][land] that has been assigned to someone and is not included in the *jama'* since olden times. Thus they say, "You cultivate the land, reclaimed by cutting the jungle"][305].

201. Khāliṣa Lf60a

He is one who deals with the appointments and dismissal of *'āmils*, *faujdārs*, *kotwāls*, *karorīs* etc. and all related works[306].

202. Khāliṣa-sharīfa Pf72a

Khāliṣa-sharīfa means land, estates (*parganāt*) and villages, other than *a'imma*[307], *jāgīr*[308], *milk* [309] and the *zamīn-i khā'irāt*[310], whose revenues are deposited with the imperial treasury. It also means something free from partnership.

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[304] It was a revenue free assignment of land. See 15.'*A'imma*', Pf44a

[305] [ ] Pff71a-71b

[306] Also see 215. '*Dīwān-i khāliṣa*', Pf73b

[307] A revenue-free land grants. See 15. '*A'imma*', Pf44a

[308] It probably is a reference to *āl-tamgha jāgīr*. See 17. '*Al-tamgha jāgīr*', Lf48b

[309] See 463.'*Milk*', Pf110b, and 443. '*Milkī*', Lf81a

[310] This included lands, variously called as *brahmottar*, *devuttar*, *pīrān*, *a'imma*, *madad-i ma'āsh* etc

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Lf60a

203. Kharīṭa-ṣarf

Kharīṭa-ṣarf is an *iẓāfat-i maqlūb*, meaning *ṣarf-i kharīṭa* (expense for bag). [It is also one of the *abwāb*][311]. It is such that the *'āmils* realize an amount of money from the *zamindārs* on account of the bag in which they send revenue to the government. That bag can contain one thousand rupees.[312] It is sealed with lac with the seal of the *fotadār*.

Pf72a

204. Kharīf

It means the autumn crop. During this season the trees shed off their leaves. Its duration is three months.

Pf72a

205. Khizāna

It means a huge amount of money gathered at one place.

Pf72a

206. Khirman

It means the produce that is taken possession of after harvesting, and divided subsequently.

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[311] [ ] Pf72b. It was one of those *abwābs* that were entered in the *siyāha-i āmadanī* (income-register). See 26. '*Abwāb*', Lf49b

[312] Pf72a: ' It is such that calling for some coarse cloth (*gazzi*), they prepare a doubled lined bag that could contain one thousand rupees'.

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207. Khushk-sāli Pf72a

Khushk-sāli means a calamity that occurs only due to failure of rains. In *qaḥṭ-sāli*, inundation (gharqī) and locusts' attack (*malkh-zadi*), etc (f72b) is included[313].

208. Khasra Pf72b

Khasra[314] is a document containing the *dāna-bandi*[315] account that is prepared by the *amīn* along with five others[316].

209. Khwud-kāsht Pf72b

Khwud-kāsht is one who gets the cultivation done by *ri'āyā*, providing them [with inputs such as] money, bullocks etc. In such cultivation, *ri'āyā* receives a seventh part of the produce[317].

Also *khwud-kāsht* is the opposite of *pāhī-kāsht*. That is, a person who cultivates the land of a *zamīndār*, where also he has his house, is called a *khwud-kāsht*[318].

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[313] Both these calamities used to be covered under a generic term, *āfat-i samāwi* (heavenly calamity). See 12.'*Āfat-i samāwī*', Lf47b.

[314] Mentioned as '*kasra*' in MS L., cf 1. '*Amīn*', Lf46a.

[315] See 232 '*Dāna-bandi*', Lf61a; also 349.'*Ẓabṭ-i dāna-bandi*', Lf71b

[316] For these five persons who accompanied the *amīn*, and their perquisites, see 232, '*Dāna-bandi*', Lf61a; also, 194. '*Ḥaqq-i māl-ẓāmin*', Pf71a

[317] See also 54.'*Pā'i-kāsht*', Lf52b

[318] ibid & fn. Also see 439.'*Maḥlūl*', Pf100b

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Pf72b

210. Khwān-salār

Khwān-salār[319] means the kitchen superintendent (*dārogha-i bāwarchī-khāna*) as wll as the cook (*bāwarchī*).

Pf72b

211. Khiṭāb

It is a word of commendation conferred by the king or anoble (*sardār lit.* a cheif) on anyone. There are three things for every noble: *ism* (name), *laqab* (title) and, *kunniyat* (patronymic). *Kunniyat* is one in which occurs the word *ab* (Arabic, meaning father). For example, the father of Shujau'd Daula was called Abu'l Mansur Khan. This was his *kunniyat*. His *laqab* was Safdarjung, and his *ism* was Mansur Ali Khan.

There is a difference between *laqab* and *khiṭāb*. *Khiṭāb* is conferred by either a king or a noble; *ism*, *laqab* and *kunniyat* can be conferred by anyone.

Pf73a

212. Khujasta-bunyād

Khujasta-bunyād means 'an auspicious foundation'. In the terminology it refers to Aurangabad, which the people of Hind call the 'the window of the country'.

Pf73a

213. Khazīna-i ba'itu' l-māl

Khazīna-i ba'itu' l-māl is the property of the heir-less that is seized by the imperial administration. Thus, says Shaikh Sa'adi :

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[319] The correct word is '*Khwān-sālār*'.

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The *Khazīna-i ba'itu' l-māl* is the mouthful of Beggers and the poor, not the feast of the King's companions.

Section *'dāl'* (D)

214. Dīwān-i tan Pf73b

Dīwān-i tan means the minister (*dīwān*) of household matters with whom are related the affairs of the *Jama'* of *parganās* and the expenditure of the *sarkār*. He is an agent of, and a deputy of the *Wazīr*[320].

215. Dīwān-i Khāliṣa Pf73b

Dīwān-i khāliṣa is the minister (*dīwān*) who is subordinate to the *Wazīr*. The income of all the *ṣūbas*, *maḥāls*[321] and *sarkārs*, and the appointment and dismissals of all the *ṣūbas* (*ṣūbadārs*), *'āmils* and *faujdārs* etc, the entire work of the country (*iqlīm*) is related with him. He is also the deputy of the *Wazīr*[322].

216. Dām Lf60b

Dām is this. The imperial *mutaṣaddis*, for the sake of dignity have fixed big things for small ones. Thus, the English have fixed twelve *pā'i* to an *anna* (f61a). Similar is

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[320] Lf60a: '*Dīwān-i tan* is the *dīwān* to whom is related the affairs of the household'.

[321] See 435. '*Maḥāl*', Pf100a

[322] Lf60a:'*Dīwān-i khāliṣa*' is the *dīwān* to whom is related the affairs of revenue (*kār-o-bār-i mulki*)'. Also see 201. '*Khāliṣa*', Lf60a

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the case with *dām*. *Mutaṣaddīs* have fixed forty *dāms* to a rupee. In the *yād-dāsht* (memorandum) to *jāgīrdārs*, they mention *dāms*—three lacs, ten lacs, or even more[323].

217. Dāru'ẓ-ẓarb Pf74b

It is a place where *rupiya* and *ashrafi* are minted.

218. Dāru 'l-amān Pf74b

Multān

219. Dāru'l-ḥarb Pf74b

The territory inhabited by the infidels (*makān-i kufristān*).

220. Dāru'l-mulk Pf74b

Kashmir, *Jannat-naẓīr* (Paradise-like).

221. Dāru's-surūr Pf74b

Burhānpūr

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[323] Pff74a-74b: 'The common meaning of *dām* is 'net' (*jāl*). In the terminology, *mutaṣaddīs*, on account of frugality, have fixed 40 *dāms* to 1 rupee. 2 ½ *dāms* make 1 *anna*; 40 *dāms* make 1 rupee; 100 *dāms* make 2 ½ rupees; 500 *dāms* make 12 ½ rupees; 1,000 *dāms* make 25 rupees; 10,000 *dāms* make 250 rupees; 1 lac (100,000) *dāms* make 25,000 rupees; 1 crore *dāms* make 2 crore 50,000 rupees; 10 crore *dāms* make 25 lac rupees; 1 *arab dāms* make 2 crore 50 lakh rupees; 10 *arab dāms* make 25 crore rupees; and 1 *kharab dāms* make 2 *arab* 50 crore rupees'.

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222. Dāru'l-kha'ir Pf74b

Ṣūba Ajmer

223. Dāru's-salṭanat Pf74b

Lahore

224. Dāru'l-khilāfa Pf74b

Dehli (Delhi)

225. Dāru'l-mulk Pf74b

Kābul

226. Dāru'sh-shifā Pf74b

Imperial hospital.

227. Dāru'j-jihād Pf74b

Hydrabad

228. Ḍandiya Pf74b

Ḍandiya is a footman, a servant of the *kotwāl*.

229. Deh Pf75a

Deh means a *mauẓa'* (village). Its Hindi is *gāon*.

230. Ḍikkiri[324] Pf75a

231. Dāmān-shāhī Lf61a

It is the name of a crop-division (*taqsīm*). [It is called *ḥiṣṣa-i rasad* in Persian][325]. Its example is this:

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[324] Yasin has only given the spelling. He has not defined the term.

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Someone [suppose,] borrowed three hundred rupees from one person, two hundred from another, seven hundred from the third person, and four hundred from the fourth, and handed it over to the creditors asking them to realize according to *ḥiṣṣa-rasad* (share proportion). Hence, the creditor of three hundred rupees would have a share worth twelve *annas*; the creditor of two hundred, worth eight *annas*; the creditor of seven hundred, worth one rupee, and twelve *annas*; and the creditor of four rupees, one rupee. Thus, the distribution is done at the rate of four *annas* [per hundred rupees]. That is called *dāmān-shāhi*.

232. Dāna-bandi

Pf61a

Dāna-bandi means 'to surround [the corn']. and 'to determine the weight of corn by measurement of field'. Its method is this. The *amīn*, along with a number of *pargana* staff officials, while standing at the cultivated fields, gets the land measured and fixes the revenue (*maḥṣūlāt*)[326]. The staff officials are the following:

1. *Amīn*[327]: His duty is to supervise measurement and to be vigilant. 12 annas per hundred maunds of grain (f61b) is his right (*ḥaqq*).

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[325] [ ] Pf75a

[326] This entire process was called *zabṭ-i dāna-bandi*. Cf. 349.'*Ẓabṭ-i dāna-bandi*', Lf71b

[327] He is mentioned as the servant of the *'āmil* who, in the event of the assessment being disputed by the *muẓari'* and the *zamīndār*, gets cultivated fields measured with *bāns* and *kaṭṭha*. Cf. 1.'*Amīn*', Lf45b.

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2. *Khetait* and *Jarīb-kash*: Their duty is to conduct measurement.1 anna each per hundred maunds is their right[328].
3. *Sālis*: His duty is to ensure fairness in the assessment of produce and the measurement of land. His right is 4 annas per hundred maunds of grain. He is the *ḥākim's* servant in a *sīr* estate.
4. *Nawīsanda-i sarkār-i ḥākim*: his duty is to write down the figures of measurement and the weight of grain, and to prepare the *kasra*. His right is 2 annas per hundred maunds[329].
5. *Muḥarrir-i qānūngo*: His duty is to prepare a true copy of the *dāna-bandi* document [330].

Similarly, the staff of the *zamīndār* accompanies the *amīn*.

233. Do-biswi Lf61b

Two *biswas*[331] in a *bigha* is the right (*ḥaqq*) of the *zamīndār*, and that is called *mālikāna*[332]. [He will get the produce of two *biswas*...It is customary that when the land

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[328] The share of *jarīb-kash* is mentioned elsewhere as 2 annas, and of *kheta'it* as 1 anna, per hundred maunds of grain. Cf.194.'*Ḥaqq-i māl-zāmin*', Pf71a

[329] His share is mentioned elsewhere as 1 anna, Ibid.

[330] He is mentioned as *nawīsanda-i qānūngo*, and his share as 2 annas, Ibid.

[331] A *biswa* was 1/20th portion of a *bigha*. See 105.'*Biswa*', Lf51b

[332] See 418.'*Mālikāna*', Lf79a. Also see 234.'*Dah-yaki*', Lf61b; 235.'*Do-bisti*', Pf75b, and 233.'*Do-biswi*', Lf61b.

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of the *zamīndār* is held in *sīr*, the payment of *mālikāna* to him is compulsory[333]. In case he himself is the *mālguzār* (revenue payee) of his own land, he will not get *mālikāna*. At some places, however, he is given][334].

234. Dah-yaki Lf61b

It means that in case ten rupees are produced, one rupee is given to the *zamindār*[335].

235. Do-bīsti Pf75b

It is the *nānkār*[336]of the *zamindār*. It means that if twenty rupees are produced, two rupees are his perquisites (*ḥaqq*). [*Do-bīsti* and *dah-yaki* both mean the same. It is customary that whenever the land of a *zamindār* is held in *sīr*, something in the manner of [*mālikāna*] is given to him. In case he is himself the *mālguzār*, he will not get *mālikāna*, [but] he will get *nānkar*][337].

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[333] This position is reiterated elsewhere, cf 418.'*Mālikāna*', Lf79a.

[334] [ ] Pff75b-76a.

[335] Pf75a: '*Dah-yakī* is one of the imperial taxes (*maḥṣūl-i bādshāhi*). Hence, Shaikh Sa'adi says, '*Malik bāj-i dah-yak chirā mī khwurad?*' (Why should the *malik* [a king or a grandee] appropriate [*lit.* eat] the *dah-yak bāj* [tax] ?). Also, *dah-yaki* and *do-bisti* (wrongly written as *dah-nīmi*) mean the same'.

[336] This perquisite was given in cash, or in the form of revenue-free land, to a *zamindār* for his maintenance. Cf. 475.'*Nānkār*', Pf111b, and 404.'*Khamār*', Lf77b.

[337] [ ] Lf61b

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236. Dah-nīmi Lf61b

It is a perquisite of the *muqaddam* (headman) of the village. It means that if ten rupees are produced at a place, half a rupee is to be given to the *muqaddam*.[338]

237. Dastūru'l-'amal Lf61b

Dastūru'l-'amal is a regulation (*dastūr*) of old (*qadīm*), in accordance with which the work is conducted. Opposite of this (f62a) is *'amal-dastūr*, meaning a regulation that has been laid down by oneself in recent times[339]. [*Dastūr* means 'to seek permission', and 'to get leave'. Also *dastūr* means the money that the *munshī* or the *dīwān* realizes per rupee on transaction of (sale and) purchase of grain etc.][340]

238. Dharm-agora Pf76a

Dharm-agora, and also agora have been described in section '*alif*'[341]. *Dharm-agora* (f76b) is such that the watchmen are not posted over the cultivated field, and the crop is left on the *zamīndār*'s faith (*dīn*), called *dharm* in Hindi. [After the ripening of crop, the grain is collected by

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[338] This amounted to 0.5%. We learn from Add 19,503, f79a, that *muqaddam* received 2 seer per maund of grain from the share of both parties—the cultivator and the government.

[339] Pf76a:'*Dastūru'l-'amal* is an ancient regulation that has been framed by the past *'āmil*. *'Amal-dastūr* is the newly established regulation, which has been devised, in recent times by the present *'āmil*'.

[340] [ ] Pf76a.

[341] Only *agora* is mentioned in section '*alif*'.

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division.][342] *Agora* is a usage of ʿAẓimabād. Its Persian is *nigahbān* (watchman).

Pf76b

239. Damā'o

Damā'o is a Hindi word, and its meaning is such that whenever the crop-division is done, they do not collect grain, instead fixing its amount in cash, it is realized from the *zamīndārs*[343]. It is realized at a rate higher than the prevalent market rate.

Pf76b

240. Dehdār

Dehdār is a person appointed by the *ḥākim* to guard [the cultivation of] villages. Until the *ḥākim* of the time issued the *chiṭṭhi* (permission-slip) for harvesting,[344] he does not allow anyone to do so[345]. It is a custom that until the *ḥākims* get satisfied with their amount of revenue, they do not allow the harvesting of crop[346].

Lf62a

241. Darī-māgan

Darī-māgan means that when the *ḥākim* experiences deficiency in [collection of] the amount of

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[342] [ ] Lf62a

[343] Lf62a: '*Damā'o* is such that in *bhā'oli*, they realize cash instead of grain'.

[344] The *ḥākim* collected a charge called *chiṭṭhāwan* on this account, cf 168.'*Chiṭṭhāwan*', Pf67a .

[345] For perquisites of *dehdār*, see 95. '*Behri-dehdār*', Pf58a.

[346] Lf62a: 'The advantage of keeping the *dehdār* is, that until the *zamīndārs* agree to the amount of government revenue, the crop is not harvested'.

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contract (*zar-i ijāra*), he asks for some amount from the cultivators (*ri'āyā*) with humility[347].

242. Diāra

Pf76b

Diāra[348] is a Hindi word, an idiom of the people of Bengal. It is also called chīr [and *tāpu*][349]. It is a land that comes out (of the river) when the water recedes and is brought under cultivation. It may be located in the middle of a river or by the side of it.

243. Dastak

Lf62a

Dastaks are of many kinds. It is a document that is known by the name of work for which it is written (f62b)[350]. Thus, there are *dastaks* for demand of revenue, for summoning the *zamīndārs* and others, for travel, and for exemption of taxes (*maḥṣūl*) etc. The text of one kind is given below:

> [To] the agents of the road-toll gatherers (*rāh-dārān*), *zamīndārs*, ferrymen (*guẕar-bānān*), *chawkī-dārs*, and the police of roads and highways: [to the effect that] Shiv Prasad *Jama'dār* etc, goes

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[347] P ff76b-77a: '*Darī-māgan* is a Hindi word. It is such that whenever the *ḥākim* is short of the actual amount of revenue (*zar-i aṣlī*), he asks for something by way of charity (*kha'irāt*) from the *zamīndār* and the *ri'āyā*'.

[348] Lf62a: '*Diāra-gang*'.

[349] [ ] Lf62a.

[350] Pf77a: '*Dastak* is the name of a document that the *ḥākims* write to the *zamindārs*, *ri'āyā* and *mālguẕārs*.'

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from Murshidābād by boat, along with the rarities of the region, for the marriage of his son, to 'Azimābād[351]. He is carrying the following detailed articles with him. It is required that no one should present an obstruction [to him] by way of realization of *rāh-dāri* (toll-tax) etc., that are forbidden by the emperor (*āsmān-jāh*), and he should be crossed safely from their territories with all the cares. Knowing this an insistent instruction, whatever is written is to be followed.

244. Dhing Pf77a

It is a Hindi word, an idiom of Bengal. It means 'to behave like the king'(*bādshāh-gardī*), and 'to behave like the *'āmil* (*'āmil-gardī*). It is such that the *zamīndārs*, becoming rebellious kill or plunder the *ḥākim*.

245. Diraw Pf77a

It means harvesting the crop on its maturity[352].

246. Dah-bāshī Pf77a

The word *dah-bāshi* is a mixture (f77b) of Turkish and Persian. *Dah* is Persian, and *bāsh* is Turkish, with the '*yā*' of conjunction (*yā-i nisbati*). Bash in Turkish means the head. Here it means the commander of ten persons, the *Jama'dār* and the like. Likewise, there is the command (*bāshi*) of hundred persons.

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[351] Pf77a: 'Farrukhābād'.
[352] Pf63b: 'It means cutting the year of corn on maturity of crop'.

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247. Dir'a-Ilāhi Pf77b

Dir'a-Ilāhi means a *gaz* (yard) measuring a segment (*qat'*). *Dir'a-Ilāhi* is equivalent to forty *angusht*[353].

248. Dar-o-bast Pf77b

Dar-o-bast means 'completely' and 'entirely'.

249. Dukhtandar Pf77b

Dukhtandar is wife's daughter, and *pisarandar* is wife's son, from her former husband.

250. Dohna Pf77b

Dohna is a land in which two things are produced simultaneously. For example, in one field, cotton, mustard and *moong* (*phaseolus mungo*) are grown. *Moong* and mustard are produced in the month of Magh, and cotton is harvested in Baisakh.

251. Dām-i pā'i-bāqī Pf77b

It is such that a person was sanctioned a lakh, two lakhs, or a crore of *dāms*, or whatever that may be, from an estate, and there was production in excess of it. The excess produce is called *dām-i pā'i-bāqī*.

252. Dismish Pf77b

Dimish (dimiss) is an English word.

253.Dīwān-i 'āla Pf78a

Dīwān-i 'āla means the *Wazīr*, and the *nā'ib-i wizārat*.

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[353] An *angusht* was equal to three *jaw*; see 42.'*Angusht*', Pf50a, and also, 47.'*Bāns-i pa'imā'ish*', Pf52a.

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Pf78a

254. Dhūr

Dhūr is three steps in length, and three steps in width.

Pf78a

255. Dastkhat-i chaudharā'i

It is a service (*khidmat*). That is, the *chaudhari* realizes a *rusūm* for each document of the *pargana* signed by him.[354] This service is his perquisite (*haqq*); he can sell it if he so wished.

Pf30b

256. Don

It is equal to sixteen *bighas*. It is of two types: *makhar*, and *shāhar*. *Makhar* is equal to sixty-four *bighas*, and *shāhar* to sixteen *bighas*. Hence, one *shāhar-don* is equal to four *makhar-dons*.

Pf44b

257. Darya-burd

It means the cutting of land by a river.

Section '*ḍāl*' of Hindi (Ḍ)

Lf60b

258. Ḍaul-tashkhīṣ

Ḍaul is a Hindi word, and *tashkhīṣ* Arabic [from the verbal noun *taf' īl*][355]. *Ḍaul* means 'the first sketch of anything', called *hayūlā*, 'to accomplish', and 'to draw a map or plan of something'. The meaning of *tashkhīṣ* is 'to determine something'.

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[354] See 172.'*Chaudhari*', Lf58a

[355] [ ] Pf73b

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In the terminology *ḍaul* is a document in which the clerks (*nawīsandas*) write down the names of *mauẓa's* and *parganas*, together with their *Jama'*, and get it signed by the revenue contractors (*mustā'jirs*) and revenue payees (*mālguẕārān*), in accordance with which the revenue is realized subsequently.

It is a custom that whenever the *ḥākim* visits an *ijāra* estate, he demands eleven records: (1) *dastūru'l-'amal*[356], (2) *mawāzana-i dah-sāla*[357], (3) *chausanī*[358], (4) *kāghaẕ-i Jama'* and (5) *wāṣil-bāqi* of past years[359], (6) *ḥaqīqat* (statement) of *muqaddami*[360] and (7) of *nānkār* deductions (*majrā' ī-i nānkār*)[361], (8) *fihrist* (list) of *ẓāmini*

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[356] It meant an old administrative manual in which customs and practices and procedures etc of a region were laid out.

[357] It contained details of the last ten years' revenues of a place. See 481.'*Wāṣil-bāqī*', L84a, and 159.'*Jama' wāṣil-bāqi*', Lf57b

[358] See 178. '*Chausanī*', Pf69a, and also 129.'*Taqsīm-i chausani*', Pf63a.

[359] *Jama' wāṣil-bāqī* is mentioned as a document containing the figures of *Jama'* (estimated revenue), *waṣūl* (revenue realizations), and *bāqī* (revenue arrears) of a place. Cf.159.'*Jama' waṣil-bāqī*', Lf57b. *Wāṣil-bāqī* is also mentioned as referring to the revenue that has been deposited with the *ḥākim's* office; as well as what remained as arrears in the estates (*parganās*), Cf. 481.'*Wāṣil-bāqī*', Lf84a

[360] See 236.'*Dah-nīmi*', Lf61b

[361] *Nānkār* that the *zamīndārs* got deducted from the *aṣl-Jama'* by the *ḥākim*, while furnishing the *qabūliyat*. See 423.'*Majrā'ī-i nānkār*', Lf79b

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(surety-holder) *chaudharis*[362], and (9) [*ẓāmini*] *qānūngos*[363], (10) *ḥaqīqat* (statement) of *chiṭṭhāwan*[364] of villages, and finally, (10) *ḥāl-ḥāṣil*[365].

259. Ḍhol-ḍhamka Pf78a

This is prevalent in the region of Mewāt and Hānsi and Hiṣār. That is, anyone who draws water from a well does it with the help of a bullock. The length of the rope going into the well has to be just so much that the person who pulls out the water-bucket from the well could draw one bucket full. The moment the bucket comes out of the well, he beats a drum, so that the person driving the bullock may know and turn back with the bullock.

Section '*ẓāl-i mu'ajJamaa*' (Ẓ)

260. Ẓimma-wārī Lf63a

It is such that if there is a fraudulent *mālguẓār*, and the government has lost trust in him, then the *ḥākim* would ask him to furnish his security from someone. He would [in that event] hand over his lands and estates to the latter. Although the *mālguẓārī* (revenue payment) of that estate will be done by its *mālik* (proprietor), the person held responsible (*zimma-dār*) is different. The administrators, for the sake of convenience, advertise the *patta* and *nishān*

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[362] *Chaudharis* acted as surety-holders of defaulter *mālguẓārs*. See 172. '*Chaudhari*', Lf58a

[363] See 381.'*Qanūngo T*', Pf94b

[364] See 168.'*Chiṭṭ hāwan*', Pf67a

[365] The actual produce in the current year. See 186.'*Ḥāl-ḥāṣil*', Pf70a

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of that estate by the name of the *ẕimma-dār*. Thus they say, '*Mauẓa*' such and such, '*amla-pargana* such and such, *ẕimma-wārī* of such and such'[366].

Section '*rā*' (R)

261. Raushan-bāqī Lf63b

Raushan-bāqī is the name of a *bāqī* (the balance) that the experienced *mutaṣaddis*, after writing down the amount of the *Jama'* (estimated revenue) and the *waṣūl* (receipt), and entering the balance (*bāqī*), show to the *ḥākim* every day, so that being aware of the figures of actual collection, estimated revenue, and the remainder, he may endeavor to get the revenues collected. Or, after a week or ten days of receiving the revenue amount from estates (*parganāt*), and writing down figures of receipt and balance, it is shown to the *ḥākim*[367].

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[366] Pf78b: '*Ẕimma-wārī* is such that when a person defaults in the *mālguẕāri* (revenue payment) to the government and he is untrustworthy, then the intelligent *'āmil* entrusts the responsibility of revenue realization to another person. The *mutaṣaddis*, in the records, will mention the *mauẓa's* whose responsibility of revenue collection has been entrusted to another, as the *ẕimma-wārī* villages and *mauẓa*'s. [Therefore] that person will be held responsible for it.'

[367] Pf79a: 'It is on two accounts: One, the figures of receipt of the amount granted by the government to the *ḥākim* and calculating its balance, is shown to the latter. Other, to calculate the balance of the revenue deposited with the government.'

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Also, it (*rawshan-bāqī*) is the balance of the expense account of household (*Jama'-kharch khānagi*) kept by the *khazānchi* (treasurer). Its account is prepared and presented every day[368]. [There is a separate clerk for this work, called the *bāqī-nawīs*.][369]

262. Rusūm

Pf79b

Rusūm is the revenue that is deducted from the *aṣl-Jama'*[370]. [*Rusūm* is a fixed sum][371]. It does not increase or decrease like the *abwāb* such as *behrī* and the like. It is mentioned under [the head] *kharch-i parganāt*[372], such as

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[368] Pf79a: 'Or, the amount that has been assessed (*tashkhīs shuda*) for estates is realized, and its balance for each day is shown to the *ḥākim*.'

[369] [ ] Pf79a

[370] *Aṣl-Jama'* was the *Jama'* without deductions.

[371] [ ] Lf63b

[372] It was also called *kharch-i mufaṣṣal* and *ikhrājāt*, and its amount was deducted from the total realizations made from an estate on account of salaries and perquisites given to various village functionaries as well as other common expenses. The items included in the *kharch-i parganāt* varied from estate to estate. Some of these are given in Berlin Or. Qr. 258, vol I, f506b. They are: *saranjāmi-i mustā'jir* (monthly salaries etc of the staff of *musta'jir*), *saranjāmi-i mufaṣṣal* (monthly salaries etc of the *zamīndār's* staff), *deb-kharch* (expenses of *pooja*, charities etc.), *des-kharch*, also called *chakla-kharch* (cost of paper, ink, repairs of the office, flooring for the office, oil for lamp etc., related with the *pargana* headquarters), *kharch-i ṣādir-o-wārid* (expenses on travellers), *dehiyāt*, *salāmi* and *datt* (cost of gift to *ḥākim*), the monthly salary of the staff of *ṣadr*, travel expenses of *zamīndārs* and *mustā'jirs* to the headquarters, *darbār-kharch*, *ṣarf-sikka*, *sud* and *baṭṭa* of the *mahājan*.

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rusūm-i qāẓī[373] that is given to the *qāẓī* on the two ʿIds[374]; *ḥaqq-i qānūngoʾi*[375]; *rusūm-i khazānchī*[376] which is 1 *pāʾi* per rupee etc. [*Rusūm* is an amount conditional upon service (*khidmat*). One who performs a service gets *rusūm*][377].

263. Rishwat Lf63b

Rishwat is an amount of money. Although its acceptance is against the *Sharʿ*, the needy people give it to people of high status for their work, so that with its temptation it is got done[378].

264. Raqba Lf63b

Raqba means a specified and demarcated piece of land (F64a). *Raqba-bandi* means to fix [the area] of land and to distribute it over villages.

[*Raqba* is a defined piece of land related to villages. That is, it is a land that is part of a village from olden times; it may be *banjar*, it may be cultivable waste (*qābil-i zirāʿat*). Thus they say, 'In such and such *mauẓaʿ*, the *raqba* is this much'][379].

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[373] An amount paid to the *qāẓī*. See 94. '*Behrī-i qāẓī*', Lf51a

[374] This refers to the ʿIdu ʾẓ-ẓuḥa, and the ʿIdu ʾl-fiṭr.

[375] Also referred to as *ṣad-doʾi*, a payment of 2% made to the *qānūngo*. See 344. '*Ṣad-duʾī*', Lf71a

[376] For *khazānchī* see 128.'*Taḥwīldār*', Lf56a

[377] [ ] Lf63b.

[378] Pf79b: '*Rishwat* is the money that the needy people give to the chiefs (*sardārān*) for getting their work done'.

[379] [ ] Pf79b

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265. Ra'iyat-kāsht

Pf79b

It is a *banjar*,[380] *uftada*,[381] [and *khārij-Jama'*[382]][383] land that the *zamindārs* confer on the *ri'āya* by way of charity[384], so that they may enjoy it for their needs.

266. Roz-nāmcha

Lf64a

Roz-nāmcha is a date-wise document in which is entered [the account of] income and expenditure. In Hindi it is called *khāta*.

267. Rahfi

Lf64a

Rahtī is a Hindi word. It is such that a sum of money is taken on loan from a moneylender (*sāhūkār*), and for its repayment some amount per day is laid down. [Its method is this that if twenty rupees were advanced to somebody on loan, then four *annas* are collected from him everyday, until the full amount is realized][385]. This practice is prevalent in Delhi mostly [amongst artisans (*ahl-i ḥirfa*)][386].

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[380] See 275.'*Zamīn-i banjar*', Pf81a, and 74.'*Partī*', Pf55b.

[381] See 276.'*Zamīn-i uftāda*', Pf81a.

[382] See 277.'*Zamīn-i gha'ir-balan*', Pf81b, & fn., Lf65a.

[383] [ ] Lf64a

[384] Lf64a: 'by way of consideration'.

[385] Pff79b-80a

[386] [ ] ibid

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268. Rabi' Lf64a

Spring season (*mausam-i Bahār*) is called *Rabī'* [387]. It is the opposite of *Khizān* (autumn). Thus Abu Naṣr Farāḥi says, '*Kharīf* is the crop of *Khizān*, *Rabī'* of the *Bahār*'. [It is a moderate season between the hot and cold, and its duration is three months[388]][389].

269. Rasad Pf80a

Rasad to · *mutaṣaddīs* means 'to reach'. In the terminology it means provisions (*ghalla*) that are supplied to the army, or to the city from outside.

270. Rasad-afzūd Lf64a

Rasad-afzūd [is one of the practicable devices][390]. It is such that a person who is given *ijāra* of an estate, the *Jama'* of which has decreased, [and no one is inclined to take it (on *ijāra*)] [391], is asked to submit the *qabūliyat* for the old *Jama'* that existed when the place was populous. For example, [there may be] an estate whose *Jama'* has been affected in recent times, but in the past was one thousand five hundred rupees. Then, in the first year one thousand three hundred, in the second year one thousand four hundred, and in the third year one thousand five

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[387] It was also called *Cha'itī*. See 375. '*Faṣl-i Rabi'* ', Lff74a-74b

[388] Elsewhere, ibid, its duration is mentioned as four months: Phāgun, Chait, Ba'isakh, and Jeth—the Hindi months; Bahman, Isfandār, Farwardi, and Urdibihisht—the Persian months; and February, March, April, and May—the English months.

[389] [ ] Pf80a

[390] [ ] Pf80a

[391] [ ] Pf80a

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hundred [*Jama'-tūmārī*][392] is realized. This method of revenue realization is called *rasad-afzūd*.

Pf80a

271. Rāi-bāns

It is something to fight the robbers with.[393] (f80b) and it is in the shape of a spear (*bhāla*).

L163b

272. Ropan

It is the language of Bengal[394]. It is a practice that when the rice [plant][395] germinates, since it is densely clustered, it is dug up and planted sparsely. [Its advantage is that due to being densely clustered, their growth gets stunted; when separated, their growth is good][396]. That is called *ropan*.

Pf80b

273. Rūdād

It means `details of incidence`.

Section '*zā*' (Z)

Pf81a

274. Zamīndār

Zamīndār is the holder of land (*dāranda-i zāmīn*)[397].

From the day the sun of Islam shown on Hindustān, which was previously the land of heretics (*kufristān*), their name became *zamindār*, [and by parceling out land and issuance

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[392] Ibid.

[393] The words in the text are not decipherable.

[394] Pf80b: '*Ropan* is a Hindi word, an idiom of the people of Bengal'.

[395] Pf80b: 'Firstly rice (*shāli*) is grown'

[396] [ ] ibid.

[397] Pf65a: '*Zamīndār* is the protector of land (*nigahbān-i zamīn*)'.

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of orders of conferment (*sanad wa asnād*), *nānkārs* were established][398]. [*Zamīndār*] means a small person; a big *zamīndār* is called a *rāja*. One who got the *sanad* from the house of the emperor, is called a *zamīndār*. One who holds land by purchase or usurpation, is called *ta'alluqadār*.[399] *Zamīndār* gets the *nānkār* too through an imperial *sanad*. *Zamīndār* can sell his *zamindāri*. He can sell it if he so desires; otherwise the *ḥākim*, *ṣūba* (*ṣūbadār*), and others cannot confiscate the *zamindāri* of anyone unless he defaults. [In the event of his default, the king can transfer his *zamīndāri*][400]. Rights of *zamīndārs* are *mālikāna*[401], *nānkār*[402], *sā'ir-chauth*[403] etc. each of these rights is described at respective places.

275. Zamīn-i banjar Pf81a

Zamīn-i banjar is a land that has never been cultivated and thorny bushes and the like grow on it. It is , however, included in the *raqba*[404]. [*Banjar* is a Hindi word...In 'Azimābād it is called *parti*][405].

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[398] [ ] Lf65a

[399] Also see 121.'*Ta'alluqdār*', Lff54b-55a, & fn., Pff60b-61a.

[400] [ ] Pf54b-55a

[401] See 418.'*Mālikāna*', Lf79a, also, 234.'*Dah-yakī*', Lf61b

[402] See 475.'*Nānkār*', Pf111b; 238.'*Do-bīsti*', Pf75b; 404.'*Khamār*', Lf77b, & 164.'*Jīka*', Pf67a

[403] It was 1 1/4th of *sā'ir* revenues. See 297.'*Sā'ir-chauth'*, Pf84b, and 285.'*Sā'ir*', Lf66b

[404] See 264.'*Raqba*', Lf63b

[405] [ ] Pff54b-55a. Also see 74.'*Parti*', Pf55b

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276. Zamīn-i uftāda

Pf81a

Zamīn-i uftāda is a cultivable land (f81b) that has not been cultivated for a long time.

277. Zamin-i gha'ir-balan

Pf81b

This word is an idiom of Bengal; [in Delhi it was not heard][406]. It is a *khārij-Jama'* land that the *zamindār* or the *ḥākim* has given to someone[407]. It is called *gha'ir-balan* because it is never accounted for.

278. Zamīn-i jalī

Pf81b

Zamīn-i jalī is a land that is cultivated when it rains, and it is difficult to cultivate without it. [It is (also) a land that has in it ponds and lakes. It is cultivated on their getting dried up][408].

279. Zamīn-i chāhī

Pf81b

Zamīn-i chāhī is a land that is cultivated by well water irrigation.

280. Zamīn-i zamistānī

Pf81b

It is a land in which crop is produced during the winter season (*zamistān*); nothing grows in summers (*tābistān*).

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[406] [ ] Lf65a

[407] Lf65a: 'It is a piece of land that the *zamindār* gives to the *ra'iyat* or to some other needy person'.

[408] [ ] Pf64b

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281. Zamīn-i tābistānī Pf81b

It is a land that produces crop during summers.

Section *'sīn'* (S)

282. Sāligrām Pf82b

Sāligrām is a thing of stone that the Hindus worship as god. It is found in a river (*nadi*) in the territory of the Raja of Nepal. It is in the shape of a *ḍibiya* (a small cylindrical container). It falls down from the hill in the river that flows in the territory of the said Raja. The Raja of Nepal lays a net in the river so that it may not flow out from there. It is said that there is a mouth-like opening in the middle of it, from where gold is recovered. They say that every time gold is taken out, it reappears. Whatever (*sāligrām*) passes out of the net by force, it reaches the hands of others. Since in the Courts in Calcutta, oath is taken by holding *tulsi*[409] and *sāligrām*, and this book is written for the English officials, it has been written here.

283. Sibandi Pf66a

Sibandi [word] originally is *sipah-i Hindi* (the Hindustani sepoys). It came to be called *sibandi* in slang. It is such that one who serves the *ḥākim* in the estates (*parganāt*) is called a *sibandi* employee (*nawkar-i sibandi*). It is a practice of the *faujdārs* and *ḥākims* that they employ *sawārs* and *piyādas* (foṭmen) at the time of maturity of crop, and at the onset of the rainy season, they dismiss them, and re-employ them after the day of Dussehra. Thus,

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[409] See 132.'*Tulsi*', Lf56a & Pff63a-63b

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this saying is famous in Delhi: '*ko'el boley, sibandi doley*' ('*ko'el*[410] cooed, *sibandi* removed')[411].

284. Sir

l.f66a

Sir is a Hindi word, (f66b) and its Persian is *khās-taḥṣīl*, and *khwud-'amla*[412]. Whenever a *zamindār* defaults in the payment of revenue, his estate is held in *sīr*. That is, *nānkār*[413] is given to the *zamindār*, and appointing the *ri'āyā* on their own [by the officials], they are sent to the estate, and getting the cultivation done, collection is made

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[410] *Ko'el* is a bird with black feathers, resembling a crow, regarded as harbinger of the rainy season in India.

[411] Pff82b-83a: 'This is a well-known word. But it is in fact a Persian word. In olden times, at the command of the Prophet of Allah (Muhammad), twelve thousand *sawārs* came and conquered Hindustan, and established the rule of the followers of Islam in this country. All noblemen could speak Arabic, Persian and Turkish, and could [also] follow Hindi. Even then, on the request of *zamindārs* and *rājas*, the people of this country continued to employ the Arabic and Persian knowing native soldiers of Hindustan, so that acting as interpreters between the *zamindārs* and the foreign soldiery, they may help in the collection of revenue'.

[412] See 199.'*Khāṣ-kharch*', Pf71b & Lf60a.

[413] This appears to be an error for *mālikāna*. At other places it is categorically stated that in the event of a *zamindar's* land being held in *sīr*, he was not paid *nānkār* instead *mālikāṇa* was given to him. In case he was himself the *mālguẓār*, he received *nānkār* instead of *mālikāna*. See 233.'*Do-biswi*', Lf61b; 234.'*Dah-yaki*', Lf61b; 235.'*Do-bīstī*', Pf75b, and 285.'*Sā'ir*', Lf66b.

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in kind, as per the established practice of crop-division, or in cash[414].

285. Sā'ir

Lf66b

Sā'ir means the revenue that is realized in addition to revenue of land and its produce, such as the revenue from trade, *ghāt* [415], *ma'bar*[416], *rāh-dārī*[417], *ganj* [418], and *gola*[419] etc.

Note: In *bhā'oli* the *zamīndār* does not get anything except *mālikāna*; half of the produce is *ḥākim's*, and four seers per maund is the right of the *gumāshta*, *patwārī*, *goṛa'it*, *tula* etc; the rest is kept by the *muzāri*".

286. Sarshikan

Lf66b

Sarshikan [is a Persian word][420]. If the *ḥākim* of the time, in concurrence with the *zamindār* or the *ṣūbadār*

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[414] Pf83b: '*Sīr* is a Hindi word. It is such that whenever a *zamīndār* defaults in the payment of revenue, the *zamīndār* and the *ri'āyā* are called [by the government officer] and supplying them with bullock etc cultivation is got done. It is called *khwud-'amla* in Persian'.

Also see 53.'*Bhā'oli*', Lf52a; 233.'*Do-biswi*', Lf61b; 235.'*Do-bīsti*', Pf75b & 418. '*Mālikāna*', Lf91a.

[415] A landing place, steps on the bank of a river, qary, a wharf where customs are commonly levied, Wilson, *Glossary of Judicial and Revenue Terms*, p.175

[416] A ferry, ibid. p. 314.

[417] Transit duties, tolls and duties collected at inland stations upon grain and other articles, ibid. p. 431.

[418] A mart; a market in Bengal and Hindustan, a village or town which is an emporium for grain and other necessary articles of life, ibid. p. 165.

[419] A place where grain or salt is sold, ibid. p.181.

[420] [ ] Pf83b

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(*ḥākim-i ṣūba*), confers a *mauẓa'* upon someone, and the *Jama'* of that *mauẓa'* is added on to other *mauẓa's* [that is called *sarshikan*]. It is also called *shikast-o-rīkht*.

Pf83b

287. Siwāna

It is a Hindi word, called *sarḥad* (boundary or frontier) in Persian. In Hindustan it is called *ḍānḍ-mēnḍh*.

L f66b

288. Sazāwal

Sazāwal means a person who is sent by the court (*ḥuẓūr*) to estates (*parganāt*) for revenue collection. It is customary that whenever the *zamindār* delays in depositing the revenue, he pays to the *sazāwal* at the rate of two rupees per hundred, until [full] realization is made[421]. [It is also called *yasāwal* in Turkish][422].

Lf66b

289. Sīdha

Sīdha is a Hindi word meaning one person's diet of a single day. (f67a) It is a practice in the *mauẓa's* that the record writers (*nawīsandas*) of the village official staff[423] gets four *sīdhas* from the *zamindār*; one each in the three seasons, and one at the time of *ropan*.

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[421] Pf83b: 'In Bengal two rupees per hundred is the right (*ḥaqq*) of the *sazāwal*'.

[422] [ ] Pf83b

[423] Pf84a: '...*nawīsandas* of *mutaṣaddīs* of estates (*dehat*).'

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290. Sarkār Lf65b

Sarkār is one that does not contain less than sixty or seventy *parganas*—according to some at least twenty-two. In case it was less, it is called *chakla*. It is as per the old established rule. Presently, however, changes have occurred in everything including [the size of] the *sarkār*. Howsoever large be the number of *parganas*, they call it *sarkār*[424].

291. Sā'ir-chalanta Lf66a

It means the toll-post (*thāna-i sā'ir*) that is situated on the highway. This word is [Hindi][425], a usage of Bengal. [It is called *dastak-i rāh-dāri* in Persian][426]. In Delhi it is called *thāna* and *chauki-i rāh-dāri*.

292. Sīrwān Pf84a

He is a person who collects the revenue of *sīr* land.

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[424] Pf82a: 'It is a well known word meaning the house of the chief (*sardār*), where there is a lot of coming and going. In the terminology, *sarkār* is that to which *parganas*, *ta'alluqas*, *ṭappas* and *chaklas* are related. Its size is such that more than twenty, but less than sixty-six *parganas* are related with it. If less than twenty *parganas* are related with it, according to the old rule it will not be called a *sarkār*. If the number of *parganas* exceeded [sixty-six], by whatever number, they [presently] call it a *sarkār*. Though *chakla* is bigger than *sarkār*, yet *sarkār* is not subject to the *chakla*; always *chakla* is subject to the *sarkār*. Hence, they write: '*mauẓa*' such and such, '*amla-pargana* such and such, and *sarkār* such and such'.

[425] [ ]Pf82a

[426] Ibid.

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Pf82b

293. Sanwāt-bāqī

It means the *bāqi* (amount of revenue balance, or the revenue arrears) of the past few years[427].

Pf84a

294. Sipār-jīt

It is a Hindi word, a usage of Bengal and Dhaka. It is such that [suppose] a *zamindār* died leaving behind a few of his heirs, then each heir would get his share [in the *zamīndāri*]. If a man of capacity amongst them purchases the land share of another heir, without considerations of succession or otherwise, he is called *sipārjīt*.

Pf84a

295. Saba'-saiyyāra

Saba'-saiyyāra are the seven planets that are in motion. All others are stationary. All the happenings in the universe are caused by their rotation. Thus Abu Nasr Farahi says (verse):

The seven planets, (f84b) due to whom the world
Is in order at one time and disturbed at another.
Are Moon, Mercury, Venus,
Sun, Mars, Jupiter, and Saturn

Pf84b

296. Sawāniḥ-nigār

It is an imperial service. It means one who notes down the accounts of happenings. He is in addition to the *wāqi'a-nigār*, the person who notes down the proceedings

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[427] Lf66a: '*Sanwāt-bāqi* is the *bāqi* of the last year and the year before last'.

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of the court (*darbār*) and the office (*kachehri*) of the *ḥākim* of the time etc. *Sawāniḥ-nigār* writes all types of events: may be of the *darbār*, or of the house, or of the city.

297. Sā'ir-chauth Pf84b

It is the fourth part of the revenue that is realized on account of *sā'ir* taxes (*maḥṣūl-i sā'ir*)[428]. It is the right (*ḥaqq*) of the *zamindār*[429].

398. Sanh-i Hijri Pf84b

It is the day of setting out of Muhammad, the Prophet of Allah, May peace be on him, from Mecca (f85a) to Medina.

May this be known that there is a difference of ten years between the death of the Prophet of God (Prophet Muhammad) and the Hijri era. That is, when he was forty, he received the Prophet-hood. Thirteen years after attaining the Prophet-hood, in Mecca he invited and guided the people to the righteous path. At the age of fifty-three, he migrated (*Hijrat*) from Mecca to Medina. Subsequently, for ten years, he invited and guided the people in Medina to the path of righteousness. After that he was joined to the fold of Divine Mercy. Hence, Hijri era begins from the day of migration of the Prophet from Mecca to Medina.

299. Sanh-i Faṣli Pf85a

Sanh-i Faṣli is counted from the Prophet's death. There is a difference of ten years between this and the

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[428] See 285.'*Sā'ir*', Lf66b

[429] For other rights of the *zamindār*, see 274.'*Zamindār*', Pf81a

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Bangla era. [It begins from the day of Dussehra][430]. The beginning of Sanh-i Hijri is from the month of Muharram, which is a month of mourning. [At the time of writing (it is) 1199][431].

300. Sanh-i Angrezi Pf85a

It is counted from the day of the death of Hazrat 'Isā (Jesus Christ). At the time of compilation of this book (*kitāb*), it was one thousand seven hundred eighty (1780)[432].

301. Sanh-i julūsī[433] Lf65b

[*Julūs* is an Arabic word meaning accession][434]. It is counted from the day of emperor's accession to the throne. [At the time of compilation of this book, it is the twenty-seventh year of *julūs* (Regenal Year) of 'Ali Gauhar, son of 'Aẓimu'd-Din, Alamgir II][435].

302. Sanh-i Bangla Lf65b

Some say that it is written in the book *Ḥujjatu'l-Islām* that one amongst the gods (*devatās*) of Hindus preached the religion of the Prophet, after the Prophet of God's existence, to the people. As they did not accept his

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[430] [ ] Lf65b

[431] [ ] Lf65b. It is equivalent to 1784-85 A.D.

[432] Lf56b: 'At the time of writing this book, it is one thousand seven hundred eighty one (1781).

[433] Pf85b: '*Sanh-i julūs*'.

[434] [ ] Pf85a. This refers to Emperor Shah 'Alam II and the date comes to 1785-86 A.D.

[435] [ ] Pf85a.

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preaching, he fled to the mountains. This Bangla era was established from that day.

Some consider the Bangla era the same as the Faṣli era. The reality is this: There is a difference of eleven days in a year between the lunar and the solar calendars. That is, the duration of lunar calendar is more than the solar. There is a difference of one month and three days and a fraction between them, in three years. And in thirty-one years, there is a difference of one year and twenty-six days. Hence, emperor Akbar established the Ilāhi era, beginning from the day of his accession that took place in the month of Rabi'u's-Ṣāni, of the year nine hundred sixty-three. They used this era throughout the empire. From the day Aurangzeb ascended the throne, he changed the name of the said era to Fasli. From that day, from ṣūba Lahore to ṣūba Bihar, they write it as Faṣli. In Bengal they call it Bangla[436].

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[436] Pff85b-86a: 'This year is counted from the date of accession to the throne of the raja of Gaur, whose fort is twelve *karoh* (twenty-four miles) from Mālda, and the remains of this fort are visible even now. Also, one of the ancient kings of that place was a man of happy nature, pleasing manners, and a pleasure seeker. He was a contemporary of Ḥāfiẓ of Shīrāz. Thousands of fairy girls were were his servants. There were three beautiful maidens in his service at that time. They were named Sarw, Gul, and Lāla. The king bathed the girls himself. He composed a couplet and sent it to Ḥāfiẓ. Ḥāfiẓ composed a *ghazal* in the same metre and sent it to the said king. That *ghazal* is very renowned. It is written here:

Oh! *Sāqi*, this is the tale of Sarw (cypress), Gul (rose), and Lāla (tulip),

This extends to the *ṣalāṣa'i ghusāla* (three cups of wine taken on an empty stomach, referring here to the three beauties)'

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303. Sāl-Bhāhan

L165b

Sāl-Bhāhan was a person, one of the saints (*buzurgān*) of the Hindus from whom this era is derived. At the time of compilation, [it is] one thousand seven hundred seven (1707)[437].

304. Sanh-i Sanbat

Pf86b

This year is counted from the day of accession to the throne of Raja Bikramājīt', one who had built a granary. Having rectified the difference [in time] between day and night, he had prepared an almanac. This era is counted from the date of compilation of that almanac. Because people differ in the Bangla and the Faṣli calendars, that is why its (*Sanbat* era) details are being written. [At the time of compilation of this book, it was one thousand eight hundred forty-two (1842)][438].

305. Sang-i wazn

Pf86b

Its Hindi is '*baṭ-chhapi*'[439]. It is such that the *muḥtaṣib* or the *kotwāl* put their seal in lac on the weighing-stone of a *ser* (one seer), or the *panseri* (five seers), having determined its weight[440].

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[437] Pf86a: '*Bhāhan* era or year. It is the name of one of the big *rājas* of Hindustān who had organized a congregation (*shākha*). This era begins from the date of his *shākha*'. This appears to be the *Shak-sanbat*. It is equivalent to 1785 A.D.

[438] [ ] Pf65b. It is equivalent to 1785 A.D.

[439] See 73. '*Baṭ-chhapi*', Pf55b

[440] The *karoṛa* also performed this function. See 397. '*Karoṛa*', Lf76b.

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306. Sarāsari Pf86b

It is like this that after extracting the corn, revenue is realized per *bīgha* from the *muẓāri'* on the basis of *sarāsari* (an average), even though the production may have been more in one field (*lit. bīgha*) and less in the other[441].

307. Seh-bighi Pf86b

It is the revenue that is charged in lieu of three *bighas*[442].

308. Sarkhaṭ Pf86b

It is a paper that is given in writing to a servant on the very first day. Whatever money (f87a) is given to him, it is noted down in that. It is also a certificate that is given to pupils.

309. Sar-i ghazal Pf87a

Sar-i ghazal means the beginning of *ghazal*. In the terminology of the officials, it is to write down the year beginning on a statement of account. That is, 'with effect from such and such month, to such and such month'. This text is called *sar-i ghazal*.

310. Sanad Pf87a

It is a document that is meant for all types of imperial orders etc. It is a document of witness and

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[441] Application of average rate of revenue over lands of varying productivity was called *sar-i sarāsari*. Also see 149. *'Jama'-sarāsari'*, Pff65b-66a.

[442] Treating three *bīghas* as a unit for revenue assessment was followed in the case of *a'imma*-holders in Bengal, cf. 15. *'A'imma'*, Pf44a

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testimony, which no one repudiates when confronted with. It is of two types: *ḥukkāmi* and *bādshāhi*.

Bādshāhi is one that bears the seals of the emperor and the Wazīr. Anyone who is given a *milk*, *jāgīr*, *āl-tamgha* or *madad-i ma'āsh* etc. from the emperor's house, his document is called *samad-i bādshāhi*.

Ḥukkāmi is the one that the *ḥākim* of the time or the *ṣūba* has given to someone. His document is called *ḥukkāmi*.

311. Sā'ir-jihāt Pf87a

It is an amount that is realized on account of *sā'ir-jihāt* taxes.

312. Sipurdāna Pf87a

Whenever somebody (f87b) is issued a deed (*patta*) of land from the house of the *ḥākim* of the time, the money that is realized from that person at the time of handing over the document to him is called *sipurdāna*.

313. Sarshaf Pf87b

Sarshaf is an Arabic word; its Hindi is *sarson* (mustard-seeds). It is a type of cereal from which oil is extracted.

314. Sarkār-o-ṣūba Pf87b

It means a place the name of whose *ṣūba* and *sarkār* is the same. For example, Bihar is the name of a *sarkār* as well as a *ṣūba*. The whole of such a *ṣūba*, hence, is called

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sarkār. That is because formerly Bihar was a *sarkār* and due to it being the residence of the *ṣūba* (*ṣūbadār*), it was called *ṣūba*.

315. Sang-zan Pf87b

Sang-zan is a Persian word; its Hindi is *pāsang* (make-weight). It is such that if both the pans of the weighing-scale are not balanced and some difference remains, it is balanced by placing in it a small piece of stone. That [stone] is called *sang-zan*.

Section '*shīn*' (Sh)

316. Shiqdār Lf67a

Shiqdār is this. When an *'āmil* takes an *ijāra* [of an estate], he sends someone as his representative (*nā'ib*) in advance. When he himself arrives at the estate, he deputes him to the office (*kachehri*). His duty is to produce the appellant and the defendant in the *kachehri* in case of a dispute [in the estates (*parganāt*)][443]. Also, with his endeavors, he gets the government revenue deposited on time by the *zamindārs*. He also produces the *ri'āya* on demand.[444]

317. Shuqqa Lf67b

Shuqqa is the imperial *farmān* that is written to the people of lower status in the manner of command. The

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[443] [ ] Pf88a.

[444] *Shiqdār* is mentioned as a person who was part of the *pargana* staff (*'amla-i parganāti*) and was the agent of the *zamīndār*, also called *nā'ib* in some areas of Bengal, Add 6,586, f109b.

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difference between a *farmān* and a *shuqqa* is this that at the head of the *farmān*, the *tughra* is written, and the grand-seal (*muhr-i kalān*) is affixed, while on the *shuqqa*, the hand-seal (*muhr-i dasti*) is affixed.

l.f67b

318. Shahna

Shahna is well known [word] meaning a kotwāl. In the *parganāt* (*zamindāri* estates) that person or footman is called shahna who keeps a leather hunter on his waist and guards the cultivation, and is informed about the visitors to the village. His right is food from the house of the *zamīndār*, and he gets other necessities, from garment to shoes, from the artisan community (*ahl-i ḥirfa*) residing in the village. He remains in the village for the duration of *ḥākim's* administration. Probably the same person in the region of Bengal is called *dehdār*[445].

Pf88b

319. Shudāmad

It means a customary practice (*dastūr*).

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[445]Pff88a-88b: '*Shahna* is an 'Arabic word [meaning] a night watchman, whose Hindi probably is *kotwāl*, who is posted in the estates (*parganāt*) as a footman for guarding the cultivation. This word is a usage of Hindustan. In Bengal he is called *dehdār*, and in 'Azimabad *balrakkha*. However, there is a difference between *balrakkha*, *dehdār*, and *ahīṭha*, (and the *shahna*). These three are in the village during the harvesting season (*faṣl*), whereas the *shahna* lives permanently in the village. *Ahīṭha* is similar to *balrakkha* and *dehdār*, but it is a term of Delhi'. Also see 240.'*Dehdār*', Pf76b, and 29. '*Ahīṭha*, Pf47b.

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320. Shākhil Pf88b

It means a well-known cereal, called *arhar* in Hindi.

321. Shikast-o-pa'iwast Pf88b

It is an idiom of Bengal, meaning the land in the middle of a river, also called *diāra*[446]. It disappears from one place due to the force of water currents, and is formed at another due to sand accumulation. Thus, the mening of *shikastan* (to lose) is derived from one place, and *pa'iwastan* (to be.joined) from another[447].

Section '*ṣād*' (Ṣ)

322. Ṣarf Lf67b

Ṣarf is an Arabic word meaning 'circulation'. In the terminology it means a discount (*baṭṭa*) (f68a) in respect of payments made in *sikka* and non-*sikka* (rupees)[448]. In case the *zamindār* or the *ri'āyā* deposited revenue in old rupees (*rupiya-sanwāt*)[449], half *anna* per rupee is realized as *baṭṭa* (discount) from him[450].

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[446] *Diāra* was also called *chīr*, and *tāpū*. See 242.'*Diāra*', Pf76b

[447] Also see 411.'*Guzasht-o-pa'iwast*', Pf97a, and fn., Lf77a.

[448] *Sikka-rupiya*, made of silver, was the standard coin of the Mughals, also adopted by the East India Company, till it was replaced by Company-rupiya. One hundred *sikka* rupees were equivalent to 116 current rupees (called *chalani*). *Sikka* rupee also served as a unit of weight; 80 *sikka* weight being equal to one *ser*, and 40 *ser* equal to half a *man* (maund). See Wilson, op cit. 'rupiya', pp. 447-48; 'sanwat', p 460; 'sikka', p 483.

[449] *Rupiya-sanwāt* in Bengal meant rupees in the third year of their currency, when their value in comparison with the money of account or current rupees, was reduced from 16 per cent to 11 per cent above the latter; that is, the rupee was rated in the first year of issue at 116 to 100

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323. Ṣūba

L.f68a

Ṣūba is one under which are not less than two *sarkārs*; its maximum limit is twenty. The administrators of olden times have divided the territory of Hindustan into twenty-two *sūbas*. Since two *sūbas* are not under the rule of kings since long, recognizing a total of twenty *sūbas*, their details have been written in Abul Fazl's *Ā'in-i Akbarī*. However, as the saying goes: `each day is worse than the previous one`, lots of changes have occurred due to decline in the state of agriculture (*ābādi*) and revenue, over a period of time. Nevertheless, details of the current state are hereby mentioned[451]:

324. Ṣūba Dāru' l-khilāfa Shāhjahānabād, Popularly called Delhi

L.f68a

8 *sarkārs*, 23 *maḥāls*; *Jama'-dāmi* of 135 *maḥl*, 78, 93,00,000 *dāms*; *raqami* 1,97,32,500.

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current rupees; in the second year, and even after, at 111 to 100 current rupees, when it was termed sanwāt, cf. 'Sanwāt', op cit., p 460

[450] Pf89a: '*Ṣarf-sikka* is an *abwāb* that is realized from the *zamīndār* and *mālguẕār*, by way of discount per rupee, when they make payments in a currency other than *sikka* rupee'

[451] Pff89a-89b: '*Mutaṣaddis* of olden times have divided the territory of Hindustan into twenty-two *ṣūbas*. Their names, alongwith their *maḥāls* and *sarkārs* of the late emporer Aurangzeb's reign are written herewith in detail'.

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325. Ṣūba Mustaqaru'l-khilāfa Akbarābād, Popularly called Agra Lf68a

14 *sarkārs* (f68b), 268 *maḥāls*; *Jama'-dāmi* 94,11,00,000 *dāms*; *raqami* : *naqd* (cash) 2,35,29,000 . *jins* (kind) 65,850.

326. Ṣūba Dāru' s-Salṭanat Lāhore Lf68b

5 *du-āba*, 306 *maḥāls*; *Jama'-dāmi* 84,42,90,000 *dāms*; *raqami* 2,11,07,250.

327. Ṣūba Nuzhatābād Aḥmadābād Gujarāt Lf68b

9 *sarkārs*, 87 *maḥāl*; *Jama'-dāmi* 46,32,80,000 *dāms*; *raqami* 1,15,82,000 rupees.

328. Ṣūba Dāru' l-mulk Kābuḷ Lf68b

65 *maḥāls*; *Jama'-dāmi* 11,36,98,000 *dāms*; *raqami* 28,42,466 rupees[452].

329. Ṣūba Dāru' s-Salṭanat Kashmir Lf69a

2 *sarkārs*, 44 *parganas*; *Jama'-dāmi* 24,43,80,000 *dāms*; *raqami naqd* 1,15,82,000.

Ṣūba Dāru's-Salṭanat Kashmir 2 *sarkārs*, 44 *maḥāls*; *Jama'-dāmi* 21,43,80,000 *dām*; *raqami naqd* 1,15,00,000, *jins* 2,360 rupees[453].

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[452] There is some confusion in the text. This figure, as per calculation, should be 28,42,450 rupees.

[453] Both these set of figures are mentioned in the text.

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330. Ṣūba Dāru' l-kha'ir Ajmer L169a

7 *sarkār*, 219 *maḥāls*; *Jama'-dāmi* 54,00,50,000 *dāms*; [*raqami* 1,35,02,250. Repeat: 7 *sarkārs*, 219 *maḥāls*; *Jama'-dāmi* 54,00,50,000; *raqami* 1,35,01,250 rupees][454].

331. Ṣūba Mālwa L169a

9 *sarkārs* (f69b), 252 *maḥāls*; *Jama'-dāmi* 36,25,10,000 *dāms*; *raqami* 19,62,750.

332. Ṣūba Baglāna Lf69b

Ṣūba Baglāna, the territory of Deccan: 3 *sarkārs*, 76 *maḥāls*; *Jama'-dāmi* 50,07,60,000 *dāms*; *raqami* 1,26,76,500 rupees.

333. Ṣūba Khāndesh Lf69b

3 *sarkārs*, 4 *maḥāls*, 251 *maḥls*; *Jama'-dāmi* 36,15,10,000 *dāms*; *raqami* 90,62,750 rupees.

334. Ṣūba Ilāhabād *alias* Prayāg Lf69b

10 *sarkārs*; *Jama'-dāmi* 36,13,90,000; *raqami*: naqdi 9,34,750, *jins* 12,00,000 maund (*man*).

335. Ṣūba Qandahār Lf70a

2 *sarkārs*, 26 *maḥāl*; 7,30,00,000 *dāms*; *raqami* 10,75,000 rupees. Repeat: *Ṣūba* Qandahār 1 *sarkār*, 16 *maḥāls*; *dāms* 4,30,00,000; *raqami* 10,75,000. Even though

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[454] [ ] Pf70b.

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Balkh and Badkhshān are included in Hindustan, as they are not under its authority since long, [their figures are not included].

336. Ṣūba Berār, *alias* Daulatābād Lf70a

10 *sarkārs*, 91 *maḥāls*; *Jama'-dāmi* 60,00,58,000; raqami 1.51,44,000.

337. Ṣūba Dāru' l-amān Multān Lf70a

4 *sarkārs*, 54 *maḥāls*; *Jama'-dāmi* 24,47,00,000; *raqami* 61,17,500.

338. Ṣūba Nishāt-marāsila *alias*, Thatta Lf70a

6 *sarkārs*, 54 *maḥāls*; *Jama'-dāmi* 9,23,00,000 *dāms*.

339. Ṣūba Awadh Lf70a

The prosperous (*sa'ir-ḥāṣil*) *ṣūba* Awadh, *alias* Ajodhya 2 *sarkārs* in olden times, presently they have become 4; 149 *maḥāls*; *dāmi* 25,82,10,000 *dāms*; *raqami* 64,55,250.

340. Ṣūba Bihār, *alias* Patna Lf70a

8 *sarkārs*, 88 *maḥāls*; *Jama'-dāmi* 36,88,30,000; *raqami* 92,20,750 rupees. .

341. Ṣūba Bangāla, *alias* Jahāngīrnagar Dhāka Lf70a

24 *sarkār*, (f70b) 3 *maḥāls*; 1,170 *maḥls*; *dāms* 42,71,91,000; in cash (*mubligh*) 9,6,79,775 rupees.

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342. Ṣūba Orissa, *alias* Cuttak L170b

11 *sarkārs*, 237 *maḥāls*; dāmi 18,02,40,000 *dāms*; *raqami* 45,08,000.

343. Ṣāfi-nāma Pf89a

Ṣafi-nāma is a document that the *ḥākim* of the time takes from the *zamindār* and others so that no one may level false accuzations against him. Similarly, safī-nama is for every activity and service.

344. Ṣad-duʾī Lf71a

Ṣad-duʾī is the right of the *qānūngo*. That is, [two] rupees per hundred rupees are paid to the *qānūngo*[455].

345. Ṣadr Lf71a

Ṣadr is the estate (*makān*) of the sitting *ḥākim*.

346. Ṣadru's-Ṣudūr Lf71a

[*Ṣadru's-Ṣudūr* means 'one who sits higher than all others'. It is also a post.][456] *Ṣadr* is that person who keeps true copies of *farmāns* and *sanads* of charitable land-holdings such as *imlāk*, *āl-tamgha* and *madad-i maʿāsh* holders, and who is aware of their current status. In case a person dies without an heir, he keeps in his custody documents of his assets in cash and kind, and distributes

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[455] Pf89b: '*Ṣad-duʾī* is a service amongst the imperial services'.
[456] [ ] Lf71a

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the same among the poor and the needy.[457] He keeps copies of *sanads*, *farmāns* of *āl-tamgha*, *a'imma*, *imlāk*[458] etc. He is referred to as *Ṣadarat-panāh*. *Ṣadr* is one who remains at the Court and his deputies are posted in the *ṣubas*. [Whatever charity the King gives is distributed through him.][459]

347. Ṣūrat-ḥāl Pf89b

It is a document. Whenever an event or an incident takes place, all its details, such as (f90a) time and hour, statements of all the witnesses etc. are noted down in Hindi on a piece of paper, so that a person who had not witnessed that event may be able to conduct an enquiry into the incident through that document. Because a complete account is known through that document, it was called *ṣūrat-ḥāl*.[460]

Section '*ẓa*' (Ẓ)

348. Ẓabṭi Pf90a

It means 'to keep something in one's cutody'. It is such that whenever any of the nobles (*umarā'*) died, his assets (*māl*) are attached (*zabṭ*) with the imperial

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[457] Lf71a: 'If any of the *milkīs* died, his lands and property is deposited in the *ba'itu'l-māl* and he spends them on the poor and the needy.'

[458] *Imlāk* is the plural of *milk*, a charitable land grant. See 463.'*Milk*', Pf110a, and 443.'*Milkī*', Lf81a, and 416.'*Lā-kharāj*', Pf99a.

[459] [ ] Lf71a.

[460] Lf71a: '*Ṣūrat-ḥā l* is the name of a document. Whenever a dispute takes place anywhere, its details are written down on a paper which is called *ṣūrat-ḥāl*.'

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government; that is, deposited with the imperial government.

349. Ẓabṭ-i dāna-bandi

L171b

Ẓabṭ-i dāna-bandi is the custody of something encircled. It means that whenever the officials, such as the *amīn* and *ṣāliṣ*, doing the measurement of land and estimation of produce, prepare the *kasra*, that is called *ẓabṭ-i dāna-bandi*[461].

350. Ẓābiṭa

Pf90b

Ẓābiṭa means 'regulation'. Also *ẓābiṭa* is a person who keeps all the *ri'āyā* under his authority.

351. Ẓabṭ

Lf71b

Ẓabṭ-o-nasq (law and order) means to bring the subjects under the rule of authority.

352. Ẓila'

Lf71b

Ẓila' means 'a sector'. In the terminology, a few *mauẓa's* and parganas are collected togather, and it is termed a *ẓila'*, and its *ḥākim*, *ẓila'-dār*.

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[461] Pf90b: 'In the terminology *ẓabṭ-i dāna-bandi* means to write down the produce of land on a paper after the measurement of cultivated field'.

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Section *'ṭa'* (Ṭ)

353. Ṭūmār-i wāṣilāt Lf72a

At the time of the *ḥākim's* transfer, *qānūngos* and *chaudharīes* give in writing, on a paper, the revenue received by the former. That [paper] is called *wāṣil-bāqi*[462].

354. Ṭūmār Pf90b

This word is invariably used for a very lengthy paper. In the terminology it is a paper in which is written the *Jama'* of all the villages (*dehāt*), *mauẓa's* and estates (*parganāt*)[463].

355. Ṭalabāna Lf72a

Ṭalabāna is the money that the footmen realize from the *zamindār* etc. by way of *muḥaṣṣilāna*[464], for serving the demand slip (*chitthi-o-dastak*). Some part of it they give to the government (*sarkār*), some they keep for themselves[465].

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[462] Pf90b: '*Ṭūmār-i wāṣilāti* is the name of a detailed paper containing the [figures of] revenue received from estates (*makānāt*), alongwith the seal of the *qānūngo* etc., that the *ḥākim* brings with him to the headquarter (*ḥuẓūr*) on transfer, and on whose basis he settles his accounts with the government *mutaṣaddīs*.'

[463] Lf72a: 'In absolute terms *ṭūmār* means a very lenghthy paper.'

[464] Revenue realization charges. See 433.'*Muḥaṣṣilāna*', Lf82b.

[465] Pf91a: '*Ṭalabāna* is the money that the footmen realize from the *zamindār*, in addition to the land revenue (*'ainu'l-māl*), when posted over him. Half of that amount they deposit with the *sarkār*, and half

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356. Ṭūmār-i wāṣil-bāqi

Pf90b

Ṭūmār-i wāṣil-bāqi is a lengthy document in which they write down the amount of revenue received from the estates (*parganāt*) etc., and the outstanding balance amount, along with its *Jama'* .

357. Ṭablaq-band

Pf91a

Ṭablaq-band is a paper in which office record-sheets are kept so that they remain togather[466].

358. Ṭa'āllq

Pf91a

Ṭa'ālīq is the money that is realized on account of the *chiṭṭhī-i iṭlāq*[467].

359. Tughra

Lf72a

It is [the text] that they right at the head of the *farmān*.

Section ' *'ain* ' ('A)

360. 'Āmil

Pf91b

'Āmil [word] is the noun of agency (*ism-i fā'il*), meaning, in absolute terms 'one who performs' (f92a). In the terminology of officials, *'āmil* is a person who serves

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they keep with themselves.' Also see 2.'*Iṭlāq*', Pf40b & fn. Lff46a-46b; 46.'*Piyāda-mulāzimi'*, Lff53b-54a; and, 457.'*Masā'ili'*, Lf82a.

[466] The file-pad or folder used for keeping record-sheets.

[467] See 2.'*Iṭlāq*' Pf40b & Lff46a-46b; 3.'*Iṭlāq-nawīs*', Pf40b; 46. '*Piyāda-mulāzimi'*, Lff53b-54a; 168.'*Ciṭṭhāwan*', Lf66b; and 457.'*Masā'ili'*, Lf82a.

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the estates (*parganāts*) as an *amāni*[468]. An *ijāradār* is called *mustā'jir*[469] and *mutā'ahhid*[470].

361. 'Amla-ṣarf Pf92a

'Amla-ṣarf means the office staff of one body. Its meaning is explicit when it is related to another word. Thus they say, ' *'amla-i 'adālat* ', meaning the staff of *'adālat* (court of justice); or *'amla-i niẓāmat* (staff of the *nāẓim's* office). *'Amla* [also] means the building consruction materials excepting land. Hence they say, " the land belongs to another person while the *'amla* of this mansion (*ḥaweli*)—wooden beams (*kaṛi*), wooden planks, and doors etc.—is my share". Thus, *'amla* means requisite of anything[471].

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[468] For the connotation of *amāni* and its application to *'āmil*, see 21.'*Amāni*', Pf45a.

[469] See 453.'*Mustā'jir*', Lf81b.

[470] Lf72b: ''*āmil* is *ism-i fā'il*, meaning in absolute terms, 'one who performs'. This word is specifically used for an *amānī-dār*. That is, a person who holds the charge of an estate as an amani is called an *'āmil*. An *ijāradār* is called *mustā'jir* and *ta'ahhud* [*-dār*]'. Also see 122. '*Ta'ahhud*', Lf55a.

[471] Lff72b-73a: 'In absolute terms *'amla* means the staff of one place. Thus they say, ''*amla-i 'adālat* ', meaning the *dārogha* (superintendant), *daftar-band* (office keeper), *munshīs* (clerks), *molawīs* (Muslim religious clerics), *muftīs* (Islamic-decree pronouncers), *qāẓīs* (magistrates) etc. Thus *'amla*...that consists of commodity (*jins*) etc. (?). One characteristic of the word *'amla* is that unless it is related to a duty or function, it does not get explicit. Thus for example, *'amla niẓāmat*—the word *'amla* is the noun governing another (*muẓāf*), and *niẓāmat* is the noun governed (*muẓāf-ila'ihi*).'

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362. 'Amal-dastūr

Lf73a

'Amal-dastūr is the regulation that is enacted recently by the *ḥākim* of the time. *Dastūru 'l-'amal* means the old regulation[472].

363. 'Amal-ma'mūl

Pf92a

'Amal-ma'mūl also refers to an old regulation (*dastūr*).

364. 'Āmilāna

Pf92a

'Āmilāna is an amount that the *'āmil* collects from *zamindārs* in addition to the land revenue (*'ainu 'l-māl*) in lieu of discharge of his administrative duties (*'amal-dārī*)[473]. [This revenue charge is included in the *abwāb*[474]][475].

365. 'Adas

Pf92a

'Adas is a type of agricultural produce; its Hindi is *masūr* (*Evum hirsutum*). It is alianated in writing by kings and cheifs to the nobles (*umarā'*).

366. 'Arẓi

Pf92b

It is the name of a document that the poor....[476].

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[472] See 237.'*Dastūru 'l-'amal*', Lf61b & fn., Pf76a

[473] Lf73a: '*bābat-i 'amal-kardan*'.

[474] See 26.'*Abwāb*', Lf49b.

[475] [ ] Lf73a.

[476] The sentence is incomplete.

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367. 'Arẓ-i mukarrar Pf92b

It means 'to say again'. In the terminology it means that whenever someone is awarded a *jāgīr* or *dāms* from the imperial court, then its memorandum (*yazd-dāsht*) is written. After that the seal and signatures (*nishānī-hā*) are affixed on the *yād-dāsht*. The *'arẓ* (written submission) then goes back to the imperial court, and to a person who is the head of court administration. He puts his signatures over the said application as the deputy to the king. *'Arẓ-i mukarrar* is one of the imperial services.

Section *'gha'in'* (Gh)

368. Gha'ir-balan Lf73a

It is a land that the *zamīndārs* give to the destitute[477]. As it is *kharij-Jama'*[478], it is not accounted for. That is why it is called *gha'ir-balan*. [It is a usage of the people of Bengal. It was not heard of in Delhi][479]

369. Gharqi Pf93a

It is one of the agricultural calamities, such as an excessive rainfall[480].

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[477] Pf93a: '*Gha'ir-balan* is a charitable land (*zamīn-i kha'irāt*) that is given to someone in charity by *zamīndārs*.

[478] Land, the revenue of which was deducted from the revenue of *zamīndāri* estates (*parganāt*). See 200.'*Khārij-Jama'* ', Lf60a.

[479] [ ] Pf93a.

[480] See 12.'*Afat-i samāwi*', Lf47b.

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370. Ghalla-bakhshī

p193a

Ghalla-bakhshī means 'award of produce'. In the terminology it means collection of produce after its apportionment. *Bakhsh* means 'division'[481].

Section '*fā*' (F)

371. Faṣl

l 173b

In Delhi there are two agricultural seasons. The first season is Kharīf. It begins from the month of Bhadon, called August in English, and in *Shamsi* (the solar calendar), Amurdād. This [month] is of thirty-one days. This [season] is until Māgh, called January in English, and Da'i in *Shamsi*. The duration of Kharif is six months. The produce of this season are: rice, *shāmākh*—called *sāmwa* (small millet, *Panicum mileaceum*), *mandua*, *kāl*—called *kanguni* in Hindi, *maka'i* (maze, *Zea mays*), *juār*, *bājra* (millet, *holcus spicatus*), *kodrum*—called *kodon* (small millet, *Paspalum frumentaceum*), *māsh* (*Phaseolus roxburghii*), *moth* (*Phaseolus ocnitifolius*), *moong* (*Phaseolus mungo*), cotton, sugar cane, *kanjad* (seasamme grain) and *harīra* etc.

Second season is Rabi'. It begins from the month of Phagun, called February in English, and Urdibihisht in *Shamsi*. This [month] is of thirty days. This [season] lasts till Jeth. Rabi' [season] is of four months. Its first two months are of agricultural operations. In Rabi' are produced: *toriya*, mustard, carrot, *jau* (barley, *hordeum vulgare*), wheat, *'adas* (*arhar*), *matar* (*pisum sativum*),

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[481] See 92.'*Baṭā*' *I*', Lf50b.

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sunflower—called *karar*, *arzan* (small millet, *Panicum frumentaceum*), onion, brinjal, *ajwā'in* (*lingusticum ajowain*), and *saunf* (a kind of aniseed, *peucedanum graveolens*) etc.

In Bengal they have three seasons, independent of Rabi' and Kharīf catagorizations[482].

372. Faiṣal-nāma Pf75a

It is popularly called *sijil* (the record of a court of judicature).

373. Faṣl-i Bhado'ī Lf74a

This [crop] matures in Bhādon. Bhādon is the name of a Hindi month, called August in English, and Amurdād in *Shamsi* (solar calendar).

374. Faṣl-i Kharīf Pf93b

This crop appears in autumn. In *khizān* (autumn), the opposite of *bahār* (spring), trees shed their leaves. [Hence, Abu Naṣr Farāḥi says, '*Kharīf* is the crop of autumn, and *Rabi'* that of spring'][483]. The [*Kharīf*] crop matures during the month of Aghan. Hence, it is also called *Aghani*. Aghan is the name of a Hindi month, called November in English, and Ābān in *Shamsi*.

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[482] Pf93b: '*Faṣl* means 'separation of various things'. In Hindustan there are [two] *faṣls* (seasons): Rabi' and Kharīf; in Bengal there are three.'

[483] [ ] Lf74a.

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375. Faṣl-i Rabi‘ I 174a

Rabi‘ is the spring crop. It is called *Chaiti* in the Hindi of this region. It [*Chait*] is called March in English, and Isfandār in Shamsi. However, the period of Rabi‘, the spring crop, as laid down by experience in the manuals is of four months' duration—Phāgun / Bahman / February; Chait / Isfandār / March; Baisākh / Farwardi / [April]; and, Jeth Urdibihisht / May. Thus says Shaikh Nizāmi:

> 'Happy is the country of Barda[484], in whose extremities
>
> Neither Urdibihisht is without flower, nor Dai.
>
> The custom of each country, as also its seasons differ from one another.

Crop seasons prevalent in Patna etc: From the begining of the month of Baisākh until Asin is one season. Within this, the period beginning from Baisākh / Farwardi / April, until the end of Sānwan, is called Rabi‘. Two months of Kharīf, from the beginning of Kātik uptil the end of Chait / March / Isfandārmuz, are counted in Rabi‘. These two months are out of a total of four months.

Another classification is that in one year there are two seasons: Rabi‘ and Kharīf. Hence from the beginning of Farwardi / Baisākh / April uptil the end of Shahriwar / Asin / September—these six months constitute the Kharīf

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[484] Barda was the name of a country and city governed by the queen Noshaba at the time of Sikandar.

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season in Hindustan. It is due to this reason that the beginning of the year is recorded from the Kharīf season.

Some administrative officials in the *ṣūbas* count the periods of the Rabi‘ and Kharīf crops differently. Hence in suba Bengal nine months are of the Kharīf season and three of Rabi‘. In *ṣūba* Orissa, ten months in a year are of the Kharīf season, and two months are of the Rabi‘.

[The climax of *bahār* (spring season) is in Urdibihisht. In this season people get an attack of insanity. Therefore, in Irān and Turān, young men are confined and struck with rose sticks (in this season) to avoid fits of insanity][485].

376. Fihrist Lf75a

It is *mujmil* (a summary), the opposite of *mufaṣṣal* (detailed). In [*zamīndāri*] estates (*parganāt*), *fihrist* is the name of a document containing the names of villages and *parganas*, together with their *jama‘*. It is a practice of the *ḥākims* that when they visit the estates (*parganāt*), they call for the *fihrist* (document).

[Also, there is a *fihrist* in every book. In the beginning of the book are written details of what the book contains, so that the contents of the whole book could be known][486].

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[485] [ ] Pff93b-94a.
[486] [ ] Pf94a.

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377. Fota

Pf94a

Fota literally means 'a waist-band'. Its Persianized version is *pota*[487], meaning the government treasury (*khazāna*) [488]. In the estates (*pargamāt*), *tahwīldār* or *khazānchi*[489] is called *fota-dār*[490].

378. Fāẓil

Pf94a

Fāẓil means 'one who is eminent', and 'in excess'. In the terminology the amount spent in access of the balance is called *fāẓil*.

[In the terminology, it is something opposite of *bāqī*; that is, the revenue in excess of the *jama'* that a *zamīndār* may have deposited with the government][491].

Section '*qāf*' (Q)

379. Qanlagha

Lf75a

Qanlagha probably is a Turkish word[492]. It means a present for the *ḥākim* of the time. Commonly it means an earthern vessel filled with yogyrt. It is customary that whenever a *zamīndār* goes to meet the *ḥākim*, he brings

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[487] See 66.'*Pota*', Pf54a.

[488] See 207.'*Khizāna*', Lf56a

[489] For the difference in status between the two, see 130.'*Taḥwīldār*', L56a

[490] Ibid.

[491] [ ] Lf75a.

[492] Pf94b: 'It means something that the *zamīndārs* present to the *ḥākim* at the time of meeting the latter.'

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with him an earthern vessel filled with yogurt, called *ḍhenḍi* in Hindi, as an offering to the *ḥākim*.

380. Qurq Pf94b

Qurq is a Turkish word. It means 'to arrest', 'to imprison', and 'to confiscate the produce etc.' It is customary that till such time the *ḥākim* has not done the *bila-bandi*[493] of revenue, that is, he has not fixed the revenue, he he keeps the stacks of produce under his custody.

381. Qānūngo'i Pf94b

Qānūngo is the expounder of rules and regulations of revenue collection etc. It is a high post. In the *zamīndāri* estates (*mawāẓa'āt wa parganāt*) and in the *ṣūbas*, *qānūngo* is a person who has a complete knowledge of details of the estates and their *Jama'*. He keeps with him the papers of the estates of a hundred years or more, and participates in revenue collection work as a legal representative. If there was an unreliable *mālguẓār* in his area, he furnishes surity (*ẓāmini*) for him. [The post of *qānūngo'i* is not lost under any circumstance.][494]

Qānūngo'i post is sanctioned by an imperial *sanad*. His right is *nānkāri*[495], [*faṣlāna*[496], *dastkhatāna*[497]and

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[493] See 92. '*Bila-bandi*', Pf57a.

[494] [ ] Lf75b

[495] It is the same as *nānkār*. It may however be noted that it was called *nānkāri* in respect of the *qānūngo*, and also the *chaudhari*. and *nānkār*

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rusūm[498].][499] that he has been receiving from the Emperor from the time of the rise of the sun of Islam. This post was not saleable in the past; it is being sold presently.

Qānūngos of the mufassil send their papers to the *qānūngos* of the head quarter (*sadr*). From the *sadr* they are forwarded to the imperial court.

382. Qaṣba Pf95a

Qaṣba is a big village by which the *pargana* is known[500].

383. Qalba-rāni Pf95a

Its Hindi is *jotnān* and *gāhnān* (to plough). [and *jotāhi*],[501]meaning to break the soil with an implement made of wood (f95b) and iron with which, driven by bulls, the soil is ploughed. In Turkish it is called *qalba-rāni*. [And sowing of seeds in Hindi is known as *boā'ī*][502]

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in respect of *zamīndār*. See 172.'*Chaudhari*', Lf58a, and 475.'*Nānkār*', Pf111b.

[496] A customary realization from the village. It was realized at the rate of 1 rupee in each of the three seasons from an *aṣli* village. cf. Add 19,503, f97a

[497] A realization made by the *qānūngo* for affixing his seal and signatures on documents.

[498] See 262.'*Rusūm*', Pf79b & Lf63b, fn.

[499] [ ] Lf75b. *Qanungo* also made a collection of 2% of the total revenues, cf 344.'*Ṣad-du'i*', Lf71a

[500] See 60.'*Pargana*', Pf54b

[501] [ ] Lf75b.

[502] [ ] ibid.

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384. Qabūliyat Pf95b

It is a document. Whenever someone held *ijāra* of an estate (*makān*), [whatever amount he had accepted the *ijāra* for,] he gives a written qabuliyat for the same. Its text is like this:

> I...., son of...., *muqaddam* of *mauẓa'*....,[503] *ṭaraf*...., the assessed *maḥāl-jāgīr*...., *maẓāf ṣūba*...., [hereby state:] that an amount of Rs 500/- in *sikka-i 'ālā*, which is the annual *Jama'* of the said *mauẓa'*, including [the amount of] *māl-o-jihāt* and *sā'ir-jihāt*, together with all the taxes of the Revenue Department (*ḥabūbāt-i Dīwāni*), such as *peshkashi*, *foṭadāri*, and the *rusūm-i qānungo'i* of the *ṣadr* [*qānūngo*], as assessed by the imperial *mutaṣaddīs*, the *amīn*, and the above mentioned *foṭadār*, I agree to it with all willingness, and hereby give in writing: that by striving [for cultivation][504] and keeping the *ri'āyā* intact, and maitaining the agriculture of the said village in a prosperous state (f96a), I will deposit the government revenue every season [in instalments in the government treasury][505]. God forbidding, if any heavenly or earthly calamity takes place, on the recommendations of the *amīns* of the *sarkār*, I

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[503] Lf76a: '*mauẓa'*....pūr'
[504] ibid
[505] ibid

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may get remission [in revenue]. These words have been given in writing as *qabūliyat*, so that the latter may serve as a deed, and may be used in times of need.

L175b

385. Qāẓī

Qāẓī means 'one who issues [a decree]'[506]. In the terminology it means a person who implements the laws of Islam (*Shari'at*). The word 'Justice' in English is used in this very sense

L176a

386. Qabẓ

Qabẓ means a receipt. It is a practice that whenever money is borrowed from anyone, a *qabẓu'l-wasūl* is given to him in writing, so that there may not be any dispute in future[507].

Pf96a

387. Qarẓ-i ḥasana

Qarẓ-i ḥasana means a loan without interest.

Pf96a

388. Qarẓ-i sūdi

Qarẓ-i sūdi means to get a loan having fixed some amount as profit (*naf'a*).

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[506] [ ]Pf96a

[507] Pf96a: 'It is a paper that is taken in writing from the soldiary etc. after making payments, so that no one may repudiate it in future. Its dictionary meaning is 'narrowness'.'

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389. Qabāla Pf96a

Qabāla is a letter that is taken in writing on purchase of *ḥaweli* (a mansion) etc mentioning its boundaries.

390. Qalb-sāz Pf96a

Qalb-sāz is a person who strikes *rupiya* in the mint in no time.

391. Qiṣṭ Pf96a

Qiṣṭ means 'portion'; its plural is *iqsāṭ*. It is a practice that when difficulty is experienced in the payment of revenue, it is remitted in instalments and a schedule of payments in instalments is laid down.[508]

392. Qalam-raw Pf96a

Qalam-raw means a country or territory where order is enforced. Thus, in the past the order of the Emperor was enforced in twenty-two *ṣūbas*. Hence a territory in which the order of the kingdom is enforced is called *qalam-raw*.

393. Qur'a-qismat Pf96b

Qur'a-qismat is a type of *baṭā'i* (crop division/ sharing) called *qismat*. It is like this that heaps of harvested crop are made, and slips bearing names of the *ḥākim* and the *zamīndār* etc are given to an unknown person. He

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[508] *Qiṣṭ-bandi* meant the settlement of revenue payment in instalments. It was also a document in which the revenue instalments were laid down, cf Wilson, op. cit., p.342.

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would drop the slip, with eyes closed, on the heaps and stacks. Later on the slips are taken out. The person whose name is written on the slip would take that heap or stack.[509] Englishmen follow this practice for the sale of *chīr*[510].

Pf96b

394. Qarya

Qarya means *mauza'* or *deh*[511](village).

Section '*kāf*' (K)

L176a

395. Ka'ifiyat

Ka'ifiyat is the antonym of *kamīyat* meaning *chandigi* (value), the quantity of anything in weight (176b) or number—such as length, breadth, and thickness. *Ka'ifiyat* is the effect of that thing. Thus, in case of wine, its weight is *kamīyat* and its effect—intoxication, is *ka'ifiyat*. Similarly, one can understand it for other things.

In the terminology *ka'ifiyat* means the excuse of the *zamindār* in the event of a shortfall in production. Hence, declaration of the state of affairs is called *ka'ifiyat*.

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[509] See 7.'*Anghāgora*', Pf42a. It was a type of sharing where the produce was divided not by weighment, but by dividing the stacks of crop by draw of lots. It appears to be similar to *pola-bandi*, cf. Or. Qr. 243, vol. I, f58b.

[510] *Chīr* was the land recovered in the middle of the river due to drying up of the river, cf. 411. '*guzasht-o-pa'iwast*' Pf97b & Lf77a. Also see 242.'*Diara*', Pf76b. The above practice under the English may refer to the crop division followed for such a land.

[511] Also called *gā'on* in Hindi, cf 229.'*Deh*', Pf75a.

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396. Kaurān Pf97b

Kaurān and *khanjri* are the assessors of crop.

397. Karoṛa Lf76b

Karoṛa is a person, incharge of prices of grain, and who brings provisions from verywhere into the city. His seal is affixed on weighing stones. In Delhi, may be there are two hundred *ganjs*[512] and *maṇḍis*[513] that are under the control and authority of the *karoṛa*. In the reign of Muhammad Shah, the last king, twenty-two lac rupees were produced from there. In times when the production under the charge of a *karoṛa* was worth one crore, the name of the post became *karoṛa*. The appelation of '*karoṛa*' to that post, therefore, is due to this[514].

Also *karoṛa* is one who goes to the mufassil for the realization of revenue. A person who is deputed to realize revenue from a *karoṛa* is called *maroṛa*.

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[512] 'A mart, a market in Bengal and Hindustan; a village or two which is an emporeum for grain and other neccessities of life', Wilson, op.cit. p. 165.

[513] 'A market; a special market, one for any particular article', Wilson, op.cit. p. 328.

[514] Pf79b: '*Karoṛa* is a person who in olden times served as head of the *mandīs* (*mandwiyāt*) and *ganjs*. In the past the annual revenue collection (*maḥṣūl*) from fifty-two big *mandis*, and nearly thirty *ganjs* that were in Delhi was one crore and a few thousand rupees. Thus, the designation of the post was due to the amount of revenue. This is a Hindi word. The duty of *karoṛa* is to supply provisions to the city, bringing them from the neighbourhood, and he keeps his agents at the *mandis* and *ganjs*. Also he is a person who is posted over an *'amil* or a *faujdār* for revenue collection. His duty is to strive for getting the revenuesent to the court (*ḥuẓūr*)'.

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l.177a

398. Karamchāri

Karamchāri is a Hindi word, an idiom of Bengal. In Persian he is called a *tahṣildār-i khwud. Ihtimām-dār*[515] in Bengal is a person who is the proprietor (*mālik*) of a few *mauza's*. *Karamchāri* too is a *tahṣildār*[516] (revenue collector), but he is under the *ihtimām-dār* and subservient to him. He is also called *kārkun*.

Pf97b

399. Kankūt

Its Persian is *dāna-bandi*[517]. (f98a) and it is to fix the revenue on the basis of *khasra*[518]. *Kankūt* is followed at a *sīr*[519] place.

l.177a

400. Kāghaz-i pukhta

Kāghaz-i pukhta[520] is a document that is prepared after deleting the amount of *rusūm*[521], *batta*[522], and such other deductions.

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[515] See 18.'*Ihtimāmdār*', Lf47a.

[516] See 130.'*Tahṣīldār*', Lf56b.

[517] See 232. '*Dāna-bandi*', Lf61a; also 349. '*Zabt-i dāna-bandi*', Lf71b.

[518] See 208. '*Khasra*', Pf72a

[519] See 284. '*Sīr*', Lff66a-66b; also 199. '*Khāṣ-kharch*', Pf71b.

[520] This document was maintained by the *patwāri*. See 45.'*Patwāri*', Pf51a.

[521] See 264. '*Rusūm*', Pf79b.

[522] A deduction made on certain types of coins. See 324. '*Ṣarf*', Lf67b.

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401. Kāghaz-i khām Pf97b

Kaghaz-i khām is a ducument that is prepared the very first day [of revenue receipt] as an accounts ledger (*siyāha*). It is a document that has been tallied with the papers of the *patwāri* and the *ri'āyā*, and it is called *chiṭṭha-sudd* (the pure account). It is one that has not been altered and is without deductions[523].

402. Kam-wazn Pf98a

It is an *abwāb*[524]. Even if the *rupiya* is not deficient in weight, a *baṭṭa* on account of weight deficiency is realized from the *mustā'jir*.

403. Kaṭkanadār Pf98a

It is a Hindi word. It is such that children are given a wooden writing-board by making dot markings so that they may practice writing by following the dots. In the terminology of revenue officials, *kaṭkanadār* is a person who takes the *ijāra* of the estate of a *mustā'jir*, and pays an amount higher than the *mustā'jir*. Since this person (f98b) is the follower of the earlier, he is called *kaṭkanadār*. Some

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[523] Lf77a: '*Kāghaz-i khām* is a document that is a true copy of the *paṭwāri*'s paper. That is, it is without deductions.' It is mentioned elsewhere that *kāghaz-i khām* was maintained by the *paṭwāri*. See 45. '*Paṭwāri*', Pf51a.

[524] *Kam-wazn* belonged to the category of *abwāb* that were entered in the accounts register (*siyāha*). See 26. '*Abwāb*', Lf49b & Pf47b, fn.

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people also call the *sar-rishtadār* of the *pargana*[525] [as *kaṭkanadār*].

404. Khamār L177b

Khamār is a Hindi word, an idiom of Bengal. It is a *zamīndār*'s *nānkār* land[526].

405. Kampo-shikast L177b

Kampo-shikast means the despoilation of cultivated fields by the English army and platoons (*paltan-hā*).

Section '*kāf-i Fārsi*' (G)

406. Gang-barār Pf97a

Gang-barār is the land that surfaces on drying up of river Gangā, and in which cultivation is done.

407. Gangā-guẕāsht Lf76b

Ganga-guẕāsht is the land that the river Gangā leaves behind (f77a) while taking another course.

408. Gang-āwurd Lf76b

Gang-āwurd is the land that surfaces due to a shift in river course.

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[525] Lf77a: '*Sar-rishtadār* of estates (*mawāẓa'āt*) is called *kaṭkana-dār*'.

[526] Pf98b: '*Khamār* is a land for self cultivation and self supervision, and it is like the *nānkār* land.' See164.'*Jīka*', Pf67a; 235.'*Do-bīsti*', Pf75b; 475.'*Nānkār*', Pf111b

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409. Gangā-shikast Lf76b

Gangā-shikast is the land that is swept away by river Gangā.

410. Gangā-burd Lf77a

Gangā-burd is the land that has been swept away [by the river][527].

411. Guẕasht-o-pa'iwast Pf97a

Guẕasht-o-pa'iwast means disappearance of land from one place due to the force of the river, and its appearance at another place[528].

412. Guẕashta-o-pa'iwasta Pf98b

Guẕashta means the last year, and *pa'iwasta* the year before last, [that is, *pār-sāl*[529]][530].

413. Goshwāra Pf98a

Goshwāra is a type of dress that is tied on the head. In the terminology of the revenue officials it is to enter the

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[527] [ ] Pf97b. Also see 409. '*Gangā-shikast*', Lf76b

[528] Lf77a: '*Guẕasht-o-pa'iwast* is the land that is carried away by the *Gangā*, and instead *chīr* (an island, also called *tāpu*) is produced at another place'. It appears to be the same as *shikast-o-pa'iwast*. See 321. '*Shikast-o-pa'iwast*', Pf88b. For *chīr* see 242.'*Diāra*', Pf76b

[529] *Pār-sāl* means 'the last year'.

[530] [ ] Lf77b

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jama' revenues of estates (*parganāt*), collecting them at one place, on the margin of the statement of account[531].

414. Gora'it

L177b

Gora'it is a footman who constantly lives in the village, and protects the travellers to the village at night, and carries out any duty assigned to him by the *gumāshta* of the *zamīndār*. [Going to the *rai'yat* every day, he presents them in the *kachehri* (head office) by his efforts][532]. One quarter of a seer of corn per maund is his right, which he gets at each harvest[533].

415. Ganj-afzūd

L177b

Ganj-afzūd is the name of [a quantity of] grain. At the time of division of the stack [of corn], and after handing over the grain share of the *ri'āyā* [to them], the grain share of the government is sold after weighment. The corn that remains concealed in weighment is called *ganj-afzūd*[534]. It is a practice that at the time of the *tula* taking away the grain after its weighment, one seer per maund [of corn] is taken back from him. [Hindi of weigher is '*tula*`][535].

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[531] Lf77a: '*Goshwāra* is a type of garment that the nobles (*umarā'*) tie around their head. In the terminology it means to collect the *Jama'* of estates at one place. That is called *goshwāra*'.

[532][ ] Pf98b.

[533] Also see 285. '*Sā'ir*', Lf66b.

[534] Lf77b: 'It is the corn that, at the time of weighment of corn in *bhā'oli* sharing (*batā'ī-i bhā'oli*), is taken back from the wighier. This practice is followed by individual *ḥākims*.'

[535] [ ] L77b.

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Section *'lām'* (L)

416. Lā-kharāj

Pf99a

Lā-kharāj is a land that the kings give in charity to the poor and the needy. It was called *milk* in Delhi. In the past, the kings in Hindustan wrote down some quantity of land on a piece of paper on an appointed day, and placed it under the footstool of their bedstead, and gave it away as charity in the morning. Out of this, thirty *bighas* were reserved for the subsistence of widows and twenty *bighas* for men. Revenue realization from charity land is forbidden [by the *Shari'at*][536].

Section '*mīm*' (M)

417. Māh

Pf102a

Note: Let it be known that Hindi months and English months are similar, and the lunar months that are based on the visibility and rotation of moon do not tally with the above months. Hence, English months, along with their counterpart lunar months are being mentioned.

Farwardi / Baisakh is of thirty-one days. April also is thirty-one days[537]. These three months are of thirty-one days: Urdibihisht / Jeth / May—of thirty-one days.

[Names of *rāshīs* (zodiacal signs:) Farwardi Baisākh April - *Megh*, that is *Mesh* (Aries)

Urdibihisht Jeth May 31 days (f102b) *Barkha* Khurdād Asāṛh June 30 days *Mithun* (Gemini)

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[536] In Bengal, though, the revenue was charged from the holders of such a revenue free land. See 15. '*A'imma*', Pf44a.
[537] This is obviously an incorrect statement.

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Tir Sānwan July 31 days *Kark* (Cancer) Amurdād Bhādon August 31 days *Singh* (Leo)

Shahrīwar Asin Sukh September 30 days *Kanya* (Virgo)

Mehr Kātik October 30 days *Tula* (Libra)

Abān Aghan November 30 days *Barchak* (Scorpio)

Azar Pūs December 31 days *Dhan* (Sagittarius)][538]

Da'i Māgh January 30 days - Bahman Phagun Febrary 28 days

[The month of February has the same number of days for three years; one day increases the fourth year.]

Asfandār Cha'it March 31 days[539]

418. Mālikāna Lf79a

Mālikāna is a right of the *zamīndār*. It is customary that when the land of a *zamindār* is taken under *sīr*, due to his proprietorship (*mālikiyat*)[540]something is given to him (f79b) per hundred *bighas*, per hundred rupees, or per hundred maunds, as per the custom of a region.[541]

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[538] [ ] Lf78a.

[539] Either the author is confused about the number of days in the English calendar months or, most probably, the scribe.

[540] Pf110b: '...due to the fact that he is the *mālik* of land.'

[541] Also see 234. '*Dah-yaki*', Lf61b; 235.'*Do-bīsti*', Pf75b.

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419. Mata'ayyana Lf79a

Mata'ayyana are servants who get their salary from the *ḥūẓūr*, while they serve in the estates (*parganāt*). [*Mata'ayyana* is a person who is a servant of the *sarkār*, but serves the *ḥākim* etc.][542]

420. Muḥtaṣib Lf79b

Muḥtaṣib means one who forbids disorderly conduct. It is an Arabic word. His duty is this. He goes on rounds every day [in the evening][543]and inflicts lashes in accordance with the *Shari'at* on anyone found indulging in intoxicants. He repremands *bhāng* (hemp, *cannabis sativa*), *charas*, and wine sellers, dancing girls, protitutes and pimps. However, he is only empowered to punish those who indulge in these acts, and in gambling, publicly. Anyone who indulges in gambling inside the house does not come under the perview of the *muḥtaṣib*'s authority. Thus says Shaikh Sa'di:

Muḥtaṣib rā darūn-i khāna chi kār?

(What has the *muḥtaṣib* to do inside the house?)

421. Manmāth Pf100a

Manmāth is a Hindi word. It means to fix the [quantity of] produce per *bigha*[544].

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[542] Pff102b-103a.

[543] It should have been '*chahār-pahr*'. The word '*pahr*', however, is missing in the text.

[544] Lff80a-80b: '*Man-māth* means the fixation of the weight of the produce in maunds'.

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422. Mufaṣṣal

l.179b

The word *mufaṣṣal* (detailed) is the opposite of *mujmil* (summary). In the terminology it means the environs of a city or a region.

423. Majrā'ī-i nānkār

l.179b

Majrā'ī-i nānkār is the [amount of] *nānkār* that the *zamīndārs* get deducted from the *aṣl-jama'* by the *ḥākim*, while submitting the *qabuliyat* in writing[545].

424. Manṣab

l.179b

The dictionary meaning of *manṣab* is 'place of erection'. It is a practice of kings that when they employ someone, they assign a place comunserrate with his status for his sustenance. The servant of the king is called *manṣabdār*. There are various grades of *manṣab*: *du-bīsti*, *panjāh*, *ṣadi* (f82a)[546], *dū-ṣadi*, etc., and according to which dams are given in jagir. If the king wanted to elevate someone to the status of an amir, his mansab is increased gradually. With the increase in his *manṣab*, *dāms*, *sawārs* (horses and horsemen) and *piyādas* (foot soldiers) assigned to him also increase. This humble self (the author) too was an imperial servant in Delhi, and held a *manṣab* of five hundred and a *jāgir* worth four lakh, and was a *mata'ayyana*[547] of the *muḥtaṣib*.

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[545] This practice appears to have been followed where *nānkār* was in cash, not in kind.

[546] The continuation of the text on f79b is to be found at f82a. This appears to be due to misplcement of pages in the volume probably at the time of binding. I have, therefore, read f82a in continuation of f79b.

[547] See 419. '*Mata'ayyana*', Lf79a.

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425. Mauẓa'-aṣli Lf80a

Mauẓa'-aṣli is an ancient (*qadīmi*) village (*mauẓa'*).

426. Mauẓa'-makhlūṭ Lf80a

Mauẓa' makhlūṭ means a *mauẓa'* whose lands lie in two jurisdictions.

427. Mauẓa'-dākhilī Lf80a

Mauẓa'-dākhilī is a small new *mauẓa'* whose *jama'* is part of *mauẓa'-aṣli*[548]; [and that is called *purwa* in Hindi.][549]

428. Muhrāna-i qāẓī Lf80a

Muhrāna-i qāẓi is the amount of money given to the *qāẓi* for affixing his seal. It is a custom in the coutryside (*mufaṣṣal*) that they get the seal of the *qāẓi* affixed on the *qabūliyat* and *paṭṭas*. [On account of that seal, they give (an amount) per *paṭṭa*.][550]

429. Muhrāna-i ḥākim Lf80a

Muhrāna-i ḥākim means the same as above. It is included in the *abwāb*.

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[548] To understand the process of emergence of such a *mauẓa'*, see 72.'*Purwa*', Pf55b.

[549] [ ] Pf99b.

[550] *Muḥrāna* was included in *abwāb*. See 26. '*Abwāb*', Lf49b; and 429.'*Muḥrāna-i ḥākim*', Lf80a.

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430. Māl-ẓāmin

L180a

Māl-ẓāmin is a person who is the surety-holder of someone's land revenue (*māl*). It is a practice in the estates (parganāt) that they ask *ijāra-dārs* to furnish a surety-holder (*māl-ẓāmin*). One who was a surety-holder of a *mālguẕar* (revenue payer) received three rupees per hundred[551] on account of his surety.

431. Manādi

Lf81b

The Hindi of *manādi* is *ḍhinḍhora* (an oral proclamation). It is such that whenever *hākims* wish to make an order known to the people, they ask a person to announce it while beating a drum, and get theorder advertised.

432. Miān-i doāb

Lf82a

Miān-i doāb is a land lying between two rivers. Thus in Delhi there is one *doāba* [that is, between] Ganga and Jamauna. Hence the cities lying between them are called *miān-i doāb*. Similarly, Farrukẖābād and Itāwa and other cities are [situated] in the same *doāb*. In the region of Lahore, there are five *doābs*, called the Punjāb.

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[551] Pf99b: '...three rupees two annas per hundred rupees.' Surety-holder's commission varied between 3 to 5 per cent. See 194. '*Ḥaqq-i mālẓāmin*', Pf71a, *fn*.

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433. Muḥaṣṣilāna Lf82a

Muḥaṣṣilāna is an amount of money that is collected by the *muḥaṣṣil* on account of revenue [collection].[552] *Muḥaṣṣil* and *sazāwal* mean the same.[553]

434. Maltāna Pf100a

Maltāna is a Hindi word. It means the wearing out of the *rupiya* due to circulation. It is an *abwāb*.[554] *Maltāna* is an amount of money realized as premium (*baṭṭa*) on it (the *rupiya*).[555]

435. Mahāl Pf100a

Maḥāl means 'an appropriate place', and ['something that is not at all easy'][556]. In the terminology a place where transaction in one item in large quantities takes place, and [where a lot of revenue is collected by way of maḥṣūl (tax) from one item][557], the *maḥāl* is known by the name of that item. Hence, *namak-maḥāl*, [that is, a place where salt (*namak*) is sold in large quantities][558] etc. etc.

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[552] It is mentioned as *taḥṣīldāri* and its normal rate of realization as Rs. 2/- per hundred rupees, Add 6,586, f57a

[553] See 288. '*Sazāwal*', Pf66b.

[554] *Maltāna* realization was in accordance with the register (*siyāha*). See 26. '*Abwāb*', Lf49b.

[555] Lf80a: '*Maltāna* is a Hindi word. The *rupiya* coin that has been rubbed off due to use is called *malt*. It is an *abwāb*. It is a practice that there is a *baṭṭa* on each *malt-rupiya*.'

[556] [ ] Lf80a.

[557] [ ] ibid

[558] [ ] ibid

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Pf100a

436. Mīn-mahāl

Mīn-mahāl is a Sanskritized word of Hindi, meaning fish. *Mīn-mahāl* is a place where fish is sold in large quantities, and a lot of revenue is realized in by way of *mahsūl* (tax) levied on fish.

Pf100a

437. Mandūcha

Mandūcha is a Hindi word. It is a custom that whenever there is a marriage ceremoney in somebody's house, and a *mandūcha* (f100b), meaning a parasol (*shāmiāna*) is errected there, he deposits an amount with the government. In Delhi it is called *mandha*.[559]

Pf100b

438. Motri

Motri is like a *gathri* (a bale or bundle), and it's meaning is well known. However, its weight is fixed as one maund. One *tanka* is charged as tax (*mahsūl*) on each *motri*.

Pf100b

439. Mahlūl

[*Mahlūl* is a Hindi word, a usage of Bengal][560]. It is such that some *muqaddams*[561] in Bengal hold eighty or hundred *bighas* of land on a *Jama'* of forty or fifty rupees.

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[559] Lf80b: ' *Mandūcha* is a Hindi word. It is such that in a house where marriage ceremoney takes place, *mandha* and *chandwa*, called *shāmiāna* [is errected]. The *hākim* collects some amount from that place'.

[560] [ ] Lf80b.

[561] Lf80b: 'some people'.

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They pay revenue in accordance with *qiṣṭ-bandi*[562]. They build their house in that very land and reside there. The revenue officials (*mutaṣaddis*) of Bengal retain in their records the name of the person who had initially made that estate fit for cultivation. If he died, and another person held that estate, it will continue to be mentioned [in records] as the *maḥlūl* of the former.[563]

Maḥlūls are of two kinds. If a person builds a house in his own *zamindārī*, and engages in cultivation there, he is (f101a) called a *khwud-kāsht*.[564] If he goes to the lands of another *zamīndār*, and engages himself in cultivation there, he is called a *pā'ī-kāsht*[565]. In such a situation, *khwud-kāsht* and *maḥlūl* are one and the same.

440. Muqaddam Lf81a

Muqaddam is an Arabic word meaning 'one who is given precedence', 'a chief (*sardār*) or a leader of men'. In the terminology the proprietor (*mālik*) of a single village is

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[562] *Qiṣṭ-bandi* was the name of a document in which the amount of revenue instalments was laid down, cf. '*Kistbandi*', Wilson, op. cit., p. 342.

[563] Lf80b: '..., and if, after the death of that person that estate was let out on *ijāra*, the latter is mentioned [in records] in the name of the former. That is, *maḥlūl* is mentioned in [records] in the name of the person who had initially prepared that estate [for cultivation]'.

[564] See 209. '*Khwud-kāsht*', Pf72b.

[565] Lf81a: 'If he builds a house in the land of one *zamīndār*, and undertakes cultivation in the *zamindāri* of another, he is called a *pā'ī-kāsht*'. Also see 54. '*Pā'ī-kāsht*', Lf52a.

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called *muqaddam*[566]. Someone, who acquired a reputation of integrity in the village having sold his land, is also called *muqaddam*.

L181a

441. Māl

Māl is the money that is collected as taxes (*mahṣūlāt*) on agricultural produce (*zirā'at*). [It is the opposite of *sā'ir*, the amount realized on trade][567].

L181a

442. Mandal

Mandal, *muqaddam*, and *jetha-ra'iyat* mean 'chief of the peasentry (*ra'iyat*')[568].

Lf81a

443. Milki

Milki[569] is the *a'imma-dār*[570]or the proprietor (*mālik*) of land given to him as alms of the king[571].

Pf101a

444. Maḥasaba

Mahāṣaba means 'calling to account'. In the terminology it means to bring out the sum of money outstanding against [someone][572]. Thus they say, 'So and so

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[566] Other terms for *muqaddam* were *Mandal*, *jetha-ra'iyat* and *Mahton*, cf. 442. '*Mandal*', Lf81a, 153. '*Jetha-ra'iyat*' Pf66a, 455.'*Mahton*', Lf81b.

[567] [ ] Pf101a.

[568] Also see 440.'*Muqaddam*', Lf81a.

[569] *Milki* was the revenue free land grants holder, cf. 443. '*Milk*', L81a & fn.

[570] Revenue-free land grants holder, cf. 15. '*A'imma*', Pf44a

[571] Pf101a: '*Milki* is a person who is in reciept of charitable land (*zamīn-i khairāt*) from the king.'

[572] [ ] Lf81a.

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is arrested under *mahāṣaba*; that is, he is arrested for comitting an act of misappropriation.'[573]

445. Maṭhūṭ Pf101b

[*Maṭhūṭ* is a word of the Hindi of Bengal][574]; in Delhi it is called *behrī* and *bāchh*[575]. It means to demand revenue from individual *zamīndārs*.

446. Muṭāla'a Pf101b

Muṭāla'a[576] is an Arabic word meaning 'to bring out the revenue dues against someone'. *Maḥāsaba* and *mutāla'a* mean the same.[577]

447. Mubligh bi'l-'adad-khām Lf81b

Mubligh bi'l-'adad-khām[578] means revenue [amount] without deductions of *batta* etc.

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[573] It was also referred to as *muṭāla'a*, and *muṭālaba*, cf. 446. '*Muṭāla'a*', Pf101b, and Lf81a, fn.

[574] [ ] Lf81a.

[575] cf.88. '*Behri*', Lf50a & fn.

[576] [ ] Lf81a.

[577] Lf81a: '*Muṭālaba* is an Arabic word meaning 'to bring out the outstanding revenue against someone; and *maḥāsaba*....(incomplete)'. Also see 444. '*Maḥāsaba*', Pf101a.

[578] Pf101a: '*Mubligh bi' l-'adad*'. Also see 100. '*Bi'l-'adad khām*', Lf51b. For understanding the connotation of '*khām*', cf. 123.'*Taḥṣīl-i khām*', Pf62b.

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L181b

448. Munṣif

Munṣif means 'a dispenser of justice'. In the terminology it means the *sālis* who arbitrates at the time of *dāna-bandi*, while standing by the side of a cultivated field.[579]

L181b

449. Minhā'ī

Minhā'ī is something whose deduction is mandatory.

L181b

450. Mustaufī[580]

Mustaufī and *mustaufī-gari* are the names of a service. The duty of a *mustaufī* is to examine the documents of all the *muḥarrirs*. He is [also] called *amīn-i daftar*.

Pf101b

451. Misāḥat

Misāḥat is measurement.

Pf101b

452. Mushrif

The deputy to *mustaufī* is *mushrif*. Thus says Shaikh Sa'di:

> If the *mushrif* layed his hands on the deposit,
> A *nāẓir* (watchman) should be appointed over him.
> Should they come to an understanding,
> The *mushrif* and the *nāẓir*, both should be dismissed.

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[579] Pf101b: 'In the terminology it means the *ṣālis* who acts as an arbitrater at the time of field measurement, and stands by the cultivated field alongwith the *amīn*'. Also see 148. '*Ṣālis*', Pf65a.

[580] Pf101b: '*Mustaufī-gari*'.

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453. Mustā'jir Lf81b

Ijāra-dār is called *mustā'jir*. The meaning of *ijāra* is written in section '*alif*'.[581]

454. Mawālid-i ṣalāsa Lf81b

It means the Three Worlds: the Vegetable, the Animal, and the Mineral.

455. Mahton Lf81b

Mahton is a Hindi word. It means the chief of the *rai'yat*.[582]

456. Mazāf Pf103a

Mazāf is an Arabic word and it means 'connection'. Thus they say, '*Sarkār* such and such, *mazāf* of *ṣūba* such and such.'

457. Masā'ili Lf82a

Masā'ili is a footman who [though] is not an employee of the *sarkār* but performs duties. Whenever he is sent with the letter of revenue demand (*chiṭṭhi-o-dastak*), he deposites with the *sarkār* half of the *talabāna* (the daily

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[581] See 25.'*Ijāra*', Lf48b

[582] Other terms for mahton were *mandal*, *jetha-rai'yat*, and *muqaddam*, cf. 442.'*Mandal*', Lf81a and fn.

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allowance)[583]amount he receives, and the other half he keeps with himself.[584]

458. Names of the Twelve Zodiacs of the Universe

Pf103a

Verse:

Chūn Ḥamal chūn Ṣaur o chūn Jawza wa Sarṭan o Asad

(Aries, Taurus, Gemini, Cancer, and Leo)

Sunbula, Mīzān, 'Aqrab, Qaus, Jaddi, Dalw o Ḥūt

(Virgo, Libra, Scorpio, Saggitarius, Capricorn, Aquarius and Pisces)

459. Names of week days in Arabic, Persian and English

Pf103a

[Persian]	[Hindi]	[English]
Shanba	Sanīchar	Saturday
Yak-shanba	Etwār	Sunday
Du-shanba	Pīr	Monday
Sih-shanba	[Mangal][585]	Tuesday
Chahār-shanba	Budh	Wednesday
Panj-shanba	Brahspat Shāstri, in the Hindi of Delhi called	Thursday

[583] It appears to be the same as '*muḥaṣṣilāna*', charges for serving the letter of revenue demand on the *mālguẓārs*, and it was charged from them, cf. 355.'*Ṭalabāna*', Lf72a, 433. '*Muḥaṣṣilāna*', Lf82b.

[584] Pf103a: 'Probably this word is *maṣāleḥi*, meaning *sawārs* and *piyādas* (footmen) who are not in [regular] employment, but give services. They get half of the amount of *talabāna*.' Also see 46. '*Piyāda-mulāzimi*', Lf54a, and 2.'*Iṭlāq*', Lff46a-46b.

[585] It is missing in the text.

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	Jum'rāt	
Jum'a	Shukr	Friday

460. Details of Lunar Months Pf103b

It may be known that year is counted in lunar months. The end of the month is till the completion of the day of *salkh*. When the moon draws away from the contiguity of the moon due to rotation, and in the evening, after sunset, it shows up in the west—that day is called *salkh*. In Arabic it is called *rūyat*, meaning 'visibility'. Until the time the moon remains close to the sun, it is called *hilāl*. When they face each other and the entire surface of the moon is lit up by raysof the sun, it is called *badr*. (f104a) This position is reached in the middle of the month, when the moon is on the other side. The sun is drawn nearer in the same fashion. The period preceding its full bloom (*kamāl*) is called *taḥtu'sh-shu'ā*. Also it is a custom that many people do not initiate any fresh work during this period, as they consider it inauspicious. The day following *salkh* is called *ghurra*. Therefore, the beginning of every month is taken from the *ghurra* day.

Twelve months make one year. Also months have names. It [the year] is from the beginning of Muharram. People regard Muharram as a month of piety, especially its first ten days when they perform sacraments and prayers. The construction of the Exalted Mecca is during these ten days (*'ashra*)[586], so also the creation of Ḥaẓrat Adam, the pious. The Flight (*ḥijrat*) of the Prophet from Mecca to Madina also took place in this very *'ashra*. Lastly, the

[586] The reference here is to the construction of the Holy Ka'ba in Mecca.

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matyrdom of Imam Abi 'Abdullah al-Husain also took place during these days. That is why (f104b) these days are held in reverence.

In the moth of Ṣafar, till its twelfth, a lot of alms giving are done. It is due to the fact that, from the first day of the month to the twelfth, which is the day of the Prophet's death, attack of lot many deseases takes place. The custom of *fātaḥa* amongst Muslims is due to the fact that whenever anyone gives something to the poor as charity in the name of Allah, he gets recompense, meaning a good hereafter. Thus, the reward (*sawāb*) received from *fātaḥa* goes to the person for whom the *fātaḥa* is intended. During other months also there are many customs connected with the welfare of the masses. As they are not considered worthy of note and description, their mention has been put off.

People believe that during the month of Sha'bān, by the command of High and Mighty God, souls of the dead leave their abodes, and *Barzakh* becomes a place of their residence until the Day of Resurrection. *Barzakh* is between Earth and Heaven (f105a). That is why in this month, until its thirteenth, there is a custom of *fātaḥa*, and a lot of almsgiving is done. It is a custom in Hindustan that children of all classes—high and low, light up fireworks of all types and indulge in firework games with each other.

Then comes the month of Ramaẓān. This is regarded as the most auspicious month of all months, because the Book of Allah (Qurā'n) was revealed to our Prophet through Jibra'il. People resort to fasts (*roza*) throught this month. The beginning of the practice of fasting is from Ḥaẓrat Yūṣuf, son of Ḥaẓrat Yāqūb. During

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his times a famine occurred, and the people of Nainaveh perished. In deference to the miseries of the poor, he fasted from morning till evening.

When the moon of Shawwal month is sighted, the month of fasting comes to an end. The first day of the month of Shawwal is called *'Idu'l-fiṭr*. *Fiṭr* is the name of an alm (*sadqa*). It means that a person of wealth (f105b) has to give away alms in respect of himself and his dependants—son,• the maid servant (*kanīz*), the slave (*ghulām*) etc., at the rate of two and a half seer of wheat, or alternatively, thirteen seer of palm-dates, per head, to the poor by way of charity, and offer two *rak'at* of prayers (*sunnat*) at the *Id-gāh*

There is a custom followed in the month of Ziq'āda that is mentioned here. On the tenth of the month of Zilhijja, falls the *'Id-i qurbān*, also called *'Idu'z-zuha*. *Qurbāni* means cattle sacrifice. This tradition began with Hazrat Ibrāhim who, on God's Command, held his son below his knees for slaughter. As he had blind folded himself, an Angel, on God's Command, removed Hazrat Ismā'īl from beneath his knees and replaced him with a goat. After the act of slaughter, when Hazrat Ibrāhīm (f106a) opened his eyes, he found his son unharmed. He feared that God has not accepted the sacrifice. God sent Jibrā'il to console him that His command was only a test of his faith. In imitation of his (Ibrāhīm's) act therefore, the pactice of *qurbāni* became a tradition among Muslims. On that very day Hajj is performed in Mecca; that is,

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pilgrimage of Ḥajru'l-aswad is done. *Ḥajr* means 'stone' in Arabic, and in fact it is a cabinet made of stone. They say that when Ḥazrat Ādam was thrown out of Heaven by God for eating wheat corn, and threw his spouse somewhere else, Adam was very much unhappy and distressed on account of being lonely, and without food and clothing Almighty therefore, sent that stone from Heaven, so that he may keep himself busy while talking to it. Till his reunion with [Ḥauwā'], the same (f105b) stone was conversant with him. After his death, his decendants worshipped it until Ibrāhīm came as a prophet. By God's command, he built the Khāna-i Ka'aba with his own hands, leaving that stone at its place. It is still found there. From the Ḥijrat of the Prophet to this day, that stone is present there, and people are fortunate to do its pilgrimage.

Days are counted by weeks. The names of week-days (*hafta*) are well known. Friday is a holiday for Muslims and Sunday for Christians. Names of the days of the week are different in Arabic: [they are] Youmu'l-sabt (Saturday), Youmu'l-aḥd (Sunday), Youmu'l-aṣnā' (Monday), Youmu'l-ṣalaṣa (Tuesday), Youmu'l-arba' (Wednesday), Youmu'l-khamsa (Thursday), and Youmu'l-jum'a (Friday).

Persian months from Farwardin to Bahman are well known. These are calculated on the basis of the stationing of the Sun in the twelve zodiacs. The begining of the year is from Farwardi. During this month the Sun is (f107a) in the house of Aries (*burj-i Ḥamal*). The sign of this zodiac is ram. The period of its station there is thirty-one days. It is the season of spring (*bahār*), that is, the winter season

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comes to an end, and rose buds bloom into flowers, and the climate is temperate.

The second month is Urdibihisht.The Sun shifts to the house of Taurus (*burj-i Ṣaur*). Its sign is drawn like a bull. It remains here also for thirty-one days.

In the month of Khurdād the Sun goes to Gemini (*Jauza*), that is, to the sign of twins. It remains there for thirty-one days. These three months are known as the spring (*bahār*) season.

There are three seasons in a year in Hindustan—the rainy season, winter and summer.[587] In Wilāyat (Persia) there are four seasons: *bahār*, *rabi'*, *kharīf* and *khizān*. The first three above mentioned months are of the spring season. That is, there is a display of greenary and flowers.

Sun thereafter enters Cancer (*Saṛṭān*). *Saṛṭān* is the name of an animal called *kekṛa* (crab). It is found at the bank of a river, and on a hard soil. Its hands and feet are longer than other parts of the body. It eats with its hands like humans. It has a scissors like grip. If a person holds it unwittingly, it injures his hand. This house [is called Saṛṭān][588]. The duration of Sun's station here too is thirty-one days. The name of this month is Tīr.

After this, in the month of Amurdād, Sun enters the house of Leo (*Asad*), whose sign is the lion. The period of station of the sun here too is thirty-one days.

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[587] Also see 371. '*Faṣl*', Lf73b

[588] It is missing in the text.

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After this commences Shahriwar and the sun goes in the house of Virgo (*sunbula*). *Sunbula* means an ear of wheat corn. It (the sun) stays in this house for thirty-one days.

These three months constitute the *rabi'* season. During this period many types of crops ripen and people harvest them. Wind blows fast and thus by threshing the stack the husk is separated from the corn [by winnowing]. If the wind becomes weak, the threshing of corn becomes difficult.

Shīs-ākār, Mihr-māh [is the other month]. The sun is in the house of Scorpio (*'Aqrab*) during this [month]. The sun is stationed here also for thirty days.

The third month is Āẕar. The sun is stationed in the Saggitarius (*Qaus*) house. The duration of sun's stay in this position is twenty-nine days.

These three months constitute the *kharīf* season. It often rains during this period. It is said that in *Wilāyat* (Persia) it does not rain as much as in Hindustan. It rains less because of snowfall. In the *kharīf* season too crops are grown, the products of this season, howevwr, are distinct from that of *rabī'*.

Agricultural products of *rabi'*: wheat, pulses (*nukhud*), barley (*jau*, *hordeum vulgare*), *masūr* (*Evum hirsutum*), matar (*pisum sativum*), and cane-sugar. The products of *kharīf* (f108b): *mūng* (*Phaseolus mungo*), *māsh* (*Phaseolus roxburghii*), *juār* (millet), rice, *arhar*, *bājra*, *kanjad*, and similar other grains.

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With this season coming to an end, the sun shifts to Capricorn (*Jaddi*), meaning 'goat' in Arabic, and the month of Dai begins. Here also the period of sun's stationing in the zodiacal house is twenty-nine days.

Thereafter comes Bahman. The sun shifts to Aquarius (*dalw*). *Dalw* means a water-drum (*daulāb*). The duration of sun's station there is thirty days.

After this is Asfandār. During this month the sun goes to the house of Pisces (*Ḥūt*). *Ḥūt* means 'fish'. In this station also sun's stay is for thirty days.

These [above] three months are known as *khizān*. There is severity of winter in these months, and there is a heavy snowfall, and trees shed their leaves.

461. Details of the Hindi and Lunar Months and their Zodiacal Signs Pf108b

[Lunar Month]	[Hindi Month]	[Zodiacal Sign: Arabic]	[Zodiacal Sign: English]
Farwardi	Baisākh	*Ḥamal*	(Aries)
Urdibihisht	Jeṭh	*Ṣaur*	(Taurus)
Khurdād (f109a)	Asāṛh	*Jauza*	(Gemini)
Mehr Māh	Kātik	*Mizān*	(Capricorn)
Abān	Pūs	*'Aqrab*	(Aquarius)
Azar	Aghan	*Qaus*	(Pisces)
Dai Māh	Māgh	*Jaddi*	(Cancer)
Bahman	Phāgun	*Dalw*	(Leo)

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Asfandār	Chait	*Hūl*	(Virgo)
Tīr Māh	Sānwan	*Sartān*	(Libra)
Amurdād	Bhādon	*Asad*	(Scorpio)
Shahrīwar	Asin	*Sunbula*	(Saggitarius)

462. Hindi Months

f109a

Hindi months are counted in this way: Brahmins of Hindustān take the beginning of the year from the month of Asāṛh, that is, from the beginning of the rainy season.

Three seasons have been fixed in a year, each of four months' duration. Out of these four [months], the first and the last are of the beginning and end of spring, and the middle months are of its intensity. Thus, the first season is the rainy season; the second is the winter, and the third of summer. Therefore, the rainy season begins from Asāṛh. Two months, Sānwan and Bhādon are of excessive rainfall, and the month of Asin (f109b), of its end. It is said that cultivators are given encouragement and support during this season because the land of both the *rabi'* and *kharīf* crops are ploughed together during these months. However, the seeds of *kharīf* crop are sown at the beginning of the rainy season, while that of the *rabi'*, after that season.[589] *Kharīf* crop is piled up in stacks after harvesting. The vegetables of *rabi'* are picked up after winters, during the summer season. Often there is an excess of these in..(?).[590]

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[589] See 375.'*Faṣl-i rabi'* ', Lf74a; 374.'*Faṣl-i kharīf* ', Lf93b; 373.'*Faṣl-i bhadowi*', Lf74a, and 371. '*Faṣl*', Lf73b.

[590] The word could not be diciphered.

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Winter begins from the month of Kātik. The two months, Pūs and Aghan, are of its severity, and the month of Māgh, of its end. The beginning of *kharīf* is from the month of Phāgun. The two months, Cha'it and Ba'isākh are of its severity, and it ends in the month of Jeth.

The beginning of their [Hindus] calendar is from the *taḥtu'sh-shu'ā*, the day (fl 10b) the sun and the moon are on the same plane. That day is called *Priwa* in Hindi. The last day of the lunar month (*salkh*), when the moon is sighted, is called dūj, meaning 'the second day'. The day of *ghurra*, which begins the Muslim [calendar] month, is called *tīj*, meaning 'the third day'. Likewise, they count till the fourteenth, and that [day] is called *Puranmāshi*. The *pār* (cycle) is started afreash from *Puranmāshi*. Thus, to them [Hindus] there are two *pārs* in a month.

According to the Persian calendar there are three hundred and sixty five days in a year. According to the lunar (*qamari*) calendar, whose beginning is based on the visibility of the moon, there are three hundred and fifty four days—sometimes [three hundred and fifty] five days.

The calendar of the Hindus is based on the solar system. That is why their seasons do not differ from their calendar months. Their beginning is always on the basis of the lunar months. Hence, the position is like this that after the end of three years, one full month is added, and that is called the *laund* month: There are, therefore, thirteen months during that year so that the shortfall of one [lunar] month is made up. The names of their days of the week are based on this fact.

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Pf110b

463. Milk

Milk is a *lā-kharāj* land that the kings give away in alms.[591]

Pf110b

464. Mawāzna dah-sāla

Mawāzna dah-sāla is an Arabic word. In the terminology it means the revenue that has been produced in ten years in the estates (*parganāt*)[592].

Section '*nūn*' (N)

L182b

465. Nāẓim

Nāzim means the *Sūba* [*Sūbadār*][593]

L182b

466. Niẓāmat

Niẓāmat is a post, (f83a) and [also] the duties of the *nāẓim*, meaning all the affairs of the province (*sūba*), such as appointments and dismissals of the officials (*ḥukkām*), revenue collection etc.

Lf82b

467. Naqdi

Naqdi is the opposite of *bhā'oli*. *Naqdi* means that the *hākim*, [as per the agreement],[594] does not realize [the revenue] from the *zamīndār* [and the *ri'aya*][595] in the form

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[591] See 443.'*Milki*', Lf81a, and 416.'*Lā-kharāj*', Pf99a.

[592] Lf79a: 'in the *makānāt* (estates)'.

[593] Pf111a: '*Nāẓim* is the head (*mālik*) of the province (*sūba*).'

[594] [ ] Pf111b

[595] [ ] ibid.

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of grain, instead, he realizes it in cash. In *bhā'oli* he collects grain as per the practice of crop division of a region.[596]

468. Nawāb Lf83a

Nawāb means a noble (*amīr*).

469. Naẕrāna-i salāmi Lf83a

It means the offering (*naẕr*) that the *zamīndār* gives to the *ḥākim* when he visits the latter for the first time to pay his respects.

470. Nazrāna-i sawāri Lf83a

It means the offering (*naẕr*) that the *zamīndār* of each village visited by the *ḥākim* gives to the latter.

471. Nāẓir Lf83a

It means 'one who looks after' [meaning the guard of the palace threshold (*deoṛhi*)][597]. It is also a post.

472. Naẕrāna Lf83a

It is an *abwāb*[598]. Whenever *ḥākims* give a piece of land on *ijāra* to anyone, they realize an amount of money

---

[596] Pf111b: '*Bhā'oli* is the revenue that is taken in the form of grain after crop division.' Also see 55. '*Bhā'oli*', Lf52a.

[597] [ ] Pf111a

[598] Also see 469.'*Naẕrāna-i salāmi*', Lf83a, and 470.'*Naẕrāna-i sawāri*', ibid.

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from *zamīndārs* and *mustā'jirs*, over and above the amount stated in the written agreement.[599]

473. Nala Pf111a

Nala is [a person], who, while accompanying the *amīn* and his five men party to the cultivated field, conducts crop assessment (*kan kumand*), that is, after measurement of cultivated field, an endorsement is made (*zimn*) on the basis of weight [estimates][600]. [*Nala* is the name of an official who conducts measurement with *nal* that has been fixed for the bamboo measuring-rod (*bāns-i pa'imā'ish*)[601]][602].

474. Nalāo Lf83a

Nalāo, [or *narāo*][603] is such that when the crop grows up a little, the grass that grows is weeded out.

---

[599] Pf111a: '*Nazrāna* is *abwāb*. Whenever an *'āmil* or a *ḥākim* goes to the estates (*parganāt*), each *zamindār* individually presents an offering (*nazr*) to them. *Rishwat* is also called *nazrāna*.

Nazrāna is of many types: *nazrāna-i salāmi*, or *nazrāna* [offered] at the time of paying respects [to the *ḥākim*] on the first day, and *nazrāna-i sawāri*, meaning that at the time of visit to a village...(incomplete).'

[600] He appears to be the same as *khetait* or *jarīb-kash*, cf. 232.'*Dāna-bandi*', Pf61a

[601] Also see 47.'*Bāns-i pa'imā'ish*', Pf52a.

[602] [ ] This is stated on the magin of the page. Also see 477.'*Nal*', Pf112a

[603] [ ] Pf111a.

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475. Nānkār Pf111b

Nānkār is a Hindi and Persian word, meaning '*nān*' (bread) that is given in lieu of '*kār*' (service). In the terminology it is the money, or a piece of land, that is granted by the king by way of perquisite, for rendering a service (*ḥaqqu' l-khidmat*), and it is never without an imperial order of sanction (*sanad*). When the *ḥākim* takes the land of a *zamīndār* in *sīr*, it is not applied on the *nānkār* land. It is called *jīkā* [and] *khamār*.[604]

476. Nahr Lf83a

'*Nahr*' is Arabic; its Hindi is '*nāla*' (canal). It is such that water is carried to the cultivated fields by channelizing it from a river [by earth digging][605]. Hence, Ali Mardan Khan had brought a canal (*nahr*) to Delhi [by

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[604] Lf82b: '*Nānkār* means '*nān-i kār*'— bread received in lieu of service rendered (*khidmat*). In the terminology it means that during the times when kings of Islam conquered Hindustan, they appointed *zamīndārs* and fixed land for their cultivation and also for their subsistence. For the [latter] land, *zamīndārs* possess documents (*sanad-o-asnād*). Subsequently, the *ṣubadārs* and the *umarā'*, seeing scope of additional revenues in that land fixed payment in cash. Therefore, under the English, at some places, the *zamīndārs* receive a monthly stipend (*dar-māha*).

Note: It is a rule that from the cultivation of tobacco, cotton and turmaric etc., cash realization is the practice, not *bhā'oli*.' Also see 238.'*Do-bīsti*', Pf75b, 416.'*Khamār*', Lf77b & 166.'*Jīkā*', Pf66b.

[605] [ ] Pf111b.

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tampering the river Jamauna at few places][606]. [At Dacca, a number of rivers watered the canal (*nahr*)][607].

Pf112a

477. Nal

Nal means *bāns-i pa'imā'ish* (bamboo rod for measurement of fields)[608].

Section '*wāw*' (W)

1.183b

478. Wājibu' l-'arẓ

Wājibu'l-'arẓ means 'something whose representation is neccessary'. In case representation is not made, he is held guilty by the government later. [Since necessary demands are written down in it, it is called *wājibu' l-'arẓ*].[609] Its text is like this:

> Servant Ghulam Husain, by way of kindness was awarded the posts of *nā'ib-i faujdār* and *shiqdār* of *pargana* Ujjain etc. he is in anticipation of favour and kindness in respect of his demands of a few necessary articles made a few times in the past. These are, to begin with, sweet-meat for presentation at the *dargāh* [and on the day of entering the office (*kachehri*)][610], and at the time of

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606 [ ] ibid.
607 [ ] Pff111b-112a.
608 See 49.'*Bāns-i pa'imā'ish*', Pf52a. Also see 474.'*Nala*', Pf111a.
609 [ ] Pf112a
610 [ ] ibid.

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tauzi'-i Jum'arāti[611]; paper and ink; floor-sheet (*farsh*) for the *kachehri*; file-pads for the record office (*daftar*); bag (*kharīṭa*) for the dispatch of revenue to the *ḥuẓūr*; oil for lamps; iron for preparing shackles[612], and for repair of the fort; betel-leaves (*pān*) for comforting the *zamīndārs*[613]; charity [amount] for *faqīrs* (mendicants); the monthly-salary [amount] of mace bearers (*chobdarān*), sweepers, torch bearers (*mash'alchiyān*), chamberlains (*farrāshān*), sword bearers (*saifbardarān*)[614], book-binders (*daftar-bandān*), [daily stipend-holders (*rozīna-dārān*)][615], *muḥarrirs*, *qānūngos*, (f84a) [*chaudharis* of the record office and the *kachehri*][616] etc.—all relating to the miscellaneous expenses of the *zamīndāri*. Order in this respect is awaited.

479. Wāran

Lf84a

Wāran (warrant) is English, its Persian is *dastak*.

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[611] There was a custom of offering *pān* and sweetmeat to *zamīndārs* and *mālguẓārs* at the initiation ceremony for revenue realization. See 119. '*Tauzi'* ', Pf60a, and 120.'*Tauzi'-i Jum'arāti*', ibid.

[612] See 150. '*Jaulān*', Pf65b

[613] This was given at the time of *tauzi'*.

[614] Pf112b: '*kashfa-dārān*' (?).

[615] Pf112b.

[616] [ ] ibid.

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L184a

480. Wāṣilāt

Wāṣilāt means the revenue that has reached the office (*sarkār*) of the *ḥākim*.

L184a

481. Wāṣil-bāqi

Wāṣil-bāqi is the revenue that has reached the office of the *ḥākim*, and that which has remained in the estates (*parganāt*).[617]

L184a

482. Wilāyat-bāqi

Wilāyat-bāqi is the revenue that remains outstanding in the estates, village-wise, whether the amount is big or small.

Section '*ha*' (H)

Pf112b

483. Hast-o-būd

Hast-o-būd is Persian, called *ḥāl-ḥāṣil* in Arabic. It is such that after conducting measurement, assessment is made on the basis of the actual yield at that time. For example one *bigha* [of a cultivated field] was measured. In its three parts production of crop took place, and in the fourth part it did not. The fourth part, therefore, will be deducted out of the total measured area. Thus, whatever is the actual yield is called *hast-o-būd*, or *ḥāl-ḥāṣil*[618]. [Where

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[617] See 159. '*Jama' wāṣil-bāqi*', Lf57b.

[618] Lf84a: '*Hast-o-būd* means something that is actually obtained and actually produced'. Also see 188. '*Ḥāl-ḥāṣil*', Pf70a.

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there is an unfair *ḥākim*, the *zamīndār* says, 'Make the [revenue] realization by doing *hast-o-būd* of my estate']619.

484. Har-ghas Lf84a

Har-ghas is the opposite of *hast-o-būd*. It is a practice of oppressive *ḥākims* that they considered the area of land ploughed by *ḥal* (plough) as the area of crop yield, and realize revenue accordingly. It is the opposite of *hast-o-būd*, which is [not] based on the ploughed area620.

Section '*ya*' (Y)

485. Yakjā-kardan Pf113a

Yakjā kardan means to collect togather the *Jama'* of a *mauẓa'* or a *pargana*, and to assign it to someone.

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619 [ ] Lf84a

620 Pff112b-113a: '*Har-ghas* is the opposite of *hast-o-būd*, meaning the area of land though ploughed, but not yielding crop is also taken into account [for revenue fixation]. This interpretation is an act of *ḥākims'* injustice.'

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The End
My work is completed and
arranged Couplet:

I wrote [this book] and spent my time.
Though I will not remain, this will remain my memorial.

Herewith is completed the transcription of *Kitāb-i Dastu*...[621], one of the writings of Munshi Khwaja Yasin, on Saturday, 28th Ramazan, 1204 A.H./ 1790 A.D., at 2 ½ ....(hours ?)[622]

[621] The inscription is mutilated.

[622] It is illigible. I take it as the *Kitāb-i Dastūr-i mālguẕāri*.

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باب الیا

۴۸۵۔ یکجا کردن

'ب' ق ۱۱۳ الف

یکجا کردن، آن است کہ جمع موضع یا پرگنہ یکجا کردن و بہ یک شخص دادن باشد۔

تمت

تمام شد کارِ من انظام شد

بیت:

من نوشتم صرف کردم روزگار
من نمانم این بماند یادگار

کتابِ دستو.....
من تصنیفاتِ منشی خواجہ یٰسین تحریر یافتہ باشد۔ ۱۲۰۴ ھجری ۱۷۹۰.....
بتاریخ بیست و ہشتم رمضا.....
روز شنبہ دو نیم بالشہ.....
شد۔

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باب الہا

۴۸۳۔ ہست وبود 'پ' ق ۱۱۲ ب

ہست وبود فارسی۔ وعربی حال حاصل گویند۔ وآنچنانست کہ بعد پیمایش بالفعل چیزی وغلہ درکشتہا موجود باشد موافقِ آن بحساب دارند۔ مثلاً یک بیگہہ راپیمایش کردند۔ سہ حصہ غلہ پیداشدہ و در حصہ چہارم غلہ پیدانہ شدہ پس حصہ چہارم رامنجملہ پیمایش منہا خواہند کرد۔ غرضیکہ آنچہ موجودباشد آنرا ہست و بود و حال حاصل گویند(۱)۔

[جای کہ حاکم بد معاملہ می باشد، زمیندارمی گوید: مکانِ مراہست وبود کردہ بگیرید](۲)۔

۴۸۴۔ ہرگہس 'ل' ق ۱۸۴الف

ہرگہس ضدِ ہست بود۔ قاعدۂ حکامِ ظالم است کہ ہر قدر زمین کہ از حل یعنی قلبہ سائیدہ باشد آن بحسابِ زراعت درست داشتہ زر بگیرد۔ ضدِ ہست بود کہ موقوف بر سائیدہ شدن(۳)۔

۱۔ 'ل' ق ۸۴ الف: "ہست وبود چیزی کہ بالفعل در زراعت موجودشدہ و پیدا گشتہ۔"

۲۔ [ ] 'ل' ق ۸۴ الف

۳۔ 'پ' ق ۱۱۲ ب۔۱۱۳ الف: "ہرگہس و آن ضد ہست بود بمعنی از حل برزمینی کہ سائیدہ شدہ باشدو درآنجاغلہ پیدا نشدہ۔ باقی آنرا بحساب خواہند داشت۔ و این معنی ظلم حاکمان است۔"

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روشنای وفرش کچهری وبسته دفاتر۔ وخریطه بجهت ارسال حضور۔ وتیلچراغ۔ وآهن برای جوالان ومرمت قلعه وبرگ تنبول برای تسلی زمینداران و خیرات فقیران۔ و در ماههٔ چوبداران و خاکروبان ومشعلچیان و فراشان وسیفیرداران(۱) ودفتربندان [و روزینه داران](۲) محرّران و قانونگویان [ق ۸۴ الف] [وچودهریان دفتر وکچهری] (۳) وغیره از سائیر زمینداری تعلق دارد۔ درایتاب هرچه امر شود۔

۴۷۹۔ وارَن

'ل' ق ۱۸٤الف

وارَن انگریزی۔ و در فارسی آنرا دستک گویند۔

۴۸۰۔ واصلات

'ل' ق ۱۸٤الف

واصلات زریکه درسرکارِ حاکم رسیده است۔

۴۸۱۔ واصلباقی

'ل' ق ۱۸٤الف

وصالباقی زریکه درسرکارِ حاکم رسیده۔ وآنچه درپرگنات باقی مانده۔

۴۸۲۔ ولایت باقی

'ل' ق ۱۸٤الف

ولایت باقی زریکه درپرگنات باقی مانده باشد دیهه بدیهه قلیل یاکثیر۔

۱۔ 'پ' ق ۱۱۲ ب: "کشف داران"

۲۔ [ ] 'پ' ق ۱۱۲ ب

۳۔ [ ] ایضاً

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٤٧٦۔ نہر 'ل' ق ۸۳الف

نہر عربی و ہندی آن نالہ و آنچنانست کہ آبِ دریا قطع کردہ [وزمین کاویدہ](۱) برای کشتہا برند۔ چنانچہ نواب علی مردان خان [دریای جمن رااز چند منزل قطع کردہ](۲) نہر بدہلی آوردہ بود۔ وبر آن چند کرور روپیہ خرچ کردہ و آبِ آن بالای دیوارِ قلعہ رسانید۔ [در ڈہاکہ دریاہا نہر را رسانیدہ](۳)۔

٤٧٧۔ نَل 'پ' ق ۱۱۲ الف

نل بانسِ پیمایش است۔

باب الواو

٤٧٨۔ واجب العرض 'ل' ق ۸۳ب

واجب العرض کہ عرضِ آن ضروریست۔ اگر عرض نکند ثانیاحال مجرم سرکار شود۔ [چون دراو مطالبِ ضروری نویسند لہٰذا نامِ آن واجب العرض نہادہ](۴) شرحِ اواین است۔

فدوی غلام حسین از راہِ تفصلات خدمت نیابتِ فوجداری وشقداری پرگنہ اوجین مرحمت گردیدہ۔ چند دفع مطالبِ ضروری العرض معروض داشتہ۔ دراینوالا امید وارِ فضل وکرم است اول آنکہ شیرینی نذرِ درگاہ [بروزِ داخل شدنِ کچہری](۵) بوقت توزیع جمعراتی۔ وکاغذو

۱۔ [ ] 'پ' ق ۱۱۱ ب

۲۔ [ ] ایضاً

۳۔ [ ] ایضاً

۴۔ [ ] 'پ' ق ۱۱۲ الف

۵۔ [ ] ایضاً

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گیہ ندو مستاجران گیہ ند (۱)۔

٤٧٣۔ نلہ

'پ' ق ۱۱۱ الف

نلہ نام شخص است پیایش نل۔ یعنی بانس پیایش را نل مقرر کردہ اند۔[نلہ کہ امین مع پنج کس بر سر کشت رفتہ کن کنند۔ یعنی بعد پیایش کشت موافق وزن جمع مقرر کنند](۲)۔

٤٧٤۔ نلاؤ

'ل' ق ۱۸۳الف

نلاؤ[ونراؤ](۳)و آن چنانست کہ ہر گاہ زراعت قدری نمو یابد، سبزہ کہ در کشتہا روید، او را دور کنند۔

٤٧٥۔ نانکار

'پ' ق ۱۱۱ ب

نانکار لفظ ہندی و فارسی است۔ و معنی آن نان کہ بعوضِ کار دہند۔ در اصطلاح زریازمین کہ بطریقِ حق الخدمت از خانۂ بادشاہ مرحمت شدہ باشد۔ بی سند نمی باشد۔ وقتی کہ حاکم زمینِ زمیندار سیر کند، در آنوقت بر زمینِ نانکار عمل نمی تواند کرد۔ آن را جیکا کہمار گویند (۴)۔

۱۔ 'پ' ق ۱۱۱ الف: "نذرانہ و آن ابواہیست کہ ہر گاہ عامل و حاکم در پرگنات روند فی اسم زمینداران چیزی نذر بدہند۔ و رشوت را نیز نذرانہ گویند۔

و نذرانہ بچند (نوع است)۔ نذرانۂ سلامی روزِ اوّل۔ نذرانۂ سواری۔ و آنچنانست کہ ہنگامِ سوار شدن بطرف دیہی..... (جملہ نامکمل است)"

۲۔ 'پ' ق ۱۱۱ الف

۳۔ 'پ' ق ۱۱۱ الف

۴۔ 'ل' ق ۸۲ ب: "نانکار بمعنی نانِ کار یعنی نانی کہ بعوضِ خدمت بگیرند۔ و در اصطلاح آنکہ ہنگامی کہ پادشاہانِ اسلام بر ہندوستان قابض و متصرف شدند، زمینداران مقرر کردہ زمینی برای کشت و کار و زمینی برای خوراکِ خاصِ اوشان مقرر کردند۔ و برای آن زمین سند و اسناد پیش زمینداران می باشد۔ و بعد از آن صوبہ ہا و امراء دران زمین گنجایش دیدہ نقد مقرر کردند۔ چنانچہ در بعضی جا در عہدِ صاحبان زمینداران در ماہہ می یابند۔

فایدہ: بدانکہ از کشتِ تنباکو و پنبہ و زرد چوب وغیرہ زرِ نقد دستور است، نہ بہاولی۔"

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٤٦٧۔ نقدي

'ل' ق ۸۲ ب

نقدی ضدّ بہاوي۔ نقدی آنست کہ حاکم [موافقِ قرار](۱) از زمیندار [ورعایا](۲) غلہ نگیرد، زرِ نقد بگیرد۔ وبہاولی موافقِ دستورِ ہر ملک تقسیمِ غلہ کردہ بگیرد۔(۳)۔

٤٦٨۔ نواب

'ل' ق ۱۸۳الف

نواب بمعنی امیر

٤٦٩۔ نذرانۂ سلامی

'ل' ق ۱۸۳الف

یعنی اوّل روز یکہ زمیندار برای سلامِ حاکم بیاید نذری می دہد

٤٧٠۔ نذرانۂ سواري

'ل' ق ۱۸۳الف

یعنی روزی کہ حاکم سوار شود بطرفِ ہر دیہہ کہ برَود زمیندارِ آنجا نذری بدہد۔

٤٧١۔ ناظر

'ل' ق ۱۸۳الف

ناظر بمعنی نظر کنندہ [نظر کنندہ بمعنی نگہبانِ ڈیوڑہی](۴) ونیز خدمتی است۔

٤٧٢۔ نذرانہ

'ل' ق ۸۳ الف

آن ابوابیست کہ ہر گاہ حاکمان زمینی بکسی اجارہ دہند، زری سوای نوشت وخواند از زمیندار

۱۔ [ ] 'پ' ق ۱۱۱ ب

۲۔ ایضاً

۳۔ 'پ' ق ۱۱۱ ب: "بہاولي زریکہ غلہ تقسیم کردہ بگیرند۔"

۴۔ 'پ' ق ۱۱۱ الف

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وماه‌های ہنود بحساب شمسی است۔ برای اینکہ ہر کدام موسم از ماه های ایشان
| ق ۱۱۰ ب | تجاوز و تفاوت نمی کنند۔ وہمیشہ ابتدای ایشان از ماہ قمری۔ پس صورت مطابق
بدین نوع است کہ بعد سہ سال یک ماہ کامل افزود کنند۔ و آن را ماہ اوند گویند۔ ودران سال
نیز دہ ماہ آید تا کمی قمری برابر گردد۔ و نامِ روزہای ہفتہ در نشان ایشان بدین وجہ است۔

٤٦٣۔ ملك

'ب' ق ۱۱۰ ب

ملک زمینِ لاخراج کہ بادشاہان بطریق تصدق دہند۔

٤٦٤۔ موازنۂ دہ سالہ

'ب' ق ۱۱۰ ب

موازنۂ دہ سالہ لفظِ عربیست۔ و در اصطلاح زریکہ در دہ سال در پرگنات پیدا شدہ
باشد۔(۱)

باب النون

٤٦٥۔ ناظِم

'ل' ق ۸۲ ب

ناظم بمعنی صوبہ (۲)۔

٤٦٦۔ نِظامت

'ل' ق ۸۲ ب

نظامت خدمت [ق ۸۳ الف] وکارِ ناظم یعنی ہمہ کاروبارِ صوبہ مثلِ عزل ونصبِ حکام
وتحصیلِ زر وغیرہ۔

۱۔ 'ل' ق ۷۹ الف: "درمکانات"
۲۔ 'پ' ق ۱۱۱ الف: "ناظم مالک صوبہ"

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۴۶۲۔ماه های ہندی

پ ق ۱۰۸ب

حساب بدین گونہ است کہ برہمنانِ ہندوستان شروع ازماہ ہای اساڑہ گیرند۔ یعنی آغازِ برشگال۔

درتمام سال سہ موسم گویند۔ہریکی چہارماہ مدت۔ و از این چہار بیک یک ماہِ اول و آخر ہر کدام را آغاز وانجامِ بہار را و دو ماہِ وسط شدت وغلبہ۔ پس اوّل موسم برسات است۔ ثانی زمستان وثالث تابستان۔ ولہٰذا شروعِ برسات اساڑہ است۔ و دو ماہ سانون وبہادون شدّتِ آن وماہِ اسن آخیر۔[ق۱۰۹اب] آن دراین موسم گویند کشاورزان را دلاسا و تسلی می کنند برای اینکہ زمینِ فصل خریف وربیع ہر دو را درہمین ماہ قلبہ رانی می شود۔ اما تخمِ غلہِ خریف اوّلِ برسات کاشتہ می شود۔ و تخمِ جیوباتِ ربیع را بعد برسات۔ و فراغِ خریف بعدِ برسات درو نمودہ انبار و خرمن می کنند۔ وترکاری ہای ربیع را بعد شتاء وموسمِ گرما۔ اکثر در.....(۱) وشروع مؤسم سرما ازماہِ کاتکِ است۔ و در ماہِ پوس واگہن شدت آن۔ و در ماہِ ماگہہ آخیر۔وابتدای خریف ازماہِ پہاگن است۔ودرماہِ چیت وبیساکہہ شدتِ آن۔ ودرماہ جیٹہہ آخیر۔ وابتدای ماہِ ایشان از تحت الشعاع است۔ روزیکہ [ق ۱۱۰ الف] مہرو ماہ دریک برج در درجہ واحد باشند،درزبان ہندی آنروز را پریوا گویند۔وروزِ سلخ را کہ ماہ بنظر می آید،دوج گویند یعنی زتاریخ دویم وغیرہ کہ شروعِ ماہِ مسلمانان است آن را تیج نامند۔یعنی تاریخ سیوم وہمچنین تاچہاردہم شمار کنندو آن را پورن ماشی گویند۔ و پاراز پورنماشی سرنوحساب کنند۔چنانکہ دریک ماہ دو پارنزدِ ایشان شمار است۔

بحسابِ ماہ ہایِ پارسی در تمام سال سی صد وشست وپنج روز می شود وشروعِ ماہ ہای قمری کہ شروع آن رؤیت است سی صدوپنجاہ وچہار روز وگاہی پنج درسال تمام شود۔

۱۔ الفاظ خواندہ نہ شدہ

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بعد ازاین اسفندار است۔ و در این ماه آفتاب در برجِ ثور آید۔ وثور ماهی را گویند۔ و در اینجا هم ماندن آفتاب سی روز است۔

واین هر سه ماه را خزان گویند۔ و در این ماه ها شدّت زمستان است و برف نیز بسیار بارد۔ و برلریزی شود۔

٤٦١۔ تفصیلِ ماه های هندی وشمسی بروج بدین نوع است

پ ق ۱۰۸ ب

فروردی	بیساکھ	حمل
اردی بہشت	جیٹھ	ثور
خوردار [ق ۱۰۹ الف]	اساڑہ	جوزا
مہرماہ	کاتکِ	میزان
آبان	پوس	عقرب
آذر	اگہن	قوس
دی ماہ	ماگھ	جدی
بہمن	پھاگن	دَلو
اسفندار	چیت	حُوت
تیر ماہ	سانون	سرطان
امرداد	بھادون	اسد
شہریور	اسن	سنبلہ

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آدم او را نادانسته بگیرد در دست زخم کرده۔ این برج را (سرطان گویند) در اینجا هم تحویلِ آفتاب سی ویک روز ماند۔ و نامِ این ماه تیر است۔

وبعد ازاین در ماهِ امرداد شمس در برجِ اسد آید۔ این صورتِ شیر است۔ در اینجاهم تحویلِ آفتاب سی ویک روز است۔

پس ازاین ماه شهریور شروع می شود۔ و آفتاب در برجِ سُنبله رود۔ سنبله خوشه گندم را گویند و در این برج سی ویک روز باشد۔

این سه ماه را موسمِ ربیع گویند۔ در این ایام انواعِ غلّه تیار می شود [ق ۱۰۸ الف] ومردم آنرا درو می کنند۔ و تند بادها وزد تا خرمن را مالش داده دانه وکاه را جدا سازند۔ واگر در ورزیدنِ باد سستی آید علیحده کردنِ دانه مشکل شود۔

شمیس آکار (؟) مهر ماه و در این آفتاب در برجِ عقرب است۔ ماندنِ آفتاب در اینجاهم سی روز۔

سه ماه آذر است۔ ودراین ماه تحویلِ آفتاب در برجِ قوس است۔ مدّتِ ماندنِ آفتاب درانجا بیست و نه روز است۔

این سه ماه را موسم خریف بگویند۔ در این موسم باران اکثر بارد۔ گویند که در ولایت برسات برابرِ هندوستان نشود۔ جهت باریدنِ برف باران کم شود و در این موسمِ خریف نیز غلّه می روید۔ امّاغلّه این موسم از ربیع علیحده است۔ تفصیلِ حبوباتِ ربیع آنکه: گندم، نخود، جو، مسور، مٹر، نیشکر و در موسمِ خریف [ق ۱۰۸ ب] مونگ وماش، جوار، برنج، ارہر، باجره، کنجد ودیگر دانه ها مثل این۔

چون این موسم بانجام رسد آفتاب در برجِ جدی که در عربی بُز را نامند ماهِ دي آغاز گردد۔ و در اینجا نیز بودنِ آفتاب در برج بیست ونه روز است بعد از آن بهمن آید۔ آفتاب در دلو آید۔ و دَلو دولاب را گویند۔ مدّتِ آفتاب در آنجا سی روز است۔

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بعد رحلت ایشان اولاد ایشان او را می پرستند۔ ونبوت تا بہ ابراہیم رسید۔ ایشان بحکم الٰہی خانہ کعبہ از دست خود تیار کردند۔ آن سنگ را در آنجا گذاشتہ۔ وتا حال از ہجرت رسول آن سنگ در آنجا قایم است ومردم را زیارت میسر می آید۔

ایام را حساب ہفتہ کنند۔ ونام ہفتہ معروف است۔ روز جمعہ تعطیل مسلمانان۔ و یکشنبہ تعطیل نصاری۔ و در عربی نام ہفتہ دیگر است۔

یوم السبت۔ یوم الاحد۔ یوم الاثنا۔ یوم الثلثا۔ یوم الاربع۔ یوم الخمسہ۔ یوم الجمعہ۔

ماہ ہای فارسی از فروردین تا بہمن مشہور است۔ و این ماہ ہا را حساب از تحویلِ آفتاب کنند، از تحویل دوازدہ بروجِ فلک۔ وشروع سال از فروردی است۔ دراین ماہ آفتاب [ق ۱۰۷ الف] در برجِ حمل باشد۔ صورتِ این برج را گاو میش گویند۔ تحویلِ آن سی ویک روز باشد۔ واین موسم بہار باشد۔ یعنی ایامِ سرما منقضی شود وگلاب وشگوفہ بشکفتن می آیند۔ و ہوا در حالِ اعتدال باشد۔

ماہِ دویم اردی بہشت۔ تحویل آفتاب در برجِ ثور می شود۔ وصورتِ آن بشکل گاو تناسب دہند۔ اینجا ہم سی ویک روز باشد۔

در ماہِ خورداد آفتاب بجوزا رود۔ یعنی شکل جفت۔ و در آنجا تا سی ویک روز باشد۔ واین سہ ماہ را موسمِ بہار گویند۔

در ہندوستان در تمام سال سہ موسم است۔ برشگال، زمستان و تابستان و در ولایت چہار موسم یعنی بہار، ربیع وخریف وخزان۔ تا این سہ ماہ کہ مذکور شد بہار است یعنی تماشای سبزہ وگل۔

چون آفتاب در سرطان آید [ق ۱۰۷ ب] و سرطان جانوریست کہ این را کیکڑہ گویند و او دایم در کنار دریا باشد و در زمین سخت باشد۔ ودست وپای او از اعضاء بزرگ باشد۔ ومثل آدم آن از دست می خورد۔ و در دست او گرفت مثل مقراض است۔ اگر

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کنندو باہمدگر از آتشبازی جنگ کنند۔

بعد ازاین رمضان است۔ این ماہ را از تمام شہور متبرک دارند۔ برای اینکہ کتاب اللہ معرفتِ جبرئیل بہ نبی ما نازل شدہ۔ و در این ماہ تمام روزہ دارند۔ وابتدائی روزہ از حضرت یوسف پسر حضرت یعقوب است۔ یعنی چون در زمانِ ایشان قحط سالی پدید آمد وخلقتِ نینوہ تلف شد ایشان نظر بہ تکلیف غرباء نمودہ تا شام از صبح نمی خوردند۔

وچون ماہِ شوال ہویدا گردد سیام بانجام رسد و غرّہ شوال را عید الفطر گویند۔ وفطر نام صدقہ است۔ یعنی آدمِ [ق۱۰۵ب] مالدار بذاتِ خود مع لواحقان مثل فرزند و کنیز و غلام فی نفر دو نیم آثار گندم و سیزدہم آثار، اگر نباشد، خرما بفقیران خیرات کنند۔ و در عیدگاہ رفتہ دو رکعت سنّت ادا کنند۔

در ماہِ ذیقعدہ رسمی آن چنان است کہ قلمی گردد۔ ولیکن در ماہ ذی حجّہ بہ تاریخ دہم عیدِ قربان است۔ وعید الضحی نیز نامند۔ و قربانی ذبح کردنِ دوّاب باشد۔ وابتدای این سنّت از حضرت ابراہیم است کہ پسر خود را بموجبِ امر الٰہی در این روز برای ذبح کردن در زیرِ زانو نہادہ۔ چون چشم خود را بند کردہ بودند فرشتہ بموجبِ امر الٰہی حضرت اسمٰعیل را از زیرِ زانو بر آوردند و بزی انداختہ۔ چون بعدِ ذبح حضرت ابراہیم [ق۱۰۶الف] چشم را کشادند پسر خود را سلامت یافتند۔ ترسیدند کہ قربانی قبولِ جناب الٰہی نشد۔ خدا جبرئیل را فرستادہ تسلّی ایشان نمودہ۔ چرا کہ این امر بطریقِ آزمایش بود، لہٰذا از مطابقتِ ایشان قربانی در مسلمین رواج یافت۔ در ہمان روز حج در مکّہ می شود۔ یعنی زیارت حجر الاسود۔ حجر در تازی سنگ را گویند۔ او در اصل خانہ سنگی است۔ این چنین گویند کہ چون پروردگار حضرت آدم را بخوردنِ گندم از بہشت بیرون کرد زوجہ ایشان را بطرفِ دیگر انداخت، بسببِ تنہائی عریانی و تکلیفِ خورش در کمالِ اندوہ و غم بودند۔ آنزمان باریتعالیٰ آن سنگ را از فردوس فرستادہ تا از ایشانِ مُتکلّم بودہ مشغول مانند۔ و آنچہ تا بہم شدن خواہند آن [ق۱۰۶ب] سنگ بہ ایشان مُتکلّم بود۔ و

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آن را گویند که قمر از اتصال خورشید بسبب سرعت خود دوری گزیند۔ وہنگام شام بعد غروبِ آفتاب طرف مغرب نمایان گردد۔ واین را در عربی زبان رویت گویند یعنی دیدن۔ وتا وقتی کہ ماہتاب از شمس نزدیکی بود، ہلال نامند۔ وچون مقابل یکدیگر شوند وتمام دورۂ ماہ از ضیائی خورشید روشن گردد آن را بدر گویند۔| ق ۱۰۴الف |واین حالت در وسط ماہ پیدا شود تا آنکہ قمر جانب دویم۔ وہمین طور آفتاب قریب گردد۔ وتا زمانی کہ از کمال قریب ہویدا شود آن را تحت الشعاع گویند۔ ونیز رسم است کہ اکثر مردم شروع کاری دراین مدت نکنند وگویند نحس است۔ وفردای سلخ را غرہ گویند۔ چنانچہ درابتدائی ہر ماہ از روزِ غرۂ است۔

دوازدہ ماہ را یک سال گیرند ونیز ماہی را نام باشد۔ عیدین از محرم لغایت آخر۔ ومحرم را مردم متبرک شمارند۔ خصوصاً روزِ او عمل گویند۔ بنای مکہ معظمہ دراین عشرہ است۔ خلقتِ حضرتِ آدم صفی نیز دراین عشرہ است۔ ونبوتِ رسولِ عربی نیز دراین عشرہ۔ وہجرتِ آنجناب از مکہ بسوی مدینہ در ہمیں عشرہ۔ ودر آخیر شہادتِ امام ابی عبداللہ الحسین نیز دراین روزہا واقع شدہ لہٰذا [ق ۱۰۴ب] این ایام را متبرک دانند۔

در شہر صفر تا بتاریخ دوازدہم خیرات بسیار کنند۔ برای اینکہ از ابتدائی غرہ لغایت دوازدہم کہ روزِ رحلتِ پیغمبر بود جمیع امراض غلبہ سراست (؟) ورسم فاتحہ در مومنین بدین وجہہ است کہ ہر گاہ آدم کہ چیزی نذر اللہ بمردمِ مساکین بدہد، ثوابی حاصل شود، یعنی نیکو عاقبت۔ پس ثوابی کہ از آن فاتحہ است بنامِ شخصی کہ فاتحہ دادہ می رسد۔ در ماہ ہای دیگر نیز رسم عوام الناس بسیار اند۔ امّا چون آنرا لایق نگاشتن وآن را بیان شناختن ندید، ازاین جہت موقوف داشت۔ درماہِ شعبان عوام گویند کہ بحکم خدای بزرگ ارواحِ مردہ ہای از مسکنِ انہا واگذارند وبود باشِ داع تا ہنگام قیامت در برزخ است۔ وبررخ بینِ ارض والسماء را گویند [ق ۱۰۵الف] ولہٰذا اندر این ماہ تا تاریخ سیزدہم رسمِ فاتحہ است وخیرات بسیار کنند۔ ودر ہندوستان دستور است کہ اطفالِ خاص وعام دراین تاریخ انواع واقسام آتشبازی روشن

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٤٥٦ـ مضاف 'پ' ق ۱۰۳الف

مضاف لفظِ عربیست و معنی آن تعلق۔ چنانکہ گویند: سرکار فلان مضاف صوبہ فلان۔

٤٥٧ـ مسایلي 'ل' ق ۱۸۲الف

مسایلي پیادہ کہ در سرکار نوکر نیست وخدمت می نماید۔ ہر گاہ برای دستک و چٹھی برَود آنچہ طلبانہ یابد نصفی داخلِ سرکار نماید و نصفی خود بگیرد(۱)۔

٤٥٨ـ نامِ دوازدہ بروج کہ برآسمان اند 'پ' ق ۱۰۳الف

چون حَمَل چون ثور وچون جوزا و سرطان واسَد
سنبلہ میزان وعقرب قوس وجدی دَلو وحوُت

٤٥٩ـ نامِ روز ہای عربی وفارسی وانگریزی

شنبہ فارسی	ہندی سنیچر	انگریزی ساٹرڈی
یکشنبہ فارسی	ہندی ایتوار	انگریزی سانڈی
دوشنبہ فارسی	ہندی پیر	انگریزی ماٹڈی
سہ شنبہ فارسی	ہندی (منگل)(۲)	ٹوزڈی انگریزی
چہارشنبہ فارسی	بدہ ہندی	وانزڈی انگریزی
پنجشنبہ فارسی	برسپت ساستری ہندی دہلی جمعرات	انگریزی ثہارس ڈی
جمعہ فارسی	شکرُ ہندی	فریڈی انگریزی

٤٦٠ـ تفصل ماہ ہای قمری 'پ' ق ۱۰۳ب

باید دانست کہ حسابِ سال از ماہ قمریست۔ وانتہائی شہر تا آخر شدن روزِ سلخ است وروز سلخ

۱۔ 'پ' ق ۱۰۳ الف: "این لفظ شاید مصالحی باشد بمعنی سوار و پیادہ کہ نوکر نیستند و خدمت می کنند۔ وزرِ نصفی طلبانہ گیرند۔"
۲۔ ( ) در متن ندارد

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٤٤٩۔ منهائي

منہائی چیزی کہ کم کردن آن ضروریست۔

'ل' ق ۸۱ب

٤٥٠۔ مستوفي (۱)

'ل' ق ۸۱ب

مستوفی و مستوفی گری خدمتی است۔ وکار مستوفی آنست کہ از ہمہ محرران کاغذ بہمد۔ و آنرا امین دفتر گویند۔

٤٥١۔ مساحَت

'پ' ق ۱۰۱ب

مساحت پیمایش

٤٥٢۔ مُشرِف

'ل' ق ۸۱ب

مشرف نایبِ مستوفی را گویند۔ چنانچہ شیخ سعدیؒ گوید:

چو مشرف دو دست از امانت بداشت
بباید برو ناظری برگماشت
درو نیز در ساخت باخاطرش
ز مشرف عمل برکن و ناظرش

٤٥٣۔ مُستاء جِر

'ل' ق ۸۱ب

مستاءجر اجارہ دار را گویند۔ و معنی اجارہ در بابِ 'الف' بتحریر آمدہ۔

٤٥٤۔ مواليدِ ثلاثه

'ل' ق ۸۱ ب

مواليدِ ثلاثہ: نباتات، حیوانات، جمادات۔

٤٥٥۔ مهتون

'ل' ق ۸۱ ب

مہتون لفظِ ہندیست۔ و آن سردارِ رعیّت را گویند۔

۱۔ 'پ' ق ۱۰۱ ب: "مستوفی گری"

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٤٤٤۔ محاسبه

'پ' ق ۱۰۱الف

محاسبہ بمعنی حساب گرفتن۔ و در اصطلاح زر بر ذمہ [شخصی](۱) بر آمدن۔ چنانکہ گویند: فلانی در محاسبہ گرفتار است۔ یعنی بعوضِ غبنی کہ کردہ گرفتار شدہ۔

٤٤٥۔ مَثھُوٹ

'پ' ق ۱۰۱ب

[مٹھوٹ لفظِ ہندیِ بنگالہ](۲) و آن در دہلی بیہری و باچہ گویند۔ و آن طلبیدنِ زر باشد فی اسم از زمینداران۔

٤٤٦۔ مُطالعَه

'پ' ق ۱۰۱ب

مطالعہ (۳) لفظ عربیست بمعنی زر بر ذمہ کسی برآمدن۔ و محاسبہ و مطالعہ یک معنی دارند(۴)۔

٤٤٧۔ مُبلغ بالعدد خام

'ل' ق ۸۱ب

مبلغ بالعدد خام(۵) یعنی بی بٹہ وغیرہ۔

٤٤٨۔ مُنصِف

'ل' ق ۸۱ب

منصف بمعنی انصاف کنندہ۔ و در اصطلاح بمعنی ثالثی کہ در ہنگامِ دانہ بندی بر کشت زار حاضر بودہ انصاف کند(٦)۔

۱۔ [ ] 'ل' ق ۸۱ الف

۲۔ [ ] ایضاً

۳۔ 'ل' ق ۸۱ الف: "مطالبہ"

۴۔ 'ل' ق ۸۱ الف: "مطالبہ لفظ عربیست بمعنی زر بر ذمہ کسی بر آمدن و محاسبہ.....(ناتمل)"

۵۔ 'پ' ق ۱۰۱ ب : "مبلغ بالعدد"

٦۔ 'پ' ق ۱۰۱ ب: "در اصطلاح بمعنی ثالثی کہ ہنگامِ پیمایشِ اراضی بر کشتہا ہمراہِ امین بودہ ثالثی' یعنی منصفی نماید۔"

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نمایند۔ و در همان زمین خانه سازند و مسکن گزینند۔ و شخصی آنکه مکان تیار کرده، محصدیانِ بنگاله نام او در کاغذ قایم دارند۔ گر بعد و دیگر کسی آن مکان بگیرد آن زمین را محلول بنامِ شخصِ اوّل نویسند (۱)۔

و آن محلول بدو قسم است: اگر شخصی در زمینداری شخص خانه سازد و در همانجا کشت و کار بکند، آن را [ق ۱۰۱الف] خود کاشت گویند۔ واگر زمینِ زمینداریِ دیگر رفته کشت و کار بکند آن را پائی کاشت نامند۔ (۲) در اینصورت خود کاشت و محلول یکی باشد۔

۴۴۰۔ مقدّم

'ل' ق ۱۸۱الف

مقدّم لفظِ عربی۔ تقدیم کرده شده و سردار و پیشوا۔ و در اصطلاح مالکِ یک دیهه را مقدم گویند۔ و شخصی که زمینِ خود را فروخته در دیهه استقامت ورزیده، آن را نیز مقدّم گویند۔

۴۴۱۔ مال

'ل' ق ۱۸۱الف

مال زریکه بابتِ محصولاتِ زراعت بدست آید [ضدِ سائیر که آن زر بابتِ تجارت بدست آید] (۳)۔

۴۴۲۔ منڈل

'ل' ق ۱۸۱الف

منڈل و مُقدّم و جیٹھہ رعیت سردارِ رعیت را گویند۔

۴۴۳۔ مِلکی

'ل' ق ۱۸۱الف

مِلکی شخص ایمه دار یا مالکِ زمینی که تبصدقِ بادشاه یافته باشد (۴)۔

۱۔ 'ل' ق ۸۰ب: "وبعد مردن آن شخص مکان اجاره گرفته۔ او بنام او نویسند۔ یعنی شخصی که اوّل آنمکان ساخته محلول بنامِ او نویسند۔"

۲۔ 'ل' ق ۸۱ الف: "واگر خانه ساخته در زمینِ زمینداریِ دیگر وکشت وکار می کند در زمینداریِ دیگر، آن را پائی کاشت گویند۔"

۳۔[ ] 'پ' ق ۱۰۱ الف

۴۔ 'پ' ق ۱۰۱ الف: "مِلکی شخصی که زمینِ خیرات از خانه بادشاه یافته۔"

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(چیز) بسیار خرید وفروخت شود۔ [در آنجا یافتِ زرِ بسیار از محصولِ یک چیز بدست (آید)](۱)و به آن چیز محال رانام زد کنند۔ چنانچه نمک محال [اي جای نمک بسیار فروخته شود](۲) قس علیٰ هٰذا۔

٤٣٦۔ مین محال 'پ' ق ۱۰۰الف

مین محال لفظ ہندیِ سانسکرت۔ و معنی آن ماہی باشد۔ و مین محال جائیکہ در آنجا ماہی بسیار فروشند و بابتِ محصولِ ماہی زری بسیار بدست آید۔

٤٣٧۔ منڈوچه 'پ' ق ۱۰۰الف

منڈوچہ لفظِ ہندی است۔ و آن دستوراست ہر گاہی کہ درخانۂ کسی شادی شود۔ منڈوچہ [ق ۱۰۰ ب] یعنی شامیانہ استادہ شود زری در سرکار داخل سازد۔ و در دہلی منڈہہ نامند(۳)۔

٤٣٨۔ موٹری 'پ' ق ۱۰۰ب

موٹری مثلِ گٹھری است و معنیش معروف۔ لیکن وزنِ آن یک من معیّن است۔ فی موٹری یک تنکہ محصول می باشد۔

٤٣٩۔ محلول 'پ' ق ۱۰۰ب

[محلول لفظ ہندی محاورۂ بنگالہ](۴) و آن چنانست کہ در بنگالہ بعضی مقدّم(۵) ہشتاد یا صد بیگہہ زمین جمع بمبلغ چہل یا پنجاہ روپیہ مقرر کردہ بگیرند۔ و مطابقِ قسط بندی مالگذاری

۱۔ [ ] 'ل' ق ۸۰ ب

۲۔ [ ] ایضاً

۳۔ 'ل' ق ۸۰ ب: "منڈوچہ لفظ ہندیست۔ و آن چنان است کہ در ہر خانہ کہ شادی می باشد کہ منڈہہ و چنڈوہ کہ آن را شامیانہ گویند[ایستادہ کنند] حاکم از آنجا چیزی گیرد۔"

۴۔ [ ] 'ل' ق ۸۰ ب

۵۔ 'ل' ق ۸۰ ب: "مردم"

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۴۳۰۔ مالضامن

'ل' ق ۸۰الف

مالضامن شخصی کہ ضامن کسی برای مال شدہ باشد۔ودر پرگنات دستوراست کہ از اجارہ داران مالضامن گیرند۔و شخصی کہ ضامن مالگذاری شودفی صد سہ روپیہ (۱) بابت ضامنی گیرد۔

۴۳۱۔ منادی

'ل' ق ۸۱ب

منادی ہندی ڈہنڈورہ۔ و آن چنانست کہ ہر گاہ حاکمان می خواہند کہ مردم رااز حکم آگاہ سازند یک آدم را دہل دادہ می گویانند و اشتہار حکم نمایند۔

۴۳۲۔ میانِ دو آب

'ل' ق ۸۲الف

میانِ دو آب زمینی کہ درمیانِ دو آب۔ چنانکہ در دہلی یک دوآبہ است۔ یعنی گنگا و جمنا۔ پس شہر ہا کہ درمیانِ این ہستند آنہا را میان دوآبہ گویند۔ چنانکہ فرخ آباد و اناوا دیگر شہر میانِ دوآب ہستند۔وبطرف لاہور پنج دوآبہ ہستند کہ آنرا پنجاب خوانند۔

۴۳۳۔ مُحصِلانہ

'ل' ق ۸۲ب

مُحصلانہ زری کہ بابتِ زر محصِل را بدست آید۔ محصل و سزاوَل یک معنی دارد۔

۴۳۴۔ ملتانہ

'پ' ق ۱۰۰الف

ملتانہ لفظ ہندی است۔روپیہ صرف سائیدہ را گویند۔و آن ابواب ایست۔ملتانہ زر کہ بابت بتہ آن گیرند۔(۲)

۴۳۵۔ محال

'پ' ق ۱۰۰الف

محال بمعنی محل وجا[و چیزی کہ ہرگز آسان نہ شود](۳) و دراصطلاح جاي کہ در آنجا یک

۱۔ 'پ' ق ۹۹ ب: "فی صد سہ روپیہ دو آنہ گیرند۔"

۲۔ 'ل' ق ۸۰ ب: "ملتانہ لفظ ہندیست۔و روپیہ کہ صرف سکہ آن سائیدہ شدہ باشد آن راملت خوانند۔ و آن ابوابیست۔ قاعدہ آن است کہ ہر روپیہ کہ ملت باشد بابتِ آن بتہ (گیرند)۔"

۳۔ [ ] 'ل' ق ۸۰ ب

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موافقِ مرتبۂ او برای ایستادن مقرر کنند۔ نوکرِ بادشاہ را منصب دار گویند۔ و قسمِ منصب بسیار است: دو بیستی و پنجاہی و صدی [ق ۸۲ الف] و دو صدي و علیٰ ھذا القیاس۔ موافقِ منصب دامہا در جاگیر دہند۔ واگر پادشاہ خواہند کہ کسی را امیر سازند درجہ بدرجہ منصبِ او بافزایند۔ ہر قدر کہ منصب زیادہ می شود دامہا و سوار و پیادہ ہا ہمراہی او زیادہ می شوند۔ احقر العباد نیز در دہلی نوکرِ پادشاہ بود و پانصدی منصب و چہار لکہہ در جاگیر داشت و متعینۂ محتسب بودہ۔

٤٢٥۔ موضع اصلي

'ل' ق ۸۰ الف

موضع اصلي موضع قدیمی باشد۔

٤٢٦۔ موضع مخلوط

'ل' ق ۸۰الف

موضع مخلوط موضعی کہ زمینِ او در دو سرحد باشد۔

٤٢٧۔ موضع داخلي

'ل' ق ۸۰الف

موضع داخلی موضع نو، خورد، کہ جمع آن داخلِ موضعِ اصلی باشد [و آن را در ہندی پُرَوہ نامند](۱)۔

٤٢٨۔ مُہرانۂ قاضی

'ل' ق ۸۰الف

مہرانۂ قاضی زریکہ بابتِ مہر بقاضی دہند۔ دستور است در مفصل کہ بر قبولیت ہا و پٹہ ہا مہر قاضی بکنانند [بابتِ مہر فی پٹہ می دہند](۲)۔

٤٢٩۔ مُہرانۂ حاکم

'ل' ق ۸۰الف

مہرانۂ حاکم علی ھذا القیاس داخلِ ابوابست۔

۱۔ [ ] 'پ' ق ۹۹ ب

۲۔ ایضاً

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٤١٩۔ متعینه

'ل' ق ۷۹ الف

متعینہ نوکرانی کہ از حضور طلب یابند و در پرگنات خدمت نمایند۔

[متعینہ شخصی کہ نوکر سرکار است وخدمت حاکم وغیرہ نماید](۱)۔

٤٢٠۔ مُحتسِب

'ل' ق ۷۹ب

محتسب احتساب کنندہ۔ این لفظ عربیست۔ خدمت او این است: بعد چہار [پہر] روز سوار شود وہر شخص را کہ مرتکب منہیات بیند گرفتہ حد شرعی بہ زند۔ وبنگ فروشان و چرس فروشان وشراب فروشان واولیان وکنجیان ومالزادیہا را تنبیہ نماید۔ لیکن ہر کہ علانیہ در بازار این کار می کند یا قمار بازی کند، او را سزا می تواند داد۔ وہر کہ در خانہ نشستہ قمار بازی کند، بر او زورِ قاضی پیشرفت نمی شود۔ چنانکہ شیخ سعدی گوید:

محتسب را درونِ خانہ چہ کار

٤٢١۔ من ماٹہ

'پ' ق ۱۰۰الف

من ماٹہ لفظِ ہندیست۔ و آن مقرر کردن فی بیگہہ ہر قدر من کہ در او باشد۔(۲)

٤٢٢۔ مفصّل

'ل' ق ۷۹ب

مفصل ضدِ مجمل۔ و در اصطلاح بمعنی نواحِ شہر ونواحِ ملک۔

٢٤٣۔ مَجرائي نانکار

'ل' ق ۷۹ب

مجرائي نانکار ای نانکار کہ ہنگامِ قبولیت نوشتہ دادن زمینداران از حاکمان از اصل جمع مجرا یافتہ اند۔

٤٢٤۔ مَنصَب

'ل' ق ۷۹ب

منصب در لغت جای ایستادہ شدن۔ قاعدۂ پادشاہان است کہ ہر گاہ کسی را نوکر کنند جای

۱۔ [ ] 'پ' ق ۱۰۲ ب۔ ۱۰۳ الف

۲۔ 'ل' ق ۸۰ الف۔۸۰ب: "من ماٹہ و آن مقرر کردنِ منتِ غلہ باشد۔"

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فروردی، بیساکھہ، سی ویک (۳۱) روز۔ اپریل ہم سی ویک یوم، آن سہ ماہ سی ویک روزہ اند۔ اردی بہشت، جیٹھہ، مٹی، سی ویک روز۔

[نام راشیہا میگہہ

فروردی	بیساکھہ	اپریل	——	یعنی میش
اردی بہشت	جیٹھہ	ماہ مائی	سی ویک روزہ	بر کھہ
[ق۱۰۲اب] خورداد	اساڑہ	جون	سی روز	مِتھن
تیر	سانون	جولائی	سی ویک روز	کرک
امرداد	بہادون	اگست	سی ویک روز	سنگھہ
شہریور	اسن سوخ	ستمبر	سی روز	کنیا
مہر	کاتک	اکتوبر	سی ویک روز	تولا
آبان	اگہن	نوامبر	سی روز	برچھک
آذر	پوس	دسمبر	سی ویک روز	دہن](۱)
دی	ماگہہ	جنوری	سی روز	——
بہمن	پھاگن	فروری	۲۸ روز	——

[ماہ فروری تا سہ سال برابر باشد۔ بعد از چہار سال یک روزِ فروری زیادہ می شود]

اسفندار چیت مارچ ۳۱ روز ——

۴۱۸۔ مالِکانہ

'ل' ق ۷۹ الف

مالِکانہ حقِ زمیندار است۔ دستور است ہر گاہ زمینِ زمیندار سیر کردہ گیرند، بسبب مالکیت او چیزی بجزی می دہند۔ موافق دستورِ [ق ۷۹ ب] ہر ملک فی صد بیگہہ یا فی صد روپیہ یا فی صد من۔(۲)

۱۔ [ ] 'ل' ق ۷۸ الف

۲۔ 'پ' ق ۱۱۰ ب: "بسبب آنکہ مالکِ زمین است۔"

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گماشتۂ زمیندار فرماید سربراه نماید | هر روز پیش رعیت رفته تقید کرده در کچهری حاضر سازد |(۱)فی من پاؤ آنار غلته اوست۔ سرفصل می گیرد۔

٤١٥۔ گنج افزود

'ل' ق ۷۷ ب

گنج افزود آن نام غلته ایست که هرگاه خرمن راحصه کنند و بعد دادن غلته رعایا غله سرکار به سنجانیده فروشند۔ غلته که دراو نهاده شود آن را گنج افزود خوانند(۲)واین دستوراست که هرگاه توله غلته سنجیده به بردنی من یک آنار از و واپس گیرند[وهندی سنجیده توله است](۳)۔

باب لام

٤١٦۔ لاخراج

'پ' ق ۹۹ الف

لاخراج زمینی که بادشاهان بطریقِ صدق بغرباء ومحتاجان خیرات دهند۔ وآن را در دهلی مِلک می گفتند۔ قبل از این بادشاهانِ هند روزی معین کرده قدری زمین برکاغذ نوشته زیر پایهای پلنگ می داشتند۔ صبح خیرات می نمودند۔ وازان جمله سی بیگهه برای زنانِ بیوه وبیست بیگهه بمردمان مخصوص بوده۔ وخراجِ تصدق ممنوع است۔

باب المیم

٤١٧۔ ماه

'پ' ق ۱۰۲ الف

فایده: بدانکه ماههای هندی وماههای انگریزی موافقت ومطابقت دارند۔ وماههاموافق نمی شوند۔ چنانچه ماههای انگریزی و ماههای قمری بطتبیق هم بقلم می آید۔

۱۔ [ ] 'پ' ق ۹۸ ب

۲۔ 'ل' ق ۷۷ ب: "گنج افزود و آن غلته است که هرگاه در بٹائی بهاولي غله را وزن کنند از سنجیده آن واپس گیرند۔ واین موافقِ دستور حاکمان است۔"

۳۔ [ ] 'ل' ق ۷۷ ب

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۴۰۸۔ گنگ آورد 'پ' ق ۹۷ الف

گنگ آورد زمینی که دریا قطع کرده برآرد۔

۴۰۹۔ گنگا شکست 'پ' ق ۹۷ الف

گنگا شکست زمینی که دریای گنگ قطع کرده ببرد۔

۴۱۰۔ گنگا بُرد 'ل' ق ۷۷ الف

گنگا برد زمینی که او را [دریا](۱) قطع کرده برده باشد۔

۴۱۱۔ گذشت وپیوست 'پ' ق ۹۷ ب

گذشت وپیوست بمعنی شکستہ شدنِ زمین از یکجا بزور دریا و برآمدن بدیگر جا(۲)۔

۴۱۲۔ گذِشته وپیوسته 'پ' ق ۹۸ الف

گذشتہ سالِ گذشتہ و پیوستہ سالِ دویمِ گذشتہ [یعنی پارسال](۳)۔

۴۱۳۔ گوشواره 'پ' ق ۹۸ الف

گوشوارہ نوعی از لباس کہ بہ سر بند ند۔ ودر اصطلاح عمال جمعِ زرِ پرگنات وغیرہ کہ بر کنارۂ فرد یکجا کردہ نویسند (۴)۔

۴۱۴۔ گوژیت 'ل' ق ۷۷ب

گوژیت مطلقاً نام پیادہ ہا کہ در دیہات ماند و شب نگہبانی صادر و واردِ دیہہ نماید۔ وہر کار کہ

۱۔ [ ] 'پ' ق ۹۷ ب

۲۔ 'ل' ق ۷۷ الف: "گذشت پیوست زمینی کہ گنگا آن را قطع کردہ بر مقامِ دیگر عوضِ آن چیر پیدا کردہ باشد۔"

۳۔ [ ] 'ل' ق ۷۷ ب

۴۔ 'ل' ق ۷۷ الف: "گوشوارہ چیزی است از جنسِ لباس کہ امراء آنرا بر سر بندند۔ و در اصطلاح جمع پرگنات ومواضعات را یکجا کنند۔ آن را گوشوارہ گویند۔"

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۴۰۲۔ کم وزن

'پ' ق ۹۸ الف

آن ابوابیست که ہر چند روپیہ کم وزن نہ باشد از مُستاجر بہ آن بابت کم وزنی بگیرند۔

۴۰۳۔ کَنکَنہ دار

'پ' ق ۹۸ الف

آن لفظ ہندیست و آن چنان باشد کہ طفلان را بر تختہ برای نوشتن نشان کردہ دہند تا بر آن دست بگردانند۔ و در اصطلاح عمّال کنکنہ دار شخصی را گویند کہ از مستاجر مکان اجارہ کردہ بگیرد و زری زیادہ از مستجر بدہد۔ وچون این شخص [ق ۹۸ ب] پی رُوِ شخصِ اوّل است لہٰذا او را کنکنہ دار گویند۔ بعضی مردم سررشتہ دارِ پرگنہ را نیز گویند۔(۱)

۴۰۴۔ کہمار

'ل' ق ۷۷ب

کہمار لفظ ہندی محاورۂ بنگالہ۔ و آن زمینی است نانکارِ زمیندار(۲)۔

۴۰۵۔ کمپوشکست

'ل' ق ۷۷ب

کمپوشکست یعنی خراب شدنِ کشت بسبب فوجِ انگریزی و پلٹنہا۔

باب الکاف الفارسی

۴۰۶۔ گنگ برار

'پ' ق ۹۷ الف

گنگ برار زمینی کہ بعد خش شدنِ دریای گنگ برآید و در آن کشت و کار کنند۔

۴۰۷۔ گنگا گذاشت

'ل' ق ۷۶ب

گنگا گذاشت زمینی کہ آنرا گنگا گذاشتہ [ق ۷۷ الف] بطرفِ دیگر گذرد۔ و آن زمین پیدا شود۔

۱۔ 'ل' ق ۷۷ الف: "سر شتہ دارِ مواضعات را کنکنہ دار گویند۔"

۲۔ 'پ' ق ۹۸ ب: "کہمار زمینی برای خود کشت و کار بند و آن مثل زمین نانکار باشد۔"

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دیگر سزاول شود آن را مروژه نامند(۱)۔

۳۹۸۔ کرمچاري

'ل' ق ۷۷ الف

کرمچاري لفظِ ہندی محاورۂ بنگالہ است۔ وبفارسی آنرا تحصیلدارِ خورد گویند۔ اہتمام دار در ملکِ بنگالہ شخصی کہ مالکِ چند موضع باشد۔ وکرمچاری نیز تحصیل دار است۔ لیکن تحتِ اہتمام دار وتابع او باشد۔ وآن را کارکن نیز گویند۔

۳۹۹۔ کَنکوُت

'پ' ق ۹۷ ب

فارسیِ آن دانہ بندیست [ق۹۸الف] وآن مقرر کردنِ زر از رُوی خسرہ۔ وکنکوُت در مقامِ سیر است۔

۴۰۰۔ کاغذِ پُختہ

'ل' ق ۷۷ الف

کاغذِ پختہ کاغذی کہ در او رسوم و بٹہ و دیگر وضعات دور کردہ نوشتہ باشند۔

۴۰۱۔ کاغذِ خام

'پ' ق ۹۷ ب

کاغذ خام کاغذی کہ دراوّل روز بطریقِ سیاہہ نوشتہ باشند۔ وکاغذی کہ از کاغذِ پٹواری و رعایا مقابل کردہ شود۔ وآن را چٹہ سود نامند۔ آن کاغذِ خام تفاوت نہ دادہ باشد وبی وضعات باشد(۲)۔

۱۔ 'پ' ق۹۷ب: "کرورہ و آن لفظ .... درزمانِ قدیم شخصی کہ خدمت مندویات و گنجہا دارد و قبل از این محصولِ پنجاہ و دو منڈوی کلان و قریب سی گنج کہ در دہلی بودند و یک کرور و چند ہزار روپیہ سالیانہ می شد۔ لہٰذا وجہ نثر آن خدمت بشمارِ زر مقرر گشتہ۔ واین لفظ ہندیست۔ وکرورہ وکارِ کرورہ این است کہ رسد از نواح طلبیدہ داخل شہر سازد و بر منڈوی و گنجہا گماشتہ ہا از طرف او باشد۔ نیز شخصی کہ برای تحصیل زر بر عاملی و فوجداری می رود او را (کرورہ) گویند۔ کارِ او تقیدار سالِ زر بہ حضور است۔"

۲۔ 'ل' ق۷۷ الف: "کاغذ خام کاغذی کہ نقلِ کاغذ پٹواری۔ یعنی بی وضعات نوشتہ باشند۔"

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۳۹۴۔ قریه

'پ' ق ۹۶ ب

قریہ بمعنی موضع و دیہہ۔

باب الکاف

۳۹۵۔ کیفیت

'ل' ق ۷۶ الف

کیفیت مقابلِ کمیّت، چندگی۔ یعنی مقدار ہر شی در وزن [ق ۶۷ ب] والعدد یعنی طول و عرض و عمیق یعنی سطیری۔ و کیفیت اثرِ آن شی۔ چنانکہ در شراب وزنِ آن کمیّت و اثرِ آن یعنی نشاء کیفیت است۔ علی ھذا القیاسِ دیگر اشیاء۔

و کیفیت در اصطلاح بمعنی عذرِ زمیندار در بابِ کم پیدا شدنِ زراعت است۔ پس اظہارِ احوال را کیفیت گویند۔

۳۹۶۔ کوران

'پ' ق ۹۷ ب

کوران و کہنجری تخمینہ کنندگانِ غلّہ را گویند۔

۳۹۷۔ کروڑہ

'ل' ق ۷۶ ب

کروڑہ شخصی است کہ نرخِ غلّہ در حکمِ او باشد۔ و رَسد از ہر جانب آوردہ در شہر داخل کند۔ و بر سنجہا مہر او باشد۔ و در دہلی شاید کہ دو صد گنج و منڈویات بودند، حکم کروڑہ در آنجا بود۔ و در عہدِ محمد شاہ کہ آخیر بادشاہی بودہ قریب بیست لکھہ روپیہ پیدایشِ او بودہ۔ و قتی کروڑ روپیہ پیدایشِ خدمتِ کروڑہ بودہ۔ لہٰذا نامِ آن کروڑہ شدہ بود و وجہ تسمیہ خدمتِ کروڑہ ہمان است۔

و کسی کہ در مفصّل برای تقیدِ زرمی آن را نیز کروڑہ نامند۔ واگر بر کروڑہ شخصی

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۳۸۷۔ قرضِ حَسنَه 'پ' ق ۹۶ الف

قرضِ حسنہ قرضی کہ بی سُود باشد۔

۳۸۸۔ قرضِ سُودی 'پ' ق ۹۶الف

قرض سودی چیزی نفع مقرر کردن قرض گرفتن۔

۳۸۹۔ قِباله 'پ' ق ۹۶ الف

قِباله خطی کہ بعدِ گرفتن حویلی مع حدوحدود ازو نویسانیدہ گیرند(۱)۔

۳۹۰۔ قلب ساز 'پ' ق ۹۶ الف

قلب ساز شخصی را گویند کہ در دارالضرب روپیہ ناگاہ تیار سازد

۳۹۱۔ قِسط 'پ' ق ۹۶ الف

قِسط بمعنی حصہ۔ واقِساط جمع آن۔ دستور آنست کہ ہر گاہ ادای زر مشکل می اُفتد حصہ حصہ کردہ ادا سازند و قسط بندی نمایند۔

۳۹۲۔ قلم رَو 'پ' ق ۹۶ ب

قلم رو بمعنی ملکی و سرحدی کہ در آنجا حکم جاری باشد۔ چنانکہ پیش ازاین دربیست ودو صوبہ حکمِ بادشاہ جاری بود۔ پس تا سرحدی کہ حکمِ اقلیم جاری باشد آن را قلم رو گویند۔

۳۹۳۔ قُرعه قِسمت

قُرعہ قسمت نوعی از بٹائی کہ آن را قسمت گویند۔ و آن چنان است کہ تلِ غلہ نمایند۔ وچٹھی های اسم حاکم و زمیندار وغیرہ نوشتہ بہ شخصی اجنبی وناواقف دہند۔ وچٹھی ہا چشم بند کردہ در تل ہا و خرمن افگند۔ بعدہ چٹھی ہا را بر آرند۔ نام شخصی کہ در آن چٹھی باشد، ہما نشخص بگیرد۔ واین رسم برای فروختِ چیر در صاحبانِ انگریز جاری است۔

۱۔ عبارت واضح نیست

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منکہ فلان ولد فلان موضع فلان(۱) طرف فلان مشخص محال جاگیر فلان مضاف صوبہ فلان ام۔ چون مبلغ پانصد روپیہ سکہ اعلیٰ جمع سالِ تمام موضع مذکور از مال وجہات وسایر جہات مع کل حبوبات دیوانی مثل پیشکشی، فوطہ داری ورسوم قانونگوئی صدر است حضور مجستدیان سرکار رفعت پناہ امین وفوطہ دار مذکور مشخص شدہ۔ آن را بر ضا ورغبتِ خود قبول نمودہ اقرار می نمایم ونوشتہ می دہم کہ برای [ترقد](۲) وتلاشِ رعیتِ کامل و آبادانی دیہہ مسطور قرار واقعی نمودہ [ق ۹۶الف] مالواجب سرکار فصل بفصل [وقسط بقسط درفوطہ خانۂ سرکار](۳) می رسانیدہ باشم۔ خدانخواستہ اگر آفتِ سماوی و یا ارضی رودہد، بتجویزِ امنای سرکار مجرا یابم۔ بنابران اینچند کلمہ بطریق قبولیت نوشتہ دادم کہ ثانیاحال سند باشد وعند الحاجت بکار آید۔

۳۸۵۔ قاضی 'ل' ق ۷۵ ب

قاضی بمعنی روان کنندۂ [حکم](۴) ودراصطلاح شخصی کہ احکامِ شرعیہ جاری نماید۔ ودرانگریزی جسٹس عبارت ازان باشد۔

۳۸۶۔ قبض 'ل' ق ۷۶ الف

قبض بمعنی رسید۔ دستوراست کہ ہرگاہ زر از کسی گیرند قبض الوصول نوشتہ دہند تاثانیاحال بدمعاملہ گی نشود(۵)۔

۱۔ 'ل' ق ۷۶ الف: "موضع فلان پور"

۲۔ [ ] 'ل' ق ۷۶ الف

۳۔[ ] ایضاً

۴۔[ ] 'پ' ق۹۶ الف

۵۔ 'پ'ق۹۶ الف: "قبض و آن کاغذیست کہ بعد دادن از سپاہ وغیرہ نویسایندہ گیرند تاثانیاحال کسی منکر نشود۔ ومعنی لغوی او بمعنی تنگی است۔"

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وجمع آن وغیرہ مقدمات واقفیتِ کلی دارد۔ وکاغذِ جمع مواضعات وپرگنات صد سالہ بلکہ زیادہ پیشِ خود موجود دارد۔ و در کارِ تحصیل زر شریک و نمایندۂ قانون باشد۔ واگر در طرفِ او مالگذاری بی اعتبار باشد، مالضامنی او کردہ دہد۔[وخدمتِ قانونگوی بہ ہیچ نوع زائل نگردد](۱)

و قانونگوئی خدمتی ایست بسندِ بادشاہی۔ وحقِ او نانکار یست [وفصلانہ ودستخطانہ و رسوم](۲) کہ از عہدِ طلوع نیرِ اسلام از خانۂ بادشاہ یافتہ۔ واین خدمت را پیشتر حکم فروختن نہ بود۔ الحال می فروشند۔

و قانونگویانِ مفصل کاغذات بقانونگویانِ صدر رسانند۔ واز صدر بدرگاہِ بادشاہ رسد۔

۳۸۲۔ قصبہ

'پ' ق ۹۵ الف

قصبہ دیہہِ کلان را گویند کہ بنامِ او پرگنہ مشہور باشد۔

۳۸۳۔ قلبہ رانی

'پ' ق ۹۵ الف

ہندی آن جوتنان و گاہنان [وجوتاہی](۳) یعنی شگافتنِ زمین بچیزی کہ از چوب [ق ۹۵ ب] و آہن تیار کنند وبزورِ گاوان زمین را بشگافند۔ درترکی آن را قلبہ رانی گویند۔ [و تخم ریزی را بہندی بوائی گویند](۴)۔

۳۸۴۔ قبولیت

'پ' ق ۹۵ ب

آن کاغذیست کہ ہر گاہ کسی مکان اجارہ گیرد [ہر زر بابتِ اجارہ قبول کردہ](۵) پس قبولیت نوشتہ دہد۔ شرح او این است:

۱۔ [ ] 'ل' ق ۷۵ ب

۲۔ [ ] ایضاً

۳۔ [ ] ایضاً

۴۔ [ ] ایضاً

۵۔ [ ] 'ل' ق ۷۶ الف

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۳۷۷۔ فوطه

'پ' ق ۹٤ الف

فوطه (بضم فا)۔ در لفظ بمعنی کمر بند است۔ و مفرّس آن پوته است۔ و آن خزانه را گویند۔ و در پرگنات تحویلدار و خزانچی را فوطه دار گویند۔

۳۷۸۔ فاضل

'پ' ق ۹٤ الف

فاضل فضیلت دارنده و زیاده است۔ و در اصطلاح زریکه زیاده از تحویل خرچ شود آن را فاضل گویند۔

[در اصطلاح چیزی ضدِ باقی است۔ یعنی زمینداری زیاده از جمع در سرکار زررسانی کرده باشند](۱)۔

۳۷۹۔ قَنلَغه

'ل' ق ۷۵ الف

قَنلغه شاید که لفظِ ترکی باشد بمعنی نذرِ حاکم وقت۔(۲) و در عرف بمعنی آوندِ گلی پراز جغرات۔ دستوراست هرگاه زمینداری به ملاقاتِ حاکم رود آوندِ گلی [ق ۷۵ ب] پراز جغرات که به هندی آن را ڈہینڈی گویند برای نذرِ حاکم برد۔

۳۸۰۔ قُرق

'پ' ق ۹٤ب

قُرق لفظِ ترکی۔ بند کردن و قید کردن و ضبط کردن غلّه وغیره۔ دستوراست که حاکم تا وقتی که بلہ بندیِ زر نمی کند، یعنی نشانِ زر نمی کند، خرمن ها را قُرق می دارد۔

۳۸۱۔ قانونگوی

'پ' ق ۹٤ب

قانونگو یعنی گویندهٔ قانون و قاعدهٔ تحصیل زر وغیره۔ و آن خدمتِ کلان است۔ در مواضعات [ق ۹۵الف] و پرگنات وصوبه جات قانونگو شخصی است که از احوالِ مواضعات و پرگنات

۱۔ [ ] 'ل' ق ۷۵ الف

۲۔ 'پ' ق ۹۴ب: "قنلغه بمعنی چیزی که زمینداران هنگامِ ملاقات بحاکم نذر کنند"۔

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خوشا ملک بردع کہ اقصای وی
نہ اردی بہشت است بی گل نہ دی

و رسمِ ہر ملک و موسمِ ہر ملک بنوعی دیگر است۔

فصول کہ در پٹنہ وغیرہ رائج است۔ از ابتدائی ماہ بیسا کہہ لغایت آسن یک فصل۔ از آنجملہ من ابتدائی بیسا کہہ / فروری / اپریل لغایت آخر سانون ربیع گویند۔ حصہ خریف دو ماہ از ابتدای کاتک لغایت آخر چیت / مارچ / اسفندارمذ در حصہ ربیع یافتہ اند۔ دو حصہ منجملہ چہار ماہ۔

نوع دیگر بدانکہ دریک سال دو فصل یکی ربیع ودیم خریف۔ چنانچہ از ابتدائی ماہِ فروردی / بیسا کہہ / اپریل لغایت آخر شہریور / اسنِ / ستمبر این شش ماہ فصل خریف در ہندوستان۔ بنابر آن از فصلِ خریف اول سال می نویسند۔

ودیگر کار پردازان در صوبجات عمل خریف وربیع مختلف نگارند۔ چنانکہ در صوبہ بنگالہ نہ ماہ خریف وسہ ماہ ربیع۔ ودر صوبہ اوڈیسہ دہ ماہ خریف و دو ماہ ربیع در سالتمام مقرر است۔

[وکمال بہار در اردی بہشت است۔ ودرین فصل غلبہ جنون شود۔ چنانچہ در ایران وتوران زمین جوانان راقید نمایند۔ وبہ چوبِ گل بزنند تا غلبۂ سودا نگردد](۱)۔

۳۷۶۔ فہرست 'ل' ق ۷۵ الف

آن مُجمِل است۔ ضدِّ آن مُفصّل۔ ودر پرگنات فہرست نام کاغذیست کہ در او اسامیِ مواضعات وپرگنات بقید جمع نویسند۔ قاعدۂ حاکمانست ہر گاہ در پرگنات (روند) فہرست طلب کنند۔

[وفہرست برای ہر کتاب می باشد۔ دراول کتاب آنچہ در ہمہ کتاب مذکور است نویسند تا معلوم شود مضمونِ ہمہ کتاب](۲)۔

۱۔ [ ] 'پ' ق ۹۳ ب۔ ۹۴ الف

۲۔ [ ] 'پ' ق ۹۴ الف

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و سرشف و زردک و جو و گندم و عدس و مترو تخم معصفر یعنی کرر و ارزن و پیاز و بادنجان و اجوائین و سونف وغیره پیدا شود۔

در بنگله سه فصل قرارداده اند۔ قید ربیع و خریف نیست(۱)۔

۳۷۲۔ فیصلنامه 'پ' ق ۱۷۵الف

معروف آن تحبل

۳۷۳۔ فصلِ بَهدوی 'ل' ق ۱۷٤الف

فصل بهدوی و آن در بهادون تیار شود۔ و بهادون نامِ ماه هندیست که در انگریزی آنرا اگست گویند۔ و بحساب ماه‌های شمسی امرداد نامند۔

۳۷٤۔ فصلِ خَریف 'پ' ق ۹۳ب

و آن در ایام خزان به ظهور آید۔ در خزان که ضدِّ بهار است، برگِ درختان ریزد۔ [چنانکه ابونصر فراحی گوید: خریف فصل خزان و ربیع فصل بهار](۲) و آن در ماه اگهن به ظهور آید۔ و آن فصل را اگهنی گویند۔ و اگهن نام ماهِ هندیست و در انگریزی نوامبر و در شمسی آبان گویند۔

۳۷۵۔ فصل ربیع 'ل' ق ۱۷٤الف

ربیع فصل بهار، و آن را در هندی این ملک چیتی گویند۔ و انگریزی مارچ و در شمسی اسفندارمذ نامند۔ اما آنچه از کتابها موافق تجربه مشخص شد چهار ماه ایام ربیع بمعنی فصل بهار۔ پهاگن / بهمن / فروری، چیت / اسفندار / مارچ، بیساکهه / فروردی / (اپریل)، جیٹهه / اردی بهشت / مئی، چنانکه شیخ نظامی فرماید:

۱۔ 'پ' ق ۹۳ ب: "فصل بمعنی فرق درمیان هر چیز۔ در هندوستان [دو] فصل مشهور است، ربیع و خریف۔ و در بنگاله سه۔"

۲۔ [ ] 'ل' ق ۷۴ الف۔

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بابِ الغین

۳٦۸۔ غیر بلن

'ل' ق ۱۷۳الف

غیر بلن زمینی کہ زمینداران بہ غریبان دہند۔(۱) وچون خارج جمع باشد اورا در حساب و شمار نیارند۔لہٰذا او را غیر بلن گویند[واین محاورہ اہل بنگالہ است در دہلی مسموع نشدہ](۲)۔

۳٦۹۔ غرقی

'ب' ق ۱۹۳الف

غرقی نوعی از آفاتِ زراعت است۔یعنی بسیار باریدنِ باران۔

۳۷۰۔ غلّہ بخشی

غلہ بخشی بمعنی بخشیدنِ غلہ۔ودر اصطلاح حصہ کردہ گرفتنِ غلہ باشد۔وبخش بمعنی حصہ باشد۔

بابِ اُلفا

۳۷۱۔ فصل

'ل' ق ۷۳ب

فصل در دہلی دو می باشد۔وشروع فصل خریف است۔وشروع خریف ازماہِ بہادون می شود کہ آنرا در انگریزی اگست و در شمسی امردا و نامند۔ و آن سی ویک روز باشد لغایت ماگہہ کہ درانگریزی جنوری و در شمسی دی نامند۔وخریف شش ماہ باشد۔ودر خریف برنج وشاماخ کہ آنراسانوہ گویند، ومندوہ وکال کہ بہندی آن کنگنی گویند، ومکئی وجوار وباجرہ وکودرم کہ آن را کودون گویند،وماش وموٹھہ ومونگ و پنبہ ونیشکر وکنجد وغیرہ پیدا شودو حریرہ نیز۔

دویم ربیع۔ و آن از ابتدای ماہ پہاگن کہ آنر در انگریزی فروری و در شمسی بہمن گویند۔ و آن سی یوم باشد۔ وربیع چہار ماہ باشد۔ و دو ماہ را ماہ تردد گویند و دررِ بیع توریہ

۱۔ 'پ' ق ۹۳ الف:"غیر بلن زمینِ خیرات۔چنانکہ زمینداران بکسی خیرات کردہ باشند۔"

۲۔ [ ] 'پ' ق ۹۳ الف

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۳٦۲۔ عمل دستور 'ل' ق ۱۷۳الف

عمل دستور دستوریکہ حاکم نواحداث کردہ باشد۔ دستورالعمل دستور قدیمہ راگویند۔

۳٦۳۔ عمل معمول 'ب' ق ۱۹۲الف

عمل معمول نیز دستور قدیم راگویند

۳٦٤۔ عاملانه

عاملانہ زریکہ عاملِ از زمینداران سوای عین المال می گیرد بابتِ عملداری(۱) خود۔[و آن زریست داخل ابواب](۲)۔

۳٦۵۔ عدَس 'ب' ق ۱۹۲الف

عدس نوعی ازغلہ۔ ہندی آن مسور باشد۔ بامراء و بادشاہان و سرداران نوشتہ دہند۔

۳٦٦۔ عرضی 'ب' ق ۹۲ب

و آن نام کاغذی است کہ غربا۔(۳)

۳٦۷۔ عرضِ مکرّر 'ب' ق ۹۲ب

عرضِ مکرّر معنی آن دوبارہ گفتن ودر اصطلاح آن است کہ ہرگاہ کسی راجاگیر یادام از حضورِ بادشاہ مرحمت گردد، پس یادداشتِ او نویسند۔ وبعد از آنکہ نشانی ہا بریادداشت شود۔ من بعد باز عرض بحضور بادشاہ رود۔ وبشخصی کہ حاکم حضور آنشخص برعرضیِ مذکور دستخط از طریق نیابت بادشاہ بہ کند۔ وعرضِ مکرّر خدمتی از خدماتِ بادشاہی۔

۱۔ 'ل' ق ۷۳ الف: "بابتِ عمل کردن"

۲۔ [ ] 'ل' ق ۷۳ الف

۳۔ عبارت نامکمل است۔

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۳۵۷۔ طبلَق بَند 'پ' ق ۹۱الف

طَبلَق بند کاغذی کہ بر فرد دفتر برای یکجا ماندنِ افراد دارند

۳۵۸۔ طعالیق 'پ' ق ۹۱الف

طعالیق زر یکہ بابتِ چٹھیِ اطلاق وصول شود۔

۳۵۹۔ طُغرا 'ل' ق ۷۲الف

و آن تحریر بر پیشانی فرامین نویسند

۳٦۰۔ عامِل 'پ' ق ۹۱ ب

عاملِ اسم فاعل مطلقاً بمعنی عمل کنندہ و [ق ۹۲الف] در اصطلاحِ متصدیان عامل شخصی کہ خدمتِ پرگنات وغیرہ بطریقِ امانی دارد۔ و شخص اجارہ دار را مستاجر و متعہد گویند (۱)۔

۳٦۱۔ عملَہ صَرف 'پ' ق ۹۲الف

عملہ صرف بمعنی نوکرانِ یک فرقہ۔ وہرگاہ بر لفظی دیگر مضاف کنند ظاہر گردد۔ چنانکہ گویند عملۂ عدالت، یعنی نوکرانِ عدالت مثل منشی ومتصدی و مولوی وپیادہ۔ و عملہ نظامت، یعنی نوکران متعلق نظامت۔ وصرف عملہ بمعنی اسبابِ عمارت سوای زمین۔ چنانکہ گویند زمین شخصِ دیگر است و عملۂ این حویلی حصۂ من است۔ یعنی کڑی و تختہ و دروازہ وغیرہ۔ پس دراین صورت معنی عملہ لوازمۂ چیزی باشد (۲)۔

۱۔ 'ل' ق ۷۲ ب: "عامل اسم فاعل مطلقاً بمعنی عمل کنندہ۔ واین لفظ خصوصیت دارد بشخصِ امانی دار۔ یعنی شخصی کہ مکان بطریق امانی دارد او را عامل خوانند واجارہ دار را مستاجر و تعہد خوانند"۔

۲۔ 'ل' ق ۷۲ ب۔ ۷۳ الف: "عملہ مطلقاً اہلکارانِ یک مکان یعنی چنانچہ گویند: عملہ عدالت یعنی داروغہ ودفتر بند ومنشیان ومحرران و مولویان ومفتیان و قاضی وغیرہ۔ پس عملہ .... اسم جنس خواہد بود، قس علی ہذا۔ یکی از صفاتِ عملہ آن است کہ بی آنکہ او را مضاف نہ کنند بخدمتی توضیح نہ پذیرد۔ چنانکہ عملۂ نظامت۔ پس عملہ مضاف و نظامت مضاف الیہ۔"

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۳۵۲۔ ضلعه

'ل' ق ۷۱ب

ضلع بمعنی قطعہ۔ در اصطلاح چند موضع یا چند پرگنہ یکجا کنند۔ و آن را ضلع و حاکم آن را ضلع دار خوانند۔

۳۵۳۔ طومار واصلات

'ل' ق ۷۲الف

ہر گاہ حاکم معزول شود در آنوقت حاکم زر یکہ از پرگنات وصول کردہ قانونگویان وچودہریان وغیرہ بر کاغذی نوشتہ دہند۔ و آن را طومار و اصلات گویند (۱)۔

۳۵۴۔ طومار

'ب' ق ۹۰ب

این لفظ ہمیشہ بر کاغذِ طول و طویل استعمال نمایند۔ و در اصطلاح کاغذی کہ در او جمع تمام دیہات و مواضعات و پرگنات نوشتہ باشند (۲)۔

۳۵۵۔ طلَبانه

'ل' ق ۷۲الف

طلبانہ زر یست کہ پیادہ ہا بابتِ چٹھی و دستک بطریق محصلانہ از زمیندار وغیرہ یا بندو چیزی در سرکار دہند و چیزی خود بگیرند (۳)۔

۳۵۶۔ طومار واصلباقی

'ب' ق ۹۰ب

طومار واصلباقی کاغذ طویلی کہ در او آنچہ زر از پرگنات وغیرہ بوصول آمدہ و آنچہ باقی است مع جمع آن نویسند۔

۱۔ 'ب' ق ۹۰ب: ''طومار واصلاتی نام کاغذ طویل کہ حکام ہنگام تغیری زر یکہ از مکانات وصول آوردہ باشند بمہر قانونگویان وغیرہ نویسانیدہ ہمراہ خود بحضور برند تا متصدیان سرکار موافق طومارِ مذکور حساب فہمانیدہ ذمہ خود پاک سازد۔''

۲۔ 'ل' ق ۷۲ الف: ''طومار مطلقاً بمعنی کاغذ بسیار طویل۔''

۳۔ 'ب' ق ۹۱ الف: ''طلبانہ زر یکہ پیادہ گان ہنگامِ رفتن بر زمینداران سوای عین المال گیرند و آن زر نصفی در سرکار داخل سازند و نصفی خود بگیرند و ہمہ بگیرند۔''

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وصدراو را نامند کہ خود در حضور باشد و نابیانِ او در صوبہ جات وغیرہ باشند۔ [ہر قدر کہ بادشاہ خیرات کند بدستِ او تقسیم یابد](۱)۔

۳۴۷۔ صورت حال

'پ' ق ۸۹ ب

و آن کاغذی است کہ ہر گاہ واقعہ وحادثہ روبہ کار شود در کاغذی جمیع احوال مع ساعت ووقت [ق ۹۰ الف] وگواہی وشاہدی وغیرہ در زبانِ ہندی ہر یک از گواہان وشاہدان نویسند۔ چنانکہ شخصی کہ آن احوال نہ دیدہ از کاغذ ہمہ قضیہ رامعائنہ ومشاہدہ نماید وچون از آن کاغذ تمام احوال معلوم می شود لہٰذا آن راصورت حال نامند۔

باب الضاد

۳۴۸۔ ضبطی

'پ' ق ۱۷۱ الف

معنی آن چیزی را در حصر خود داون باشد۔ واین چنان باشد کہ ہر گاہ کسی از امراء بمیرد مالِ آن در سرکارِ بادشاہ ضبط گردد۔ یعنی داخلِ سرکارِ بادشاہ نماید۔

۳۴۹۔ ضبطِ دانہ بندی

'ل' ق ۷۱ ب

ضبط دانہ بندی ضبطِ چیزی محیط شدی۔ وضبط دانہ بندی یعنی ہر گاہ امین وثالث وغیرہ عملہ پیمایشِ زمین کردہ تخمینہ غلہ کردہ کسرہ تیار کنند۔ آن را ضبط دانہ بندی گویند (۲)۔

۳۵۰۔ ضابطہ

'پ' ق ۹۰ ب

ضابطہ بمعنی دستور و ضابطہ شخصی کہ تمام رعایا در حکم او باشد۔

۳۵۱۔ ضبط

'ل' ق ۷۱ ب

ضبط و نسق بمعنی در حکم آوردنِ رعایا وغیرہ۔

۱۔ [ ] 'ل' ق ۷۱ الف۔

۲۔ 'پ' ق ۹۰ ب: "ضبطِ دانہ بندی در اصطلاح، پیمایشِ اراضی نمودہ غلہ این بر کاغذ نوشتن۔"

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۳٤۱۔ صبه بنگاله عرف جہانگیر نگر ڈہاکه 'ل' ق ۱۷۰الف

بیست و چہار سرکار۔ [ق ۷۰ ب] سہ محال۔ یک ہزار و یک صد و ہفتدہ محل۔ دام چہل و دو کرور ہفتاد و یک لکہہ نود و یک ہزار۔ مبلغ نہ کرور شش لکہہ ہفتاد و نہ ہزار ہفتصد و ہفتاد و پنج روپیہ۔

۳٤۲۔ صوبه اودیسه عرف کتك 'ل' ق ۷۰ب

یازدہ سرکار۔ دو صد و سی و ہفت محال۔ دام ہیجدہ کرور دو لکہہ و چہل ہزار دام۔ رقمی چہل و پنج لکہہ ہشت ہزار۔

۳٤۳۔ صافی نامه 'ب' ق ۱۸۹الف

صافی نامہ کاغذی کہ حاکم وقت بروقتِ تغیری از زمیندار وغیرہ بگیرند تا کہ کسی بہتان و تہمت بر حاکم نہ کند۔ و ہمین طور صافی نامہ برای ہر عمل و خدمت باشد۔

۳٤٤۔ صددوئي 'ل' ق ۱۷۱الف

صددوئي حقِ قانونگو است یعنی (دو روپیہ) بر صد روپیہ بقانونگو دہند (۱)۔

۳٤٥۔ صدر 'ل' ق ۱۷۱الف

صدر مکانِ حاکم نشین را گویند

۳٤٦۔ صدرالصدور 'ب' ق ۸۹ب

[صدر الصدور بمعنی شخصِ بلند نشین از ہمہ و نیز خدمتی است] (۲)۔ صدر شخصی را گویند کہ نقلِ فرامین و سندہای زمین خیرات مثل املاک وایمہ و آل تمغا و مددِ معاش و روزینہ وغیرہ داران پیش خود دارد واز فوتی و فراری اینہا خبر دار باشد۔ و شخصی لاوارث اگر بمیرد اسنادِ نقد و جنسِ آن را در مکانی نگاہدارد (۳) و مکسنیاں بتفاریق برساند۔ وایں را صدارت پناہ گویند۔

۱۔ 'پ' ق ۸۹ ب: "صددوئی خدمتی است از خدمات باشادہی۔"

۲۔ [ ] 'ل' ق ۷۱ الف

۳۔ 'ل' ق ۷۱ الف: "اگر کسی از ملکیان وغیرہ فوت کند اراضی و املاک او داخل بیت المال سازد و بخرچ مسکینان و محتاجان در آورد"۔

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۳۳۵۔ صوبه قندہار 'ل' ق ۱۷۰الف

دوسرکار۔بیست و شش محال۔ ہفت کرورسی لکھہ دام۔رقمی دہ لکھہ ہفتادو پنج ہزار۔

مکرّر صوبہ قندہار: صوبہ قندہار یک سرکار شانزدہ محال۔ دام چہار کرورسی لکھہ رقمی دہ لکھہ ہفتادو پنج ہزار۔اگرچہ بلخ وبدخشاں داخلِ ہندوستان اند لیکن چون ازمدتی درعمل نیستند۔(۱)۔

۳۳۶۔ صوبه برار عرف دولت آباد 'ل' ق ۱۷۰الف

صوبہ برار عرف دولت آباد دہ سرکار نودویک محال۔ جمع دامی شنصت کرور پنجاہ وہشت ہزار۔رقمی یک کرور پنجاہ و یک لکھہ چہل وچہار ہزار۔

۳۳۷۔ صوبه دار الامان ملتان 'ل' ق ۱۷۰الف

صوبہ دار الامان ملتان چہار سرکار۔ نود و دو محال۔ جمع دامی بیست وچہار کرور چہل وہفت لکھہ۔رقمی شصت ویک لکھہ ہفتدہ ہزار پنج صد۔

۳۳۸۔ صوبه نشاط مراسله عرفْ تہتّہ 'ل' ق ۱۷۰الف

ششِ سرکار۔ پنجاہ وچہار محال جمع دامی نہ کرور بیست وسہ لکھہ دام۔

۳۳۹۔ صوبه اوده 'ل' ق ۱۷۰الف

صوبہ سیر حاصل اودہ عرف اجُدہیا دوسرکار قدیم۔ حالا چہار سرکار شدہ است یک صدو چہل ونہ محال۔دامی بیست وپنج کرور ہشتادودو لکھہ ودہ ہزار دام۔رقمی شصت وچہار لکھہ پنجاہ وپنج ہزار دوصدو پنجاہ و پنج۔

۳۴۰۔ صوبه بہار عرف پٹنه 'ل' ق ۱۷۰الف

ہشت سرکار۔ ۸۸ محال۔ جمع دامی ۳۶ کرور ۸۸ لکھہ سی ہزار۔ رقمی نود و دو لکھہ بیست ہزار ہفتصدو پنجاہ روپیہ۔

۱۔ عبارت نامکمل است۔

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صوبہ دارالسلطنت کشمیر دو سرکار چہل و چہار محال۔ جمع دامی بیست و یک کرور چہل و سہ لکھہ و ہشتاد ہزار دام۔ رقمی نقد یک کرور پانزدہ لکھہ۔ جنس دو ہزار و سیصد و شصت روپیہ۔

۳۳۰ صوبہ دارالخیر اجمیر 'ل' ق ۶۹الف

ہفت سرکار۔ دو صد و نوزدہ محال۔ جمع دامی پنجاہ و چہار کرور و پنجاہ ہزار دام [رقمی یک کرور سی و پنجاہ لکھہ دو ہزار دو صد و پنجاہ مکرر ہفت سرکار۔ دو صد و نوزدہ محال۔ جمع دامی پنجاہ و چہار کرور پنجاہ ہزار۔ رقمی یک کرور سی و پنجاہ لکھہ دو ہزار دو صد و پنجاہ روپیہ](۱)۔

۳۳۱۔ صوبہ مالوہ 'ل' ق ۶۹الف

نہ سرکار دو صد و پنجاہ [ق ۶۹ ب] و یک محل جمع دامی سی و شش کرور بیست و پنج لکھہ دہ ہزار دام۔ رقمی نوزدہ لکھہ شصت و دو ہزار ہفتصد و پنجاہ۔

۳۳۲۔ صوبہ بگلانہ 'ل' ق ۶۹ب

صوبہ بگلانہ علاقہ دکھن سہ سرکار۔ ہفتاد و شش محال۔ جمع دامی پنجاہ کرور ہفت لکھہ شصت ہزار دام۔ رقمی کرور بیست و شش لکھہ ہفتاد و شش ہزار و پانصد روپیہ۔

۳۳۳۔ صوبہ خاندیش 'ل' ق ۶۹ب

سہ سرکار چہار محال۔ دو صد و پنجاہ و یک محل۔ جمع دامی سی و شش کرور و پانزدہ لکھہ دہ ہزار دام۔ رقمی نوزدہ لکھہ شصت و دو ہزار و ہفتصد و پنجاہ روپیہ۔

۳۳۴۔ صوبہ الہ آباد 'ل' ق ۶۹ب

عرف پریاگ دہ سرکار جمع دامی سی و شش کرور سیزدہ لکھہ نود ہزار۔ رقمی نقدی نوزدہ لکھہ سی و چہار ہزار ہفتصد و پنجاہ روپیہ۔ جنس دوازدہ لکھہ من۔

۱۔ [ ] 'پ' ق ۷۰ ب

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۳۲۴۔ صوبه دار الخلافه شاهجهان آباد عرف دهلی 'ل' ق ۶۸الف

هشت سرکار بیست و سه محال، جمع دامی یکصد و سی و پنج محل هفتاد و هشت کرور ونود و سه لکهه دام مقرّر رقمی یک کرور ونود و هفت لکهه سی و دو هزار و پانصد۔

۳۲۵۔ صوبه مستقرالخلافت اکبرآباد عرف آگره 'ل' ق ۶۸الف

چهارده [ق ۶۸ ب] سرکار دو صد و شصت و هشت محال جمع دامی نود و چهار کرور یا زده لکهه دام۔ رقمی نقد دو کرور و سی و پنج لکهه و بیست و نه هزار۔ جنس شصت و پنج هزار و هشتصد و پنجاه۔

۳۲۶۔ صوبه دارالسلطنت لاهور 'ل' ق ۶۸ب

پنج دوابه سیصد و شش محال جمع دامی هشتاد و چهار کرور چهل و دو لکهه ونود هزار دام۔ رقمی دو کرور یازده لکهه هفت هزار و دو صد و پنجاه۔

۳۲۷۔ صوبه نزهت آباد احمد آباد گجرات 'ل' ق ۶۸ب

نه سرکار۔ هشتاد و هفت محال جمع دامی چهل و شش کرور سی و دو لکهه هشتاد هزار دام۔ رقمی یک کرور پانزده لکهه هشتاد و دو هزار روپیه۔

۳۲۸۔ صوبه دار الملك کابل 'ل' ق ۶۸ب

شصت و پنج محال۔ جمع دامی یازده کرور سی و شش لکهه نود و هشت هزار دام۔ رقمی بیست و هشت لکهه چهل و دو هزار چهار صد شصت و شش هزار و هشت روپیه۔

۳۲۹۔ صوبه دار السلطنت کشمیر 'ل' ق ۶۹الف

دوسرکار۔ چهل و چهار پرگنه جمع دامی بیست و چهار کرور چهل و سه لکهه و هشتاد هزار دام۔ رقمی نقد یک کرور پانزده لکهه هشتاد و دو هزار۔

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۳۲۰ شاخل

'ب' ق ۸۸ ب

شاخل بمعنی نالہ معروف کہ آن را بہندی ارہر گویند۔

۳۲۱ شکست وپیوست

'ب' ق ۸۸ب

شکست وپیوست محاورہ بنگالہ بمعنی زمینی در میان دریا کہ آن را دیارہ نیز گویند۔ از یک جا بہ زور آب دور شدہ و دیگر جا جمع شدن ریگ قایم شد۔ پس معنی شکستن از یک جا و پیوستن بہ دیگر جا پیدا شود۔

باب الصاد

۳۲۲۔ صَرف

'ل' ق ۶۷ب

صرف لفظ عربیست بمعنی گردش۔ و در اصطلاح بمعنی بٹہ۔ [ق ۶۸ الف] چنانکہ صرف سکہ یعنی بٹہ کہ در سکہ و غیر سکہ باشد و در صورتی کہ زمیندار یا رعایا روپیہ سنوات خواہد دادنی روپیہ نیم آنہ از او بٹہ گیرند (۱)۔

۳۲۳۔ صوبہ

'ل' ق ۶۸ الف

صوبہ آنست کہ در او کم از دو سرکار نباشد و حصر زیادتی آن بیست۔ و متصدیان قدیم اقلیم ہند را بہ بست و دو صوبہ مقرر کردہ اند۔ لیکن دو صوبہ چون از مدتی در عمل بادشاہانِ اینجا نیستند لہٰذا بر بیست قرار دادہ تفصیل صوبجات در آئین اکبری ابو الفضل درج نمودہ۔ لیکن چون روز بروز بمقتضای 'کل یوم بدتر' در آبادی و شکست جمع بسیار تفاوت بظہور آمدہ۔ بہر حال تفصیل آن آنچہ رائج الوقت است بقلم می آورد۔ (۲)۔

۱۔ 'پ' ق ۸۹ الف: "صرف سکہ و آن ابواب ایست کہ در صورت دادنِ روپیہ سوای سکہ فی روپیہ آنچہ بٹے آن باشد از زمیندار و مالگذار گیرند۔"

۲۔ 'پ' ق ۸۹ الف۔۸۹ب: "صوبہ۔ متصدیان قدیم تحتِ اقلیم ہندوستان بیست و دو صوبہ مقرر کردہ اند۔ اسامی آنہا محالات و سرکاراتِ عہدِ اورنگ زیب بادشاہ خلد منزل بتفصیل بقلم می آید۔"

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باب الشین

۳۱۶۔ شِقدار

'ل' ق ٦٧ الف

شِقدار آنست کہ ہر گاہ عامل اجارہ می گیرد شخصی را نایبِ خود کردہ پیشتر می فریسد تا بندوبست نماید۔ وہر گاہ خود بر مکان برسد او را در کچہری تعین نماید۔ خدمتِ او این است کہ ہر قضیہ کہ [در پرگنات](۱) رو بہ کار گردد مدعی و مدعلیہ را در کچہری حاضر کردہ دہد۔ و نیز از میندار ان تقید نمودہ زرِ سرکار بروقت وہنگام داخلِ سرکار بہ کناند۔ و رعایا را نیز حسب الطلب حاضر کردہ دہد۔

۳۱۷۔ شُقّہ

'ل' ق ٦٧ ب

شُقّہ فرمانِ بادشاہی است کہ بمردمِ کم درجہ بطریق تحکم نویسند۔ و فرق در فرمان و شُقّہ اینست کہ بر پیشانی فرامین طغرا نویسند و مہر کلان کنند و بر شقہ مہر دستی می شود۔

۳۱۸۔ شَحنہ

'ل' ق ٦٧ ب

شحنہ معروف بمعنی کوتوال۔ و در پرگنات شحنہ شخصی را و پیادہ را نامند کہ یک تچی چرمی در کمر دارد و نگہبانی زراعت نماید۔ واز آئیندہ و روندۂ دیہہ خبردار ماند۔ حقِ او طعام از خانۂ زمیندار و باقی ضروریات از لباس و جفت وغیرہ از اہلِ حرفہ ساکنِ دیہہ اندمی گیرد و او لغایتِ عملِ حاکم در دیہہ ماند۔ و شاید کہ در ملک بنگالہ دیہدار ہمون را گویند۔(۲)۔

۳۱۹۔ شدُآمد

'پ' ق ۸۸ب

شد آمد دستور را گویند۔

۱۔ [ ] 'پ' ق ۸۸ الف

۲۔ 'پ' ق ۸۸ الف۔۸۸ب: "شحنہ لفظ عربی مالک عسس بالفتح۔ و کوتوال شاید کہ ہندی آن باشد کہ در پرگنات بمعنی پیادہ کہ برای نگاہبانی زراعت وغیرہ متعینہ باشد۔ و این لفظ مستعمل ہندوستان است۔ در بنگال دیہدار و در عظیم آباد بلر کہہ گویند۔ لیکن در بلر کہہ و دیہدار و اہیۂ فرق است۔

این سہ کس بر فصل در دیہہ باشند و شحنہ مدام در دیہہ باشد۔ و اہیۂ مثل بلر کہہ و دیہدار است۔ لیکن اہیۂ محاورۂ دہلی است۔"

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بادشاہی آنکہ مہر بادشاہ و وزیر بر او باشد۔ و کسی را ملک و جاگیر یا التمغا یا مددِ معاش وغیرہ از خانہ بادشاہ مرحمت گردد، کاغذ او را سند بادشاہی گویند۔

وزارتی آنکہ کسی را حاکم وقت یا صوبہ دادہ باشند، کاغذ او را حکامی گویند۔

۳۱۱۔ سایر جہات 'پ' ق ۸۷ الف

سایر جہات زر یکہ بابت محصول سایر جہات بہ دست آید۔

۳۱۲۔ سپُردانہ 'پ' ق ۸۷ الف

آنچنانست کہ ہر گاہ کسی را [ق ۸۷ ب] پٹہ زمینی از خانۂ حاکمِ وقت نوشتہ دہند، وقتِ دادن و سپُردنِ کاغذ زری کہ از آنشخص گیرند، آن را سپُردانہ گویند۔

۳۱۳۔ سرشَف 'پ' ق ۸۷ ب

سَرشَف لفظ عربی۔ ہندی آن سرسون۔ و آن چیزی است از جنسِ غلّہ کہ روغنِ سیاہ از او کشند۔

۳۱۴۔ سرکار وصوبہ 'پ' ق ۸۷ ب

سرکار و صوبہ مکانی را گویند کہ نام صوبہ و سرکاری باشد۔ چنانکہ بہار سرکار ہم او را گویند و نام صوبہ ہم بہار است۔ این ہمان صوبہ را سرکار گویند۔ سبب آن این است کہ بہار پیشتر سرکار بود۔ بسبب بودباش [صوبہ دار] صوبہ گفتند۔

۳۱۵۔ سنگ زَن 'پ' ق ۸۷ ب

سنگ زَن لفظِ فارسی۔ ہندی آن پاسنگ۔ و آن چنانست کہ ہر دو پلّہ برابر برابر نہ باشند۔ قدری تفاوت باشد۔ بعد انداختنِ قدری سنگ برابر گردد۔ آن را سنگ زن گویند۔

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تفصیل آن نوشته می شود۔[وقتِ تحریر کتاب یک ہزار وہشصد و چہل ودو بودہ](۱)۔

۳۰۵۔ سنگ وزن

'پ' ق ۸۶ ب

سنگ وزن، ہندی بٹ چہی۔ و آن چنانست کہ محتسب یا کوتوال بر سنگ وزن یا سیر یا پنج آثاری سنجیدہ و مہر خود از لا کہہ کنند۔

۳۰۶۔ سَراسَری

'پ' ق ۸۶ الف

آن چنان باشد کہ بعدِ تریدنِ غلہ از مزاع فی بیگہہ سَراسَری، یعنی برای زر، بگیرند۔ گو در بیگہہ کم یا دربیگہہ زیادہ پیدا شدہ باشد۔

۳۰۷۔ سہ بیگہی

'پ' ق ۸۶ ب

سہ بیگہی زری کہ بعوضِ سہ بیگہہ بگیرند۔

۳۰۸۔ سَرخَط

'پ' ق ۸۶ب

سر خط کاغذی کہ روزِ اوّل نوکر را نوشتہ دہند۔ وہر قدر زر کہ [ق ۸۷ الف] بہ او دہند بر آن وصول اندازند۔ ونیز خطی کہ برای شاگردان نوشتہ دہند۔

۳۰۹۔ سرِ غَزل

'پ' ق ۸۷ الف

سر غزل شروع غزل ودر اصطلاح متصدیان شروع سالیِ فرد حساب نویسند۔ یعنی من ابتدائی فلان، لغایت فلان۔ این عبارت را سرغزل گویند۔

۳۱۰۔ سَنَد

'پ' ق ۸۷ الف

آن نام کاغذیست کہ از ہر قسم فرامینِ بادشاہی وغیرہ باشد۔ و آن کاغذ بگواہی وشاہدی باشد کہ کسی او را دیدہ انکار نہ کند۔

و آن [دو] قسم است: حکامی و بادشاہی

۱۔ [ ] 'ل' ق ۶۵ ب

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قمری و شمسی یازده روز کم شود یعنی سال و ماه‌های شمسی زیاده و قمری کم۔ پس تفاوت یازده روز سری زیاده در میان آید۔ و در سه سال تفاوت یک ماه و سه و نیم روز می شود۔ و در سی و یک سال تفاوت یک سال و بیست و شش روز است۔ چنانچه اکبر بادشاه از روز جلوسِ خود در ماه ربیع الثانی [illegible] سنه هجده شصت و سه شده بود سنه الٰهی نامید۔ در تمام ممالکِ محروسه سنه مذکور می نوشتند۔ از آن روز که اورنگ زیب بر تختِ نموده نامِ آن سنه مذکور تغیر داده فصلی مقرر ساخت۔ از آن روز از صوبه لاهور تا صوبه بهار فصلی می نویسند۔ و در بنگ بنگله نامند (۱)۔

۳۰۳۔ سال بهاہن 'ل' ق ۶۵ ب

سال بهاہن شخص از بزرگانِ هنودان از آن سال گزیده اند۔ وقت تحریر یک هزار و هفتصد و هفت (۲)۔

۳۰۴۔ سَنِ سَنبت 'پ' ق ۸۲ ب

سَنِ سنبت و آن سنی است از روزِ جلوس راجه بکرماجیت که در زمان قدیم راجه موصوف رسدی بسته۔ تفاوتی که در میان روز و شب بود آن را دور کرده تقویمی بناء کرده بود۔ این سنه از بتاریخِ تیاری تقویم حساب کنند۔ چون در سنه بنگله و سَن فصلی مردم اختلاف دارند لهٰذا

۱۔ 'پ' ق ۸۵ ب: "سَن بنگله حساب کنند از تاریخِ جلوسِ راجه گورکه قلعه او از مالده دوازده کروه هست و بنیادِ قلعه هنوز نمودار است۔ نیز یکی از بادشاهانِ قدیم آنجا مردی خوش مزاجی کریم نهادی عیاشی هم عصر حافظ شیراز بود و هزارها زنانِ حور مثال ملازم او بودند۔ و در آنوقت سه کنیز خوش شکل ملازمِ او بودند۔ هر سه سرو و گل و لاله بود۔ و آن بادشاه آن کنیزکان را همیشه غسل می کنانید۔ چنانچه شعری گفته پیش حضرت حافظ شیراز فرستاده بود و حضرت حافظ غزلی دران زمین طرح کرده پیش بادشاهِ مذکور فرستاده۔ چنانچه آن غزل مشهور و معروف است بقلم می آید:

ساقی حدیثِ سرو و گل و لاله می رود [ق ۸۶ الف] و این بحث با ثلاثه غساله می رود۔ والله علم بالصواب۔"

۲۔ 'پ' ق ۸۶ الف: "سَن و سالِ بهاہن و آن راجهٔ عمده ایست از راجه های هندوستان که شاکه کرده بود۔ این سَن از تاریخ شاکه او است۔"

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۲۹۹۔ سنِ فصلی

'پ' ق۸۵ الف

سنِ فصلی روزِ وفاتِ پیغمبر باشد۔ ودرین سن وسنِ بنگلہ تفاوتِ دہ سال است [شروع از روز دسہرہ](۱) ابتدای سن ہجری ازماہ محرّم است کہ ماہِ غم باشد [وقت تحریر ۱۱۹۹](۲)۔

۳۰۰۔ سنِ انگریزی

'پ' ق ۸۵ الف

آن از روز وفاتِ حضرت عیسیٰ شمار کنند۔ چنانچہ دروقتِ تصنیف این کتاب سن مذکور یک ہزار ہفتصد وہشتاد بود ند(۳)۔

۳۰۱۔ سنِ جلوسی (۴)

'ل' ق ٦٥ الف

[جلوس لفظ عربی بمعنی نشستن](۵) وآن از روزِ نشستنِ بادشاہ بر تخت [وقتِ تصنیف این کتاب بیست وہفت سال جلوس بادشاہ جم جاہ عالی گوہر پسر عظیم الدین عالم گیر ثانی است](٦)۔

۳۰۲۔ سنِ بنگلہ

'ل' ق ٦٥ب

بعضی گویند کہ در حجت الہند کتاب نوشتہ است کہ شخصی از دیوتاہای ہنودان بعد پیدا شدن پیمبر خدا بہنودان تحریص دین پیمبر کرد چون قبول نہ کردند خود را در کوہہا پنہان ساخت۔ از آن روز این سن بنگلہ مقرر شد۔

وبعضی سن فصلی راسن بنگلہ می دانند۔ واصل این است کہ در سال بحسابِ ماہ ہای

۱۔ [ ]'ل' ٦٥ ب

۲۔ 'ل' ق٦٥ب

۳۔ 'ل' ق ٦٥ ب: "وقت تحریر این کتاب ہزار وہفتصد وہشتاد ویک۔"

۴۔ 'پ' ق۸۵ الف: "سن جلوس"

۵۔ 'پ' ق۸۵ الف

٦۔ 'پ' ق ۸۵ ب

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۲۹۵۔ سبع سیارہ 'پ' ق ۸٤ الف

سبع سیارہ و آن ہفت سیارہ سر کنندہ باشند۔ و باقی ثابت اند۔ آنچہ در عالم حادث گردد بسبب گردش ایشان است۔ چنانچہ ابو نصر فراحی گویند:

ہفت کوکب [ق ۸۴ ب] کہ ہست در عالم
گاہ زایشان نظام گاہ خلل
قمراست و عطارد و زہرہ
شمس و مریخ و مشتری و زحل

۲۹۶۔ سوانح نگار 'پ' ق ۸٤ الف

آن خدمتِ بادشاہ است۔ معنیِ آن احوال کہ حادث گردد بنویسد۔ و آن سوای واقعہ نگار است۔ شخصی کہ احوالِ دربار و کچہری حاکمِ وقت وغیرہ نویسد۔ و سوانح نگار جمیع احوال می نگارد، چہ از دربار، چہ از خانہ و چہ از شہر۔

۲۹۷۔ سایر چوتہہ 'پ' ق ۸٤ ب

سایر چوتہہ حصہ چہارمِ زری کہ بابتِ محصولِ سایر بدست آید۔ و آن حق زمیندار باشد۔

۲۹۸۔ سن ہجری 'پ' ق ۸٤ ب

آن روزِ رفتنِ محمد الرسول اللہ علیہ و آلہ و سلم از مکہ و بطرف [ق ۸۵ الف] مدینہ باشد۔

بدانکہ در وفاتِ پیغمبر خدا و سنِ ہجری فرق دہ سال است۔ یعنی وقتی کہ عمر آنحضرت بچہل (سال) رسید، نبوت حاصل شد۔ و سیزدہ سال بعد از نبوت در مکہ معظمہ دعوتِ و ہدایتِ مردم نمودند۔ و در سنِ پنجاہ و سہ از مکہ بمدینہ ہجرت نمودند۔ بعدہٗ دہ سال در مدینہ دعوت ہدلیای مردم نمودند۔ بعد از آن بجوار رحمتِ ایزدی پیوستند پس سن ہجری روزِ رفتنِ حضرت باشد از مکہ بمدینہ۔

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وہر چیز تفاوت بظہور آمدہ۔ ہر قدر کہ زیادہ پرگنات باشند حرفِ سرکار برآن جاری دارند۔(۱)

۲۹۱۔ سایر چلنتا 'ل' ق۶۶الف

سایر چلنتا بمعنی تہانہ سایر کہ در راہ باشد۔ واین لفظ [ہندی](۲) محاورہ بنگالہ است۔ [در فارسی دستکِ راہداری گویند](۳) ودر دہلی تہانہ وچوکی راہداری۔

۲۹۲۔ سیروان 'پ' ق ۸۲ الف

سیروان شخصی کہ تحصیل زمین سیر کند

۲۹۳۔ سنوات باقی 'پ' ق۸۲ الف

سنوات باقی، باقیِ چند سالِ گذشتہ (۴)۔

۲۹۴۔ سپارجیت 'پ' ق ۸۴ الف

سپارجیت لفظ ہندی محاورہ بنگالہ وڈہاکہ۔ وآنچنانست کہ زمینداری فوت کرد و چندی ازوارثانِ اوباقی ماندند۔ پس وارثانِ ہر یک حصہ گرفتند۔ واگر درمیان ایشان صاحبِ مقدور زمینی دیگری بقیمت گرفتہ، بنابر تفاوتِ ورثہ وغیر ورثہ آن زمین بقیمت گرفتہ، آنرا سپارجیت نامند۔

۱۔ 'پ' ق ۸۲ الف: "سرکار لفظ معروف بمعنی خانہ سردار کہ در او در آمد و برآمد بسیار باشد۔ و در اصطلاح سرکار آنست کہ پرگنات و تعلقات وتپہ جات وچکلہ جات ہا متعلق بہ وی شوند۔ وحد او این است کہ دراوزیاد ازبیست وکمتر از پنجاہ وشصت پرگنہ متعلق بہ او باشند۔ واگر در صورتی کہ کم ازبیست پرگنہ متعلق باشند مطابق قاعدۂ قدیمہ آن را سرکار بہ گویند۔ ودر زیادتیِ پرگنات ہر قدر کہ باشد حرفِ سرکار برآن جاری دارند۔ وچکلہ گوکہ ازسرکار کلان باشد لیکن سرکار مضافِ آن نخواہد شد۔ ہمیشہ سرکار مضاف الیہِ چکلہ است۔ یعنی چکلہ را باسرکار متعلق خواہند شناخت۔ چنانکہ گوئیم: 'موضع فلانی عملہ پرگنہ فلانی چکلہ فلانی سرکار فلانی خواہند نوشت۔"

۲۔ 'پ' ق ۸۲ الف

۳۔ [ ] ایضاً

۴۔ 'ل' ق۶۶ الف: "سنوات باقی، باقیِ سالِ گذشتہ وپیوستہ۔"

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۲۸۶۔ سَرشکَن

'ل' ق ٦٦ ب

سرشکن [لفظ فارسی] (۱) کہ اگر حاکم وقت مع موافقت زمیندار یا حاکمِ صوبہ موضعی بکسی بخشند وجمع آن موضع بر مواضعات دیگر بیفزایند۔ واین را شکست وریخت نیز گویند۔

۲۸۷۔ سِوانہ

'پ' ق ۸۳ ب

سوانہ لفظ ہندی است۔ وفارسیِ این سرحد و در ہندوستان ڈانده مینڈہ گویند۔

۲۸۸۔ سزاوَل

'ل' ق ٦٦ ب

سزاول بمعنی شخصی کہ از حضور بر پرگنات برای تقیدِ زر رود۔ دستور است کہ اگر زمیندار در دادنِ زر تغافل می کند، تا وصول فی صد دو روپیہ بسزاول می دہد۔ (۲) [ودر ترکی یساول نیز گویند] (۳)۔

۲۸۹۔ سیدہَ

'ل' ق ٦٦ ب

سیدہ لفظ ہندیست بمعنی خوراکِ یک روزہ [ق ٦٧ الف] آدمی از ہر جنسِ۔ در مواضعات دستور است کہ نویسندہ گانِ عملہ دیہات (۴) را از خانۂ زمیندار چہار سیدہ بدست می آید۔ سہ در سہ فصل و یکی در وقتِ روپن۔ و روپن در 'ری' و فصل در 'فا' بہ تحریر آمدہ۔

۲۹۰۔ سرکار

'ل' ق ٦٥ ب

سرکار آنست کہ در او اقل مرتبہ ہشتاد یا ہفتاد پرگنہ کم تر نہ باشند و بعضی تا بیست و دو سرکار گفتہ اند۔ ودر صورتِ کمی چکلہ خوانند۔ واین آئینِ قدیم است۔ بالفعل در سرکار [ق ٦٦ الف]

۱۔ [ ] 'پ' ق ۸۳ ب

۲۔ 'پ' ق ۸۳ ب: "در بنگالہ فی صد دو روپیہ حق سزاول است"

۳۔ [ ] 'پ' ق ۸۳ ب

۴۔ 'پ' ق ۸۴ الف: "متصدیانِ مواضعات"

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نمایند و بعد از روزِ دسہرہ بحال نمایند۔ چنانچہ در دہلی این مثل مشہور است: کویل بولی سبندی ڈولی،(۱)۔

۲۸٤۔ سیر 'ل' ق ٦٦الف

سیر لفظ ہندیست [ق٦٦ب] و فارسیِ آن خاص تحصیل و خود عملہ گویند۔ و آنچنانست کہ ہر گاہ زمینداری درمالگذاری قصوری نماید مکان او را سیرکردہ گیرند۔ یعنی نانکار زمیندار دہند و رعایا از طرفِ خود مقرر نمودہ بر مکان بفریسند و کشت و کار کنانیدہ غلہ موافقِ تقسیمِ مقرری یا مبلغ بگیرند۔(۲)

۲۸۵۔ سایر 'ل' ق ٦٦ب

سایر و آنچنا کہ زری سوای زرِ زمین و زراعت بدست آید۔ مثل تجارت کہ از گہاٹ و معبر و راہداری و گنج و گولہ وغیرہ بدست آید۔

فایدہ: در بہاولی زمینداری غیر از مالکانہ نمی یابد۔ نصفی غلہ حاکم و فی من چہار آثار حق گماشتہ و پٹواری و گوڑیت و تولہ وغیرہ است و باقی مزارع گیرد۔

۱۔ 'پ' ق ۸۲ب۔ ۸۳ ب: "سبندی لفظ معروف لیکن در اصل لفظ فارسی است و در زمانِ قدیم کہ بحکم پیغمبر خدا۔ دوازدہ ہزار سوار آمدہ ہندوستان را فتح کردند و در ینملک عمل و دخلِ اہل اسلام شد و ہمہ مردم عرب از عربی و فارسی و ترکی حرف بر زبان می اوردند و حرف ہندی فہمیدند۔ امابران بہ درخواستِ زمینداران و راجہ ہای وغیرہ مردمانِ اینملک سپاہیان عربی دان فارسی خوان ساکنِ ہندوستان نوکر داشتند تا در میانِ زمینداران و سپاہِ ولایت ترجمان شدہ زر بوصول در آرند۔ لہٰذا ایشان ملقب بسپاہ ہندی شدند۔ مردمانِ ناخواندہ آہستہ آہستہ آنرا سبندی خواندند و چون ایشان را بر طرف سازند و در این ولانی زمانہ مردمانِ عالی پیشہ سپاہیان راہنگامِ تحصیل زر نوکر دارند و وقت بر آمدِ برسات کہ ہنگامِ تشفی و دلاسای رعایا حاظر داری او شان است بر طرف سازند و در دہلی ہمیشہ این دستور جاری است و مثلی ہندی کہ ہمہ ہا بر زبان دارند: کویل بولی سبندی ڈولی۔ کویل جانوری معروف ہنگامِ آمدنِ برسات کہ مست می گردد و اکثر در باغ ہای انبہ وغیرہ اکثر می ماند صدای کند بنابر آن این مثل زبان زد خلق گردیدہ۔"

۲۔ 'پ' ق ۸۳ب: "سیر لفظ ہندی و آنچنانست کہ ہر گاہ زمیندار در مالگذاری عذری نماید، زمیندار و رعایا راطلبیدہ، وگاؤ وغیرہ از طرفِ خود (دادہ)، تردد نمایند۔ و آن را در فارسی خود عملہ گویند۔"

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۲۷۹۔ زمینِ چاہی 'پ' ق ۸۱ ب

زمین چاہی زمینی کہ بآب چاہ دراو کشت وکار شود۔

۲۸۰۔ زمینِ زمستانی 'پ' ق ۸۱ ب

زمین زمستانی زمینی کہ در او در زمستان غلہ پیدا شود۔ و در تابستان نہ روید۔

۲۸۱۔ زمینِ تابستانی 'پ' ق ۸۱ ب

زمین تابستانی زمینی کہ دراُو در تابستان غلہ پیدا شود۔

باب السین

۲۸۲۔ سالِگرام 'پ' ق ۸۲ ب

سالگرام سنگی کہ ہندوان بجای خدا او را پرستند۔ و آن در ندیٔ سرحدِ راجہ نیپال پیدا شود۔ وصورتِ آن بصورتِ ڈِبیہ باشد۔ و در ندیٔ سرحدِ راجہ مذکور از کوہ فرود افتد۔ وراجہ نیپال دامی در دریا انداختہ تا آنجا بیرون نرود۔ گویند از میانِ او از جای بصورتِ دہن باشد۔ طلا از آنجا بر آید۔ گویند طلا گیرند و ہمیشہ بر آید۔ و آنچہ از دام بزورِ آن بیرون بر آید بدستِ دیگران آید۔ وچون در عدالتِ کلکتہ اکثر تلسی و سالگرام در دست گرفتہ قسم خورند واین کتاب برای صاحبانِ انگریز تصنیف شدہ لہٰذا تحریر نمودہ۔

۲۸۳۔ سِبَندی 'ل' ق ٦٦ الف

سِبندی در اصل سپہ ہندیست۔ بمقتضای غلط العامِ فصیح سبندی مشہور است۔ و آن چنان است کہ ہر کہ در پرگنات نوکرِ حاکمان باشد او را نوکرِ سِبندی گویند۔ و قاعدہ فوجداران وحاکمان است کہ ہنگام پختگی زراعت سوار و پیادہ نوکر دراند وہنگامِ آمدِ برسات بر طرف

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آن را تعلقہ دار گویند۔ وز میندار نانکار ہم بہ سَنَدِ حضور یافتہ۔ وز میندار زمینداریِ خود را فروختن می تواند۔ اگر خواہد بفروشد، ورنہ حاکم وصوبہ وغیرہ کسی بی تقصیر زمینداریِ او را نمی تواند گرفت۔ [ودر صورتِ تقصیر، بادشاہ زمینداریِ ایشان تغیر و تبدیل می تواند کرد] (۱) وحقوقِ زمینداران مالکانہ و نانکار وسایر چوتہہ وغیرہ است۔ وہر یکی ازاین حقوق بر مقام بتحریر آمدہ۔

۲۷۵۔ زمینِ بنجر

'پ' ق ۸۱ الف

زمینِ بنجر زمینی کہ گاہی در آنجا کشت وکار نشدہ۔ واشجارِ خار (دار) وغیرہ درآنجا روئیدہ باشد۔ ولیکن داخلِ رقبہ است۔ رقبہ در 'ری' بہ بینید۔ [بنجر لفظ ہندی محاورہ دہلی۔۔۔ درعظیم آباد آن را پرتی گویند](۲)۔

۲۷۶۔ زمینِ افتادہ

'پ' ق ۸۱ الف

زمینِ اِفتادہ زمینِ لایق [ق ۸۱ ب] کشت وکار لیکن ازمدتی در آنجا کشت وکار نہ شدہ باشد۔

۲۷۷۔ زمینِ غیر بلَن

'پ' ق ۸۱ ب

این لفظ محاورہ بنگالہ [در دہلی مسموع نہ شدہ](۳) وآن زمینی است خارج جمع کہ زمیندار یا حاکم بہ کسی دادہ باشد۔ وغیر بلن برای این گویند کہ در حساب وکتاب گاہی نمی آید۔

۲۷۸۔ زمینِ جلی

'پ' ق ۸۱ ب

زمینِ جلی زمینی کہ ہر گاہ باران بارد در آن کشت وکار شود۔ وغیر باران در آنجا کشت وکار محال باشد۔ [زمینِ جلی زمینی کہ دراو جھیل یا تالاب باشد۔ وبعد خشک شدنِ آب درانجا کشت وکار نمایند](۴)۔

۱۔ 'ل' ق۶۵ الف

۲۔ [ ] 'پ' ق۵۴ ب۔۵۵ الف

۳۔ [ ] 'ل' ق۶۵ الف

۴۔ [ ] 'ل' ق۶۴ ب

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۲۷۱۔ رای بانس

'پ' ق ۸۰ الف

و آن است چیزی بمردمان قزاق [شعن] [ق ۸۰ ب] و آن بصورت بهاله باشد۔

۲۷۲۔ روپن

'ل' ق ۶۳ ب

این زبان بنگاله است(۱) قاعده است هر گاه برنج(۲) پیدا شود چون مژد هم باشد کندیده جدا جدا بکارند۔

[فایدهٔ او این است که بسبب اژدهام کم می بالند۔ و در تفاوت کردن خوب می بالند](۳) و آن را روپن خوانند۔

۲۷۳۔ رُوداد

'پ' ق ۸۰ ب

روداد بمعنی چیز و احوالِ حادث۔

باب الزا

۲۷۴۔ زمیندار

'پ' ق ۸۱ الف

زمیندار دارندهٔ زمین(۴)۔ از روزی که آفتابِ اسلام بر هندوستان که قبل ازاین کفرستان بود تافته، نام ایشان زمیندار شده۔ [وزمین را حصه کرده بنامِ هر یک سند واسناد داده تا نکارها مقرر نموده](۵)۔ [زمیندار] شخصی خورد را گویند۔ وزمیندارِ کلان را راجه گویند۔ وهر کسی از خانهٔ بادشاه سندِ زمینداری یافته آن را زمیندار نویسند۔ وهر کسی که زمین از خرید یا بغصب گرفته

۱۔ 'پ' ق ۸۰ ب: "روپَن لفظ هندی محاوره اهل بنگال۔"

۲۔ ایضاً: "اوّل شالی را به کارند۔"

۳۔ ایضاً

۴۔ 'ل' ق ۶۵ الف: "زمیندار شخصی نگهبانِ زمین۔"

۵۔ [ ] 'ل' ق ۶۵ الف

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به شخصی بطریقِ قرض دادند۔ وچہار آنہ یومیہ ازاو بگیرند تالغایتی کہ تمام زر وصول شود](۱) واینمعنی اکثر در دہلی [بہ اہل حرفہ](۲) جاریست۔

۲۶۸۔ ربیع 'ل' ق ٦٤ الف

ربیع فصل بہار راگویند۔ و آن ضدِ خزان باشد۔ چنانکہ ابونصر فراحی گوید: خریف فصلِ خزان و ربیع فصلِ بہار [و آن ایام اعتدالِ گرمی وسردی باشد و در سال سہ ماہ است](۳)۔

۲۶۹۔ رسد 'پ' ق ۸۰ الف

رسد بمعنی دیان رسیدن۔ و دراصطلاح غلہ کہ در لشکر یاشہر از بیرون بیاید۔

۲۷۰۔ رسَد افزود 'ل' ق ٦٤ الف

رسد افزود [نوعی از حکمتِ عاملانہ باشد](۴) و آن چنان باشد کہ شخصی را امکانی(۵) اجارہ دہند کہ جمع آن بسببِ آفات کم شدہ باشد [و کسی در گرفتن او مبادرت نمی نماید](٦) و قبولیت از و موافقِ جمع قدیم کہ در حالتِ آبادی بودہ باشد نویسانده بگیرند۔ مثلاً یک مکان کہ جمع آن بالفعل شکست شدہ و قبل ازین یک ہزار و پانصد روپیہ جمع آن بودہ۔ پس در سال اوّل یک ہزار و سی صد۔ و سال دویم یک ہزار و چہار صد [ق ٦۴ ب] و در سالِ سیوم یک ہزار و پانصد [جمع طوماری](۷) بگیرند۔ واین طریقہ گرفتن زررا رسد افزود گویند۔

۱۔ [ ] 'پ' ق ۷۹ ب۔۸۰ الف

۲۔ [ ] ایضاً

۳۔ [ ] 'پ' ق ۸۰ الف

۴۔ [ ] ایضاً

۵۔ 'پ' ق۸۰ الف: "موضعی یا پرگنہ"

٦۔ 'پ' ق۸۰ الف

۷۔ [ ] ایضاً

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۲۶۳۔ رشوت 'ل' ق ۶۳ ب

رشوت زریست اگر چہ گرفتن آن غیر شرع، مردم ابن الغرض برای بر آمدنِ کار خود بمردمِ کلان دہند تا کار او شان بطمع آن سرانجام نمایند (۱)۔

۲۶۴۔ رقبہ 'ل' ق ۶۳ ب

رقبہ زمینِ مشخصہ و محدودہ را گویند [ق ۶۴ الف] و رقبہ بندی مقرر کردنِ زمین و تقسیم کردن بر مواضعات۔

[رقبہ زمینِ محدودہ متعلق بدیہات۔ یعنی زمینی کہ از قدیم بدیہی متعلق گشتہ۔ خواہ بنجر، خواہ قابل زراعت۔ چنانکہ گویند: در فلاں موضع ایقدر رقبہ ہست] (۲)۔

۲۶۵۔ رعیت کاشت 'ب' ق ۷۹ ب

رعیت کاشت زمین بنجر و افتادہ [و خارج جمع] (۳) کہ زمینداران بر عایا بطریقِ خیرات بخشند، (۴) تا دران صرف ماتحتیاجِ خود نمایند۔ و آن خارج جمع باشد۔

۲۶۶۔ روزنامچہ 'ل' ق ۶۴ الف

روزنامچہ کاغذِ تاریخ وار کہ جمع خرچِ ہر روزہ در آن نویسند۔ و آن را بہندی کہاتہ گویند۔

۲۶۷۔ رَہتی 'ل' ق ۶۴ الف

[رہتی بفتحِ را و سکونِ ہا و کسر تا] (۵) لفظِ ہندیست۔ و آنچنان باشد کہ از ساہوکار چیزی بطریقِ قرض گیرند۔ وجہتِ ادای آن چیزی یومیہ مقرر کردہ دہند۔ [دستور او چنانست کہ بیست روپیہ

۱۔ 'پ' ق ۷۹ ب: "رشوت زریکہ مردمِ غریب برای بر آمدنِ کار خود بہ سرداران دہند۔"

۲۔ [ ] 'پ' ق ۷۹ ب

۳۔ [ ] 'ل' ق ۶۴ الف

۴۔ 'ل' ق ۶۴ الف: "زمینی کہ زمینداران بہ رعایت بہ رعیت بخشند۔"

۵۔ [ ] 'پ' ق ۷۹ ب

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باب الرا

۲۶۱۔ رَوشَن باقی

'ل' ق ۶۳ ب

رَوشن باقی باقی ایست که حصدیانِ پختہ کار جمع و وصولِ ہر مکان نوشتہ، ہر روز باقیِ آن در زیرِ آن بقلم آوردہ بحکام نمایند تا او از وصول و جمع و باقی آگاہ بودہ تگ ودو در وصولِ زر نماید۔ یا آنچہ از پرگنات بوصول در آید بعد ہفتہ یا عشرہ بعدِ ارسالِ حصول وصول و باقی نوشتہ بحاکم نمایند۔(۱)

ونیز زرِ جمعِ خرچ خانگی در تحویلِ خزانچی باقی ماند۔ باقی جمع نوشتہ ہر روز نمایند۔(۲) [وبرای این کار یک حصدی جدا می باشد۔ آن باقی نویس باشد](۳)۔

۲۶۲۔ رُسوم

'پ' ق ۷۹ ب

رُسوم زری کہ از اصل جمع منہا گردد۔ [رُسوم زرِ معینہ](۴) وکم وبیش مثل بیمری وغیرہ ابواب نگردد۔ و آن را در خرچِ پرگنات نویسند۔ مثل رسومِ قاضی کہ بعیدین دہند، وحقِ قانونگوئی، ورسومِ خزانچی کہ فی روپیہ یک پائی باشد۔ [قس علی ھذا] [رُسوم زریکہ تابع خدمتی باشد۔ ہرکرا کہ آن خدمت (نماید) او را سوم بدست آید](۵)۔

۱۔ 'پ' ق ۷۹ الف: "و آن بردو وجہ است۔ یکی آنچہ حاکم را زری کہ از سرکار دادہ است آن وصول نمودہ و باقی برآوردہ نمایند۔ و یا آنچہ زر در سرکار رسانیدہ باقیِ آن را برآرند۔"

۲۔ 'پ' ق ۷۹ الف: "یا آنچہ در مکانات زریکہ تشخیص شدہ، جمع وصول نمودہ، باقی آن ہر روزہ برآوردہ بحاکم نمایند۔"

۳۔ [ ] 'پ' ق ۷۹ الف

۴۔ [ ] 'ل' ق ۶۳ ب

۵۔ [ ] ایضاً

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بر آن نویسند و از مستاجران و مالگذاران مہر بکنانند و ثانیاً حال موافقِ آن زر بوصول آرند۔

دستور است کہ ہر گاہ حاکم بر مکانِ اجارہ برود یازدہ سر رشتہ می طلبد۔ اوّل دستور العمل۔ دوم موازنۂ دہ سالہ و چوسنی۔ سیوم کاغذ جمع و اصلباقیِ گذشتہ و پیوستہ۔ چہارم حقیقت مقدمی و مجرائی نانکار۔ ہشتم فہرست ضامنی چودہریان و قانونگویاں۔ نہم حقیقتِ چٹہاونِ دیہاتی۔ بعد ازان حال حاصل۔

۲۵۹۔ ڈہَول ڈہمکہ

'پ' ق ۷۸ الف

فتح ہر دو دالِ ہندی۔ و آن بہ طرفِ میوات است و ہانسی حصار است۔ یعنی کسی کہ از چاہ آب بر آرد بہ گاؤ بر آرد۔ و اینقدر رسن دراز برای چاہ می باید کہ شخصی کہ دَلو از چاہ می کشد یک دلو بر می آرد۔ وقتِ بر آمدنِ دَلو از چاہ دہل بنوازد تا شخص کہ گاؤ می راند او را خبر شود و مع گاؤ مراجعت نماید۔

باب الذال معجمہ

۲۶۰۔ ذمّہ واری

'ل' ق ۶۳ الف

ذِمّہ واری چنانست کہ مالگذاری دغا باز است و در سرکار اعتبار او نماندہ۔ پس حاکم از او شخصی دیگر بطریقِ مالضامنِ او می گیرد۔ و آنچہ اراضی و مکانِ اوست بہ آن شخص حوالہ کنند۔ اگر چہ مالگذاریِ آن مکان مالکِ مکان می کند، لیکن ذمّہ دارِ آن مکان شخصِ دیگر است۔ متصدیان جہتِ پٹہ و نشان آن مکان را بنام شخصِ ذمہ دار اشتہار دہند۔ چنانچہ موضع فلان عملہ پرگنہ فلان ذمہ واری فلان (۱)۔

۱۔ 'پ' ق ۷۸ ب: "ذمہ واری و آن چنانست کہ شخصی در مالگذاریِ سرکار قصور دارد و دغاباز است و آن وقت عاملِ دانا وصولِ زر بر ذمۂ شخصِ دیگر کردہ خواہد داد۔ و متصدیان در کاغذِ آن مواضعات را کہ وصول زرِ این ذمۂ شخصِ دیگر شدہ، دیہات و مواضعاتِ ذمہ واری خواہند نوشت و ذمہ واری بر آن است۔"

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۲۵۲۔ دسمش

'پ' ق ۷۷ب

دِسمشِ لفظ انگریزی

۲۵۳۔ دیوانِ اعلیٰ

'پ' ق ۱۷۸الف

دیوانِ اعلیٰ بمعنی وزیر و نایبِ وزارت۔

۲۵٤۔ دُہور

'پ' ق ۱۷۸الف

دُہور سہ قدم طول وسہ قدم ارض

۲۵۵۔ دستخطِ چودہرائي

'پ' ق ۱۷۸الف

آن خدمتی است۔ یعنی بر ہر کاغذِ پرگنات نشانی چودہری می شود۔ وبابتِ نشانی رسومی یابد۔ و آن خدمت حق اوست۔اگر بفروشد می تواند شد۔

۲۵٦۔ دَون

'پ' ق ۳۰ب

و آن برابر شانزدہ بیگہ۔و آن بدونوع: مکہر وشاہَر۔مکہر برابرِ شصت وچہار بیگہ۔وشاہر دون شانزدہ بیگہہ۔پس یک شاہر دون برابر چہار مکہر دون۔

۲۵۷۔ دریا بُرد

'پ' ق ٤٤ب

دریابرد آن است کہ دریا زمین را قطع بکند۔

باب الدالِ ہندی

۲۵۸۔ ڈول تشخیص

'ل' ق ٦۰ب

ڈول لفظ ہندیست و تشخیص عربی [مصدر از باب تفعیل] معنی ڈول صورتِ اولیٰ کاری کہ آنرا ہیولا گویند۔ بر روی کار آوردن و نقشۂ چیزی بستن۔ و معنی تشخیص مقرر کردنِ ہر چیز۔

دراصطلاح ڈول نام کاغذیست کو نویسندہ گان نامِ مواضعات و پرگنات مع جمع

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۲۴۵۔ درو

'پ' ق ۷۷ الف

آن بمعنی درو کردن غلہ ہنگام پختگی(۱)۔

۲۴۶۔ دہ باشی

'پ' ق ۷۷ الف

دہ باشی لفظ مرکب از [ق ۷۷ ب] ترکی و فارسی۔ دہ فارسی و باشی ترکی و یای نسبت۔ و باش در ترکی سردار را گویند۔ در اینجا بمعنی سردار دہ کس و جمعدار علی ھذا القیاس۔ ہمینکہ باشی صد کس باشد۔

۲۴۷۔ درع الٰہی

'پ' ق ۷۷ ب

درع بمعنی گز برابر قطع است۔ درع الٰہی بقدر چہل انگشت باشد۔

۲۴۸۔ دروبست

'پ' ق ۷۷ ب

دروبست بمعنی تمام و ہمہ

۲۴۹۔ دُختندر

'پ' ق ۷۷ ب

دُختندر دختری کہ ہمراہِ زن بیاید۔ و پسرندر پسری کہ ہمراہِ زن بیاید از شوہر دیگر۔

۲۵۰۔ دوہنہ

'پ' ق ۷۷ ب

دوہنہ زمینی کے دراو دو چیز در یک وقت پیدا شود۔ مثلاً در یک کشت کپاس و سرشف یا مونگہ بکارند۔ و مونگہ و یا سرشف در ماگہہ بر آید۔ و کپاس را در بیساکہہ درو کنند۔

۲۵۱۔ دامِ پایباقی

'پ' ق ۷۷ ب

و آن چنانست کہ شخصی را در مکانی لکہہ یا دو لکہہ دام و کرور و ہر قدر کہ باشد دادند و بہ جای پیدا شدن گر قدر زیادہ پیدا شد، آنچہ زیادہ پیدا شد آن را دامِ پایباقی گویند۔

۱۔ 'پ' ق ۷۳ ب: "آن قطع کردنِ خوشہ باشد ہنگام تیاری زراعت۔"

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۲۴۲۔ دیارہ 'پ' ق ۷۶ب

دیارہ(۱)لفظِ ہندی محاورۂ اہل بنگالہ۔ و آن راچیر[وٹاپو](۲)نیز گویند۔ و آن زمینی باشد کہ بعد کم شدنِ آب زمینی در میان پدید آید۔ در آن گشت وکار بکنند و آن خواہ در میانِ دریا یا بکنارِ دریاباشد۔

۲۴۳۔ دَستَک 'ل' ق ۶۲الف

دستک بچند اقسام است۔ و آن کاغذیست برای ہر کار کہ نویسند بہمان نامش مقرر کنند(۳)[ق ۶۲ ب] چنانکہ دستک طالب زر و دستک طلب زمیندار وغیرہ و دستک راہ و دستک معافی محصول و علی ہذالقیاس وشرح یک نوع بتحریر درمی آید۔ دستک باسم گماشتہای راہداران وزمینداران و گذربانان وچوکیداران و مستحفظانِ طرق و شوارع آنکہ شیوپرشاد جمعدار وغیرہ از مرشد آباد بسواری کشتی مع نفائیس این ولایت جہت شادی پسر خود بسمتِ عظیم آبادی رود (۴)اسباب مفصلۂ ذیل ہمراہ دارد۔ باید کہ احدی بعلتِ اخذِ راہداری وغیرہ کہ ممنوعہ درگاہِ آسمان جاہ است بہ ہیچ وجہ مانع و مزاحم نشوند از حدودِ خود ہا بحفاظتِ تمام بسلامت بگذرانند و در اینباب تاکیدِ اکید دانستہ حسب المسطور بعمل آرند۔

۲۴۴۔ دِہنگ 'پ' ق ۷۷الف

دِہنگ (بکسر دال)۔ و آن لفظِ ہندی محاورۂ بنگالہ۔ معنی آن بادشاہ گردی و عامل گردی۔ و آن چنان باشد کہ زمینداران باغی شدہ حاکم را بہ کشند و یا غارت کنند۔

۱۔ 'ل' ق ۶۲ الف: 'دیارہ گنگ"

۲۔ [ ]'ل' ق ۶۲ الف

۳۔ 'پ' ق ۷۷الف: "دستک نام کاغذیست کہ حاکمان بزمیندار و رعایا و مالگذاران نوشتہ۔"

۴۔ 'پ' ق ۷۷ الف: "بطرف فرخ آباد۔"

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۲۳۸۔ دَہرم اگورہ 'پ' ق ۱۷۶الف

دہرم اگورہ و نیز اگورہ درباب 'الف' بتحریر آمدہ۔ ودہرم اگورہ [ق ۷۶ ب] معنی آن چنانست کہ نگہبان برکشت نگدارند و زراعت بردین زمیندار (۱) کہ ہندی آن دہَرم باشد بگذارند [و بعد تیار شدنِ زراعت غلہ تقسیم کردہ بگیرند] (۲) اگورہ محاورۂ عظیم آباد۔ فارسی آن نگہبان۔

۲۳۹۔ دماؤ 'پ' ق ۱۷۶الف

دماؤ لفظِ ہندی معنی آن چنانست کہ ہرگاہ غلہ تقسیم شود غلہ نگیرند وزرِ آن مقرر کردہ از زمیندار بگیرند (۳) و آنچہ نرخ بازار باشد زیادہ از آن گیرند۔

۲۴۰۔ دیہدار

دیہدار شخصی کہ نگہبانِ دیہہ از طرفِ حاکم باشد و تاوقتی کہ حاکم وقت چٹھی برای دروِ زراعت ندہد کسی را درد کردن ندہد۔ دستور آن است کہ حاکمان تاوقتی کہ از زرِ خود اطمینان بہم نمی رسانند زراعت درو کردن ندہند (۴)۔

۲۴۱۔ دریماگن 'ل' ق ۶۲الف

دریماگن آنست کہ وقتی کہ حاکم درزرِ اجارہ شکستی یابد، چیزی بعجز از رعایا درخواست نماید (۵)۔

۱۔ 'ل' ق ۶۲ لف: "دہرم اگورہ یعنی زمین و زراعت را بردہرمِ رعایا گذارند"

۲۔ [ ] 'ل' ق ۶۲ الف

۳۔ 'ل' ق ۶۲ الف: "دماؤ آنست کہ دربہادلی عوضِ غلہ زر بگیرند"

۴۔ 'ل' ق ۶۲ الف' "فایدہ در داشتن دیہدار آن است کہ تاوقتی کہ زمینداران زرِ سرکار نشان نسازند زراعت قطع نشود۔"

۵۔ 'پ' ق ۷۶ ب۔۷۷ الف: "دریماگن لفظِ ہندی و آنچنانست کہ ہرگاہ حاکم را در زرِ اصلی شکستی افتد چیزی بطریق خیرات از زمیندار و رعایا طلبند۔"

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صورت آنکه مالگذارِ زمینِ خوداست۔ مالکانه نخواهد یافت۔ و بعضی جا می دهند](۱)۔

۲۳۴۔ ده یکی 'ل' ق ۶۱ب

ده یکی یعنی اگر ده روپیه پیدا شود یک روپیه بابتِ مالکانه بزمیندار دهند(۲)۔

۲۳۵۔ دوبیستی 'پ' ق ۷۵ب

آن نانکارِ زمیندار است یعنی اگر بیست روپیه پیدا خواهد شد دو روپیه حق اوست [دوبیستی و ده یکی هر دو یکمعنی دارد۔ قاعده است که هر گاه زمین زمیندار سیر کنند چیزی بطریقِ [مالکانه] او را دهند۔ و در صورتی که خود مالگذار است مالکانه نه خواهد یافت، نانکار خواهد یافت](۳)۔

۲۳۶۔ ده نیمی 'ل' ق ۶۱ب

آن حقِ مقدمِ دیهه است۔ یعنی اگر ده [روپیه] در مکان پیدا خواهد شد نیم روپیه بمقدم خواهند داد۔

۲۳۷۔ دستور العمل 'ل' ق ۶۱ب

دستورالعمل دستوری که قدیم باشد و موافق آن کار بکنند۔ ضدِ آن [ق ۶۲ الف] عمل دستور۔ یعنی دستوریکه بالفعل ایجاد کرده باشد از طرفِ خود(۴)[دستور بمعنی اجازت گرفتن و رخصت یافتن و نیز دستور زریکه منشیان و دیوانیان فی روپیه آنچه جنس وغیره خرید شود یا منشی یا دیوان باشد دستور بگیرد](۵)۔

۱۔ [ ] 'پ' ق۷۵ ب۔ ۷۶ الف

۲۔ 'پ' ق۷۶ الف: "ده یکی نوعی از محصولِ بادشاهی۔ چنانکه شیخ سعدی گوید: 'ملک باجِ ده یک چرا می خورد'۔ و نیز ده یکی و ده نیمی (دوبیستی) یک معنی دارد۔"

۳۔ [ ] 'ل' ق۶۱ ب

۴۔ 'پ' ق۷۶ الف: "دستورالعمل قاعدهٔ قدیمه را گویند۔ چنانکه عاملِ سابق قاعده تیار کرده۔ و عمل دستور قاعدهٔ نو احداث را گویند و آنچنانست که عاملِ حال قاعدهٔ نو ایجاد کرده باشد۔"

۵۔ [ ] 'پ' ق۷۶ الف

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از یک شخص سه صد واز یک شخص دو صد واز یکی هفت صد واز یکی چهار صد روپیه پیش خود داشت۔ به قرضداران حواله کرد که حصه رسد بگیرید۔ پس شخصی که سه صد روپیه قرض او بود دوازده آنه۔ ومالک دو صد هشت آنه۔ ومالک هفت صد یک روپیه دوازده آنه۔ ومالکِ چهار صد یک روپیه۔ پس در این صورت چهار آنه مقرر کرده تقسیم نمودند۔ واین دامان شاهی شد۔

۲۳۲۔ دانه بندی۔ 'ل' ق ۶۱الف

دانه بندی بمعنی حصر کردن و وزنِ دانه مقرر کردن به پیمایشِ اراضی باشد۔ وطریقِ او آنست که امین مع چند کس عملۂ پرگنات برسرکشت ایستاده، پیمایشِ ارضیات کنانیده، محصولات مقرر کند۔ وعمله این است:

اوّل امین۔ فعلِ او نظر اندازی در پیمایش وجانب نگاهداشتن و فی صد من غلّه [ق۶۱ب] دوازده آنه حقِ اوست۔

دویم کهتیت ویاجریب کش۔ کارِ او پیمودنِ زمین فی صد یک آنه حق اوشانست۔

سیوم ثالث۔ وفعلِ او انصاف در تخمینۂ غلّه و پیمائشِ اراضی۔ فی صد من چهار آنه حقِ اوست۔ و او درمکانِ سیر نوکرِ حاکم باشد۔

نویسندۂ سرکارِ حاکم۔ فعلِ او نوشتنِ حسابِ پیمایشِ اراضی ووزنِ غله وتیار کردن کسره۔ حق او فی صد من دو آنه۔

محرّرِ قانونگوی۔ فعلِ او نقلِ کاغذِ دانه بندی گرفتن است۔

وهمچنین عمله زمیندار همراهِ امین باشد۔

۲۳۳۔ دوبسوي 'ل' ق ۶۱ب

در بیگهه دوبسوه حقِ زمیندار است۔ وآن را مالکانه گویند۔ [وی غلّه دوبسوه خواهد یافت۔ دستوراست که اگر زمینِ زمیندار سیر کرده گرفتند مالکانه به وی دادن ضروری است۔ و در

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۲۲۳۔ دارالسلطنت 'پ' ق ۷۴ب

لاہور

۲۲۴۔ دارالخلافه 'پ' ق ۷۴ب

دہلی

۲۲۵۔ دارالمُلك 'پ' ق ۷۴ب

کابُل

۲۲۶۔ دارالشفاء 'پ' ق ۷۴ب

دواخانۂ سرکارِ بادشای

۲۲۷۔ دار الجِہاد 'پ' ق ۷۴ب

حیدر آباد

۲۲۸۔ دَنڈیه 'پ' ق ۷۴ب

دنڈیہ پیادۂ نوکرِ کوتوال

۲۲۹۔ دیہہ 'پ' ق ۷۵الف

دیہہ بمعنی موضع۔ ہندی گانو

۲۳۰۔ ڈکرّی

ڈِکرّی بدالِ ہندی مکسور و تشدیدِ کافِ عربی و کسر رای مہملہ (۱)۔

۲۳۱۔ دامان شاہی 'ل' ق ۱۶۱الف

آن نام تقسیمی است [و آن در فارسی حصہ رسد گویند] (۲) مثالِ او این است کہ یک

۱۔ تشریحِ این اصطلاح نہ دارد۔

۲۔[ ] 'پ' ق ۷۵ الف

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طور دام است۔ چنانچہ متصدیان فی روپیہ چہل دام مقرر کردہ اند و در یادداشتِ جاگیرداران دام نویسند۔ سہ لکھہ یا زیادہ از آن(۱)۔

۲۱۷۔ دارالضرب

'پ' ق ۷۴ب

مکانی کہ در او روپیہ و اشرفی تیار کنند۔

۲۱۸۔ دارالامان

'پ' ق ۷۴ب

ملتان

۲۱۹۔ دارالحَرب

'پ' ق ۷۴ب

مکانِ کفرستان

۲۲۰۔ دارالمُلک

'پ' ق ۷۴ب

کشمیر جنت نظیر

۲۲۱۔ دارالسُرور

'پ' ق ۷۴ب

برہانپور

۲۲۲۔ دارالخیر

'پ' ق ۷۴ب

صوبہ اجمیر

۱۔ 'پ' ق ۷۴ الف۔ب: "دام معروف بمعنی 'جال'۔ و در اصطلاحِ متصدیان بطریق مجرسی یک روپیہ را چہل دام مقرر کردہ اند۔ دو نیم دام را یک آنہ۔ و چہل دام را یک روپیہ۔ و صد دام را دو نیم روپیہ۔ و پانصد دام را دواز دہ و نیم روپیہ۔ دہزار دام را بیست و پنج روپیہ۔ و دہ ہزار دام را دو صد و پنجاہ روپیہ۔ و لکھہ دام را بست و پنجہزار روپیہ۔ و کرور دام را دو لکھہ و پنجاہ ہزار روپیہ۔ و دہ کرور دام را بیست و پنج لکھہ۔ و ارب دام را دو کرور و پنجاہ لکھہ روپیہ۔ و دہ ارب دام را بیست و پنج کرور روپیہ۔ و کھرب دام را دو صد و پنجاہ کرور روپیہ می شود۔"

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۲۱۲۔ خجَسته بُنیاد 'پ' ق ۱۷۳الف

خجسته بنیاد بنیادِ مبارک۔و در اصطلاح اورنگ آباد۔اہل ہند آن را کمڑکیِ ملک، یعنی دریچۂ ملک گویند۔

۲۱۳۔ خزینۂ بیت المال 'پ' ق ۱۷۳الف

خزینہ بیت المال مالِ شخصِ لاوارِث کہ درسرکارِ بادشاہ ضبط شود۔چنانشہ شیخ سعدی در گلستان گوید:

"خزینہ بیت المال لقمۂ فقرا و مساکین است،نہ لقمۂ اخوان السلاطین۔"

باب الدال

۲۱۴۔ دیوانِ تن 'پ' ق ۷۳ب

دیوانِ تن بمعنی دیوانِ خانگی کہ جمع پرگنات وخرچِ سرکار درتعلقِ او باشد و او گماشتہ و نایبِ وزیر باشد۔(۱)

۲۱۵۔ دیوان خالصه 'پ' ق ۷۳ب

دیوانِ خاصلہ دیوانی کہ زیرِ حکمِ وزیر باشد و آمدنی تمامِ صوبہ جات و محالات و سرکارات و عزل ونصبِ صوبہ جات و عمّال و فوجداران وغیرہ ہاتمامی کاروبارِ اقلیم در دستِ [او] باشد۔اونیز نایبِ وزیر باشد(۲)۔

۲۱۶۔ دام 'ل' ق ۶۰ب

دام آنست: منصدیان پادشاہی باعتبارِ شان وشوکت چیز قلیل را کلان مقرر کردہ و نیز برای بُزرسی۔ چنانکہ یک آنہ را صاحبانِ انگریز دوازدہ پائي مقرر کردہ اند[ق ۶۱ الف] ہمیں

۱۔ 'ل' ق ۶۰ الف: دیوانِ تن دیوانی کہ کارِ خانہ بہ اُو تعلق [دارد]"

۲۔ 'ل' ق ۶۰ الف۔۶۰ب: "دیوانِ خالصہ دیوانی کہ کاروبارِ ملکی بہ او تعلق دارد۔"

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۲۰۶۔ خِرمَن

'پ' ق ۷۲ الف

خرمن غلّه که بعد درو در دست جمع کنند و بعد از آن حصه کنند۔

۲۰۷۔ خشك سالي

'پ' ق ۷۲ الف

خشک سالي صرف قحطی که سبب نه باریدن باران باشد۔ و در قحط سالي غرقی و ملخ زدی وغیره اق ۷۲ ب اشریک است

۲۰۸۔ خَسرهَ

'پ' ق ۷۲ ب

خسره کاغذی حسابِ دانه بندی که امین مع پنج کسِ دیگر تیار کند۔

۲۰۹۔ خود کاشت

'پ' ق ۷۲ ب

خود کاشت زر، گاو وغیره اسباب از طرفِ خود داده از رعایا زراعت تیار بکناند۔ و زراعتی که به این طور شود حصه هفتم غلّه رعایا بیابد۔

و نیز خود کاشت ضدِ پاهی کاشت۔ یعنی شخصی که در زمینِ زمینداری که خانه دارد در همانجا کشت و کار بکند۔ آن را خود کاشت گویند۔

۲۱۰۔ خوانسلار

'پ' ق ۷۲ ب

خوانسلار بمعنی داروغه باورچی خانه و نیز باورچی۔

۲۱۱۔ خِطاب

'پ' ق ۷۲ ب

خطاب سخنِ تعریف که از خانهٔ بادشاه یا سردار بکسی بخشند۔ و برای هر شخصِ سردار سه چیز است: اسم و لقب و کنیت۔ کنیت آنکه در او لفظِ 'اب' باشد۔ مثلاً پدرِ شجاع الدوله ابو المنصور خان می گفتند۔ این کنیت او بود۔ ولقبِ او مثل صفدر جنگ۔ و نام او منصور علی خان۔

در لقب و خطاب فرق است۔ خطاب از خانهٔ بادشاه یا سردار باشد۔ و اسم و لقب و کنیتِ هر کسی لازم است۔

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زمینی بر آوردہ زراعت بہ کنید](۱)۔

۲۰۱۔ خالصه

'ل' ق۶۰ الف

او آن است کہ عزل ونصبِ عمال وفوجداران وکوتوالان وکروریان وغیرہ ہمہ کارہا متعلق بہ آن باشد۔

۲۰۲۔ خالصه شریفه

'پ' ق ۱۷۲الف

خالصہ شریفہ یعنی زمین وپرگنات و مواضعات سوای ایمہ وجاگیر ومِلک و زمینِ خیرات کہ زرِ آن داخلِ خزانۂ بادشاہ شود۔ونیز چیزی کہ از شراکت خالی۔

۲۰۳۔ خریطه صرف

'ل' ق ۶۰الف

خریط صرف اضافتِ مقلوب۔ بمعنی صرفِ خریطہ۔وہندی خریطہ تھیلی[وآن نیز نوعی از ابواب باشد](۲)وآنچنانست کہ عاملان برای خرچِ کیسہ کہ زر در آن پُر کردہ بحضور بفریسند و زری بابتِ آن از زمینداران گیرند۔وآن کیسہ بمقدارِ گنجیدنِ یک ہزار روپیہ باشد (۳) وبر آن مہر فوطہ دار از لاکھہ نمانید۔

۲۰۴۔ خریف

'پ' ق ۷۲الف

خریف فصلِ خزان را گویند۔ودر آن ایام برگِ درختان ریزد۔ و سہ ماہ ایامِ آن باشد۔

۲۰۵۔ خِزانه

خِزانہ(بالکسر) زری بسیار ویکجا۔

۱۔ [ ] 'پ'ق۱۷ الف۔۱۷ب

۲۔ [ ]'پ' ق۷۲ الف

۳۔ 'پ' ق۷۲ الف: "وآن چنان است کہ گزی طلبیدہ کیسے دو تا مقدارِ گنجیدنِ یکہزار روپیہ تیار کنند۔"

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ثالث چہار آنہ۔ امین یک آنہ۔ نویسندۂ سرکار یک آنہ۔ نویسندۂ قانونگو دو آنہ۔

۱۹۵۔ حق التحصیل

'پ' ق ۷۱ الف

آن زریست کہ عامل بابت تحصیل کردن زر گیرد۔ و بعضی جا فی صد دو روپیہ می باشد۔

۱۹۶۔ حُجتانہ

حجتانہ نامِ کاغذی۔ اصطلاحِ بیرونجات۔ و در عرف آن را سرخط گویند۔ و آن چنان باشد کہ پنواری کاغذی برعایا نوشتہ دہد و ہرگاہ زر آرند برآن وصول کنند۔

۱۹۷۔ حاضر ضامن

'پ' ق ۱۰۰ الف

او آن است کہ اگر شخصی کہ ضامنِ او شدہ گریزد حاضر کردہ دہد۔

۱۹۸۔ خزانۂ عامرہ

'ل' ق ۶۰ الف

خزانۂ عامرہ خزانۂ پادشاہی کہ از زرِ خالصہ وغیرہ یکجا جمع شود۔(۱)

۱۹۹۔ خاص خرچ

'ل' ق ۷۱ ب

خاص خرچ بمعنی زمینِ سیر۔ [و خاص تحصیل]۔ (۲) و آن مکان کہ حاکم از رعایا زراعت بکناند۔ و آن را خودعملہ نیز گویند۔

۲۰۰۔ خارج جمع

'ل' ق ۶۰ الف

خارج جمع زمین بنجر کہ گاہی در آن کشت و کار نشدہ و از جمع آن مکان خالی بودہ باشد۔ [و آن زمینی یا موضع باشد کہ زرِ او از جمع پرگنہ کم کردہ باشند بنابریکہ حاکم گاہی بہ او متعرض نشود۔ یا ایمہ بکسی دادہ باشند کہ از قدیم داخل جمع نیست۔ مثل شخصی را بگویند کہ شما جنگل را قطع کردہ

۱۔ 'پ' ق ۷۱ ب: "خزانۂ عامرہ خزانۂ بادشاہی کہ از ہمہ صوبہ جات آمدہ در یک جا جمع شود"

۲۔ [ ] 'ل' ق ۶۰ الف

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باشد حاضر باشد۔ ہر گاہ آقای او کاغذی دستخط نماید نقلِ او گرفتہ 'ح' نشانی اوست کردہ دہد۔

۱۸۹۔ حَبوُبات 'ل'ق ۵۹ ب

حبوباتِ لفظِ عربی [جمع حَب۔ فارسی آن دانہ وہندی گولی] (۱) بمعنی دانہ ہا۔ و در اصطلاح ابواب ہا را گویند۔

۱۹۰۔ حویلی 'پ' ق ۷۰ب

حویلی لفظِ عربی وشاید کہ ہندی باشد۔ معنیِ آن جای بودن۔ و در اضطلاح جای بود باشِ حاکمِ وقت۔ و نیز مکانی کہ در آبادیِ او عملِ مکانِ دیگر نباشد [ق ۱۷ الف] و دیہات گردِ او متعلق بوی باشند۔ بلکہ کچہریِ حاکمِ وقت از قدیم در آنجا باشد۔ و مکانی کلان تر از آن در صوبہ نباشد۔ حویلی بہار۔ ای بہار نامِ آبادیِ کلان۔ (۲)

۱۹۱۔ حل 'پ' ق ۷۱ الف

حل لفظِ ہندی چیزی کہ ازو زمین شگافتہ لایق کشت وکار بکنند۔ و فارسی آن قلبہ۔

۱۹۲۔ حل واہہ 'پ' ق ۷۱ الف

حل واہہ لفظِ ہندی بمعنی قلبہ ران

۱۹۳۔ حلدار 'پ' ق ۷۱ الف

حلدار و آن شخصی است کہ از رعایا زر وصول کردہ بہ پٹواری رساند۔

۱۹۴۔ حقِّ مالضامن 'پ' ق ۷۱ الف

حق مالضامن فی صد روپیہ چہار روپیہ یا دو روپیہ۔ جریب کش دو آنہ۔ کہتیت یک آنہ۔

۱۔ [ ] 'پ' ق ۷۰ ب

۲۔ 'ل' ق ۵۹ الف: "حویلی مکانِ حاکم نشین گویند۔ دستور است کہ ہر گاہ حاکم بود باش خود در مکانی اختیار کند، دیگر مواضعاتِ نواحِ آن را متعلق بہ وی سازند۔ و آن مکانِ حاکم نشین را حویلی گویند۔"

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ا۔ از حلم جہاغطاع خورشید شعاع چنین نفاذ یافت،][(۱)]۔

۱۸۴۔ حسب الضمن

'ل' ق ۵۹ ب

حسب الضمن تفصیلی کہ بر پشت فرامین نویسند۔

۱۸۵۔ حال بہنجت

'پ' ق ۷۰ الف

حال بہنجت این اصطلاح بنگالہ۔ مرکب عربی و فارسی۔ حال بمعنی حال۔ و بہنجت بمعنی قطع کردن۔ پس منجملہ چنین باشد کہ زری را از رعایا بگیرند در سالِ حال و زری کہ در مکانات بابت سالہای گذشتہ ماندہ، بابت شکست پرگنہ۔

۱۸۶۔ حال حاصل

حال حاصل لفظ عربی بمعنی غلہ و زری کہ در سالِ حال پیدا شود [حال حاصل اضافتِ مقلوب۔ یعنی حاصلِ سالِ حال۔ ای زراعتی کہ در سالِ حال موجود است۔ و در فارسی آن راہست و بود گویند][(۲)]۔

۱۸۷۔ حاکِم

حاکمِ لفظِ عربی بمعنی حکم دہندہ۔

۱۸۸۔ حضُور نویس

'ل' ق ۵۹ ب

حضُور نویس شخصی کہ حسب الحکم نوشتن ذمہ او باشد [و آن چند اقسام اند۔ اول][(۳)] مطلقاً شخصی کہ بحضور حاضر بودہ نوشت و خواند بکند۔ [حاضریِ او ہمہ شب و روز است۔ دویم][(۴)] حضور نویسی خدمتی است۔ کارِ او این است کہ قلمدان گرفتہ روبرویِ بادشاہ یا ہرکسیکہ نوکر او

۱۔ [ ] 'پ' ق ۷۰ ب
۲۔ [ ] 'ل' ق ۵۹ ب
۳۔ [ ] 'پ' ق ۵۹ ب
۴۔ [ ] ایضاً

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۱۷۹ ـ چین 'پ' ق۶۹ ب

چین لفظ ہندی یعنی خوب تیار شدنِ زراعت

۱۸۰ ـ چہاپہ 'پ' ق۶۹ ب

چہاپہ و آن چیزی است چوبی بصورت کفچہ باشد و در آن کندہ و گلی تراشند۔ ہر گاہ خرمن در دست بدارند قدری بر آن خاک انداختہ از آن مہر نمایند۔

۱۸۱ ـ چکلہ دار 'پ' ق۶۹ ب

چکلہ دار سردارِ کسبیان

۱۸۲ ـ چلنی 'پ' ق۶۹ ب

چلنی۔ فارسی آن رایج الوقت۔ و آن قسمِ روپیہ باشد کہ روانجِ او باشند۔ ہر روپیہ در ہرجا رواج [نہ](۱) دارد۔ روپیہ از کاٹہہ و مرشد آباد دستور است در کلکتہ و مرشد آباد رواج دارد۔ روپیہ فرخ آباد در فرخ آباد و روپیہ لکھنؤ در لکھنؤ۔ ہمین طور رواج ہر ملک است۔ آن را چلنی ہر ملک گویند۔ لیکن روپیہ [ق ۷۰الف] شاہجہان آباد و اشرفی آن، بفضل الٰہی، در ہر ملک رواج دارد۔

باب الحا

۱۸۳ ـ حسب الحکم 'ل' ق ۵۹ب

حسب الحکم فرمانی است کہ حضور نویسان و امرایان بہ مردم نویسند واز حکم حضورِ پادشاہی بہ مردم اطلاع دہند (۲)[و دستورِ نوشتن او چنانست کہ فلانی شجاعت پناہ (ہر چہ القاب باشد)

۱۔ [ ] در متن کاتب شاید کہ حذف کردہ است

۲۔ 'پ' ق۷۰ب: "حسب الحکم و آن مثل پروانہ است۔ لیکن دستورِ آنچنانست کہ از حضور ہر چہ حکم شود موافق حکم از طرفِ وزراء و امراء بہ مردم نویسند۔"

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هر گاه کسی را زمین از حضور عنایت شود [ق۸۹الف] در آنوقت آن شخص در مفصل رود و فرمان حضور بقانونگویان نماید۔ پس عملہ آنجا یعنی قانونگویان، چودہریان و حکام آنجا زمین حسب الحکم پیمایش نمودہ دہند و کاغذ آن زمین محدودۂ شرقی و غربی و جنوبی و شمالی تیار کردہ دہند۔ آن را چکنامہ گویند۔ و آن زمین [پیمودہ](۱) را چک بستہ گویند۔ [وبنام آن شخص اشتہار دہند۔ چنانچہ گویند این چک فلانی و این چک فلانیست](۲)۔

۱۷۴۔ چک بستہ 'پ' ق۶۹ الف

چک بستہ زمین محدودہ۔ و نیز چک بستہ زمین را گویند کہ دران زمین موضع و پرگنہ تیار شدہ باشد۔

۱۷۵۔ چک بندی 'ل' ق ۵۸ ب

چک بندی پیمودہ دادن زمین۔

۱۷۶۔ چک 'پ' ق۶۹ الف

چک صرف بمعنی محلہ مردم یک جنس۔

۱۷۷۔ چلان 'پ' ق۶۹ الف

چلان چٹھی کہ ہنگام روانہ کردن زر در تھیلی اندازند و بالای تھیلی مہر کنند۔ قاعدہ آنست کہ ہر گاہ تھیلی یعنی کیسہ را وا خواہند نمود موافق چٹھی شمار خواہند کرد۔

۱۷۸۔ چوسنی 'پ' ق۶۹ الف

چوسنی لفظ ہندی۔ و فارسی آن چہار سالہ۔ [چوسنی در اطلاحِ متصدیان جمعِ چہار سالہ مواضعات](۳)۔ و آن دستور است کہ ہر گاہ عمالِ نو می آید جمعِ چہار سالہ مواضعات و پرگنات می پرسد۔

۱۔ [ ] 'ل' ق۵۸ ب

۲۔ [ ] ایضاً

۳۔ [ ] 'پ' ق۶۷ الف

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۱۷۰۔ چاکران 'پ' ق۶۸ ب

چاکران لفظ ہندی محاورۂ بنگالہ است۔ یعنی زمینی کہ زمینداران بہ چاکرانِ خود بدہند۔ این محاورۂ دہلی نیست۔

۱۷۱۔ چپراسی 'پ' ق۶۸ ب

چپراسی نام پیادہ نوکرِ صاحبانِ انگریز کہ چپراس در گلو دارند۔

۱۷۲۔ چودہری 'ل' ق۵۸ الف

چودہری سردارِ فرقہ راگویند مطلقاً۔ وہر کسی کہ از زمینداران معتمد علیہ باشد او را از سرکار خطابِ چودہرائی دہند۔ خدمتِ او این است کہ در ہر کار معاونِ حاکم بودہ مالگذاری نماید۔ و دیگر زمینداران خورد کہ در مالگذاری قصوری نمایند پیش حاکم ضامنی کردہ دہد۔ و بآن ہا تقید نمودہ زرِ سرکار بوصول در آرد۔ دستور است کہ ہر کسی ضامنی مالگذاران کردہ دہد فیصد پنج روپیہ بگیرد۔ و حق او نانکاری کہ بسندِ حضور دارد [ق ۵۸ ب] و مالکانہ در صورتِ سیر شدن زمین۔ وزرِ سومِ دستخط و نشانیہا۔ واگر خود مالگذارِ زمینِ خود است مالکانہ نخواہد یافت۔

و نیز چوہریٔ گولہ و منڈوی و ہاٹ و بازار۔ فعل او خبر گیریٔ سنجہ ہا کہ بہندی آن را باٹ گویند۔ تا کسی بقال کم ندارد و در نرخ تفاوت نشود۔ علی ہذا القیاس چودہری ہر فرقہ است۔ محصدیان کاردان کثرتی را بوحدتی بستہ اند۔ پس اہل حرفہ را یک چوہری مقرر باید۔ [چودہری را در صوبہ برار دیشمکہہ نامند](۱)۔

۱۷۳۔ چکنامہ 'پ' ق۶۸ ب

[چکنامہ لفظِ ہندیست فارسی آمیز۔ وشاید کہ بالکل فارسی باشد](۲) و آن نام سندیست۔

۱۔ [ ] 'پ' ق۶۸ ب

۲۔ [ ] 'ل' ق۵۸ ب

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کہ عہد زور شاید کہ از مسلمانان جزیہ بگیرند۔

۱۶۷۔ جعلی کاغذ

'پ' ق۶۹ ب

جعلی کاغذ بمعنی کاغذ لباس۔ دستور متصدیان مکارا ست کہ سندِ جاگیر و اسناد و یادداشت وغیرہ بدستخط و مہر بادشاہ و وزیر از طرف خود تیار کردہ دہند و زر بگیرند۔

باب الجیم الفارسی

۱۶۸۔ چتہاوَن

'پ' ق۶۶ ب

دستور است ہر گاہ غلہ زراعت تیار شود۔ زمیندار از حاکم چتہی در و طلبد وزری بابتِ این چتہی مقرر است۔ آن را چتہاون گویند [در بعض جاہا فی موضع یک روپیہ دستور است](۱)۔

۱۶۹۔ چکلہ

'پ' ق۶۸ الف

چکلہ [اقل مرتبہ](۲) اگر تا بیست و یک پرگنہ تابع مکانیست او را چکلہ خوانند۔ [واگر کم از این باشد چکلہ نتوانند گفت](۳)۔ واگر پرگنات زیادہ متعلق بمکانی شد آن را سرکار گویند۔

و متصدیان برای آسانی تحصیل چکلہ مقرر کردہ اند۔ مثلاً پرگنہ ای از دیگر پرگنات کلان است، پرگنات گرد او را متعلق باوی کردند۔ او چکلہ شد۔ و بسبب اجتماعِ پرگنات چکلہ از سرکار ہم کلان تراند۔ و نیز در ہند جای [ق۶۸ ب] کہ بسیار کنجیان جمع شدہ مسکن گیرند آن ہم چکلہ خوانند (۴)۔

۱۔ [ ] 'ل' ق۵۹ الف

۲۔ [ ] 'ل' ق۵۸ الف

۳۔ [ ] ایضاً

۴۔ 'پ' ق۶۹ ب: "چکلہ جای محلہ کہ در آنجا کسبیان باشند۔"

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۱۶۱۔ جوار 'پ' ق ۶۷ الف

جوارنام غلۂ معروف ایست

۱۶۲۔ جَدّہ 'پ' ق۶۷ الف

جدہ ہندی۔ و اوجدۂ فاسدہ بمعنی نانی۔ جد دادا۔

۱۶۳۔ جمع تشخیصی 'پ' ق۶۷ الف

جمع تشخیصی آنکہ بعد معاملت با زمیندار و تشخیص کردنِ زراعت و زمین وغیرہ حاکم مقرر کنند۔ یعنی اول معاملت کم شدہ و بعدِ تیاری زراعت و آبادی اضافہ بر آن کنند۔ و آن راجمع تشخیصی گویند۔

۱۶۴۔ جیکا 'پ' ق۶۷ الف

جیکالفظ ہندی محاورۂ بنگالہ بمعنی انکار۔

۱۶۵۔ جِہَت 'ل' ق۵۹ الف

جنوب و شمال و مشرق و مغرب و تحت و فوق، این راشش جہت گویند۔ دستورِ شناختن این بدین است کہ اوّل روی بسوی قبلہ ایستند و دران وقت.....(۱)۔

۱۶۶۔ جزیہ 'پ' ق۶۷ الف

جزیہ لفظ فارسی است۔ معنی آن محصول۔ واصل جزیہ در زمان سلف در ہندوستان مقرر شدہ آنست کہ تا عہد عالمگیر جزیہ در ہندوستان جاری بود۔ یعنی علیٰ تفاوت و مراتب از زمینداران فی دستار جزیہ مقرر بود۔ از پالکی نشین ہندو دہ روپیہ۔ واز سوار پنجروپیہ۔ واز پیادہ ہشت روپیہ [ق۶۷ب] سالیانہ می گرفتند۔ وحوالۂ ہر یک چٹھی بمہر باشاہی باحضرِ قاضی می دادند۔ ہر ہندو کہ بی چٹھی بودی گنہگاری در سرکار دادی۔ الحال فی زمانہ ہا ہندوان آنقدر غالب شدہ اند

۱۔ عبارت نامکمل است

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۱۵۶ ـ جایداد

'پ' ق ٦٦ ب

جایداد لفظِ فارسی بمعنی جای یافتن زر۔ مثلاً شخصی نوکر شد و جای گرفتن زر برای او مکانی یا موضع تجویز کردند که آنجا همیشه زر می یافته باشد۔

۱۵۷ ـ جمع تقسیمی

'ل' ق ۵۷ ب

جمع تقسیمی آنست که موافق تقسیم زمین دیهات در پشتی ها و طرفها و حصه ها جدا جدا نوشته، جمعی مقرر کرده، میزان دهند مع اسامیِ زمینداران و حصه داران۔ و بعضی از اهل بنگاله همیں جمع تقسیمی را جمع طوماری گویند۔

۱۵۸ ـ جمع مکمّل

'ل' ق ۵۷ ب

جمع مکمّل و کامل جمعی که زیاده از ان گاهی در آن پیدا نشده باشد۔ و عاملان و حاکمان آن را بدین طور بفهمند که از قانونگویان کاغذِ ده ساله یا زیاده از آن طلبند۔ و در ان غور کنند۔ جمعی که زیاده از همه سالها باشد همه جمع کامل و مکمّل است۔

۱۵۹ ـ جمع واصلباقی

'ل' ق ۵۷ ب

جمع واصلباقی یعنی واصلباقی و جمع مکان۔ و آن کاغذیست که در و جمع مکان و واصلات و باقی نوشته باشند (۱)۔

۱٦۰ ـ جمع بالا دستی

'ل' ق ۵۷ ب

جمع بالادستی زریکه بابتِ فواید حاکمان را بدست آید۔ مثل جریمانه و رشوت وغیره (۲)۔

۱۔ 'پ' ق ٦٦ ب: "جمع واصلباقی این سه لفظ اند۔ جمع واصل یعنی چیزی که در سرکار داخل شده۔ و باقی چیزیکه از سرکار باقی مانده۔"

۲۔ 'پ' ق ٦٦ الف۔ ٦٦ ب: "جمع بالادستی بمعنی جمعی که حاکمان بطریق جریمانه وغیره قضیه ها از رعایا گیرند۔"

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پس همه بیگهه ها را فی بیگهه دو روپیه یا سه روپیه مقرر کنند۔ آن را نیز جمعِ سراسری گویند(۱)۔

۱۵۰۔ جمع بندی

'پ' ق ٦٦ الف

جمع بندی جمع مواضعات و پرگنات یکجا کرده میزان دادن و هر یک زمیندار را طلبیده جمع زرِ پرگنات و مواضعات مقرر کردن باشد۔

۱۵۱۔ جنسِ کامل

'پ' ق ٦٦ الف

جنسِ کامل جنسی که بقیمت گران باشد۔ مثل نیشکر و پان و پنبه وغیره۔

۱۵۲۔ جنسِ ادنیٰ

'ل' ق ۵۷ الف

جنسِ ادنیٰ جنسی که ارزان فروخته شود۔ مثلِ ارزن و کودون و مندوه و جوار و باجره۔

۱۵۳۔ جیٹھَہ رعیّت

'پ' ق ٦٦ الف

جیٹھہ رعیّت شخصی که در رعیّت آن سردار باشد [جیٹھہ رعیّت لفظِ ہندیست](۲)۔

۱۵٤۔ جَلکَر

جلکر بمعنی چیزی که در تالا بها پیدا شود۔ مثل ماہی و سنگهاڑا و کسیرو و کنول گٹه۔

۱۵۵۔ جاگیر

'پ' ق ٦٦ الف

جاگیر مخففِ جای گیر۔ یعنی جای گرفتنِ زرِ طلب و تنخواه [هر گاه از سپاہی ترددی بظهور رسد از خانهٔ پادشاه او را جاگیر دهند۔ و در جاگیر دام نویسند [ق ۵۷ ب] یا موضع یا پرگنه درست نیست](۳)۔

۱۔ 'ل' ق ۵۷ الف: "جمع سراسری جمع پرگناتِ سه ساله و یاده ساله هر قدر که باشد جمع کنند۔ و آن را فی سال برابر تقسیم دهند۔ مثلاً در یک سال هزار و در سال دویم دو هزار و در سال سیوم سه هزار پیدا شد۔ پس آن را جمع کردند۔ شش هزار شد۔ پس فی سال دو هزار شد۔ حصه سیوم را جمع سراسری گویند۔"

۲۔ [ ] 'ل' ق ۵۷ الف

۳۔ [ ] 'ل' ق ۵۷ الف۔۵۷ب۔

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پیمایش تفاوتی به وقوع آید، آنچه ثالث گوید همه به سند نمایند (۱)۔

باب الجیم

۱۴۷۔ جمع طو'ماري 'ل' ق ۵۷ الف

جمع طوماری جمع مواضعات و پرگنات و سرکارات وغیرہ کہ در عہدِ راجہ ٹوڈرمل مقرر شدہ۔ و آن را جمع نوڈرملی خوانند۔

۱۴۸۔ جَولان 'پ' ق ۶۵ ب

جولان بمعنی پابند آہنی چوبین۔ و این قاعدۂ عاملان است کہ چند جولان برای ترسانیدنِ زمینداران و مالگذاران تیار کردہ بر دروازہ افگنند تا ہمہ مردم از ترسِ آن در مالگذاری دیر نکنند (۲)۔

۱۴۹۔ جمع سراسري 'پ' ق ۶۵ ب

جمع سراسری نام جمعایست و آن چنان است کہ محصول سہ سالہ جمع کنند۔ پس بعد میزان و جمع کردن سہ حصہ برابر کنند و موافق آن از زمیندار درخواستِ زر نمایند۔ [ق ۶۶ الف] مثلاً در یک سال ہزار و در سال دویم دوہزار و در سال سیوم سہ ہزار روپیہ پیدا شد۔ پس دوہزار بابتِ یک سال از زمیندار درخواست کردہ۔ و چون در یکجہ کم پیدا شود و در یکجہ دیگر زیادہ۔

۱۔ 'ل' ق ۵۶ ب: "ثالث..... در اصطلاح شخصی است کہ درہنگام پیمایش اراضی ہمراہِ امین بودہ درمیان امین و رعایا در باب کمی و بیشی جواب و سوال نمودہ حق تلفی شدن ندہد۔ و مزارعان و امین از گفتہ او بیرون نروند۔ و ثالث و منصف یک معنی دارد۔"

۲۔ 'ل' ق ۵۷ ب۔ ۵۸ الف: "جولان کہ بہندی بیڑی گویند و در فارسی بندپا۔ و آن دستوراست کہ حاکمان برای قید کردنِ زمینداران بند پا از آہن تیار کردہ دارند۔"

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۱۴۴ ـ تقاوي

'ن' ق ٥٤ الف

آن چنانست که رعایاي شکسته حال زری برای کشت و کار گیرند۔ دستور است که ہر گاہ تقاوی گیرند دو آنہ فی روپیہ منافع دہند۔ وبابتِ تقاوی عیشکر فی بیگہہ دو روپیہ دستور است۔

۱۴۵ ـ توجیہہ نویس

'پ' ق ٦٤ الف

توجیہہ لفظِ عربی از بابِ تفعیل و توجیہہ نویس شخصی راگویند کہ اہل خدمت [ق ۶۴ ب] بادشاہ باشد۔ و آنچنانست کہ چند کس موافق 'الف' 'بی' نوکرِ سرکار باشند و در حصۂ ہر، یک یک یا دو دو حرف باشد۔ پس موافق بحروفِ خود نام منصبداران و نوکران بادشاہ پیش خود دارند۔ وفوتی و فراری ہر یکی نویسند۔ مثلاً در حصہ یکی 'یا' است۔ پس یوسف بیگ و یار علی وغیرہ در حصہ اوست۔ ازاحوال آنہا خبر دار خواہد شد۔

بابُ الثا

۱۴۶ ـ ثالِث

'پ' ق٦٥ الف

ثالث لفظِ عربی بمعنی سیومی و [شخصی کہ ازمدعی ومدعا علیہ بیگانہ باشد](۱)۔ و در اصطلاحِ عمال سوای شخصِ بایع و مشتری۔

ونیز شخصی کہ ہمراہِ امین می باشد تا انصاف بکند در میان رعایا و زمیندار و حاکم و زمیندار۔ در اینجا بمعنی منصِف است۔

و ہنگام پیمایش اراضی پنجکس ہمراہ امین باشند و موافق دستور زر یابند۔ منصف چہار آنہ۔ امین یک آنہ۔ نویسندہ نوکر عامل دو آنہ۔ محرّرِ قانونگوی دو آنہ۔ جریب کش دو آنہ یا کہتیت یک آنہ۔

وثالث شخصی است کہ ہر گاہ امین برای پیمایشِ کشتہا رود و پیمایش بکنانند، اگر در

۱۔ [ ] 'ل' ق٥٦ب

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۱۳۷ ـ تَعلِقه

'پ'ق۶۳ب

اسباب خانه رابر هر فرد حساب نوشته دارند تا ثانیاً تفاوت و تجاوز اسباب معلوم شود۔

۱۳۸ ـ تِریج

'پ' ق ۶۳ ب

ترتیج و آن اصطلاحِ محاسبان۔ دستور است اوّل حساب کنند [ق ۶۴الف] و بعد ازان آنه جدا و روپیه جدا و پائی جدا حرف نویسند۔ و آن برای آسانی میزان بعمل آرند۔

۱۳۹ ـ تحصیلِ پُخته

'پ'ق۶۴الف

تحصیل پخته یعنی زر بعدِ وضعات گرفتن

۱۴۰ ـ تِہاڑہ

'پ' ق ۶۴ الف

تہاڑہ لفظِ ہندیست۔ و آن نامِ تقسیمی۔ یعنی دو حصہ حاکم و یک حصہ رعیت یا زمیندار۔ یا بر خلافِ آن۔

۱۴۱ ـ تَمُسّک

'پ' ق ۶۴ الف

تمسک از بابِ تفعیل بمعنی گرفتن و مَسک کردن باشد۔ و در اصطلاح کاغذی که برای یاد داشت ہنگامِ قرض گرفتن نوشته دہند تا کسی شخصِ مقروض منکر نشود۔

۱۴۲ ـ ٹپّہ حویلی

'پ'ق۶۴ الف

ٹپّہ حویلی مکانی و موضعی که ہمان ٹپّہ و ہمان حویلی باشد۔ و حویلی در 'ہا' و ٹپّہ در 'تا' تحریر کرده شد۔

۱۴۳ ـ تَری و تَلی

'پ' ق ۶۴ الف

تری و تلی لفظِ ہندی محاورۂ عظیم آباد۔ و آنچنانست که ہنگام تقسیم غلۂ قدری خاک آلود بر زمین بگذارند و بمساکین رعایا بدہند۔

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[زریکه در قبولیت نوشته داده باشند](۱)در مواضعات و پرگنات پیدا شود۔

۱۳۲ ۔ تُلسی 'ل'ق۵٦ الف

تُلسی نام درختی است کوتاه قد۔ و گل او بنفشه رنگ باشد و هندوان پرستش آن کنند(۲)۔[و در فارسی آن را ناربو گویند](۳)۔ وچون عهدِ صاحبان در عدالتگاه تلسی را در دست گرفته قسم خورند(۴)لهذا حرفِ تلسی بقلم آورده۔

۱۳۳ ۔ تصدیق 'پ'ق٦۳ الف

تصدیق فردِ کاغذ که بطریقِ یادداشت نویسند و عاملان دستخط کرده دهند۔

۱۳٤ ۔ تالاب جواز 'پ' ق ٦۳ ب

تالاب جواز تالابی که بعد خشک شدن غله دراو پیدا شود۔ و آن تالاب اگر در قبولیت نوشته شده بهتر ورنه در عمل سیر خواهد آمد۔

۱۳۵ ۔ تخمینه 'پ' ق٦۳ب

تخمینه لفظِ عربیست معنی آن چیزی را بقیاس قیمت و وزن کردن۔

۱۳٦ ۔ تهه بازاری 'پ'ق٦۳ب

آن لفظِ هندی آمیز است۔ یعنی زیرِ بازار۔ این حقِ کوتوال۔ و آن چیزی است که ڈنڈیه ها هر کسی که ترکاری و غله وغیره هر کس که دربازار برای فروختن (آید) قدری گرفته به خانهٔ کوتوال رساند۔

۱۔ [ ] 'ل' ق ٥٦ب

۲۔ 'پ'ق ٦۳ الف۔ ب: "هندوان همیشه درخانه درختِ او برای پرستش بکارند۔"

۳۔ [ ] 'پ'ق ٦۳ب

۴۔ 'پ'ق ٦۳ب: "درعدالت هندوان گل آن در دست گرفته قسم خورند۔"

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۱۲۷ ـ تشخیصانه

'پ' ق ۶۳ الف

تشخیصانه، آن نام ابوابیست که حاکم بابت تشخیص کردن زر فی صد زری گیرد۔(۱)

۱۲۸ ـ تحویلدار

'ل' ق ۵۶ الف

تحویلدار شخصی که زر قلیل برای خرچ ضروری به وی سپارند۔ و نیز خزانچیِ حاکمان که در مفصل باشند۔ و آن فوطه دار که بمقتضای غلط العامِ فصیح پوته دار نیز گویند۔ و در تحویلدار (و خزانچی)(۲) فرقِ خوردی و بزرگی است۔ یعنی تحویلدار خورد و خزانچی بزرگ است(۳)۔

۱۲۹ ـ تقسیمِ چوسنی

'پ' ق ۶۳ الف

تقسیمِ چوسنی زری که در مکانات در چهار سال پیدا شده، آن را جمع نموده برابر فی سال تقسیم نمودن۔[چنانچه در یک سال یکصد و در سال دوم دو صد و در سال سیوم سیصد و در سال چهارم دو صد۔ پس همه هشتصد شد۔ هرگاه تقسیم کردند فی سال دو صد شد](۴)۔

۱۳۰ ـ تحصیلدار

'ل' ق ۵۶ ب

تحصیلدار شخصی که از طرفِ حاکم مالکِ تحصیلِ موضع یا پرگنه باشد(۵)۔

۱۳۱ ـ توفیر

'پ' ق ۶۳ الف

توفیر لفظِ عربیست از بابِ تفعیل بمعنی وافر شدن۔ و در اصطلاح زر یکه زیاده از جمع مقرّری

۱۔ 'ل' ق ۵۶ الف: "تشخیصانه زریست منجمله ابواب که بعامل بابت مقرّر کردنِ زرِ مواضعات زمینداران (دهند)"۔

۲۔ ( ) شاید که کاتب حذف کرده است

۳۔ 'پ' ق ۶۳ الف: "تحویلدار شخصی که خزانه را بردارد و نگاهدارد۔ چنانکه مردم زری حواله او سپردِ او نمایند۔ و در پرگنات و سرکارات تحویلدار جدا و خزانچی جدا باشد۔"

۴۔ [ ] 'ل: ق ۵۶ الف۔۵۶ ب

۵۔ 'پ' ق ۶۳ الف: "تحصیلدار شخصی از طرف فوجدار و عامل نایب باشد۔"

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[تحصیلِ خام اول دانہ بندی۔ بعد از آن منتخب یعنی حصہ رعیت و حصہ حاکم جدا کردن۔ بعد ازان تیرتج یعنی ہمہ غلہ رایکجا کردن و بر فرد حساب کردہ سر حساب نوشتن](۱)۔

۱۲۴۔ ٹپہ 'ل' ق ۵۵ ب

ٹپہ لفظِ ہندیست۔ یعنی متصدیانِ قدیم جہتِ آسانی کار چند موضع رایکجا کردہ بنام موضعی کہ از ہمہ کلان است متعلق ساختہ اشتہار دہند۔ مثل موضع اسمٰعیل پور، ٹپہ سوہنی، عملہ پرگنہ کوہری، سرکار مونگیر، مضاف صوبہ بہار۔ یعنی سوہنی دیہہِ کلان است۔ بہ آن ٹپہ را اشتہار دادہ اند۔

فایدہ: در تعلقہ و ٹپہ فرق است۔ یعنی تعلقہ را بنام آدمی اشتہار دہند و ٹپہ را بنام موضع کلان۔ و مثال ٹپہ بالا گذشت و مثال تعلقہ این است۔ موضع سری رام پور، عملہ پرگنہ بورو۔ و موضع اگنہ، عملہ پرگنہ مکہورہ، متعلقہ چکلہ ہوگلی، سرکار ساتگام، تعلقہ منوہر و گنگادہر، مضاف صوبہ بنگالہ۔ پس موضع سری رام پور و اگنہ را نسبت دادند بہ تعلقہ منوہر و گنگادہر۔ پس در اینصورت نسبتِ تعلقہ بہ آدمی شد۔ خلاف ٹپہ کہ نسبتِ موضع بہ دیہہ کلان شدہ۔

و ٹپہ کلان و تعلقہ خورد است۔ [ق۵۶الف] یعنی در تعلقہ غیر از مواضعات نمی تواند بود۔ و در ٹپہ پرگنہ ہم می تواند شد۔

۱۲۵۔ ٹہیکہ 'ل' ق۵۶ الف

ٹہیکہ لفظِ ہندی محاورۂ بنگالہ است۔ در دہلی مسموع نشدہ و آن بمعنی اجارہ بالمقطع است۔ و ٹہیکہ اجارۂ قلیل را گویند۔

۱۲۶۔ تشخیص 'پ' ق ۶۲ ب

تشخیص لفظِ عربیست بمعنی مقرر کردن در پرگنات ہر چیز۔ و شناختن عِلّت ہای ہر شی۔ و در اصطلاح مقرر کردنِ زرِ مواضعات و پرگنات باشد۔ یعنی در پرگنات [ق ۶۳ الف] و مواضعات و اراضیات اینقدر پیدا خواہد شد۔

۱۔ [ ] بر حاشیہ 'پ' ق ۶۲ ب درج است۔

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و نیز در معهد و مستاجر فرق است۔ مستاجر خورد و معهد بزرگ۔ ہر کہ مکان خورد بگیرد اجارہ دار خوانند۔ و ہر کہ مکان کلان گیرد معهد خوانند۔[و قول مردمان دہلی آن است کہ معهد را ہیچ عذر نیست۔ آنچہ مقرر کردہ از عہد آن خواہد بر آمد۔ و در نوشت و خواند او آنچہ نوشتہ شدہ موافق آن عمل خواہند کرد۔ و عذر مستاجر پذیرا است۔ کیفیت کردن می تواند](۱)۔

بعضی اہل بنگ معهد بمعنی ضامن مستاجر دانند۔[و برای این کار چیزی فی صد از مستاجر زر خواہند گرفت۔ و مبلغ پیش کار نشان خواہند کرد](۲)۔

و نیز کسی کہ زمیندار است و مالگذار زمین خود است، آنرا معهده عهده دار گویند۔

[ق۵۵ ب] و در مستاجری تعین زمانہ می شود۔ یعنی در تعهد زمانہ مقرر نمی کنند تا وقتی کہ خوشی جانبین باشد۔ و مستاجر زمانہ مقرر می کند۔ دو سالہ یا سہ سالہ۔[تعهد دار اگر زر قسط دیر خواہد کرد او را معزول خواہند کرد و در پای محاسبہ خواہند افگند۔ اجارہ دار بامدتی کہ نوشتہ دادہ تغیر نخواہد شد۔ و سخن دغابازی جدا است](۳)۔

۱۲۳۔ تحصیل خام

'پ' ق ۶۲ ب

تحصیل خام بمعنی گرفتن زر بی وضعات۔ یعنی از ہر جا روپیہ ہر نوع و غلہ وغیرہ ہر کہ بدست آید بگیرد۔[تحصیل خام یعنی روپیہ ہر نوع۔ سکہ باشد یا سنوات۔ موافق آن بگیرند و بقہ بر آینده دارند](۴)۔ و آنچہ موافق کاغذ پٹواری تحصیل شدہ باشد بگیرند۔

۱۔ [ ] 'پ' ق ۶۲ الف

۲۔ ایضاً

۳۔ ایضاً

۴۔[ ] 'ل' ق ۵۶ الف

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ونیز شخصی کہ مالگذاری چند مواضعات می نماید [ق۵۵الف] و حصہ دارِ آن مواضعات چند کس باشند و آن مواضعاتِ در و بست در حصہ یک کس نباشند۔ پس مالگذارِ آنہا را تعلقہ دار گویند۔

و ہر شخص کہ چند مواضعات خرید بکند و زمینداری او از قدیم نباشد۔ آن را تعلقہ دار نیز گویند(۱)۔

فرق در تعلقہ دار و زمیندار ہمین است کہ زمیندار باشد و مالگذاری مواضعاتِ زمینداران ذمہِ خود کردہ باشد۔ یا آنکہ از قدیم زمیندار نیست و زمینداری حضور ندارد۔ چند موضع زر خریدِ او باشند۔ آن را تعلقہ دار گویند(۲)۔

[تعلقہ دار و این اصطلاح بنگایست۔ یعنی کہ تعلقہ کہ در اینولا نو احداث شدہ](۳)۔

۱۲۲۔ تعہُد

'ل' ق ۵۵ الف

تعہد لفظِ عربیست و معنی آن ذمہ کاری بر خود گرفتن۔ و در اصطلاح مثلِ اجارہ است [و بعضی گویند کہ مستاجر و متعہد فرق دارد۔ یعنی مستاجر نقدِ مبلغ کہ مکان اجارہ گرفتہ، بلا تغافل او را نشان کردن خواہد شد۔ کیفیت کردنِ او در حضور مسموع نیست۔ متعہد شخصی کہ مکان را متعہد شد۔ کیفیت کردن او در حضور مسموع است](۴)۔

و در بنگا متعہد مثل امانی دار است۔ یعنی عذرِ او مسموع می شود و سہ بندی مجرائ یابد۔

۱۔ 'پ' ق۶۱ الف: "و نیز مالک چند موضع کہ بہ قیمت گرفتہ باشد آن را تعلقہ دار گویند۔"

۲۔ ایضاً: "لیکن فرق در تعلقہ دار و زمیندار ہمانست کہ زمیندار شخصی کہ از قدیم مالکِ زمینِ خود است۔ تعلقہ دار شخصی کہ زمینداریِ مواضعات بقیمت گرفتہ و برای زمینداری سندِ حضورِ بادشاہ ندارد۔ و اگر سند از حضور خواہد یافت او را زمیندار خواہند گفت"۔

۳۔ [ ] 'پ' ق ۶۳ ب

۴۔ [ ] 'پ' ق۶۱ ب

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سلنے آنجارا از دست براو برہانند۔ | و تہانہ دلالت می کند بر سر مالکِ مُلک |(۱)۔

۱۲۰ ۔ تعلُّقه

تعلّقہ موضع چند متعلق بشخصی باشد و مالگذاری آنہا آنشخص بکند۔ و نیز اگر دیہہ شخصی بقیمت گیرد۔ آن را و زمیندار فرق است۔ کہ تعلقہ دار شخصی کہ زمین بقیمت گرفتہ۔ و زمیندار شخصی کہ زمین موروثی دارد۔

۱۲۱ ۔ تعلُّقه دار

'ل' ق ٥٤ ب

متصدیان جہت آسانیٔ کار ٹپہ ہا و تعلقہ ہا مقرّر کردہ اند تا جواب و سوال بہ دہ آدم نشود۔ چنانچہ در سپاہیان جمعدار و دفعدار وغیرہ است۔ و آن بچند نوع است:

اوّل اینکہ متصدیان برای آسانیٔ کار مقرّر کردہ باشند۔(۲)

دویم اینکہ شخصی غریب است، عہدہ برایِ جواب و سوالِ حضور نمی تواند شد، بخشصِ زبردست مکانِ خود حوالہ کرد و چیزی بابتِ آن مکان باہم مقرّر کرد۔ پس جواب سوالِ سرکار موقوف بر شخصِ دیگر شد۔ آن را تعلقہ دار گویند۔

یا شخصی در سرکار رویت بہم رسایند۔ قدری قلیل زمینداری دارد دیگر زمینداران خورد رویتِ او دریافتہ مالگذاریِ مواضعاتِ خود ذمّہِ او کردہ دادند(۳)۔

۱۔ 'ل' ق ۵۵ الف: 'تہانہ'

۲۔ 'پ' ق ۶۰ ب۔ ۶۱ الف: "متصدیانِ دانای کفایت شعارِ سابق برای آسانیٔ تحصیلِ زر کثرتی بوحدتی متعلق ساختہ۔ یعنی موضع را با پرگنہ و پرگنہ را با سرکار و سرکار را بصوبہ متعلق ساختہ و تعلقہ ہا و ٹپہ ہا و چکلہ ہا مقرّر نمودہ۔ پس بر شخصی کہ مہربانیِ حضور شد، مالگذاری چند موضع باوی تقرّر کردہ دہند۔ و آن شخص ملقّب شد بہ تعلق دار۔"

۱۔ ایضاً: "و نیز زمیندارِ خورد کہ بمقتضای آنکہ در سرکار رویت بہم رسانیدہ و بسببِ آن مالگذاری زمین خود می نماید و دیگر زمینداران خورد بمقتضای رویتِ او در حضور مالگذاریِ مواضعات خود بہ او حوالہ کردہ اند و او مالگذاریِ مواضعاتِ خودہا و ایشان می نماید، آن را نیز تعلقہ دار گویند۔"

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بابِ التا

۱۱۷۔ توزیع

'پ' ق ۶۰ الف

و آن چنان است که روز شروع (تحصیل) سالِ حال چٹھی ہا برای طلب زر بہ ہر یک زمیندار و مالگذار نویسند و برای تشفیِ خاطرِ زمیندار و رعایا پان و شیرینی دہند و زرِ قسط اوّل طلب نمایند۔ [توضیع را در ہندی پونیاں گویند و آن بتاریخ سیزدہم بیساکہہ مقرّر است](۱)۔

۱۱۸۔ توزیع جُمعراتی

'پ' ق ۶۰ ب

توزیع جمعراتی آنست کہ روزِ جمعرات یعنی پنجشنبہ ہمہ زنانِ رقّاص بخانۂ عاملِ وقت حاضر شوند۔ توزیع جمعراتی دستور مُلکی است کہ توزیع بروز جمعرات کنند۔ یعنی روزِ جمعرات مقرّر کردہ اند و در آن روز نقارہ نوازند تا مالگذاران را خبر شود و زر قسط زود رساند۔ و در چٹھی نویسند کہ اگر زر در عرصۂ ہفت روز رسید بہتر۔ و اگر پنجشنبہ دیگر خواہد آمد گناہگار خواہد شد۔ و این قاعدۂ بیرونجات است(۲)۔

۱۱۹۔ تہانہ دار

'پ' ق ۶۱ الف

تہانہ دار(۳) لفظِ ہندیست۔ و آنچنانست کہ از طرفِ فوجدار چند پیادہ [ق ۶۱ ب] یا چند سوار بسرکردگیِ شخصی بر پرگنات و دیہاتِ متلعقہ مقرّر کردند تا محافظتِ محل و مکان نمودہ زرِ تحصیل بحضورِ فوجدار بفریسند۔ و اگر غنیمی برای جنگ و گرفتن مکان بیاید، مقابل او شدہ رعایا

۱۔ 'ل' ق ۵۴ الف۔ ۵۴ ب

۲۔ 'ل' ق ۵۴ ب: "توزیع جمعراتی و این رسم مکانی است کہ بہ ہر پنجشنبہ بر شیرینی فاتحہ دادہ نقارہ نوازند تا مالگذاران را خبر شود کہ حاکم زر قسط می طلبد۔ و در آنجا قسط ہفت روزہ مقرّر است۔ بہ ہر پنجشنبہ چٹھی طلب زر نویسند۔ و اگر در ہفتہ در قسط مالگذاران قصور نمایند، معاتب سازند۔ و آن را توزیعِ جمعراتی نام نہادہ اند۔"

۳۔ 'ل' ق ۵۵ الف: 'تہانہ'

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۱۱۶۔ شرح پٹّۂ استمراری 'ل' ق ۵۲ب

متصدیان مہمات حال و استقبال و چودہریان و قانونگویان و مقدمان و رعایا و جمہور سکنہ برایا عموماً متوطن پرگنہ ..... متعلقہ سرکار فلان و صوبہ فلان بدانند کہ در باب مقرّری استمراری فلان پرگنات حکم گورنر جنرل بہادر رسید کہ بنام رفعت و عوالی مرتبت فلان پسر شہامت و عوالی مرتبت فلان مقرّری دادہ شود۔ لہٰذا پرگناتِ مذکورہ را از ابتدای فلان سنہ بجمع ایقدر روپیہ۔ [ق ۵۳ الف] سالیانہ بہمہ جہت بالمقطع بنام رفعت پناہِ مرقوم حسب الضمن مقرّر و مفوّض باشد۔ باید کہ در مالگذاری مقرّری سال بسال بروقت و ہنگام می رسانیدہ باشد و رعایا و برایا از حسن سلوک خود راضی و شاکر داشتہ در تکثیر زراعت و افزونیٔ محصول کوشد کہ آثارِ آبادی و معموری بیش از بیش بظہور آید و بعد مالگذاری مقرّری سرکار نفعی کہ بہم رسد خود متصرّف می شود و دریماگن و سُود و پٹہ و تیوہاری وغیرہ و سنوات باقی سوای ابواب معمولی لغایت سن فلان یکدام از کسی نگیرد و زمین و باغہا و تالابہا و برہموتر و دیوتر و سرشکن و ایمہ و مدد معاش و جاگیر و فقیران و پیران و مُہتران و لاخراج و دیہاتِ استمرار بدون حکم حضور بازیافت نکند۔ و بی سندِ حضور کسی ندہد۔ و بحفظ و حراستِ شاہراہ کوشیدہ بواقعی خبردار باشد کہ مسافرین و مُتردّدین بجمعیت خاطر و طمانیت باطِن آمد و شد می نمودہ باشند۔ و دُزدان و قطاع الطریقان را در حدود و راہ اگر خدانخواستہ باشد مال بُدزدی رود یا غارت گردد دُزدان وغیرہ را بجنس و مال حاضر سازد و مال را بہ مالک و آنجماعہ را بحضور [ق ۵۳ب] رساند۔ و در مالگذاری مقرّری استمراری مذکور عذرِ خُشکی و غرقی وغیرہ درمیان نیارد۔ بشرطِ ادی مالواجب و بعمل کلمات مرقومتہ الصدر از آن رفعت پناہ تفاوت نخواہد گردید۔ باید کہ مومی الیہہ را مقرّری دانستہ سربراہی مالگذاری مقرّری استمراری مذکور سال بسال می گرفتہ باشند۔ و ہر سال سندِ مجدّد نہ طلبند۔ در اینباب تاکیدِ اکید (۱) دانستہ حسب المسطور بعمل آرند۔

۱۔ 'پ' ق ۵۲ب: 'قد غن بلیغ'

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۱۱۲ ـ بِشَنُ بریت

'ل' ق ۵۱ ب

بشن بریت [لفظِ ہندی](۱) محاورۂ بنگالہ است۔ و آن زمینی است کہ ہنودان نیازبش کہ یکی از بزرگان و دیوتہ ہای ایشانست، کنند و بہ برہمان می بخشند و ربہا و بشَن و مہیش ہر سہ نامِ دیوتہ ہای ایشانست۔

۱۱۳ ـ براہِل

'ل' ق ۵۲ ب

براہلِ پیادہ را گویند کہ مثل جاسوسان خبر کشتہا آرَد و عندالطلبِ گماشتہ رعایارا طلبیدہ حاضر سازد و نگہبانِ زراعت و خدمتِ آیندہ و روندۂ حضور نماید۔

۱۱۴ ـ پَتّہ

'پ' ق ۵۶ الف

پَتّہ نام کاغذی کہ حاکم بزمیندار و زمیندار بدیگر مردُمِ اجارہ دار نوشتہ دہد(۲)۔ و پتّہ استمراری نامِ کاغذیست۔ و عربی پَتّہ سند است [در پتّہ شخصِ استمرار دار ابواب و غیرہ معاف است۔ و ہیچ کیفیتِ غرقی و خشکی او در حضور پذیرا نیست](۳)۔

۱۱۵ ـ پتّہ استمراری مقرّری

'پ' ق ۴۱ ب

[و آن پتّہ منجملہ ایست اقسام پتّہ ہا](۴)۔ پتّہ استمراری مقرری نام کاغذیست [و سندیست](۵) کہ بشخص استمرار دار از حضور بادشاہ مرحمت گردد۔ و معنی پتّہ در 'بی' بہ تحریر آمدہ۔ و در مقرری و استمراری فرق است [ق ۴۲ الف] یعنی مقرّری دیرپا نیست۔ و مقرّری استمراری کہ از خانہ بادشاہ یا ناظم باشد آن را استمراری مقرّری و سندِ درگاہی گویند۔

۱۔ [ ] 'پ' ق ۵۱ الف

۲۔ 'ل' ق ۵۲ ب: "پتّہ لفظِ ہندیست و آن کاغذیست کہ حاکمان بمُستاجران نوشتہ دہند۔"

۳۔ [ ] 'ل' ق ۵۲ ب

۴۔ [ ] 'پ' ق ۵۱ الف

۵۔ [ ] 'ل' ق ۴۶ ب

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۱۰۶۔ بیگہہ

'پ' ق ۵۹ الف

بیگہہ لفظ ہندیست۔ وبیست بانس طول وبیست بانس عرض را بیگہہ گویند۔

۱۰۷۔ بسوانسی

'پ' ق۵۹ الف

بسوانسی حصہ بیستم بیگہہ۔

۱۰۸۔ بانس

'پ' ق۵۹ الف

بانس سہ درع الٰہی۔ ومحاسبان انگشت را سہ جو و چہل انگشت را یک درع مقرر کردہ اند۔

۱۰۹۔ بانس گاڈی

'پ' ق۵۹ الف

بانس گاڈی لفظِ ہندی محاورۂ مردم بنگالہ۔ و آنچنانست کہ ہرگاہ در زمینداران قضیۂ زمین رُو دہد، در آنوقت امین رفتہ انفصالِ سرحد نماید۔ پس بانسہا بر سرحد بکارند یا بانسہا نسب کنند برای فرقِ سرحد۔

۱۱۰۔ بیت المال

'پ' ق۵۹ الف

بیت المال لفظِ عربیست۔ ضابطۂ خانۂ بادشاہ آنست کہ ہرگاہ کسی بمیرد و لاوارث باشد پس حکم حضوری شود کہ صدر این مال راضبط کند و [ق۵۹ ب] بطوریومیہ و روز مقرر کردہ بہ محتاجان و بیوہ گان خیرات می دہد۔

۱۱۱۔ پیشکار

'پ' ق ۵۹ ب

پیشکار شخصی بطورِ نامہ بر، صاحب خدمت بنگالہ عرف ڈہاکہ و آن را حضرت جنت آشیانی ہمایون بادشاہ جنت آباد نام نہادہ اند۔

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از آن دادن نمی شود(۱)۔

۱۰۲۔ باقی

'پ' ق ۵۸ ب

باقی زری که بابت سالِ گذشته باقی مانده باشد[باقی بمعنی زریست که در پرگنات از اصل جمع باقی افتد۔ قاعده ایست که هرگاه باقی ماند، من بعد آن از شخصی که اجاره دار است، پایباقی را شامل جمعَ سالِ حال نمایند(۲)۔

۱۰۳۔ بقایا

'پ' ق ۵۸ ب

بقایا زریکه بابتِ پارسال یا عهدِ عاملِ معزول باقی مانده باشد۔ آن را بقایا گویند۔

۱۰۴۔ پایباقی

'پ' ق ۵۸ ب

مردمِ بنگاله باقیِ عهدِ عاملِ معزول را پایباقی گویند۔ و زریکه از جمع اصلی باقی ماند، پایباقی نامند و آن را داخل جمعَ حال نموده بوصول آرند۔ و در دهلی پایباقی آن را گویند که شخصی را دام در پرگنه تنخواه کرده دادند و در آنجا دام زیاده پیدا شد۔ در آنوقت دامهای که در کاغذِ تنخواهِ آنشخص شده خواهد یافت۔ و دامهای زیاده داخل[ق۵۹الف] سرکار خواهد شد۔ آن دام را دامِ پایباقی خواهند گفت۔ و در دهلی کچهری دامِ پایباقی جدا بوده است۔

ونیز دامهای فوطی و فراری را که نیلامی دهند(؟) و آن دام را نیلامِ پایباقی گویند۔ چنانکه منشورِ تنخواه کسی نشده۔ هرگاه کسی را سرکار سرفراز خواهد شد او را خواهند داد۔

۱۰۵۔ بِسوَه

'ل' ق ۵۱ ب

بسوه حصه بیستم بیگهه۔

۱۔'ل' ق۵۱ب: "بهمه جهت بالمقطع آنست که هرگاه اجاره گیرند زرِ ابواب وبیهری وغیره اخراجات یکجا کرده ودر جمع مواضعات داخل نموده قبولیت نوشته دهند۔ وسوای آن دامی ندهند۔"

۲۔[ ] 'ل' ق۵۱ ب

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دیہدار را دہند۔ و در بعضی نواح بنگالہ سر دیہہ ہشت آنہ مقرراست(۱)۔

۹۶۔ بعضی جمع

'پ' ق ۵۸ الف

بعضی جمع و آن زریست کہ زمینداران بطریق جریمانہ وغیرہ از رعایا بگیرند(۲)۔

۹۷۔ بعضی پرگنہ

'ل' ق ۵۱ الف

بعضی پرگنہ متفرقہ پرگنہ کہ مالگذاری آنہا جدا از چکلہ و سرکار باشد(۳)۔

۹۸۔ پَہ

پہ زمینی راگویند۔ و آنچنانست کہ زمینِ بنجر را در سالِ اوّل کہیل گویند۔ و سالِ دوم کہیل و سالِ سیوم پہ گویند۔

۹۹۔ برہموتر

'پ' ق ۵۸ ب

برہموتر زمینی کہ ہندوان زمینداران بہ برہمنان بطریقِ خیرات دہند(۴)۔

۱۰۰۔ بالعدد خام

'ل' ق ۵۱ ب

بالعدد خام مبلغِ بی صَرف وبنّہ کہ در آن وضعات نشدہ باشد۔

۱۰۱۔ بَہَمہ جِہَت بالمُقطَع

'پ' ق ۵۸ ب

بہمہ جہت بالمقطع و آن چنانست کہ ہر گاہ مکانی اجارہ گیرند و در کاغذ شرطِ بہمہ جہت بالمقطع نویسند، در آن صورت دامی سوای آن ندہند۔ یعنی مثل رسوم یا ابواب یا بیہری ہیچ زر بعد

۱۔ 'پ' ق ۵۸ الف: "در بعضی مکانات فی موضع ہشت آنہ دستوراست۔"
۲۔ 'ل' ق ۵۱ الف: "بعضی جمع آنست کہ زمیندار بابتِ قضیہ ہمدگر از رعایا بگیرند۔ زرِ آنرا بعضی جمع گویند۔"
۳۔ 'پ' ق ۵۸ الف: "بعضی پرگنہ بعضی پرگناتِ متفرقہ کہ زرِ آنہا سوای داخلہ و تعلقہ جات وصول شود۔"
۴۔ 'ل' ق ۵۱ ب: "برہموتر زمینی کہ ہنودان بہ برہمنان دہند..... برہموتر زمینی کہ بہ برہمنان بخشند۔"

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نوستا: و آنچنانست که مزارع هفت حصه بگیرد و زمیندار یا حاکم نه حصه(۱)۔ ونوعی از تقسیم تهاره است و آنچنانست که هرگاه غلّه در خرمن جمع گردد سه حصه کنند۔ دو حصه زمیندار و یک حصه مزارع و یا بر خلافِ آن موافقِ وقت و موافق قاعدهٔ هر ملک تقسیمی مقرّر است۔

ونیز تقسیم موقوف بر زمین است۔ اگر بنجر است، بٹائی پنجد و خواهد شد۔ و اگر کهیل است، تهاره۔ واگر په است، بالمناصفه۔

و تقسیم عمل صاحبان در یک من بیست و دو آثار حاکم و یک آثار متفرقه، [ق ۵۱ الف] هفتده آثار مزارع می گیرد۔ دستور است هرگاه حاکم زمین بنجر از مزارع تیار بکناند، اوّل سال ششم حصه می گیرد۔ سالِ دوم پنجم حصه و سالِ سیوم چهار حصه سال چهارم سیوم حصه و سال پنجم بالمناصفه۔

۹۳۔ بَنکر

'پ' ق ۵۸ الف

بنکر لفظِ بندیست بمعنی چیزی که بی کشت و کار در جنگل پیدا شود۔ مثل کاه و چوب [وهیزم](۲) وغیره۔

۹۴۔ بیری قاضی

'ل' ق ۵۱ الف

بیری قاضی لفظِ بیری هندی۔ و آن مثل ابواب است چرا که دادنِ آن ضروریست که فیصد چیزی بقاضی دهند(۳)۔

۹۵۔ بیری دیهدار

'پ' ق ۵۸ الف

دیهدار مثل شحنه است۔ و آن نیز مثل ابوابیست [دادنِ آن لازم است](۴) که فی صد

۱۔ 'پ' ق ۵۷ ب: "یعنی نه حصه غلّه ..... حاکم و هفت حصه مزارع بگیرد۔"

۲۔ [ ] 'ل' ق ۵۱ الف

۳۔ 'پ' ق ۵۸ الف: "بیری و آن زریست که فی صد روپیه بقاضی نیز چیزی بدهند۔"

۴۔ [ ] 'ل' ق ۵۱ الف

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زایده از زمینداران ملی تفاوت مراتب گیرند۔ و در بنگاله آن را مَنهوٹ گویند۔

۸۹۔ بل رکھہ

'ب' ق ۵۷ الف

بل رکھہ لفظ بندیست مخلف بال رکھہ یعنی نگہبان خوشہ کہ آن را در ہند 'بال' گویند۔ و فارسی بل رکھہ نگہبان خوشہ۔ و آن پیادہ بود کہ بسبب خوف دزدِ زمینداران، پیادہ را بر سرِ کشت گذارند (۱)۔ و در دہلی آن را شحنہ گویند۔

۹۰۔ بِلہ بندی

'ب' ق ۵۷ الف

بلہ بندی لفظ ہندی آمیز است۔ معنیٔ آن جائیدادِ زر مقرر کردن است۔ چنانکہ جمعِ یک مکان یک لکھہ روپیہ است و حاکم دران مکان رفت۔ پس فی پرگنہ و ہر موضع وغیرہ جائیداد (۲)۔

۹۱۔ بگہای شِکست

'ب' ق ۵۷ ب

و این لفظ ہندی محاورۂ بنگالہ است۔ باگہہ شیر را گویند۔ معنیش شکستِ زر بسببِ آمدن و سکونت و رزیدنِ شیر است نزدیکِ موضع و پرگنہ (۳)۔

۹۲۔ بَٹائی

'ل' ق ۵۰ ب

بٹائی و عربی آن تقسیم۔ و آن بچند نوع است۔ یکی از آن بالمناصفہ است۔ و در ہندی آنرا ادھیا گویند۔ و دران غلہ نِصف حاکم و نصف مزارع گیرد۔

پنجدو، و آن چنانست: دو حصہ یکی بگیرد و سہ حصہ یکی (۴) یا پنج حصہ رعیت و دو حصہ حاکم۔ اینمعنی وقتی می شود کہ رعایا زمین بنجر را کشت و کار بکند۔ و در دہلی اکثر ملکیان بٹائی پنجدو دارند یعنی سہ حصہ مالکِ و دو حصہ رعایا و مزارع می گیرد۔

۱۔ 'ل' ق ۵۰ الف: "و آن پیادہ باشد کہ نگہبانی زراعت نماید و بعد درو در دیہہ نماند۔"

۲۔ 'ل' ق ۵۰ الف، ب: "بلہ بندی لفظِ ہندیست بمعنی جائیدادِ زر مقرر کردن از ہر جا۔"

۳۔ 'ل' ق ۵۰ ب: "آنچنانست کہ در موضعی کہ گذرِ شیر باشد، موضع ویران گردد۔"
'پ' ق ۴۴ ب: بگہای شکست و آن چنانست کہ نزدیکِ دیہہ شیری مسکن گزیند۔ و علیٰ ہذا القیاس۔"

۴۔ 'پ' ق ۵۷ ب: "سہ حصہ حاکم و دو حصہ مزارع بگیرد۔ و یا بر خلاف آن چنانکہ قرار باشد۔"

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۸۴۔ بیع بالوَفا 'پ' ق ۵۶ ب

بیع بالوفا و آنچنانست کہ شخصی زمین یا باغ یا ہرچہ باشد پیشِ کسی کند باین شرط کہ اگر شی مرہونہ بر وعدہ خلاص نکنم و وعدہ بگذرد پس آن چیز فروختہ دہم(۱)۔

۸۵۔ بیع سَلَم 'پ' ق ۵۶ ب

و آن ایست کہ ہنوز در کشت غلہ پیدا نشدہ، پیش از تیاریٔ زراعت شخصی قیمتِ غلہ از روی تخمینہ عقلی بدہد۔ و ہنگام پیدا شدنِ غلہ بگیرد۔ چنانچہ در دَکہن مرسوم است کہ قیمتِ بچۂ مادیان ہنگام حملِ آن بدہند و ہرگاہ مادیان را بچہ پیدا شود، موافق قیمت بگیرند۔ و بیع سلم لفظِ عربیست۔

۸۶۔ بیع اقالَہ 'پ' ق ۵۶ ب

بیع اِقالہ نام بیعست۔ دستور او چنانست کہ اگر زمین یا ہر چیزی [ق ۵۷ الف] کہ باشد در وشکی و شبہہ یا خلافِ مرضیِ مشتو باشد آن چیز را مسترد کنند۔ مصالحتہ در و ندارد۔

۸۷۔ بیع بات 'پ' ق ۵۷ الف

بیع بات نام بیع است کہ بعد فروختن شی بیموع قضیہ و مناقشہ باقی نہ ماند۔

۸۸۔ بیری 'ل' ق ۵۰ الف

بیہری لفظِ ہندیست و در دہلی آنرا باچہہ نیز گویند۔ و آن مبلغیست سوای زر جمع و سوای ابواب۔ وفی اسم چیزی طبلیدن باشد (۲)۔ ضابطہ است کہ عُمّال خرچ ہولی و عیدین وغیرہ اخراجاتِ

۱۔ 'ل' ق ۵۰ الف: "بیع بالوفا آنست کہ شخصی زمین یا باغ پیش کسی گرو کرد بوعدہ مقرری۔ پس اگر وعدہ خطا کرد روزِ اوّل زری کہ داده بہمان بیع دیگر زر ندادن نمی شد۔ واگر پیش از وعدہ یکروز یا دو روز ہم باقی ماند برہاند یا فروخت بہ کندی تواند۔ و بیع قیمت است۔"

۲۔ 'پ' ق ۵۷ الف: "بیہری لفظِ ہندی است و فارسی فی اسم از مردم زر طلبیدن۔"

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۷۸۔ پالي 'پ' ق ۵۵ ب

پالی ہندی۔ فارسی پیمانہ۔ و آن چنانست کہ برابر شیر پانج شیری کہ در آن [ق۵۶الف] غلہ پنج شیر بگنجد بقالان پیش خود دارند۔ دراینصورت احتیاج سنجیدن نباشد۔

۷۹۔ بخش بندر 'پ' ق ۵۶ الف

بخش بندر نام قصبہ است ہوگلی کہ ہفت دہشت کردہ از کلکتہ بطرف مغرب واقع است۔

۸۰۔ پیشکش 'پ' ق ۵۶ الف

و آن زریست کہ پیش از وقوع کاربسرداران و بادشاہان برای کارِ خود دہند۔

۸۱۔ پٹّی 'ل' ق ۵۲ الف

پٹّی لفظِ ہندیست و معنی آن طرف و حصہ۔ و آنچنانست کہ در پرگنات حصہ داران باشند (۱) و حصہ ہریک را پٹّیِ ہریک گویند۔

۸۲۔ پونیان 'پ' ق ۵۶ الف

پونیان لفظِ ہندی محاورۂ بنگالہ۔ و آن روزِ شروعِ تحصیل را گویند۔ و آن چنان باشد کہ روزِ شروعِ تحصیل چٹھی ہا برای طلبِ زر بہر یک زمیندار و مالگذار بنویسند و بطریقِ شگون شیرینی وپان و گل بزمیندار دہند و زر قسط اوّل طلب نمایند [ق۵۶ب] و مقرب پونیان توزیع است و آن در بنگالہ بتاریخ سیزدہم بیسا کہہ مقرر باشد۔

۸۳۔ پیوستہ 'پ' ق ۵۶ ب

پیوستہ معروف بمعنیِ آمیختہ و نیز بمعنی مدام و ہمیشہ۔ و در اصطلاح بمعنی سالِ دویم گذشتہ۔

۱۔ 'پ' ق ۵۶الف: "ہر موضع و ہر پرگنہ را حصہ دار باشند۔"

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۷۱۔ پروانه 'پ' ق ۵۵ الف

پروانۂ زمین و ملک و مددِ معاش وغیرہ مطابق فرمانِ بادشاہی از خانۂ وزیر بہ مسکینان مرحمت گردد۔

۷۲۔ پُروَہ 'پ' ق ۵۵ ب

پُروَہ موضع خِورد کہ درفارسی آن راموضع داخلی گویند۔ای جمع آن داخل جمعَ موضعِ اصلی خواہد شد۔وموضع اصلی وداخلی درباب 'میم' بہ تحریر آمدہ۔چون در دیہی رقبہ کلان است و مردمِ دیہہ نگہبانی زمینِ دور دست نمی توانند کرد۔پس برای محافظت درچہار خانہ در آن زمین آباد سازند۔آن راپُروَہ گویند۔

۷۳۔ بٹ چپی 'پ' ق ۵۵ ب

بٹ چپی لفظِ ہندیست وفارسی باٹ سنگ وزن۔یعنی سنگی کہ برای سنجیدن مقرر کنند۔مثلِ ثیر کہ درفارسی ثار گویند وپشیری یعنی سنگی کہ برابر پنج آثار باشد۔وآن سنجیدہ، برآن از لاکہہ مُہر کنند۔آن را در ہندی بٹ چپی گویند۔

۷۴۔ پرتی 'پ' ق ۵۵ ب

درہند آنرا بنجر گویند۔

۷۵۔ بندر 'پ' ق ۵۵ ب

بندر شہری کہ برکنارِ دریا باشد۔

۷۶۔ بٹی مانجھی 'پ' ق ۵۵ ب

بٹی بانجھی کشتی گذارہ۔

۷۷۔ پیٹی گیرہ 'پ' ق ۵۵ ب

پیٹی گیرہ چیزی کہ اوّل زر دادہ تیار کنانند۔

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٦٤۔ پوته

'پ' ق ٥٤ ب

پوته بمعنی نوطه۔ یعنی زریکه۔ زمینداران بابت تحصیل مواضعات و پرگنات بسرکار رسانند۔

٦٥۔ برنست

'پ' ق ٥٤ ب

برنست لفظ مرکب بمعنی موافق و برابر۔ چنانچه گویند: مُبلغ این پرگنه برنستِ فلان پرگنه است۔ یعنی برابر فلان پرگنه است۔

٦٦۔ باوگ

'پ' ق ٥٥ الف

کاشتن برنج دو نوع: یکی روپن و دویم باوگ۔ روپن آن است که بعد پیداشدن حجم از یکجا کنده بدیگر جا فراغ فراغ بکارند۔ و باوگ آنست که بجای که کشته انداز آنجا نکنند و بهمانجا بدارند۔

٦٧۔ بَدک

'پ' ق ٥٥ الف

بدک لفظِ ہندی و معنی آن کن کنندهٔ غله باشد۔

٦٨۔ بدرنویسی

'پ' ق ٥٥ الف

بدرنویسی لفظِ فارسی است۔ معنی آن دُزدیٔ نویسنده از روی حساب بر آوردن است۔

٦٩۔ برخاست نامه

'پ' ق ٥٥ الف

برخاست نامه لفظِ فارسی است۔ و آن چنان باشد که هرگاه کسی بر کسی دستک بکند و آنشخص از عهده کاری یا زری یا فعلی که بسببِ آن موردِ دستک شده برآمد۔ کاغذی برای برداشتنِ پیاده هایِ دستکی نویسند۔

۷۰۔ برآمد نویسی

'پ' ق ٥٥ الف

برآمد نویسی بمعنی شکوهٔ کسی نوشتن۔

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۵۹۔ پہریا 'پ' ق ۵٤ ب

پہریا شخصی کہ ہر گاہ حاکم و زمیندار در تخمینہ غلّہ رضا مند نشوند خود بگیرد و زرِ سرکار نشان سازد۔ ونیز پہریا در گنجہا می باشد۔ ہر گاہ زمینداری در بازار برای فروختن غِلّہ آید، غلّہ از و بگیرد و خود بتدریج بفروشد۔

٦۰۔ پَرگنہ 'پ' ق ۵٤ ب

پرگنہ آن ایست کہ در تحتِ او مالگذاریٔ چند موضعٔ اصلی و داخلی و پُروہا و ٹپّہا و تعلقہ باشد۔ در دیہات دیہی کہ کلان باشد پرگنہ را بنام آن دیہہ مشہور سازند۔ ونیز آن دیہہ را قصبہ گویند۔ چنانچہ پرگنہ بلیای۔ بلیا دیہہِ کلان از جملہ دیہات۔ پس پرگنہ را بنام او اشتہار دادند۔

٦۱۔ بعضی زمین 'ل' ق ۵۱ الف

بعضی زمین زمینِ خیرات مثلِ پیرپال و دیوتر و برہموتر۔(۱)

٦۲۔ پیرپال 'پ' ق ۵٤ ب

پیرپال این لفظ محاورۂ بنگالہ و آن زمینی است کہ ہندوان و مسلمانان بہ پیرانِ خود دہند۔(۲)

٦۳۔ پیران 'پ' ق ۵۸ ب

پیران زمینی کہ مسلمانان بطریق نیازِ پیران کردہ بفقیران دہند۔ [پیران و پیرپال یک معنی دارد](۳)۔

۱۔ 'پ' ق ۵۴ ب: "بعضی زمین زمین خیرات کو زمیندار دادہ باشد و کو بادشاہ بہ تصدقِ خود دہد"۔
'پ' ق ۵۸ الف: "لفظ بعضی ضدِ اکثر یعنی زمینِ کمتر کہ بخیرات دادہ باشند مثل برہموتر و دیوتر وغیرہ"۔

۲۔ 'ل' ق ۵۱ الف: "پیرپال زمینی است کہ زمینداران بہ پیرانِ خود بدہند"۔

۳۔ [ ] 'ل' ق ۵۱ ب

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زمیندار کشت وکار بکند۔ (۱)

۵۵۔ بَدرَہ بندی

'پ' ق ٥٤ الف

بدرہ بندی یعنی زر برای ارسالِ حضور در کیسہ ہا انداختہ مہر از لاکہہ نمایند۔

۵٦۔ بہینٹ

'پ' ق ٥٤ الف

بہینٹ لفظ ہندیست و معنیٔ بہینٹ ملاقات۔ و آن چنان باشد کہ زمیندار ہنگامِ ملاقات از حاکم نذری گیر دیا تحفہ بگذارند۔ آن را بہینٹ گویند۔

۵۷۔ بَلاہَر

'پ' ق ٥٤ الف

بلاہر پیادہ ایست از قومِ اجلاف کہ در دیہات باشد۔ خدمتِ صادِر و وارِد کارِ اوست و از تمام رعایا واقف باشد۔ بحکم گماشتہ و پٹواری تمام اسامی را حاضر سازد۔

[بلاہر پیادہ بَر را گویند۔ دستورِ نواحی دہلی آنست کہ چندی از قومِ اجلاف در دیہہ سکونت دارند و چیزی از خانۂ زمیندار سالیانہ یابند۔ و از راہ و راستہ خوب خبردار باشند۔ ہر گاہ سرداری از آن راہ بگذرد، یکدو بلاہر برای راہنمائی ہمراہِ او کردہ دہند تا از سرحدِ زمیندارِ خود بگذراند۔ و از آنجا بلاہر زمیندارِ دیگر ہمراہ شود، تا سردارِ مذکور بہ منزلِ مقصود برسد]۔ (۲)

۵۸۔ پارسال

'پ' ق ٥٤ الف

پارسال یعنی سالِ گذشتہ۔

۱۔ 'پ' ق ۵۳ ب: ''پاہی کاشت لفظ ہندی است۔ و آن چنانست کہ رعیت ساکن یک موضع زمین موضع دیگر را کشت وکار بکند۔ و اگر در مکانی کہ سکونت دارد زمینِ ہماں موضع را کشت وکار بکند۔ خود کاشت خواہند گفت۔ و اگر مالک زمینِ خود را کشت وکار بکند۔ خود کاشت گویند۔ و اگر زمینِ شخصِ دیگر را کشت وکار بکند تن برعیت گری آید..... او را پایکاشت گویند۔''

۲۔[ ] 'ل' ق ۵۱ ب۔ ۵۲ الف

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۵۰۔ بیاي 'پ' ق ۵۳ الف

بیايِ عُرف دان دراصل لفظِ عربی بیعای۔ یعنی زرِ بابتِ بیع کردن۔ ہنگامِ تشخیص و بٹائیِ غلہ شخصی بیع کنندہ باشد۔ حق او نیز قدری غلہ می باشد۔ آنرا بیعای می گویند۔

۵۱۔ بہتا چارج 'پ' ق ۵۳ الف

بہتا چارج واین محاورۂ بنگالیان است کہ درعدالتگاہ مولویان و پنڈتان رابرای پرسیدنِ مسئلہ شرعی مسلمینان و ہنودان نوکر دارند۔ لہٰذا ذکرِ آن آمدہ۔

۵۲۔ پئین 'پ' ق ۵۳ الف

پئین لفظِ ہندی محاورۂ اہلِ بنگالہ۔ و آن چنانست کہ زمینداران برای آب دادن درکشتہا دریا یا جھیل را قطع کردہ آب درکشت رسانند۔ و دو ہند آن را نہر غرقی گویند۔ کاربر شاید کہ فارسیِ آن باشد۔

۵۳۔ بہاولي 'ل' ق ۵۲ الف

بہاولي لفظ ہندیست [ضد نقدی](۱) بمعنی تقسیمِ غلہ۔ و آن چنانست کہ زمیندار از مزارع [و حاکم از زمیندار](۲) غلہ موافق دستور ہر ملک تقسیم کردہ بگیرد۔ و در صورتِ مکانِ سیر، حاکم۔ و سیر ہندی۔ فارسی آن خاص تحصیل است۔

۵۴۔ پایکاشت 'ل' ق ۵۲ الف

پایکاشت لفظ فارسی است کہ رعیتِ ساکن یک موضع و تابع یک زمیندار بزمینداری دیگر

۱۔ [ ] 'پ' ق ۵۳ ب
۲۔ [ ] ایضاً

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بر دستک و پیمائی خواهند فرستاد آنچه یومیه خواهد یافت نصفی خواهد خورد و نصفی داخل سرکار خواهد کرد۔

و نیز یک پیاده مذکور یست۔ یعنی دستک چهار پیاده نوشتند و سه پیاده رفتند و روزاز زمیندار و غیره حصه چهار کس یافتند۔ پس روز یک پیاده تمام و کمال داخل سرکار شد۔ و این هنر محصدیان و منافع حاکمان است۔ پس انچنین پیاده را اسمی و مذکوری و کاغذی گویند۔

۴۷۔ بانس

'پ' ق ۵۲ الف

بانس پیمایش اراضی محاسبانِ قدیم برابر پنجدستِ قاضی مقرر کرده اند۔ لیکن پنجدست بدین نوع است: دستِ اوّل از مرفق تا خنصر، دستِ دویم از مرفق تا بنصر، و دست سیوم از مرفق تا وسطه، و دستِ چهارم از مرفق تا سبابته، و دستِ پنجم از مرفق تا زانگشت۔ لیکن رسم هر ملک جدا است(۱)۔ [ق ۵۲ ب] جای پنج، جای شش، جای هفت۔

بانسِ پیمایشِ نقدی زراعت پنجدست۔ و بانسِ پیمایشِ بهاولي شش دست۔ و در بهاولي و نقدی فرقِ یک دست است۔

[بانس سه درع الٰہی۔ و درع چهل انگشت۔ و سه جَو را یک انگشت می باشد](۲)

۴۸۔ برف زدی

'پ' ق ۵۲ ب

برف زدی نوعی از آفات است۔ یعنی بسببِ باریدن ژاله و برف کشت خراب شود۔ [ق ۵۳ الف] لفظِ هندی محاورهٔ صوبه بهار است۔

۴۹۔ بڑه جایٔ

'پ' ق ۵۳ الف

بڑه جایٔ تفریقِ غلهٔ هر جنس نمودن و نرخِ چیز جدا جدا مقرر ساختن است۔

۱۔ 'ل' ق ۵۳ ب: "قاعدهٔ قدیمه بانسِ پیمایشِ اراضی اوستادانِ قدیم و محصدیانِ فهیم به همین طور بسته اند۔ الحال دستور هر ملک اختلاف دارد۔"

۲۔[ ] 'ل' ق ۵۱ ب

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۴۳۔ اِرسال

'پ' ق ۴۹ ب

اِرسال مصدر از بابِ افعال بمعنی فرستادن و در اصطلاح زری که عمال بحضور بفریسند۔

۴۴۔ اقلیمه

'پ' ق ۵۰ الف

اقلیمہ و آن ہفتم حصہ زمین باشد۔ و مہندسان تمامی آبادی را ہفت اقلیم مقرر کردہ اند۔ تفصیل او درین مقام گنجایش ندارد، ثمہ بقلم آرد۔ محاذی خط استوا، یک اقلیم و سہ بایخجانب و سہ بآنجانب۔

باب البا (ب، پ)

۴۵۔ پٹواری

'پ' ق ۵۱ الف

پٹواری [لفظِ ہندیست] (۱) و آن نویسندہ ایست کہ در دیہات برای نوشتنِ کاغذِ خام می ماند و تمام جمع خرچ دیہہ بہ نویسد (۲)۔ [و درجہ او از نویسندگان کمتر۔ چرا کہ اکثر ہندی نویس باشد] (۳)۔ اصلِ کاغذ و ہیچ حساب پیش او می باشد۔ [در مُلکِ برار کل کرنی گویند] (۴)۔

۴۶۔ پیادہ ملازمی (۵)

'ل' ق ۵۴ الف

پیادہ ہا کہ ملازمِ عاملان، ملازمی و مصالحی (۶)۔ ملازمی نوکرِ سرکار۔ و آنچہ طلبانہ یابد چہارم حصہ آن باہتِ خوراک معاف شود و باقی داخلِ سرکار نماید۔

مصالحی آنکہ نوکرِ سرکار نیست لیکن بہ امیدِ مراعات نوکری می کند۔ ہر گاہ او را

۱۔ [ ] 'ل' ق ۵۲ الف

۲۔ 'ل' ق ۵۲ ب: "فعل او این است۔ دیہہ مجزوی و کلی نویسد۔ و کاغذِ او را کاغذِ خام گویند۔"

۳۔ [ ] 'ل' ق ۵۲ ب

۴۔ [ ] 'پ' ق ۵۳ ب

۵۔ در 'پ' ق ۵۲ ب لفظ "ملازمی" ندارد

۶۔ 'پ' ق ۵۲ ب: "پیادہ ہا کہ نوکرِ عاملان باشند سہ قسم: مصالحی، ملازمی، مذکوری۔"

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خوانند۔ وگوشۂ میانۂ شرق وجنوب را اکہنی گویند۔ چنانچہ صورت ازیں است:

بیت اطراف عالم گونہ گر تو خواہی کنی شتاب تمیز
مغرب ونیرت وجنوب اکہنہ شرق وایشان شمال بایب نیز

۳۷۔ ارزَن

'پ' ق ۴۹ ب

ارزَن (بفتح اوّل وسکون ثانی وفتح رای معجمہ) ہندی چنیان

۳۸۔ اُرُز

'پ' ق ۴۹ ب

اُرز (بالضم الف و را وسکون زای معجمہ) معنی برنج۔ ہندی چنیان

۳۹۔ استقلال

'پ' ق ۴۹ ب

استقلال بمعنی قایم بودن در ہر حال۔ ودر اصطلاحِ عمّال بمعنی قایم ماندن وبحالیِ کار۔ چنانچہ گویند [برای] استقلالِ عامل پروانۂ استقلال باید نوشت۔

۴۰۔ احَمقانه

'پ' ق ۴۹ ب

احمقانہ وآن زریست کہ اگر کسی مکانی اجارہ گیرد ومن بعد بسبب فتوری خواہد [ق ۵۰ الف] کہ آن مکان بگذارد، در آنوقت چیزی زری بابتِ حماقتِ خود بسرکار رساند ومکان بگذارد۔

۴۱۔ اَب

اَب (بفتح اوّل) بمعنی پدر است

۴۲۔ انگشت

انگشت را مساحانِ [زراعت] (۱) برابر سہ جَو مقرر کردہ اند۔ وبحساب انگشت گز مقرر کردہ اند۔ تفصیل آن در 'گز' خواہد آمد۔

۱۔ [ ] 'پ' ق ۴۲ ب

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۳۳۔ اپیل

'پ' ق ۴۸ ب

اپیل آن است واین لفظ ظاہراً انگریزی است۔ ومعنیِ او عدالتِ کلان وکچہری است۔ واین درکلکتہ اشتہار دارد۔ واپیل عدالتگاہِ کلان است۔ ہرگاہ قضیۂ کسی در مفصل و دیگر عدالتگاہ انفصال نیابد دراین عدالت رجوع کنند۔ درآنجا مکر وفریب و رشوت گری کسی پیشرفت نمی شود۔ آنچہ واجبی می باشد انفصال می یابد۔ وہرچہ قضیہ موافقِ کونسل ومشورۂ صاحبانِ عدالت انفصال یابد۔

۳۴۔ ادَہیا

'پ' ق ۴۸ ب

ادہیا لفظ ہندیست ومعنیِ او بالمناصفہ باشد۔ وآن نوعی از تقسیمِ غلہ است یعنی نصفی حاکم بگیرد ونصفی رعایا۔

۳۵۔ اہار

'پ' ق ۴۹ الف

اہار لفظ ہندیست وفارسی آن گل اندازی۔ وآن چنانست کہ زمینداران نزدیکِ آمدِ برسات برای بند کردنِ آب، بستہ از گل تیار کنند تا آب درکشتِ اوشان بسیار روز قرار گیرد۔

۳۶۔ اکہنی

'پ' ق ۵۹ الف

اکہنی گوشہ ایست درمیانِ مشرق وجنوب یعنی دکہن کہ مسلمانان نماز بآن طرف خوانند وقبلہ بدآنجا۔ ومغرب صیغۂ طرفست یعنی جای غروب شدنِ آفتاب۔ وآن چنان است کہ ہرگاہ آدمی را بجانب قبلہ کردہ ایستادہ شود، درآنوقت دستِ راستِ او را شمال، درہندی اوتر خوانند۔ ودستِ چپ او را درفارسی جنوب ودرہندی دکہن خوانند۔ وبہ جانبیکہ پشت اوست درفارسی مشرق ودرہندی پورب گویند۔ پس چہار طرف راچہار گوشہ لازم است۔ پس گوشۂ میانۂ شمال ومغرب رابایب خوانند وگوشۂ دستِ چپِ شخص روبقبلہ را نیرت۔ وآن گوشۂ میانۂ مغرب وجنوب است۔ وگوشۂ میانۂ شمال ومشرق راایشان (بفتح الف وسکونِ یا)

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دستگی برای گرفته آوردن او از دار القضا نویسند (۱) تا مردمان قاضی آن شخص را گرفته بحضور حاضر سازند۔ [آن را اعلام خوانند و در انگریزی آن را سمن گویند](۲)۔

۲۹۔ ابیٹه

'پ' ق ۴۷ ب

ابیٹه و آن لفظ ہندیست۔ و آن پیاده باشد که هنگامِ تیاری زراعت در دیهات فریسند تا زمینداران غلهٔ دزدی کرده نگیرند۔ و این زبان دهلی۔ در بنگاله دیهدار، و در عظیم آباد آن پیاده را بٹر کهه گویند۔

۳۰۔ اشتهار نامه

'پ' ق ۴۸ الف

و آن چنان است که اگر زمینداری به گریزد یا خطای از و سرزند یا در مالگذاری قصوری نماید در آنوقت زمینِ او را ارادهٔ فرد ختن نمایند۔ و کاغذی بدین مضمون نوشته بر سر چار بازار بالای نیزه آویزند تا هر که بخواهد عبرت حاصل کند۔ و زمیندارِ مذکور نیز ازین خوف در مالگذاری قصور نکند و زرِ سرکار جلد داخل نماید۔ و اشتهار نامه برای هر کار می شود۔ زیاده نویسی موجبِ طولِ کلام است۔

۳۱۔ اِلتماس

'پ' ق ۴۸ الف

اِلتماس طلب الشی علیٰ سبیل الخضوع۔ التماس و عرضی یک معنی دارد، لیکن برای درخواستِ چیزی چنانکه نوکر از آقا چیزی طلبد یا دوستی بطریق عاجزی چیزی درخواست کند۔ و معنی لغوی او درخواستن چیزی بطریق عاجزی و نیازمندی است۔

۳۲۔ اِمساکِ باران

'پ' ق ۴۸ ب

اِمساکِ باران و معنی لغوی او بمعنی بسته شدنِ باران و نه باریدن۔

۱۔ 'ل' ق ۴۵ الف: "در آنوقت قاضی یک کاغذ نوشته به آن شخص اطلاع دهد۔"

۲۔ [ ] 'ل' ق ۴۵ الف

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در قبولیت نوشته نمی شود بسببِ کثرتِ اشتہار۔ وجمع مکان کم و بیش می توان شد۔ در آن تفاوت می شود [ہر سال کمی و بیشی پذیرد و تعین ہیچ نیست۔ ہر قدر زیادہ کنند می تواند] (۱) واگر اجارہ بالمقطع گیرند، ابواب داخلِ جمع کردہ قبولیت نوشتہ دہند۔ و بالمقطع در 'بی' بتحریر آمدہ۔

[اقسام ابواب بسیار است] (۲) صَرف سکہ و مُلتانہ و کم وزن، بیمہ ی قاضی، بیمہ ی دیہدار، چٹہاون، سپر دانہ، مُہرانہ، [خریطہ] (۳) عاملانہ، [بہینٹ وغیرہ] (۴) تفصیلِ ہر یک بر مقام بتحریر آمدہ۔

[ابواب دو نوع: یکی بہ موجبِ سیاہہ آمدنی۔ دوم سوای سیاہہ۔ و در سیاہہ صرف سکہ، مُلتانہ، کم وزن و رسومِ خزانچی۔ سوای سیاہہ بیمہ ی قاضی، بیمہ ی دیہدار، چٹہاؤن، سپُر دانہ چندگاہ در عظیم آباد] (۵)۔

۲۷۔ اِحیای زمین 'ل' ق ٤٦ الف

اِحیای زمین و آنچنانست کہ در دریا چوب ہا مستحکم کردہ و خاکریزی کردہ زمین بر آرند۔ چنانچہ موافقِ شرع است کہ ہر کہ احیای زمین کند، آن زمین ازو باشد۔ و در بنگالہ آن را پیوست گویند (٦)۔

۲۸۔ اعلام 'پ' ق ٤٧ ب

اعلام لفظ عربیست۔ و آن چنانست کہ ہر گاہ شخصی در عدالت بنام کسی فریاد کند، در آن کاغذی و

۱۔ [ ] ایضاً

۲۔ [ ] ایضاً

۳۔ [ ] ایضاً

۴۔ [ ] ایضاً

۵۔ 'پ' ق ۴۷ الف۔ ۴۷ب

٦۔ 'پ' ق ۴۷ب: "احیای زمین معنی آن زندہ کردنِ زمین باشد۔ واحوالِ او چنانست کہ ہر گاہ عمارتی بر کنارِ دریا سازند پس اوّل چوبہا در دریا مستحکم کردہ و بر آن خاک اندازی نمودہ زمین را مضبوط ساختہ عمارت تیار کنند۔"

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آنجا پیدا شود۔ آن را زر اخذِ تعلقہ گویند(۱)۔

۲۳۔ آراضی 'ل' ق ٤٦ ب

آراضی جمعِ ارض۔ و آن لفظِ عربیست و در نوشت و خواند و محاورہ ہر جا آراضی نویسند۔

۲٤۔ ابواب سہ سُرخہ 'ل' ق ٤٨ الف

ابواب سہ سُرخہ آنست کہ باوجودیکہ روپیہ کم نیست فی روپیہ سہ سرخہ یعنی سہ رتی کم بحساب داشتہ زر از مالگذاران گیرند۔

۲۵۔ اِجارہ 'ل' ق ٤٨ الف

اجارہ لفظ عربیست [و ہندی آن ٹھیکہ] (۲) ہر کسی کہ مکانات اجارہ می گیرد نفع و نقصان ذمہ اوست۔ زر سرکار موافق اقساط باید رسانید (۳) ہیچ عذر او مسموع نیست۔ واگر در نوشت و خواند شرایطی نوشتہ باشد، موافقِ آن عذر خواہد کرد۔ [و لیکن بعض عذرہا مثلِ خشک سالی و غرقی در سرکار از وا استماع خواہند نمود] (۴)۔

۲٦۔ ابواب 'ل' ق ٤٩ ب

ابواب لفظِ عربیست [جمع باب] (۵) و آن زریست بالایی [سوای رسوم و عین المال] (٦) کہ

۱۔ 'پ' ق ۴۸ ب۔۴۹ الف: "اخذِ تعلقہ و معنی اخذ گرفتن۔ و آن بچند معنی اشتہار دارد۔ اوّل یعنی تعلقہ گنجایش۔ یعنی دران تعلقہ زر سوای نوشت و خواند اکثر پیدا می شود۔ در صورت زیادہ پیدا شدن حاکم از تعلقہ دار زیادہ از نوشت و خواند چوقدیمہ خواہد گرفت۔ و نیز تعلقہ کہ در آنجا چند حصہ دار باشند و باہم منازعت دارند۔"

۲۔ [ ] 'پ' ق ۴۵ ب

۳۔ 'پ' ق ۴۵ ب: "شخصی مکانی بمبلغ جمع مقرر کردہ گرفتہ، نفع و نقصان ذمہ او۔ آنچہ نوشتہ دادہ بلا عذر زر در سرکار خواہد رسانید"۔

۴۔ [ ] 'پ' ق ۴۵ ب

۵۔ [ ] 'پ' ق ۴۵ ب

٦۔ [ ] ایضاً

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۱۹۔ آراضی چاہی 'پ' ق ۴۳ ب

و آن زمینی است کہ بآب چاہ آن را سیراب گردانند۔ واین معنی در دہلی رائج است۔

۲۰۔ آراضی بارانی 'پ' ق ۴۳ ب

و آن زمینی باشد کہ بآب چاہ سیراب نشود و صرف بآب باران سیرابی پذیرد۔

۲۱۔ امانی 'پ' ق ۴۵ الف

درامانی یای نسبت است۔ یعنی جائیکہ نسبت بہ امن وامان داشتہ باشند۔ معنی امن وامان در ہندی چین است (بجیم فارسی مفتوح وسکونِ نون) وامانِ جانی امانِ جانی است کہ ہر گاہ سرداری بر ملکی فتح یابد رعیتِ آن را امانِ جانی دہد یعنی از جان نہ کشد ومال ہم نمی گیرد ہر چند آدم تقصیردار باشد۔

ودر اصطلاحِ عاملان امانی آن باشد کہ شخصی را امانت دار وبا ایمان دانستہ نوکر نمودہ بر مکانی بفریسند تا جمعی رعایا و برایا را بہ امن وامان نسبت داشتہ بہ تشفی ودلاسا زر بوصول در آرد۔ و ظلم بہ رَعیّت وزیادہ طلبی نکند و بحسنِ تردد مواضعات و پرگنات را آباد دارد و اگر باوجودِ سعی در پرگنہ شکست افتد، بجز واصلباقی وکاغذِ خام فہمانیدن، بہ او مواخذہ نہ کنند چرا کہ بعضی [پ ۴۵ ب] نقصان از آن سرکار است [ودرین صورت آبادی زیادہ شود] (۱)۔

امانی دار غیر از مواجب ہیچ نخواہد یافت۔ و تخصیص لفظِ عامل صرف بہ شخصِ امانی داراست ودیگر مردمان را متعہد ومستاجر خوانند۔

۲۲۔ اَخذ تعلقہ 'پ' ق ۴۳ ب

اخذ تعلقہ در بنگالہ آن را نویسند کہ در تعلقہ دو حصہ داران (۲) مناقشہ وقضیہ درمیان باشد۔ ودر دہلی اخذ تعلقہ آنرا گویند کہ در تعلقہ گنجایشِ زر بسیار باشد و زر زیادہ از نوشت وخواند در

۱۔ [ ] 'ل' ق ۴۸ الف

۲۔ 'ل' ق ۴۷ ب: "دو برادران"

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در وجه انعام آل تمغای نظر علی درویش بافرزندان بمعانی توفیر آنچه آن بلز اید از ابتدای نصف ربیع تخاقوئیل سنه فصلی مقرر باشد باید که فرزندان نامدار کامگار والا تبار وزرای ذوی الاقتدار وحکام کرام وعمال کفایت فرجام ومتصدیان مهمات دیوانی ومتکفلان معاملات وجاگیر داران وکروریان حال واستقبال ابداً موبداً به استقرار واستمرار ایتحکم مقدس معلی کوشیده دامهای مذکوره نسل بعد نسلاً بطناً بعد بطناً خالداً ومخلداً مصرف او واگذارند واز صوادم تغیر وتبدیل [ق ۴۹ ب] مصیون دانسته به علت پیشکش صوبه داری مالوجهات وسایر اخراجات مثل قتلغه ومحصلانه وداروغگانه ومهرانه وبیگار وشکار وده نمی مقدمی وصد دویی قانونگویی مزاحم ومتعرض نشوند واز کل تکالیف دیوانی ومطالبات خاقانی معاف ومرفوع القلم شناسند ودر ایناب قدغن بلیغ دانسته حسب مسطور بعمل آرند وهر سال سند مجدد نه طلبند واز یرلیغ کرامت تبلیغ والا تخلف وانحراف نورزند

۱۸ ـ اہتمام دار

'ل' ق ۴۷ الف

لفظ اہتمام عربیست ومعنی لغوی بزرگ داشتن۔ ودر اصطلاح اہتمام دار شخصی است که از طرف نایب حاکم [از گماشته زمیندار بطریق امانی مالک دوسه موضع باشد۔ چنانچه عامل پیش از رفتن خود بر مکان نایب خود را بفریسند و شخصی دیگر پیش او آمده بگوید که دوسه موضع ذمه من کرده دهند من زر آن تحصیل کرده بشما خواهم داد](۱)۔

ودر دہلی اہتمام دار بمعنی سر براہکار اشتہار دارد۔ ونیز هر گاه بادشاهان وامراء سوار شوند نقیبان وچاؤشان وخواجه سرایان مردم را از گرد وپیش دور می کنند [یا به دربار هر یک را به چوب ہا برانند](۲) آن را اہتمام گویند۔ چنانچه محاوره است امروز بدربار بادشاہی بسیار اہتمام شده بود [وہمه سرداران را چوبہا افتاده وکسی را دخل بحضور نشد وکسی باریابی مجرا نشد](۳)۔

۱۔[ ] 'پ' ق ۴۳ الف

۲۔[ ] 'پ' ق ۴۳ ب

۳۔ 'پ' ایضا

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بنجر وافتادہ وخارج جمع ولا خراج نویسند۔ و در دہلی خراج از ایمہ دار ہیچ نمی گیرند چرا کہ زمین نیازاست۔ ودر بنگالہ بابت سہ بیگہ اراضی ایمہ یک روپیہ و ہفت گنڈا یعنی بیست وہشت خرمہرہ(۱) بگیرند۔

وضابطۂ بادشاہی است کہ زمین ایمہ فروختہ نمی شود۔ و برپشتِ فرمان دو مہری شود یکی مہر بادشاہی ودوم مہر صدر الصدور(۲) وذکر در باب 'میم' بتحریر آمدہ وشرح فرمانِ ایمہ در 'فی'۔

۱۶۔ ایمہ باز یافتی 'پ' ق ٤٤ ب

ایمہ بازیافتی ایمہ است کہ در صورت لاوارث شدنِ ایمہ دار در سرکار ضبط شدہ باشد(۳)۔

۱۷۔ آل تمغا 'ل' ق ٤٨ ب

آل تمغا دو لفظ است۔ آل نسلی راگویند کہ از جانبِ دختر باشد۔ و تمغا بمعنی حاصل۔ وچون در قدیم آل تمغا مخصوص بہ زنان بودہ لہٰذا بدین نام اشتہار یافتہ۔ ودر ینولا بادشاہان بہ دُرویشان ودیگر مردم نیز دادہ اند۔

[ن ل ق ۴۹ الف] و در فرمانِ آلتمغا دام نویسند۔ وذکرِ دام در 'دال' بتحریر آمدہ۔

شرح فرمان آلتمغا بدین نوع است:

متصدیان مہمات وامناء و کروریانِ حال واستقبال وچودہریان و قانونگویان و مقدمان ورعایا ومزارعان پرگنہ فلان سرکار فلان صوبہ فلان بدانند کہ بدرستی موجبِ فرمانِ عہدِ حضرت تحریر دہم شہر فلان سنہ فلان جلوسی متضمن این معنی کہ در اینوقت میمنت اقران فرمان والا شان واجب الاذعان صادر شد کہ مبلغ اینقدر لکہہ دام از پرگنہ فلان کہ اینقدر مبلغ حاصل می شود

۱۔ 'ل' ق ۴۸ الف: "یکروپیہ سکہ وہفت گنڈہ یعنی بیست وہفت خرمہرہ"
۲۔ ایضاً: "برپشتِ فرمان ایمہ دو مہری شود۔ یکی مہر وزیر ودویم مہر صدر"
۳۔ 'ل' ق ۴۸ الف: "ایمہ بازیافتی ایمہ کہ بسببِ تقصیر ایمہ دار بحضور باز گرفتہ باشد۔"

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۱۲ ـ آفت سماوی

'ل' ق ٤٧ ب

آفتِ سماوی چنانکہ باران کم بارد [یا خشک سال پدید آید](۱) یا ملخ بر کشتہا فرود آید یا ژالہ یا باران بسیار بارد بدرجہ کہ کشتہا غرق شوند [کہ آنرا غرقی گویند](۲) یا برف زدی کہ آن را پالاماری گویند۔

۱۳ ـ اراضی ڈانکہ وبانکہ

'ب' ق ٤٤ الف

زمینی کہ گاہی خالی نماند ودر آنجا ہمیشہ کشت وکار شود و ہرچہ بکارند بروید۔ چنانچہ در فصلی برنج۔ دیگر فصل تمباکو و دیگر فصل کپاس پیدا شود۔

۱٤ ـ آفت ارضی

'ب' ق ٤٤ ب

واو آن است کہ موشہا غلہ بسیار برند (۳) یا جانوری دیگر در کشت پیدا شود وغلہ بخورد و خراب سازد و آنرا موش خوری نیز گویند۔ یا فوج بر کشت زار بگذرد۔ آنرا در بنگالہ (۴) کپو شکست ودر ہند پایمالی گویند [و آنچنانست کہ جای گذرِ شیر باشد وبسببِ آن مکان ویران گردد]۔(۵)

۱۵ ـ اَیمّہ

'ب' ق ٤٤ الف

اَیمہ لفظ عربیست مُفرد۔ جمعِ آن امام۔ ودر اصطلاح آن رامدِ معاش نیز گویند واصل این چنانکہ در بنگالہ برہموتر یا دیوتر یا پیران گویند۔ ہمین طور اہل اسلام ایمہ گویند۔ یعنی نذرِ خدا و رسول، بزرگان و اِامان کردہ دہند۔ ودر فرمانِ اَیمہ اراضی نویسند۔ خلاف آل تمغا کہ درو دام و قریہ نویسند۔ و آن چنانست کہ از حضورِ پادشاہی ہرگاہ زمینی بکسی عنایت شود پس در فرمان

۱۔ [ ] 'پ' ق ۴۴ الف

۲۔ ایضاً

۳۔ 'ل' ق ۴۷ ب: "موشہا غلہ بسیار خورند"

۴۔ ایضاً : "آنرادِ عہدِ صاحبان"

۵۔ [ ] 'ل' ق ۴۷ ب۔ ۴۸ الف

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من ابتدای تیاریِ زِراعت لغایت خرمن و تقسیمِ غلّہ در مکانات می ماند۔[واگورہ در صورتِ بہاولی تعیناتِ کشت شود۔در صورتِ نقدی احتیاجِ اگورہ نیست](۱)

۹۔ آوارجہ نَویس 'پ' ق ۵۰ الف

آوارجہ نویس شخصی کہ افرادِ آمدنیِ ہر یک مکان جداجدا بہ طریقِ ماہورای بہ نویسد (۲)[وہمہ حسابِ پراگندہ راجمع سازد](۳)۔

۱۰۔ اگور بٹائیی 'ل' ق ۴۷ الف

جای کہ اگورہ دادہ تقسیم غلّہ بظہور می رسند این تقسیم را بہندیِ بنگالہ اگور بٹائی (۴) گویند۔ و در بٹائی اگورہ وبی اگورہ فرق است۔ یعنی جای کہ اگورہ می دہند [قاعدۂ مستمرہ است](۵) تقسیم غلہ بالمناصفہ می شود۔در بٹائی بی اگورہ در یک من بیست ودو آثار حاکم[یاز میندار ہر کہ مستاجر باشد](۶) وہفت دہ ونیم آثار رعیت می گیرد[ونیم آثار دیگر عملہ خواہد گرفت](۷) وانواعِ بٹائی در 'بی' بتحریر آمدہ۔

۱۱۔ اراضی عَن مانٹہ 'پ' ق ۴۴ الف

زمینی کہ پیشتر درانجا کشت وکار می شد واز یک سال یا دو سال افتادہ باشد و در بنگالہ آن را پرتی نیز گویند(۸)۔

۱۔ [ ] 'پ' ق ۴۲ب

۲۔ 'پ' ق ۴۲ الف: "آوارجہ نویس شخصی کہ افرادِ آمدنی ہر یک مکانِ مفصّل ہمیشہ نویسد"

۳۔[ ] 'پ' ق ۴۲ الف

۴۔ 'پ' ق ۴۲ب: "اگورہ بٹائی"

۵۔ [ ] ایضاً

۶۔ [ ] 'پ' ق ۴۳ الف

۷۔ [ ] ایضاً

۸۔ 'ل' ق ۴۷ب: 'اراضی عن مانٹہ زمین میدان وافتادہ کہ از مدتی در او کشت نشدہ باشد'

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۵۔ امیر

'ب' ق ۴۲ الف

امیر لفظ عربیست بمعنی سردار و صاحبِ امر و حکم۔ و این صفتِ مشبہ خوانند۔ و در اصطلاح شخصِ عمدہ کہ صاحب منصب و جاگیر باشد۔ [و آن شخص است سردار کہ آنرا ارکانِ دولت گویند۔ و آن دو ہزاری و سہ ہزاری و پنج ہزاری باشد۔ وذکر ہزاری بر مقام نوشتہ شد](۱)۔

۶۔ اگوَن

'ب' ق ۴۲ الف

و آن چنان است (۲) کہ پیش از تقسیم غلۂ خیرات علٰحدہ نمایند (۳)۔ ودر لاہور آن را سہاوری گویند۔

۷۔ انگہا گورا

'ب' ق ۴۲ الف

انگہاگورا آنچنان باشد کہ بعد جمع شدن غلہ (۴)را دو تل کنند ونام رعایاو حاکم بر دو کاغذ نوشتہ بدستِ غیر دہند (۵) آن شخص ہر دو چٹھی بر دو حصہ خواہد نہاد۔ [نامِ ہرکسی کہ بر آید ہماں غلہ شخص بہ گیرد](۶) مغربِ آن قرعہ قسمت است۔ موافقِ آن خواہد گرفت۔

۸۔ اگورہ

'ب' ق ۴۲ ب

اگورہ لفظ ہندی محاورۂ عظیم آباد و بنگالہ آن پیادہ راگویند کہ ہنگامِ تیاریِ زراعت [بہ طریقِ نگہبان](۷) بر کشت گذارند تا کسی غلہ نہ دزدد [و آن را در ہندوستان شحنہ گویند](۸) و آن

۱۔ [ ] 'ن ل' ق ۴۶ ب۔ ۴۷ الف

۲۔ ن 'پ' ق ۵۰ الف: "و آن دستور است"

۳۔ ن 'پ' ق ۵۰ الف: "قدری غلہ خیرات از خرمن علٰحدہ نمایند"

۴۔ 'پ' ق ۵۰ الف: "وقت تقسیم غلہ را دو تل کنند۔"

۵۔ ایضاً: "بہ دستِ ناخواندہ دہند"

۶۔ [ ] 'پ' ق ۵۰ الف

۷۔ [ ] 'پ' ق ۴۲ ب

۸۔ [ ] 'پ' ق ۵۰ ب

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یعنی روزِ برخاستنِ پیادہ ہابرای طلب زر رفتہ اند۔ رفتنِ اوہمہ تاریخ وار نویسد۔ و نقلِ برخاست نامہ ودستکات[وزرِاطلاق](۱)وغیرہ پیش خوددارد۔وزرِاطلاق دستوراست کہ جمع گوشوارۂ تحصیلِ مواضعات سوای سیاہیہ آمدنی مال[بادشاہ](۲)نویسند۔

٤۔ استمرار

'پ' ق ٤١ الف

استمرار و آن لفظِ عربی است۔ مصدر است ازبابِ استفعال۔ معنیِ آن ہمیشہ بودن و طلب ہمیشہ گی کردن۔ ودراصطلاحِ عمال دادنِ مکانی بہ شخصی بطریقِ استقلال ازروی مہربانی۔ حاکمان نیز مناسب وقت دیدہ انیکار کنند (۳) و آن چنانست کہ برشخصی کہ از حضورِ بادشاہ عنایت منظور باشد موضع یاپرگنہ ہرچہ منظور باشد، موافق جمع طوماری جمع مقرر کردہ دہند۔ واگر رعایت منظور باشددران تخفیف نمایند[ق۴۱ب]وگاہی ازوسوالِ کمی وبیشی نہ نمانید وہیچ آفتِ سماوی وارضی بہ اومجراندہند۔وکیفیت کردنِ او درحضور نشوندواگر کم پیداشود یازیادہ موافقِ نوشت وخواندازو خواہندگرفت[وپرگنات ومواضعاتِ استمراری مجز آنکہ شخصِ استمرار دار درمالگذاری قصور نماید بازپس نخواہندگرفت۔واگر درپٹے آن نسل بعد نسلاً نوشتہ شدہ از اولادِ اونیز واپس نخواہندگرفت۔ وبرای استمرار دارسندِ مجدد نمی باید، یک سند برای عمرکافی است](۴)ومکاناتِ استمراری مقرری چنانکہ شخصِ استمراردار بگذاردگذاشت نمی شود۔واگر درمالگذاری قصور خواہدکرد البتہ ازو گذاشت خواہند نمود۔ ودرصورتِ مالگذاری ازو و فرزندانِ او بازپس نخواہندگرفت۔واگر خودخواہد کہ بگذارد،درصورتِ آبادی وسیر حاصلیِ مکان، بہ استرضای حاکمِ وقت می تواندگذاشت،وگرنہ۔ودرصورتِ ویرانی وغیرہ شرایط ہرگز گذاشتن نمی تواند[وعذرِاستمراردار بہیچ نوع درحضورپذیرا نیست](۵)۔

۱۔ [ ] 'پ'ق۲۲ الف

۲۔ ایضاً

۳۔ 'ل'ق۴۶ب: "پرگنات ومواضعات بطریقِ استمراردہند۔"

۴۔ [ ] ایضاً

۵۔ [ ] 'ل'ق۴۶ب

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تجویز نموده به حضور عرض نماید۔

[ق ۴۶ الف] چهارم امین که در پرگنات بخدمتِ امینی مقرّر باشد [و آن نوکرِ عاملِ وقت باشد] (۱) و در صورتِ عذرِ مزارع و زمیندار (۲) برکشت ایستاده از بانس و کٹھہ که برابر پنجدست قاضی مُعیّن است [یا از جریب که طول برابر بیگہہ باشد] (۳) پیمایش بکناند و دانه بندی نموده سرمو رعایت باطل نه کرده کسره تیار بکناند۔ و پنجکسِ دیگر که هنگامِ پیمایش همراهِ او باشند بر مقام ذکر آنها خواهد آمد۔ و امینی که فعل او دانه بندیست نوکرِ حاکم باشد۔

۲۔ اِطلاق

'پ' ق ۴۰ ب

اِطلاق مصدر از باب افعال۔ و معنی او در لغت از بند رهانیدن و رُوداد کردن [و روان کردن] (۴) و کشادن و به نیکی واگذاشتن۔ و در اصطلاحِ عمّال نوشتنِ چٹھی و دستک که برای زر بفریسند آن چٹھی را چٹھی اطلاق نویسند۔ و نویسنده اطلاق نویس خوانند۔ [و زری که بابتِ آن چٹھی خواهد آمد (آن را اطلاق گویند)] (۵)۔

[فایده: دستور است که پیادهٔ که برای طلبِ زر می روَد اگر نوکرِ سرکار است یومیه که خواهد یافت از آن یک آنه حقِ اوست۔ و اگر مصالحی است نصفی یومیه خود می گیرد۔ و صورتیکه کسی نالشِ کسی کرده و پیاده برای طلبِ او رفته روزِ او زیاده خواهد شد] (۶)۔

۳۔ اِطلاق نویس

'پ' ق ۳۰ ب

اطلاق نویس [ق ۴۱ الف] شخصی که در آمد و بر آمدِ چٹھی و دستک و جمع خرچ وصولِ زرِ اِطلاق۔

۱۔ [ ] ایضاً
۲۔ ایضاً: "رعایا و زمیندار"
۳۔ [ ] ایضاً
۴۔ 'پ' ق ۲۱ ب
۵۔ [ ] ایضاً
۶۔ [ ] 'ل' ق ۴۶ الف۔ ب

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باب الالِف

۱ ـ امین

'ل' ق ٤٥ ب

امین لفظ عربی است بروزنِ فعیل۔ و آن اسمِ فاعل است بمعنی امانت دارنده۔ وضد خاین که بمعنی خیانت کننده باشد(۱) ودر اصطلاحِ عاملان امین شخصی باشد که نه خود دزدی کند و نه کسی را دزدی کردن دهد۔ چنانچه شیخ سعدی گوید:

امین باید از داور اندیشناک نه از رفعِ دیوان و زجر و هلاک
امین و بد اندیش طشت اند و مور نشاید ، درو رخنه کردن به زور

وامین بچند نوع است (۲): اوّل حضوری (۳) یعنی شخصی که بخدمتِ امینی بحضورِ بادشاهی سرفراز باشد و بحکم حضور سربراهی هر خدمت می نماید۔ فعل او تحقیقِ احوال بی کم و کیف۔ چه در شهر و چه در نواح۔

دوّم شخصی که از حضورِ بادشاه بر صوبجات تعینات باشد تا امانتِ خزانهٔ بادشاهی نماید۔ واگر قصوری در اوضاع واطوارِ ناظم (۴) دریابد بحضور اطلاح دهد۔ و سر رشتهٔ کاغذِ کلّی و جزوی بدستِ خود دارد۔

سیوم امین شخصی که از حضور [صوبه] (۵) برای تحقیقاتِ قضیه ها رود۔ و تحقیق و

۱۔ 'پ' ق ۳۹ ب: "امین اسم فعل است۔ واسم فعل آن راگویند که لفظِ اسم باشد و معنی فعل در او پیدا گردد۔ وامین صفتِ مشبّه است۔ صفتِ مشبّه آن راگویند که تشبیح داده شود بفعل۔ و در لغت معنیِ امین (بفتح استوا) آنکه بااعتماد باشد۔ و آنکه ازاوایمن۔ و آمین (بمدِ الف و تخفیف) آنچه بعد دعا گویند۔ یعنی همچنین مستجاب به کن۔ وامین لقبِ حضرت جبرئیل علیه السلام۔ چنانکهِ ابوالفضل در نعتِ پیمبر گوید: 'جبریل امین ز قُربِ او دست به سر'۔

۲۔ 'پ' ق ۴۰ الف: "وامین در هر کار خانه جات می باشد"

۳۔ 'پ' ق ۴۰ الف: "امین حضور"

۴۔ 'پ' ق ۳۹ ب: "اوضاع واطوارِ حاکم صوبه"

۵۔ [ ] 'پ' ق ۴۰ الف

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ترجمہ کردن عرایض زمینداران و عاملان و فوجداران وغیرہ وقت حائل می شود۔ بنابران بندہ از خرمن الطاف بزرگان خوشہ چین خواجہ یٰسین | سالن دہلی | (۱) متخلص بہ عاجز، حسب الارشاد ارسطو زمان، افلاطون دوران، ضیاء الملک، مقرب الدولہ، مسٹر جیمس گرانٹ بہادر دام اقبالہ، بسیاری از الفاظ عربی و فارسی و ترکی و ہندی، زبان دہلی و کلکتہ و ڈھاکہ و پٹنہ وغیرہ جمع نمودہ معانی ہر یک بقلم آوردہ ضمن آن | ق ۳الف | فواید دیگر کہ متصدیان در حساب نوشتہ اند نوشتن کلیات حساب از قبیل تحصیل حاصل دانستہ، شروع در آن نہ نمودہ۔ التماس از صوبہ داران صوبہ کرم و ناظمان عطا آن است: چون قبل ازاین شخصی ارادۂ تحریرِ معانیِ الفاظِ مذکورہ نکردہ، بندہ موجد این فرہنگ شدہ، اگر سہوی و خطای دریابند بہ اصلاح آن منت برذمت فقیر گذارند و بمقتضای بوس "گر نخطای رسی و طعنہ مزن کہ ہیچ بشر خالی از خطا نبود" عمل فرمایند۔ و اگر بعد مطالعہ فایدہ برگیرند، مولف را بدعای خیر یاد نمایند چرا کہ مدعا و علت نمائی از تصنیف و تالیفِ این کتاب ہمین است کہ شاید بزرگی بعد مطالعہ خوش شدہ | ق ۳ب | دعای درحق مصنف نماید و بدعای او بجانب مصنف متوجہ حاصل گردد۔ عرض:

غرض نقشی است کز ما یاد ماند کہ ہستی را نمی بینم بقای
مگر صاحب دلی روزی برحمت کند درحق این مسکین دعای

۱۔ [ ] ایضاً

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دیباچہ مؤلّف

'پ' ق ا ب

بسم اللہ الرحمٰن الرحیم

رب یسر

تحریر تمت بالخیر

تمم بالخیر

حمدِ بی حد متعہدِ عِباد را سزد کہ حاکمِ با تدبیر رُوح را بر صوبہ بدن کہ بہ چندین سرکاراتِ دل ودماغ [و جگر] (۱) آبادان است ناظم گردانیدہ۔ وثنای بیعد مستاجر پرگناتِ جسم و جانِ خلایق را لایق، کہ بہ چکلہ جاتِ موالیدِ ثلاثہ بہ ابرِ رحمتِ خود بہ سرسبزی رسانیدہ۔ حویلیاتِ طبایع انسان [ق ۲ الف] بی تعلقاتِ یاد او بہ آفتِ سماوی مسمار۔ ومزراعاتِ ٹپّہ ہای اِبدانِ بندگان بی ترشحِ سحابِ مکرمتِ او بہ آفتِ ارضی گرفتار۔ ونعتِ عاملی کہ قلبہ رانیِ اشفاقِ او رقبہ ہای برایارا محل پیدایشِ جنسِ کامل ساختہ۔ وزراعتِ اراضیِ دین ویقین را بہ بیلچہ ہدایتِ او از سبزۂ بیگانۂ شک وشبہہ پرداختہ۔ امّا بعد بر قانونگویانِ فہم ودرایت وزمینداران و چودہریانِ عقل وکیاست مخفی ومحتجب نماند کہ معانیِ الفاظِ عربی وفارسی وتُرکی وہندی کہ در ہندوستان جنت نشان کہ من ابتدای وُرودِ نمودِ اسلام مصطلحِ عمّال گردیدہ وبسببِ کثرتِ استعمال توجہِ اعزۂ بر تحقیقِ آن نہ رفتہ۔ مخصوصاً الفاظِ ہندی کہ ہمیشہ مستعملِ متصدیانِ عاملی پیشہ است [ق ۲ ب] بر بسیاری از مُنشیان مفہوم وی چرا کہ نوکریِ عاملان وکاریابی کسی نکردہ فہم این الفاظ بر او خیلی دشوار۔ وعلاوۂ آن اینکہ اصطلاح ہر ملکی جُداست۔ ونیز صاحبانِ مترجَم را در وقتِ

۱۔ [ ] 'ل' ق ۴۰ ب

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نام کتاب	:	کتاب دستورِ مال گذاری
تالیف	:	خواجہ یٰسین
مرتب	:	سید حسن محمود
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چاپ	:	نائس پرنٹنگ پریس۔ خوریجی خاص۔ دہلی
ناشر	:	نصرت علی ناصری برائے کتاب بھون 1784 کلاں محل، دریا گنج۔ نئی دہلی۔ ۱۱۰۰۰۲

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کتاب دستورِ مالگذاری

تالیف: خواجہ یٰسین

ترتیب و تصحیح با ترجمۂ انگلیسی و مقدمۂ انتقادی

سیّد حسن محمود

کتاب بھون

۱۷۸۴۔ کلاں محل، دریا گنج، نئی دھلی ۱۱۰۰۰۲

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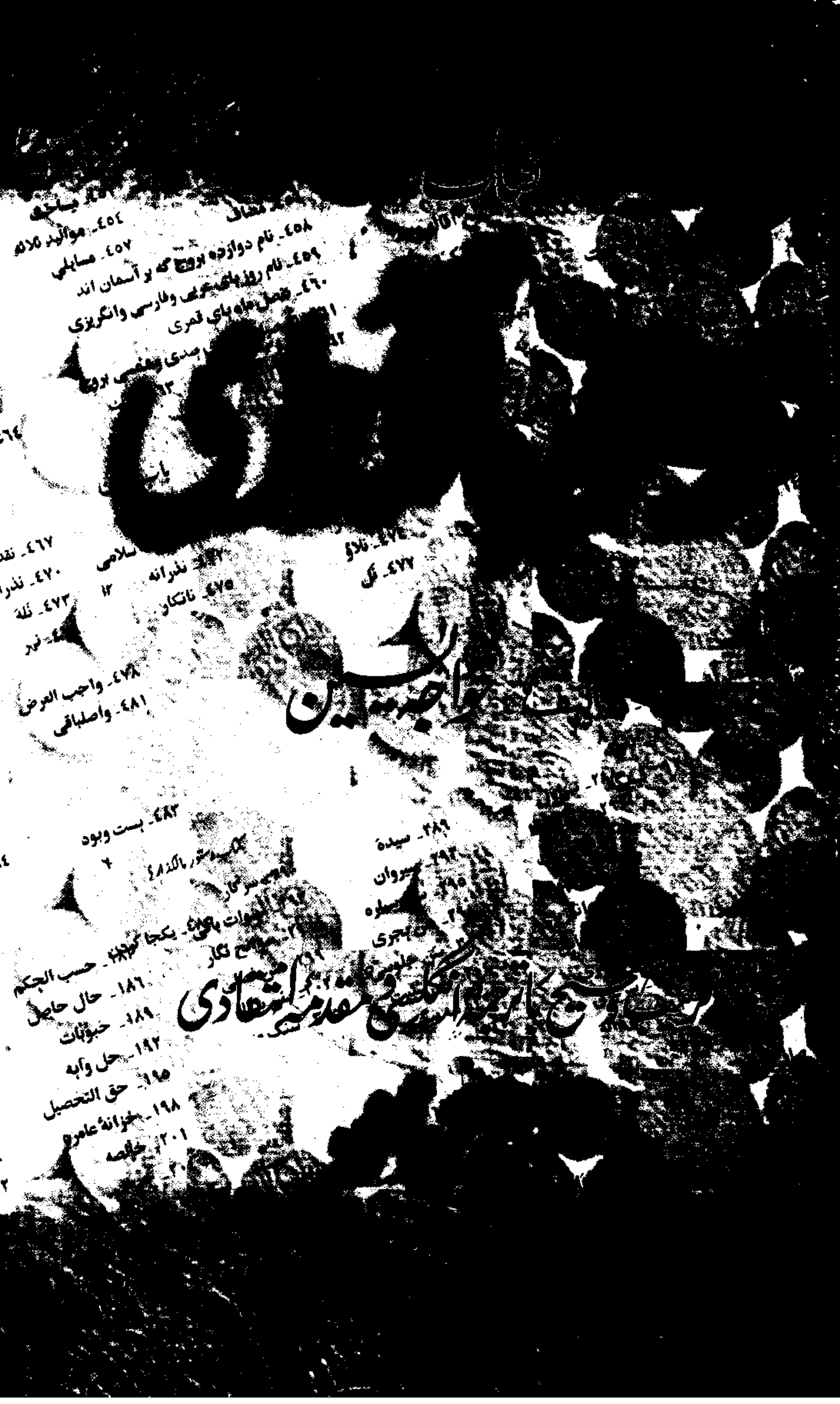

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