

the pronunciation of the vowels which makes the speech of a Jat from the Bagar sound so different from that of a Sikh Jat from the Malwa, even when the words they use are much the same. The vowel *a* especially is pronounced differently by the two classes; for instance, the Sikh calls himself Jat with the short *a* pronounced much like the English word "Jut," and the Bagri calls himself Jāt, with the long *a* pronounced like the *a* in "far," or rather like the *a* in "saw," and so all through, the Punjabi shortens his *a*'s as much as possible and the Bagri pronounces them as broadly as possible. The differences between the two may be summed up by saying that Bagri is distinguished by its broadness and coarseness, Punjabi by its sharpness, and Pachhadi by its nasal sound.

There is a great difference in the vocabulary of Punjabi and Bagri, many of the commonest objects being called totally different names. Indeed, there is an extraordinary variety of words within each dialect for the objects and operations of a peasant's every-day life, for domestic animals in all stages and conditions, for clothing of every kind, for utensils and implements, articles of food and ordinary operations in the house or in the field. Even the prepositions and conjunctions differ in the different dialects.

The Bawariyas have a dialect of their own which has sometimes been considered a sort of thieves' slang, kept up to facilitate their combination for purposes of crime; but the great mass of the Bawariyas in this district are not at all given to crime, and have no desire to conceal their dialect; moreover, it is spoken most commonly by the women and children while the men, at all events in their intercourse with their neighbours, speak in ordinary Bagri or Punjabi. It seems probable that it is simply the dialect of the country of their origin kept up by them in their wanderings.

The Nats, Sansis and some others of the wandering tribes also have dialects of their own.

The statistics showing the local distribution of tribes and castes are contained in Table 15 of Part B.

F.—Tribes, Castes and Leading Families.

The general distribution of tribes and castes may be briefly summarised thus. The eastern half of Bhiwani contains a large number of Hindu Rajput villages, while the rest is occupied by Jats who are Deswalis to the east

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and Bagris to the west, and also by a large number of Musalman Rajputs of the Jatu clan. Hansi Tahsil is almost wholly occupied by Jats, except for a group of Musalman Jatu Rajput villages to the south-west.

In Hissar Jats and Rajputs, the latter mostly Musalmans, are intermingled, but Jats predominate on the east side of the tahsil.

The southern half of the Fatehabad Tahsil is held by Jats for the most part, who are Deswalis on the east and Bagris on the west. North of the Jats we find Musalman Ranghars and north of them again, along the Ghaggar valley, Pachhadas, with some admixture of Sikh Jats from Patiala and of Musalman Dogars from the north.

In Sirsa the Bagri Jats are found alone to the south of the Ghaggar, the Pachhada along the Ghaggar and the Sikh Jats to the north of the Ghaggar in the Rohi tract. In this tract are also a few villages of Bagri Jats.

The limits of tribal territories as at present in existence are the result of a comparatively very recent colonization. In regard to the former inhabitants little is known and but little can be gathered from what we do know. The settlement of the Tunwar Rajputs from Delhi in this district is probably the earliest tribal movement of which we have any authentic record. They appear to have been followed by Chauhan Rajputs, who did not apparently however come in large numbers, or if they did, only made a temporary stay. The Jatu Rajputs, a younger branch of the Tunwar clan, entered the district from Rajputana after the expulsion of the clan from Delhi. The Tunwar Rajputs made their appearance in the south-eastern corner of the district at an early date. Tradition says that they were allied by marriage with the Chauhans of Delhi, from whom they received a grant of territory round Kalanaur and Rohtak. Thence they found their way into this district where they came into conflict with the Jatus who stayed their further progress.

The predecessors of the present tribes of Deswali Jats appear to have advanced into the district from the south-east and many of their villages on the eastern border are very old.

The Sirsa Tahsil was doubtless the seat of a fairly advanced civilization in ancient times, but when the tract came under British rule, it was, and had been for a long time, an uninhabited waste, and there is practically no information available as to the former distribution of tribes in that part

beyond the fact that the nondescript collection of tribes, now known as Pachhadas, have for ages led a wandering predatory life with their herds of cattle along the banks of the Ghaggar.

The four southern tahsils of the district thus present more or less definite traces of ancient tribal colonisation, but the limits of the ancient tribal territories have been greatly obliterated by the widespread desolation ensuing upon the famines and political disturbances which the district experienced before the establishment of British authority. It is from that epoch that the modern colonisation and development of the district dates.

That colonisation was in part a return of the former inhabitants and partly an immigration of entirely new tribes. Some of the larger and stronger village communities on the Ghaggar along the Western Jumna Canal and in the eastern portions of the modern tahsils of Hansi and Bhiwani managed, but with difficulty, to maintain their existence through all the troublous times which preceded British rule. Many of their inhabitants, it is true, threw up their land and fled, but the villages, as a whole, continued to exist as inhabited units. The smaller and weaker villages of course disappeared, the inhabitants either flying towards the districts on the east or else congregating for safety in the larger villages in their vicinity.

With the restoration of law and order the former inhabitants in many cases returned to their lands and thus the rough features of the ancient tribal distribution were to some extent maintained, but at the same time a very large influx of Jat clans from the Bagar took place, and these form the present Bagri Jats of the district. They are of various *gots*, which will be noticed below. The Bagri Jats are confined, roughly speaking, to the western portion of the district. In Sirsa they are, with few exceptions, found only to the south of the Ghaggar stream; in Tahsils Fatehabad, Hissar and Bhiwani they are settled in a more or less well-defined strip along the western border. The Bagri Jats have not penetrated as proprietors into the east of the district, but they are often found there as tenants.

The fact is that at this point of junction it is very difficult to distinguish between the Bagri and the Deswali Jats, their language, manners and customs; these are so similar that it is only where the Jats of the eastern and western borders of the district are compared, that the differences between them become apparent.

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Sikh Jats.

While the Bagri Jats were advancing into the district from the west, the Sikh Jats of Patiala and the Malwa were pressing on from the north-east and occupying extensive areas of land in what are now the northern parts of the Sirsa and Fatehabad Tahsils.

Musalman Raj-
put tribes.

For generations previous to the modern colonisation of the Sirsa Tahsil, the tract had been the battle ground of wandering Musalman Rajput tribes, Bhattis, Joiyas and Wattus whose permanent homes, so far as they could be said to have been settled permanently anywhere, were, in the case of the two former, the territories to the west now included in the States of Bikaner and Jaisalmer, and in that of the latter, those along the bank of the Sutlej in the present district of Montgomery and Ferozepore. Upon the establishment of British supremacy large numbers of these tribes settled down in the present Sirsa Tahsil.

The nondescript class of Musalman tribes known as Pachhadas, who appear to have come in early times from the riverain tracts in the south-west of the Punjab to the valley of the Ghaggar, and there carried on a perpetual predatory warfare as wandering marauders, frequently penetrating far southward into Hissar, also had to abandon these migratory habits and settle down. Their occupations up to that time had been largely, if not entirely, pastoral, and so they continued for many years; they have, however, now for some time taken to less congenial agricultural pursuits, although they have by no means entirely abandoned their pastoral habits.

Noteworthy tribes.

The marginal table gives in alphabetical order the names

Aheris	..	16,836	Julahas	..	3,002	of the most note-
Akhis	..	9,470	Kumbhars	..	31,947	
Amals	..	5,748	Khatiks	..	2,232	worthy tribes in
Anuras	..	4,043	Lehars	..	10,243	
Banias	..	56,496	Malis	..	12,584	the district, to-
Bawaryas	..	3,575	Mirasis	..	7,211	
Bishnois	..	17,504	Mochis	..	3,115	gether with their
Brachmans	..	40,386	Mughals	..	975	
Chhimtas	..	8,013	Nais	..	13,237	numbers at the
Chamars	..	62,095	Pachhadas	..	32,361	
Cauhras	..	27,197	Pethans	..	5,202	last census (of
Dhanaks	..	21,297	Rajputs	..	80,941	
Dholis	..	2,694	Sansis	..	180	1911).
Dogars	..	6,899	Sayyads	..	3,363	
Fakirs	..	6,919	Sheikhs	..	9,234	
Gujars	..	11,162	Smars	..	7,004	
Jats	..	199,081	Tarkans	..	19,821	
Jhinwars	..	2,647	Talis	..	13,163	

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Aheris.

The Aheris, a vagrant tribe, present some points of interest. They are also called Naiks and Thoris, the former of which is an honorific term and the latter somewhat contemptuous. Aheris are divided into numerous *gots* with Rajput names, some of which are given below with the tracts whence the *gots* are said to have come: Bhattis from Jaisalmer, Rathor from Jodhpore and Bikaner, Kachwas from Jaipur. The Aheris claim Rajput origin, and say that they have sunk socially, hence their Rajput names. The Jaipuri Aheris do not intermarry with the Jodhpuris and Bikaneris, but the latter do intermarry among themselves.

The Ahirs are properly a pastoral caste, their name being derived from Sanskrit Abhira, or "milkman." In this district they are now almost wholly agricultural. They are of the same social standing as the Jat and Gujjar, who will eat and smoke with them. The west coast of India and Gujrat would appear to be their ancient homes, but they are also numerous in Behar and Gorakhpur, and at one time there was an Ahir dynasty in Nepal. Ahirs.

According to their own tradition the Arains or Rains of the Ghaggar were originally Rajputs living near Uch on the Panjnad, near Multan; but some four centuries ago, when Sayyad Jallal-ud-din was ruler at Uch, their ancestors were overthrown by some powerful enemy from whom they escaped only by disguising themselves as market gardeners, the occupation followed by the Arains or Musalman Kambohs of the neighbourhood. The name Rain has stuck to them ever since, and they have taken to agriculture, but have not forgotten their Rajput descent. Their ancestors from Uch came and settled on the Ghaggar about Sirsa, and until the famine of 1816 Sambat (1759 A. D.), they held the whole of the Sotar or Ghaggar valley from Bhatner upwards to near Tohana, being at that time in possession of 117, or, according to some, of 360 villages. The famine of 1759 A. D. ruined many of them, and as the Mughal Empire decayed they became more and more exposed to the predatory attacks of their neighbours, the Bhattis, and at last the famine of 1840 Sambat (1783 A. D.) broke them altogether, and drove most of them from the country to settle across the Jumna near Bareilly and Rampur. The few who remained took refuge in Sirsa, Rania, Sikandarpur, Fatehabad and Ahrwan, and it was only when the country came under British rule that they ventured again to settle villages of their own. They deny connection with the Arains of the Arains.

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Arains.

Sutlej and the Punjab proper, and endeavour to maintain their exclusiveness by intermarrying only with Rains of the Ghaggar and of Bareli. It seems however probable that these Ghaggar Arains are an off-shoot of the Sutlej Arains (who again may be Musalman Kambōhs), and that they came to this neighbourhood in comparatively recent times from Multan, and settled in considerable numbers in the Sotar valley about Sirsa and Rania, but were driven out by the famines of the last century and the raids of the Bhattis, and that the Bareli Arains, with whom they intermarry, are really emigrants from near Sirsa.

On the introduction of British rule, the remnants of the tribe, who had not lost their instincts of industry, took up land in the Sotar valley, where the tribe now owns, in whole or in part, some 20 villages. They speak of themselves, however, as "the 12 villages." Until very lately they were strictly endogamous, allowing intermarriage only with Arains of the 12 villages and their near relations of Bareli. The Arains in this district are, as a rule, middle-sized men with intelligent, pleasant features. Their dress and language are similar to those of the Sutlej Musalmans. They are very thrifty and industrious, and have been for generations devoted to agriculture, especially on irrigated land. On the Ghaggar the rice cultivation is either in their hands or has been learnt from them. Their villages pay a comparatively high assessment, but they are, on the whole, a prosperous community. Numbers of them take land as tenants in other villages, and they often carry goods long distances for hire in their large carts drawn by good bullocks. Their houses and villages are kept clean and tidy, many of them being tastefully built of *pakka* brick. They are unusually intelligent, and, upon the whole, further advanced in civilisation than any other tribe in the neighbourhood, but unfortunately rather given to quarrelling and litigation, though this may be due to the greater value and more complicated nature of their rights in their favourably situated and well-cultivated lands.

Aroras.

The Aroras claim to be of Khatri origin, and they follow some of the Khatri sub-divisions. The Khatri, however, reject the claim. They are divided into two main divisions, Utaradani and Dakhana. There is no intermarriage between these sections, each division being endogamous, while each clan within each division is exogamous. The Aroras are practically confined to the Sirsa and Fatehabad

Tahsils, and appear to take the place of Banias in the villages where they are settled.

The word Bania is from the Sanskrit *banij*, which simply means "a trader," and is more the name of a class or occupation than of a tribe. The Banias form by far the most important commercial caste in the district. They appear to trace their origin to Rajputana, and it seems not unlikely that their ancestors were the trading community among the inhabitants of Rajputana, while the Khattris and Aroras performed similar functions in the more northern and western portions of the Punjab. Inside the caste the three most important divisions are the Aggarwals, the Oswals, and the Mahesris, and these appear to be real tribal divisions, because none of these will intermarry, nor will the members of one division smoke or eat with the members of either of the other two.

Of the Aggarwal there are 17½ *gots*; each *got* is exogamous with all other *gots*. The traditional origin of the Aggarwals is as follows:—Raja Aggar Sen was a descendant of Rabrattan, a Rishi; he had 17 sons, and after his death his widow, at his wish, married them with the 17 daughters of a Rishi, whence sprang the 17 *gots* of the Aggarwals. Brahman is said to have given Rabrattan a magic grain which would procure its possessor whatever he wanted, and this came into the hands of the Aggarwals who thus became shop-keepers. Another tradition is that Tula Dass of Benares was a religious man, from whom was descended Raja Aggar Sen; the latter went as an ascetic to the Nilgiris and prayed that he might have issue. A Brahman took pity upon him and converted 17 tufts of the *Kusa* grass, which were growing in front of him, into 17 sons, and these were married to the 17 daughters of Raja Basakh Nag, the snake king; whence sprang the 17 *gots*. On one occasion a boy and girl of the Goyal *got* were married by mistake, and the mistake not having been discovered till the *phere* have been performed, the officiating Brahman made them into a new *got* called the "Gond" which is known as the half *got*. Aggarwals who lose caste are called "Dasa" Banias, while pure Aggarwals are called "Bissa."

The Aggarwals are said to have immigrated to this part and founded a town which they called Agroha after Raja Aggar Sen; it was subsequently attacked and destroyed by the Musalmans after which the Aggarwals dispersed to the south and east. The ruins of Agroha in this district

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Banias.

Aggarwals.

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Aggarwals.

certainly show that at one time it was a large and important city, and it is very likely that it was a wealthy and prosperous settlement of Banias from Eastern Rajputana, at the time that the Ghaggar was a perennial river and fertilized a far larger area than it does now. Unable to advance in face of the northern Khattris and Aroras they spread back in a south-easterly direction.

Oswals.

The Oswals trace their origin to Jodhpur. As stated above they appear to have no connection with Aggarwals; a possible explanation of their origin is that they were the trading classes of the western Rajputs of Marwar and Jodhpur, as the Aggarwals were of the eastern Rajputs.

Mahesris.

The Mahesri Banias claim to be descended from Rajputs, and have clans or *gots* with Rajput names. It is quite possible that this may be true and that they were Rajputs who took to commerce and so sank to the level of other Banias.

Nearly all the members of the Jain sect are to be found in one or other of the divisions of the Banias. All the Oswals, with very few, if any, exceptions, appear to be Jains of the Svetambara sect. Of the Aggarwals a few are Jains; all the Mahesris are Vaishnavas, none of them Jains.

The Bania of the district differs but little, if anything, from the standard type of his caste. He is probably the best abused person in native society, but with all his meanness and money-grubbing propensities he fulfils functions of the utmost importance, and without him the *samindar* would often be in the direst distress.

Bawaryas.

The Bawaryas of this district are classed as a criminal tribe, and the adult males have all been registered. As a matter of fact, however, the Bawaryas do not appear to be more criminal than the other agricultural tribes of the district, and they are certainly not as criminal as the Pachhadas, Ranghars, and Gujars. Some of them are fond of a jungle life and given to wandering, living in wretched huts and feeding upon lizards, jackals, foxes and other jungle animals; but it is said they will not eat fish. Most of them are fair cultivators, and a few are employed as village watchman. The Bawaryas are seemingly an aboriginal tribe, being of a dark complexion and of inferior physique though resembling the Bagri Jats.

Bawaryas consider themselves good Hindus, and say that regular Brahmans officiate at their marriage ceremonies,

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Bawaryas.

as for Jats and Banias. They hold the cow sacred, and will not eat beef: they burn their dead, and send the ashes to the Ganges. They are said sometimes to admit men of other tribes to their fraternity, and an instance is given in which a Bania for love of a Bawarya woman became a Bawarya himself.

The Bishnois are the followers of a particular form of Hinduism, the leading feature of which is the worship of Vishnu incarnated as Jhambaji. They are not a distinct tribe, but are made up of Jats, Khatias, Rajputs and Banias, but they always try to sink their tribe in their religion, and give their caste as Bishnoi merely. They retain the language, dress and other characteristics of the Bagris.

Bishnois.

The first three classes appear to be confined mostly to Rajputana and the Bania Bishnois to Muradabad in the North-Western Provinces. The adoption of the Bishnoi religion does not appear to absolve the members of originally diverse tribes and castes from the prohibition as to intermarriage, and marriage outside the caste is, of course, forbidden, thus Bishnoi Jats and Bishnoi Khatias will not intermarry, and they in all cases retain the *gots* of their original tribes. They abstain entirely from meat, and are particularly careful of taking animal life in any form. They are forbidden the use of tobacco, and on the first and fifteenth day of each month no spinning or ploughing is allowed. Unlike other Hindus they cut off the *choth* or scalp lock and shave the whole head. The customs of the tribe connected with birth, marriage and death will be noticed later.

The Bishnois are thrifty, frugal and industrious. Agriculture is by no means their only resource, and they are ever ready to turn every chance of profit to advantage: the consequence is that they are probably in more comfortable circumstances than any other peasantry in the district. They are, however, of an overbearing and quarrelsome disposition, and somewhat addicted to litigation, which often takes the form of false criminal charges. They are as lax in the matter of truth as any tribe or caste in the district.

The sections of the Brahman caste most commonly met with in the district are Gaur, Sarsut, Khandelwal, Dahima, Gujrati, Daksut, Acharj, Chamarwa, and Pushkankar. Except in the case of the last, the above order represents the order of the different sections in social rank. The Gaur is the highest, and among them are included most of the agricultural Brahmans. They say that they

Brahmans.

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Brahmans.

came originally from Bengal, but it is much more likely that they came as *parohits* or family priests of the various immigrant agricultural tribes among whom they are settled. They are divided into so-called *gots* or *gotras*, but these appear to be religious rather than tribal divisions.

As usual the Gaurs are fed on the 13th day after death ; they will not take offerings of black colour (*kala dan*), nor offerings on the occasion of an eclipse (*grahan ka dan*), nor those made on Saturday. Gaurs will take offerings from most agricultural tribes, and from Khatis, Nais, Lohars, Kumhars, Jogis and Bairagis, but not of course from Chuhars or Chamars.

The Sarsut Brahmans are probably the indigenous Brahmans of the Ghaggar and the tract north of it ; they are of high caste, but apparently below the Gaurs, than whom they are less strict in observance of caste rules. The Gaurs neither eat, drink, nor intermarry with the Sarsuts.

The Khandelwal Brahmans appear to belittle, if at all, below the Gaur and Sarsut in rank ; in fact they state that they are a branch of the Gaurs, and this is not at all improbable.

They are fed on the 13th day after death and take neither black offerings nor *grahan-ka-dan* ; this also applies to the Dahima Brahmans, who appear to be much on a level with the Khandelwals. It is said that the above four classes of Brahmans will eat in company, but not out of the same dish, nor smoke from the same pipe stem.

Gujrati Brahmans are inferior to the Gaur and Sarsut ; they take "*grahan ka dan*" but not black offerings, and are fed on the 12th day after death, or before the Gaurs. Dakauts will take offerings on a Saturday (*soni-char ka dan*), at an eclipse, and also "*kala dan*." The Acharj is the lowest of all the true Brahman sections ; he receives offerings on the 11th day after death.

The Chamarwa Brahmans are probably not Brahmans at all ; they are often called Chamarwa Sadhas, and officiate in the religious ceremonies of Chamars, Chuhars and other low castes, for whom Brahmans of higher castes will not perform such services.

Pushkankar Brahmans apparently come from near Ajmer ; they are not included in the two great divisions of Brahmans, the Gaurs and the Daraurs, and they have no intercourse with either Gaurs or Dakauts. In Bikaner

they are said to have originally been Beldars who helped to excavate the Pushkar lake at Ajmer, and so became Brahmans.

The great majority of the Gaur and Sarsut Brahmans are not "*padhas*," i.e., directly engaged in the discharge of religious functions, but have adopted agriculture as a profession; still their inherited instinct of superiority to the other castes around them makes them anything but good *samindars*.

The Brahman, especially the Gaur, is, apart from his religious status, held in low estimation by the people at large, but, while fully alive to his unscrupulous rapacity, they still regard him with the superstitious reverence which is firmly based on the traditional belief of ages.

Chamars form the third largest caste in the district, but in social importance they rank only above the scavengers and Khatiks. The Chamars of this part are divided into four great sections called *Zats*, which do not intermarry. Their names are, respectively, Chandors, Meghwal, Jatya, and Chambar.

The Chamars of Hissar and Sirsa belong nearly all to the Chandor section, who will have nothing to do with the Jatya Chamars who belong to the neighbourhood of Delhi. The reason alleged is that the latter work the skins of camels and horses, which no Chandor Chamar will touch. He confines himself to the skins of buffaloes and cows which are clovenhoofed animals. The Meghwal are the Chamars of the Bagar, and they are again divided into two sub-sections, the Bambis and the Jatas, who do not intermarry. The Bambis are said to be the Chamars of the Rajputs and the Jatas those of the Jats. The Bambis are not uncommon in Hissar.

The term Chamar is evidently an occupational one and in no sense tribal; and the sub-divisions which have been given above are the true tribal castes. Each of the sub-divisions is again divided into *gots* or clans. Each sub-division is endogamous, and marriage is avoided in the usual four *gots*.

The primary occupation of the Chamars is leather work, but he does not tan; this is done by the Raigar and Khatik. In addition to his primary occupation, the Chamar weaves the common country cloth, performs *begar* labour for the village, receiving as remuneration the skins of the

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Chamars.

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Noteworthy tribes—
Chamars.

clovenhoofed cattle which die, and works as a permanent labourer in the *lanas* or agricultural partnerships, and also as a daily labourer at harvest time. He frequently cultivates land as a tenant. In the towns he and his women-folk work as labourers by the job, and are called *kulis*. The Chamars are almost entirely Hindus.

Chuhra.

The Chuhra or sweepers form the lowest of all the castes. Here, as elsewhere, the Chuhra is the village sweeper, and his is the only caste which will touch night soil. The Musalman Chuhra, of whom there are only a few, are called *Dindar*. In addition to sweeping, the Chuhra carries burdens, works as a labourer at harvest time, or is taken on as a permanent labourer by a *lana* or cultivating association. The Chuhra will eat the flesh of almost any animal, and receives the skins of animals which do not divide the hoof, such as horses and camels.

Dhanaki.

Dhanaks will not touch night-soil, and on this account are considered to be slightly superior to Chuhra. They are primarily scavengers, but in addition to this practise several other occupations. A considerable portion of the village weaving is done by them, and they are very frequently employed as the *daura* or village messengers. All evil tidings, such as the news of a death, are carried by them and not by the Nais. They also cultivate as tenants and work as field labourers.

Chhimba.

The Chhimba is properly a calico-printer, and stamps coloured patterns on the cotton fabrics of the country. Besides printing in colour he dyes in madder, but, as a rule, in no other colour. He is purely an artisan, never being a village menial except as a washerman, in which case he is usually classed as a Dhobi. As a rule, he only washes the clothes of villagers of the higher castes, because among Jats and castes of similar standing the women generally wash the clothes of the family.

Dogars.

The Dogars of the district are all Musalmans. They are confined almost entirely to that part of the Fatehabad Tahsil lying to the north of the Ghaggar and including the Budhlada *ilaga*. There is, however, a considerable colony of them in the Hissar town.

Fakirs.

The term *fakir* includes persons of all tribes and religions who are devoted to a life of religious mendicancy. A few of the more important sects are noticed below.

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Byragis.

The Byragis are divided into four classes, viz., the Nimawat, Ramanandi, Bishen Swami and Madhava Acharya, who are distinguished by special devotion to Krishna, Rama, Vishnu and Madho, respectively. The Byragis abstain from meat and spirits. They are allowed to marry; those who do so are called *gharbari*, while those who remain celibate are called *nagar*. The Byragis are generally *pujaris* of Vishnu, Krishna and Hanuman, but not of Siva. They are often called Swami, as a title of respect. The Ramanandis wear red and the Nimawats white *bindis* in their *tilaks* or caste marks.

Gosains.

Gosains are a sub-division of the Sanyasi sect of *fakirs*. The founder of the Gosains was Shimbhu Achary who had ten *chelas*, each of whom originated a separate section of the Gosains. The name of every member of each section ends in the same syllable such as *gir*, *puri*, *tirath*, *asram*, *asan*, *nath*. And the name is given by the *guru* to the *chela* at initiation. These sections are not different *gots*, but merely indicate that a particular Gosain is under a particular *guru*. They, however, have their *gots*. Gosains are both celibate and married. The latter are called *gharbari*, and they engage in agricultural and worldly occupations. Gosains marry only within their religious sections, i.e., a *gir* may not marry a *puri* or *vice versa*. The celibates are called *matdari* or *asandari*. The Gosain's house when inside a village is called *mat*, when on the outskirts *asan*. *Matdari* Gosains may engage in all worldly pursuits, but may not marry. The *matdari* Gosains are generally *pujaris* in the temples of Siwa (*Shivalas*) and take the offerings made. The celibate Gosains who wander about begging are called "*abdal*." They are forbidden to beg at more than seven houses in one and the same place. The only vessel which they carry with them is the "*narial*" or coconut shell. They are only allowed to receive alms of cooked grain which they must immerse in water before eating; and they may not halt more than three days at any place except it be at a *tirath* or place of pilgrimage or in the rains.

Of the religious section mentioned above those most commonly found in the district are the *puris* or *giris*. The *guru* of the *puris* resides at Kharak, and that of the *giris* at Balak, both in this district. The Gosains are generally clad in garments coloured pink with *geru*.

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Tribes, Castes and
Leading Families.Noteworthy tribes—
Dadupanthis.

Dadupanthis are a sect of *fakirs* distinct from Gosains. Their founder was one Dadujiv, a Brahman of Ahmedabad, who became a *fakir* and founded the sect some 350 years ago. His tomb is at Naraiya in Jaipur. The Dadupanthis worship Ishwar alone, and reverence the "*pushtaks*" or writings of Dadu. As a rule, they abstain from spirits and animal food and are celibates. They practise money lending, and are often wealthy. They avoid colours, and are generally dressed in white. There is a section of them called Uteradhi whose *guru* resides at Rattia in this district.

Jogis.

Jogis generally trace their descent to one Gorakhnath. In reality he appears to have been a *chela* of one Mohendra Nath Jogi. He was, however, a famous member of the sect, and it is generally regarded as having started with him.

Jogis appear to be celibate, and marriage involves exclusion from the caste. They abstain from flesh and spirits. Jogis are divided into two sections, the Kanphatte or ear-pierced Jogis, who have a hole bored in the ear and wear a glass ring in it, and the Augar, who do not pierce their ears, but wear a small wooden whistle called *nad* which they use before eating. Among themselves the word "*Kanphatte*" is not used; for it is substituted the term "*Darshana*." They appear specially to reverence Siva and worship him with the words "*Sheo gorakh*." They are often *pujaris* in the village *shivalas*. There appear to be 12 *panths* or sub-divisions of the Jogis, said to have sprung, as usual, from the 12 *chelas* of Gorakhnath; they have names such as Aipanthi, Nathpanthi, Maipanthi, &c. The chief monasteries of the Kanphatte Jogis in this part of the country are at Bohur in Rohtak and Nohur near Bahadra in Bikaner. There is also a monastery, an offshoot of the former, at Busan in Bhiwani Tahsil; it contains a *shivala* and the graves (*samadhs*) of several *gurus*. The Jogis are *pujaris* of the *shivalas*, while the *chelas* wander about begging.

Gujars.

The Gujars have been identified by Cunningham with the Kushan or Yuechi or Tochari tribe of eastern Tartars. This tribe entered India about a century before Christ and about the middle of the 5th century A. D. there was a Gujar kingdom in south-western Rajputana. It is to Rajputana that the Hissar Gujars trace their origin. Most of them are Hindus. They are generally of good physique, but of poor moral character. They seem to devote

most of their energies to cattle keeping and cattle stealing and they are very bad cultivators.

By far the most important group of agricultural tribes in the district, socially and economically, if not politically, are the Jats. They comprise 25 per cent. of the population of the district, and may be divided roughly into four broad classes, thus:—

- (i) The Deswali Jats of Hariana or the Des country, a tract which extends roughly over the eastern half of the four southern tahsils of the district.
- (ii) The Bagri Jats who are immigrants from the Bagar country of Bikaner.
- (iii) The Sikh Jats of Sirsa who, as already stated, have come from the Malwa country in the north and from Patiala.
- (iv) Musalman Jats from the west who form a small part of the Pachhadas of the Ghaggar valley.

This classification is not tribal or religious. The Deswali and Bagri Jats are practically all Hindus, and social intercourse, and, as a general rule, intermarriage, takes place between Deswali and Bagri in the tract where they intermingle, but the Deswali of the eastern border differs markedly from the Bagri of Sirsa and the western border of the district.

The Bagri Jat, though a thrifty and industrious agriculturist, is of slighter physique and duller intellect than the Deswali who looks down upon him. This difference is not a racial one, but due probably to the harder conditions of life which prevail in the Bagar. The Deswali Jat, on the other hand, is a lusty specimen of humanity, a thrifty and excellent agriculturist, and far superior in every thing, except, perhaps, social rank, to the other agricultural tribes of the district.

There is another division of the Deswali and Bagri Jats, commonly recognised throughout the district, viz., that into Shibgotra and Kasabgotra Jats. The Shibgotras are so named from the fact that their ancestor is traditionally said to have sprung from the matted hair of Siva. The Kasabgotra, on the other hand, claim that their forefathers were originally Rajputs, who took to agriculture and the remarriage of widows and so sank in the social scale. The Shibgotras, on the other hand, assert that they are *asal* Jats, and do not claim Rajput origin. There are said to

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be 12 *gots* of Shibgotra Jats. The tradition as to their origin is as follows :—One Barh, a Shibgotra, made himself master of a large portion of Bikaner; he subsequently founded a town named Jhausal, and from his 12 sons sprang the 12 *gots* of the Shibgotras, of whom only three or four are to be found in this district. They do not intermarry with each other, but only with the Kasabgotra Jats. This difference of traditional origin may not improbably point to a real difference in descent, and the Shibgotras may have been originally non-Aryan aborigines, whose chief deity was Siva, and with whom the less militant tribes of the Aryan invaders intermarried, adopting at the same time to some extent their social customs and worship, thereby sinking to their social level and becoming Jats. This would also account for the prevalence of the worship of Siva among the Jats.

Principal tribes of
Deswali and Bagri
Jats.

The principal tribes of the Deswali and Bagri Jats to be found in the district are the following as returned in the census of 1911 :—

Bhainiwal	..	..	..	5,006
Chahil	..	..	..	14,247
Chatwal	..	..	..	1,726
Jakhar	..	..	..	8,135
Man	..	..	..	1,302
Nain	..	..	..	2,344
Puniya	..	..	..	8,268
Sangwein	..	..	..	1,368
Dallal	..	..	..	2,492
Shoran	..	..	..	4,890
Godhara	..	..	..	7,805

Bhainiwala.

The Bhainiwal Jats are a Bagri tribe, but they claim to be Deswalis. They appear originally to have been Chauhan-Rajputs of Sambhar in Rajputana, whence they spread into Bikaner and Sirsa, and thence in small numbers into Tahsils Fatehabad and Hissar.

Chahila.

The Chahils are one of the largest tribes in the Punjab, but comparatively few of them are to be found in this district. They are said to be descended from Raja Aggar Sen Surajbansi. According to another story their ancestor was a Punwar Rajput called Raja Rikh, who came from the Deccan. His son Birsi married a Jat woman, settled at Matti in the Malwa about the time of Akbar and founded the tribe.

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Leading Families.Principal tribes of
Deswali and Bagri
Jats—

Ghatwals.

The Ghatwals are a tribe of the Deswali Jats, also known as Malaks. They claim to be Siroha Rajputs, and to have come from Garh Gazni in Afghanistan. The Ghatwals state that they settled in Mohra in the Rohtak District, where they were under the heel of Rajputs to such a degree that their women had to wear nose-rings of straw. The Jats attacked and overcame the Kalanaur Rajputs in a dispute arising out of a marriage procession, but peace was made, and both parties settled down. Subsequently the Rajputs invited the Ghatwals to an entertainment and treacherously blew them up with gunpowder; one Ghatwal woman who was not present was the sole survivor. She happened to be in the fields at the time, and was found there with a Brahman of Depal, now in Hansi Tahsil, which also was the place where the woman's family lived. The Brahman conducted her in safety to her father's home at Depal. While refusing all reward he stipulated that the child with whom the woman was pregnant should be his *jajman*. The woman gave birth to two sons who founded the villages of Sultanpur and Umra, now in the Hansi Tahsil, and the Brahmans of Depal are to this day the *parohits*, or family priests, of the Ghatwal Jats of those villages.

The Jakhars are Deswalis, and are said to be sprung from a Rajput tribe variously stated as Chauhan and Udha. An ancestor, Jaku, appears to have been settled in Rai Bagri in Bikaner, and thence removed to Jhajjar in Rohtak. It is related of him that a Raja of Dewarka had a large heavy bow and arrow made, and promised that whoever should lift it up should be raised in rank above a Raja. Jaku attempted, but failed, and for shame left his native country and settled in Bikaner. This story, puerile though it appears, is very possibly a mythical version of the true facts, viz., that the Jakhars became Jats by degradation from the military caste of Rajputs. They take their name from their probably mythical ancestor, Jaku. They own the large village of Kheri Gangan in Hansi.

Another story is that they are descended from a Chauhan Rajput twenty generations back. He is said to have come from Bikaner, and his four sons are said to have founded the Gakhar, Sangwan, Piru, and Kadian Jats.

The Man, Dallal and Deswali Jats are said to be descended from Man, Dille and Desal, the three sons of one Dhanna Rao of Silanthe in Rohtak by a Bargujar Rajput woman. They are evidently closely connected, as they do not inter-

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Tribes, Castes and
Leading Families.Principal tribes of
Deswali and Bagri
Jats—

Mans.

Nains.

Puniyas.

Sangwans
Sheorans.

and

Dallals.

Sahrawats.

Godaras.

marry. The Mans are found both among the Sikh Jats of Sirsa and the Deswali Jats of Hansi and Hissar.

The Man Sikh Jats of Sirsa give the following traditional account of their origin. They state that their ancestor Man, a Punwar Rajput, came from Garh Gazni and settled in Patiala in the time of a Raja Bhainipal. His descendants form the Man tribe, and are connected with the Sindhu Jats, who are descendants of Sindhu, one of the twelve sons of Man.

The Nain Jats claim to be of Tanwar Rajput origin. If so, they came probably from the south-east from the direction of Delhi.

The Puniyas belong to the Shibgotra section of the Jats, being descended, as they state, from Puniya, the eldest of the sons of Barh. They claim no Rajput origin.

The Sangwan and Sheoran Jats are apparently closely connected, and have an identical tradition as to their origin. They say that their ancestors Sanga and Shora were Chauhan Rajputs of Sirsa; these Chauhans immigrated, the Singwan into Dadri where they held 40 villages and the Sheoran into Loharu, with 75 villages. They settled down and married Jat women, and so became Jats.

Another account (see above) connects the Sangwans with the Jakhars.

The Dallals claim descent from a Rathor Rajput who settled in Rohtak and married a Bargujar woman some thirty generations back. By her he had four sons, from whom the Dallal, Deswal, Man and Sewag Jats have sprung and these four tribes do not intermarry: but compare the account of the origin of the Mans given above.

The Sahrawats claim to be descended from Sahra, a son or grandson of Raja Anangpal Tunwar.

The Godaras are a Shibgotra clan, and trace their descent from one Nimbuji, who founded a village near Bikaner. They have a tradition that as they could not agree on one of themselves to rule over them they asked the Raja of Jodhpur to let them have one of his younger sons to be their ruler. This request was granted, and they were given Bika in whose honour Bikaner was founded. It is said that even to this day the *tūlak* is placed on a new Raja of Bikaner's forehead by a Godara Jat and not by the family priest. The Godara Jats are a prosperous clan, and own large areas in the Sirsa and Fatehabad Tahsils.

In addition to some of those mentioned above, such as the Chahils and Mans, the following are the principal Sikh Jat tribes to be found in the district :—

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Dhariwals	759
Gils	609
Sarais	2,309
Sidhus	5,129
Sidhu	591

Sikh Jats.

The Dhariwals are almost entirely confined to the Sirsa and Fatehabad Tahsils. They state that they are sprung from Tunwar Rajputs by marriage with women of inferior tribes. They are numerous in Ferozepore and Patiala, where they trace their origin to Daranagar, which was apparently somewhere in the direction of Delhi.

Dhariwals.

The Gil Jats are another Sirsa tribe; they trace their descent to a Raja Bhainipal, a Birah Rajput. They appear to have come originally from Bhatinda; whence they dispersed in the *chakka* famine of Sambat 1840. In Ferozepore the tradition appears to be confined to the Wadan section of the Gils, and it is probably this section which had settled in Sirsa.

Gils.

The Sidhu Jats are closely connected by local tradition with the Hindu Bhatti Rajputs. It is said that the ancestor of these Rajputs, by name Bhatti, together with his brother Sunrija, came into this part of the country from the direction of Muthra. Risalu, a descendant of Bhatti, had two sons, Jaisal and Dusal, the former of whom was the ancestor of the Hindu Bhatti Rajputs. Dusal had a son, Junhar or Jaunra, who married wives of inferior castes by whom he had sons, from whom various tribes of Jats are sprung. The whole of the Sidhu tribe including the Barars are sprung from Batera, a son of Junhar, intermediate ancestors being Sidhu and Barar.

Sidhus.

No doubt this legendary descent expresses what is the fact, viz., that the Hindu Bhatti Rajputs and the Sidhu and Barar Sikh Jats are closely connected. But, as will be shown below in the case of Musalman Bhattis, who are also connected, the common ancestor came immediately, probably not from Muthra, but from the Upper Punjab.

Most of the Sidhus of this district call themselves Barars and insist on their near relationship with the founders of the Patiala, Nabha and Jind States.

There are probably many Muhammadan Jats from the west intermingled with the so-called Pachhadas of the

Musalman Jats.

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Tribes, Castes and
Leading Families.

Musliman Jats.

Ghaggar, though most of them now claim to be Rajputs. There are also a few Musalman Bagri and Deswali Jats to be found in the district. They are commonly known as Mula (unfortunate) Jats. Their ancestors were apparently forcibly converted to Islam.

Jhinwar.

The Jhinwar (also called Kahar) is the carrier, waterman, fisherman, and basket-maker of the east of the Punjab. His social standing is, in one respect, high, for all will drink at his hands. He is also the common baker for the peasantry, the village oven being almost always in the hands of a Machhi for Muhammadans and of a Jhinwar for Hindus. The term Machhi is, as a rule, applied to, and is almost synonymous with, Musalman Jhinwar.

Julahas.

The Julahas or weavers are probably of aboriginal extraction and of the same stock as Chamars. The present position of the two castes is, however, widely dissimilar. The Julaha does not work in leather, he eats no carrion, he touches no carcases, and he is recognized both by Hindus and Musalmans as a fellow believer, and admitted to religious equality. The real fact seems to be that the word Julaha is the name of the highest occupation ordinarily open to the outcast section of the community, and that in process of time those who take to weaving drop their caste names and call themselves Julahas.

Khatiks.

Khatiks rank slightly above the Chuhars or scavengers, but are far below the Chamars. They are great keepers of pigs and poultry, which a Chamar will not keep. They also dye and tan leather.

Kumhars.

Kumhar is certainly more an occupational than a tribal term, and under it are included members of several distinct tribes. The Kumhars of the district are divided into the Mahar, Gola, Magrichi, Bidwati, Nagori, Bhandia, and other divisions; all these appear to be really different tribes and not separate clans of one and the same tribe or caste. The tribes all smoke and eat together, but will not intermarry. In Sirsa the Kumhars appear to be divided into Jodhpuria and Bikaneria or Desi. Several of the Kumhar tribes have abandoned pottery, and taken to agriculture as an occupation, and have thus risen in the social scale. In appearance the members of these tribes differ little from the Bagri Jats, and like the latter they are good cultivators.

Lohars.

Lohar is also an occupational term. The Hissar Lohars are divided into three main classes; first, there are the men of Jat or even Rajput origin who from poverty have taken

to blacksmith's work and have become Lohars; second, men of the Suthar tribe who have a tradition that 12,000 of them were taken to Delhi by Akbar, and there forcibly circumcised and made to become blacksmiths. These men trace their origin to Sindh where, they say, they held land, and they are usually called Multani Lohars in contradistinction to men of the first class who are called Deswali. The Multani Lohars are sub-divided into two sections, the Barra and the Bhatti, who intermarry. Third, Gadiya Lohars, so called from the cart of peculiar shape in which they carry about all their belongings in their wanderings from village to village. These people neither smoke, drink nor eat with other Lohars, and are far below them in social status. It is probable that they are an aboriginal tribe.

The Lohars, as a rule, confine themselves to blacksmith's work and are true village menials. Hardly any of them own land, but many have occupancy rights in small plots in their native villages.

The Malis are exclusively Hindu. They are divided into four sections, viz., Gola, Napabansi, Kachi, Machi, which are again sub-divided into various *gots*. There is no social intercourse among the sections, but the Golas, who appear to be highest of the four in social rank, say that they smoke and eat with Jats and Rajputs. The Malis practise *karewa* marriage; the elder brother cannot, however, marry the younger brother's widow.

The traditional origin of the Malis is as follows:—They were originally Kshatriyas; in order to escape the wrath of Paras Ram, while he was slaughtering the Kshatriyas, their ancestors in common with other Rajputs abandoned their social rank, and took to various callings; the Malis selected market gardening, which is still their tribal occupation. The Malis have probably no claim to Rajput descent.

Looking at the restrictions on social intercourse inside the tribe they would appear to be combination of various tribes of low and diverse social rank, who have probably immigrated from a south-eastern direction, and are now united by a common occupation.

The word Mirasi is derived from the Arabic *miras* or inheritance. The Mirasi is the genealogist of Jats and inferior agricultural tribes. It is his duty to attend at weddings and recite the history and praises of ancestors and the

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Mirasis and Bhat.

genealogy of the bridegroom. Besides this, he is also the musician and minstrel of the people. There is a lower class of Mirasi whose clients are people of impure castes. Although such Mirasis do not eat or drink with their clients, they are considered impure by other Mirasis who will not eat or drink with them. The Bhat is the genealogist of the Rajputs, and higher tribes, and also of some of the superior Jat tribes. The Bhats are probably descended from Brahmans. Both Mirasis and Bhats are hereditary servants of certain families, and the Mirasi is frequently called in to do the Bhat's work when the occasion is not of sufficient importance to summon the latter. The Mirasis are also known as Dums.

Mochis.

The term Mochi as used in this district means the skilled worker in tanned leather as opposed to the Chamar or tanner. Mochis are usually only found in the towns and large villages.

Mughals.

The Mughals are not numerous in this district. They are to be found chiefly in the towns of Hansi, Hissar and Sirsa, and most of them are either in Government service or have relatives in Government service. There is a notable family of Mughals at Hansi who have considerable property in land there. The Mughals have been notified as an agricultural tribe.

Nais.

The Nai or Hajjam is the barber of the country, and may often be seen shaving his customers in the open air. He is also greatly in request at all domestic ceremonies, such as circumcision, betrothal and marriage. He often, along with, or in place of, the family Brahman, goes on formal deputation to arrange the nuptials of his clients, and he is also the bearer of messages from village to village, such as news of weddings and other auspicious events. All ill tidings are, however, borne by Chuhras and not by Nais. The Nai is one of the menials of the village community.

Pachhadas.

The term Pachhada is applied collectively to the miscellaneous Musalman tribes who inhabit the Ghaggar valley and villages adjacent thereto in the Sirsa and Fatehabad Tahsils. The word is derived apparently from "*pachham*," meaning west, and has been bestowed on these people because they have within comparatively recent times migrated into the country from the west. The name "*Rath*," meaning "hard," "cruel," "violent," is also applied to these same people because of their supposed characteristics. Neither the name Pachhada, nor the name Rath is

used by these people when speaking of themselves, unless, indeed, the person who calls himself a Pachhada is a man of low caste such as a Mochi or a Lohar, in which case the name Pachhada is used to conceal the real caste. The majority of the persons called Pachhadas claim to be Rajputs, and when asked their caste usually answer "Pachhada *sadaunds*," "they call us Pachhadas." When asked to say what his real caste or tribe is he will answer "Wattu" or "Joya" or "Kharal" or "Bhaneke" or give some other tribal name. It would seem, therefore, that the names Pachhada and Rath are used in much the same way as the name Ranghar. The Ranghars, however, are all of undoubted Rajput origin, while the claim of Pachhadas to be considered Rajputs in most cases rests on very weak foundations.

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 Leading Families.
 Pachhadas.

Besides the Wattu and Joya tribes, which will be noticed later on, the term Pachhada is used to designate the following principal tribes, namely:—

- (i) *Sohus*.—These men claim to be Chauhan Rajputs, but the traditions as to their origin appear to be various. The Sohus of Bhirrana, the head-quarters of the clan, state that their ancestors came some eight generations ago from Rawalpindi, under a leader named Jatu, *viâ* Bhatner and Rania, to Bhirrana: Jatu returned to Rawalpindi, while Lal, his son, remained as leader, and he is regarded as the founder of the present Sohu clan.

Another version is that the Sohus are Chauhans who came *viâ* Delhi from Jilopattan near Jaipore, and settled on the Ravi, whence they again migrated to Sirsa. On the whole, the tradition as to Rajput origin is too hazy to allow of it being regarded as satisfactorily established.

- (ii) *Sukheras*.—These men claim to be descended from the Tunwar Rajputs of Bahuna. Thirpal, a Tunwar of that place, married a Jatni, and was in consequence outcasted. Thirpal is said to have settled in Basti Bhiman near Fatehabad, and his descendants subsequently spread into Sirsa and as far as Abohar. They were, however, driven back

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Pachhadas.

again and settled in Begar; it and Basi Bhiman are their chief villages. They take their name from Sukha, an alleged son of Thirpal. They intermarry with Wattus, but will not give their daughters to other Pachhadas though they will take their wives from among them.

(iii) *Hinjraons*.—This clan claims descent from the Sircha Rajputs, and is said to have migrated from the banks of the Ravi into this district. Their principal village is Hinjraon in the Fatehabad Tahsil. They intermarry with Sohns.

(iv) *Chotias* or *Bhanekas*.—These say that they were originally Chauhan Rajputs, but they appear in reality to be Dandiwal Jats, who were converted to Islam a few generations ago. The Dandiwalas themselves claim to have been originally Chauhans, and state that they emigrated from Delhi via Jaisalmer to Sirsa.

The Pachhadas have obtained a very bad name throughout the district as cattle thieves. They are very bad agriculturists, being lazy and indolent to a degree, and quite improvident.

Pathans.

The Pathans of this district are for the most part descendants of the military settlers who were established in the district about the beginning of the last century. They have no political importance in the district, and their numbers are probably swelled by the inclusion of many persons who prefer the title Pathan to that of their own castes. Most of the Pathan settlers have come into the district from Rohilkhand.

Rajputs.

The Rajputs are in point of numbers the next largest group of tribes after the Jats. They comprise 10 per cent. of the population of the district; 81 per cent. of them are Musalmans and the rest Hindus. Politically speaking, they have been of more importance in the history of the district than the Jats, and though their importance is fast waning, they are still commonly held to be of higher social rank than all other agricultural tribes.

The Rajput of the district retains, but not perhaps in undiminished vigour, the military instincts of his ancestors:

beyond this not much can be said in his favour. He is generally a lazy and very inefficient agriculturist, very often up to the ears in debt, but withal extravagant and fond of litigation, especially those who are Hindus. He still retains his pride of birth, which leads him to look down on the far more worthy Jat, who is immeasurably his superior in industry and its reward, easy circumstances. Above all, the Musalman Rajput or Ranghar has an innate instinct for cattle-lifting, and has reduced this pursuit from a romantic pastime to a science.

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Tribes, Castes and
Leading Families.

Rajputs,

The following are the principal Rajput tribes to be found in the district :—

Bhatti	..	..	..	7,126
Chauhan	..	..	..	18,347
Jatu	..	..	..	14,917
Joia	..	..	..	4,795
Putwar	..	..	..	7,340
Ragho	..	..	..	1,676
Rather	..	..	..	1,411
Tanwar	..	..	..	1,287
Watta	..	..	..	2,549

The Bhattis were at one time perhaps the most important Rajput tribe in the district. They are almost entirely Musalmans. Like the Hindu Bhatti Rajputs, they are closely connected with the Sidhu Sikh Jats. Tradition has it that the Sidhu Barars are descended from Batera, a son of Raja Junhar, as has been stated before in connection with the Sidhu Jats, and that the Musalman Bhattis are descended from Achal, another son of Junhar or Jaunra, through a latter descendant, Barsi, who extended the Bhatti dominion from the south to Bhatner which the Bhattis held till they were expelled in the present century by the Rather Raja of Bikaner. The Bhattis subsequently became the dominant power in the tract corresponding to the present Sirsa Tahsil, and the northern part of Tahsil Fatehabad, to such a degree indeed that up to the time of the Mutiny the tract was known as Bhattiana. They are now to be found principally along the Ghaggar valley as far as Bhatner.

Bhattis.

The head-quarters of the Bhattis are, or were, at Bhatner, now in Bikaner territory. Barsi, a Bhatti, is said to have seized it in 1285 A. D. Whether or no this fort took its name from the Bhatti tribes is a moot point. Native tradition says that the name originally was Bharatner, and that it was founded by one Raja Bharat. The only reason for preferring to accept this derivation rather than the more

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Bhattis.

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 Barsi. The story is that the fort had been neglected for many years, had fallen to ruin, and was in the hands of some Jat marauders. At length in the reign of Nasir-ud-din Mahmud (1246—1266) it was restored, as a barrier to the inroads of Afghan and other invaders; the fort of Bhatinda, 40 miles to the north-east, and now in Patiala territory, being restored at the same time. At this period Zangaz Khan was in charge of the Suba of Lahore. He was assassinated by order of Ghayas-ud-din Balban, who succeeded Nasur-ud-din on the throne of Delhi; and it was in the confusion that followed that Barsi succeeded in occupying the fort of Bhatner. The fate of Barsi is variously narrated. Sir Henry Elliot's Glossary relates that the son of Barsi 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, Munshi Amin Chand, a former Settlement Officer of the district, relates most circumstantially that Barsi held the fort till 1331, when a force being sent against him from Delhi, his sons took part against him and caused him to be assassinated. One of these sons, by name Bhairu, carried favour by becoming Musalman, and was left in charge of the fort. Bhairu's descendants for four generations continued to hold Bhatner, but at last Fateh Khan, 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 at Bhatner thus lasted for about 160 years.

Fateh Khan, after his expulsion, retired in the direction of Sirsa, and he took himself to agricultural pursuits; nor do his descendants again emerge into notice until the reign of the Emperor Muhammad Shah (1719—1748). In this reign Shahbad Khan, Nazim of Haryana, married a daughter of Muhammad Hasan Khan, and procured the grant of certain estates to his father-in-law. Hasan Khan was succeeded by his son, Muhammad Amir Khan, and this chief in turn, gaining influence by marrying a daughter to the celebrated Najib-ud-daula, procured the title of Nawab, and was appointed Nazim of Haryana. This was a time of disaster for Haryana, what with the incursions of

the Sikhs from abroad, and the internal fights and forays of the Bhattis and other wild tribes, the whole country was devastated until, it is said, only eight inhabited villages existed between Hissar and Sirsa. Nawab Amin Khan died some year before the English conquest of the Mahrattas in 1803, and was succeeded by his two sons—the Nawab Kamar-ud-din and Khan Bahadur Khan. After a while these brothers divided the Bhatti territory; Fatehabad fell to Khan Bahadur Khan and Sirsa and Rania to Kamar-ud-din. The latter died not long after the separation, and was succeeded by his son, Nawab Zabta Khan. The Bhatti chiefs, though nominally becoming subjects of the English Government in 1803, in fact maintained their independence for several years; Khan Bahadur Khan 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 Majra, are recorded as proprietors of two or three villages. Nawab Zabta Khan, 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, Ghulam Farid Khan. Ghulam Farid died at Rania in 1847, and his pension was divided: Rs. 200 per month was given to his son, Nur Samad Khan, and the remainder to other members of the family. In the mutiny of 1857, however, the spirit of the Bhatti blazed up. Nur Samad Khan proclaimed himself independent; plundered Sirsa, and made incursions in various directions. After the suppression of the mutiny he, together with his uncle, Gauhar Ali Khan, was apprehended. Both were tried and hanged, all the family pension, with the exception of life stipends to the wife and mother of Nur Samad Khan, being finally confiscated.

The Bhattis of the present day are almost all Muham-madans. The date of their conversion is differently attributed to the reign of Akbar and the time of Taimur. The most probable epoch, however, of the change is the conquest of Bhatner in the time of Barsi at the end of the 13th century, as it is clear that either Barsi himself or his son, Bhairu, accepted the creed of Islam as the price of retaining Bhatner.

The Chauhan is one of the Agnikula tribes, and also, one of the thirty-six royal families. Tod calls them the

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Bhattis.

Chauhans

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Chauhans.

most valiant of the Hindu race, and to them belonged the last Hindu ruler of Hindustan. Before the seat of their power was moved to Delhi, Ajmer and Sambhar in Jaipur seem to have been their home. After their ejection from Delhi they are said to have crossed the Jumna to Sambhal in Muradabad. Chauhan being the most famous name in Rajput annals, many people who have no title to it have shown themselves as Chauhan. The ascendancy of the tribe in this district does not appear to have been permanent, and the true Chauhans to be found here now have drifted in from time to time. They may be divided into two branches, the Nimrana Chauhan, and those of Sidhmukh, or as they call themselves the "Barah Thal" Chauhans.

The Nimranas are the descendants of the Raja Sangat, great grandson of Chahir Deo, the brother of Pirthi Raj. They again are divided into two clans, the Rathas and the Bagautas, the former being apparently the older branch. The Rathas of the district trace their origin to Jatusana and the Bagautas to Khatauli, both in the Gurgaon District.

The Bara Thal Chauhans appear to have had a settlement of "twelve villages" near Sidhmukh in Bikaner, not far from the shrine of the famous Chauhan warrior, Guga, and to have immigrated thence into this district.

The Jatus appear to be a branch of the Tunwar tribe, and their traditional origin is somewhat as follows:—

On the establishment of the Chauhan ascendancy in the Tunwar kingdom of Delhi under the great Chauhan Bisaldeo, the Tunwars immigrated from Delhi to Jilopattan in the Sheikhwati country, north of Jaipur. Dul Ram, a son or descendant of Anangpal, reigned there, and his son Jairat extended the Tunwar dominion to Bagor in Jaipur. The present reigning family of Jilopattan are Tunwars and the tract is called Tunwarvati or the country of Tunwars. By a Sankla Rajput woman Jairat had a son Jatu, so called, because he had hairs (*jato*) on him at the time of his birth. Jatu subsequently emigrated to Sirsa where he married Palat Devi, the daughter of Kanwarpal, Siroja Rajput, the Raja of that part. Another daughter of this Raja is said to have been the mother of the famous Guga Pir, who was originally a Chauhan. Kanwarpal made over the Hansi *ilaka* to his son-in-law, and the latter summoned his two brothers, Raghu and Satraola, from Jilopattan to share the tract with him. It was divided into three *tappas* or sub-divisions called after the names of three brothers which are still well known among the peasantry.

Jatus.

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Jatus.

Jatu had two sons, Sadh and Harpal, and according to an ancient saying, Sadh founded the present village of Rajli, and Harpal that of Gurana. It was about this time that the Chauhan, Rai Pithaura (Pirithi Raj), fell before the invading Mussalmans under Muhammad Gauri, and Jatus, seizing their opportunity, widely extended their power over *parganas* Agroha, Hansi, Hissar and Bhiwani. One Amrata seized 40 villages in Kanaud *ilaka*, and it is to this day the proud boast of the Jatu that his ancestors once ruled over 1,440 *kheras* or villages.

Raghu and Satraola Rajputs, traditionally descended from the brothers of Jatu, are also found in the district. That the tribal connection of the Jatus, Raghus, and Satraolas is close is shown by the fact that these tribes do not intermarry.

The Joiya Rajputs are confined almost entirely to Sirsa. Tradition states that they are descended in the female line from Seja or Sumija, who is said to have accompanied Bhatti, the common ancestor of the Hindu Bhattis, Mussalman Bhattis, and Sikh Sidhus in his immigration from Mathaura. As in the case of the Bhattis this probably means that the Joiyas are an off-shoot of the Yadu race who separated off after the return of that race to India. The Joiyas of the district are all Mussalmans.

Joiyas.

According to local tradition the Punwars emigrated from either Jilopattan or Duranagari and intermarried with the Chauhans of Delhi, who gave them a grant of villages round Rohtak and Kalanaur. This brought them into contact with the expanding Jatus, and a severe struggle ensued, which was stopped by a rough demarcation of their respective territories, a sand-hill between Meham and Bhiwani being fixed upon as the boundary.

Punwars.

Of the Raghus an account has been given under the Jatus.

Raghus.
Rathors.

The Rathors are one of the 36 royal races, and solar Rajputs. Their old seat was Kanauj, but their more modern dynasties are to be found in Marwar and Bikaner. They are not numerous in this district.

The Tunwars are a sub-division of Jadubansis, but are usually reckoned as one of the 36 royal tribes of Rajputs. They undoubtedly form the oldest Rajput tribe in the district. There are two strata of the tribe to be found

Tunwars.

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Tunwars.

representing two different waves of Tunwar emigrants. They first entered the district when the Tunwar dynasty, in the person of Anangpal I, was in the ascendant at Delhi and had not fallen before the Chauhan. The descendants of these earliest emigrants still hold the villages of Bahuna and Bosti and others adjacent to them, and are specially notorious for their cattle-lifting propensities.

The second stratum consists of the Jatus, Raghus and Satraolas, who are all off-shoots of the Tunwar tribe, and who entered the district after the fall of the Tunwars at Delhi.

Wattus.

The Wattus are, as far as the district is concerned, confined almost exclusively to the Sirsa Tahsil, but beyond the district they extend into Ferozepore and across the Sutlej into Montgomery. The Sirsa Wattus are all Musalmans, and appear to have come some four or five generations ago from Montgomery and taken up land in the then uncolonised parts of Ferozepore and Sirsa. Traditionally they are closely connected with the Musalman Bhattis and Sikh Sidhus, being descended from Rajpal, the son of Achal and grandson of Junhar or Jaunra, from whom also the Bhattis and Sidhus are said to be sprung.

Whatever may be the literal truth or falsity of all these genealogies, this much would appear to be clear that Hindu Bhatti Rajputs, Musalman Bhattis, Wattus and Joiyas, and Sikh Sidhu and Barar Jats are all sprung from the great Yadu Rajput race, and all separated after the return of the Yadus to India from beyond the Indus.

Rangrez.

The Rangrez, who have been confounded with the Nilaris, are the dyers of the country. They dye in all colours except madder, which appertains to the Chhimbhas. Strictly speaking, the Nilari dyes only in indigo, and the Rangrez in other colours, but this distinction does not seem to be kept up in practice.

Sansis.

The Sansis trace their origin from Marwar and Ajmer where they are still numerous. They are essentially a wandering tribe, seldom or never settling for long in any one place. They are great hunters, catching and eating all sorts of wild animals, both clean and unclean, and eating carrion. They keep sheep, goats, pigs and donkeys, work in grass and straw and reeds, and beg; and their women very commonly dance and sing and prostitute themselves. They have some curious connection with the Jat

tribes of the Central Punjab, to most of whom they are the hereditary genealogists or bards. They are said to be the most criminal class in the Punjab, and they are registered in this district under the Criminal Tribes Act. Very often Sansis live under the protection of some influential Pachhada or Ranghar to whom they give a share of their pilferings.

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Leading Families.
Sansk.

The Sayyads are supposed to be descendants of Ali, the son-in-law of Muhammad. As a matter of fact, many persons who have no claim to the title have adopted it because they have risen in the world. The great majority of Sayyads is to be found in the Hissar Tahsil, and especially around the large village of Barwala. They are lazy agriculturists and bad revenue payers.

Sayyada.

The term Sheikh can properly be applied only to those persons who are of Arab descent. I do not think, however, that any one of the persons calling themselves Sheikhs in this district is really entitled to this description. The name is commonly adopted by persons of non-descript class who are ashamed of their true origin, and who have not the assurance to call themselves Pathans or Sayyads.

Sheikhs.

The Sunar is the gold and silversmith and jeweller of the village people. He also derives considerable profits by lending money at a high rate of interest. Although really one of the artizan class, he is also one of the twice borne, and is entitled to wear the *jameo* or sacred thread. The great majority of the Sunars are Hindus. The few classed as Muhammadans probably call themselves *zargars*, and are confined to the cities.

Sunars.

The terms Tarkhan and Khati include the Hindu carpenters of the south-eastern Punjab and the Suthars or carpenters of the Bagar, who belong to quite a different tribe. The Suthars do not intermarry with other Tarkhans or Khatis, and their women do not wear a nose-ring. The Suthars have, to a considerable extent, given up carpentry and taken to agriculture. They own three or four large villages in the Sirsa Tahsil, and are fair agriculturists. They affect a certain superiority over the ordinary Khati or Tarkhans. It will be seen from this that the terms Khati and Tarkhan are the name of an occupation, and do not denote a true caste.

Tarkhan or
Khatis.

The Teli is the oil-presser of the country, but as there is not much oil to be pressed, the Teli has usually taken to other occupations. The name seems to denote a true caste. Many Telis who do the work of butchers are called Qassabs,

Telia.

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Telis

and these have been entered as a separate caste, though the name is probably only occupational. Of the Qassabs a large number call themselves *beoparies* or merchants, because they deal largely in cattle. In parts of Sirsa the Telis have taken to agriculture, but with indifferent success.

G.—Organization of Tribes and Castes.

Restrictions on
marriage.

Each main tribe and each tribal element of an occupational caste is divided into clans or *gots* which may be taken to mean sub-divisions of the tribe, each including all the descendants through males, of a real or supposed common ancestor.

The tribe or caste, as a very general rule, is, whether Hindu or Musalman, strictly endogamous, i.e., marriage between persons of different castes or tribes is absolutely prohibited. The issue of a marriage between persons of different tribes or castes would follow the tribe or caste of the mother and not that of the father, and it is in this way that many of the Jat clans account for their social degeneration from the rank of Rajput. Such a marriage is, however, now almost out of the question. The issue of a concubine of a different tribe would be of the tribe of their father.

The Bishnois, though forming a single caste on the strength of a common religion, were originally of diverse tribes, and the memory of their different tribal origin is preserved, not by retaining the names of their tribes, but of the clans or sub-divisions, and marriage between Bishnois of different tribal descent is forbidden; thus a Bishnoi whose ancestors were Jats will not marry one whose ancestors were Khatis.

Bania is, as has been shown above, an occupational term, and Banias of the Aggarwal, Oswal and Mehesri sections will not intermarry.

Again the great sub-divisions of the Brahman caste already enumerated will not intermarry; thus a Gaur will not intermarry with a Kandelwal, nor a Sarsut with a Gojrati. It has been already mentioned that the tribal sub-divisions of the Malis, such as Machi, Kach, Gola, and also those of the Chamars, Jatya, Chandors, Bambi, Meghwal do not intermarry. The same is the case among the Kumhars. In short, where the name of the caste is an occupational term the caste is generally found to consist of distinct tribal

elements which do not intermarry, and the tribe is thus, as an almost universal rule, endogamous. In some cases there are groups of clans or sub-divisions within the tribe or race which form phratries, based on real or supposed common ancestry, among whom intermarriage is not permitted. Among the Rajputs we have the Jatu, Raghu, and Satraola clans said to be descended from three brothers and no intermarriage is permitted among them, while Jatuns avoid marriage with Tanwars, of which clan they are themselves an off-shoot. The Man, Dallal, Deswal and Siwal Jats do not intermarry on account of alleged common descent (Ibbetson's Karnal Settlement Report, paragraph 186).

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Organisation of
Tribes and Castes.Restrictions on
marriage.

The clan itself is in all cases exogamous, that is no man can marry a woman of his own clan, but in many cases the restriction goes much further than this. Among the following Hindu tribes:—Jats, both Bagri and Deswali, Bishnois, Malis, Brahmans, Khatris, Sunars, Kumhars, Lohars, Nais, Chuharas and Chamars—a man is not permitted to marry a female either of his own clan or those of his mother, father's mother or mother's mother. Among Banias and Hindu Rajputs the restriction extends to the man's *got* only, while among Hindu Gujars marriage is avoided in one's own *got* and in those of one's mother and one's mother's mother.

To Sikh Jats the man's own *got* only is forbidden. Among Musalman Jats and Rajputs the prohibition includes only the one *got*, but among Musalman Gujars, Lohars and Telis it extends to the four *gots*. Dogars do not marry in their own *got*, and some also avoid the *got* into which the father's sister has married, but both these restrictions are falling out of use. After marriage a woman among all tribes retains her own *got*, and does not enter that of her husband.

There appear to be no particular age restrictions among the Pachhadas, whose social relations are of a somewhat confused character. There are indeed apparently certain nominal restrictions on intermarriage between the different tribes of Pachhadas, such as that Sukheras can marry their daughters to Wattu Rajputs, but cannot themselves marry Wattu women. Sukheras also marry women of other Pachhada tribes, but do not give their daughters to the latter. Hinjraons say that they marry their daughters to Bhanekas, but cannot take wives from among them. These restrictions are probably enforced with great laxity. In short, marriage among Pachhadas generally consists of a sale of the girl to the highest bidder.

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Tribes and Castes.Restrictions on
marriage.

Among the Deswali Jats of the eastern portion of the district there is, in addition to the prohibition against marriage on the ground of relationship, a further prohibition based on vicinage by which a man is forbidden to marry a girl not only of an adjoining village (*simjor*) but also of any village in the neighbourhood, *i.e.*, within a distance of 15 miles or so. The Bagari Jats do not apparently observe this rule, though marriage with a near neighbour is probably rare. Marriage with a girl of the same village never takes place.

Marriage between persons of different religions is forbidden, *i.e.*, a Hindu can under no circumstances marry a Musalman. Baniyas, however, who are Vishnavas, can marry Baniyas of the same division who are Saraogis or Jains; for some time this practice was abandoned owing to disputes between the two sects.

Social intercourse
among tribes and
castes.

The principal index of the social rank occupied by any particular Hindu tribe or caste is supplied by a consideration of the tribes or castes with which it smokes, drinks or eats. There is the usual distinction between *pakki* and *kachhi roti*. The former is made with *ghi*, and on account of its purifying influence *pakki roti* can be eaten from the hands of those from which *kachhi roti* could not be taken. Jats, Gujars and Ahirs will smoke out of the same pipe stem (*naya*), and the same bowl (*kali* or *narial*). The above tribes will smoke out of the same bowl, provided the pipe stem is removed, with Khatris, Malis, agricultural Kumhars, *i.e.*, those who keep no donkeys, and Lohars; and Rajputs will smoke in the latter method with any of the above tribes, excepting perhaps Lohars.

The Nai is regarded as somewhat inferior, and the above castes will not smoke with him, but will smoke out of his *hukka*, if the stem is removed. Rajputs, Jats, Malis, Ahirs, Gujars, agricultural Kumhars and Khatris will eat each other's *roti*, whether *pakki* or *kachhi*, but Rajputs, Jats, and probably Ahirs will not eat the *kachhi roti* of a Lohar, as the fact that he employs a *kund* or water reservoir in his work like a Chamar renders him impure. Brahmans and Baniyas will eat the *pakki*, but not the *kachhi roti* of any of the above castes, and a Brahman will not eat *kachhi roti* from a Bania. The general rule is that all Hindus, except those of the lowest or menial castes, will eat each other's *pakki roti*.

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castes.Character and
disposition.

Rajputs, Jats, Ahirs, Malis, Gujars, and Khatris will drink water out of the same metal vessel; a Brahman will drink water from the metal vessels of any of these tribes, provided that they have been scoured (*manjua*) with earth, or he will drink water from an earthen vessel belonging to them if it is new and unused. Jats and the other tribes on a social equality with them will not drink from a vessel belonging to a Nai.

From an economic point of view, the agricultural population of Hissar cannot be said to be badly off. Irrigated villages are of course as a rule better off than those whose land depends entirely on rainfall. The standard of living among the Bagris is certainly lower than it is among the Jats to the east, but its requirements are not inadequately met by their surroundings. The Jat, whether Bagri or Deswali, is, as a rule, well conducted and peaceably disposed; crimes of violence are rare, and those that are perpetrated are generally the result of a sudden quarrel, and committed without premeditation. Cattle theft, which is common among other tribes, is rare among the Jats. The Jat is, of course, unsurpassed in the pursuit of agriculture, and his chief desire is to be let alone in the enjoyment of the fruits of his toilsome industry, though he is not above a little judicious money lending especially among the members of his own tribe. He is loyal and contented, but an over-refined system of jurisprudence and the artful wiles of the native pleader are daily teaching him to become more and more litigious and quarrelsome. This remark indeed applies to most, if not all, of the agricultural classes of the district.

The Rajput, Hindu and Musalman, on the whole, compares unfavourably with the Hindu Jat. He is for the most part thriftless, extravagant and improvident. Pride in his real or fancied superiority of descent precludes him from healthy manual toil in the field, and shuts his women up in a more or less strict *parda*. Cattle-lifting is the hereditary pursuit of many Ranghars or Musalman Rajputs, and is regarded as at the most a very venial offence among them. Though more than indifferent as tillers of the soil, many of them make good cavalry soldiers.

The Pachhada or Rath of the Ghaggar valley and the tract adjacent thereto is perhaps, on the whole, the most inferior specimen of the agriculturist to be found in the district. He is a miserable farmer, more extravagant and improvident than the Ranghar, and far more addicted to

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crime, especially cattle theft. Among other tribes the Pachhada is known as Rath or hard-hearted.

The Bishnoi is a class of Hindu agriculturist who has acquired for himself a distinct place in the ethnology of the district. He is an admirable cultivator, shrewd, intelligent, thrifty and prudent, keen in the pursuit of his own wealth and advancement, and not very scrupulous in the methods which he employs to attain it. The tribe or caste is probably the most quarrelsome and litigious in the district, and it is rare to find a Bishnoi village in which there are not deadly internal feuds. The Bishnoi, though a strong proprietor, is a most troublesome tenant. The caste is, as a whole, the most prosperous in the district, not excepting even the Jat.

The Sikh Jats of Sirsa are by no means unworthy members of a fine nation. They are thrifty, industrious and intelligent, and, though apt to be violent when their passions are aroused, withal generally orderly and quiet. They are especially addicted to opium-eating, a practice which prevails also more or less all along the western border of the district. Of late years they have also become accustomed to consume much country spirit.

The Bagri Jat is probably behind all the other tribes in intelligence, and there is a certain coarseness about his manner which seems to mark his intellectual inferiority to most of the other tribes of the district—a result no doubt of the hard conditions of life in his native sand-hills in Rajputana. He makes up for his want of intellect, however, by thrift and industry.

Indulgence in spirits and drunkenness used to be practically unknown in the district, but, as just said, this can no longer be said of many of the Sikhs. Still even they drink very much less than their brethren in the Central Punjab. Opium is consumed in fairly large quantities by them and by Hindu Rajputs. The Bishnois are not allowed by their religion either to eat opium or smoke tobacco or drink spirits. The sexual and moral relations in the villages are far purer than one would expect, looking to the obscenity of the language sometimes used.

Leading families.

The agricultural portion of the population of the district can boast of few or no families of note. The family of the late Colonel James Skinner, C. B., is collectively the largest land-holder in the district.

Colonel Skinner, the founder of the family, was born in 1778. His father was a native of Scotland in the service of the East India Company, and his mother a Rajputani, from the neighbourhood of Benares. In 1796, through the influence of Colonel Burn, he received an appointment in the army of the Mahratta chief, Sindhia, under his commander, the Frenchman DeBoigne, and was stationed at Mathura.

He almost immediately began to see active service in Sindhia's army against the chiefs of Rajputana. In 1798 he was severely wounded at the battle of Uncararah and taken prisoner by Sindhia's forces, but he was subsequently set at liberty.

As has been already related, the increasing power of George Thomas in 1800 and 1801 excited the jealousy of Sindhia's commander Perron, and led to a fierce struggle in which Thomas was overthrown at Hansi. In this campaign Skinner took an important part, and made his first acquaintance with the Haryana country with which he was to be so prominently connected in the future. In the beginning of 1803 Skinner received command of a regiment in Sindhia's army. In the latter part of that year war broke out between the Mahratta chiefs and the British, and ten of the British officers serving under Perron refused to use arms against their countrymen. This led to the dismissal of all Sindhia's English officers including Skinner. This was a blow to Skinner who at this time appears to have had no intention of taking service under the British, nor any objection to fighting against them. Perron was, however, obdurate, and shortly before the battle of Aligarh, Skinner, still unwilling to desert his former master, was forced reluctantly to come into the British camp. There, on condition that he should not be employed against his former master, he received command of a troop of native cavalry, the nucleus of the famous Skinner's Horse, who had come over from Sindhia. In 1804 Skinner, with the rank of Captain, was sent with his regiment towards Saharanpur to oppose the Sikhs, which he did successfully, and with much credit to himself. In the same and following year Skinner was actively employed in the war against Holkar. In 1806 on the introduction of the economizing regime of the Sir George Barley the reduction and disbandment of Skinner's Corps, the "Yellow Boys," as they were called, took place. Skinner himself was retired with the

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nel Skinner.

rank and pension of a Lieutenant-Colonel. He then resided for a time at Delhi, and after his pension had been commuted into a *jagir* he employed himself in the improvement of his estate.

Meanwhile the disturbed state of Haryana, the nominal head-quarters of which were at Hansi, was attracting the attention of Government. As has been already related, the Honourable Edward Gardiner was in 1809 despatched thither to restore order and the services of Skinner, with the rank of Captain and with 300 sowars of his old regiment who had been continued in employment as Civil Police, were placed at Mr. Gardiner's disposal. The strength of the corps was increased to 800. Skinner with his horse was present at the capture of Bhiwani, and he remained stationed in the district from 1809 to 1814, and assisted in the restoration of order. It was at this period that the foundation of the family estates was laid. Skinner received considerable grants of waste land from Government on which he founded villages and settled cultivators; others he took up on farm for arrears of revenue, and others again were voluntarily transferred by the original cultivators who preferred to be his tenants, and under the protection of his name, to having the doubtful privileges of proprietors.

Skinner's corps was meanwhile increased to 3,000 men and he himself received the rank of Lieutenant-Colonel. He took part with his corps in the Pindari campaign. After its conclusion in 1819 the corps was reduced by 1,000 men. Of the remainder 1,000 were stationed at Hansi under Colonel Skinner, and 1,000 at Neemuch in Central India under his brother Major Robert Skinner. In 1819 the *jagir* which had been granted in the neighbourhood of Aligarh to Skinner in lieu of pension as a retired officer of the Mahratta army was made perpetual.

Between 1822-24 Skinner's corps was slightly reduced and was employed in quieting outbreaks in Bhattiana. In 1824 the strength of the corps was again increased, and it served under Lieutenant-Colonel Skinner with Major Fraser as his second in command in Lord Combermere's army at the siege of Bharatpur. In 1829 Skinner received a commission in the British army with the rank of Colonel, and was at the same time made a Companion of the Bath. He thereafter spent his time mostly at Hansi employed in the management and improvement of his estate. Under the name of "Bara Sekunder," the latter word being a corrup-

tion of his name, he was widely feared, and at the same time much respected by the native population. He died in December 1841, leaving 5 sons, Joseph, James, Hercules, Alexander and Thomas. By his will the property was left undivided to be managed by one member of the family on behalf of the others. Mr. Alexander Skinner, the last surviving son of Colonel Skinner, was the manager of the Skinner estate so long as it remained unpartitioned. The management was principally conducted at Hansi.

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Organization of
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nel Skinner.

In 1897 the family agreed to partition the estate, and this was accordingly done in the Court of the District Judge of Delhi by order dated August 30th, 1888. The numerous villages in this district which formerly were part of the joint estate are now held separately by the various members of the family. The largest proprietors are Mr. Robert Hercules Skinner, Captain Stanley Skinner, and other minor children of Mr. Alexander Skinner, son of Colonel James Skinner, and Mr. Richard Ross Skinner, son of Mr. Thomas Skinner.

Present condition
of the Skinner Es-
tate.

Except in a few instances, the system of management has deteriorated much since the partition, and the proprietors, who are mostly absentees, leave everything in the hands of their *karindas* or local agents. Many of the villages have also been sold in recent years to Banias.

The chief native gentleman of rank in the district is Bhai Zabarjang Singh of Sidhowal in the Karnal District, who holds a *jagir* of 14 villages in the Budhlada tract, transferred to this district from Karnal in 1888. Of the *jagir* itself particulars are given later.

The Bhai of Sidho-
wal.

The district of Kaithal, as it was constituted when it passed into the hands of the British, had been acquired for the most part by Bhai Desu Singh, the fourth son of Bhai Gurbakhsh Singh, himself a descendant of a Rajput *samindar* of Jaisalmer. Desu Singh died in Sambat 1835-36, while his son Lal Singh was a hostage at the Delhi Court. Bhal Singh, another son, succeeded to the rule of his father's possessions. Lal Singh was, however, released, and on his return drove his brother away. The latter at this time acquired the Budhlada tract, but was soon afterwards murdered at his brother's instigation.

The treaty of Sarji Anjangaon in 1803 and the subsequent treaty of Poona made the British nominal masters of territories to the west of the Jumna. Immediately after the battle of Delhi in 1803, the chief of Kaithal, Bhai Lal Singh, with other Sikh chieftains, had made his submission

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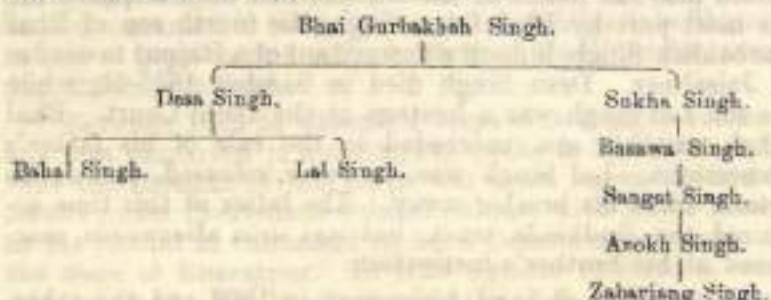
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to the British. Under the policy of withdrawal inaugurated by Lord Cornwallis, Lord Wellesley's successor, the tract west of the Jumna was parcelled out among the Sikh chiefs, partly in the form of *jagir* grants and partly in full sovereignty. But the increasing power of Ranjit Singh subsequently drove them into the arms of the British, and they were taken under protection in 1809, while in 1810 the *jagir* grants of 1805-06 were declared grants for life only. They were gradually resumed at the death of their holders.

Bhai Lal Singh of Kaithal died in 1806, and was succeeded by Bhai Ude Singh, his minor brother, under the regency of his mother. His rule was oppressive and tyrannical. He died in 1843, leaving no issue, and his state was held to have lapsed to the protecting power. After considerable opposition Kaithal was occupied and the administration of the lapsed state taken in hand by Major (afterwards Sir H.) Lawrence. It was ruled that the collaterals of Bhai Ude Singh could only succeed to the acquisitions of Bhai Gurbakhsh Singh, the founder of the family, and to those of Gulab Singh, second cousin of the deceased Bhai, and claimant of his estates. The extent of these was not determined till 1844. They included a *jagir* of the Budhlada tract, and were made over to Gulab Singh, the head of the Arnauli branch of the family.

The Bhaïs of Arnauli came under the reforms of 1849, and have since then ceased to exercise any administrative functions. The Budhlada *jagir* of 14 villages is now held by Bhai Zabarsingh Singh, a member of the Arnauli family.

The following genealogical table shows his connection with the Bhaïs of Kaithal :—



The present *jagirdar* was born in 1888. His estate was during his minority under the Courts of Wards of the Karnal District. It was released on his coming of age. But the Court of Wards had again to assume charge of the estate

early in 1911, as it was found that some two lakhs of rupees had been spent during 1910.

The following is a list of the native gentlemen who are entitled to a seat at Divisional Durbars :—

Baba Bashuda Nand, Sadh of Rori, a descendant of Baba Janki Dass who was rewarded with a small *muafi* grant for his services to English Officers in the Mutiny. This gentleman mainly lives at Lyallpur. Lala Narsingh Dass, banker of Bhiwani; Sheikh Ghulam Ahmad, Sub-Registrar of Hansi; Khan Bahadur Mir Abid Hussain of Bhiwani; Khan Yaqin-ud-din Khan of Sirsa; Mirza Ghaffar Beg of Hansi; Rai Sahib L. Tara Chand of Bhiwani; Seth Sukh Lal of Sirsa; and Lala Sri Ram of Sirsa. Besides these there is an increasing number of retired Indian Commissioned Officers, all of whom are entitled to a seat in Durbars. The most distinguished of these is Risaldar Major Umdah Singh, late of the 22nd Cavalry, who lives at Bapura in the Bhiwani Tahsil, and has served as aide-de-camp to His Majesty the King.

There are no provincial Durbaries in the district which is, on the whole, sadly lacking in gentlemen combining wealth, enterprise and public spirit.

H.—Social Life.

The villages in different parts of the district differ widely in appearance, and in the air of comfort and prosperity which they wear. The best are undoubtedly the Jat villages of Hansi and Bhiwani, and parts of Hissar and Fatehabad, especially those which have had the benefits of canal irrigation for any considerable period. They consist of collections of substantial and roomy enclosures containing good mud houses. A large number of them have many masonry brick houses, and one or more handsome and lofty brick-built *chaupals* (*kathai* or *paras*) or rest-houses. The *pakka haveli* (or mansion) of the prosperous local Bania is to be seen in many of them. On the outskirts of the village side are the mud huts or hovels of the village menials, Chumars and the like. The village, as a general rule, has one, or at the most two entrances (*phalsa*), and there is generally no passage right through it. In many cases it is divided into *panas* or wards between which there are no internal means of communication. Outside the village will be found one or more temples of Shiva or Krishna. Near the *abad* will be at least one large and deep tank (*johar*) on

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Social Life.

The Bhal of
Cathowal.

Villages.

the bank of which will often be seen a handsome *ghat* and a *pakka* well provided with a reservoir (*kund*) for bathing or watering cattle. Near the tank is often found the hut (*darah*) of a *fakir* who is regarded as the guardian of the tank. The tank is generally surrounded by a thick fringe of large trees, chiefly *nim*, *siris*, *pipal*, *bar*, and *kikar*.

Scattered around the village are the thorn enclosures (*gitwara* or *bakra*) in which the stacks (*bitwara*) of cow-dung cakes (*opla*) are stored for fuel. Round the tank is a wide patch of open soil, which is jealously preserved as a watershed for the tank (*uprahan*). Attempts to encroach upon it by the owners of the adjoining fields should be sternly repressed. The watershed is often covered with trees, which are carefully preserved, and forms a plantation (*bani*).

The above is the type of the prosperous Jat village in the eastern, central, and south-eastern parts of the district. Towards the west and south-west the type deteriorates slightly, not so much as regards the buildings as the surroundings of the village. The trees around the *abadi* are less numerous, the tanks not so large, nor, in consequence of the greater proximity of light sandy soil, so deep. At the same time we miss the large and handsome *chaupals*, and masonry houses become less common. A distinctive feature of village in these parts of the district is the thick and high thorn fence around the village as a whole, with only one entrance, which is closed at night to guard against cattle thieves.

The houses in Musalman villages are generally far inferior to those in Jat villages, and the surroundings, such as trees and tanks, distinctly so. They generally have, especially in the centre and the southern half of the district, a more or less pretentious masonry mosque with its three domes and minarets.

The Musalman Pachhada villages in the north of Tahsil Fatehabad and along the course of the Ghaggar present a still greater contrast to those of the Jats. The houses are far poorer, being often nothing more than thatched mud-hovels, and the villages are far smaller in size, less neat and less compactly arranged. Few trees are planted round the village site and what there are are of natural growth. The thorn enclosures and *opla* stacks of the Jat village are absent, and the mosque itself is only a mud house, a little more respectable than the rest, with an open plat-

form of mud in front and distinguished from other buildings by its three mud pinnacles. Such villages do not generally boast of any *chaupal* or rest-house.

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Villages.

The Sikh villages of Sirsa resemble more or less the Jat villages of the southern part of the district, but are probably inferior to them so far as appearance of prosperity is concerned. As a rule, owing to the dry nature of the climate, the villages are clean; many of these, however, near the canal are filthy in the extreme, and the *simindar's* attempts at sanitation are of the feeblest. In the district as a whole, villages which are the sole property of one owner consist, as a rule, entirely of mud houses. Tenants are not allowed to erect *pakka* houses lest their eventual ejection from the village, should it ever become necessary, be thereby rendered more difficult.

The question of water-supply is one of pressing importance in most parts of the district. Except in the immediate neighbourhood of the canals and the Ghaggar, the water-level in the wells is at a depth varying from over 100 to 60 or 70 feet, and well water is only drunk when the tanks or *johars* are dried up. The proper repair and excavation of the village tanks is a matter to which much attention is given. Many, if not most, villages have been built on low-lying sites (*dabar*), in which the rain water from the surrounding higher lands naturally collects. As the village increases in size more mud bricks are required, the tank deepens, and some of the miscellaneous common income of the village, generally the proceeds of the sale of the right to work *shora* (saltpetre), and of fallen trees, is devoted to repairing and enlarging the tank, or a rate is levied by the villagers among themselves for this purpose. So long as the tank water holds out, men and cattle drink from it and both bathe in it promiscuously; but some of the better villages reserve one tank or partition off a part of a tank for drinking and bathing purposes, and no cattle are allowed to enter it or drink from it.

Water-supply.

When the tanks dry up, which often happens long before the rains, the only resource left is the water in the wells, which are in many parts few and far between; and in many of those which do exist the water is bitter and undrinkable. The majority of the wells used for drinking purposes are on the banks of the village *johars*, and the filtration of the tank water has the effect of keeping the well water sweet.

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Water-supply.

In Sirsa an aperture (*bamba* or *mori*) is left in the side of the well cylinder which communicates with the tank; when the latter is full, its water is let into the well, and this helps to keep the well water sweet.

The water of the tank and wells is almost universally open to use by the whole of the village population of whatever caste or creed. Well water is seldom drunk anywhere while water, however filthy, is available in tanks; when the latter is exhausted, men are appointed to draw water for the village: they receive fees called *pi*. The scale of fees varies; in some villages it is 2 annas per *matka* or water jar and 3 annas per head of cattle per month; in other villages, 1 anna per horse, 1 anna per buffalo and 6 pies per other head of cattle per mensem is charged.

The houses in various parts of the district differ very considerably in the style of architecture employed and the standard of comfort attained. The best are certainly those in the rich and prosperous Jat villages of Hansi and along the eastern border of the district generally.

They consist of a covered gateway with side rooms (*paoli* or *deorhi*) which opens on to the lane (*gal* or *gali*); within this entrance is an open square or yard called variously *angan*, *sahan* or *bisala*; at the rear of this or on either side is a verandah called *dallan* or *bichala*, and behind this again are the inner rooms for sleeping and living, called *kotha* or *sufa*. The above is perhaps a fairly accurate description of the standard plan of a Jat house, but the variations are innumerable. Frequently two or three minor enclosures will be found inside the main enclosure and sub-divided therefrom by walls (*bhinte*). Within the enclosures are the *chulaks* or hearths at which the bread is baked, and each distinct confocal group living within the one enclosure has a separate *chula*. The *arka* or oven, in which the daily porridge or *dalia* is cooked and the milk warmed, is generally outside the entrance and built against the outer wall of the house in the *gali* or lane.

The household cattle are generally penned at night either in the *angan* or in the *paoli*. Fodder is often stacked on the flat mud roofs.

The houses in Rajput villages, both Hindu and Musalman, are built on much the same general plan as in the case of Jats, but, as a rule, they are less neat, and in many cases, a far greater number of families live together in one enclosure than in the case of the Jats.

In some cases the household will consist of a large enclosure sub-divided into minor ones which contain one, or more *chulas*, the outward and visible sign of a separate and distinct confocal group. Such groups are generally related more or less closely, but in some cases the family tenants and *kamins* are also allowed to live in the household enclosure.

The type of house common in the Bagar shows a standard of comfort distinctly inferior to that prevailing on the eastern portion of the district. As a general rule, the soil is not adapted for the construction of mud roofs, as it is too light to withstand the rain; the roofs are in consequence made of the thatch of *bajra* (*karbi*), the walls being mud. Such a house is called *chappur* or *kudi*, and several of them will be found arranged round the *angan* or enclosures, which, if the inmates are fairly prosperous, will be provided with a mud entrance thatched with straw. Another still poorer class of Bagri dwelling is the *jhompri*, which consists of a circular hut, the sides of which are made by interweaving the branches of various bushes and putting on a thatch of *bajra* straw. In the better or more prosperous Bagri villages the type of house is similar to that in Jat villages, but is inferior in construction and point of comfort.

The lowest type of house to be found in the district is that which is prevalent in the Pachhada villages in the Ghaggar tract. The villages in that part are very small and the houses far more scattered than in the large villages to the south. The typical Pachhada's house consists of a one roomed mud hut called *kudi* or *kotha*, standing in the middle of a thorn enclosure called *angan* or *sath*. There is generally a smaller inner enclosure for the cattle called *bahra*; the *angan* also contains a thatch supported by poles called *chan*, which is used for living in by day and for sleeping in in the hot weather. The class of dwelling-house found in the Pachhada villages to the south of the Ghaggar tract approximates more closely to the type prevalent elsewhere in the district as described above.

The furniture of the average Jat house-holder consists of some *charpais* or bedsteads (*khat* or *manji*), stools (*pidaks*) to sit on, the *charkha* or spinning wheel for his woman, a *kothi* or mud receptacle in the shape of a bin for his grain, a large wooden mortar made out of the trunk of a tree and called *ukhal* with the pestle or *masal* used for husking rice on festive occasions. The *chakki* or hand-mill is used for

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Social Life.

Furniture.

grinding the grain used daily. In most houses the *chhinka*, or basket, will be seen suspended from the roof; food left over from the evening meal is kept upon it so as to be out of reach of the village dogs.

An important part of the household furniture is the greater or less array of domestic vessels (*bhanda*) of various kinds. The principal perhaps are the *thali* or large flat dish of brass or *kansi* used for eating from; the *katora* or drinking vessel, also the *bisola* or *belua*, a smaller form of drinking vessel; the *lota* of brass used for carrying water; the *tokni* or large brass vessel with narrow funnel-like mouth in which water or milk is kept; the *ghara* or *matka*, a large earthen vessel in which water is carried from the well on the women's heads; the *handia*, an earthen vessel of much the same shape as the above in which the *dalia* is cooked and milk warmed. The *tawa* is a flat iron plate upon which the *roti* or bread is baked on the *chula* or hearth. In many villages huge iron caldrons called *karakis* are to be found; they are used when culinary operations are required on a large scale as at weddings or funeral feasts (*kaj*).

The above description applies to the furniture of an ordinary Jat house in the south, central or eastern portions of the district, but that of an average Pachhada's dwelling is less plentiful, especially as regards the brass vessels.

The Pachhadas call their corn bin *barola* or *baroli* according to their greater or smaller size; while among the Bagris they are known as *khoti* or *khotliya*.

Clothes.

There is a considerable amount of diversity in the clothes worn by different tribes of the agricultural classes. The ordinary Hindu *samindar's* apparel consists of a *dhoti* or loin-cloth, a *mirzai* or jacket fastened with strings in front and a *pagri* or turban. The richer class of *samindar* substitutes the *kurti* or vest and the *angrakha* or long coat for the *mirzai*. The usual wrap is the *chadar*, and in the cold weather a thick blanket called *lohi* or a *razai* or a cotton quilt called *dohar* is substituted. The *khes* is another wrap and is often used for carrying grain or *pala*. On occasions of festivity, a *kurta*, a coloured *chadar* and a *safa* or finer sort of *pagri* are worn. In place of the *chadar* the Bishnois often wear the *pattu*, which is generally handsomely embroidered and worked. For the *dhoti* the Musalman generally substitutes the *tahmat* or *lungi*, a loin-cloth worn like a kilt and not tied between the legs as in the case of the Hindu *dhoti*. His *chadar* is often of a blue colour and is then called *lungi*.

The characteristic garment of the true Sikhs is the *kachh*, a short drawers, but many of them have adopted the Hindu *dhoti* or the Musalman *tahmat*. As a wrap they generally wear the *khes* which is made of cotton.

The Hindu women of the villages wear a *ghagra* or skirt of cotton; in some parts this is called *lahinga*. Married females wear a bodice called *angiya* or *choli*, while those who are unmarried wear the *kurti*, and the wrap of cotton worn over the head is called *orkna* or *dopatta*.

In the cold weather the Bishnoi women substitute a woollen petticoat, called *dabhla* for the *ghagra* and a woollen wrap called *lunkar*. The latter is often handsomely worked.

The Sikh women wear the drawers (*pajama* or *suthan*) and over this a short skirt or *ghagra*. In place of the *angiya*, they wear the *kurti*. For the *dopatta* they often substitute an ornamented wrap called *phulkari*.

The majority of the Musalman women wear the *suthan* or *pajamas* in place of the *ghagra*, and the *kurti* in place of the *angiya*. The Pachhads women, however, wear the *ghagra*.

Jewels or (*gena*) are common among the womenfolk of the wealthier agricultural tribes, such as Jats and especially Bishnois. If men wear jewels they comprise no more than a bracelet and a pendant round the neck. Bishnoi men however not uncommonly wear a gold anklet (*kara*).

Jewels.

Before going to his work in the fields in the early morning (*kalewar*, *lasivela* and *chavela*) the peasant has a slight breakfast on the remains of the meal of the previous night and drinks *lassi* or butter milk. *Rabri* is frequently eaten at this time, especially among the Bagris. It is made by mixing *bajra* flour with water and whey or butter milk (*lassi*). This is put in the sun until it ferments. Some salt and more *lassi* is then added and the whole put over a smouldering fire till morning, when it is eaten with *lassi*.

Divisions of time.

The first substantial meal of the day is taken at about 10 A.M. (*kalewar*), or, if the peasant has taken his early breakfast with him into the fields and eaten it there somewhat late, not till midday. This meal consists of scones (*roti*) with *dal* and any green stuff (*tarkari* or *sag*), such as the green leaves of *carson*, which may be available. *Lassi* or, failing that, water is drunk.

In the western part of the district among the Bagris the grain preferred is *bajra* and *moth* mixed, or, if the peasant be well off, *bajra* alone. The people of Haryana prefer

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Divisions of time.

jowar, while those of the Nali make their *roti* of *bhejar*, gram and barley mixed. Wheat is of course beyond the means of most *samindars*, and as a fact they would not eat it even if they could afford it, as they prefer *bajra* and *jowar*. When the *bajra* and *jowar* crop fails, gram is generally utilised for food.

The midday meal is carried to the men at work in the fields either by the women or by a servant (*chakiara*). Where the women of the household are kept in *pardah* the ploughman has to return home for it. After this meal work is begun again and continued till after midday when a rest is taken.

In some parts, as among the Pachhadas, anything left over from the morning meal is eaten in the afternoon about 3 P.M. At sunset the peasant returns from the field and the principal meal of the day is then taken. It consists mainly of a porridge called *khichri* or *dalia*. *Kichri* is made of *bajra* and *mung*, or one of them mixed with *moth* or gram. *Jowar* is also sometimes used. The gram is prepared by removing the husks by pounding in the *ukhal*. *Dalia* is a porridge made of *jowar* or *bajra*, and is generally eaten in the evening by the average *samindar*; the more wealthy, however, eat *khichri*. For *dalia* the gram is ground in the *chakki* in the usual way. The usual drink at this meal is water.

In the hot weather after this meal the *samindar* will go out to the village *chaupal* and there meet his friends. The whole village goes to rest early, and everything is generally quiet by 9 or 10 P.M.

The above is a sketch of the daily life of the Hissar peasant in seasons when there is field work on hand. At other times the Bagri Jat and the Bishnoi will go off with their camels to carry for hire or to do a little speculation in grain on their own account. They will go to the Nali tract and buy grain, probably gram and barley or gram, and carry it southwards or in the Bikaner territory where they may expect to realize some profits by its sale.

The Deswali Jat and the Rajput comparatively seldom leave their villages in this way, and in the seasons wherein there is no agricultural work to be done they are, so far as the *barani* tract is concerned, comparatively idle for considerable periods together.

The life of the village housewife, when not in *pardah*, is, on the whole, a hard one. She goes to the village well

with the *ghara* on her head, draws water twice in the day, cooks the morning meal, and when the men are at work in the fields carries it out to them there; at the seasons for weeding and harvesting she does a considerable share of this work, and after going home has to cook the evening meal. In addition to this she has to collect the cow-dung from the fields and make it into *opla*, which is the almost universal fuel of the district and to spin the cotton (*rai*) into threads.

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Divisions of Time.

The names given to the divisions of the day vary considerably in different parts of the district:—

Divisions of the day.

Shortly before sunrise	...	<i>Bhagpati</i> , <i>pilabadal lokipati</i> , <i>parbhat</i> (Bagri), <i>langela</i> (Pachhada), <i>mrataela</i> (Sikh).
Sunrise—Sunrise to 10 A.M....		<i>Dinnikala</i> , <i>uwmans</i> (Bagri), <i>kalewar</i> , <i>cadivela</i> , <i>laurivela</i> (Sikh).
Midday	...	<i>Dopkar</i> , <i>rativela</i> .
Noon to 2 P.M.	...	<i>Dindhale</i> .
Late afternoon to sunset		<i>Handisar</i> (Jat), <i>parlars</i> (Bagri), <i>parhivela</i> (Pachhada), <i>tsorivela</i> (Sikh).
Sunset—7 P.M. to 8 P.M.	...	<i>Jhimansar</i> (Jat) = food time.
9 P.M. about	...	<i>Sota</i> , <i>sohavela</i> (Sikh).
Midnight	...	<i>Adhirat</i> .
Midnight to 2 P.M.		<i>Pakarka tarkas</i> or <i>ratdhale</i> .

The religious gatherings of the district are numerous. At Deosar, in the Bhiwani Tahsil, a fair in honour of *Devi* is held twice in the year in Assuj and Chet. It only lasts for one day on each occasion and is attended by some 1,000 persons from the adjacent villages. There is a small temple to *Devi* on a hill close to the village. The proprietors of the village take the offerings made there on the occasion of the fair.

Fairs, fests, holy places and shrines.

A fair in honour of *Shibji* is held at Jugan in the Hissar Tahsil on the day of *Sheoratri* (Phagan Badi 18). It is attended by only some 400 persons and lasts only for one day. A similar fair on the same date is held at Muhabbatpur in the same tahsil, attended by some 600 persons.

A fair in honour of *Guga Pir*, attended by some 8,000 persons, is held at Hissar on the ninth day of the dark half of *Bhadon*. It lasts only one day.

Three fairs, at which *Ramdei* is the object of veneration, are held at Talwandi Ruka in the Hissar Tahsil during the year on the following dates: Magh Sudi 10, Bhadon Sudi 10,

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Fair, fairs, holy
places and shrines.

Chet Sudi 10. They last for one day each. The first is attended by some 300 and the last two by some 100 persons.

There is a temple in honour of Devi at Bhanbauri in the Hansi Tahsil, some 10 miles from Barwala. The tradition is that the goddess became incarnate at this place in order to contend with the *Rakshas* (demon) Bal. Fairs are held there in her honour on Asauj Sudi 6 and Chet Sudi 6. The fair is attended by some 6,000 persons, many of whom come from considerable distances.

There is a shrine in honour of Devi Sitala (the small-pox goddess) at Dhannana in Tahsil Hansi. Fairs are held there on every Wednesday in the month of Chet: the final one is the biggest. Devi Sitala is worshipped at these fairs principally by women and children as a prophylactic measure against small-pox. Offerings of cocoanuts, clothes and grain are made and these are taken by Chamars and Chuhras. From 2,000 to 3,000 persons assemble at each fair.

At Hansi a fair, known as Miran Sahib-ka-mela or the Neza-ka-mela, is held inside the town, just below the fort, on the second Thursday in Chet. It lasts for one day. The popular tradition is that the fair is held to commemorate the death of one Bu Ali, the disciple of Kutab Munawar-ud-din, after he had caused a downpour of rain on the town when it was suffering from drought. He died on the second Thursday in Chet. The fair was originally held near the tomb of Bu Ali outside the Barsi Gate of the town, but subsequently for greater security was transferred to its present locality, where Saiyad Niamat-ullah, whose tomb is inside the fort, used to practise with the spear (*neza*), and this has given its present name to the fair. Visitors come to it from considerable distances, and some 6,000 or 7,000 persons in all assemble.

A fair in honour of Guga is also held outside the Kutab Gate on Bhadon Badi 9. It lasts one day and some 1,500 persons assemble.

A fair is held at Kirmara, Tahsil Fatehabad, on Sheoratri, Phagan Badi 13 or 14. The offerings consist of Ganges water, *gur*, money, &c., and are taken by the Gosains who live at the temple. Re. 1 is offered in the name of each of the neighbouring villages. Some 4,000 or 5,000 persons assemble, many coming from long distances.

A fair in honour of Devi Sitala is held at her shrine near Kulana in the Budhlada *Waga* on Chet Badi 6. Some 1,500

persons assemble and the offerings are taken by the Chuhrae.

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Fairs, fests, holy places and shrines.

Two fairs are held in the year at Bichhuwana in the Budhlada *ilaga* before the tomb or *samadh* of Bhai Naman Singh, a Sikh saint. Offerings are made and the Granth is worshipped. The first fair is held at the Namani day, Jeth 11, and the second on the day of Lori, Mah 1st. On the first occasion 400 men assemble and on the second 4,000.

At Kagdana in the Sirsa Tahsil there is a temple to Ramdeo. Fairs in his honour are held there in Mah Sudi 10 and Bhadon Sudi 10. At the first there is an attendance of 4,000 and at the second 300 or 400. There is a similar fair on the 10th Mah Sudi at Karanganwali in the same tahsil.

Among Hindus the following ceremonies are observed when a child is born:—

Birth ceremonies—Hindus.

As the expected time of birth approaches the *dhai*, who is generally a female Dhanak or Chuhra, comes to the house accompanied by some of the women of the village. If the new-born infant is a boy, a *dhali* or brass dish is beaten to apprise the neighbours of the fortunate event: if a girl is born no such announcement is made.

The *dhai* is presented with money and some clothes; and, moreover, takes away some jewels which the members of the family place in the *tikri* or potsherd in which the *dhai* washes the new born babe. These jewels the *dhai* returns on the 10th day after the birth, and receives in lieu a further fee. At the birth of a girl the *dhai* gets nothing. A Hindu mother is impure for 10 days after her confinement. This period is called *sutak*. The mother and child live apart in a separate building during this time, and are visited and waited on by women only, one of whom sleeps in the building. A cake or (*gosa*) of cow-dung (*opla*) is kept burning in front of the door of the building, and is called *agni ka palra*, being supposed to be efficacious in preventing the approach of evil influence near the new-born babe.

The future destiny of the infant is fixed on the night before the sixth day after birth, and on it the women of the village come and sing, and the family keeps watch all night (*ratjaga*). An impecunious person is often known as *chhatti-ka-bukha*, i.e., one who went hungry on his sixth.

On the morning of the sixth day the family send sweetened porridge (*dalia*) round to their friends in the village, the

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Birth ceremonies—
Hindus.

floor of the house is *leaped*, and the mother (*jacha*) is brought out with the infant and set down upon a *pira* or stool. The Nain bathes her, and gets some grain for this.

On the night before the tenth day (*dasauthan*) the women of the family and the Nain *leap* the whole of the house, both *safa* and *angan*, clothes are washed, all earthen vessels which have been used are broken, and new ones procured, and all metal vessels are washed and scoured. On the tenth day the Brahman comes to the house and lights the *hom*, or sacred fire, in which the wood of the *jand* and the *dhak*, *til*, barley and sugar (*khanda*) are burned. By way of purification the Brahman sprinkles the whole of the house with Ganges water (*Ganga jal*) mixed with cow's urine, cow dung, milk and *ghi*, and he puts a little of the mixture on the hands of each member of the family.

The Brahmans and the relatives of the family are then feasted and the women of the village come and sing, receiving for this some uncooked *bajra* moistened in water and mixed with sugar. The father of the infant presents a *tigal* or suit of clothes consisting of a *ghagra*, or skirt, and *angya* or bodice and a *dopatta* or shawl to his wife's mother and sister, to his brother's wives, and to his own sister (*nanad*).

On the same day the various village menials bring the new-born infant toys typical of their respective callings; thus the Khati's wife will bring a miniature bedstead, and will get Re. 1: she comes only in the case of a first born son and not at all in the case of a girl. The Kumhar brings a small earthen vessel and gets some grain. The Lohar's wife brings a *panjni*, or small iron ring for the foot, and for it receives a garment and some sweetened *bajra*. The Drum comes and recites the genealogy, and the Chamar brings a leathern *tagri* and ties it round the boy's waist. The Nai puts some *dabh* grass on the head of the infant's father or grandfather, and the Brahman does the same, each receiving a fee.

The child is generally named on the tenth day. The father makes enquiries of the Brahman, who, after consulting his *patra* or almanac, gives the father four names, beginning with the same letter, to choose from. No such precautions are taken in regard to a girl's name, which the parents fix themselves. The Brahman receives 4 annas for the ceremonies of purification and naming in the case of a boy, and 2 annas in the case of a girl.

About a month after the birth, as soon as the mother can go out, the ceremony of *jaisa puja* is performed. The mother bathes, and placing a vessel of water and a cup (*katora*) containing sweetened *bajra* on her head, she goes to the village tank accompanied by the women and children of the village. She places the *bajra* on the *ghat* of the tank and does obeisance to it, after which she distributes it with some sugar to the children, and then returns home.

The above is a fairly accurate outline of the birth ceremonies as practised by Hindu Jats. In the case of other Hindu tribes they are practically the same with unimportant differences, except in the case of the Bishnois. With them the period of *sutak* extends to 30 days, and during that period the mother lives apart with the child, and may not go near fire nor touch a cow. At the end of that period she is purified by the ceremony called *chinta dena*, in which water is sprinkled, the *hom* or sacred fire burnt, and *mantras* read and at the same time the child receives *pahul* or baptism, and is received into the Bishnoi faith. This rite consists mainly in putting a few drops of *charan* or consecrated water into the child's mouth.

The birth ceremonies in the case of Musalmans differ somewhat. No formal announcement of the birth is made, but the village Kazi is summoned and repeats the *azan* in the infant's ear. There is no *sutak*. On the sixth day the mother is bathed, and on the tenth (*dasuthan*) sweetened rice is cooked and the relatives fed. The mother is also bathed on the twentieth and thirtieth day. On or after the fortieth day the infant's hair is shaved, and the Nai who performs the operation is supposed to receive a weight of silver equal to the weight of the hair. As a fact he generally receives one or two rupees. The mother is bathed and the family fed on this day. As in the case of the Hindus the menials bring offerings, but on the fortieth day. The Lohar gets Re. 1 for his *panjiwi*; the Khati the same sum for a toy-cart; the Chamar brings the child a leather necklace, and the mother a pair of shoes, and also gets Re. 1. The name is given on the fortieth day by the women of the family. The first name found on opening the *Koran* haphazard is taken sometimes. People who are well off perform the *Akika* when the child is one year old; it consists in sacrificing two goats in case of a boy and one in case of a girl. Circumcision (*khatna*) is performed by the Nai when the boy is between the age of 5 and 12. The Nai receives Re. 1-4-0 for the operation.

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Birth ceremonies—
Hindus.

Musalmans.

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Notes.

and meets them there, and the presentation of the cocoanut, &c., takes place there. When all this has been satisfactorily accomplished the *barat* advances to the bride's house for the ceremony of *dhukao*. The bridegroom dismounts, and among Deswali Jats there is a mimic scuffle, in which the boys of the village attempt to mount his horse. The bridegroom with a branch of the *ber* or *jarkberi* then strikes the *iran*, a small wooden frame made by the Khati for Re. 1, and suspended over the bride's door: her father seizes the *jarkberi* branch and pulls it into the house. The bride's mother and sister then measure (*napna*) the bridegroom with a cloth, and the former performs the ceremony of *crata* by waving a dish containing a lamp and other articles round his head. The bride's mother and sister are presented with Re. 1-4-0 each, and the bridegroom and his friends then return to the *Jandalhassa*, or place in the village set apart for the members of the marriage procession. The above ceremonies take place about sunset or a little after. After this the bride's mother and her other female relatives take rice to the *Jandalhassa* for the members of the *barat*.

The marriage ceremony.

The actual marriage ceremony (*phera*) always takes place after nightfall at the bride's house in the *angan* of which a canopy is erected. The Brahman *parohits* or family priests of both parties are present. The bridegroom and his friends and relatives proceed to the bride's house. The latter is brought in, dressed either in clothes previously sent by the bridegroom's father from the *Jandalhassa* or in those presented as a *bhat* by her maternal uncle. The bride and bridegroom sit down, she on a *pira* or high stool on his right hand, and he on a *patra* or low stool. The Brahman makes a *chaunk* and lights the *hom* or sacred fire. *Mantras* or sacred texts are read, and the boy's right hand is put into that of the girl on which some *wenda* has been rubbed.

The girl's Brahman then calls upon the girl's father to perform the *kanyadan*. The latter then puts two *paisas* into the boy's hand and the girl's Brahman pours water on them; the father then says that he gives his daughter as a virgin to the bridegroom who accepts in a form of words called *susat*. The girl's Brahman then knots her *ornha* to the boy's *dopatta*, and the *phera* or binding ceremonies then take place. The girl and boy both circle slowly four times round the fire, keeping their right sides towards it. Among the Deswali Jats the girl leads in the first three

pheras, and the boy in the last; the Bagris reverse this; with them the boy leads in the first three and the girl in the last. After the fourth *phera* the boy and the girl sit down, their positions, however, being changed, the bridegroom now sitting on the girl's right.

While the *pheras* are going on the Brahmans of both parties recite their respective genealogies, and that of the girl calls upon the girl's father to do *gaden*, upon which the latter presents the Brahman with a young calf or cow, and the girl's relatives give similar presents to the boy's father (*samadhī*). The girl's Brahman receives Rs. 6 or Rs. 7 for his share in the ceremonies. The bride is then given some *laddus* and goes into the inner apartments. The boy's *sara* is received by his mother-in-law, who gets Re. 1, and he then returns to the *Jandalwasa* leaving his *dopatta* still knotted to the *ornha* at the bride's house.

The day succeeding the *phera* ceremony is called *bandhar* or *badhar*; the bridegroom with the *barat* is fed both morning and evening at the expense of the bride's father, and the same is the case on the next day when the formal departure of the *barat* takes place. On that day the bridegroom's father proceeds to the bride's house, and presents the *bari* or presents of clothes, jewels, &c. In the evening the *barat* assembles at the bride's house, and the bride's father brings the *dan*, which consists of a bedstead, or *charpai*, under which are placed all the brass household vessels which the bride is to take with her. The boy's father gives the *kamins* some fees, and the *naota* is collected from the bride's guests just as was done previously in the boy's village. The actual departure of the *barat* takes place next morning. As the procession moves off the girl's mother puts a red handmark (*thapa*) of *geru* on the back of the boy's father.

The village Nai and the bride's brother accompany her to the bridegroom's village. On approaching the latter the bride and the bridegroom with Nain stay outside, and the rest of the procession enters the village. The women of the village then come out singing. A vessel of water is placed on the girl's head and they proceed to the bridegroom's house. At the door the bridegroom's mother measures both bride and the bridegroom with a cloth and with the *bizona* or (churning stick), and sprinkles some water out of the vessel on the girl's head; the rest she throws away. The boy's sister then bars the door (*bahar*

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The marriage ceremony.

After ceremonies.

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After ceremonies.

rakzi), and receives a small present in order to induce her to open it. Inside the house seven *thalis* or dishes are placed on the ground in a row; the bridegroom walks along and pushes them on either side with his foot. The bride then has to pick them up and put them inside one another without allowing them to make any sound by knocking together.

The bride is then taken off to worship the village deities such as the Bhumia and the Sitala. On her return the ceremony of *munh aikhai* is performed. The bride receives small presents from her relatives as an inducement to remove her *orina* and show her face. Next day *gotkundala* takes place. In this the bride is received into the bridegroom's clan or *got* by eating out of the same dish as the bridegroom's sister and his brother's wives.

The following day the bride returns with her brother and the Nain to her village, where she stays till *muklawā* takes place some time, perhaps several years, afterwards.

The *muklawā* ceremony is performed after the bride has reached puberty, and an odd number of years after the actual marriage. After the *muklawā* the bride finally settles in the bridegroom's house, and they live as man and wife. The above is an outline of the marriage ceremonies as practised among Jats; with minor and unimportant differences it applies generally in the case of other Hindu tribes, except Bishnois.

Among Bishnois the proposal for a betrothal comes from the bridegroom's relations and not from those of the bride, as in the case of other Hindus. If matters are satisfactory, the deputation returns and fetches the bridegroom's relations. They proceed again to the bride's house and present Re. 1 and a cocoanut, which the bride accepts and the betrothal is complete. When the date or *lagan* has been fixed, in place of *tewa* or *pili chittha*, a yellow string (*dhora*) with a number of knots on it, corresponding to the date fixed for the marriage, is sent by the bride's relatives to those of the bridegroom.

After the arrival of the *barat* at the bride's village the *dhuJco* takes place as in the case of other Hindus. Instead of the *loran*, a rope is suspended over the door of the bride's house.

The marriage is performed at night. No *phera* are performed; the binding ceremony is *piri badal*, or exchange of stools by the bride and the bridegroom, who also take each other's hands (*hathlewa*).

Muklawā.

Marriage ceremonies among—
Bishnois.

The marriage ceremony among Musalman Rajputs differs somewhat from that in vogue among Hindus, although it is easy to see that they were originally one and the same, and that the Musalman ceremony is the Hindu one changed to make it fit in with the Musalman creed.

As in the case of the Hindus, after preliminary arrangements between the two fathers, the bride's father sends his Nai to the bridegroom's father. The Nai presents the bridegroom with Re. 1 and clothes, and distributes sugar. A *thali* or dish is placed on the ground into which the bystanders put money, and out of this the Nai takes Re. 1 as a *neg* or fee. The boy's father gives him Re. 1; also a *than* or piece of cloth. The ceremony is called *ropna*, and the betrothal is then complete. The next ceremony is the *sindhara*. This consists in the boy's father going with his Nai to the bride's house, taking with him a *hansli* and a garment for the latter, and also a *hansli*. The bride's father in his turn presents the bridegroom's father with *pagri* and a *chadar* or *than*.

When the girl is sold, the betrothal consists merely in an offer, and an acceptance of the girl's for a price together with part payment of the latter, amounting to at least Rs. 20.

When the date of the marriage is fixed the Nai is sent by the bride's father with a yellow letter announcing the date; in the case of a sale he is instructed to deliver this letter only on payment of the balance of the price. In an ordinary marriage the Nai takes Re. 1 and a *resa* or garment with him for the bridegroom. The Nai gets Rs. 2-4-0 and a garment as *neg* (fee) on this occasion.

The *ban* ceremony is performed, and *neonda* (*neota*) collected as in the case of Hindus. The *barat* or *janet* on reaching the boy's village goes straight to the *Jandal-wasa*, and does not halt in the *gora*. At the former place they are met by the bride's people with their *nai*, who gives the members of the *barat sharbat* to drink. Re. 1 and a *resa* (garment) is given to the bridegroom, and the latter's father distributes Re. 4 among the *kamins*. The *barat* must reach the village shortly before sunset. After sunset the bridegroom and his friends go to the girl's house. The *nikah*, or Musalman marriage service, is then read, first to the girl who is in the inner apartment, and then to the

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Marriage ceremonies
among—
Muslims.

boy bridegroom who is outside. The *ijab* or *kabul* or acceptance of the contract of marriage then takes place. The ceremonies on the day of *bida* are much the same as in the case of Hindus. As among the latter the bridegroom's sister tries to bar the house door when the *barat* returns to his village, and has to be appeased by a present.

Among Ranghars, i.e., Musalman Rajputs, the girl stays for good in the bridegroom's family after marriage, and no separate *muklawa* takes place; when, however, six months or a year after the *phera* she goes to see her parents, they give her some presents which they call *muklawa*. This is evidently a relic of the Hindu ceremony.

Among Musalman Gujars the betrothal seems to be more of the nature of a bargain in which the bride is sold for a price. The bridegroom's father sends a male relative, or a female of the bride's village to arrange matters with the bride's father. Formerly the messenger used to present Rs. 2 to the girl's father and used to receive a garment from him. Now the custom is for the messenger to give Rs. 21 to the bride's father and to receive some clothes in return. The Nai apparently takes no part in the betrothal. When the date of the wedding has been fixed, which is always a Thursday, the Nai is sent with a string in which are tied as many knots as Thursdays will intervene between the date of despatch and the wedding. The rest of the ceremonies are much the same as in the case of Ranghars.

Karewa.

The foregoing ceremonies are only practised in the case of the first marriage of the boy and the girl. In case of widowhood the ceremonies are much curtailed, and, as a rule, the *karewa* form of marriage takes place. In this form there are practically no ceremonies beyond the feeding of the brotherhood and even this is often omitted. The mere fact of co-habitation and the acknowledgment by the man that the woman is his wife is ordinarily deemed sufficient to bind both parties.

Meaning of the
ceremonies.

The marriage ceremony bears distinct traces of having grown out of a primitive system of marriage by capture, and some customs connected therewith, which have only lately been given up, point even more clearly to this. When the *barat* halted on the outskirts of the bride's village, a mimic battle with *kankar* (pebbles) used formerly to take place between the members of the procession and the village boys. The meeting of the bride's father and the bride-

groom's father in the *gora*, or in the village *chaunk*, looks like the vestige of a *punchayat*, in which the village comes to terms with an attacking force.

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Meaning of the ceremonies.

The red mark put on the bridegroom's father as the *barat* leaves the village is certainly a token of the forcible abduction of the bride: and the ceremonies at the bridegroom's village after the return of the *barat* were evidently originally meant to indicate that the bride was henceforth bound to render services to her captor.

Among Hindus there are no special ceremonies observed in the case of the death of a child under 7 years of age: it is simply buried.

Ceremonies connected with death—Hindus.

On the approach of death in the case of older persons *panni* or *dab* grass is spread on the ground, and the dying person is placed on this. This rite is called *bhon*. The period of *patak* or ceremonial impurity of the house and its inmates begins from the moment of death. After death, gold, Ganges water and *tulsi* leaves are placed in the deceased's mouth. The Chamars only put in a silver ring. The corpse is washed and clothed in new unwashed clothes, i.e., *pagri*, *dhoti* and *chadar*. The clothes in which the deceased died are given to the Dhanak. A bier (*arhi*) is made of bamboos and it should contain at least one stick of Dhak wood. This is strewn with grass and cotton tuft and the body is then placed on it. A lamp is lighted which is kept burning in the house till the twelfth day after death. The friends place a pile of wood in front of the door and carry each a stick to the burning ground (*chhallah*). The bier is carried by four men with the feet foremost. One of the bearers is the son. As the procession leaves the house a *pirid* or ball of flour is placed at the house door. Another *pirid* is deposited at the village gate as the procession passes, and another on the road where the bearers of the bier change places. At the *chhallah* the pyre is prepared and the body placed in it. The son or the chief mourner, who performs the ceremonies (*kiria karam*), sets fire to the pyre with a torch of *pula* grass. He at the same time sprinkles water out of an earthen vessel round the pyre and then places the empty vessels, mouth downward, at the head of the pyre, and a third *pirid* with a *paisa* on it is placed inside this vessel. When the pyre is alight, the chief mourner with a long stick knocks a hole in the skull (*kapaal*) of the deceased and calls on the latter by name in a loud voice: Brahmans appear to put a lamp on the vessel at the

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Ceremonies connected
with death—
Hindus.

head of the corpse. The mourners bathe and then return home. The Nai hangs a branch of *nim* over the door of the deceased's house and visitors take a leaf and chew it. On the third day after the funeral the *phul* or remains, consisting of the nails and large bones, are collected and taken to the Ganges by some male member of the family, or, failing him, some friend.

On return from the Ganges the bearer of the remains goes straight to the *chhalla* where he sprinkles the pyre with Ganges water. Meanwhile the funeral ceremonies have been going on at the deceased's house. A Pandit performs a *katha*, that is reads the Shastras during the period that the *patak* lasts. On the night preceding the twelfth day a fire of thorn is lighted in the *angan*, and on the twelfth day *patak* ends and the house becomes pure. On that day the Gujrati Brahman comes to the house and is fed and receives fees (*dakshina*) and clothes. On the thirteenth day the Gaur Brahman comes and is feasted, sometimes at the village temple. The ceremony of *gaotaram* also takes place. A small trench is dug on the ground of the *angan* of the house; this is filled with a mixture of Ganges water, milk, *ghai*, cow's urine and cow-dung, some of which is sprinkled about the house. The trench represents the Ganges. A cow is then produced, the Gaur Brahman takes hold of its head and pulls it over the trench, while the giver, a relative of the deceased, holds the cow by the tail. The Brahman finally carries the animal off. This concludes the funeral ceremonies.

Musalmans.

Among Musalmans, on the approach of death the Kazi is called and repeats the *yasin* in the ear of the dying person, while the bystanders repeat the *kalima*. After death the body is placed with its face towards Mecca, and the body is washed by the Kazi and cotton is put in the ears and nostrils. The body is then dressed in a *tahmat* and *kafan*, or shroud, and laid out on the bier (*janaza*) wrapped in a *chadar* with another *chadar* over all. The *janaza* is then carried off by four men with the head foremost. At a distance of 40 yards from the grave the *janaza* is put down and prayers are read, and a Koran (previously purchased from him) is given to the Kazi for the benefit of the deceased's soul. This is called *hadia*. The body is then taken to the grave and placed in a recess at the bottom of the excavation on its side with the face towards Mecca, the grave itself being dug north and south. The aperture

of the recess is so closed with earthen vessels that when the grave is filled with earth none shall fall on the body. Gram and money are distributed and *kalimas* are read. The *chadars*, which have been put on the body by friends, are given to the Kazi. The procession then returns and 70 paces from the grave it stops, and prayers are again said for the benefit of the soul of the deceased.

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Ceremonies connected with death—
Musalman.

During the three days after death the relatives and friends of the deceased engage in saying the *kalima*, and for each *kalima* put on a heap a grain of gram. Twenty-five seers of gram are thus collected: on the morning of the third day (*tija*) these are parched or else taken to the Masjid and there distributed to beggars, while the *kalimas* which have been read are formally offered for the good of the deceased's soul. During the three days the deceased's family do not eat at their own house but at those of their friends. On the tenth day (*daswan*) food is given to *fakirs* and prayers said for the benefit of the deceased's soul; this is repeated on the *biswan*, on the twentieth day after death. The last ceremony is the *chaliswan*, on the Thursday nearest the fortieth day after death. On this day relatives and guests from all parts assemble at the deceased's house, and give an account of the number of prayers which they have said for the benefit of the deceased; prayers are then again formally offered by all for that purpose, and a feast takes place.

Instead of burning their dead, the Bishnois bury them in ground on which cows are wont to stand; the place generally selected is the cattle yard, or sometimes even the actual entrance (*deori*) of the house.

Bishnois.