

CHAPTER III.

THE PEOPLE.

Chapter III, A.

Statistical.

Distribution of population.

SECTION A.—STATISTICAL.

Table No. V gives separate statistics for each *tahsil* and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures. Further information will be found in Chapter II of the Census Report of 1881:—

Percentage of total population who live in villages	{	Persons	84.90
		Males	85.23
		Females	84.51
Average rural population per village			636
Average total population per village and town			799
Number of villages per 100 square miles			18
Average distance from village to village, in miles			2.53
Density of population per square mile of	Total area	Total population	143
		Rural population	121
	Cultivated area	Total population	278
		Rural population	236
	Culturable area	Total population	1.4
		Rural population	131
Number of resident families per occupied house	Villages	1.47	
	Towns	1.50	
Number of persons per occupied house	Villages	7.03	
	Towns	6.22	
Number of persons per resident family	Villages	4.79	
	Towns	4.16	

Migration and birth-place of population.

Table No. VI shows the principal districts and States with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by *tahsils*. Further details will be found in Table No. A and in supplementary Tables C. to H. of the Census Report of 1881, while the whole subject is discussed at length in Part II of Chapter III of the same report. The total gain and loss to the district by

Proportion per mille of total population.

	Gain.	Loss.
Persons ...	224	136
Males ...	229	92
Females ...	188	188

migration is shown in the margin. The total number of residents born out of the district is 112,874, of whom 62,420 are males and 50,474 females. The number of people born in the district and living in other parts of the Punjab is 68,706, of whom 25,105 are males and 43,601 females. The figures given on the opposite page show the general distribution of the population by birth-place.

BORN IN	PROPORTION PER MILLE OF RESIDENT POPULATION.								
	Rural Population.			Urban Population.			Total Population.		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The district ...	777	801	788	734	686	711	772	782	776
The province ...	855	927	888	871	861	868	857	917	885
India ...	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000
Asia ...	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000

The following remarks on the migration to and from Hisar are taken from the Census Report:—

“The only tracts besides Rohtak which march with Hisar are the Native States, Rájputána, and Sirsa. From the two first it has received a large surplus of population, which is a natural result of the introduction of canal irrigation and the great development of the Hisar district under our rule. The Sirsa district, however, has practically been populated since we received it, and here the movement of population has been in the other direction. Hisar lies between the fertile districts of Karnál and Rohtak on the east, and the far less fertile Native States and Rájputána on the other three sides, and it has given to the former and taken from the latter. The low proportion of males shows that the migration in the case of Rohtak and Karnál is chiefly reciprocal. The same test shows that the emigration, except to Sirsa, is largely of the same type. The moderate proportion of males (neither as high as in temporary nor as low as in reciprocal migration) among the immigrants from Sirsa, the Native States and Rájputána, and the emigrants to Sirsa, shows how largely these movements are permanent. A part of the movement eastwards was probably due to drought which drove the cattle towards the river and canal in search of pasture. Much of the immigration dates from the famine of *Sambat* 1840, when a large portion of the district was almost wholly deserted by its inhabitants.”

The tide of immigration to which the district owes its population has now ceased, all available land having been taken up. But in seasons of drought and scarcity, and these are all too frequent, numbers of the poorer classes from beyond the border flock into British territory in search of food and employment. With the return of prosperous seasons, however, they find their way back to their homes in Bikáner. As a counterpoise to these immigrations in years of scarcity, numbers of the poor, principally Chamárs, Pachhálás and Ahírs, migrate from the district towards Dehli, Ambála and the Satlaj, in search of employment. But instead of remaining, as a few years ago they would have done, in any place where they might find work, they have now become more settled and sufficiently wedded by ties of association to their homes, to return again as soon as a good season gives a prospect of better times.

The figures in the statement given at the top of the next page show the population of the district as it stood at the three enumerations of 1853, 1868, and 1881. The first of these was—

Increase and decrease of population

Chapter III, A.

Statistical.

Increase and
decrease of popu-
lation.

	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals.	1853 ...	330,852	183,211	147,641	100
	1868 ...	484,681	266,847	217,834	137
	1881 ...	504,183	272,267	231,916	143
Percent-ages.	1868 on 1853	146·5	145·7	147·5	137
	1881 on 1868	104·0	102·0	106·5	105

Unfortunately the boundaries of the district have changed so much since the Census of 1853 that it is impossible to make a really accurate comparison. The area has increased since that date, and the real increase in population is smaller than would appear from the figures. It will be seen that the annual increase of population per 10,000 since 1868 has been 15 for males, 48 for females, and 30 for persons, at which rate the male population would be doubled in 448·3 years, the female in 143·8 years, and the total population in 228·4 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be, in hundreds—

Year.	Persons.	Males.	Females.	Year.	Persons.	Males.	Females.
1881	504,2	272,3	231,9	1887	513,5	274,8	238,7
1882	505,7	272,7	233,0	1888	515,0	275,2	239,9
1883	507,3	273,1	234,2	1889	516,6	275,7	241,0
1884	508,8	273,5	235,3	1890	518,1	276,1	242,2
1885	510,3	273,9	236,4	1891	519,7	276,5	243,4
1886	511,9	274,4	237,6				

But it is probable that the rate of increase will be higher than this, as the Census of 1881 was taken at the end of a period of distress which had reduced the population, not only by impairing the fecundity of the people, but also by driving them to move elsewhere in search of pasture or employment. The increase in urban population since 1868 has been smaller than that in rural population, the numbers living in 1881 for every 100 living in 1868 being 102 for urban and 104 for total population. This is probably due to the attraction of the mercantile population to the line of railway. The populations of individual towns at the respective enumerations are shown under their several headings in Chapter VI.

Tahsil.	Total population.		Percentage of population of 1881 on that of 1868.
	1868	1881	
Hisar	107,442	98,106	92
Hansi	126,404	130,614	103
Bhiwani	104,170	103,556	99
Barwala	66,266	78,549	118
Fatehabad	80,466	93,356	116
Total district *	484,748	504,183	104

Within the district the increase of population since 1868 for the various tahsils is shown in the margin. On this subject the Deputy Commissioner wrote as follows in his report on the District Census of 1881:—

* These figures do not agree with the published figures of the Census Report of 1868 for the whole district. They are taken from the registers in the district office, and are the best figures now available.

"In the Hisar *tahsil* there is a decrease of 9,336, which is attributed partly to the large number of deaths from cholera, which occurred in 1879, and partly to the fact of numbers of people having emigrated in consequence of successive dry seasons. In the Bhiwani *tahsil* there is a decrease of 614, which is not of sufficient importance to need remark. In the Hansi *tahsil* there is an increase in the population of 4,210, which is also comparatively unimportant. In Fatchábád and Barwála *tahsils* there is an increase of 12,892 and 12,283 respectively, which is attributed to extensive immigration from Bikáner and Patiála territory, and to a considerable increase in the cultivated area. There has been no alteration in the boundaries of the district or of any of the *tahsils* since 1868."

Table No. XI shows the total number of births and deaths registered in the district for the five years, from 1877 to 1881, and the births for 1880 and 1881—the only two years during which births have been recorded in rural districts. The distribution of

	1880.	1881.
Males	18	21
Females	14	18
Persons	33	40

the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA and XIB. The annual birth-rates per mille, calculated on the population of 1868, are shown in the margin.

The figures below show the annual death-rates per mille since 1868 calculated on the population of that year:—

	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	Aver- age.
Males	9	25	15	19	16	12	17	18	12	12	25	41	21	27	19
Females	8	22	14	18	16	12	16	18	12	12	24	43	20	26	19
Persons	9	24	15	19	16	12	16	18	12	12	25	42	20	27	19

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881, which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available, will be found in Table No. XLIV, and under the headings of the several towns in Chapter VI.

The figures for age, sex and civil condition are given in great detail in Tables Nos. IV to VII of the Census Report of 1881; while the numbers of the sexes for each religion will be found in Table No. VII appended to the present work. The age statistics must be taken subject to limitations, which will be found fully discussed in Chapter VII of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for *tahsils*. The figures given on the next page show the distribution by age of every 10,000 of the population according to the Census figures.

Chapter III, A.
Statistical.
Increase and
decrease of popu-
lation.

Births and deaths.

Age, sex, and civil
condition.

Chapter III, A.
Statistical.
Age, sex, and civil
condition.

	0-1	1-2	2-3	3-4	4-5	0-5	5-10	10-15	15-20
Persons ...	347	221	195	270	284	1,317	1,258	1,110	903
Males ...	328	205	181	247	273	1,234	1,247	1,164	960
Females ...	369	240	210	297	297	1,413	1,271	1,047	836

	20-25	25-30	30-35	35-40	40-45	45-50	50-55	55-60	over 60
Persons ...	1,013	851	855	463	686	319	519	163	538
Males ...	1,007	866	830	484	643	353	520	187	505
Females ...	1,020	834	884	449	737	280	517	135	577

The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration.

Populations.	Village.	Towns.	Total.
All religions...1	1855 ...	...	5,530
	1868 ...	...	5,506
	1881 ...	5,421	5,282
Hindus ...	1881 ...	5,431	5,308
Sikhs ...	1881 ...	5,665	5,408
Jains ...	1881 ...	5,300	4,862
Musal-máns ...	1881 ...	5,384	5,226

In the Census of 1881, the number of females per 1,000 males in the earlier years of life was found to be as shown in the margin. The figures for civil condition are given in Table No. X, which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period. The Deputy Com-

Year of life.	All religions.	Hindus.	Musal-máns.
0-1	957	938	1,020
1-2	998	997	1,000
2-3	986	970	1,037
3-4	1,026	...	...
4-5	925	...	...

missioner wrote as follows in his Census Report for the district:—

“The considerable number of single adult males is due to the fact that the lower castes, such as Játs, Gújars, Ahírs, &c., are poor; and as it is customary among those castes for the parents of the girl to require the payment of a considerable sum of money by the bridegroom before a marriage can be effected, it is necessary that a man should acquire the means of paying for his wife before he can afford to marry, and hence marriage amongst these classes is either put off to a late age, or the men remain unmarried; while husbands are found for the women amongst the more wealthy people of neighbouring States. The castes among which *karewá* is permitted are the Játs, Vishnoís, Kahárs, Gújars, Ahírs, Málís, Dogars, Ráíns and Luhárs, and these classes usually marry at a mature age. Among these castes too, it is customary to take money for the daughters, while the Rájputís, on the other hand, give large presents of clothes and jewelry with their daughters. The Vishnoís differ from the others as regards *karewá* marriages, in that, such marriages can only be contracted with a woman of the same caste, whereas amongst the other castes named above, *karewá* marriages may be contracted with a stranger, should there not be a woman of the same caste available.”

Table No. XII shows the number of insane, blind, deaf-mutes, Chapter III, B.

Infirmity.	Males.	Females.
Insane	4	3
Blind	48	59
Deaf and dumb	9	6
Leprous	5	...

and lepers in the district for each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables Nos. XIV to XVII of the Census Report for 1881 give further details of the age and religion of the infirm.

Religious and Social Life.
Infirmities.

The figures given below show the composition of the Christian population and the respective numbers who returned their birth-place and their language as European. They are taken from Tables Nos. IIIA, IX, and XI, of the Census Report for 1881:—

European and Eurasian population.

Details.		Males.	Females.	Persons.
Races of Christian population	Europeans and Americans...	25	16	41
	Eurasians	4	4	8
	Native Christians	5	1	6
	Total Christians	34	21	55
Language.	English	31	20	51
	Other European languages...	...	...	...
	Total European languages...	31	20	51
Birth-place.	British Isles	7	5	12
	Other European countries...	1	...	1
	Total European countries...	8	5	13

But the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report, are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans.

SECTION B.—RELIGIOUS AND SOCIAL LIFE.

The dwellings of the country people, as elsewhere, are mere hovels, built generally of mud; where the soil is not of sufficient consistency for building purposes, a few thatched poles, often without doors, form the only semblance of a house in a native village. The shop-keepers' houses are, as a rule, somewhat superior. In the houses of the poorer classes, a bed (*chārpi*) or two, and a few earthen vessels, form the sole furniture. The better class of peasant proprietor and the village shop-keeper will own a few vessels of brass or copper, but with this exception there will not be found any very great differences in the style of furniture. Houses divided into separate rooms are very rare.

Houses.

Chapter III, B.

Religious and
Social Life.

Dress.

The only peculiarity worthy of note in the dress of the people of the district is, the winter raiment of the Bishnoi women, which consists of a woollen wrap or *orhna* which covers the head and falls below the knee, a boddice or *angarkha* of cotton cloth, and a woollen petticoat called *dhubla*.

Food.

The staple food of the district is spiked millet (*bajra*) and *moth*. These, in ordinary years, form almost the sole food of the rustic population, except in the canal villages, where wheat and rice are grown. Here even the coarser grains are more commonly consumed by the people themselves, the better kinds being taken to the market. The towns-people, too, and the better class of shop-keepers eat wheat. Vegetables form an important article in the people's diet, while sugar and *ghi* (clarified butter) are retained for great occasions, and only indulged in as a treat. The ordinary time for eating is at about nine or ten in the morning, and eight or nine at night; but there can scarcely be said to be any fixed rule, for the men working in the fields often refresh themselves at odd hours, or

Grain.	Agricul- turists.	Non-agri- culturists.
	Seers.	Seers.
<i>Bajra</i> ...	1,275	354
<i>Moth</i> ...	255	...
Wheat ...	...	237
Gram ...	...	118
<i>Mung</i> ...	...	158
<i>Urd</i> ...	...	78
Total ...	1,530	945

take their food whenever they find it most convenient with regard to the exigencies of their daily toil. In a note regarding the food of the people furnished by the district authorities for the Famine Report of 1879, the average annual consumption of food-grains by a family consisting of a man and wife, two children, and an old person, was estimated to be as shown in the margin.

General statistics
and distribution of
religions.

Table No. VII shows the numbers in each *tahsil* and in the whole district who follow each religion, as ascertained in the Census of 1881, and Table No. XLIII gives similar figures for towns. Tables Nos. III, IIIA, IIIB of the Report of that Census give further details on the subject. The distribution of every 10,000 of

Religion.	Rural population.	Urban population.	Total population.
Hindu ...	7,707	7,153	7,624
Sikh ...	40	187	62
Jain ...	38	195	62
Musalman	2,215	2,459	2,251
Christian ...	...	6	1

the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the

classification of Hindús, are fully discussed in Part I, Chapter IV, of

Sect.	Rural population.	Total population.
Sunnis ...	998	998
Shiahs ...	0.3	0.3
Others and unspecified	2.2	1.8

the Census Report. The distribution of every 1,000 of the Musalman population by sect is shown in the margin. The sects of the Christian population are given in Table No. IIIA of

the Census Report; but the figures are, for reasons explained in

Part VII, Chapter IV, of the Report, so very imperfect that it is not worth while to reproduce them here. Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Punjab and of their principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by *tahsils* can be gathered from the figures of Table No. VII; and regarding the population as a whole, no more detailed information as to locality is available. The Muhammadans are chiefly found in the Fatehábád and Barwála *tahsils*, where they form more than a third of the whole population.

Chapter III, B.

Religious and Social life.

General statistics and distribution of religions.

The Hindu gods most worshipped appear to be Vishnu, Mahádeo, Durga, Ganesh and Síta; while among the inferior deities, Hanumán comes in for a large share of adoration. He is especially worshipped at Bhiwáni. But perhaps the greatest favourites are Gúga Pír and the frontier saint Sakhi Sarwar Sultán, who is largely worshipped especially near Fatehábád, under the name of Lakhdátá. Both these, though Muhammadan saints, are extensively revered by Hindús and Musalmáns alike. The month especially sacred to Gúga Pír is that of Bhádon (August and September). A branch of peacock's feathers bound upon a pole forms the object of adoration at fairs held in his honour. Sir Henry Elliot gives an interesting account of this saint, from which the following is abridged:—

“The local tradition respecting him is that he was the son of a Chauhán Rájput, called Vachá, according to some; according to others, Jewar, whose wife Bachal, a Túar, produced him, after being long barren, at the kind intercession of Gorakhnáth. There is a clan of Musalmán Chauháns even now resident in the neighbourhood of his tomb; the Gúgáwats of the desert are descended from him, and the Gúgadeo-ka-thal is called after his name. His territory extended from Hánsi to the Garra (Ghara), and his capital was Mehera on that river. In a quarrel about land he killed his two brothers, on which account he drew down upon himself the anger of his mother. To escape her imprecations, he fled to the *jangals*, and there wished that the earth might open and swallow him up, but a voice from heaven declared that he could not have the satisfaction of being buried alive, horse and all, unless he uttered the *Kalema* and became a Musalmán. He appears to have had no difficulty in doing this, upon which the earth opened before him, and he leaped into its bosom. His claims to saintship are not very distinct. He is said to have been a contemporary of Pirthí Rája, and to have fought with desperate valour against the Muhammadans; but there is more reason to suppose that he must have contended with the earlier Ghaznvide monarchs, for several favourite ballads relate how he fell with his forty-five sons and sixty nephews, opposing the great Mahmúd on the banks of the Garra. In the eastern portion of these provinces (the North-West Provinces), where distance overcomes the zeal for pilgrimage, it is usual for the Bhangís to carry round the sacred symbols of the Pír in the month of Bhádon,

Chapter III, B.
—
Religious and
Social Life.

General statistics
and distribution of
religions.

and to raise contributions. The Aggarwála Baniás are particularly sought after on this occasion. Their original emigration from Agroha, beyond Hariána, was no doubt once considered a sufficient reason why the symbols of their illustrious countryman, Gúga, should be paraded before their eyes. But perhaps few in these times have ever thought why the Aggarwálas are supposed to be, more than any other class, especially favourable to Gúga, and the present continuance of the ceremony on the return of the proper season, after all knowledge of its origin has utterly faded from remembrance, shows the marvellous permanence which usages, in themselves puerile, will sometimes attain when they are commemorative of an historical fact."

The goddess Devi is worshipped most commonly under the name of Sítla, or small-pox. Her shrines are found everywhere throughout the district, and are visited with the hope of averting small-pox. The principal shrine is at Dhanána, about 15 miles south of the town of Hánsi. From 1,000 to 1,500 persons attend a yearly fair at this place in the month of Chait (March-April). The Bishnois are separately described below (pages 37, 38).

Religious gatherings.

The religious gatherings of the district are numerous, but none are frequented by strangers from a distance. Some have been already alluded to. Of the others only the following require notice:—At Hánsi there is a fair known as *Kutub Sháh ka Mela*, held in the month of Sánwan (July-August), and another, called *Mírán Sahib ka Mela*, held in the month of Chait (March-April), but the concourse of people is not large. A fair called *Devi ka Mela* is held half-yearly in the villages of Banbhauri, Umra and Deosar. At Dhanána, a *Sítla Mela* in honor of Devi Sítla (small-pox) is held once a year in the month of Chait (March-April); and at Karmára in the Fatehábád *tahsil* a fair called *Sheoratri ka Mela* is held in Phágan (February-March). At this gathering Mahádeo is the object of worship. The fair is said to date from the time of Yudishtara. The present temple was erected in 1824 by one Hari Singh of Patiála.

Language.

Table No. VIII shows the numbers who speak each of the principal languages current in the district separately for each *tahsil* and for the whole district. More detailed information will be found in Table No. IX of the Census Report for 1881; while in

Language.	Proportion per 10,000 of popu- lation.
Hindustáni	7,849
Bágrí	1,107
Punjabi	1,042
All Indian languages ...	9,999
Non-Indian languages ...	1

Chapter V of the same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures. Punjabi is spoken chiefly in the north and Bágrí in the south of the district.

Education.

Table No. XIII gives statistics of education as ascertained at the Census of 1881 for each religion and for the total population of each *tahsil*. The figures for female education are probably very

	Education.	Rural population.	Total population.
Males.	Under instruction...	33	63
	Can read and write...	256	386
Females.	Under instruction ...	0.5	1.1
	Can read and write...	0.8	2.2

imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the Census returns. Statistics regarding the attendance at Government and aided schools will be found in Table No. XXXVII.

Details.	Boys.	Girls.
Europeans and Eurasians...	...	...
Native Christians ...	1	...
Hindús... ..	695	...
Musalmánás ...	249	...
Sikhs ... ..	...	...
Others ... ..	...	...
Children of agriculturists ...	600	...
„ of non-agriculturists ...	345	...

The distribution of the scholars at these schools by religion and the occupation of their fathers, as it stood in 1881-82, is shown in the margin.

It is impossible to form any satisfactory

estimate of the poverty or wealth of the people. The wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only three years for which details are available; and Table No. XXXIV gives, statistics for the

Assessment.	1869-70.	1870-71.	1871-72.	
Class I.	Number taxed...	643	530	387
	Amount of tax...	6,307	10,335	3,130
Class II.	Number taxed...	175	112	137
	Amount of tax...	3,571	3,024	2,422
Class III.	Number taxed...	48	111	48
	Amount of tax...	2,581	4,329	1,493
Class IV.	Number taxed...	5	44	3
	Amount of tax...	1,258	2,376	427
Class V.	Number taxed...	1	49	1
	Amount of tax...	3,451	4,958	2,423
Total...	Number taxed...	872	846	626
	Amount of tax...	17,168	25,022	9,895

license tax for each year since its imposition. The distribution of licenses granted and fees collected in 1880-81 and 1881-82 between towns of over and villages of under 5,000 souls is shown below:—

	1880-81		1881-82.	
	Towns.	Villages.	Towns.	Villages.
Number of licenses ...	293	278	274	273
Amount of fees ...	7,465	3,540	5,835	3,505

But the numbers affected by these taxes are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are

Chapter III, C.

Tribes and
Castes.Poverty or wealth
of the people.

scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below at pages 44, 45. It is estimated that the ordinary household expenditure of a peasant family in easy circumstances averages from Rs. 8 to 10 per month, while that of a shop-keeper would be as much as Rs. 15 or 20. The ordinary peasant is certainly not so well off as the small shop-keeper, who generally manages to turn a monthly profit at least equal to his expenditure of Rs. 20; while if he is rich enough to turn money-lender, even on the smallest scale, his profits are considerable. It is estimated that in Chak Bágur it would require a holding of 60 acres, or in the Hariána and Náli Chak a holding of 30 acres, to bring in a net income of Rs. 8 to a peasant proprietor. Loans are principally conducted through the village *baniás*, each of whom has his circle of clients in his own and a few neighbouring villages. The rates of interest vary from 12 per cent. per annum to 37½ per cent. It is always calculated monthly. The peasantry are reported to be much in debt.

SECTION C.—TRIBES AND CASTES.

Statistics and local
distribution of tribes
and castes.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion; while Table No. IXA shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Punjab, and most of them in many other districts, and their representatives in Hisár are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI of the Census Report for 1881. The Census statistics of caste were not compiled for *tahsils*, at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. The annexed table, taken from the Settlement Report of 1864, shows the distribution of proprietary right throughout the district among the various tribes, as well as the amount and proportion of revenue paid by each.

No.	TRIBE.	No. of villages belonging to			Revenue.			Per cent.		REMARKS.
		Pure tribes.	Mixed tribes.	Total.	Pure tribes.	Mixed Tribes.	Total	Villages.	Revenue.	
1	Rajput ..	59	44	103	37,707	42,635	80,342	15	19	58 Muhammadan & 45 Hindu villages.
2	Jat ..	141	169	310	62,569	1,56,831	2,10,400	48	51	5 do. the rest do.
3	Pachhada ..	19	11	30	7,914	8,797	14,711	5	4	All Muhammadan.
4	Bania ..	27	10	37	10,459	6,043	16,502	6	4	All Hindu.
5	Vishnoi ..	8	2	10	3,725	1,160	4,885	1	1	Ditto.
6	Christian ..	67	1	68	43,520	88	43,558	10	10	Skinner estate vil- lages.
7	Brahman ..	10	5	15	4,275	2,091	6,366	2	1	All Hindu.
8	Khatri ..	2	..	2	440	..	440	..	..	Ditto.
9	Gushain ..	1	1	2	380	580	910	..	..	Ditto.
10	Gujar ..	6	2	8	2,435	675	8,110	1	1	8 Muhammadan & 5 Hindu.
11	Kumbar ..	1	3	4	280	1,270	1,550	1	..	1 do. & 3 do.
12	Kamboh ..	..	1	1	..	85	85	..	..	Hindu.
13	Mali ..	1	..	1	200	..	200	..	..	Ditto.
14	Rain ..	3	1	4	2,250	250	2,500	1	..	Muhammadan.
15	Dogar ..	3	4	7	750	5,701	6,451	1	1	Ditto.
16	Saiyad ..	3	2	5	620	3,460	4,080	1	1	Ditto.
17	Shaikh ..	1	3	4	660	1,295	1,955	1	..	Ditto.
18	Mughal ..	..	3	3	..	11,290	11,290	..	3	Ditto.
19	Pathan ..	14	2	16	4,320	2,800	7,120	2	2	Ditto.
20	Sukblambars ..	29	..	29	5,794	..	5,794	5	2	Different tribes who are Suki- lambars.*
Total ..		395	264	659	1,88,298	2,42,946	4,31,244	..	..

Chapter III, C.

Tribes and Castes.

Statistics and local distribution of tribes and caste

Note.—25 Rohtak villages are also included in this. This shows all villages and total *jama*.

The following are the principal Ját tribes, returned in the Census of 1881 :—

Játs.

Bainiwál ..	3,726	Sángwán ..	2,263
Bágrí ..	872	Ghatiwal ..	2,392
Bhullar ..	1,571	Gondal ..	1,437
Pawánia ..	7,278	Nain ..	1,074
Cháhil ..	1,377	Soran ..	4,590
Chauhán ..	677	Kálarwán ..	3,004
Dallál ..	1,531	Godára ..	2,531
Sahráwat ..	617	Mor ..	1,249
Sidhu ..	916	Dulán ..	1,784

The Játs of Hisár are of two distinct classes—the Deswála or Desi Játs and the Bágrí Játs. These classes are included in the Census returns without distinction. The Bágrí Játs derive their name from the tract known as Bágár, just beyond the border in Bikáner. They appear at one time, according to Sir H. Elliot's Glossary, to have been a "tribe of great consideration, as we find a Bágrí Ráo mentioned by Chand Bardái as accompanying Pirthi Rája. They seem to have been originally Rájput, but are now held to be an inferior tribe, and are usually denominated "Játs." The Bágrís are found in the greatest numbers in the western portions of the district, to which they flocked in numbers to take up the lands left deserted after the *chalisá* famine, as soon as the extension of British rule rendered colonization secure. They are good and careful agriculturalists, and make the utmost possible use of the scanty advantages afforded by the inhospitable sands in which their lot is cast. Only a few families have penetrated into the Hánsi and Barwála *tahsils* as proprietors, but

* For an account of this tenure, see pp. 39, 40.

Chapter III, C.
Tribes and
Castes.

Játs.

as tenants they are not unfrequently met with. The Deswála Játs are to be found principally in the eastern portion of the district, in the *tahsils* of Hánísi and Barwála. These parts having been less affected by the famine of *san chálisa*, the old proprietary body held their own, clinging through everything to their ancestral lands. The Bágri immigration did not extend, therefore, to this part of the district, and such new settlers as there are were chiefly immigrants from the Sikh States. These Játs, like all their tribe, are hard-working and industrious; they are cultivators *par excellence*. Men and women alike devote themselves to field labour with the most unremitting ardour, the women yielding only to their husbands in such work as involves the employment of bullocks, such as ploughing or drawing water; for they look upon it as improper for a woman to drive a bullock. Most of them are Hindús or Sikhs. The Deswála and Bágri Játs, between them, hold 310 villages in the district out of a total number of 659, and pay 51 per cent. of the total land revenue.

Rájputá.

The following are the principal Rájput tribes, returned at the Census of 1881:—

Bhatti	...	...	3,775	Játu	...	...	4,074
Bágri	...	...	5,647	Chauhán	...	...	6,910
Punwár	...	...	4,301	Raghbaasi	...	...	1,615
Túnwár	...	...	6,102	Saroya	...	...	1,350
Joya	...	...	1,533	Sekra	...	...	1,705

The classification of Rájput tribes in this part of the country is somewhat confused by a peculiar local use of the word Ránghar. Properly speaking, the term denotes Rájputá who have been converted to Muhammadanism. In Hisár, however, the name is applied indiscriminately to all Rájputá, both Hindú and Muhammadan.* It is so used in the Settlement Report of 1840, from which one who did not know this peculiar use of the word would gather that the whole Rájput population belonged to a particular tribe named Ránghar, the truth being that the term locally includes all Rájputá alike, irrespective of tribal divisions. The officer who conducted the settlement of land revenue in 1860, himself a native, classifies the Rájputá of the district into two main divisions—Túnwárs and Bhattís. There are, he says, other Rájput classes to be met with in a few villages, but all are more or less connected with these two classes. The Túnwár Rájputá apparently once held the whole western portion of the district from Bhiwáni to Agroha, and had extended their possessions as far south as Kanaund. The present representatives of the clan boast of a time when their ancestors were owners of 1,440 villages; now, however, in all this tract, they retain possession of only five or six villages, having been driven from their homes by the *chálisa* famine, and supplanted by the immigration of Bágri Játs from the west. Some members of the tribe acquired in former days the titles of Rái and Rána, and during the Mutiny of 1857 the holders of these titles at once revived their pretensions and declared their independence. In the eastern portion of the district the Túnwárs held their own throughout

*The term Ránghar never denotes any particular tribe. See Races, North-West Provinces (Beame's), I. p. 4.

the famine. The Rájput of Hisár is described as indolent, and extravagant in his habits. He makes a good soldier, but a most indifferent cultivator, while his real *forte* lies in cattle-lifting.

The Bhatti Rájputs are of the Yadúbansi stock, and trace their descent from the same Jaisal who is the ancestor, by a left-handed marriage, of the Ját Sikh Rájás of Patiála, Jínd and Nábha. Jaisal is said to be the son of one Rásálu, a descendant of Bhatti, or Bháti, a Gadbaun Rájput, who at some distant period emigrated from Mathra to this part of the country. Jaisal raised himself to a position of some importance, and became the founder of the city and State of Jaisalmer in Rájputána. He is said, however, to have been expelled from his newly founded State* towards the end of the 12th century, and to have settled in Hariána. His grandson, whose name is variously spelt Jumra or Jandra, had 21 sons, the ancestors of 21 tribes. Among other places, Jandra founded the town of Abohar in Sirsa, and there was born Dhúm, the ancestor of the Bhatti chiefs, with whom the English came in contact in 1810 and 1818. About a hundred years after the expulsion of Jaisal from Jaisalmer, in 1285, Bersi, the son or grandson of Dhúm, seized the celebrated fort of Bhatner. Whether or no this fort took its name from the Bhatti tribe is a moot point. Native tradition says that the name originally was Bharatner, and that it was founded by one Rája Bharat. The only reason for preferring to accept this derivation, rather than the more obvious derivation from the Bhattis, is that it is less likely to have been invented. However this may be, there is no doubt that the first Bhatti chieftain who established himself at Bhatner was Bersi. The story is that the fort had been neglected for many years, had fallen to ruin, and was in the hands of some Ját marauders. At length, in the reign of Násir-ud-dín Mahmúd (1246—1266) it was restored, as a barrier to the inroads of Afghán and other invaders; the fort of Batinda, 40 miles to the north-east, and now in Patiála territory, being restored at the same time. At this period Zangez Khán was in charge of the *Súba* of Lahaur. He was assassinated by order of Ghayás-ud-dín Balban, who succeeded Násir-ud dín on the throne of Dehli; and it was in the confusion that followed that Bersi succeeded in occupying the fort of Bhatner. The fate of Bersi is variously narrated. Sir Henry Elliot's Glossary relates that the son of Bersi was, after his father's death, compelled to sustain three several attacks of the Muhammadans, and on the third occasion was reduced to such straits as to be obliged to consent to conversion as the condition of retaining his conquest. On the other hand, the Settlement Officer of the district relates most circumstantially that Bersi held the fort till 1331, when a force being sent against him from Dehli, his sons took part against him and caused him to be assassinated. One of these sons, by name Bhairu, curried favour by becoming a Musalmán, and was left in charge of the fort, Bhairu's descendants for four generations continued to hold Bhatner; but at last Fateh Khán, the reigning chief, becoming turbulent, was expelled by a force sent for his reduction by Bahlol Lodi, whose reign commenced in 1450. The Bhatti rule

* Another account relates that the present rulers of Jaisalmer are descendants of this same Jaisal.

Chapter III, C.

Tribes and
Castes.

The Bhattís.

at Bhatner thus lasted for about 160 years. Fateh Khán, after his expulsion, retired in the direction of Sirsa, and betook himself to agricultural pursuits; nor do his descendants again emerge into notice until the reign of the Emperor Muhammad Sháh (1719—1748). In this reign Sháhádád Khán, *názim* of Hariána, married a daughter of Muhammad Hasan Khán and procured the grant of certain estates to his father-in-law. Hasan Khán was succeeded by his son Muhammad Amín Khán, and this chief in turn, gaining influence by marrying a daughter to the celebrated Najíb-ud-daula, procured the title of Nawáb and was appointed *názim* of Hariána. This was a time of disaster for Hariána. What with the incursions of the Sikhs from abroad, and the internal fights and forays of the Bhattís and other wild tribes, the whole country was devastated until, it is said, only eight inhabited villages existed between Hisár and Sirsa.

Nawáb Amín Khán died some years before the English conquest of the Maratás in 1803, and was succeeded by his two sons—the Náwabs Kamar-ud-dín and Khán Bahádar Khan. After a while these brothers divided the Bhattí territory; Fatehábád fell to Khán Bahádar Khán, and Sirsa and Rániya to Kamar-ud-dín. The latter died not long after the separation, and was succeeded by his son Nawáb Zabta Khán. The Bhattí chiefs, though nominally becoming subjects of the English Government in 1803, in fact maintained their independence for several years. Khán Bahádar Khán was the first to fall, his territory being confiscated in 1810. He afterwards obtained a life pension of Rs. 1,000 per month, and some representatives of his family who still reside at the village of Májra are recorded as proprietors of two or three villages. Nawáb Zabta Khán, by a timely submission, escaped punishment in 1810. His turn, however, came in 1818, when, as has been already related, his estates were confiscated. A pension of Rs. 1,000 per month was granted to him for life, which he held until 1827, when it descended, reduced to Rs. 500, to his son Ghulám Faríd Khán. Ghulám Faríd died at Rániya in 1847, and his pension was divided; Rs. 200 per month were given to his son Mír Samad Khan, and the remainder to other members of the family. In the Mutiny of 1857, however, the spirit of the Bhatti blazed up. Mír Samad Khán proclaimed himself independent, plundered Sirsa, and made incursions in various directions. After the suppression of the Mutiny, he, together with his uncle, Gauhar Ali Khán, was apprehended. Both were tried and hanged, and the family pension, with the exception of small life stipends to the wife and mother of Mír Samad Khán, was finally confiscated.

The Bhattís of the present day are all Muhammadans. The date of their conversion is differently attributed to the reign of Akbar and the reign of Taimúr. The most probable epoch, however, of the change is the conquest of Bhatner in the time of Bersi at the end of the 13th century, as it is clear that either Bersi himself or his son Bhavin accepted the creed of Islám as the price of retaining Bhatner. In character there is little to distinguish the Bhattís from their Rájput neighbours already described.

Together with the Tánwár Rájputés they hold 59 villages in this district.

Chapter III, C.

Tribes and
Castes.

Pachhadas.

Another section of the Rájputés of the district is often confused with the Bhattís. These are the Pachhadas or "men of the west,"* who are also called Bhattís as inhabitants of Bhatiana. They have still another name, that of *ráth* or "hard-hearted," which they owe to the heartless cruelty of their violence in bygone days when they ravaged the country under Bhattí leaders. The term *pachhada* is purely relative, and in various parts of the Panjáb and Northern India is applied to totally different tribes, but always in reference to a western origin, and generally as a distinctive appellation of later immigrants from the west. A very little to the south of Hariána, in the neighbourhood of Dehli, the term is extensively applied to later immigrations of Játés. In Hisar, however, the appellation is the peculiar heritage of a degenerate race of Rájputés, distinct on the one hand from the Rájput tribes to which they trace their origin, and on the other hand from the Játés, upon whom they look as social inferiors. There are four principal clans of Pachhadas, named respectively Sukera, Sahu, Hinjraon and Chotia or Bhanka. Each clan claims Rájput origin, the second and fourth from the Chauhan Rájputés, and the first and third respectively from Tánwárs and Saroha Rájputés. The Pachhadas are pastoral in their tendencies, and are not good cultivators. Prior to British rule they were professional plunderers, acting usually in concert with the pure-born Bhattís; and on the introduction of order under the British rule, they became cultivators more from necessity than choice. They hold 19 villages in the district. They are said to be all Muhammadans.

Bishnois.

Another class requiring special mention in the district is that of the Bishnois, a religious sect which took its rise during the 15th century A.D. The legend told of the founder is as follows:—He was born in 1451 at Pípasar in Bikáner, of the family of Punwár Rájputés. When a lad of five years old, he used to take his father's herds to water at the well, and had for each head of cattle a peculiar whistle, which it knew and recognized; at the sound of his whistle, the cows and bullocks would come one by one to the well, drink and go away. One day a man, named Udaji, happened to witness this scene, and, struck with astonishment, attempted to follow the boy when he left the well. He was on horseback and the boy on foot, but, gallop as fast as he would, he could not keep up with the walking pace of the boy. At last, in amazement, he dismounted and threw himself at his feet. The boy at once welcomed him by name, though he then saw him for the first time. The bewildered Udaji exclaimed "*Jámbhaji*" (omniscient), and henceforth the boy was known by this name. On attaining manhood, Jámbhaji left his home, and, becoming a *fakír*, or religious mendicant, is said to have remained seated upon a sand hill called Sámrathal, in Bikáner, for a space of 51 years. In 1485 a fearful famine desolated the country, and Jámbhaji gained an enormous number

* The term may be derived either from *pachham*—the west, or from *pichche*—afterwards.

Chapter III, C.

Tribes and
Castes.

Bishnois.

of disciples by providing food for all that would declare their belief in him. He is said to have died on his sand hill, at the good old age of 84, and to have been buried at a spot about a mile distant from it. His tomb remains to this day, and twice in the year is the scene of a well-attended fair. Jám bhaji is worshipped by his followers as an incarnation of Vishnu. Their tenets in most points do not materially differ from those of orthodox Hindús. Some peculiarities, however, deserve notice. They do not burn their dead, but bury them in a sitting posture, in the floors of their houses or of the family cattle-shed. They abhor tobacco, considering it unclean, and the mere touch of it polluting. Their marriage ceremony is a curious mixture of Hindu and Muhammadan rites, passages from the Kurán and the Shastars being indiscriminately recited during its progress. They avoid taking life of any sort, and, should any animal be accidentally killed, they bury it. The Bishnois are found also in some numbers in the Sirsa district. Here, in Hisár, they hold 10 villages as proprietors. They are said to be mostly either Játs or Tarkháns (carpenters) by origin. They are good cultivators, and of thrifty, careful habits. They prefer camels to cattle, using them even for agricultural purposes.

Baniás.

There are 37 villages in the district owned by Baniás, but they appear to require no special mention, beyond the fact that the town of Agroha in this district is said to be the original seat of the great Aggarwála sub-division of the Baniá caste, to which almost all the Baniás of the district belong. The Aggarwáls are said to be descended from one Rája Uggar Sain, the founder of Agroha. On the capture of Agroha by Shaháb-ud-dín Ghauri, the Aggarwáls emigrated to all parts of India.

Bráhmans.

The Bráhman caste is represented in the district by Gaur, Sársút and Gujráti Bráhmans; also by a clan locally known as Khandelwáls, who assert that they came originally from Nathila. But the vast majority are Gaur. These branches are all separated from the other by caste prejudice, and will not eat or smoke together. Each of the tribes mentioned is represented among the agriculturalists of the district, and, together, they are recorded as owning 15 villages. The rustic Bráhmans are said to think much less of the caste distinctions between their several sub-divisions than do the dwellers in the towns. The Sársút Bráhmans are said to eat meat, and are altogether not so particular as the Gaur Bráhmans. They will take charity from castes from whom the Gaur Bráhman would refuse it. Some few of the Gaur Bráhmans belong to the Tagá sub-division. They state that they were brought into the district by Rája Janamajáya for the purpose of exterminating snakes,—a tradition which Sir H. Elliot explains by supposing it to refer to wars waged against a Scythian race, the founders of the serpent dynasties of northern India.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Table No. XV shows the number of villages held in the various forms of tenure, as returned in quinquennial Table No. XXXIII of the Administration Report for 1878-79. But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follows another form which itself often varies from one sub-division to another. The village communities of the district are all of the standard *zamindari*, *pattidari* and *bhayachara* types, the last named being by far the most prevalent. The *zamindari* tenures are for the most part in villages which were farmed out when in a deserted state, and were peopled and brought under cultivation by the exertions of the farmer. In such cases the proprietary right of the farmer was recognized and confirmed at the time of Settlement. In other cases, the owners of the village are the ancient Ját or Rájput proprietors, who, though ousted from the actual cultivation by recent settlers, have nevertheless retained such a footing in the village that their claims at the time of Settlement could not be overlooked. In the majority of cases, however, the ancient proprietors and recent settlers are found holding together on a footing of perfect equality, having, during the troublous times of the last century, been so completely amalgamated that it could not be said that one class was proprietor to the exclusion of the other. In such cases, old proprietors and more recent settlers have been treated as one community, and dealt with as a corporate whole, the tenure being technically described as *bhayachara*. Occasionally a small sum has been awarded to the old inhabitants from the recent settlers, as a recognition of their rights, but ordinarily the revenue is distributed over all by an equal rate.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful; indeed, land tenures assume so many and such complex forms in the Punjab that it is impossible to classify them successfully under a few general headings.

The *sukhlambari* tenures of Hisar and Sirsa were created in 1819 by the grant of waste lands to the officers and men of nine disbanded cavalry regiments, for whom some provision was required. The lands were granted in holdings, varying according to the rank of the recipient, from 300 to 60 acres, and were to be held revenue-free for three lives. On failure of the third life, the estate was to be brought under assessment and settled with the heirs of the original *sukhlambar*, succession being

Chapter III, D.

Village Commu-
nities and
Tenures.

Village tenures.

Proprietary tenures.

Sukhlambari.

Chapter III, D.

Village Commu-
nities and
Tenures.*Sukhlambars.*

regulated by Muhammadan or Hindu law, as the case might be. The persons to whom these grants were made were for the most part residents of other districts, and have left the cultivation in the hands of tenants. The original number of *sukhlambars* was 636 holding 30 whole villages and plots in 3 more. Most of the allotments have now fallen in, and, having been assessed with land revenue, are held by the descendants of the original recipients on the footing of ordinary proprietors, or rather on that of *málik kabzás*, as the *sukhlambar* has no share in the common property of the village.

The Skinner family.

The Skinner family owns large estates in the Dehli territory and the North-West Provinces. Its holdings in this district are shown in the tribal table on page 33 under the head "Christians." Colonel James Skinner, the founder of the family fortunes, was born in 1778. His father was a native of Scotland in the Company's service, and his mother a Rájputni, from the neighbourhood of Banáras. In 1796 he took service in the Maráhta army under General De Boigne. He soon distinguished himself, and rose to an independent command. He took an active part in the endless campaigns of the period, and was serving under General Perron at the commencement of the campaign against the English, which ended in the conquest by the latter of the Dehli territory. Some English officers in the Maráhta service having refused to act against their countrymen, General Perron dismissed all officers of English blood in his army. Skinner, with several companions, reluctantly claimed protection from Lord Lake. He was well received, and offered a commission in the English army. This he at first refused, being unwilling to serve against Sindhia or General Perron. After the battle of Dehli, however, he accepted the command of a body of horse, on the express stipulation that he should not be employed against Sindhia. He distinguished himself no less under the English than under his former master, and before his death acquired a considerable reputation as a leader of irregular horse. The estates now owned by the family were in part granted to him from time to time by way of reward for services; the remainder was acquired by purchase. He died in December 1841, leaving five sons, Joseph, James, Hercules, Alexander and Thomas. By his will the property remains undivided, being managed by one member of the family on behalf of the remainder. The present manager is Mr. Alexander Skinner, the fourth son. The other sons are all dead. The management of the estate is conducted principally at Hánsi, in this district.

Tenants and rent.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district.

Kirsán kadim.

The relation between proprietor and tenant in this district is entirely the growth of the present century, and is marked by peculiarities which owe their origin to the depopulation of the

villages in the famine of 1783. The paucity of cultivators induced the original proprietors to associate immigrants with themselves on most favourable terms; the pressure of the revenue, on the other hand, and of fines under the track laws,* which in the early part of the century were rigorously enforced, caused many, who of right were proprietors, to procure the entry of their names in the village records as cultivators only. From these causes it was found at the time of Settlement that a large number of cultivators existed who could not rightly be classed as proprietors, as they had no share in the village common; and could not, on the other hand, be styled tenants, as they paid no rent, and had the right of selling their holdings. Such persons were locally known as *kirsán kadim*. They are now recognized as proprietors of their holdings, and correspond in almost every particular with the class known in other districts as *málik kabza*. They have complete proprietary right over their holdings, pay revenue on them upon equal terms with the full proprietors, and can sell or mortgage them with no further restraint than results from the general custom of pre-emption. They have, however, no rights whatever in the village common, whether cultivated or waste, and if they use it for grazing purposes, have to pay a grazing tax at the same rate as ordinary cultivators and the non-proprietary classes generally.

Chapter III, D.
Village Commu-
nities and
Tenures.

Kirsán kadim.

The tenants proper of the district are locally known as *boladárs*. Here, as elsewhere, they are of two classes, hereditary (*maurúsi*) and non hereditary (*ghair-maurúsi*); the latter are popularly called *boladár-nar-sála*. The rules under which the status of tenants was decided at the time of the last Settlement were shortly as follows:—(1) Those who had held at fixed rates from a period prior to the Settlement of 1840; (2) those who had paid no more than the revenue assessed on their holdings for a period exceeding 12 years; and (3) those who had formerly been proprietors, but had lost proprietary right by voluntary or involuntary alienation, were recorded as hereditary. All others were recorded as tenants-at-will.

Tenants proper.

The figures in the margin show the numbers of headmen in

Village officers.

<i>Tahsil.</i>	Village headmen.
Hisar	262
Hansi	409
Bhiwáni	279
Fatehabád	285
Barwála	306
Total	1,541

the several *tahstls* of the district. The village headmen succeed to their office by hereditary right, subject to the approval of the Deputy Commissioner; each village, or in large villages each main division of the village, having one or more who represent their clients in their dealings with the Government, are responsible for the collection of the revenue, and are bound to assist in the prevention and detection of crime. The headmen, by way of remuneration, collect a cess of five per cent. called *pachotra* in

The principle of the track law is that if the tracks of a body of thieves are traced into a village, and not beyond it, that village becomes liable to a fine unless it cangive up the offenders or prove that every effort to find them and give them up has been made.

Chapter III, D.
 Village Commu-
 nities and
 Tenures.
 Village taxes.

addition to the revenue for which they are responsible. There are no chief headmen (*ála lambardár*) in the district; and *zaildárs* have not yet been appointed.

The village income, made up in the main of the rents of common lands, the sale of timber, &c., is swelled by certain village cesses, of which the following list is given by the Settlement Officer:—“*Ang charáí*.—Grazing dues levied upon the non-proprietary classes for the right to graze their cattle upon the village common. *Kúri-kamíní*.—A hearth tax, levied at a rate usually of Rs. 2 per house upon all non-proprietary residents of the village. *Daránti-gandasi*.—Dues paid for the right to cut grass and *pala*. *Dholgoar*.—Marriage procession dues, generally Rs. 2. Besides these there is in many villages a small income derived from letting the right to construct and use saltpetre pans. The produce of these cesses is divided among the whole proprietary body.

Chaubáhhá

The *chaubáhhá* or fourfold rate is the name given to a mode, peculiar to this part of the country, of effecting the distribution over the individual members of a village community, of the sum levied by way of revenue upon it as a corporate whole. The process of distribution is usually left, as much as possible, to the community itself. The sum total of the assessment is announced, and the community, through its headmen, or *lambardárs*, is then consulted as to the manner in which the distribution is to be effected. The method of distribution differs with the tenure; where all the land is held in common (the *zamíndár's* tenure), no distribution is necessary. Where ancestral right forms the basis of the village economy, and each man's right and liability is regulated by his relation to a common ancestor (*pattidári* tenure), then, each man's ancestral share being ascertained, the amount of revenue to be paid by him is deduced from that share. If, on the other hand (as is most commonly the case in this district), possession forms the basis for calculation of the rights and liabilities of the members of the community, each man's liability being proportionate to the amount of land in his possession (*bhayáhhára* tenure), then the distribution is effected by rates calculated in various ways, but ordinarily having this in common, that the land is, in the main, made the basis of the calculation. Some of these modes of distribution are exceedingly complicated, and among them, perhaps, there was none more complicated than the *chaubáhhá*, now fortunately a thing of the past. Its peculiarity lay in the fact that it aimed at bringing within its operation not only the owners of land but also the whole community, including the shopkeeper, the weaver, the potter, and all the non-agricultural hangers-on of the village. In order to effect this object, the land was not made the sole basis of distribution, but a rate was also levied upon every head of cattle, upon every house, and upon every head of the population. It was, in fact, a combination of four rates. Given the total assessment, it was divided, according to the exigencies of the season, into four parts, each of which was raised by its own rate, one by a rate upon the land, another by a rate on the cattle, another by a rate upon the houses, and the fourth by a poll rate.

The object to be gained by this arrangement was that no one might escape altogether from contributing to the revenue, and yet that the greater share of the burden should fall upon the land. Thus, while the village shop-keeper and the village artizan fell under the two latter rates only, the owner of land fell under all four. This method was introduced into the Hisar district during the currency of the first 10 years settlement (1816—25) by Mr. Fraser, the Collector, in order, as he thought, to facilitate the collection of the revenue. There was, however, no fixed rule for regulating the proportion of the several rates; but each year, according as the season was good or bad, the amount to be levied by rate upon the land was increased or diminished according as the village authorities might determine, the other rates decreasing or increasing in proportion. This naturally gave rise to much injustice and oppression to the weaker members of the community. Attention was drawn to this fact by the Settlement Officer of 1840; and the system was so far modified that rates for the levy of grazing dues and the hearth-tax were definitively fixed, the power being removed from the *lambardárs* of arbitrarily increasing them. The *chaubáhhá*, thus modified, was still in vogue in a few villages up to the time of the Settlement of 1864. It has now been replaced by a rateable distribution of the assessment over the land alone. The relics, however, of the system are still extant in the grazing dues and rates already mentioned. The revenue is now distributed over the land alone, but the proprietors receive the dues, in deference to the custom which in former years relieved them of a portion of the burden of the revenue. The *chaubáhhá* was most prevalent in the Hánsi and Barwála *tahsils*, where the original proprietors—Desi Játs and Rájputs—held their own. In other parts of the district it was only introduced in the older villages held by the same classes, and not among the recent Bágri and other settlers. The four items upon which the rate was levied are given as described by the Settlement Officers both of Rohtak and Hisar. The former officer gives the four headings as follows:—*Kúri*—a hearth rate payable by each separate family (*kúri* signifying a hearth). *Pag*—a poll rate payable by each grown up male (from *pagri*, a turban). *Ang*—a cattle or grazing rate (a buffalo being reckoned a full *ang* and generally taxed 1 rupee, and a cow half an *ang*, 8 annas). *Dharti*—(meaning soil) a rate upon the land.

Sir H. Elliot, in his Glossary, gives the heads somewhat differently. He describes the *chaubáhhá* as “a levy of revenue on four things, under the ancient *regimé*, in the Dehli territory; namely, “*pag*, *tag*, *kári*, or *kudí*, and *púnchh*; i.e., *pagri*, a turban; *tag*, a rag or thread worn by a child round its waist; *kári*, a hearth; and “*púnchhí*, animals’ tails, as of buffaloes, bullocks, etc.

The following is a list of the menials usually found in the villages with their local names: carpenter (*kháti*), blacksmith (*luhár*), leather-worker, (*chamár*), barber (*nái*), potter (*kumhár*), water-bearer (*sakka*), sweeper (*churha*). These menials reside in the villages under the patronage of *lambardárs* and proprietors,

Chapter III, D.
Village Commu-
nities and
Tenures.

Chaubáhhá.

Village menials.

Chapter III, D.

Village Commu-
nities and
Tenures.

Village menials.

and by custom receive a certain portion of grain at harvest time. The amount is usually distributed on ploughs, and varies from 30 seers to 10 seers. Potters, carpenters and blacksmiths receive the largest shares. The *chumárs*, who are, as a rule, numerous in every village, receive the skins of all dead cattle in addition to their share of grain. Many members of these menial castes, and especially the *chumárs*, are also agriculturists, and cultivate plots of the village land as tenants-at-will of the proprietors.

Agricultural
labourers.

The subject of the employment of field labour, other than that of the proprietors or tenants themselves, is thus noticed in answers furnished by the District Officer, and inserted in the Famine Report of 1879 (page 712):—

“It is customary for the agriculturists in the districts to employ hired field labourers; they are generally employed in weeding and harvesting, and receive two annas a day, and one meal. The persons usually so employed are *chumárs*, *dhanks*, *ahírs*, and *kumhárs*; they do not form a class by themselves, and are not dependent on field labour only, but earn their livelihood by handicrafts as well. The condition of such field labourers is not inferior in respect of their ability to subsist with fair ease from harvest to harvest in average years. They usually live on what they earn by field labour and handicraft, but in times of scarcity they look to the *zamíndár* who is in the habit of employing them for assistance; besides what they earn by handicraft and field labour they also get from the village their allowance of grain as *hakk kamíní* at the end of each harvest.”

The wages of labour prevailing at different periods are shown in Table No. XXVII, though the figures refer to the labour market of towns rather than to that of villages.

Petty village
grantees.

The last two lines of Table No. XVI show the number of persons holding service grants from the village, and the area so held. But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of, or in payment for, services rendered; to attendants at temples, mosques, shrines, or village rest-houses, so long as they perform the duties of the post; and for maintenance of monasteries, holy men, teachers at religious schools, and the like.

Poverty or wealth
of the proprietors.

Table No. XXXII gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIIIA show the operations of the Registration Department; and Table No. XXXIX the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district.

The size of holdings varies with the nature of the country, being naturally largest in the wild sandy tracts to the west of the district. In *chak* Bāgar 250 acres would be considered a large holding for a proprietor. The average holding is about 125 acres, while very few have as little as 30 acres. In *chaks* Nāli and Hariāna the average area belonging to one proprietor is about 30 acres, while 75 acres would form a large holding. In these parts some proprietors hold as little as 18 or 19 acres. For a tenant in *chak* Bāgar, 60 acres would be a large holding; 18 would be considered very small, the average being about 32 acres. In *chaks* Nāli and Hariāna a large holding for a tenant would be 25 acres, a middle sized one 12½, and 6 acres a very small holding.

There are no families of note in the district. The following is a list of those entitled to a seat at *darbārs* :—

Mirza Hyder Beg, Raīs, of Hānsi; Lāla Sohan Lal, Treasurer, of Hisār; Lāla Rameshar Dās, Notary Public and Banker, of Bhiwāni; Sardār Khān, ex-Jamadar, Military Department, now a pensioner, Raīs of Hisār; Jairām Dās, Banker, Bhiwāni.

Chapter III, D.

Village Commu-
nities and
Tenures.

Size of holdings.

Leading families.