

Chapter II.

History.

Formation of the district.

The district of Thánesar included the estates of Thánesar which lapsed $\frac{2}{5}$ ths in 1832 and the remainder in 1850 ; Kaithal which lapsed in 1843, and Ládwa, confiscated in 1846. Up to 1849 these estates had been administered by the Political Agent of Ambála and his Assistants. In that year, being incorporated with the Punjab, they were formed into one district under a Deputy Commissioner subordinate to the Commissioner of the Cis-Sutlej Division. In 1852 the district was abolished as a separate charge, and its territory distributed between the districts of Ambala and Karnál. The parganahs of Shahábad, Ládwa, and a part of Thánesar fell to Ambala, and the remainder, including Kaithal, went to Karnál. The tahsils were at the same time remodelled. They had previously consisted of (1) Kaithal, (2) Gula, which included the Pehowa tract now in Karnál, (3) Thánesar, and (4) Ládwa. The last two included the villages now forming the Indri parganah of the Karnál tahsil. In 1866 the Pehowa parganah was transferred from Karnál to Ambála, but in 1876 14 villages, and in 1889 the remaining 89 villages were again transferred from Pípli to the Kaithal tahsil of Karnál. The present Ambála district comprises almost the whole of 81, Sikh ilákas. The most important lapses of jágir estates since the first regular settlement have been due to failure of heirs in the Sialba estate in 1866 and in Manimájra in 1875. The lapse in the former case covered 63 villages with a revenue of Rs. 29,000 and in the latter 69 villages with a revenue of Rs. 39,100.

District officers.

The following statements give lists of officers who have held charge of the Ambála and Thánesar districts respectively, in recent years, omitting temporary appointments in which an officer's tenure lasted for a few months only.

AMBALA DISTRICT.

Names.	Dates.	Names.	Dates.
Captain Blair T. Reid ...	1855	Captain J. Fendall ...	1875
T. D. Forsyth, Esquire ...	1856	" E. P. Gurdon ...	1877
P. S. Melvill, Esquire ...	1858	T. W. H. Tolbort, Esquire...	1879
Captain A. L. Busk ...	1859	J. Frizelle, Esquire ...	1882
" J. S. Tighe ...	1863	A. R. Bulman, Esquire ...	1883
C. P. Elliott, Esquire ...	1867	J. C. Brown, Esquire ...	1884
Captain J. S. Tighe ...	1867	A. R. Bulman, Esquire ...	1884
" C. Beadon ...	1871	J. C. Brown, Esquire ...	1887
C. P. Elliott, Esquire ...	1872	A. R. Bulman, Esquire ...	1887
		C. E. Gladstone, Esquire ...	1890

THANESAR DISTRICT.

Names.	Dates.	Names.	Dates.
Captain A. L. Busk ...	1859	Captain F. J. Millar ...	1861
" A. J. Hawes ...	1859	" H. H. Umrston ...	1861
" N. W. Elphinstone...	1860	" W. G. Davies ...	1861
" F. S. Graham ...	1860	Colonel F. S. Voyle ...	1862

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Table No. V gives separate statistics for each tahsíl and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures. Further information will be found in the Census Report of 1891:—

Percentage of total population who live in villages	{ Persons	...	...	86.47
	{ Males	...	...	47.19
	{ Females	...	...	39.28
Average rural population per village	...	...	...	424
Average total population per village and town	...	...	...	488
Number of villages per 100 square miles	...	...	...	88
Average distance from village to village, in miles	...	...	...	1.15
Density of population per square mile of	{ Total area	{ Total population	...	428
		{ Rural population	...	371
	{ Cultivated area	{ Total population	...	682
		{ Rural population	...	589
	{ Culturable area	{ Total population	...	568
		{ Rural population	...	491
Number of resident families per occupied house	{ Villages	...	...	1.51
	{ Towns	...	...	1.49
Number of persons per occupied house	{ Villages	...	...	6.68
	{ Towns	...	...	6.21
Number of persons per resident family	{ Villages	...	...	4.37
	{ Towns	...	...	4.15

The district is on the whole densely populated, the figures running from nearly 600 to the square mile cultivated in Pípli to nearly 800 in Rúpar, though there are large tracts, especially in Pípli, where the country appears thinly peopled owing to the large proportion of waste areas. There are no statistics at present available showing the migration of the people according to the figures of the 1891 Census, but Table No. VI shows the principal districts and States with which the district has exchanged population, the number of migrants in each direction and the distribution of immigrants by tahsils according to the 1881 figures. Further details will be found in Table No. XI and in supplementary tables C. to H. of the Census Report for 1881, while the whole subject is discussed at length in Part II of Chapter III of the same report.

Migration and birth-place of population.

Proportion per mille of total population.		
	Gain.	Loss.
Persons	103	116
Males	92	84
Females	116	156

The total gain and loss to the district by migration in 1881 is shown in the margin. The total number of residents born out of the district by the Census of 1891 is 139,557 of whom 58,171 are males and 81,386 females. The number of people born in the district and living in other parts of the Punjab is 99,106 of whom 36,016 are

Chapter III. A.
Statistical.

Migration and birth-
place of population.

males and 63,090 females. The figures below show the general distribution of the population by birth-place:—

Distribution.	PROPORTION PER MILLE OF RESIDENT POPULATION BORN IN			
	The district.	The province.	India.	Asia.
Males	897	961	993	994
Females	826	961	999	999
Persons	865	961	996	996

The following remarks on the migration to and from Ambála are taken from the Census Report of 1881:—

"Here the effect of large cantonments in attracting population from a distance is at once apparent. Of the village population 92 per cent. is indigenous; of the town population only 73 per cent. On the other hand, the emigration to Lahore and Ferozepore, where as large or larger cantonments exist, is in excess of the immigration. But as between Ambála and the districts which march with it, the migration is in the direction of least pressure, and the proportion of emigrants to immigrants increases throughout, as the density of population of the receiving district decreases. The uninhabitable hill area included in Ambála makes the figures for density on total area misleading, and those for cultivated area afford a truer measure of the pressure of population. Excluding Simla and Delhi, the circumstances of which are exceptional, the migration to and from Ambála consists in taking population from the more densely peopled submontane districts, and giving it to the more sparsely peopled tracts to the south and south-west. Speaking generally, the proportion of males shows that the emigration to the districts from which it is receiving, and the immigration of those to which it is giving, are largely reciprocal in their character; while the movements in the opposite directions are to a great extent permanent, with a tendency to be temporary in the case of some of the more distant districts. The migration to and from Karnál, Ludhiána and the Native States all of which march with Ambála, is very largely reciprocal. The large excess of immigration from the North-West Provinces is striking, but the figures for emigration are estimates only. If the excess exists, the presence of the cantonments no doubt partly explains it."

Increase and decrease of population.

The figures in the marginal statement show the population of the present district as it stood at the three enumerations of 1868, 1881, and 1891. The figures show an actual decrease of

	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals	1868 ...	1,028,418	564,038	464,380	394
	1881 ...	1,067,263	588,272	478,991	415
	1891 ...	1,033,427	567,381	466,046	428

population between 1881 and 1891 by 33,836, but this decrease is really nominal. In 1889, 89 villages with a population of 34,519 were transferred from the Pípli tahsil to the Karnál district, and making due allowance for this change it would appear that the remaining population of the district has remained about stationary during the decade. Probably there has really been a small decrease, as the population of the Ambála Cantonment has in-

creased during the ten years by 10,330, representing a variation in the number of troops and followers present in the cantonments on the day of enumeration rather than a corresponding increase in the permanent population of the district.

It was calculated in 1881 that according to the normal increase of population as then ascertained the total for the district in 1891 would be 10,98,100, or allowed for the transferred villages 10,63,500. The actual figure by the 1891 Census return is 10,33,427, or about 30,000 less than was anticipated. The completion of the Sirhind Canal works in 1882 is to some small extent a reason for the non-fulfilment of the estimate of 1881, as with the opening of the canal the Rúpar convict gaol was transferred elsewhere and a considerable army of free laborers left the district in search of other employment. Possibly this may account for from 4,000 to 6,000 souls in all. For the rest it may be taken that the district has been fully populated for the last twenty years and that there is little scope for material increase. Moreover parts of the district, especially the Manimájra tract of tahsíl Kharar and the southern portion of tahsíl Pípli are notoriously unhealthy, while the whole of the four southern tahsils are liable to severe epidemics of fever, as in the year 1884, which effectually prevent that normal increase of population which might otherwise be expected.

The total urban population was returned at 1,40,332 in 1881 and 1,39,865 in 1891. Kharar and Radaur ceased to be classified as towns in 1891, while the Pehowa town was transferred to Karnál in 1889. Allowing for these changes the urban population in the remaining towns of the district is 11,105 larger than in 1881, (but nearly the whole of the increase is accounted for by the addition of 10,330 in Ambála Cantonment which depends largely on accidental circumstances.) The urban population properly so called has therefore remained nearly stationary. Jagadhri town has increased by 729 during the decade, Ambála city and Civil Lines by 1,501, Shahábad by 1,255, and Thānesar by 106. In the remaining four towns the 1891 figures show some decrease. The only considerable decrease (1,633) is in Rúpar town, and this is accounted for by the closing of the Sirhind Canal construction works at Rúpar. The towns

of the district are all petty places of no such commercial importance as to lead to an expectation of much development. Inclusive of the towns the variation in population by tahsils since 1881 is shown in the margin. It will be borne in mind

TAHSILS.	TOTAL POPULATION.		Percentage of population of 1891 on that of 1881.
	1881.	1891.	
Ambála ...	2,20,477	2,30,567	105
Kharar ...	1,67,869	1,68,642	100
Rúpar ...	1,54,303	1,46,816	95
Naráingarh ...	1,45,633	1,41,336	97
Jagadhri ...	1,69,640	1,68,634	99
Pípli ...	2,09,341	1,77,442	85
Total Districts ..	1,067,263	10,33,427	-- 97

Chapter III. A. Statistical.

Increase and decrease of population

Chapter III. A.**Statistical.**Distribution of
population.

Births and deaths.

that the transfer of villages from Pípli, in 1889 vitiates the figures for that tahsíl and for the total district for purposes of comparison, and that the increase in tahsíl Ambála is due to the additional population of cantonments only.

Table No. XI shows the total number of births and deaths registered in the district for the ten years from 1882 to 1891. The distribution of the total deaths and of the deaths from fever for these ten years, over the 12 months of the year is shown in Table Nos. XI A and XI B. The figures below show the annual birth and death rates per mille since 1882, calculated on the population of 1881 up to 1890 :—

		1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	Average.
Births	...	32	37	34	27	32	30	28	32	30	32	31
Deaths	...	27	23	54	26	28	36	26	25	41	32	32

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

Age, sex, and civil
condition.

The figures for age, sex and civil condition are given in great detail in Table Nos. VII and VIII of the Census Report of 1891, while the numbers of the sexes for each religion will be found in Table No. VII appended to the present work. The age-statistics must be taken subject to limitations which will be found fully discussed in Chapter VII of the Census Report for 1881. Their value rapidly diminishes as the numbers dealt with become smaller ; and it is unnecessary here to give actual figures, or any statistics for tahsils. The following figures show the distribution by age of every 10,000 of the population according to the Census figures of 1891 :—

	0—1	1—2	2—3	3—4	4—5	0—4	5—9	10—14	15—19
Males	366	265	256	264	289	1,439	1,178	1,173	1,132
Females	423	289	295	283	287	1,577	1,177	1,029	1,162
	20—24	25—29	30—34	35—39	40—44	45—49	50—54	55—59	60 and over.
Males	1,058	1,029	691	688	333	493	174	350	262
Females	1,036	1,045	605	727	318	553	145	373	253

The number of males among every 10,000 of both sexes in 1891 is 5,490 as against 5,600, 5,485 and 5,512 according to the returns of the three previous enumerations of 1855, 1868 and 1881. The proportion varies slightly for the different religions of the country. The number among Christians is 8,388, this high rate of proportion being obviously due to the large number of unmarried men in the British troops of the garrison.

In the Census of 1891, the number of females per 1,000

Year of life.	All religions.	Hindús.	Sikhs.	Musalmán's
0—1	983	934	886	1,018
1—2	896	884	783	961
2—3	888	926	860	1,008
3—4	894	880	743	925
4—5	812	803	758	848

males in the earlier years of life was found to be as shown in the margin. The figures for civil condition are given in Table No. X, which shows the actual

number of single, married and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period.

Table No. XII shows the number of insane, blind, deaf-

	Males.	Females.
Insane ...	5	3
Blind ...	46	53
Deaf and dumb	13	8
Leprous ...	5	1

mutés and lepers in the district in 1881 and 1891. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables Nos. XII, to XV, of the Census Report for 1891 give further details of the age and caste of

the infirm. Ambála, which is third in order among the Punjab districts in respect of total population, stands second in respect of the number of insane, third as regards deaf-mutes, first as regards the blind and second as regards lepers. The number of lepers in the district is somewhat large in consequence of the existence of a Leper Asylum at Ambála. The number of persons afflicted with blindness is lamentably great. The proportion per 10,000 in the case of each infirmity is somewhat lower than by the corresponding figures for 1881, but it is probable that this is due rather to the transfer from the district of the Pehowa parganah in 1889 than to any real decrease in the prevalence of grievous infirmity. The tract transferred included a considerable number of most unhealthy villages, where disease is rife, especially in the severer forms producing impotence and cretinism, and the alteration in the limits of the district has therefore affected the figures under consideration. The following description is unfortunately still only too true of the corresponding tract in the neighbourhood of Manimájra in the Kharar tahsil, though the quotation is from Mr. Melvill's Settlement Report written as far back as 1855 :—

Chapter III, A.

Statistical.

Age, sex and civil condition.

Infirmities.

Chapter III, A.

Statistical.

Infirmities.

"These villages are frightfully under-populated. There are but few wells, and the Ghaggar water is drunk. Fever is extensively prevalent, as is proved by the distended spleen of almost every third man. Ask a man to run a few hundred yards alongside of your horse, and he is immediately stopped by a coughing fit; whereas a Jat, living out of the influence of irrigation, will run a couple of miles with the greatest ease. Goitre (called *gillarh*) is very prevalent; and it is by no means uncommon to find four, five or six *cretins* (called *jaggar*) of deformed minds and bodies in a single village. Families die out in the fourth generation. There is not a man in the *chak* who can boast of a residence of more than three generations. * * * * In fact, it is only the prospect of obtaining immense outturns to their labour that induces men to settle here."

European and Eurasian population.

The figures given in the margin show the number of the

RELIGION.	LANGUAGE.	BIRTH-PLACE.	Details.			Males.	Females.	Persons.
			Christian (no detail of sects available).			4,365	839	5,204
			English			4,091	637	4,728
			Other European languages			3	4	7
			Total European languages			4,094	641	4,735
			British Isles			3,608	210	3,818
			Other European countries			9	10	19
			Total European countries			3,617	220	3,837
			America			13	8	21
			Australia			1	3	4
			At sea			9	3	12

Christian population, and the respective numbers who returned their birth-place or their language as European. They are taken from Tables No. VI., X. and XI. of the Census Report for 1891. The number of troops stationed in the district is given in Chapter V, and the distribution of Christians by tahsils is shown in Table No. VII.

The Deputy Commissioner writes in the Census Report of the district that the Christian population of Kharar, where there are resident missionaries, is in a fairly flourishing state. There are small communities of Native Christians also at Jagádhri and at Morinda in tahsil Rúpar. The total number returned as Native Christians in the district in 1891 is 367, and as Eurasians 262.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Villages.

The villages are generally compactly built, on ground a little raised, with one or two principal lanes, about eight or ten feet wide, running through them; from these lanes other blind paths branch off to the different *havelis* or houses. In the Khádir, between the Jamna and the canal, the houses are generally on high ground, to avoid inundations. To the west of the canal they are built on the high (*dhang*) precipitous bank of the old Jamna; by this plan the people are near the water, and generally conveniently situated for their Bángar, as well as their Khádir lands. The houses are generally smeared with mud, once a year after the rains, which gives them a tidy appearance. Thatched houses (*chappars*) are cheaper than

kothás, but they are colder in the winter, and generally inhabited by the lower castes, Gújars, Chúrahs, Chamárs, &c., &c. It is considered a sign of an inferior village to have more *chappars* than *kothás*. The Rájputs, both Hindús and Mussalmáns, the Jats, Kambohs and Brahmaus, are all comfortable about their houses.

Chapter III, B.
Statistical.
Villages.

In the Khádír tracts, and generally near the hills, the villages are for the greater part composed of thatched huts, their walls, made from the sandy soil, not being able to bear the weight of a heavy roof. In many parts the cottage roofs are overgrown with gourds, whose large green leaves and bright flowers of white or yellow present a very picturesque appearance. In the Morni hill tract the people are often comfortably housed in substantial cottages with good stone walls. In the remainder of the district, the walls of the houses (*kothás*) are of mud, or clods of dry earth, taken out of the tanks when they are dried up, or from the dried up and cracked rice fields. The roof of the *kotha* is also of mud; the beams which support it, and which are principally made of *sál* wood, rest partly on the mud walls and partly on upright beams about six feet high. Across these lie smaller beams, and over these grass; lastly upon the grass about three inches of earth is laid. Some of the houses possess a chimney, or rather a hole in the roof, to let the smoke escape. It is always made in the middle of the room and covered up with an earthen pot when it rains. Every house has its *katha*, a large chest made of earth, and more or less ornamented according to the taste of the owner, about five feet square outside and four inside, with a door in the middle opening on hinges. In this are placed grain and the cooking utensils. The rest of the furniture consists of a *tand* or shelf, in a corner; a cupboard, also in a corner, or let into the wall; a *manjha* or *chárpái*, a bed for sitting and sleeping on; this, however, is only used in the warm weather, and then out in the open air—in the cold weather, they make a bed on the ground of sugar-cane leaves and straw, for the sake of warmth—; two or three earthen vessels (*gharras*) for water; a *charkha* or spindle for the women; a hand-mill (*chakki*) for grinding grain, which also falls to the lot of the female members of the family; a *batta* or round stone pestle with which they bruise and pound the spices; the *sil*, a flat stone, which they use as a mortar; *kathra*, a wooden bowl-like dish, used as a kneading trough; *baili* a small brass drinking pot; *katora*, one of a larger size; *lúnda* or *kharcha*, a large iron pot, used for cooking; *chhinka*, a swing table, hanging from the roof; and *chhalni*, a sieve for flour. The doors are fastened from the outside, with an iron chain and lock at the bottom, and inside by a chain over a stake. No light is procurable but through the door, the women sitting outside to spin. Spinning, grinding corn, cooking, and nursing are the chief occupations of the women, except of the Játáns and of the low-caste women, both of whom work in the fields.

Houses and domestic life.

Chapter III, B.

Social and
Religious Life.

Dress.

The dress of the men consists of a turban, twisted round a skull cap; a *dhoti*, or cloth fastened round the waist, and drawn up between the legs; shoes; and, in the cold weather, a sheet, or counterpane stuffed with cotton. Only a few of the better dressed men wear the *chapkan* (jacket) or *mirzai* (coat), so common in the province. The fact is that only a few of the zamíndárs have hitherto been sufficiently well off to afford these luxuries. Those who can afford it wear a thin cotton jacket in the hot weather and rains, and one of dyed cotton stuffed, or padded, in the cold weather.

Food of the people.

The following note regarding the food of the people was furnished by the district authorities for the Famine Report of 1879:—

"The staple food of the people of the Ambála district at rabi is principally wheat and gram. Though in less quantities than wheat, *dál* is also largely consumed. At kharif the principal food is *makki*, *jowár*, *bájra*, and *china*; *dál* is also eaten with these. The rabi grains above mentioned are sown from the 15th September to 15th November, wheat being sown last of all. The rabi harvesting begins from 1st April, and ranges generally up to the 10th April. The kharif grain crops cultivation depends upon rain falling; if rain has fallen, they, *i. e.*, the crops, would be sown by the 15th June, and later, according as the rain may happen to fall. The kharif harvesting commences from the 1st September (when *china* is generally ripe), and goes on till about the end of October.

"It is essential for the well-being of future rabi crops that rain should fall in September, or in the latter portion of Bhádon and beginning of Asauj; in short, copious rain throughout August, although beneficial enough for the standing kharif crops, will not suffice for a good and ample rabi, unless some rain also fall in September; rain again is most essential during the month of December, and again in February; rain during these months will generally secure a copious crop. Rain is not desirable for a month or so after sowing. For the kharif it is most essential that rain should, if possible, fall by the 15th June or about the 1st Asárh, and it will be all the better if there be rain more or less once a week until the end of September. If the month of Asárh pass entirely without any rain, there will be no cotton crop and other staples will be limited. Rain is very desirable and beneficial when the grain is just coming into ear, and for want of it then the grain will be short in quantity."

The following is an estimate of the food grains consumed in a year by an average agriculturist's family of five persons:—

Description of Grain.

Rabi—	Sérs.	Chts.		
Wheat ...	2	4	5 sérs per diem for 6 months, or 182½ days.	M. S. Ch. =22 32 8
Gram ...	2	4		
Dál ...	0	8		
Kharif—				
Makki ...	1	8	5 sérs per diem for 6 months, or 182½ days.	=22 32 8
Jowár ...	1	8		
Bájra ...	1	8		
China ...	1	8		
Dál ...	0	8		
Total ...				45 25 0

The following is an estimate for non-agricultural classes:—

Rabi—	Sérs.	Chts.		
Wheat ...	1	12	4 sérs per diem for 6 months, or 182½ days.	M. S. Ch. =18 10 0.
Gram ...	1	12		
Dál ...	0	8		

Kharif—

Makki	1	8	} 4 sérs per diem for 6 months, or 182½ days.	} 18 10 0
Jowár ...	...	1	...	...	8
Bájra ...	...	0	...	...	8
Dál ...	...	0	...	...	8

Total maunds ... 36 20 0

Chapter III. B.

Social and Religious Life.
Food of the people.

The following is an estimate for city residents :—

Description of Grain.

Rabi—	Sérs.	Chts.	S. Ch.	
Wheat ...	... 2 ...	4	} 3 12 per diem for 6 months, or 182½ days.	} M. S. Ch. =17-4-6
Gram ...	... 1 ...	0		
Dal ...	... 0 ...	8		

Kharif—

Wheat	2	4	} 3 12 per diem for 6 months, or 182½ days.	} =17-4-6
Makki ...	...	1	...	...	0
Dál ...	...	0	...	...	8

Total maunds ... 34 8 12

Table No. VII. shows the numbers in each tahsíl and in the whole district who follow each religion, as ascertained in the Census of 1891, and Table No. XLIII. gives similar figures for towns. Tables III, IIIA. and IIIB. of the report of that

General statistics and distribution of religions.

Religions.	Rural population.	Urban population.	Total population.
Hindu ...	6,271	5,044	6,105
Sikh ...	997	328	906
Jain ...	8	153	27
Mussalmán	2,731	4,064	2,911
Christian	3	356	50

Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. A full description of the great religions of the Punjab, and of their principal sects, will be found in Chapter IV of the Census Report for 1881. The religious practice and belief of the district present no special

peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by tahsís can be gathered from the figures of Table No. VII; and regarding the population as a whole, no more detailed information as to locality is available.

A complete account of the religious sects and of their various ceremonial observances on the occasion of births, deaths or marriages, and of other occurrences connected with the daily life of the people, has been given in the Karnál and Ludhiána volumes of the Provincial Gazetteer. It is unnecessary to repeat here the substance of what has been elsewhere discussed in great detail and in a most interesting form, and the reader who requires further information on these subjects may be referred to the volumes specified. There is little requiring special notice under this head in Ambála. Among the Hindús, the followers of Vishnu and of Siva are fairly evenly balanced. Vishnu is worshipped under several of his incarnations, that of

Religious sects and institutions.

Chapter III, B.

Social and
Religious Life.Religious sects
and institutions.

Krishna being the most common. The principal days of worship at the *thākardvāras* or temples of Vishnu are the 8th of Bhādon, 9th of Jeth, and 14th of Baisākh. The *shivālas* or temples of Mahādeo are especially attended on the 14th of Phāgan. Devi is principally worshipped as Sitala or small-pox, a visit to her shrines being supposed to act as a safeguard against that disease. The temples and bathing places on the banks of the Sarusti have already been alluded to. Among the minor deities, Hanūmán is extensively worshipped in connection with Vishnu. The Muhammadan saints, Gúgá Pír and Sarwar Sultán, are largely revered as well by Hindús as by Mussalmáns. At almost every shrine or mosque throughout the district, some sort of institution exists for the benefit of travellers, supported, some by funds left by the founders or contributed by their descendants, and some by small grants of revenue-free land assigned for the purpose by Government or the village. The principal institution of the latter class is the *thākardvāra* of Daya Rám in Ambála city. At Jagádhri an establishment is supported by a native banker, from which a dole of half a sér of flour is daily given to any traveller or pauper who may care to apply for it. Another native banker of the same town has built and endowed a commodious rest-house for indigent travellers. At Thánesar and Pehowa, establishments for the relief of travellers are maintained, the former by the Mahārāja of Patiála, at a cost of Rs. 7 per day, the latter jointly by the Mahārāja of Patiála and the Rájá of Nábhá. There are small colonies of Sikh dissenters (Kúkas) near Ambála city, and in the neighbourhood of Chuni in the Kharar tahsil. They are quiet, orderly men and have given no trouble since the great Kúka rising of 1872.

Fairs and religious
gatherings.

The places of pilgrimage in the district are very numerous. The sanctity of the Sarusti and the Kurukshetra has been already noted. The principal religious gatherings at Thánesar take place on occasions of eclipses of the sun. Pilgrims attend from all parts of India (see Chap. VI, heading "Thánesar"). At Pehowa the sacred month is that of Chait (March-April), during which a large concourse of people, including pilgrims from a distance, is collected. Along the Sarusti, the whole year round, there is a constant succession of festivals at one shrine or another. The other religious fairs attended by persons from a distance are at Rúpar on the banks of the Sutlej, where on April 11th large crowds, amounting to as many as 50,000 persons, are collected to reverence the river, at the spot where it issues from the hills; and at the shrine of Mansa Devi near Manimájra, where 80,000 persons are collected in the month of Chait (March-April) and nearly as many in the month of Asauj (September-October), to worship the goddess Devi as the patron saint of thieves. Pilgrims attend this shrine from great distances. The attendance at these fairs has much fallen off of late years owing to the dislike of the people to the sanitary regulations rendered necessary by outbreaks of cholera at Thánesar and Mani Májra, in 1861 and 1857, respectively. In quite recent years it has been necessary to break up or alto-

gether prohibit some of the large gatherings at Thánesar for fear of the spread of cholera. The opening of railway communication with Thánesar in 1891 has however done much to facilitate the movements of pilgrims to that most holy spot at all seasons of the year, and it is now in a fair way to recover the popularity to which it is entitled by its sanctity, to the no small advantage of the resident Brahmans who subsist on the offerings of the faithful.

There is a peculiar appropriateness in the existence of the famous Mansa Devi shrine at Manimájra within the confines of Ambála, as cattle theft is an exceedingly common offence throughout the wild jungle country in the south of the district, and in not a few Gujar and Rájput villages of tahsils Ambála and Naráingarh.

Table No. VIII. shows the numbers who speak each of the

Language.	Proportion per 10,000 of population.
Hindustáni-Hindi ...	6,617
Pahári	59
Punjábi	3,262
All Indian languages	9,954
Non-Indian ..	46

margin give the distribution of every 10,000 of the population by language, omitting small figures. The language spoken is Punjábí in tahsils Kharar and Rúpar and a rough Hindi patois in the rest of the district.

Table No. XIII. gives statistics of education as ascertained at the Census of 1891 for each religion, and for the total population of each tahsíl.

	Males.	Females.
Learning	111	5
Literate	628	20
Illiterate	9,261	9,975

Government and aided schools will be found in Table No. XXXVII. Several new schools for girls have been opened recently, and efforts have been made to encourage the headmen and leading agriculturists in the villages to acquire such rudimentary education as will enable them at any rate to understand their transactions with the village money-lender. Among natives of the district the most generally educated class are the Jains, who are usually engaged in trade.

Chapter III, B.

Social and Religious Life.

Fairs and religious gatherings.

Language.

Education.

Chapter III, B.
Social and
Religious Life.
Education.

The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1882-83, is shown in the margin. The following very interesting account of the indigenous schools of the district, as he found them in 1853, is taken from Mr. Wynyard's Settlement Report:—

Details.	Boys.	Girls.
Europeans and Eurasians ...	...	...
Native Christians ...	17	...
Hindus ...	3,094	17
Mussalmáns ...	1,823	42
Sikhs ...	397	1
Others ...	4	...
Children of Agriculturists ...	2,960	37
„ of non-agriculturists	3,180	23

“ Educational institutions are of six kinds:—

- 1.—*Maktabas*, where Persian is taught;
- 2.—*Chatsáls* (from “Chatta” a schoolboy), where Hindi is taught;
- 3.—*Páthshálas* (from “Páth,” reading), where Nágrí or Shástri is taught;
- 4.—*Maktabas*, where Arabic is taught;
- 5.—Schools in which Gurmúkhí; and
- 6.—Schools in which English are taught.

“ I give below a tabular statement showing the number of institutions of each kind, in each district, with the allowances in land, grain, or money paid to the tutors:—

STATEMENT OF INDIGENOUS EDUCATIONAL INSTITUTIONS IN THE ZILLAHS OF THANESAR AND AMBALA, EXISTING IN 1853.

Zillah Thanesar.

Kind of Institution.	No. of Schools.	No. of Teachers.	Allowance from Government.			From Individuals.			Estimated annual pay of teachers.
			Land.	Grain.	Money.	Land.	Grain.	Money.	
			B. Bis.	M. S.	Rs.	B. Bis.	M. S.	Rs.	
Persian ...	29	29	...	...	...	...	21 30	1,438	1,449
Hindi ...	19	19	1 ... 5	...	...	...	3 0	496	489
Sanskrit ...	4	4	1 7	...	60	...	...	13	73
Arabic ...	12	12	6 10	...	...	14 10	...	67	67
Gurmukhi ...	1	...	...	...	...	...	...	2	2

Zillah Ambála.

Persian ...	59	59	12 18	...	...	6 15	1,542 4	1,991	2,762
Hindi ...	21	21	...	...	...	26 5	57 16	442	474
Sanskrit ...	9	9	...	...	180	...	...	...	180
Arabic ...	14	1	...	...	...	17 0	202 10	42	143
Gurmukhi ...	13	14	...	...	...	...	34 0	6	23
English ...	...	...	...	...	...	...	...	960	690

“ *Persian schools* are not much in vogue; they are only found in the *gasbáhs*, or large villages. They are generally set up in his own house by some individual who wants to teach his children, and employs a teacher on two or three rupees a month; others, who wish to have their sons educated too, send their boys, and give the teacher from two to eight annas a month, according to their means. The income of the teacher is thus made up to Rs. 8 or Rs. 10 a month. Boys come to school at from 5 to 6, some as late as 10; they read for eight or nine years, some as long as 12 or 13. Many then get paying employment of some kind, and discard their books. The parents are too lenient, and do not insist upon the attention of the children; some cannot pay the teacher, and the boys are withdrawn. The teachers are men of unfinished education. They are not examined previous to their appointment, and are many of them ignorant of every-

Chapter III. B.
Social and
Religious Life.
Education.

thing but how to read and write. The teacher reads out the lesson, which the children repeat after him; some few repeat from memory. They have a repetition day once a week, generally Thursday, in the forenoon. In the afternoon of that day they learn poetry, and in the evening cap verses. In some schools one of the boys is employed as an assistant to the master, and hears, every day, the repetition of the previous day's lesson. The course of reading is very low; works on ethics and morals are not read. They are taught to read and write in all the schools, and in some they are taught to cypher. The first attempts at writing are upon a chalked board, with a pen made from the *sarpāt* grass. Then they come to paper doubled twice; a finished penman writes on a thin piece of paper, only supported by his hands. Absence is punished by admonition, pulling the ears, and caning. If a boy does not come, another is always sent to bring him; every boy is numbered when he comes into school, and when they are dismissed are sent away in the order they came, the first with one pat on the hand, the second with two, and so on. The last boy who comes into school, and who is called a *phadī*, gets the most pats, and these a trifle harder than the rest. Inattention and stupidity are punished as above, and by refusal of the indulgence of holidays. Boys are expelled for theft and any other serious misconduct. Tutors are respected and looked up to, and the appointment is one much sought after. Fridays are holidays, as are the *Akhtrī Chār Shamba*, the last Wednesday of the month *Rajab*, and other feast days and (*teohārs*) festivals. On the occasion of their festivals, the children give small presents of three or four pice to their tutors, calling it *Idī*. Nothing of artizanship is taught by any respectable schoolmaster.

"The *chatsāls*, or Hindi schools, are generally held at the house of the *pādha* teacher, if not at the *chaupāl*, or other public place. These schools are principally attended by Baniās, and the attention of the pupils is confined to accounts. The first thing taught is the *pahāra*, multiplication table. Each table is called a *kotha*, from its similarity to their roof. The master receives one anna from the pupil, for each table he learns, up to 10 times. These tables do not stop at 12, as ours do, but they go on to 100 times. After the first ten tables have been mastered, the master gets paid four annas for every additional ten tables taught. Boys generally learn up to forty or fifty times of each table; a few, however, learn up to one hundred. When the multiplication table is learnt, which it generally is in four or five months, the masters get one rupee four annas in advance, and in the month of Bhādon, they visit each house, and are paid four annas in coin, and get cloth worth eight annas from each house. This visiting is called *chauk chakara*. They also receive $1\frac{1}{2}$ sers of grain from each pupil, on Sunday, which day is a holiday. The rudiments of writing are taught on the ground; letters are formed in the dust with a blunted reed; when the pupils have learnt how to form the letters, a board is given to them, and the tutors then receive a present of from one rupee to one rupee four annas. When they have completed their education in writing, a present of one or two rupees, or a cow, or clothes, are given. Children go at five or six years of age. There is no previous examination. They take about two and-a-half years to finish the course. The teacher says the lesson, and the boys repeat after him. Sometimes the cleverest boy says the lesson, and the others repeat after him. This is called *mahrānī*. The first thing they are taught is to praise God, which they do by repeating and writing the words "*Onamassi dhan*," a corruption of the three words, "*Auj nama Sidhān*," which mean "Obeisance to God and the Saints." Punishments are of the same description as in the Persian schools. Boys are expelled in the same way, and for the same reasons; and the tutors are respected and looked up to.

"*Pathsala, Sanskrit schools*.—Boys generally come to these at six or seven years of age, and read 10 years; some less than this; sometimes a *Pandit* teaches young Brahmins of from 15 to 20 years of age. These latter live by begging in the villages, and give the teacher the benefit of their services. These learners are called *Biddhyārātīs*. They have many holidays, about eight a month—on the days of change of the moon. *Chaudas* is repetition day. Nothing but Sanskrit is taught.

"*Maktabs for learning Arabic*.—Zamīndārs who wish that their children should have a finished education send them to the *Muazzins* at the mosque. These men generally know some portion of the Qurān by heart. They teach the youth what they know, though very often neither of them understands the meaning of it. The person who recollects the whole Qurān is entitled to the distinguishing name of *Hāfiz*; but it is very often given to those who recollect very little. The instruction is not confined to boys; grown men sometimes come to learn it, and little girls. The teachers are paid by cooked food, grain, or clothes. Repetition is generally on Thursdays; sometimes on Mondays and Thursdays. Fridays and other feast days are holidays. Punishments, &c., as above.

Chapter III, B.**Social and Religious Life.****Education.**

"There are only two places where Gurmukhi is taught. The learners give according to their ability. Their education is completed in two or three years."

The Deputy Commissioner writes that physical education has been attended to lately in the district schools, with the result that the Ambala boys in 1892 beat all other districts of the Division in the annual athletic sports competition held at Delhi, and at Lahore stood first and second for gymnastics for the whole Punjab.

Tables Nos. XL, XLI, XLII. give statistics of crime; while table No. XXXV. shows the consumption of liquors and narcotic stimulants.

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. Table No. XXXIV. gives statistics of the amount collected as income-tax in recent years, but the numbers affected by these taxes are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below in Section D.

SECTION C.—TRIBES AND CASTES.**Statistics and local distribution of tribes and castes.**

Table No. IX. gives the figures for the principal castes and tribes of the district, with details of sex, while Table No. IXA. shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Punjab, and most of them in many other districts, and their representatives in Ambala are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed below; and each caste will be found described in Chapter VI of the Census Report for 1881.

Land-holding castes.

The total population of the district by the Census of 1891 is 1,033,427. The detail for the principal land-owning castes is as follows:—

Jats	...	...	...	154,394
Rájpúts	...	...	...	87,768
Gujars	...	...	...	49,125
Sainís	...	...	...	28,024
Mális	...	...	...	36,008
Ráins	...	...	...	33,037
Kambohs	...	...	...	13,076
Rors	...	...	...	2,093

Chapter III. C.
 Tribes and Castes.
 Land-holding castes.

In all these land-holding castes cover about two-fifths of the total population. Brahmans, Baniás and the village labouring or menial castes cover roughly another two-fifths, and the remaining fifth is made up of the residents in towns or cantonments. A peculiar feature of Ambála is the large number of Sainís or Málís dotted about in small settlements in all parts of the district. Occasionally these industrious market garden cultivators own whole villages, but more often they are confined to small communities of occupancy tenants established in villages owned by the Rájpúts and a few Sayads, who are but moderately endowed with the capacity for turning land to good account. There is no real difference between Sainís and Málís, the former being the name used in the country lying west of the Ghaggar stream, and the latter in the east and south of the district. The caste is not a common one in Punjab districts. It holds a somewhat similar position in the Hoshiárpur, Jullundur and Gardáspur districts, but is nowhere represented so numerous as in Ambála. The origin of these Saini or Málí settlements may be traced in the recent history of the district. The whole country was overrun by Sikhs from the Mánjha in or about 1763, and held by them more or less independently till 1847. Each petty ruler of a few villages collected his revenue in kind and where the land was already in the hands of inferior cultivators he did what he could to develop it by introducing or encouraging the establishment of small colonies of Saini and Málí settlers, who have continued to hold their own and are now secure in the possession of occupancy rights.

The Jats.

The Jats of the district cover two widely different classes. In the two northern tahsils of Kharar and Rúpar they are a fine set of men of the type common in neighbouring Punjab districts. All over the east and south they are of poorer physique and not nearly so strongly marked with the persistent energy and fertility in resource which are the usual characteristics of the race. Good cultivators they are even there, but even as cultivators there is less than usual to distinguish Jat villages from the rest, and in other respects they have generally sunk to the rather low level of prosperity in the country. The tribe is split up into *gôts* innumerable. The following figures show the more important subdivisions of the caste represented in the district according to the 1891 returns. It is comparatively rare in Ambála to find a cluster of villages owned by Jats of one *gôt*, or even a single village in which one *gôt* largely predominates, but as exceptions the strong Baidwán communities of tahsíl Kharar may be mentioned, holding among others the large and flourishing villages of Sohána, Kúmra and Máuli; the Cháhal villages of tahsíl Ambála; the Báchhals of Naráingarh; and the Hir, Kang and Sindhu villages of Rúpar. Unfortunately the 1891 Census figures have not taken separate account of the Baidwán *gôt*, though by far the most important Jat *gôt* in the district. The tribe is approximately 4,000 strong in tahsíl

Chapter III. C.

Tribes and Castes.

The Jats.

Kharar and 6,000 in the whole district. They are a somewhat turbulent set of men, but strong and prosperous cultivators and unlike the ordinary zamíndars of Ambála they readily enter Government service in the army and police.

Subdivisions of Jats.

Name.	Number.	Name.	Number.	Name.	Number.
Báins	2,872	Gil	2,959	Mán	2,443
Cháhal	2,615	Hír	2,495	Pawánia	1,312
Dhillon	2,236	Kang	514	Sindhu	7,437
Dhindsa... ..	961				

The Rájpúts.

Of the Rájpúts by far the most important tribe in the district is the Chauhán, numbering 39,208. The head-quarters of the tribe are in tahsíl Naráingarh, the Hindús at Ráipur and the Muhammadans at Panjlassa, and the heads of the leading families are generally recognised with the title of Ráo. In former days these Ráos were men of considerable position in the country, and they are still nominally large landholders, but in nearly every case their estates are hopelessly burdened with debt from bad management and extravagance, and for all practical purposes the family land has passed into the hands of money-lenders or speculators. The Hindu Ráo family at Ráipur still ranks among the leading families of the district and holds a *jágír* of Rs. 4,000 a year. The Muhammadan Ráo families at Panjlassa, Dera, Hamidpur and Laha (all in tahsíl Naráingarh) no longer hold the status of *jágírdár*, and though it is impossible not to feel some sympathy for these representatives of former power, they are now mainly distinguished for an immense sense of their own importance and a capacity for mismanaging their affairs, which unfortunately set the fashion among the Rájpúts of the tahsíl. The Chauhán villages are now very numerous in Naráingarh and the eastern half of Ambála tahsíl, and the tribe is strongly represented in Jagádhri and Pípli also. They claim descent from Rána Har Rái, who established himself in this part of the country from 450 to 500 years ago. Of the remaining Rájpút *gôts* the most important are the Taons of Rúpar and Kharar, a few Ghorewáha villages in the same two tahsils, a small but strong cluster of Ragbansi villages in Kharar and Naráingarh, and the Túnwárs of Jagádhri and Pípli. The following are the Census figures (1891) for the principal Rájpút *gôts* of the district:—

Subdivisions of Rájpúts.

Name.	Number.	Name.	Number.	Name.	Number.
Chauhán	39,208	Pundir	2,284	Táon	8,289
Ghorewáha	3,348	Ragbansi	2,979	Túnwar	8,830
Mandahár	2,005				

Chapter III. C. Tribes and Castes.

The Gujars.

bad or insufficient water-supply, damage to crops from wild beasts, loss of cattle by accidents in the hills, and epidemics among the flocks of goats, the Gujars manage to hold their own and are not unprosperous on the whole. They are commonly branded as cattle thieves, but the reputation is not altogether deserved in the regular Gujar tract lying under the hills, except perhaps in a few villages of parganah Kotáha in Naráingarh. At the worst the Gujars are not given to cattle-stealing to anything like the same extent as the Rájpút (Ranghar) villages of the south of the district.

The Raiens, Kambohs and Rors.

Of the Raiens, Kambohs and Rors there is little to be said except that they are all excellent cultivators. There are strong Raien villages in Rúpar, Ambála, Naráingarh and Jagádhri, and numerous smaller settlements of the tribe in the position of occupancy tenants in all parts of the district. The Kambohs are chiefly confined to Jagádhri and Pípli, and the Rors are found in Pípli alone.

Other land-holding tribes.

Of other less important land-owning castes, it is sufficient to notice briefly the Patháns of Kotla Nihang in Rúpar and Khizrabad in Jagádhri, the Brahman villages of Ambála and Naráingarh, and the Shekh, Sayad and Kalál villages, of which a few are to be found in most tahsils. The Brahmans and some of the Kaláls cultivate their lands themselves and are moderately prosperous. The Patháns, Shekhs and Sayads depend largely on their tenants, and have usually a hard struggle between pride and poverty. The Pathán family of Kotla Nihang is mentioned further in Section E. The Patháns of Khizrabad are descended from one Anwar Khán, who entered India in the train of Nádir Khán, and held a strong position in the neighbourhood until they were in their turn ousted from the greater part of their possessions by the Cis-Sutlej Sikhs.

The Morni cultiva- tors.

The cultivators in the Morni hills are chiefly Gujars, Kanets and Brahmans in the lower hills, and Kanets, Kolís and Brahmans in the upper ranges of the tract. The Kanets and Kolís are essentially residents of the hills, the former claiming an impure Rájpút origin, while the latter are menials and artisans rather than members of an agricultural caste. The Gujars differ little from their brethren in the plains, but the whole Morni population are a simple, orderly class mixing as little as possible with the residents of the plains, and seldom coming into contact with the authorities of the district.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Village tenures.

Table No. XV. shows the number of villages held in the various forms of tenure, according to the classification now adopted in the Revenue Report. But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between