The bulk of the imperial territory consisted of mahals and parganas which were assigned to mansabdars in lieu of their salaries for services rendered to the State. The remaining of the mahals and parganas, in almost all the provinces, were earmarked as khalsa or khalsa sharifah and the income, therefrom, was remitted into the imperial treasuries. It appears that a distinction was made between the sources of income for the personal expenses of the Emperor and the sources of income claimed for the imperial public treasury. The parganas or mahals which were reserved for the personal expenses of Emperor were known as sarf-i-khas. Such parganas were put in charge of separate officials and the income from these mahals was deposited into a separate treasury. The income from khalsa land of a mahal or pargana was deposited into the local treasury and after meeting the expenses of local administration the balance was remitted to the imperial treasury of the provincial headquarters; or it might be remitted and disbursed in a way as directed by the Revenue Ministry. Stray references suggest that the parganas earmarked as khalsa were well cultivated and the collections of assessed land revenue was fairly satisfactory.

Extent of Khalsa lands

The area of khalsa lands under the Mughals fluctuated from

1. Mirat-ul-Istilah p.15 a
2. Nigar Nama-i-Munshi p.140
3. Waga-i-Ajmer p.65
time to time and reign to reign. The increase or decrease in the area of khalsa lands was affected by developments in the jagirdari system, the character of the Emperors, or lack of interest in the details of administration and by the requirements of a given situation. Our authorities do not give the jama figures of khalsa lands under Akbar but it appears that after the 15th regnal year the administration of khalsa lands was put on a sound footing and the parganas and mahals earmarked as khalsa provided enough income to maintain a rich imperial treasury. \(^1\) Jahangir, it appears, neglected the revenue administration and his officers were corrupt and fraudulent. Consequently agriculture received a setback and the income from the khalsa lands fell to 50 lacs of rupees and large amounts were drawn from the reserves accumulated by Akbar. Shahjahan, on his accession, gave his attention to the affairs of the khalsa administration and mahals valued at a jama of 150 lacs of rupees were earmarked as khalsa. \(^2\) Gradually the income of the khalsa lands increased and at

1. Akbar Nama II, p. 333. The influence is substantially corroborated by evidence contained in the \(\text{Mā'asir-ul-Imara}\). A passage in the \(\text{Mā'asir}\) gives a sketch of the financial history of the Mughal Empire and says that under Akbar due to the rapid expansion of the Empire the expenditure increased but the income also increased enormously and great accumulations were made. \(\text{Mā'asir-ul-Imara}, II, p.814\).

2. \(\text{Mā'asir-ul-Imara II}, p.814\); an incidental inference in Bedshah Nama reveals that in the 4th regnal year the jama of khalsa lands had increased to 80 karor \(\text{dama}\) or 2 karors of rupees. The khalsa lands during this period comprised 1/11th of the imperial territory.
the end of 20th regnal year out of a total jama of 380 karors of dams 1
120 karors of dams or three karors of rupees were earmarked as khalsa. At
the end of the reign, the jama of khalsa lands stood at near about four karors of rupees. 2 In the thirteenth regnal year of Aurangzeb
the jama of khalsa lands was fixed at 4 karors of rupees. 3 Thus the
extent of the khalsa lands considerably increased under Shahjahan and
it remained more or less the same under Aurangzeb. 4

After the death of Aurangzeb, it appears, the process was
reversed and the area of khalsa lands began to decrease. The process
continued unabated and by the time of Muhammad Shah’s accession the
bulk of all the khalsa mahals had been assigned to the nobles. This
state of affairs distressed Nizam-ul-Mulk when he examined the revenue
records after his appointment as Wazir. He also noted an extra-ordi­
nary increase in the ranks of mansabdars and award of mansab to
those who were hardly qualified for even holding even small ranks
of a few hundred. 5 The two facts noted by Nizam-ul-Mulk were not
isolated and, in fact, provide the clue to explain the unusual deve­
lopment in the land revenue administration. Our authorities for the

3. Ibid II p.813
4. The Jama figures for two unspecified years in each of the
reigns are given in the Zawabit-i-Glamiri (f.31 ab)

Shahjahan: (a) 1,34,46,70,245 dams
(b) 1,25,76,60,647 dams

Aurangzeb (a) 1,31,35,61,364 dams
(b) 1,24,54,54,850 dams

5. Ahwal-ul-Khawaqin f. 182; Shah Nama-i-Qunawwar-ul-Kalam f.36a
reigns of Bahadur Shah and Farrukh Siyyar record an unparalleled and unprecedented increase in the mansab and lavish award of mansab to the new classes who clamoured for mansab and jagire. The Deccanis and the Marathas had already swelled the number of mansabdars in the last two decades of Aurangzeb's reign and it had become difficult to provide jagire to fresh recruits as late as 1691 A.D. But the recruitments could not be stopped in the reign of Aurangzeb. On the accession of Bahadur Shah mansab were awarded and increase in ranks was granted without any reference to the qualifications and merits of the grantee or any regard to the rules and regulations laid down for award of mansab or increase in the mansab. Neither was any heed paid to the unusual development in the jagirdari system that in the first year of the reign a large number of amirs could not be provided with jagire for the mansab held by them. Consequently, the mansabs in a majority of cases became more or less nominal. It is probable that under such conditions a deviation was made and the practice of making assignment on mahals earmarked as khalsa was introduced. We know that a crisis in the jagirdari and mansabdari system, caused by lavish increase in mansab, in the reign of Jahan-gir had resulted in a considerable decrease in the area of khalsa lands. The conditions in the reign of Bahadur Shah were so acute that there was no alternative for meeting the crisis except by making assignment on khalsa mahals and thus decrease the area of khalsa lands. The practice of making such assignment, it appears, assumed

1. Muntakhab-ul-Lubab II, pp 413, 414
larger proportion in the reign of Farrukh Siyyar. The political development in the country, the various parties scrambling for power the policy of timid appeasement followed by the Emperor, the inclusion of new classes- the Kashmiris, the Hindus and the Khwaja saras- who obtained high mansabs and rich jagirs at the cost of other sections - in the rank of mansabdar accentuated the crisis still further. It appears that under pressure of the powerful class of mansabs the puppet Emperor virtually surrendered the right of State to the mansabdar and within a few years, almost the entire khalsa land passed into their hands. Thus the main cause of the decrease in the area of khalsa lands and its ultimate extinction can be traced back to the crisis in the mansabdar and jagirdari system. To it may be added such factors as the weak character of the emperors, the party politics at the court, and neglect of the State business by those who were entrusted with the office of the Wizarat.

II

The Administrative Machinery

While Akbar made ceaseless efforts to improve the methods of assessment and collection he also paid an equal attention to the creation and development of a suitable administrative machinery which could ensure the smooth working of the land revenue administration. The re-organisation of the provinces on a more scientific basis, the creation of wizarat or the Revenue Ministry, as a distinct ministry independent of the Wakil and the creation of the office of the provincial Diwan as the direct representative of the Wazir may be taken as the unique contribution of Akbar to the land revenue administra-
The administrative machinery evolved under Akbar and perfected under his two immediate successors continued to function till the middle of the 18th century with a few changes and modifications which did not affect the structure of administrative machinery to any appreciable extent.

The Wazir or Diwan-i-Ala:

Under the Mughals the highest authority in the land revenue administration was vested in the Diwan-i-Kul or Wazir who was also known as Diwan-Ala.¹ The origin of the office of the Diwan-i-Kul can be traced back to the 6th year of Akbar's reign when Muzaffar Khan was appointed as the Diwan-i-Kul or Wazir. The reigns of Akbar and Jahangir may be regarded as the period of experiments and evolution. However, by the reign of Shahjahan the evolution of wizarat had become complete and the Revenue Ministry was divided into a number of departments under the over all control and supervision of the Diwan-i-Kul or Wazir. The business in the Revenue Ministry was transacted

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¹ Discussing the significance of the term Diwan late Mr. Ibn-i-Hasan says "Under Mughals its use is more definite and is limited to the head of the revenue and finance. Under Akbar the word wazir is sparingly used for the office and the use of diwan is more frequent. Under Jahangir the order is just the reverse, and the term wazir is more or less maintained, while under Shahjahan the word becomes more exact. The wazir is termed Diwan-i-Kul (the chief diwan), and his colleagues in the department are called diwans." Central Structure of the Mughal Empire, page 148.
in conformity with well-defined and elaborate regulations. The origin and development of the Revenue Ministry and its internal working can be studied in detail, in the valuable work, "The Central Structure under the Mughals" by late Mr. Ibn-i-Hasan. Here it sufficient to note the main functions and duties of the Wazir or Diwan Ala and his relationship with the two subordinate Diwans, namely the Diwan Khalsa and Diwan Tan.

Under Shahjahan, the Revenue Ministry was divided into a number of subordinate departments headed by Diwan Khalsa, Diwan-i-Tan, Munshir and Mustaufi. Each of these departments had their own establishments and a fairly large number of staff served in these departments. The head of the Revenue Ministry, known as Wazir or Diwan-i-Ala, combined in himself the position of the executive head of the State, the head of the revenue department and the post of the finance minister. As the head of the Revenue Department he was responsible for the administration of the jagir and khalsa lands and had control over the officers of the state and over those who held mansab and jagirs. As the executive head of the State his power and jurisdiction extended over the provincial officers from the Subahdars to Amils and Patwaris. As a Finance Minister he kept watch over all the money which entered the public treasury. Thus he was in touch with all the three important departments of the Central Government besides his own, and it was the general supervision which gave him the first position among the
ministers of the State.\textsuperscript{1}

All the important appointments were made through him and these appointees included Subehdars, Faujdars, Karories, Amins, Mushrifs, Khazanchis and zamindars. It appears that all the important papers passed through him and some of them were disposed off even without any reference to the Emperor. His office kept a record of all revenue and financial statements. The provincial Diwans, Amins, Karories and treasury officers of the Empire regularly submitted certain papers to his office. Copies of all royal orders were received by his office, and forwarded to the offices of the Bakhshis and Khansaman.\textsuperscript{2}

The Diwan-i-Khalsa and Diwan-i-Tan were the Wazirs subordinates and not his colleagues. It appears that the Diwan-i-Khalsa occupied a higher position than the Diwan-i-Tan. All the papers relating to the Khalsa lands passed through him. Moreover, he also enjoyed a supervisory authority over all matters which exclusively came under the jurisdiction of the Revenue Ministry. Papers dealing with such matters passed through him and in most cases he only wrote "mulahizah shud" (seen), which indicates that he had little discretion or power of action in such matters. Similarly, all papers relating to assignments and cash salaries to mansabdars passed through the

\textsuperscript{1} Central Structure of the Mughal Empire, pp. 204-207; 
Cf. Daostur-al-Anal Alamgiri ff. 172a-176a; 
Farhang-i-Kardani ff. 27, 28; 
Zawabit-i-Alamgiri ff. 31 b-37a.

\textsuperscript{2} Central Structure of the Mughal Empire pp. 204-209.
Diwan-i-Tan. The Mushrif (accountant) and the Mustaafi (auditor) occupied a lower position to the Wazir.

The Diwan-i-Subah:

We have noted in the above lines that the creation of the office of the provincial Diwan as a direct representative of the Revenue Ministry was the work of Akbar. We are told in Akbar Nama that a provincial Diwan, along with other officers, was appointed in every province in the 24th year of the reign. By the 40th year of the reign it was a well-established practice and it was in this year that his power and position was increased and he became independent of the Subahdar. He was directly responsible to the Emperor through the Diwan-i-Ala and submitted his papers directly to the Wazir. The relevant evidence reveals that his power and position remained the same in the 17th and in the first half of the 18th century.

Power and functions:

The Diwan-i-Subah was appointed by the Wazir by virtue of a hasab-ul-hukum and a parwanah. A careful examination of the relevant evidence contained in the Khudassat-us-Siyas and the Farhang-i-Kardani reveals that he occupied an important position in the provincial administration and his power and authority extended over the political and financial affairs of the province.

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1. Central Structure of the Mughal Empire pp. 208-209
2. Ibid pp. 204-205
3. Akbar Nama III p. 282
4. Akbar Nama pp. 570; See also Central Structure of the Mughal Empire p. 185
5. Farhang-i-Kardani f. 23b
6. Ibid f. 23 a; Nigar Nama-i-Junshi p. 135
functions and duties of the Diwan-i-Subah are given in the Nigar
Nama-i-Sunshi and Fathang-i-Kardani, while Khulasaat-us-Siyaaq con-
tains a comprehensive list of the papers maintained by the Diwan-i-
Subah which gives an idea about the range of his administrative
jurisdiction. The Diwan-i-Subah, we are told, in Nigar Nama-i-Tunshi
was required to investigate into the cases pertaining to administra-
tive and financial affairs and make all endeavours to reclaim and
realise the State dues. At the same time he was expected to take
necessary measures to increase the area under cultivation and bring
prosperity to the pargana. Protection and supervision of the treasury
was an important function of the office of the Diwan. He was required
to see that no money was spent or appropriated without the proper
sanction for its disbursement. He saw to it that the receipts for
the money sent by the Fotahdars and remitted into the public treasury
at the provincial headquarters, were duly handed over to the agents
of the Fotahdars.

It appears that Amils of the parganas were placed under the
supervision and control of the Diwan-i-Subah. He had to keep himself
well informed about the acts and doings of Amils, so that none of
them could be allowed to exact illegal cesses forbidden or remitted
by the State. Moreover, he was required to ascertain the misappro-
priations made by the Amils on the basis of Khasat-i-dham or the
village papers maintained by the Patwari showing every kind of
realisation, and the misappropriations discovered against the Amils
were to be realised. If any Amil was found to be guilty of misappropriation or of other misdeeds, the Diwan was required to report the truth to the Emperor, so that such an Amil might be replaced by another. Lastly, he had to maintain some thirty registers in his office and submit the nusche-i-diwani and other necessary papers to the Revenue Ministry. An examination of the list of the papers

1. Nizam Name-i-Munshi pp. 134, 135
2. Khulasat-us-Sivaq ff. 16 ab.
3. Nizam Name-i-Munshi p. 135; Farhang-i-Kardani f. 23 a.
4. Nusche-i-diwani was another name for mujmalai or the consolidated statement of accounts prepared in the office of the Diwan which showed the details of the income and expenditure of the khalsa mahals. The balance, if any, was also noted. The statement was prepared on the basis of the accounts of income and expenditure submitted to the Diwan’s office by the pashads of the khalsa mahals (Khulasat-us-Sivaq f. 35 b).
5. The names of other papers forwarded to the Revenue Ministry are given in the Farhang-i-Kardani. They were tumara of jamabandi, roznameh-i-tehail, jama-o-kharch-i-potahdar, mujmal-i-paraganat (Farhang-i-Kardani, f. 23 a).

(a) tumar-i-jamabandi or tumar-i-jama was the rent roll prepared by the pargana amin showing the total jama of the pargana under both the heads mal-o-jihat and sair jihat together with details of the old, newly reclaimed and aina villages (Khulasat-us-Sivaq f. 21 b, 23 ab, 24 ab).
(b) roznameh-i-tehail or the accounts of the daily receipts (Khulasat-us-Sivaq f. 23 b)
(c) jama-o-kharch-i-potahdar: the account of the income and expenditure maintained in the office of Potahdar
(d) mujmal-i-paraganat or the mujmal of the parganas; the mujmal of a pargana was an abstract of the income and expenditure of the pargana. It was also known as jama-o-kharch-i-paragan (Khulasat-us-Sivaq f. 29 b)
maintained in the office of the Diwan-i-Subah, gives real insight into the extent of the supervisory authority exercised by the Diwan. It appears that his jurisdiction extended over all the branches of land revenue administration—provincial treasuries, khalsa, jagir, and madad maash lands and zaminderis subject to land revenue and maash kaash or fixed tribute alike. It appears that he exercised some control over the assignment of the mansabdars and over the cash salaries paid to the mansabdars and soldiers. All the papers relating to the confirmation and renewal of the madad maash lands were maintained in his office. He also kept a watch over the mints of the province and examined the papers relating to the State jails. All the officers serving the khalsa mahala sent the copies of the records and accounts maintained in their offices and he issued necessary orders to them.1 These inferences are corroborated by the evidence contained in the Rivaq-us-Salatin. We are told that the administration of political and financial affairs, the work of assessment and collection and the supervision of the income and expenditure pertaining to the public treasury was placed under the Diwan-i-Subah. He transacted the business of the provincial administration in accordance with thePastur-ul-Anal issued every year by the Emperor.2

Diwan-i-Sarkar:

The office of the Diwan-i-Sarkar has so far received little

1. Khulacat-us-Sivaq f.16b
2. Rivaq-us-Salatin pp. 244, 245
attention in the studies made in the revenue administration under Mughals. Some references in the chronicles and documents suggest that the chief revenue officer of the sarkar was known as Diwan. But according to Dr. Saran the Amal-Guzar was the chief revenue officer of the sarkar. An examination of the relevant evidence, however, lends little support to the proposition made by Dr. Saran, and seems to suggest that the Amal-Guzar was an officer at the pargana level. We will examine the position and territorial jurisdiction of the Amil in greater detail a little later but for the present we can proceed to examine the relevant evidence which indicates that the chief revenue officer of the sarkar was known as Diwan. We read in the Mirat-i-Ahmadi that in the fifteenth regnal year of Aurangzeb an order was issued to Shams-uddin, the Diwan of Sarkar of Islam Nagar, to the effect that he should assign some villages to the Raja of Nawa Nagar as jagir. Another passage records the appointment of Roshan Zamir as the Diwan and Amin of Bandar Surat. The same authority contains an order to the Diwan-i-Subah to the effect that he should instruct the Diwans and Amins of Khalsa lands that they should put down their own signatures on the top and at the end of a letter addressed to the imperial court, so that the doubts regarding forgery might be removed. An examination

1. Provincial Government, Saran p. 284
2. Mirat-i-Ahmadi I pp. 234, 285
3. Ibid I p. 234
4. Ibid I p. 374
of the evidence, quoted above, brings out the following points:

1. There were subordinate Diwans under the Diwan-i-Subah
2. There was an officer in the sarkar known as Diwan who dealt with the revenue affairs such as assignment of jagirs.

The inference drawn from the evidence contained in the Mirat-i-Ahmadi is directly supported and confirmed by the evidence contained in the Nigar Nama-i-Munshi. It contains a letter of appointment issued to the Diwan of Sarkar Sambhal which reads that such a person had been appointed as the Diwan of Sarkar Sambhal.\(^1\) We read elsewhere in the same authority about the appointment of a Diwan of a number of parganas in a chalcha in the province of Allahabad.\(^2\)

In Dastur-ul-Amal Baikas an appointment order indicates that a Diwan was appointed for a number of parganas.\(^3\) These facts when read together with the evidence contained in the Mirat-i-Ahmadi lend strong support to our inference that the chief revenue officer at the sarkar level was known as Diwan. A careful examination of relevant evidence reveals that a number of subordinate Diwans served under the Diwan-i-Subah and that the jurisdiction of a subordinate Diwan extended over a sarkar or over a group of parganas.

**Functions and Duties:**

The functions and duties of the Diwan-i-Sarkar are given in the Nigar Nama-i-Munshi. His function was supervisory and he was

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1. Nigar Nama-i-Munshi f.121 b.
2. Ibid f.97
3. Dastur-ul-Amal Baikas f. 19
required to keep his eyes on the conduct and doings of the officers serving in the pargana under his jurisdiction. He was instructed to take proper measures to ensure that no government officer collected more than one half of the produce from the ryots. He was authorised to transfer an officer working under him provided a charge was established against him. He was required to see that Karoris and Fotehdars did not misappropriate any government dues. If the audit of the accounts revealed some misappropriation against an officer he had to be summoned by the Diwan and asked to submit an explanation for the alleged misappropriation. Moreover as a precautionary measure against the probable misappropriation on the part of the Amils the Diwan obtained an undertaking from the Qanungos and Chaudharis to the effect that they would report any act of misappropriation to the Diwan.\footnote{\textit{Nigar Nama-i-Munshi} ff. 97; 121-123, \textit{Dastur-ul-Amal-i-Baikas} ff. 17, 18}

Amil:

The Head of the land revenue administration in a pargana was the Amil or the Amal Guzar. He later on, came to be known as Karori. Dr. Saran's account of the pargana officers, however, lands us into a controversy as to the administrative jurisdiction of the Amal Guzar or the Amil. The account is not very clear and inferences have not been supported by evidence. As such his statements deserve to be quoted:

"The chief revenue officer of the sarkar was the Amal Guzar or Amil. He was assisted by a numerous staff of which the Bitikchi
was the most important."

Again we read in the next paragraph —

"In the pargana the Sihiqdar, the Amil and the Karkun and Fotahdar had continued from Sher Shah's time. While the main work of assessment and realisation was carried on by the Amil with the help of his Karkuns, and the rest of these staff and semi-official functionaries, the Qanungo, the Patwari and the headman, the Sihiqdar also seems to have given him substantial help."

An examination of the above account brings out the following points:

1. Amil Guzar also known as Amil was chief revenue officer of the sarkar
2. The main work of assessment and collection in a pargana was carried on by the Amil.

Thus we see that the account is not very clear and specific. It seems to suggest that the designation of the chief revenue officers in the pargana and the sarkar was the same, but they differed in their territorial jurisdiction and the pargana Amil may be regarded as a subordinate to the sarkar Amil. However, the pargana Amil is not included among the subordinate officers under the Amil Guzar or Amil of the sarkar who are given as Bitikchi, Karkun, Fotahdar or Khazanadar. Nevertheless, the main proposition put forward by Dr. Saran is quite obvious: that the Amil or the Amal

1. Provincial Government of the Mughals p.284
2. Ibid
Guzar was the head of the land revenue administration in a sarkar.

Dr. Ishtiaq Husain Qureshy has examined the question in some detail in an article entitled "The Pargana Officials under Akbar".\(^1\) He has identified the Amil with the Amal Guzar and shown that the Amal Guzar was the head of the pargana administration. His main arguments may be summed up as follows:

1. The duties assigned to him show that he was connected directly with the peasants and headmen of the villages. Such an officer could not be the officer of such a large unit as sarkar.

2. He was the supervisor of the surveying staff. It seems impossible that there should be a unit of surveying staff for the entire sarkar, since the method of assessment demanded frequent and extensive measurement of land under cultivation.

3. He also supervised the working of the treasury and that the description of the treasury in the Ain shows that it was a pargana treasury.

The arguments advanced by Dr. Qureshi carry considerable weight. Nevertheless, they are based on indirect evidence. Fortunately even more definite and direct evidence is available on this point. The relevant evidence indicates clearly that the Amil or Karori was the head of the land revenue administration in the pargana. We read in the Mirat-i-Ahmadi that the Amil of pargana Dhaulqah complained against Sher Khan, the Faujdar of Sorath,

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1. Islamic Culture Vol. XVI, 1942, pp.87-99
since the latter had carried away cattles from the villages under the jurisdiction of the said Amil.¹ We are told that Abdur Rahman, the Karori of Pargana Patan Dev was transferred as the ryots made complaint against him.² In other sources also the Amil is described as the pargana officer. In the Iqbal Nama-i-Jahangir, Muhammad Saeed is mentioned as the Amil of pargana Jalandhar.³ We hear about the appointment of a Karori in pargana Jalor.⁴ We are told in the Nigar Nama-i-Munshi that the Muhammad Hashim the Amin and the Karori of pargana Darwan was removed from his office.⁵ In the Farhans-i-Kardani the Karori is explicitly described as a pargana officer and his functions and duties are enumerated.⁶ Thus we see that the Amil or the Amal Guzar was the head of the pargana administration. The inference is also corroborated by the evidence contained in Khulasat-us-Siyar which traces the changes in the functions and duties of the Amil and Amin. According to Khulasat-us-Siyar the Amil or Amil Guzar was the head of the local administration at the pargana level.

¹. Mirit-i-ahmedi I p. 329.
². Ibid I p. 305.
³. Iqbal Nama pp. 179, 180.
⁴. Nesar-i-Amin, p. 84.
⁵. Nigar Nama-i-Munshi ff. 33 b, 34 a.
⁶. Farhans-i-Kardani, f. 29.
In the eighteenth regnal year the *jama* of every *mehal* was assessed and an *Amil* was entrusted with the collection of the revenue amounting to one *karor* of *dams*. In the beginning the office of the Karori included the functions of the executive officer of the par­gana along with the work of collection. He was allowed a commission of twenty percent in addition to other collections known as *abwab*. In the reign of Shahjahan certain organisational changes were introduced and the office of the pargana Amin was instituted for the first time. Islam Khan, the Diwan-i-Ala (13th to 19th year) appointed an Amin in every *mehal* to assess the *jama* who stayed in the *mehal* for the whole year. The office of *faujdar* and the work of collection of land revenue was entrusted to Karori. The respective position and the functions of Amin and Karori were determined under the next Wazir Saad-ullah Khan (20th to 30th year). He organised a number of pargana into a *chakla* and established the office of the Amin and Faujdar in a *chakla* which were held by the same person. The Karori remained the pargana officer and was required to collect the government revenue and was allowed the commission of 5% as the collection perquisites. Thus the Karori of the *mehal* was relegated to a subordinate position and was required to obtain necessary orders from the Amin and the Faujdar.  

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1. *Khulasat-us-Siyas* ff. 25; *Akbar Nama* III p. 87
2. Taxes in addition to the regular assessment on land, here most probably it refers to the tax collected under the head of *muhassilana* or collector's fee.
3. *Khulasat-us-Siyas* ff. 25-26
The offices of the Amil and Amin were thus quite distinct from each other with their own well-defined functions attached to each of them. Generally, two different persons were appointed to hold the respective offices. But there was no rigidity in the practice and two offices were sometimes held by the same person. Similarly, a Faujdar could hold the office of the Amil or the Amin. In 1108 A.H./1696 A.D. Sayyid Mohsin was appointed the Amil and the Amin of pargana Dhauliqah in Gujrat. In 1109 A.H. 1697 A.D. Muhammad Baqir was appointed as the Faujdar and Amil of the same pargana and at an earlier date Amanat Khan was entrusted with the offices of amini and faujdar of pargana Patan Dev.¹

The functions and duties of the Amil have been described in the Ain, the Khulacat-Us-Siyas, the Farhang-I-Kardani, Dastur-ul-Aamil-Paikas and in the Hidayat-ul-Aewanin. The account of the Amil’s functions and duties in the Ain cannot hold good for the 17th and 18th century in view of the fact that under Akbar the Amil was the head of the entire pargana administration combining in himself the offices of the Amin, Faujdar and Amil. But important changes were introduced in the organisation of the pargana administration in the reign of Shahjahan and the Amil was relegated to a subordinate position under the Amin and the Faujdar. He was entrusted with the work of collection and other matters directly related with it. The functions and duties of Amil, in this position are best described

¹ Mirat-I-Ahmadi, I pp. 291, 292, 330, 334
in the Khulasat-us-Siyaaq and the Farhang-i-Kardani. The account of
the Amil's function and duties in the Hidayat-ul-Awahnin is vague
and general and in the Daastur-ul-Amil Baktas, the description seems
to suggest that the offices of Amil, Amin and Faujdar were again
combined in one person. Such a position of the Amil is also revealed
in some other sources. Nevertheless, the office of the Amil was quite
distinct from the Amin and the Faujdar. The functions and duties of
the Amil or Karori are best described in the Khulasat-us-Siyaaq and
the Farhang-i-Kardani and Nigar Name-i-Munshi and an account of his
functions and duties based on these sources is given below.

The primary function of the Amil was to ensure the cultivation
of all cultivable land and to collect the assessed land revenue
on the cultivated land. He was required to see, we are told in the
Khulasat-us-Siyaaq, that the total area entered into the nasaaq agree­
ment was brought under cultivation and that no decrease in the
area under cultivation was allowed. He appointed a Tappadar in every
Tappa who was required to stay in the Tappa and keep himself in­
formed about every village and every cultivator so that no arable
land in any village might be left fallow and the cultivator did
not leave his place for elsewhere. In order to ensure the cultiva­
tion of arable land, he was enjoined to request the Amin to grant
loan for agricultural purposes to the poor and the needy cultivators

1. Hidayat-ul-Awahnin f. 29 a
2. Daastur-ul-Baktas ff. 26-63
3. Khulasat-us-Siyaaq ff. 25, 26; Farhang-i-Kardani f. 209
    Nigar Name-i-Munshi pp. 136, 137
who could not till the land for lack of necessary resources such as oxen, and seeds. He was, then, required to take necessary measures for the collection of land revenue. He appointed certain horsemen and foot-men for keeping watch over them, so that the cultivators did not evade the payment of land revenue. He was required to collect the land revenue within the fixed period on the basis of tumar-i-jamabandi, prepared by the Amin and remitted the collections in the treasury.

Secondly, he had a joint responsibility along with the Amin and Potahdar for the safe custody of the money deposited in the local treasury. He locked the treasury under his own seal and that of the Amin and kept a vigil with utmost care. He was, however, not entitled to spend a single dam without the prior sanction of the Diwan.

Thirdly, he settled the remuneration of the semi-officials such as Chaudharis, Qanungo and Muqaddam. At the end of the year he adjusted the claims of the Chaudhari, Qanungo and Muqaddam, provided the total collections had been made, for their perquisites known as nankar, rasum and inam. He himself was entitled to a commission of 5% on the total collections.

Lastly, he was responsible for the maintenance and despatch of a number of registers to the court. These registers were sent at the end of every receipts and arrears against each village. He was also required to submit an abstract of the total income and
expenditure of the entire year.\footnote{Farhang-i-Kardani f. 29; According to the Khulasat-\textit{us}-Siyaq the total number of registers came to 12. See \textit{Khulasat-\textit{us}-Siyaq} f.23}

\textbf{Bar Amad-i-Amilan:}

The accounts of collections maintained by the office of the Amil were duly audited. In case it was found that he had made collections over and above the assessed land revenue and other sanctioned taxes known as \textit{jihat} the amount was specified and it was realized from the Amil. This practice was known as the \textit{bar-amad} or \textit{bar-amad-i-amilan}. Such unauthorised collections were regarded as State dues and the Amil was accountable for them. The practice can be traced back to the reign of Shahjahan and most probably continued till the reign of Shahjahan and most probably continued till the reign of Muhammad Shah. Before the reign of Shahjahan, we are told in the \textit{Khulasat-\textit{us}-Siyaq}, no such realisations were made from the Amil. During the reign of Shahjahan, Rai Jaspaswant Rai, the Peshkar of the Diwan-i-Ala, obtained the \textit{kaghaz-i-kham}\footnote{Literally the term seems to signify the original papers; technically it denoted the papers maintained by the Patwari in the local language. It showed along with other entries all the realisations made by the Amils.} of the Patwari and translated them into Persian. It was revealed that the Karori had misappropriated a considerable amount. Since then it was laid down that the \textit{tumaar-i-bar-amad} showing the State demand against the Amil should be prepared on the basis of \textit{kaghza-i-Kham} maintained by the Patwari. The collections were to be made from the Karori, the
Fotahdar and from others who had misappropriated the collections over and above the mal-o-jihat (land revenue and other taxes). Two officers, the Darogha\(^1\) and the accountant were appointed in every mahal to implement the regulation. The newly created office of the Bar-Amad Nawis concerned itself in translating the khaghz-i-kham of the Patwari and prepared the tumar-i-bar-amad.\(^2\)

The new office of the Bar-Amad Nawis continued to function till the reign of Muhammad Shah.\(^3\) The Dastur-ul-Amal Baikas and the Nigar Nama-i-Munshi contains a letter of appointment which enumerates the functions of a Bar-Amad Nawis, appointed at the pargana level. He examined the papers maintained by the Patwari and prepared the tumar-i-bar-amad showing the amount to be realised from the Amil. He was helped in the preparation of the tumar-i-bar-amad by the Chaudharis, Qanungos and zamindars. They were instructed to furnish the papers maintained by the Patwari to the Bar Amad Nawis while the Patwari himself was required to assist the Bar-Amad Nawis in the preparation of the tumar-i-bar-amad. The tumar was sent to the Revenue Ministry and the auditors in the Ministry determined the amount to be realised from the Amil.

Amin:

Under Akbar the Amin has been mentioned as one of the important

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1. A general term for an officer who coordinated or supervised the working of a department

2. Khulasat-us-Siyas f. 43b, 44a.

3. The inference is based on the fact that the functions and duties of the Bar Amad Nawis are given in the Dastur-ul-Amal Baikas. f.18.

4. Nigar Nama-i-Munshi f. 104; Dastur-ul-Amal Baikas f.15.
provincial officers such as Diwan, Bakhshi and Sadr. Gujrat for example had an Amin.¹ Later on it became a well-established practice to appoint an Amin in each of the provinces.² Sometimes, however, the offices of Amin and Diwan were held by the same person.³ The details of the functions and duties of the provincial Amin do not find a place in the Ain. However, a stray reference in the Ain-i-
Amal Guzar suggests that the Amin was sent to verify the report of Amin stating the extent of damages done to the crops by natural calamity.⁴ The evidence in the Akbar Nama and in the Ain is corroborated by the evidence contained in the Khulasat-us-Siyay, a work compiled in the reign of Aurangzeb. We learn that in the reign of Akbar an Amin was appointed in all the provinces. In case any of the mahal suffered from a natural calamity the said Amin visited the mahal at the request of the Amin. In consultation with him and with his agreement the Amin allowed the necessary remission on account of the damage done to the crops on account of the natural calamity. After the completion of the work assigned to him he returned to his headquarters. For a long time, we are told, the practice continued. However in the reign of Shahjahan, Ialam Khan the Diwan Ala, appointed an Amin in every mahal and he was entrusted with the work of assessing the jama.⁵

The Pargana Amin:

We have noted the origin of pargana Amin. He assessed the land

1. Akbar Nama III, p. 266, 403, 601
2. Ibid, III, pp. 166, 266, 403; Khulasat-us-Siyay ff. 26, 27
3. Mirat-i-Ahmadi I pp. 291, 292, 390, 394
4. Ain-i-Akbari, p. 109
5. Khulasat-us-Siyay f. 25b, 26ab
revenue and was required to stay permanently in the mahal of his appointment. However, the power and position of the Amin was increased when Saadullah Khan the Wazir introduced some changes in the organisation of the local administration. He created the unit of chakla comprising a number of parganas and appointed a permanent Amin and Faujdar in each chakla. The two offices were held by the same person. Before the introduction of this reform the offices of the Karori and Faujdar were held by the same person. On account of changes introduced by Saad Ullah the Karori of the pargana became a subordinate to the Amin and obtained his orders from the latter.¹

Functions and Duties:

The Amin, we are told in the Khulasat-us-Siyaq, occupied the position of an adjudicator between the king and the ryots. He was required to see that the State dues were not left unrealised with the ryots and that no injustice and oppression was committed against them. He was required to see that one half of the produce was realised for the State and the other half was completely left with the ryots. His primary function was to ascertain and discover all the land under cultivation and assess it according to rules and regulations. He was particularly instructed to see that no cultivated land was kept hidden from him and thus misappropriated by the fraud and the dishonest. He compared the assessment figures for the last ten years on the basis of mawaznah deh salah, inspected

¹ Khulasat-us-Siyaq ff. 25b, 26ab
each field under cultivation and assessed the *jema* within the period specified for assessment. When the assessment for the entire pargana had been completed he prepared the *tumar-i-jamabandi* bearing the signatures of the Chaudharis, Qanungos and the Qazi. He also obtained an undertaking from the Karori to the effect that the latter would be accountable for the total collections of the assessed *jema*. The Amin, was however vested with the discretionary power to accede to the request made by the ryots for assessing the *jema* in accordance with the particular method of assessment opted by them. The Amin issued patta (lease deed) and obtained _gobilat_ (deed of acceptance) from them. He maintained some sixteen registers furnishing complete information about the agrarian conditions obtaining in the pargana. He was also required to send the assessment paper and other papers maintained in his office to the Revenue Ministry. He was also associated with the management of the treasury and along with other officers was jointly responsible for the safe custody of the cash in treasury. Finally, he kept a watch over the Karoris, Chaudharis, Qanungos and *zemindars* so that they did not realise any of the taxes, forbidden by the Emperor. Thus he exercised some supervisory authority over the pargana officials.

**Karkun:**

The Karkun was an important officer in the land revenue

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2. *Farhang-i-Kardani* f. 29; *Hidayat-ul-Mawanin*, ff. 27b, 28ab.
3. *Khulasat-ua-Siyaq* ff. 17, 18
4. *Nigar Name-i-Munshi* p. 136
administration of a pargana. Under Akbar he served as a subordinate officer under Amil and was associated with the work of assessment, collection of land revenue and safe custody and proper disbursement of money in the pargana treasury. We learn from the Akbar Nama that the Amil of the khalsa was served by two BitikchiS, the Karkun and the Khas Nawis. As to his functions and duties we have some stray references in the Ain-i-Amal Guzar and Ain-i-Khazanadar. It appears that the Karkun recorded the zabt operations independently along with the Patwari. The Amil compared the two records and put his seal on the record of the zabt operation noted by the Karkun. A copy of the record was handed over to the Karkun. He had also to attest the muntakhab of a village after the zabt operations had been completed which was despatched to the court weekly. His next important function was to keep a watch over the collections and he maintained a ledger showing the daily receipts which was simultaneously maintained by the Amil and the Khazanadar. Lastly, he was associated, along with other officials, with the safe custody of money deposited into the treasury and its disbursement in accordance with the rules and regulations of the Revenue Ministry. The Khazanadar was instructed to keep the money received by him at a proper place made known to the Karkun, and compare his own ledger of receipts with that of the Karkun. Generally, the Khazanadar was not authorised to disburse the money from the treasury without the prior sanction of the

1. Ain-i-Akbari, III, p.381
2. Ibid, I, p.199.
3. An abstract of the village account showing in one view the fields situated in different parts of the village owned or cultivated; an abridged form of muntakhab-i-khaara showing the jama of the village together with the area under cultivation.
Diwan. However, in case of an emergency the Karkun and the Shiqdar could give necessary sanction for disbursement which was to be duly reported to the court.¹

The Karkun continued to occupy the same position in the land revenue administration of the pargana in the 17th and the first half of the 18th century. He was associated with the work of assessment, collection of the land revenue and the safe custody and proper disbursement of the money deposited in the pargana treasury.² He had to maintain certain papers and despatch them to the higher authorities, at the end of every season. Moreover, he had to despatch the progress report of collections every week and the statement of income and expenditure fortnightly.³

**The Pargana treasury:**

Each pargana had its own treasury and was administered by a number of officials headed by the Khazanadar, commonly known as Fotahdar. Under Akbar, the Amil, the Karkun and the Shiqdar were associated with the management of treasury and were jointly responsible for the safe custody and proper disbursement of the cash deposits in the pargana treasury. Later on, it appears, the posts of the Daroga-i-khazana and Mushrif were added to the treasury staff.

**Khazanadar:**

Under Akbar the Khazanadar or treasurer was generally known

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1. *Ain I* p. 201
2. Bostur-ul-`Amal Bakhsh *ff. 11, 12, NigarNama-i-Munsfi* f. 104
3. Bostur-ul-`Amal Bakhsh *ff. 11, 12*
as Potanh Dar. The *Ain-i-Khazanadar* gives a comprehensive account of the functions and the duties of the Khazanadar. His functions covered the collections of revenues, the safe custody of the cash receipts, the maintenance of the accounts and the proper disbursement of cash deposits in the treasury. He was required to accept all kinds of coins, gold, silver and copper brought by the cultivators. He was specifically enjoined not to demand any particular coin. He could not demand rebate on the august coin of the Emperor but take merely the equivalent of the deficiency in coin weight. He was required to deposit the cash at a suitable place with the appraisal of Karkun and Shiqdar and count it every evening. He prepared a memorandum and got it signed by the Amal-Guzar and compare the day ledger of the receipts with that of the Karkun, and authenticated it with his own signature. When the Amil had put his seal on the door of the treasury, the Khazanadar placed a lock of his own and opened it only after due intimation to the Amil and the Karkun. As to the collection of money from the cultivator he was required to collect it with the knowledge of the Amil and the Karkun and grant a receipt for the same. In order to remove any discrepancy the Khazanadar was required to obtain the signature of the Patwari on the account prepared by him. As to the disbursement of cash deposits in the treasury the regulations said that the Khazanadar was not authorised to disburse any money for any purpose, whatsoever, without the sanction obtained from the Diwan. In case an emergency arose and the expenditure could not be deferred, the money could
be disbursed by obtaining the written permission of the Karkun and (Shiqdar. However, the matter was to be duly reported to the higher authorities.\footnote{\textit{Ain I} p.201}

The functions and duties of the Khazanadar continued to be same in the 17th and 18th centuries.\footnote{\textit{Hazar Nama-i-Munshi} ff. 100,108, \textit{Bastur-ul-Amal Bajikas} ff.12-13} It appears that in the first half of the 18th century the Fotahdar was entitled to collection of certain perquisites, known as \textit{rusum-i-fotahdar}. He was authorised to appropriate $\frac{5}{6}$th of collection made under the head \textit{rusum} and the balance of $\frac{1}{6}$th was kept in his custody for necessary adjustments when his accounts were audited.\footnote{\textit{Bastur-ul-Amal Bajikas} f.13}

**Darogha-i-Khasana:**

The Darogha-i-Khasana is not mentioned in the \textit{Ain}, but the latter documents contain reference to the office of the Darogha-i-Khasana. The letters of appointment enumerate the functions and duties of the Darogha and suggest that he held an important position in the department of the pargana treasury. His main function was to supervise and coordinate the working of the pargana treasury. He was responsible for the safe custody of the daily collections made at the pargana treasury and to verify the cash in accordance with the entries made in the accounts maintained by the Karkun, accountant and Fotahdar. The cash was to be locked in the treasurer's room under his own seal, and it was to be opened with the mutual consent of the various officers associated with the management of

1. \textit{Ain I} p.201
3. \textit{Bastur-ul-Amal Bajikas} f.13
the treasury. The Darogha-i-Khazana along with the other officers
kept a watch over the disbursement of money and saw to it that
Fotahdar did not misappropriate a single dam and did not disburse
any money without the proper sanction of the Diwan. He was required
to take necessary measures to ensure the prompt payment of the sala-
ries to the soldiers. Finally, he had to keep with him a copy of the
ledger showing receipts and cash deposits in the treasury. 1

III
Hereditary offices of the Ganungo and the Chaudhari

The well-established practice of the Mughal Government to trans-
fer the jagirdars of the revenue officers, serving in khalsa lands, was hardly conducive to stability of the land revenue ad-
ministration or to continuity in the maintenance of local records.
It was not possible for a revenue officer to perform the functions
of his office with any amount of success in the absence of complete
records, showing the interests of various parties in land, the usage
laws and customs regarding revenue arrangements and the rates and
modes of assessment. The consequent confusion in the local adminis-
tration can be easily visualised. However, the hereditary officials,
the Ganungo and the Chaudhari, filled the recurring vacuum caused
by the frequent transfer of jagirdars and of revenue officers. The
Ganungos maintained complete records of the various claims and titles
to land, of local customs and practices about the rates and modes

1. Dastur-ul-Amal Roshana f.25
assessment and also a record of the zamindar families who contracted for the collection of land revenue. Similar records were also maintained by the Chaudhars.¹

The Qanungo:

It appears that the Qanungo, at least in some provinces, were appointed to three different administrative levels, namely the subah, the sarkar and the pargana. Whereas the provincial Qanungo attested the accounts prepared by the Diwan for submission to the Revenue Ministry⁵, the sarkar Qanungo collected the revenue papers such as mawazanah dastur-ul-amal, the list of villages, and other explanatory notes from the pargana Qanungos, attested them with his signatures and forwarded them to the Revenue Ministry.⁷ The

1. Dastur-ul-Amal Almgiri, f.8a
2. Riyaz-us-Salatin, pp. 350, 352
3. Tuzuk, p.76, Dastur-ul-Amal-i-Baikas, ff.43,44
5. Riyaz-us-Salatin, pp. 350, 351
6. The record of local laws, and regulations regarding the revenue, and of the rates and modes of assessment.
7. Dastur-ul-Amal-i-Baikas, ff. 43, 44.
nanungo of a sarkar also exercised some supervisory authority over the conduct and actions of the pargana nanungos.¹

**Pargana nanungo:**

The nanungos at the provincial and sarkar level do not seem to have maintained their own records. They seem to have been mainly concerned with collection and transmission of the records maintained by the pargana nanungos. However, it was at the pargana level that the nanungo maintained his own records and appears to have been an active member of the local land revenue administration.

Generally, there was one nanungo in a pargana, but in certain parganas there could be more than one nanungo.²

**Functions:**

The most important function of the nanungo was to maintain a complete record of the various interests in land and of the usages and regulations respecting the rates and modes of assessment. He maintained a number of registers which provided complete information about the agrarian conditions obtaining in the pargana. The records maintained were the taqsim or mawaznah dep saleh, dastur-ul-amal, list of villages, the jamaandawa figures, records

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1. *Dastur-ul-Amal Beikas* ff. 43, 44
about the *sama* lands specifying the nature of the grant (whether granted by virtue of a *farran* or by the order of the local officer).

The *qanungo* also obtained and maintained copies of Government accounts and papers of revenue collections such as copies of the engagements of the *zamindars* or farmers for revenue settlement.\(^2\)

The next important function of the *qanungo* was to record the various interests in land and note any changes and alterations effected on account of sales, mortgages or free gifts.\(^3\) When a sale-deed of a *zamindary* was executed the *qanungo* was duly informed and it was specifically stated in the sale deed that the transaction was executed with the cognisance of the pargana *qanungo*.\(^4\) Moreover, the *qanungo* was associated with the work of assessment. Having satisfied himself that the assessment was just and equitable, he along with the Chandhari attested the *daul* or estimated *jama* and certified that the assessment was made in consultation with them and that no injustice had been done to the ryots.

**Documents and allowances:**

In the early years of Akbar's reign the *qanungo* was entitled to half of the collections made under the head of *sadd-doi* of the *patwari* or two percent of commission paid to the *patwari*. The other half went to the *patwari*. Later on, however, Akbar discontinued the

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1. *Madad maash* lands or grant of rent-free lands as subsistence allowance.
2. Studies in the History of Land Revenue in Bengal
practice and the Qanungo received a fixed salary for services rendered to the State. However, the payment was not made in cash but lands yielding an estimated income equal to their salaries were assigned to them. Subsequent evidence relating to the first half of the 18th century, however, indicates that the practice of assigning lands to the Qanungos was abandoned and they were paid in the form of commission collected from the ryots. The Qanungo was entitled to collect 2% from the share of the ryots and this commission was known as rusum.

**Chaudhari:**

Literally, the word "Chaudhari" signifies a holder of four (shares or profits) as well as the headman of a village. It also denoted a holder of landed property classed with the zamindars and taaluqqahdars. The Chaudhari was an important official at the pargana level and was associated with the local land revenue administration in more than one way. The office of the Chaudhari appears to have been hereditary. Generally, the office of the pargana Chaudhari was held by one person, but no uniform practice obtained as there is evidence to show that there were sometimes more than one.

1. Ain-i-Akbari I p. 209
2. Dastur-ul-Amal-i-Baikas ff. 43, 44
3. Wilson's Glossary p.105; Chaudhari was also known as Patel and in the Deccan he was called Desh Mukh (Malumat-ul-Afaq f.174)
4. Allahabad Documents Nos.299,328; In these documents the Chaudhari appears to be as a family name and indicates the hereditary nature of the office. Moreover, the practices of the grant of nankar land to the Chaudhari leads to the same inference.
5. Dastur-ul-Amal-i-Baikas f. 41, 42, Farhang-i-Kardani, f.29
Chaudhri in a pargana.¹

Functions:

The Chaudhri was associated with the work of assessment and collection of revenue. He accompanied the Amin when the latter visited the village for the annual or periodical assessment and was consulted by the Amin.² He put his signature on the rent roll along with the Qanungo and certified that the assessment of land revenue for the pargana, made in consultation with him, the Qanungo and Muqaddams, had been accepted by them.³ The Chaudhri was also associated with the work of collection and gave an undertaking along with the Qanungos and Muqaddams of the pargana that the assessed amount for the pargana would be deposited in the treasury through the Karori.⁴

The Chaudhri attested certain revenue papers such as rent-roll and tumar-i-efat or statement showing details of damage done to crops.⁵ He also maintained records giving details about the agrarian conditions that obtained in the pargana and the record of various interests in land. He furnished some records to Karori such as the mawazinah dah saleh, list of villages, records showing rent free grants and dastur-ul-amal.⁶

¹ Mīrāt-i-ʿAmādī p. 263, Fārhang-i-Kardānī f.29
² Hidāyat-ul-qawānim f.26
³ Fārhang-i-Kardānī f.34a.
⁴ Dastur-ul-amal-i-ʿAlamgīrī f.8a
⁵ Fārhang-i-Kardānī f.36
⁶ Dastur-ul-amal-i-ʿAlamgīrī f.8a
The Chaudhari was required to make every effort in connection with the extension of cultivation. Moreover, he was required to cooperate with the government officers when they were engaged in chastising and suppressing unruly and rebellious elements in the villages under his jurisdiction.

Allowances or Perquisites:

For the services rendered to the State and Chaudhari was granted rent-free land. Jahangir granted rent-free lands to each of the Chaudharis appointed by him in the Panjab. He describes the grant as madad maash or subsistence allowance. Later documents indicate that the grant of such rent-free lands as subsistence allowance continued. However, it was not described as madad maash but came to be known as nankar. There are many references to the nankar land granted to the Chaudharis. The grant of nankar land was made by the State. He was also sometime paid by the ryots. In a letter of appointment, contained in the Dastur-ul-Amal-i-Baikas, we are told that the Chaudhari was entitled to collect the fixed commission of one percent from the share of ryots, and was enjoined not to collect or expect anything more. Unless the rusum of one percent collected from the ryots is identified with the grant of nankar land, the available evidence suggests that the Chaudhari was regarded as the servant of the State as well as the representative of the agricultural community and for his services he was paid by both.

1. Dastur-ul-Amal-i-Baikas ff. 63, 64
2. Tuzuk, p. 32
4. Ibid ff. 41, 42