

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.

Statistical
Distribution of
population.

Table No. V gives separate statistics for each *tahsil* and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII.

The statistics for the district as a whole give the following figures. Further information will be found in Chapter II of the Census Report of 1881 :—

Percentage of total population who live in villages	...	Persons	...	82.03
		Males	...	82.93
		Females	...	81.12
Average rural population per village	...		...	960
Average total population per village and town	...		...	1,138
Number of villages per 100 square miles	...		...	27
Average distance from village to village, in miles	...		...	2.07
Density of population per square mile of	Total area	...	Total population	306
			Rural population	251
	Cultivated area	...	Total population	391
			Rural population	321
	Culturable area	...	Total population	331
			Rural population	272
Number of resident families per occupied house	...	...	Villages	1.59
			Towns	1.63
Number of persons per occupied house	...	...	Villages	7.56
			Towns	6.76
Number of persons per resident family	...	...	Villages	4.75
			Towns	4.41

The average population per village is larger than in any other Punjab district, owing to the large size of the fine Jāt communities which form so striking a feature in Rohtak. In the canal circles the density of population rises as high as from 500 to 550 per square mile, and in some of the large Jāt villages, to over 600 and even 700. The small number of estates in the Rohtak district is very striking. The Cis-Sutlej plain districts of the Punjab have an average village area of 1,382 acres, and an average village population of 542 souls. But the 514 estates of Rohtak contain on an average 1,076 persons, and an area of 2,244 acres each; and if the southern *tahsil*, which contains two-fifths of the estates, is omitted, the figures are 1,376 souls and 2,640 acres. Of the whole number of estates, three are Government grass preserves, 30 are uninhabited, and 481 inhabited. Looking at the large areas of the villages, Mr. Thomason hazarded a guess in 1845 A.D. that the Settlement which has recently expired would be marked by the foundation of many outlying hamlets. This has not been the case, and is not likely now to be so. In ten estates only do there exist any settlements at a distance from the main village, and hardly any of these are of modern date; the people seem quite content to plod long distances daily to and from their work—a habit born no doubt of the

days when they might be compelled at any moment to take refuge from the fields within the fortified village.

Table No. VI shows the principal districts and states with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by *tahsils*. Further details will be found in Table XI and in supplementary Table 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. The total gain and loss to the district by migration is

Proportion per mille of total population.		
	Gain.	Loss.
Persons ...	179	142
Males ...	106	83
Females ...	264	506

shown in the margin. The total number of residents born out of the district is 29,376, of whom 31,398 are males and 67,978 females. The number of people born in the district and living in other parts of the Punjab is 78,769, of whom 26,056 are males, and 52,713 females. The

figures below show the general distribution of the population by birth-place :—

BORN IN	PROPORTION PER MILLE OF RESIDENT POPULATION.								
	RURAL POPULATION.			URBAN POPULATION.			TOTAL POPULATION.		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The District ...	302	739	827	563	217	781	856	737	820
The Provinces ...	279	904	973	403	955	959	376	964	971
India ...	1,000	939	1,000	1,000	1,000	1,000	1,000	1,000	1,000
Asia ...	1,000	899	1,000	1,000	1,000	1,000	1,000	1,000	1,000

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

Here the migration is very largely reciprocal in every case, though least so in the case of Bajpūtāna. Rohtak occupies an intermediate position between the fertile Jamna tract and the far less fertile districts and states to its west and north. It gives to the former and takes from the latter, though in the case of Gurgāon the distress which has lately prevailed there has caused immigration to largely exceed emigration. On the whole, the introduction of canal irrigation and the fine soil of much of the district have produced an excess of immigration.

The figures in the Statement in the margin show the population

Census.		Persons.	Males.	Females.	Density per square mile.
Actuals.	1853 ...	472,151	251,400	219,261	381
	1868 ...	581,319	289,111	241,907	295
	1881 ...	553,009	296,224	257,395	300
	1868 on 1853	112.3	112.9	110.3	103
	1881 on 1868	101.3	102.4	100.4	104

of the district as it stood at the three enumerations of 1853, 1868, and 1881.

Unfortunately the boundaries of the district have changed so much since

the Census of 1853 that it is impossible to compare the figures with absolute accuracy, but the density of population as then

Chapter III, A.

Statistical.

Migration and birth-place of population.

Increase and decrease of population.

Chapter III, A.

Statistical.

Increase and decrease of population.

ascertained probably did not differ much over the two areas. It will be seen that the annual increase of population per 10,000 since 1868 has been 39 for males, 48 for females, and 32 for persons, at which rate the male population would be doubled in 376.0 years, the female in 145.3 years, and the total population in

Year.	Persons.	Males.	Females.
1861	553.6	293.2	257.4
1862	555.4	296.8	258.6
1863	567.3	297.2	263.9
1864	559.0	297.9	261.1
1865	560.8	298.4	262.3
1866	562.6	299.0	263.6
1867	564.4	299.6	264.9
1868	566.2	300.1	266.1
1869	568.0	300.6	267.4
1870	569.8	301.2	268.7
1871	571.7	301.7	270.0

216.0 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be, in hundreds, as shown in the margin; nor is it improbable that the rate of increase will be sustained. Part of the increase is probably due to increased accuracy of enumeration at each successive enumeration, a good test of which is afforded by the percentage of males to persons, which was 53.70 in 1853,

54.45 in 1868 and 53.51 in 1881. Part again is due to gain by migration, as already shown at page 41. But the district is one of the healthiest in the Punjab, and is still making steady progress, both in the extent, and in the standard of cultivation. The increase in urban population since 1868 has been slightly larger than that in rural population, the numbers living in 1881 for every 100 living in 1868 being 105 for urban, and 104 for total population. The populations of individual towns at the respective enumerations are shown under their several headings in Chapter VI.

Tahsil.	Total population.		Percentage of population of 1881 on that of 1868.
	1868	1881.	
Rohtak	167,744	171,316	106
Jhajjar	111,209	113,985	101
Sarpla	136,334	143,177	105
Gohana	119,767	127,732	107
*Total district	535,054	553,900	104

*These figures do not agree with the published figures of the Census Report of 1881 for the whole district. They are taken from the registers in the District Office, and are the best figures now available.

Within the district the increase of population since 1868 for the various *tahsils* is shown in the margin. During the recent Settlement operations Mr. Fanshawe took a Census of the people, which gave a total population only 292 smaller than that returned at the Census of 1881. He thus discusses the figures of his enumeration—

Increase of population.

"It is difficult to say what the increase of population has been of late years, inasmuch as, owing to the great changes made in the constitution of the district, and the absence of former records in detail by villages, it is not easy to compare with the present ones even such former statistics as survived the Mutiny. In the Gohana Assessment Report, it has been shown that the population of that *tahsil* advanced by 18 per cent. from 1853 to 1875. The five towns of Rohtak Beri, Gohana, Mehjan and Kalanaur show an increase of only 9 per cent. during the same period, but the advance in towns would be expected to be less than in villages. The Bahadurgarh states show an addition to the people of 13½ per cent. since 1862, and the present Census gives an increase for the whole district of 4½ per cent. during the seven years since that of 1868. This advance has taken place in the three southern *tahsils* only, and, proportionately, to the greatest extent in Jhajjar, as would be *prima facie* supposed. For the purpose of examining the increase of the actual able-bodied male agricultural population for a longer period, the pedigree tables of the forty largest estates of the

district have been abstracted for five generations—with the following result. In the fifth generation from the present time there were 6,558 owners of land, who in the last generation before the present (whose tale is not yet complete of course, and shows only 10,536 names), had 16,027 descendants. That is, that within a period of 100 years, the male agricultural population of the district increased by 155 per cent. This is not unlikely, considering what we know of the progress of the district; and it must be remembered that this increase refers only to families already resident five generations ago, and that no account is taken of recent settlers. In canal villages, however, which have suffered of late years from swamping, there has been a falling-off of population, in a few cases, to the extent of 10 per cent., and recently the villages on the drainage lines in Samplā have also suffered."

Table No. XI shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA and XIB. The annual birth rates per mille, calculated on the population of 1868, are given in the margin.

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

	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	Average
Males ...	8	24	10	10	15	16	21	23	17	10	38	68	20	22	22
Females ...	8	21	15	17	14	15	20	21	17	16	57	62	25	30	24
Persons ...	8	23	15	15	15	16	21	22	17	15	57	67	27	31	24

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

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

Chapter III, A.

Statistical.

Increase of population.

Births and Deaths.

Age, sex, and Civil condition.

Chapter III, A.

Statistical.

Age, sex, and civil condition.

		0—1	1—2	2—3	3—4	4—5	5—10	10—15	15—20
Persons	...	324	174	154	241	371	1,184	1,263	1,170
Males	...	317	163	150	226	269	1,121	1,243	1,235
Females	...	7	11	4	15	102	63	20	35
		20—25	26—30	30—35	35—40	40—45	45—50	50—55	55—60
Persons	...	1,023	936	917	817	655	371	482	183
Males	...	1,012	890	790	626	510	294	392	157
Females	...	11	46	127	191	145	77	90	26

Population.	Villages.	Towns.	Total.
All religions { 1863			5,370
1881 { 1883			5,445
Hindus ... 1881	5,403	5,113	5,361
Jains ... 1881	5,350	5,011	5,393
Muslims ... 1881	5,478	5,064	5,315
	5,251	4,799	5,050

the number of females per 1,000 males in the earlier years of life was

Year of life.	All religions.	Hindus.	Muslims.
0—1	941	934	984
1—2	977	971	1,003
2—3	914	913	914
3—4	905		
4—5	592		

The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration. In the Census of 1881, the number of females per 1,000 males in the earlier years of life was found to be as shown in the margin. The figures for civil condition are given in Table No. X, which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the

total number of each sex in each age-period. Considering the obligation laid upon them by their religion to marry, an extraordinarily large number of Jāts remain bachelors. It is common enough to find instances in every pedigree-table when the eldest only of a number of brothers is married, or perhaps only one or two; and though the people do not admit it, it is probable that in such cases a modified system of polyandry prevails. The Deputy Commissioner, Colonel Harcourt, wrote as follows in his Census Report for the district:—

“With the Jāts and the higher castes, the girls are married from 7 to 12 years of age, and the boys at 12 or 14, and these ages apply also in the case of Muhammadan marriages. These take place two or three years later than Hindu marriages as a rule. The endeavour is always made to secure an early marriage; for after the boy or girl has passed the prescribed period sanctioned by custom, there is then some difficulty in arranging for a life partner. And with the Jāts the girl is not allowed to leave her parents' home for some years after she could quite well undertake the charge of her husband's house, as her services are required in the paternal homestead. With Hindus of the better castes in this district, betrothal takes place at two or three years of age.

“Infanticide is by no means a vice of this district. The great majority of males over females might lead one to suspect that female children do not always get fair play, but my own belief is that it is the statistics that are wrong, and that the total number of the females may not always have been fairly counted. In this district as a rule all children are valuable, for all work in the fields.* It is true that female children are not so well cared for and nourished as are the boys, and that if a boy and his sister were ill, nearly all the attention in the house would be

* Note.—This applies to Jāts and others, but not to Rājputs.

given to the boy ; but the girls are not unkindly treated. They stand next in importance to, and at no great distance from, the boys, and if the same amount of affection is not lavished on them as on their brothers, they yet are not neglected or treated unkindly."

Infirmity.	Males.	Females.
Insane	4	3
Blind	43	66
Deaf and Dumb	10	7
Leprous	4	1

Table No. XII shows the number of insane, blind, deaf-mutes and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables XIV to XVII of the Census Report for

1881 give further details of the age and religion of the infirm.

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

DETAILS.		Males.	Females.	Persons.
Race of Christian population.	Europeans and Americans	11	5	16
	Eurasians	1	1	2
	Native Christians	8	9	17
	Total Christians	19	15	34
Language.	English	15	5	20
	Other European languages	...	...	...
	Total European languages	15	5	20
Birthplace.	British Isles	3	1	4
	Other European countries	1	...	1
	Total European countries	4	1	5

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

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

The villages and towns form a striking feature of the country side. Built usually on sites which stand high above the surface of the ground (which is due to their being situated on the stations of older locations and heaps of accumulated rubbish), and surrounded by the trees of the village jungles, over which the tops of the houses rise, they look at once substantial and picturesque. Many of the canal villages consist almost entirely of brick built houses, some of which are generally fine, and the towns are composed of substantially made and handsome dwellings. Fine village rest-houses (called *paras*) built of masonry, and many picturesque temples and *ghâts* down to the tanks, are to be found among the well-to-do villages, especially in the canal tracts. The tanks (called *johars*) form a special feature of the district ; round the larger villages as many as seven or eight will be found, and some are exceedingly fine, especially

Chapter III, B.

Social and religious life.

Infirmities.

European and Eurasian population.

Villages.

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

that east of the *Sámpa tahsíl*, and those at *Kánhaur*, *Somán*, *Baiusi* and *Dighal*; many were enlarged and shaped regularly as famine works in 1860-61 and 1868-69. Throughout the northern three-quarters of the district, the roofs of the houses in the villages are of mud, and flat; below the *Jhajjar* line of sand-hills, they are usually thatched and sloping. The lighter material of which they are made here renders it impossible for the walls to bear the weight of beams, and for flat roofs to keep out the rain. Even exposed walls receive a coping of thatch (*parchi*), and as Mr. Parser has remarked, the prevalence of this in a village is often a fair test of the quality of its soil. In *Kosli* and *Gúriáni*, in the south-east of *Jhajjar*, may be seen a large number of fine stone houses, some of which possess considerable architectural merit; and a few of similar material exist in some of the adjoining villages. The houses of petty traders differ but little from those of the cultivators, except that they have no large yards for stabling cattle attached to them; but wherever fine houses are found in large villages, some of the best are certain to belong to the trading class. Local tradition tells of three or four old sites within the area of almost every state, but many of these have disappeared under the plough. Nearly every conqueror who invaded India from the north or attacked the Mughal royal city from the south, extended his ravages in all probability to *Rohtak*; and it is not surprising, therefore, if the vestiges of many destroyed villages are to be found. The old sites of *Lálpúrá*, *Bírahmá* and *Rohtágarh*, round the town of *Rohtak*; of *Khokrá Kot* below the *Bohar* monastery; and of *Mohan Bári* in the *Jhajjar tahsíl*, cover very large areas, and must once have been the locations of large and flourishing cities, although no history of some of them is now satisfactorily forthcoming.

Old sites.

Village and home life.

The villages of the *Jhajjar tahsíl*, which have thatched and sloping roofs to the houses, are not unlike river-side villages in the *Punjab* but they are more regularly built, and the immense open cattle yards of the latter are not found in them. The villages elsewhere throughout the district are of one special type, which deserves a full description. On approaching them it is seen that the roads where they converge on the village or village jungle, are flanked by banks and thorns, in order to prevent the cattle, on their way to, grazing, from breaking into the fields. The jungle itself generally encloses the village on every side, but sometimes it is confined to one or two sides only, and elsewhere the fields come up to the village walls almost. Scattered round about are the tanks (*johars*) for the cattle, and into which the rain-water, caught by the jungle lands, drains; some fine trees will be found on the banks here, one or two wells often handsomely finished with masonry platforms and superstructure, and perhaps a masonry *ghát*. Close round the skirts of the village are placed the enclosures for fodder and fuel (*gatwára* and *bátóre*), strongly fenced with thorns, resounding in the morning with the noise of the chopping of fodder, and at times full of women arranging the cakes of dried fuel, or preparing to carry them off in baskets to the houses. A ditch nearly always surrounds the village itself, and the outer walls of the dwellings are completely closed towards it, except round some open space, into which the doors of the houses open, and where the streets debouch. The roads

leading into the village are generally broad enough to admit a cart up them; they often end in a blind alley, each sub-division of the village being cut off internally from the rest. The doorways opening on to the streets are usually handsomely made of wood. Inside is the courtyard in which the cattle are stabled, and beyond this the room where the household live; in many cases the door opens into this room itself. Through the gloom of the smoke, due to the meal which is cooking, it may be seen that substantial wooden pillars support the roof, and that throughout the room brass dishes and pots, spinning wheels, baskets, receptacles of grain, etc., are scattered about in comfortable confusion, while the subdued murmur of the grinding of the corn-mill is heard from some hidden recess. A ladder connects the roof with the ground through a trap-door; on the top of the house fodder is stored, cotton and grain are placed to dry, and there the family sleep in the hot weather. The village rest-house (*paras*) will be found situated outside the walls or in the middle where several roads meet. Before it, on the platform, are beds and cooking pots for the use of travellers on whom the barbers and *chamār*, whose turn it is, wait. In the poorest villages the rest-house is merely a large open shed. But in most it is handsomely faced with wood-work, and part of the walls are brick built; while in many the rest-houses are made of masonry throughout, and the plastered walls are decorated on their exterior with pictures of tigers and horses, elephants, and railway trains, Hindu gods and British soldiers. The house of the carpenter will be discovered by the wood collected round it, and that of the blacksmith by the little furnace below the trees in front of it; the oil-man may have a buffalo at work on the mill; the dyer's dwelling is recognisable by the skeins of bright-coloured threads hung out to dry; and the pony of the barber will announce where that official lives. The trader will be found cleaning cotton outside his shop, whose wall is adorned with texts and the blood-red hand (ominous emblem!) called *thápá*; or squatted inside amid grain bags, oil jars, and multifarious ledgers. Outside the village walls, and often in a separate colony beyond the village ditch, the houses of the menials will be seen; those of the *chamārs* with high-smelling tanning vats, and skins full of curing matter hanging from the trees, and those of the *dhánaks* with the webs stretched in front of them, and the women and men going up and down, and twisting the threads or brushing them into regularity. The potter's house, in villages where he exists, will also be found outside the walls, surrounded by broken potsherds and asses. Pigs and chickens rush wildly about at the sight of the stranger and his horse, and dogs set up a hideous clamour on every side. Riding through the village you are probably looked down on by monkeys from the roof-tops; long lines of women and girls will be seen carrying up water in brass or earthenware vessels from the tanks; an odd cart or burthened man will come up with a load of fodder; cattle stand round about the tanks and in the open spaces before the streets; and children, clad principally in sunshine, roll in the dust and play hockey (*génd khúlf*), tip-cat (*bitti dandá*), or blind man's buff (*ánkh michkar*). In the morning and evening, as men go forth to

Chapter III, B.

Social and Religious Life.

Village and home life.

Chapter III, B.
Social and Religious Life.

Household furniture.

their work and return again, the scene is very animated; but at noon-day the village seems almost deserted, except for the smoke of the fires on which the evening meals are simmering.

There will be found in every house a bed for each grown up person, a corn-mill (*chakkī*), the huge pestle and mortar of wood (*ākhal* and *mūsal*), a spinning wheel (*charkhā*), and a cotton cleaning machine (*charkhē*); along the walls are arranged large receptacles for grain, made of mud and called *kōthī*. A number of cooking vessels (which are of brass if in a Hindu's house, and of tin if in a Musalman's) are scattered about the room, the commonest of which are trays called *thūlī*, *parāt*, *tāmbīgā* and *tāsh*, cooking pots (*bhartiyā* and *patīlī*), the *hāndī* for preparing *vābrī* and the *kadhāonī* for boiling milk: there will also be seen *lotāhs*, and cups (*katorah*), and the iron plate for cooking cakes (*tāha*) will be on the hearth (*chula*). Milk is made into curds in the *barola*, and into *ghī* in the *balonā*, or churn. Baskets are called *khārī*. The water, which is brought up in brass large vessels, called *toknī*, is kept in the house in others named *mutkā*; some is poured into the *kūnd*, or large earthenware bowls, in the yard for the cattle to drink from.

Dress.

The dress of the people is simple, and is much the same in all classes. The men wear a *dhōtī* and *chadar* (sheet), and above this a *dohar* or double-sheet, a turban (*pagrī*) and shoes (*pātan*): in the winter they put on a vest (*kamrī*), and make themselves warm with a blanket and padded quilt (*dōlarā* and *razāī*). The better class of headmen have lately taken to wearing the long white linen tunic, but only during the last ten years. The value of a man's dress is about Rs. 9; the cost to him is much less of course, as the women make the thread, which is then woven by the *jullīhas* or *dhānkas* at the rate of Re. 1-4-0 per 65 yards, and dyed (if for the use of the women) by the *chāpī*. The *chamār* supplies the shoes. The women wear a petticoat (*laṅgā* or *ghāgrī*), a breast-cloth (*angiya*), and a single and double sheet (*chandri* and *dālāī*). The *ōrhā* is a worked coloured sheet worn on festal occasions, when European clothes are also displayed. The cost of a woman's clothes is much the same as a man's. The Musalman women usually wear the *paijāmas* and a short jacket, and prefer a dark blue to any other colour. A married woman whose husband is alive (*sohāgar*), generally possesses jewellery to the value of some 60 or 70 rupees. The commoner articles are the nose ring (*nath*), earrings (*dānde* and *bālī*), necklace (*hālū*), necklaces formed of several rows (*pachlarā* and *sathlarā*), and necklaces of rupees (*jhālū*), which are very commonly worn by women and children. The boys of well-to-do fathers generally have a rupee or some other coin strung round their necks; silver ornaments on the arm are called *bātuband*, bracelets on the wrist, worn above the *churiyon* of lac and glass, are called *tād* and *pachālī*: heavy anklets of silver (*pāzeb*) are also worn. The men put on gold earrings and necklaces of gold beads at festivals and marriages: and the wealth of an estate may be fairly gauged by the amount of jewellery seen on the persons of the women and children.

Food.

The food of the people is simple and of little variety. Two or three meals a day are eaten, according to the season of the year and the amount of work to be done, and sometimes four. The morning

Chapter III, B.

Social and Religious Life.

Food.

meal consists of three or four cakes made of flour of wheat, barley and gram or *jowār*, according to the time of the year, and the evening meal of *ribri* (gram or *jowār* allowed to ferment in butter-milk, and then cooked), or of *khijri* (*khichri*) of *bājra* or *mūng* in the winter. Vegetable (*śāg*) and pulses are eaten with the cakes, and in its season a good deal of sugarcane is manched; this is the only rich food which the people enjoy in any quantity, and it is for them rather a necessity than a luxury. Large quantities of milk and butter-milk are consumed daily, and salt and seasoning are freely used; melons and root vegetables are not commonly grown or eaten. The morning or mid-day meal is usually taken in the fields, whither it is carried by the women to their husbands and brothers. A grown man does not eat less than a seer a day, or nine maunds in the year, and if a woman's consumption is put at $6\frac{1}{2}$ maunds and children's at 4, a total amount of 3,584,340 mannds is needed to feed the population of the district for a year. The following estimate of the annual consumption of a family consisting of a man, woman, old person, and two children, was furnished for the Famine Report of 1879 (page 214):—

Grain.	SEERs CONSUMED BY	
	Agriculturists.	Non-agriculturists.
Barley and gram	800	...
Jowār and bajra	600	...
Wheat	...	600
Gram	...	200
Mūng and Māsh	71	80
Rice	...	40
Total	1,851	1,120

The Jāts and Ahirs are very much addicted to the use of tobacco, and the Chamārs are perfect slaves to smoking: women do not touch the pipe.

From the day that he is old enough to control unruly cattle, and is considered worthy of some scanty clothes and a pair of shoes, the life of the Rohtak agriculturist is one monotonous round of never-ceasing work. The fields must be ploughed and prepared at least three or four times every harvest; the crop has to be sown, weeded, and protected from numerous enemies, winged and four-footed, a long and most wearisome task; it has to be cut, to be threshed, and the grain and fodder have to be carried to the village. Then the ground has to be cleared again of the thorn and *pālā* bushes; the leaves of the latter have to be beaten out for fodder for the cattle, and the thorns have to be carried to the fences or enclosures, and then it is time for the land to be got ready for the next crop. The cattle must be seen to and tended daily; money must be earned by taking off the young stock to sell at the fairs, or by carrying grain for the traders to the distant markets; in the well villages the wells have to be worked; and in the canal villages the water has to be watched and divided and laid on the fields. The sugarcane crop with the peeling, carting and crushing of the canes forms a three-weeks

The daily task.

Chapter III, B.

Social and Religious Life.

The daily task.

task, and at intervals it may be necessary to drive the cattle off to the hills in order to save them in a year of drought. To the very last days of his life the Jât must do something: few, perhaps, live to a very old age, but those who do must turn to the tasks of childhood again,—herd the cattle, rock the babies, and even turn the spinning-wheel. The women work as hard as the men, if not harder. The heavy tasks of bringing in wood and fuel and water fall on them; they have to cook the food, and carry it daily to the fields; they have to watch the crops; to them the peeling of the sugarcane and picking of the cotton belongs; and when there is nothing else to do, they must always fill up the time by tasks with the spinning-wheel. If Jâts do not sleep soundly of nights, it is not for want of hard physical labour.

Divisions of time,
etc.

The names of the months in common use among the people are the same as those prevailing in the rest of the south of the Panjâb. *Bhâdon* is called *Bhâddâ*, and *Kârtik* has the second name of *Kanwar*. The days of the week are also similar to those elsewhere, but Thursday is called *Bîrod* as well as *Brihaspat*, and Friday is named *Sukarnar*. The spring harvest is *sâdhâ*, and the autumn harvest *sâwan*. The year is divided into three seasons—the *garmi* or hot weather from *Phagan* to *Byâkh* (March—June); the *chaumâsâ*, or the rainy months, from *Asar* to *Asoj* (July—October); and *jûrah*, or the cold months, from *Kârtik* to *Mâgh* (November—September). The divisions of the times of the day are as follow:—

Adhi Dhalâ,—12 P. M.—2 A. M.
Pasar,—after 2 A. M.
Pila Badal or *Parbhat*,—dawn.
Ahar,—after dawn.
Tarkâ,—5—7 A. M.
Nalwar,—8 A. M.
Do Pahar,—twelve o'clock.

Dindhalâ,—2 P. M.
Therd pahar,—4 P. M.
Sâoj or *hâdâwar*,—4—6 P. M.
Gindhalâ,—after sunset.
Dindhalâ or *Batiyon kâ wakt*,—
Evening meal time.
Adhi rat,—midnight.

Marriage and other
customs.

The ceremonies connected with marriage in the Rohtak district are much the same as elsewhere, and do not call for any lengthy notice. There is no limit to the number of wives which a Hindu may marry, either by the full or, among the tribes which practise it, the irregular form (*shâdi* and *karwâ*), and three or four wives are not uncommon: usually one only is *byahita* or married by the full rights, but all the wives and their children are equal. The Musalmâns observe the limit fixed by their law; Râjpûts and Rânghars keep concubines, but not commonly. In the case of Hindus, there are some 25 distinct steps in the ceremonial, the most important of which are (1) the betrothal (*agâi*, *ropna* or *nâtha karnâ*); (2) the *barât*, or bridal procession, which goes to the house of the father of the girl when she is 9 or 10 years old; (3) the *shâdi*, or marriage ceremony, which takes place on the second night after, and when the bride and bridegroom walk hand in hand four times round a fire of *dhâk* wood; and (4) the consummation (*gonâh* or *muklâwa*) which takes place when the bridegroom carries his wife off to his house. Among respectable and fairly well-to-do persons this occurs 3 or 4 years after the marriage ceremony. But in most cases among the Jâts the services of the girl at her home are so valuable to her family that she is

detained by her father as long as 8 or 10 years, and does not join her husband till she is 18 or 20 years old. Among the Musalmáns marriage takes place when the girl is 15 or 16, and she goes at once to her husband's home: many of the ceremonies among the converted Muhammdáns are the same as those among the Hindus, and a Bráhmaṇ is always present; the *nikah* is read by a *kózi*. A girl's marriage costs from Rs. 100 to Rs. 150 to her father, and a boy's from Rs. 70 to Rs. 100 to his father; so that the average expenditure from both sides on a wedding is Rs. 170 to Rs. 250. These expenses are much too high, and the people would gladly see them reduced, but no one dares to begin the reform. It was formerly considered a dire disgrace for the father of the girl to take money for her; but this custom is beginning to prevail among the poorer Játs and others who have little self-respect, and it is said that the necessities of recent famines have given a great impulse to it. *Karewá*, or widow marriage, is accompanied by no ceremonies of any kind: the woman merely resumes her jewels and coloured clothes which she ceased to wear on her husband's death. Properly it can only take place with a brother's or cousin's widow; but this connection is commonly formed under many other circumstances as well, and no difference is held to exist as regards the offspring. The main reason for the connection inside the family is to transfer the control of her deceased husband's land from the widow to his brother or other new relation. Where children have been born to the deceased husband, *karewá* will not usually take place, unless they and their mother are very young. A widow cannot be compelled to marry, but no doubt the influence of the family is usually too strong for her on such a point, and she has to yield to their wishes; if the younger brother or any younger brother, or the next heir at law is unmarried, or has no children, a *karewá* marriage with the widow is more likely to take place than if he has children, or is married. *Karewá*, under these conditions, may be called marriage with reference to reasons affecting the woman; but such unions often take place from causes which have regard to the man only. If the first wife is childless or old, or if a man is well-to-do, an irregular marriage is pretty sure to take place, and often against the rules of clan inter-marriage. These are that a man shall not marry a woman of his own clan, or of his mother's or of her mother's, or of his father's mother's; but the third restriction seems likely to be abolished by practice. The same restrictions apply of course to the marriage of women, so that the invariable form is exogamous not endogamous. Játs, Ahírs, Gújars and Chamárs practise *karewá* marriage universally. The fact of non-intermarriage of certain clans of Játs is noted at page . Besides the instances there given, the following may be quoted, but the list is certainly not exhaustive. The Mundláns and Abúláná Játs do not intermarry by reason of old feuds; the Goliá Játs do not marry with the Dágar or Salanki, for while they were Bráhmans the latter were their clients (*jijmán*), and when they lost their caste, the former only of all Játs would at first give them of their daughters in marriage; the Deswái do not marry with the Chaudhrán or Phoghát, nor the Húdah with the Dabás, nor the Gallat with the Sa-

Chapter III, B.

Social and Religious Life.

Marriage and other customs.

Widow marriage.

Rules for clan marriages.

Chapter III, B.

Social and Religious Life.

Funeral feasts.

Family custom.
Inheritance.

lakhān, nor the Chūlar with the Chikāra, nor the Malik with the Dalāls of the Sāmpla *tahsil*, though they will marry with other Dalāls. Funeral feasts (*kāj*) which take place in the families of leading men are exceedingly expensive; they often cost as much as a thousand rupees, and half the country side is assembled at them.

A careful record of the tribal and family custom which regulates the devolution of property was drawn up at the recent Settlement. Little need be said as to the general character of customs in this place. The family tie is the agnatic tie, and inheritance is purely according to agnatic descent, the interest of a widow being for life only, and her status as a virtual member of her husband's clan not affecting the general principle. Complete representation in inheritance is admitted: property, therefore, cannot leave the clan or *gūt*, and the woman becomes lost to her father's family and a member of that of her husband; and in the enormous majority of cases descent is *per capita* not *per stirpes*. Gifts of property can take place, but possession must in all cases follow the gift, and the consent of the nearest male agnates is generally obtained. Widows hold four per cent. of the cultivation of the district as their husband's representatives; while daughters' descendants hold as much more, in pursuance of the well recognised custom by which a sonless man can give land to his daughter's children.

General statistics
and distribution of
religions.

Table No. VII shows the numbers in each *tahsil* and in the whole

Religion.	Rural population.	Urban population.	Total population.
Hindus ...	5,303	5,693	9,470
Muslims ...	1	10	3
Jains ...	67	108	95
Musalman ...	1,646	2,209	1,488
Christians ...		5	1

district who follow each religion as ascertained in the Census of 1881, and Table No. XLIII gives similar figures for towns. Tables III, IIIA, IIIB of the Report of that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the classification of Hindus, are fully discussed in Part I, Chapter IV of the Census Report. The dis-

Sect.	Rural population.	Total population.
Shrotes ...	995	997
Phishe ...	1-8	1-2
Others and unspecified ...	2-3	2-0

tribution of every 1,000 of the Musalmān population by sect is shown in the margin. The sects of the Christian population are given in Table IIIA of the Census Report; but the figures are, for reasons explained in Part VII, Chapter IV of the Report, so very imperfect that it is not worth while to reproduce them here.

Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Panjāb and of their principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by *tahsil*

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.

Hindu and Musalmán agriculturists of Rohtak are alike exceedingly indifferent observers of their religions; the Jâts will drink water brought up in a skin from the tank or well; the Baniyas are stricter, especially the Saraogis. Every Hindu has his *parohit*, to whom he is client or *jimān*, and who accompanies the barber when bound on the business of betrothal, and the women of the household, if they are obliged to journey any where. The *parohit* receives certain acknowledged fees, and often obtains a gift of land out-and-out, or in *dholi*—that is, the owner cultivates the plot for him yearly, and makes over to him the crop: the *parohits* of the district hold 4,063 acres in this way; the gift is commonly made on some occasion when the donor goes to the Ganges to bathe. The ashes of deceased Hindus are always sent to be thrown into the sacred stream, and a large amount of holy water is brought back by the bearers to the district. The *gūrū* is an entirely distinct person from the *parohit*; he is not an hereditary guide, but is appointed by each Hindu for himself, and teaches his scholar the necessary religious ceremonies. A peculiar feature of the country side is the large number of religious institutions which are found on it. There are no less than 299 monasteries, called *asthals*, with 659 resident ascetics, and grants of land amounting to 2,725 acres attached to them. Byrágis form half the number; after them, Kanphāra Sādhs, Sādhs, Gósāyins, and Udāsi Sādhs are the most numerous. Many of the holy men bear an exceedingly unholy character, especially the Kanphāra Sādhs of Bohar; and the claims of any establishment to learning and sanctity are very small, except that of Udhadāni in Jhajjar. The Bohar institution consists of a fine block of buildings situated four miles east of Rohtak town on the high road to Delli, and has a more than local reputation; but its inmates are of evil character, and the yearly fair which takes place there is of a decidedly disreputable nature. There are not many local gatherings in the Rohtak district, but such fairs as there are, are of a religious origin, except the great cattle fair at Jhāzgarh, which will be mentioned in the next section. Gatherings in honour of Mahādeo are held at Kailōi in Rohtak and Birdhānah in Jhajjar; in honour of Sītā at Rohtak, Bidhlān, Jhajjar and Rindhānā; and in honour of the Gūgā Pīr at Rohtak and Sīlānah (Jhajjar). Small local fairs take place at Berī and Kōslī, and one is held weekly at Bairampūr in the name of the Gheibi Pīr, whose shrine is perched on the top of the rocky hill there. There are also two in remembrance of Muhammadan martyrs at Gobāna. Most of these gatherings take place in March, April, and in August. Those held in honour of the Gūgā Pīr are of a special character, and are largely frequented by the menials. They are called "*Chhariyon kā melā*," because of the red flag which is carried about and adored, and to which offerings are made. The story of the Gūgā Pīr is that he was a Rājput of Dadrōrā in Bikānīr, who slew his brothers or cousins in a quarrel with them concerning some land, and was cursed by his mother in consequence. Wandering forth into the solitude of the desert, he called upon the earth to open and swallow him up, when

Chapter II, B.

Social and Religious Life.

Religious observances.

Fairs.

Chapter III. B
Social and Religious Life.
Fairs.

a heavenly voice replied that this could only happen if he became a Musalman. Accordingly he embraced Islām, and was then received into the bosom of the earth. He was a very favourite saint of the Mahrattas, and the efficacy of prayers to him in cases of snake bite is much believed in.

The following list is given of the most considerable gatherings :—

At Beri, <i>Debi ká Melá</i> , in April and September	...	...	8,000 persons.
At Bohar, <i>Bunáda ká Melá</i> , in March	...	...	5,000 do.
At Kallai <i>Shihí ká Melá</i> , in March and July	...	...	8,000 do.
At Rohtak, <i>Sitlá ká Melá</i> , on the four Wednesdays in March	...	...	2,000 do.
Do. <i>Gugá Pír ká Melá</i> , in August	...	...	1,500 do.
Do. <i>Pír Bhand-din</i> , in September	...	...	2,000 do.
Do. <i>Rám Lila ká melá</i> , in October	...	...	25,000 do.
Do. <i>Moharram</i> , No fixed date or month	...	...	4,000 do.
At Gohán, <i>Sultan Shah Farak Humáin</i> , in January	...	...	1,000 do.
At Anandah, <i>Tolah Bábi ká Melá</i> , in August	...	...	3,000 do.
At Bidhán, <i>Sitlá ká Melá</i> , in March	...	...	3,000 do.
At Jhajjar, <i>Gugá Pír ká Melá</i> , in August	...	...	2,000 do.
Do. <i>Moharram</i>	...	...	2,000 do.
At Sidanah <i>Gugá Pír ká Melá</i> , in September	...	...	8,000 do.

Superstitions.

The people are not very superstitious as a rule, and it is not easy to say how far they really believe what they profess to, except when it suits their convenience. Certain lucky and unlucky days and omens are noted for the commencement of sowing and reaping: no one must start for a journey or sell cattle on Wednesday, and buffaloes must not change hands on Saturday. When a human being is ill, a rupee and four annas are wrapped in a cloth with some rice and placed in a corner of the room in the name of some deceased relation of the sick man; on his recovery, this is given to some Bráhmín, and on the same day the dogs and holy men of the village are fed, and perhaps some excavation is done on a tank. When disease attacks animals, the best course is believed to have charms read over them, and to suspend other charms across the entrance of the village. The people often call their sons by mean names, such as *molar* (bought), *mangtu* (borrowed), and the like, to deprecate the wrath and envy of the gods. Ghosts are feared at the burning grounds (*chaháni*), though not elsewhere apparently; but they are firmly believed to possess people sometimes, and the ravings of these sufferers are carefully noted. The cure for the affliction is said to be the application of red pepper!

Language.

Table No. VIII shows the numbers who speak each of the principal languages current in the

Language.	Proportion per 10,000 of population
Hindustani	2,976
Bagri	14
Punjabi	19
All Indian languages	10,000

district separately for each *tahsil*, and for the whole district. More detailed information will be found in Table IX of the Census Report

for 1881, while in Chapter V of the same Report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures.

Education.

In a purely agricultural district the state of education would be expected to be backward, and such is the case in Rohtak. In all there are 43 schools, of which 35 are village institutions, and two female, but there is no real female education. English is taught at Rohtak and Jhajjar, and the first Ját who thoroughly mastered English,—Jumna Das of Bohar—was made a District Inspector of

Schools. The average number of scholars is about 2,700; for the size of the villages and density of the population, the district is perhaps the least advanced of any in the Panjáb. Our system is possibly not suited to an agricultural people; if a little simple reading were taught with cyphering in the native method, and a knowledge of accounts and the *patawaris* papers, they would be more ready to send their children to acquire some "scholarship." The Bráhmíns of Ahmadpur Majra have some local reputation as well-educated *pandits*. The people collect eagerly to hear passages of the *Ramayana* or *Mahabharata* declaimed at the village rest-house, and reward the reciter for his performance liberally; the women also gather on these occasions, sitting by themselves in a separate corner. A number of songs are well-known to the people, and none better than that of "Sarwan." This young lady lived in Gangana in the Gohána *tahsil*, which is commonly called *Sarwan ka Gangana* after her: the song is a common one of the dancing-girls of North India. The people are very far from wanting in natural intelligence and shrewdness; and nearly any cultivator can draw a map of his fields in the dust, if he is encouraged a little in a kindly way.

Table No. XIII gives statistics of education as ascertained at the Census of 1881 for each religion, and for the total population of each *tahsil*.

Education.		Rural population.	Total population.
Males.	Under instruction ...	80	97
	Can read and write ...	344	465
Females.	Under instruction ...	02	13
	Can read and write ...	10	27

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

Details.	Boys.	Girls.
Europeans and Eurasians ...	...	...
Native Christians ...	3	...
Hindus ...	2,154	...
Muslims ...	612	20
Sikhs ...	1	...
Others ...	...	...
Children of agriculturists ...	1,247	4
" of non-agriculturists ...	1,014	16

The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, is shown in the margin. It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only

Poverty or wealth of the people.

three years for which details are available; and Table No. XXXIV gives statistics for the license tax for each year since its imposition.

Assessment.		1869-70	1870-71	1871-72
Class I	Number taxed	...	772	699
	Amount of tax	8,254	15,112	2,443
Class II	Number taxed	189	179	211
	Amount of tax	2,444	4,843	2,751
Class III	Number taxed	33	56	74
	Amount of tax	1,655	3,254	2,204
Class IV	Number taxed	11	36	1
	Amount of tax	165	1,044	123
Class V	Number taxed	...	36	...
	Amount of tax	...	3,563	...
Total	Number taxed	1,056	1,112	945
	Amount of tax	1,292	25,507	10,564

The distribution of licenses granted and fees collected in 1880-81 and 1881-82 between towns of over and villages of under 5,000 souls, is shown in the margin. But the numbers affected by these taxes are small. It may be said gener-

Chapter III, C.

Castes, Tribes,
and Leading
Families.Property or wealth
of the people.

	1859-61		1881-82	
	Towns.	Villages.	Towns.	Villages.
Number of licences ...	262	620	300	644
Amount of fees ...	6,320	10,540	7,210	10,040

ally 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 at page 83.

General character of
the people.

Mr. Thomason well described the Rohtak district when, in his remarks on the Settlements of the Delhi territory, he wrote as follows (Vol. I of Despatches, p. 79): "The soil is generally fertile, especially if by any means it can be irrigated, whilst the villages are substantial and well built, and the inhabitants are a body of well-clothed, independent, manly peasants as any country can produce." The people are manly without false pride, independent without insolence, good-natured, light-hearted, and industrious. There are no more loyal subjects of Her Majesty in India, and none who are more attached to such of their rulers as mingle freely among them. No one could be associated with them for any time without conceiving both respect and liking for them. The revenue which they pay with a small irrigated area and scanty rainfall, and in spite of famines and droughts, marks them as the first people in the Panjáb.

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

SECTION C.—CASTES, TRIBES, AND LEADING
FAMILIES.Statistics and local
distribution of
tribes and castes.

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

The Census statistics of caste were not compiled for *tahsils*, at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no

statistics showing the local distribution of the tribes and castes are available. But the general distribution, of the more important landowning tribes is fully discussed in the following pages, which contain, first, an account of the tribal colonisation of the district (pages 58 to 64), and secondly an account of each of the principal castes (pages 65 to 70). The figures below show the distribution by caste of the population, as ascertained at an enumeration made during the recent Settlement, the classification of which is probably more accurate than anything that could be effected in a general Census of the whole province.

Chapter III, C.

Castes, Tribes,
and Leading
Families.

Statistics and local
distribution of
tribes and castes.

CLASS AND NAME.	ENUMERATION		AREA.	
	Numbers.	Percentage.	Acres.	Percentage.
<i>I.—Cultivators.</i>				
Jats—Hindû	195,432	35	616,282	67
Jats—Musalmân-Mûlû	1,412		1,460	
Brahmins	60,067	11	79,294	8
Ahirs	15,413	3	25,717	3
Kapûts—Hindû	6,072	1	54,641	6
Kapûts—Musalmân	20,563	4	77,012	8
Afghans	5,306	1	22,178	2
Mûlû	7,652	1	2,781	
Bluchs	3,248		2,387	
Gujars—Hindû	1,163		2,912	
Gujars—Musalmân	1,920	1	925	3
Gujars	246		794	
Kôrs	326		1,261	
Chakhs	6,965	1	6,091	
Total	332,616	59	834,210	96
<i>II.—Traders and Professionals.</i>				
Mahajans	42,627	8	17,006	2
Kassabs—Butchers	6,764	1	602	
Kaiyaths—Writers	1,353		3,011	
Gyads	767		4,819	
Total	51,409	9	25,438	3
<i>III.—Village Servants.</i>				
Dholi—Washerman	2,767		36	
Khatî—Carpenter—				
Hindû	10,700	2	2,163	
Musalmân	60			
Lehar—Blacksmith—				
Hindû	6,122	2	739	
Musalmân	1,563		19	
Kumbhar—Potter—				
Hindû	10,108	2	99	
Musalmân	1,465			
Sakhi—Waterman	8,732		16	
Toli—Oilman	5,799	2	659	
Hajim—Barber—				
Hindû	10,013	2	925	
Musalmân	489			
Chipli—Tyer—				
Hindû	4,242	1	447	
Musalmân	249			
Nilgar—Dyer	2,062		24	
Total	58,478	11	6,136	
<i>IV.—Village menials.</i>				
Chemâr—Tannars	43,621	9	280	
Dhanuk—Weavers	16,911	3		
Chôhrâ—Sweepers	17,765	3	2	
Kahar—Coolie	3,968	1	136	
Total	82,265	15	269	
<i>V.—Religious Clusters.</i>				
Jôgis	3,451		257	
Musalmân Fakirs	4,033		81	
Byragis	6,863		1,664	
Total	13,147	2	2,102	
<i>VI.—Miscellaneous.</i>				
	20,423	4	3,907	
Grand Total	563,317		902,157	

Chapter III, C.

Castes, Tribes,
and Leading
Families.

Tribal Settlement.

N.B.—The area given in this return is that parcelled out among the various owners. To this total we must add 182,656 acres of undivided common land of the villages, 5,637 acres on account of the area of the Government reserves, and 3,097 acres on account of other miscellaneous lands owned by Government, which make up a total of 1,153,517 acres. The discrepancies between the percentages of numbers and area of any tribe explain themselves, as a rule, and where necessary will be noticed further.

The first fact that meets the annalist in such a district as Rohtak, is the distribution of the races inhabiting the country. The 511 estates owned by the people are classified thus in the *tahsils*, according to the tribe of the majority of the proprietors:—

NAME OF TRIBE.	NUMBER OF VILLAGES HELD IN				Total.
	Gohana.	Rohtak.	Hámpla.	Jhajjar.	
Ját	64	79	115	106	364
Ahír	...	...	1	25	26
Rájpút { Hindú	7	7	...	18	24
{ Mussalmán	7	18	...	1	26
Brahmín	7	6	6	9	28
Afghán	3	...	...	13	16
Mahájár	1	1	1	...	3
Gújar	...	1	...	5	6
Bekth	...	1	1	1	3
Bhad	...	...	5	...	5
Biluch	...	...	...	4	4
Kaíyath	...	2	...	2	4
Kár	1	...	...	...	1
Dogar	...	1	...	...	1
Total	83	114	127	187	511

The Játs consist of 12 chief clans, called *gólá*, and 137 minor ones. They and the Rájpúts form the important part of the population historically. The Brahmin and Gújar villages do not represent any separate immigration; they were usually settled from some adjoining estate. The villages held by the other owners, except some of the Ahír and Afghán estates, are generally of modern origin. The traditions of three-fifths of the existing villages state that they were founded in waste jungle, or on former sites, whose previous lords have been forgotten. Of the remaining two-fifths, by far the largest number were settled on old Rájpút sites; old Ját sites follow next; and then, after a long interval, Brahmins, Afgháns, Rághars, Gújars and Biluches. A few tribes, which are now no longer represented in the district, held estates once, viz., Tagá Brahmins, and Meos; the Rórs also formerly held a number of villages. Going back, therefore, beyond the foundation of the present estates, we find the country still held by much the same tribes as at present, with a greater preponderance of Rájpúts then, as would naturally be expected. Of the 511 estates, 223 have received owners from villages outside the limits of the district, and 288 from villages previously founded inside the district. In point of age, the pedigree tables, with approximate accuracy probably, show that twelve villages have existed for 30-35 generations, forty-eight for 25-30, seventy for 20-25, one hundred and twenty-eight for 15-20, one hundred and forty for 10-15, while sixty only were founded between five and ten generations ago, and fifty-five within the last five generations; of these last, thirty-three are in the Jhajjar *tahsíl* alone. The pedigrees tables are carefully recorded

and preserved by the Bhāts in their books (*póthés*), many of which are of great age: in few parts of the Panjāb, perhaps is good written evidence in matters of descent forthcoming to such an extent as in Rohtak. The above facts go to show that one-fifth of the villages were probably founded when Shahāb-ud-dīn took Delhi, and one-fifth only are of as recent a date as the rule of the British in India. Not a few of the estates now flourishing have at some time or another been deserted on the occasion of an invasion or famine; but as soon as the storm was blown over, the people returned to their old homes, as water (to quote the local proverb), always finds its way to low-lying lands.

The most noticeable point in the history of the district is the grouping of the villages of each tribe, or sub-division of a tribe, in one spot. This is due, in most cases, to the surrounding villages having been separated off and founded from a central mother village—a point which will be dwelt on more fully a little farther on. The Hindu Rājputs are collected chiefly in the south-east of the Jhajjar, and the centre of the Rohtak *tahsíl*; the Muhammadan Rājputs are grouped in a mass south-west of the town of Rohtak, and in the centre of Gohāna: while the Afghāns round Gūriāni and the Ahirs round Kosli, form well-defined clusters of Settlements. But this collocation is far the most marked in the case of the clans of Jāts. The Malik clan in Gohāna round Ahulāna, Khānpūr, Kalān, and Bhainswāl Kalān, and in Sāmpla, round Gāndhrā; the Hūdha from Asan in Sāmpla to Sāngli and Khirwāl in Rohtak; the Dahiyā round Rōhnā; the Dalāl round Māndanthi; the Ahlāwat round Dīghal; the Rāthi round Bahādurgarh in Sāmpla; the Kādian round Berī in Rohtak; the Golā round Bādli, and the Jākhar above Sābhawās in Jhajjar—all these are grouped in separate colonies over the district. Even in the case of some of the smaller clans, this special configuration may also be seen,—as with the Chilar and Chikāra above Bahādurgarh, the Nirwāl in the south-west corner of Gohāna, and the Dhankar in the centre of Jhajjar. So marked is this, that (as will be seen from the table of clans in the following paragraph) the Jākhar, Golā and Kādian clans are confined to a single spot in a single *tahsíl* each; the Dalāl, Dahiyā and Ahlāwat have only four detached villages among them. The Malik are found in two *tahsils* only, while the Hūdha are situated in three *tahsils* only by a mere administrative accident, their villages in Rohtak and Sāmpla being conterminous. The Rāthi, Dhankar and Sahrāwat are the only large clans scattered in three *tahsils* and of the twelve chief clans one only, the Deswāl, owns estates in all four sub-divisions. The Sahrāwat and Deswāl, it should be remarked, have no groups of villages; except for two small contiguous estates of the Sahrāwats in Sāmpla, and two in Jhajjar, and of the Deswāl similarly in Rohtak and Sāmpla, the lesser in each case founded from the larger, the villages of these two clans are scattered singly over the district.

The following figures show the principal Jāt and Rājput tribes, or Clans, as returned at the Census of 1881—

Chapter III, C.

Castes, Tribes,
and Leading
Families.

Tribal Settlement.

Local distribution
of groups of tribes.Jāt and Rājput
tribes.

Chapter III, C.

Castes, Tribes,
and Leading
Families.Jāt and Rājput
tribes.

Sub-divisions of Jāts.			
NAME.	NUMBER.	NAME.	NUMBER.
Narwāl ...	2,451	Phoghat ...	2,886
Ahlāwat ...	6,869	Pawānā ...	2,163
Bairiwal ...	1,739	Thokar ...	4,210
Chāhal ...	1,881	Mān ...	1,110
Deswāl ...	4,099	Nāndal ...	1,646
Dhankar ...	4,039	Badwār ...	1,929
Deht ...	9,740	Jākhri ...	4,210
Dalāl ...	7,583	Chāmar ...	2,002
Dāgar ...	2,065	Chakara ...	1,605
Rāthi ...	6,410	Chhaler ...	1,265
Sahrāwat ...	4,282	Days ...	9,740
Sāngwān ...	4,604	Dāgi ...	1,578
Khag ...	755	Robal ...	1,429
Gathwāl ...	2,219	Kādian ...	5,125
Gondal ...	2,714	Galat ...	2,372
Gil ...	2,378	Galya ...	4,590
Kawāla ...	16,800	Latwāl ...	2,743
Khatiri ...	1,051	Hodar ...	5,325
Khokhar ...	1,675		

Sub-divisions of Rājputs.

Panwār ...	11,750	Jām ...	2,290
Panwār ...	1,644	Chauhan ...	6,454

The clans of the Jāts are distributed as follows by villages :—

NAME OF CLAN.	NUMBER OF VILLAGES HELD IN					Cultivated acres.
	Gohān.	Rohtak.	Nāmpia.	Jhajjar.	District.	
Malik ...	17	...	6	...	23	37,154
Gohā ...	...	...	...	18	19	21,061
Rāthi ...	2	5	10	...	17	21,119
Jākhri ...	...	...	...	17	17	25,402
Dahiya ...	...	...	13	1	15	23,101
Rādāh ...	...	10	4	...	16	28,778
Dalāl ...	...	2	12	...	14	29,557
Dhankar ...	...	3	3	9	14	17,835
Ahlāwat ...	...	1	10	...	11	22,040
Kādian ...	...	9	...	...	9	18,976
Deswāl ...	1	2	4	1	8	12,326
Sahrāwat ...	2	...	3	2	8	10,127
Miscellaneous ...	40	45	49	69	105	380,299
TOTAL ...	64	79	119	109	360	645,293

Clans of Jāts.

To judge from their history, which is borne out by certain minor facts, the Rāthi clan settled in Rohtak earliest of all, and more than 35 generations ago. The next group in point of length of residence is composed of the Ahlāwat and Gohā. In the intermediate group of clans, whose ancestors came here 25 generations ago, are the Malik, Dahiya, Dalāl, Deswāl, Hūdāl, Dhankar and Sahrāwat. The most recent settlers are the Jākhri and Kādian, who came about 20 generations ago. Few villages belonging to the minor and miscellaneous clans have been settled as long as this; most of these date their origin from about 15 generations back.

Origin of Jāts.

The distinction of Pachhāde and Deswāl Jāts is quite unknown in Rohtak, though said to be acknowledged in Hisār: the term *pāl* for clan is also unknown. The Jāts may be Aryans as they themselves would maintain, or Toranians, as General Cunningham believes; but if they are the Zaths, they had, in many cases, at least, settled in Rohtak before the destruction of Somnāth by

Mahmūd the Iconoclast. They themselves claim to be of Rājput origin, and the offspring of irregular Rājput marriages (*karewā*), except in one case, and maintain that their Rājput ancestors came from Mālwa, Bikānir, and Dhārānagar, which lay to the east, near the ancient Hastinapura. None of the clans have, or at any rate will admit having, any traditions of their having come from the north-west. The Malik Jāts, indeed do profess to have come from Ghar Ghazni, but they maintain stoutly that this was in the Deccan—that delightful geographical generality,—and Sir Henry Elliott would seem to have laid too much stress perhaps on this isolated name in his treatment of the Jāts in his Glossary. In spite, however, of their uniform and persistent statements on the subject, it seems impossible, in the light of modern information, to accept their traditions as true. Sir George Campbell has pointed out that it is *prima facie* contrary to our experience over the whole world that a great race should have sprung from such an origin as that claimed by the Jāts. There is not the least doubt that the Jāts of the south Panjāb and Rājputāna are the same people as the Jāts of the higher districts of the former Province. And when we find that this people stretches in a fan-like shape from the country lying in front of the Bolan pass to the Salt Range and the river Jhelam on the north, to the mountains and river Jamnā in the east, and as far down as the Aravalli hills to the south, (for north Rājputāna is “ethnologically much more a Jāt than a Rājput country”) it seems impossible to believe otherwise than that the Jāts entered India as a people from the west, and were brought up against the settlements of the earlier Rājput colonies, if at least we are to give any weight at all to the fact of the local distribution of the people. It is difficult to avoid believing, with Sir G. Campbell that the Rājputs and Jāts were once congeners of a common stock, that they both entered India by the same route, that the Rājputs formed an early immigration, advancing further, and becoming, therefore, more completely Hinduised—and that the Jāts followed long afterwards behind them.*

It is nevertheless desirable to record the legends of the origin and development of the chief clans as told by themselves. In some respects they are borne out by facts such as the non-intermarriage of two clans; and though it is impossible to say with certainty how much that is not real has gathered round actual facts, yet it seems that the histories of their development at least, as told by the people, are worthy of general credence. To commence from the north. The Malik Jāts claim to be descended from Siroha Rājputs, and to have come from Ghar Ghazni in the Deccan. Their real name is Gatwāl, but they received the nickname of Malik from one Rāi Sāl, a Malik or ruler of his time. The Maliks of Khānpūr Kalān and the Pāupāt taluk, still call themselves Siroha Jāts. Where Ghar Ghazni was exactly, they are unable to say. Ahūlana, the metropolis,

Chapter III, C.
—
Castes, Tribes,
and Leading
Families.
Origin of Jāts.

Origin and development of clans.

Maliks.

* Note.—The best authorities to consult on the question of the origin of the Jāts, are Sir H. Elliot in his Glossary, General Cunningham, Vol. II. (Reports in 1862-66) of the Archaeological Survey of India, and Sir George Campbell in his “Modern India,” and a most valuable paper on “The Ethnology of India” in the Asiatic Society’s Journal, Part II of 1866. Mr. Sherring’s “Hindoo Tribes” contains but little information as to the Jāts which may not be found in the above authorities.

Chapter III, C.

Castes, Tribes,
and Leading
Families.

Maliks.

Dahiya.

Dalála.

Ahláwat.

Ráthi.

Sahráwat.

was founded 22 generations ago, and from it, and some other villages settled at the same time, the central Maliks have spread. Those on the east border of the *tahsil* have, as a rule, sprung from estates in Pá nipat, where this clan is well represented also; Gándhirá and Dá bodah in Sámpla, were founded from Ahúlána, and from Gándhirá Atáil; Kárór was founded from Gáuwri and from Kárór, Khráwar. It is curious to note how emigrations of the same clan, though coming from two separate estates, settled close together in a new *tahsil*. The Dahiya Ját, lying along the north-eastern border of the Sámpla *tahsil*, claim to be descendants of one Manik Rái, a Chauhán Rájput, who married a Dhankar Ját woman. He had one son, Dhlá, from whom the name of the clan was derived. This son settled 27 generations ago in Baronah, and from Baronah all the surrounding villages were founded. There are a number of Dahiya Ját across the district border in the Sánípat *tahsil*. Below the Dahiya, are their old hereditary enemies, the Dalála, who claim to be Ráthor Rájputs. Their own account of their origin is, that 28 generations ago, one Dhana Ráo settled at Sílanthí, and married a Badgújar Ját—(there are also Badgújar Rájputs), woman of Sákhanl near Bahádurgarh, by whom he had four sons—Dillé, Desal, Mán and Sahiyá. From these sprang the four clans of Dalál, Deswál, Mán and Sewág Ját, who do not intermarry one with another. Dillé also had four sons—Mán, who founded Mándauthí, Asal, the settler of Asándah, and Dhora and Joupal, the ancestors of Mátan and Chhára; nearly all the other Dalál estates were founded from Mándauthí. The Mán Ját live close by in Lowah, and the two adjoining villages: the Sewág in Chhádání and Mátanbel; and the Deswál in Ladhaud, Balísonah and Dulabab. The Ahláwat Ját, in the south-western corner of the *tahsil*, claim, like the Dahiya, to have sprung from a Chauhán Rájput; the Húdah Kádián, Jákhar, and Dalál clans also assert their descent from the same tribe. The ancestor of the Ahláwats is said to have come to Sehriah from the Sámbar country thirty generations ago and had by a strange wife four sons,—Ahláwat, Olah, Birmah and Duhla. There were also two step-sons—Marah and Jáu. From these are sprung the Ahláwat clan of Díghal, the Oulian of Senpal, the Birmah of Gubbánah, the Máre of Madánah, and the Jáu of Chhochí, who do not intermarry. Ahláwat had five sons, who founded five villages: the other Ahláwat estates were settled from Díghal itself. The Ráthi Ját were, it is said, Tunwár Rájputs, the oldest clan lying so far north in India; at any rate they took up their abode before any others on this side of the country. Thirty-five generations ago a Tunwár Rájput had born to him, by a *kurewá* marriage, two sons, Bhaga and Jogi Das. From the first sprang the Ráthi clan who settled at Purnala and Bahádurgarh, and spread to Bháprodah and to Bahlbah in Rohtak later. The second brother had two sons,—Rohal and Dhauna, from whom the Rohal and Dhaunkar Ját come: these three clans, by reason of their common origin, did not marry with one another. The Sahráwats also claim a Tunwár origin, and to be descended from Sahrá, a son or grandson of one of the Rájás of the name of Anangpál. They settled in the district 18-25 generations ago. Three of their villages in Rohtak were