

## Significance of the institutions of lambardars, tehsildars and patwaris in the operation of the mahalwari system

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### Abstract

The *Mahalwari* system was one of the three major land revenue settlements of British colonial India introduced under the administration of East India Company. It was the last land settlement experimented by the company administration and expected to be an improvement over both the previous working settlements.

The idea and proposal of *Mahalwari* system was first given by Holt Mackenzie, then the territorial secretary of the Board of Revenue, in his famous and detailed minute of 1<sup>st</sup> July 1819. The advice of Mackenzie's minute was finally incorporated in the regulation VII of 1822 and became the basis of *Mahalwari system*.

The Institutions of Lambardars, Tehsildars and Patwaris played a very important and crucial role in the operation of the *Mahalwari* System of the land revenue settlement. A *Lambardars* was a village chief or head means the holder of a number of villages in the collector's list of persons primarily responsible to bring in the land revenue of the village or a section of a village. He was usually a landlord or a zamindar, a *taluqdar*, or a proprietor or a *patel*. He was an official headman who had some authorized power in a *Mahal*. He acts as a representative of government in the village. A *Tehsildar* was the officer in-charge of a *tehsil* or subdivision of a district. He was the officer in-charge of a local treasury of a *tehsil* vested with powers either of a first grade or second grade assistant collector, according to their standing and experience. The *Patwaris* were appointed as a 'village officer' with *amins*, *sazahwals*, *munsifs*, and *shershitedars* etc. to make the collections of land revenue. The *Patwaris* and *qanungoes* bound to work in close co-operation with the *Lambardars*.

Here, I dealt the role and significance of the above mentioned institutions in the operation of the *Mahalwari* System.

**Keywords:** Quality Education, No Detention, RTE Act, 2009.

### Introduction

The *Mahalwari* system was one of the three major land revenue settlements of British colonial India introduced under the administration of East India Company. It was the last land settlement experimented by the company administration and expected to be an improvement over both the previous working settlements. The other two major land settlements were permanent *Zamindari* in Bengal presidency and *Ryotwari* in Madras and Bombay Presidency. It was a settlement for the estates of proprietary bodies, first introduced in the region of North-Western Provinces under the regulation VII of 1822. Further, it was extended up to areas of the Central Provinces and the British Punjab. It was an intermediary type of the land settlement, first implemented in the Ceded and Conquered provinces which Lord Wellesley had acquired between 1801 and 1802.

Initially, the system covered the most fertile tract of British India like as *Ganga-Jamuna Doab*, major areas of Agra and *Awadh* Provinces, North Western Provinces, old Benares, the Ceded and Conquered districts. Later on, it was extended to the Central Provinces and the British Punjab. Till 1857, the operation of the *Mahalwari* system was more or less confined to the regions of the North Western Provinces.

North Western Provinces with *Oudh* (added to the North Western Provinces administration after T. C Robertson's recommendation) under the Company administration was slightly more than the present day area of Uttar Pradesh. In terms of area, the present day Uttar Pradesh is the fourth

largest state of independent India. This state is of boot shaped size divided into three natural tracts, i.e., (i) Himalayan, (ii) Central Indian plateau, and (iii) the Gangetic basin. During the entire course of Company administration, the whole region of the state was categorized into six different parts, with divisional heads, viz., Benaras division, Ceded and Conquered districts, Oudh, Regions acquired after Nepal wars in 1816, and Princely States during the British rule. The tract of the provinces to the north includes some of the highest mountains of the world, and separated by a series of valleys from a lower range which bounds the alluvial plains.

It was the final outcome of the integration and consolidation process of different parts of the Himalayas foot-hills region under Company rule. The whole region of North Western Provinces & *Oudh* were enclosed with the districts of Jaunpur, Basti, Azamgarh under Gorakhpur division to the east and Shahjehanpur, Farrukhabad, Aligarh and Kanpur etc. to the west. This is a country of veritable garden for British India, with a soil of unrivalled fertility, most part protected from the dangers of famines by a magnificent series of irrigation works especially of canals, tanks and ponds.

The settlement under the *Mahalwari* operation was directly made with the villages or estates or *Mahals* on the instruction of the settlement officers, who fixed the rent with the consultation of '*Lambardar*' and the rent to be paid by the cultivating peasants. The settlement possesses a mixture of Bengal *Zamindari* as well as Madras *Ryotwari*. Here, the settlements had neither been with great here ditary revenue

farmers like the Bengal *Zamindars* nor with the humble cultivators as in Madras, but generally with the co-sharing village brotherhood called as "*village community*". Most of the historians placed the new system as a modified version of Permanent *Zamindari* of Bengal which was usually made with the 'body of co-sharers'. In all *Mahalwari* area, the land revenue was revised periodically.

The *Mahalwari* system of land revenue was of temporary in nature and implemented with the provision that the assessment should be revised after certain fixed period of time usually after 30 years. In few cases, the assessment of land revenue should be revised only after a period of 20 years and even at some occasions it was revised after a marginal gap of 10 years. In a simple revenue language, the *Mahalwari* settlement was famous as a '*mauzawar*' settlement where '*mauza*' stands for a village or a unit of assessment.

The foundation of entire land revenue assessment NT and realization in the *Mahalwari* operated region was based on the records of '*shajra*' or field map and "*khasra*" or field register. Under the system, the settlement was made directly with *Mahals* or estates in which a recognized landlord or proprietor of some kind declared responsible for the payment of land revenue to the government. The collection of land revenue amount in *Mahalwari* settlement was directly connected to the existing *Mahals* or *mauzas*.

The term "*Mahal*" may be used for any local area held under a separate engagement for the payment of the land revenue and for which separate records of rights had been formed and framed. A "*Mahal*" was unit of assessment or a fiscal unit standing for compact allocable area, demarcated geographically, often coinciding with a village or forms a part of villages or includes several villages or parts of them. Any local area for which the revenue task had been assigned to the settlement officers and "*Lambardars*" was known as a separate "*Mahal*". '*Mahal*' also denotes a group of cultivation of permanent character with a particular place name mentioned in the village field map.

The new land revenue settlement had different varieties and operated with different names in different regions. It introduced with great care of local information and existing conditions. The new settlement of North Western Provinces was working with the title of '*mauzawari*' settlement. In the region of the Central Provinces it operated with the name of '*malguzari*' settlement where '*Patel*' was the chief of a village. The settlement operated village-wise in the Punjab and called as *mahli settlement*.

The idea and proposal of *Mahalwari* system was first given by Holt Mackenzie, then the territorial secretary of the Board of Revenue, in his famous and detailed minute of 1<sup>st</sup> July 1819. The minute had proposed and laid the foundation of village-wise system of land revenue which later became popular as *Mahali* or *Mahalwari settlement*. The commencement of the new land settlement under the minute of 1819 was considered as the starting point of modern knowledge about the North Indian land tenures. Mackenzie declared *Permanent Zamindari settlement* as a 'loose bargain' with a careful extensive research of the area. When he declared *Zamindari* system as a 'loose bargain' it means that the settlement was neither proved profitable to the British Government, nor to the Indian peasants as well as other agricultural communities. Finally, on the basis of local existing conditions, Mackenzie advocated for the *village or 'Mahal'* based land revenue system. In the minute,

he complained about the words 'possession' and 'property' which was commonly used without any established nature of possession or the sort of property. This minute proposed a number of measures related to the land revenue administration which was not avoided if success could be attained. The advice of Mackenzie's minute was finally incorporated in the regulation VII of 1822 and became the basis of *Mahalwari system*. The regulation marked a revolutionary beginning in the improvement of land revenue administration under the Company rule. It provided a basis of detailed field-to-field survey for revenue assessment.

### **Lambardars**

A *Lambardars* was a village chief or head means the holder of a number of villages in the collector's list of persons primarily responsible to bring in the land revenue of the village or a section of a village. He was usually a landlord or a zamindar, a *taluqdar*, or a proprietor or a *patel*. He was an official headman who had some authorized power in a *Mahal*. He acts as a representative of government in the village. In all *Mahalwari* region, where settlement were directly made with the *Mahal* or village or the estate as the unit of assessment, there may be many *Lambardars* as the village has estates or sections, and each had a direct responsibility for the land revenue collection. The '*Lambardar*' of a *Mahal* was a person who, either on his own account or jointly with others, or as representative of the whole or part of a proprietary community, engages with government for the payment of the land revenue. A '*Lambardar*' was bound to manage the affairs of each division or sub-division of a *Mahal* or estate. He was a representative of a number of proprietors and had the duty to collect the revenue and cesses, and was answerable to government for the demanded amount. His duties were to pay in the land revenue to the local treasury, report to the Qanungo encroachments on roads, or on government waste lands and injuries, to government buildings, and also erect boundary demarcation.

A '*Lambardar*' assisted the Company administration in three ways, viz.; firstly, in adjusting the government assessment in co-operation with the officers of the state; secondly, in regulating the quota of each sharer and; thirdly, in collecting and paying the assessed amount to the state authority. Generally, a '*Lambardar*' acts as an agent for the sharers in their dealings with government. In the north-western provinces, he was appointed according to local traditions and customs, subject to a right on the part of the collector to refuse nominee on certain specified grounds, chiefly regarding his competence, character, and his being a sharer (in possession) of the *Mahal* or revenue paying estate.<sup>180</sup> *Lambardars* were usually allowed to collect a percentage on the collected amount of land revenue from the shares and to charge them for reasonable village expenses. He received '*haq-i-Lambardari*' also called '*pachotra*' which was an incentive of five percent on the total land revenue; they collect as one of the legal cesses or rates.

The term '*Lambardar*' apparently originated under the British administration but idea is much older being that of the representative chosen by cultivators to act in their dealings with government. In the permanently settled districts, where *Lambardar* was not an indigenous institution but represents the landholders, his post was purely honorary and was said to be steadily losing vitality. In the region of north-western

provinces, the post of *Lambardar* was of official status, receives a '*haq-i-Tehsil*' or collecting fee of 5, on the total revenue from the co-sharers as '*malba*' or general village expenses. He disburses such expenses by himself and recovered it. During the audition of accounts, before distributing the profits of the estate to the co-sharers. The '*haq-i-Tehsil or haq-i-Lambardari*' does not always exist, and was, in fact, a matter of custom recorded in the '*wajib-ul-arz*' (or record of village custom).

The institution of *Lambardar* was partly elective and partly hereditary. He was chosen by the village inhabitants on the basis of his age, experience and ability. They are nominated by the sharers, and it shows the value of the position in the eyes of the people that strong coercive measures may sometimes be necessary in order to force the sharers to make a nomination. They worked in close cooperation with the village *Patwaris* who were entrusted with the task of recording the area of land cultivated by each household, the nature of crops sown, and the amount of revenue to be collected from each estate.<sup>188</sup> Generally, he was a sole representative of the jointly responsible body.

A '*Lambardar*' was bound to perform the following duties:-

1. To pay
  - The government demand on account of revenue and cesses to the officer appointed to receive it.
  - The rent payable to the taluqdar in sub-settlement under a heritable and non-transferable lease.
2. To report the Qanungoes about all encroachments on roads or on government waste lands, and all injuries or appropriations of '*nuzul*' buildings situated within the boundaries of the *Mahal*.
3. To report the *Tehsildars* about the destruction or removal of injury to boundary marks, or any other marks erected in the *Mahal* by order of government.
4. To collect in accordance with village custom;
  - The government demand on account of revenue and cesses.
  - The rent payable to the *Tallukdars*.
5. To defray, in the first instance, village expenses and to reimburse himself in accordance with custom.
6. To render accounts to the co-sharers of the transactions referred in clause 4 and 5 of the 11<sup>th</sup> rule.

In theory, a *Lambardar* should collect all the rents due in the *Mahal*, but in practice, certain rents were collected by few particular sharers due to some locally existing customs; while in genuine cultivating communities, the cash rents were often insufficient to pay the revenue, even if the *Lambardar* collects them in full; the bulk of the land was cultivated by the sharers, and the revenue due from the sharers, cultivation in such *Mahals* was a subject of recurring contention. The custom of separate rent-collections by the sharers was getting more common due to existing social position. The custom of separate rent collections degraded the position of the *Lambardars* and makes the post less attractive in the long run.

One important function of a *Lambardar* was to collect and record the funds spent on common purposes. A proper account of such collections and expenses used to be rendered to the whole co-operative body of co-parceners. A '*Lambardar*' was also called '*Sadar Malguzar*' who carried out the duty of a '*muqaddam*'. In certain case, he was nominated by the sharers

and given right to collect a fixed percentage of revenue for his services and to charge them for village expenses.

There were number of titles assigned to the institution of *Lambardar* which varies according to its locality. In the central provinces, he was called as 'Patel'. In Bengal region, he was called as *mandal*. In Madras, the title was '*Maniyakaram* or 'Reddi' or 'Reddy'. In western India, he was famous with the title of 'Kulkarni'. At some place, he was called as '*muqaddams*'. His duties were slightly different from the exact duty of a *Lambardar* and possess distinct quality from the *Lambardars* of the north Indian village system.

In Punjab, the work and duty of a *Lambardar* was different from the other two *Mahalwari* enlisted zone. Here, villages have several sections and so there were several *Lambardars* and thus the advantage of representation for many co sharers by a single person was lost to some extent. Therefore, it seems necessary for British administration to have a single agent or chief headman to represent himself as a representative of many co-sharers, with whom it was easier to communicate, and who could be held responsible. The appointment of such chief headman was termed as '*ala Lambardar*'. In the appointment of an '*ala Lambardar*' the following points were kept in mind by the collectors, viz.; hereditary claims, extent of property in the estate, services rendered to the state by the candidate or his family and personal influence, characters, ability, and freedom from debt.

An '*ala Lambardar*' was the channel of communication among the other '*Lambardar*', and generally responsible for the duty of other headmen to do.<sup>197</sup> His remuneration was equal to 1 per-cent of the total land revenue. It was collected by the sectional headmen, and by them paid to the chief. There was no difference between the chief headman and other sectional headmen in respect of emolument or duties, except that the former gets an extra 1 per-cent on the revenue. As a landowner, in *Mahalwari* operated regions, he was jointly and severally liable like any other co-sharer but neither held responsible as a *Lambardar* for any revenue arrears due from an actual defaulter nor treated himself as a 'defaulter'. He was not compelled to file a suit against the co-sharer. He advised the collector to take direct action of coercion against the actual defaulter. If a *Lambardar* himself on default, then collector denied the negotiation. He got the immediate responsibility for paying the revenue into the treasury as *Sadar Malguzar*.

The remuneration of the *Lambardar* for their services was paid partly by the state or partly by the co-sharers in several forms. By the first process, all the common lands like ponds, gardens, forests, fisheries, pastures and cultivable wastes, left un-assessed by the state, were given under the charge of the *Lambardar* who empowered to enjoy the benefits derived there from in preference to others. In succeeding years when additional cesses and *abwabs* were imposed by the state even on the produce of these common lands, the *Lambardar* were permitted to enjoy a portion of their produce. Secondly, the lands under the personal cultivation of the *Lambardar* were assessed at a lower rate than those of the other co-sharers of his division, thus indirectly leaving him a share of the legitimate revenue of the government. By third process, a *malikanah right* of varying amount was paid to compensate them for the trouble of collection. This was fixed as a percentage of the state revenue and was paid to the *Lambardars* by the treasury. It was distinct from the concessions allowed to the village

zamindars by way of deductions from their gross payments on the basis of their rights. He received '*Jajmani*' or customary presents during the year from the village artisans and servants. He also received certain customary dues from the villages on the occasions of marriage and birth, no social ceremony was complete without his participation. He was an arbitrator in disputes and quarrels of all kinds amongst the co-sharers of his division.

In *zamindari areas*, where more than one zamindar exists, the responsibility for paying the revenue could either be shared or each zamindar else could engage to be responsible for his own contribution. In the *bhayichara* villages, where responsibility held in joint, the body of proprietors was required to nominate the *Lambardar* also called *sadar malguzar*, a person immediately responsible for paying the revenue. There was a council of elders to run the affairs of brotherhood of which all the *Lambardars* from different sub-divisions were the members. The 'council of elders' was considered as the highest authority of the village in respect of all matters like civil, criminal, social, economic, and political.

The breakdown of the *Lambardari* system was a misnomer outcome. The custom of separate rent collections by the sharers degraded the position of the *Lambardars* and lessens their importance. However, the British administration was very keen to maintain the power of *Lambardari* institution because they guaranteed the rent collection with ease. Sometimes, the post of *Lambardari* was not acceptable to the responsible sharers because of threatening attitude they possessed. Decline in the status of *Lambardari* was a product of locally existing social conditions and circumstances. The difficulty of getting *Lambardars* to act was much more widespread in the east of the province than in the west, a fact that was no doubt correlated with the greater tendency to individualism which was a characteristic of the former locality.

### Tehsildars

A *Tehsildar* was the officer in-charge of a *Tehsil* or subdivision of a district. He was the officer in-charge of a local treasury of a *Tehsil* vested with powers either of a first grade or second grade assistant collector, according to their standing and experience. A deputy or *naib-Tehsildars* was appointed to perform the duties of a *Tehsildar* in his absence.

A *Tehsil* was a subdivision of a district, larger than the *pargana* and considered more convenient administrative unit. He was bound to produce a report before the collector on the area, which indicating the land under cultivation, the cultivable waste the uncultivable land, and revenue free land. But this report was not always being factual. The office of local treasury was selected at the head-quarter of the district for the convenience of *Tehsildars*, got payment locally by the village *Lambardar*.

In the process of land revenue realization, a *Tehsildar* was bound to provide his assistance to *Lambardars*. But he produces report only on the orders of the collector. He vested with the powers of a subordinate magistrate due to good local knowledge he possesses over a particular locality. He may have the authority of a magistrate to act in case of urgency. He would assemble the *Qanungoes*, *Patwaris* and other village officers and assigned them the duty to collect the information regarding the *Mahal*, the names and the interest of the zamindars, the number and kind of cultivators, the produce of

the village, the mode and rate of the payments, together with various details about population and general resources.

A good *Tehsildar* was well versed in revenue details, and had an intimate knowledge of the locality and inhabitants of his *Tehsil* as well as of the condition of the estates in it. He was well aware with the peculiarities of climate, and agricultural conditions under which land management was carried on.

A *Naib Tehsildars* was vested with powers to carry on the duty of a *Tehsildar*, when he was not present at the *Tehsil* headquarters. The appointment, selections, dismissal and control of *Tehsildar* and their *naibs* was rested in the hands of the financial commissioners. He had given special task to check the record of changes in proprietary and occupancy holdings, and to the harvest statistics. Sometimes, he had given the duty to deal with the partition cases and matters of *Lambardars* appointment.

The concern of collector was necessary for the appointment of any *Tehsildar* or *naib Tehsildars*. They were bound to furnish information on rural administrative, social and economic organization. All the information provided by the *Patwaris* and *qanungoes* to the collector gone for a cross-check before *Tehsildars* office.

### Patwaris

The *Patwaris* were appointed as a 'village officer' with *amins*, *sazahwals*, *munsifs*, and *sherishtedars* etc. to make the collections of land revenue. The *Patwaris* and *qanungoes* bound to work in close co-operation with the *Lambardars*. Their duties have been assigned on the basis existing local condition; varied according to place and region. However, they performed their duties under some specific circumstances with some limitations and restrictions. They acted as a subordinate to *tehsildars* and *Lambardars*. In actual sense, they were the servant of the *Lambardars* and worked on his instruction.

The institution of *Patwaris* had utmost importance and even more than the institution of *Lambardars* in the mechanism of *Mahalwari* operation; and was obliged to carry the duties of a village accountant and registrar, entrusted with the task of recording the area of land cultivated by each household, the nature of crops sown, and the amount of revenue to be collected from each co-sharer. The *dufter* (or office) of *Patwaris* were put upon an efficient footing, under the superintendence and responsibility of *qanungoes* and *tehsildars*.

The office of *Patwaris* became an important institution by the coming of 19<sup>th</sup> century with the advancement in the land revenue system and management. During the *Mughal*, the office of *Patwaris* was not so important and received occasional perquisites in cash but most of the time in kind. By the time of British, they were equally valid as the means of preserving village rights and keeping the co-sharers out from getting into difficulties, and also performing the old duties as a revenue servant and recorder of statistics. They were famed with the name of *karnam* in Madras and *kulkarni* in Bombay. They were not appointed in each village, but in a *pargana* of *Mahals* declared by the collector. In all *Mahalwari* regions, the appointment of *Patwaris* may vary either according to the size of the *Pargana* or according to value or according to its population density. Their charge varied according to size of land, generally between 1200 to 5000 acres.

Appointments to the office were carefully protected by rules

enacted under the Land Revenue Act of 1873 and 1883 to secure proper qualification and intelligence. The post of a *Patwaris* was not hereditary but the son of them given preference to other applicants on the basis of expertise knowledge about the surveying and accounting which he got as a gift in the form of hereditary transformation. There were a lot of *Patwaris* schools had been established in *parganas* to train them in surveying and accounting and produced skilled *Patwaris*.

In *Bhaichara* villages, they were given some extra charges such as entertaining strangers, holding a festivals, repairing the *panchayat bhavans* (village meeting place), the wells and tanks, some charity like payment to the village mosque or temple; chargeable to the village in common. Every *Patwaris* was a public servant nominated by the *Lambardars* according to their locality, and the records he kept considered as the public property. Though, he was nominated by the *Lambardars* and *tehsildars* of the *parganas* but his final appointment was confirmed only after the seal of assistant controller. All the duties and rules to *Patwaris* were prescribed in the circulars issued by the Board of Revenue. In general, he was an accountant of the village and bound to perform two basic duties, i.e.; first, the revenue payments due from the various co-sharers, the distribution of the profits of the joint estate, and, second, the accounts of rent payment between landlord and tenant. He kept the books of receipts as files or registers called *Patwaris* papers gives a detailed account of all residential or *Khudkasht* and non-residential or *Pahikasht ryots* of a *Mahal* which provide full information about the records - of- rights drawn on *shajra* and  *khasra*. The Sadar Board of Revenue circular mentioned the following important duties of a *Patwaris*:

1. To keep the village accounts.
  - Of revenue payments, and outstanding balances by the co-sharers,
  - Of rent payments by tenants,
  - Of malba or items chargeable to the village common expenditure.

This involves giving receipts in due form or in making entries for landholders and tenants (not able to write) in certain books of receipts with which they were furnished.
2. To have official charge of the village maps, field-registers and other records of landed rights, shares and interests, as prepared at survey or settlement. *Patwaris* are bound to allow inspection, and to furnish on payment of fixed fee.
3. They are charged periodically preparing returns in the same forms as those last spoken of and keeping copies of the village map, all corrected up to date, so that the information in the land records may never get obsolete, but be kept in correspondence with the actual facts for the time being.
4. They also make certain inspection and fill up various statistical returns, which show the crops sown and harvested, the number and kind of wells, of cattle, of groves and orchards, and give details of other matters on which a complete knowledge of the state of the village depends.
5. They also have to take not all changes that occur in the ownership of land but have a special register to note down the transaction of sale and mortgage under the law of inheritance.

6. The *Patwaris* were bound to report at once to the *Tehsil* any unusual occurrence, destruction of boundary marks, encroachment on public land, occurrence of cattle disease, and approach of locusts etc.

The purpose of village accounts he keeps:

- a. The *bahi-khata* was a general ledger showing the holdings and payments of each proprietor and cultivator.
- b. The *wasil-baqi* was a rent-account showing the holdings and tenants who cultivated them, the rent claimed for each, with the amount paid, the balance, and the arrears, if any,
- c. The *jama-kharch* was a profit and loss account of the proprietors. Disbursements for revenue, cesses, *Lambardars* allowances, and village expenses, are entered on one side, and the receipts from rents and other sources of common profits on the other.

Besides, the village accounts, the *Patwaris* keeps a '*roznamcha*', for general purposes; simply a narrative of everyday happenings that, he done in his circle. Their ledgers are preserved for four years. They assigned the duty to prepare and maintain a statistical records relating to the condition of each village and its produce, showing the improvement or deterioration of the *Mahal*.

The maintenance of the village maps was one of his primary duties. Once a correct map had been drawn out at the time of settlement, it could be kept accurately as a model map and so all changes in the cultivation from time to time have been marked, and the expenses of re-survey at future settlement would be avoided and saved. Through a reliable statistical record, the progress in cultivation, the produce of land, and the rise or fall in value of land as shown by the true rental, could be made available only by the *Patwaris*.

Both *Patwaris* papers as well as the village maps were dependent on a field to field inspection. In the process of inspection, the first thing was to furnish by a *patwari* was the number of village map copies issued from the cadastral survey office. He also had a  *khasra* or field book, which was an index to the map, shows the numbers of the fields. During his inspection, he marked all changes in the size and division of fields, and changes even in the length of roads, drains, or wells, in his *Mahal*. All these maps and their corresponding tabular  *khasra* for each year would be kept as record file in *Tehsil* treasury.

The statistical records also consists the statements or abstracts compiled from the field  *khasra* to show the convenient facts of different classes. These statements were the following:-

1. '*Milan Khasra*' a comparative statement showing the total area of the year as compared with that of the previous year, under the heads of cultivated, cultivable, and barren, also showing the irrigated and un-irrigated land.
2. '*Naqsha Jinswar*' or abstract statement of crops. It shows the area under each kind of crops, both on irrigated and un-irrigated land. It was prepared separately for each harvest.
3. '*Naqsha Bagat*' a statement of groves and orchards.
4. '*Jama-bandi*', this paper was annual rent roll to which allusion had been made. It differentiates the tenants in two categories viz., those who paid in cash and those who paid in kind.

Lastly, '*Dakhil-i Khewat*' or a register showing all the changes in the proprietorship and shares in land. It gives the record either of opening *khewat* (state of proprietorship on the last day

of the previous year) or closing *khewat* (states at the close of the present year).

When any new district comes under the settlement, the *pargana* were re-located by the *Patwaris*. The civil servant of East India Company administration especially settlement officer were constantly and wholly relying on the information of *Patwaris*.

The remuneration of *Patwaris* was included in the village expenditure as a percentage on the government assessment.<sup>241</sup>

These *Patwaris* had given sufficient remuneration to maintain their family. The *Patwaris* also had the task to collect his own income from the various landholders of his *parganas*. About the salaries, the *Patwaris* often filed petitions in *tehsildar* court. The landholders were ordered by the collectors to pay their share of the *patwari* into the *Tehsil* along with the revenue due from them and paid it out to the *Patwaris*. The qualities of *Patwaris* were not uniform in all provinces. Almost every tract had its own different and peculiar features and so contrasts existed in the working of the *Patwaris* with the variation of places and locality. The quality of *Patwaris* work largely depends upon the supervision exercised over him by the *Qanungoes*.

The *Patwaris* in the *Mahalwari* region was one of the most important personalities of the village community who also carried the duty as 'trader' of the food grains. They helped as a financier to the village community in time of need and distress. They used to work as a '*sarraffs*' or money-changers who exchanged various currencies for payment of revenue and other monetary transactions.

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