Chapter III, C.

Religious Life.

The Baptist Mission.

On his arrival there he found only four persons (one native), formerly connected with the church; the rest had been killed or scattered. Mr. Smith immediately recommenced daily *bázár* preaching and teaching in the *bastís*. The chapel, which had been greatly injured by the rebels, was repaired and re-opened for divine service. The work was very successful, the first year especially, amongst the *chamárs*. Seven primary schools were opened by Mr. Smith for the benefit especially of the children of the lower classes. Preaching in their *bastís* was also carried on systematically. During the year, ninety-four Christians were baptized (including ten Europeans), and a new chapel erected. The Rev. D. P. Broadway, and the Rev. Josiah Parsons joined the Mission the same year. Up to 1874 Mr. Smith was assisted temporarily by several Baptist Missionaries; in that year his colleague and successor, the Rev. R. F. Guyton (now in charge, 1883), arrived from England. The following year, the Rev. W. Carey, M.B., &c., established a Medical Mission at Delhi in connection with the general work of the Baptist Missionary Society. In December 1881, a third Missionary was added to the staff of the Mission. Since 1856, the membership of the native church has increased to about 300 at the central church, which this year (1883) elected its own pastor (a native), who is supported entirely by the members themselves. There are five other little churches in the suburbs, two of which number are presided over by pastors chosen by the members. Including the members of these churches there is a total of about 500 native members of the Delhi Baptist Mission churches. Forty-six persons were baptised in 1882.

Baptist Mission Schools.

There are twenty-seven schools connected with the Baptist Mission at Delhi. The object in their establishment has been to place the means of acquiring a knowledge of the vernaculars within the reach of the children of the lower classes, and by these means to lead to their ultimate conversion to Christianity. The schools have, with few exceptions, all been begun at the request of the people themselves, and are generally well attended. Throughout the Mission, efforts are made to educate the lowest classes of the natives, more especially the *chamárs*. Since 1858, there have been *nine* Mission Schools opened in the city, *seven* in the suburbs, and *eleven* in the district (including four in the Mirath District). They now contain nearly 1,000 scholars, 150 of whom are the sons of Native-Christians. There is in addition a boarding school containing twenty-five boys. All the forty teachers are Native Christians, and lessons on the Scriptures are systematically taught in the schools; all are of the upper and lower divisions of primary schools, with the exception of the boarding school, which aims at being a Middle School. Thirteen of the boys of this Mission passed the lower standard examination last year (1882.) Most of the school buildings have been erected at the expense of the Mission, and are the ordinary thatched mud huts, except at Shahderah (Mirath District), Paharganj, Purana Qila, Faridábád, Farásh Khána, and Kalán Mahal, where there are substantial brick buildings, the property of the Baptist Mission.

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Religious Life.

Baptist Medical Mission and Dispensary.

In 1876, a Medical Mission in connection with the Baptist Missionary Society was established by the Rev. W. Carey, M.B., L.R.C.S., Edin., and a dispensary opened for the benefit especially of Native Christian patients, and those of the lower classes of natives of Delhi. Since its establishment the dispensary has been attended by a very large number of poor sick natives. The first year the number of cases treated amounted to about 10,000; last year it was nearly double that number.

Baptist Zenána Mission.

Miss Thorn has kindly furnished the following sketch of the Baptist Zenána Mission at Delhi. About eighteen years ago, 1865, Mrs. Smith, wife of the Reverend James Smith, of the Baptist Mission, Delhi, recognizing the fact that, in consequence of the social customs of the country, a large number of women could not be reached by ordinary Missionary efforts, resolved if possible to gain access to some of these ladies in their seclusion, and take to them the instruction they so greatly needed. Mrs. Smith was assisted in these endeavours by two Native Christian women, one of whom was Fatima, the widow of Waláyat Ali, who fell a martyr during the mutiny. Some difficulty was experienced at first, but the desire for instruction which the visitors created soon spread, and in 1867, thirty-five zenánas were regularly visited and a school for Muhammadan girls and women opened, to which about thirty-six came. The zenána workers then numbered two Europeans and five native women. After a few years, it was found desirable to close this Muhammadan school. In December 1871, Miss Fryer was sent from England as a zenána teacher; she introduced and taught the fine point-lace work which has gained prizes in several native Exhibitions. The number of houses visited had increased to 70. In December 1875 Miss Thorn reached Delhi, and commenced Medical work in conjunction with zenána visiting. The usefulness of such work is too well-known to need comment. During the six years' work, (there was an interval of fifteen months from illness and absence), 6,000 patients have been treated. The percentage of deaths cannot be given, as many of the patients come from a distance, and the result in their case is not known. Until 1876, the work of the Baptist Zenána Missison was entirely amongst Muhammadans. During that year invitations were received from several Hindu families, and the interest amongst them increased so rapidly that the Hindu pupils now exceed in numbers, and for the most part excel the Muhammadans. Amongst them there are many, especially in the Baniya caste who possess great aptitude for learning. Owing to the domestic conditions of zenána life it is impossible to give details of work and its results. Instruction is given in English, Urdu, Hindi, Scripture and different kinds of needle work. Several ladies have come out, and have been baptized, and by their subsequent conduct have proved themselves in every way worthy of the highest respect. There is also work carried on amongst the *chamárnis* in different parts of the city, and a small school, numbering at a present but nine girls, has just been commenced for this caste. And about fifty of their women and girls are gathered weekly for instruction at their own *bastis*. At the out-stations of the Baptist Mission Society, the

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Tribes and Castes and Leading Families.

Baptist Mission Girls' School.

wife of the school master is employed, if possible, among the women of that district. Such is and has been the case at Maroli, Shadrah, Chiproli and Baraut. The present staff consists of four English ladies and ten Bible women, who teach ninety Muhammadan pupils, 131 Hindu pupils, and 37 *chamárnis*.

Two years prior to the commencement of zenána work, that is in 1863, a boarding school was commenced in the Mission compound, for the daughters of Native Christians who live at a distance. It was under the care of Mrs. Parsons, wife of one of the Baptist Missionaries. It opened with eight girls. They were taught Urdu, English, Hindi, cooking and other domestic duties. It was afterwards removed to a hired house in Daryaganj, with an increase in numbers. In 1876, under Mrs. Guyton, and subsequently under Mrs. Campagnac's direct instruction, the school obtained much praise from the Government examiners, and continues to do so year by year. In May 1879, ten famine orphans were taken into the school; they were in bad health; two have since died and thirteen others been taken at different times. The conduct of all of them has been satisfactory; they appear happy, and never imply, by the slightest word, a desire to return to their old life. On Mrs. Campagnac's departure for England, December 1879, Miss Well took charge of the school. During the 20 years the school has existed, a large number of girls have married from it, and to their Christian marriages we look with great hope for the future. Many have been, and are still employed, as teachers. A permanent school-house is in course of erection by the side of the Zenána Mission House. It will afford accommodation for a greater number of girls, and it is intended to add grinding and spinning to the other duties. At present the school includes fifty pupils, one English lady, four native women, two *munshis*, one *darzi* for teaching sewing.

SECTION D.—TRIBES AND CASTES 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 Punjab, and most of them in many other districts, and their representatives in Dehli 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 *tahsíls*, 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

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land-owning tribes is for the most part clear and decided, and will be described in the following paragraphs under the headings of the several castes. The following figures show the area held and revenue paid by each caste and its principal *gots* or tribes, as ascertained at the recent Settlement.

Statement of Lands held by the principal Tribes.

Major division of tribe.	Got.		Amount of land owned by each tribe.			
	No.	Name.	Cultivated.	Uncultivated.	Total.	Revenue assessed (*mafi* and *jágir* included.)
Ahir.	1	Apharya ...	4,703	1,850	6,553	8,559
	2	Barar ...	1,259	590	1,849	2,473
	3	Jhaungrolia ...	1,045	1,188	2,233	877
	4	Kalalya ...	1,255	257	1,512	2,397
	5	Nirban ...	4,497	2,921	7,418	7,591
		Miscellaneous ...	8,436	3,743	12,179	14,040
		Total ...	21,195	10,549	31,744	36,927
Brahmin.	1	Bichas ...	.....	.....	.....	.....
	2	Barduáj ...	9,832	3,857	13,689	13,501
	3	Bashist ...	1,738	519	2,257	2,232
	4	Parasar ...	3,911	1,207	5,118	6,419
	5	Kausis ...	7,717	1,377	9,094	11,983
	6	Gotam ...	2,254	1,856	4,110	3,815
		Miscellaneous ...	16,784	8,197	24,981	27,604
		Total ...	42,236	17,013	59,249	65,554
Taga.	1	Barduáj ...	14,962	8,057	23,019	26,353
	2	Bashist ...	1,330	3,578	4,908	2,558
	3	Bichas ...	2,792	1,247	4,039	3,796
	4	Kausis ...	1,510	486	1,996	2,408
		Miscellaneous ...	2,174	3,202	5,376	3,976
		Total ...	22,768	16,570	39,338	39,001
Jat.	1	Antal ...	20,514	19,633	40,147	44,242
	2	Udár ...	1,673	474	2,147	3,378
	3	Bhal ...	3,478	2,126	5,604	6,008
	4	Bainjwal ...	1,006	583	1,583	1,764
	5	Bhuiyán ...	1,053	267	1,320	1,429
	6	Táng ...	1,805	1,087	2,892	4,908
	7	Taowar ...	1,857	132	1,989	2,626
	8	Palán ...	1,173	717	1,890	2,240
	9	Chalesar ...	1,333	557	1,780	1,980
	10	Man ...	2,643	2,188	4,831	3,701
	11	Jadón Bhuian ...	2,028	412	2,440	3,115
	12	Sulanghi ...	6,259	2,566	8,825	8,397
	13	Chikárá ...	4,889	2,956	7,845	3,150
	14	Ráwat ...	1,510	538	2,048	2,645
	15	Dhinkar ...	3,041	1,768	4,809	6,674
	16	Sahrawat ...	12,547	6,472	19,019	19,930
	17	Dakar ...	11,907	4,900	16,807	19,815
	18	Kakeraul ...	1,426	162	1,588	2,453
	19	Kuhariá ...	1,624	508	2,132	2,765
	20	Púnsya ...	2,213	334	2,547	4,143
	21	Malak ...	2,308	506	2,814	3,215

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Tribes and Castes and Leading Families.

Statistics and local distribution of tribes and castes.

Statement of Lands held by the principal Tribes.—(Contd.)

Major division of tribe.	Got. No.	Got. Name.	Amount of land owned by each tribe. Cultivated.	Uncultivated.	Total.	Revenue assessed (*ménh* and *jágir* included.)
Jat.—*Continued.*	22	Main ...	4,260	1,203	5,463	5,068
	23	Loukas ...	1,308	755	2,063	1,113
	24	Jhorá ...	1,342	523	1,865	2,499
	25	Diwáne ...	3,079	1,309	4,388	5,223
	26	Denweyá ...	25,509	12,890	38,399	54,641
	27	Dabás ...	12,194	4,467	16,661	17,687
	28	Dúban ...	1,150	20	1,170	757
	29	Sardhe ...	3,468	1,861	4,329	6,876
	30	Charáwe ...	9,969	5,871	15,840	13,422
	31	Gádiyán ...	2,359	544	2,903	3,679
	32	Kanrwále ...	1,029	158	1,187	1,735
	33	Khatri ...	9,488	4,912	14,400	23,130
	34	Khábriyá ...	1,071	331	1,402	2,388
	35	Chikte ...	5,458	2,594	8,053	8,472
	36	Maur ...	1,319	1,169	2,488	2,556
	37	Barsir ...	2,099	1,051	3,150	2,624
	38	Malak Khúwále ...	9,985	4,213	14,198	16,753
	39	Nasire ...	3,535	1,594	5,129	6,580
	40	Mokhre ...	6,889	2,267	9,156	3,654
	41	Darál ...	2,758	943	3,701	4,416
	42	Mundteur ...	2,199	455	2,654	3,203
	43	Lakre ...	2,932	511	3,443	1,050
	44	Kharab ...	1,014	413	1,427	1,641
		Miscellaneous ...	41,341	20,704	62,045	65,651
		Total ...	2,41,931	1,19,144	3,61,075	4,03,494
Chohan.	1	Antal ...	1,006	494	1,500	1,420
	2	Kachhwaya ...	1,560	1,936	3,496	2,704
	3	Bhál ...	1,399	1,088	2,487	3,417
	4	Subachh ...	1,587	701	2,268	2,323
		Miscellaneous ...	3,376	3,370	6,746	6,762
		Total ...	8,908	7,589	16,497	16,716
Rajput.	1	Chohán ...	5,430	5,095	10,525	9,741
	2	Jadbansi ...	1,527	133	1,660	2,169
	3	Tanwar ...	743	288	1,031	1,309
	4	Badhár ...	1,775	612	2,387	2,426
		Miscellaneous ...	406	69	475	564
		Total ...	9,881	6,197	16,078	16,209
Gujar.	1	Adhaná ...	1,833	312	2,145	2,431
	2	Bhedáne ...	5,291	10,455	15,746	6,035
	3	Badhúdí ...	2,116	2,425	4,541	1,896
	4	Tanwar ...	2,309	6,469	8,778	1,684
	5	Chandailá ...	2,846	698	3,544	4,385
	6	Lohmor ...	1,175	384	1,559	1,491
	7	Sasumabe ...	1,127	1,040	2,167	2,083
	8	Ságrí ...	7,473	2,804	10,277	9,465
	9	Lolar ...	1,204	360	1,564	1,953
	10	Chhokar ...	3,829	1,688	5,517	6,460
	11	Kasane ...	1,685	1,050	2,735	3,115
		Miscellaneous ...	12,358	12,604	24,962	15,821
		Total ...	43,246	40,289	83,535	57,748

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Tribes and Castes and Leading Families.

Statistics and local distribution of tribes and castes.

Statement of Lands held by the principal Tribes.—(Contd.)

Major division of tribe.	Got.		Amount of land owned by each tribe.			
	No.	Name.	Cultivated.	Uncultivated.	Total.	Revenue assessed (*maafi* and *jágír* included.)
SAIL.		Miscellaneous ...	1,021	195	1,216	2,088
BEAH.	1	Tanwar ...	3,894	1,556	5,450	5,353
		Miscellaneous ...	1,493	1,444	2,937	2,460
		TOTAL ...	5,387	3,000	8,387	7,813
MALI.	1	Banáral ...	1,532	378	1,910	2,280
		Miscellaneous ...	1,237	320	1,557	2,420
		TOTAL ...	2,769	698	3,467	4,706
GOSWAH.	1	Bhari ...	3,496	1,175	4,671	4,436
	2	Bargala ...	5,454	1,668	7,122	6,374
	3	Bharaldáj ...	1,407	175	1,582	2,398
	4	Rawat ...	2,107	327	2,434	3,449
	5	Gaur ...	1,771	323	2,094	3,029
		Miscellaneous ...	1,420	176	1,596	2,616
		TOTAL ...	15,855	3,844	19,499	22,402
		Land owned by other Hindus ...	25,289	13,517	38,806	62,596
		TOTAL owned by Hindús	4,40,286	2,38,605	6,78,891	7,34,154
GAHLOT.	1	Búkhárí ...	5,948	2,319	8,267	9,834
	2	Girdbusi ...	2,372	509	2,881	4,675
	3	Jafari ...	2,068	559	2,627	1,298
	4	Kutbí ...	1,371	562	1,933	3,301
		Miscellaneous ...	1,575	191	1,766	1,967
		TOTAL ...	13,334	4,140	17,474	21,075
BILOCH.	1	And ...	1,406	196	1,602	2,642
		Miscellaneous ...	869	115	1,084	1,371
		TOTAL ...	2,275	311	2,686	4,003
PATHAN.	1	Ghori ...	1,284	1,051	2,285	2,707
	2	Bakhtyár ...	1,353	352	1,705	1,372
		Miscellaneous ...	1,145	205	1,350	2,174
		TOTAL ...	3,782	1,608	5,340	6,153
SHEIKH.	1	Sadiqí ...	7,103	3,383	10,486	11,199
		Miscellaneous ...	1,104	1,101	2,205	1,414
		TOTAL ...	8,207	4,484	12,691	12,613
MEO.	1	Balúr ...	1,038	713	1,751	1,822
	2	Tanwar ...	3,506	744	4,250	4,407
	3	Bhalyáne ...	4,090	1,542	5,632	5,114
		Miscellaneous ...	2,415	696	3,111	3,998
		TOTAL ...	11,049	3,695	14,744	14,839

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Tribes and Castes and Leading Families.

Statistics and local distribution of tribes and castes.

Statement of Lands held by the principal Tribes.—(Contd.)

Major division of tribe.	Govt.		Amount of land owned by each tribe.			
	No.	Name.	Cultivated.	Uncultivated.	Total.	Revenue assessed (*inám* and *jagír* included.)
Taga Musalmán ...	...	...	11,152	6,218	17,370	17,638
Játt Musalmán ...	...	...	1,623	412	2,035	2,265
Chohán Musalmán ...	...	...	2,057	2,215	4,272	3,263
Rájput Musalmán ...	...	...	1,673	836	2,509	3,639
Gújar Musalmán ...	...	...	4,141	1,230	5,371	4,911
Gorwah Musalmán ...	...	...	5,428	654	6,080	7,798
Land owned by other Musalmáns ...	...	...	5,533	1,699	7,532	4,678
Total owned by Musalmáns ...	...	...	70,602	27,502	98,104	1,02,864
Total owned by Christians (*i.e.* by Govt.) ...	...	...	17,461	21,229	38,690	27,726
Total District ...	...	...	5,28,349*	2,87,336	8,15,685	8,64,744

* Of this the *Máfi* area is 8,932 acres.

Játs.

The table given above shows the principal Játt tribes from a revenue point of view, while the following figures give them as returned at the Census of 1881:—

Sub-divisions of Játs.

Name.	Number.	Name.	Number.
Uthwál ...	... 6,619	Sahrawat ...	... 4,292
Ahláwat ..	... 1,746	Ghatwál ...	... 4,434
Deswál ..	... 720	Khatri ...	... 11,098
Dehia ...	... 14,334	Mán ...	... 1,902
Dalál ...	... 1,850	Nain ...	... 928
Dágar ...	... 8,558	Tának ...	... 1,211
Dhillon ...	... 6,852	Jarúrnah ...	... 3,036
Ráthi ...	... 1,476	Saikandi ...	... 2,405
Ráwat ...	... 2,669		

The Hindu Játs may be distinguished broadly into two divisions—those of the north and middle of the district, and those of the south. The latter centre mainly round Ballabgarh. Their historic traditions are connected with the Játt rájás (see Chapter VI.) who had their capital there, and they have a lingering sentiment about Bhartpur, the seat of their greatest representative. The northern men, on the other hand, have, so far as is known, nothing in common with this history. The great division here is into two *dharráhs* or factions called Dahiyás and Ahúlánás. This division runs right through Sunipat, and more faintly through Delhi *tahsíl* and is so firmly rooted in the popular mind, that Muhammadans

The Dahiyás and Ahúlánás.

even class themselves with one or the other party. Thus the Muhammadan Gújars of Pánchi Gújrán called themselves Dahiyás, and so do all the neighbouring villages; though no one appears able to give reasonable explanation why. The historical tradition of the origin of the Dahiyás is embodied in a characteristic story as follows:—

Traditional origin of the Dahiyás.

The son of Rájá Pirthwi, Haryá Harpál, being defeated in battle by the king of Delhi, took refuge in a lonely forest, which, from the number of its trees, he called Ban-auta, now corrupted into Barautá in Rohtak. There he ruled, and his son Dhadhíj after him. Dhadhíj one day, in hunting, chanced upon a certain pond or tank near Pogthalá in the same district, where the Játí women had come together to get their drinking water. Just then a man came out of the village, leading a buffalo-cow-calf with a rope to the pond to give it water. The animal, either from fright or frolic, bounded away from the hand of its owner, and he gave chase, but in vain. Neighbours joined in the pursuit, which was nevertheless unsuccessful, till the animal in its headlong flight came across the path of a Játní going along with two *gharras* of water on her head. She quietly put out her foot on the rope, which was trailing along the ground, and stood firm under the strain which the impetus of the fugitive gave. The calf was caught, and Dhadhíj, looking on with admiration, became enamoured of the stalwart comeliness of its captor. Such a wife, he said, must needs bear a strong race of sons to her husband, and that husband, notwithstanding the fact of her already being married, he forthwith determined to be himself. By a mixture of cajolery, threats, and gift-making, he obtained his desire, and the Játní married the Kshatri prince. By her he had three sons, Tejá, Sahjá, and Jaisá. Dhadhíj gave his name to the Dahiyás, and his children spread over the neighbouring tracts, dividing the country between them. Tejá's descendants live in Rohtak, Sahjá's partly in Rohtak and in 12 villages of Delhi, Jharaut, Jharauti, Anandpur, Rohat, Kakrohi, Kheri Manájat, Malhá, Mazrá, Hasany-Kárpur Tihará kalán, Tajpur Tihárá khurd, Kheri Dahiyá, Bhatgáon, Nasirpur Bángar. Jaisá's descendants live in Rohtak, and in the following 16 villages in Delhi—Mandaurá, Mandauri, Turkpur, Bhatgáon, Bhatánah, Jáfarábád, Bidhnauli, Garhi bálá, Fatehpur, Abbáspur, Bhuwápur, Mohammadábád, Koali, Náhrah, Náhri, Hilálpur, Saidpur. Another tradition derives the name Dahiyá from Dadhrérá, a village in Hissár, which it thus makes the starting place (*nikás*) of the tribe.

The Ahúláná tradition.

The Ahúláná tradition is not so picturesque as that of the Dahiyás. Their origin is traced to Rájpútána. Their ancestor, whose name is not known, was coming Delhiwards with his brothers Môm and Sóm in search of a livelihood. They quarrelled on the road, and had a deadly fight on the banks of the Ghátá *naddi*. Móm and Sóm, who were on one side, killed their nameless kinsman, and came over to Delhi to the King there, who received them with favour, and gave them lands; to Som, the tract across the Ganges, where his descendants live as Rájpúts now in Muzaffarnagar and Meerut. Móm was sent to Rohtak, and he is represented now by Játs there, in Hánsí, and Jhínd. The Rohtak

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party had their head-quarters in Ahúláná in that district, and thence, on account of internal quarrels, they spread themselves in different directions, some coming into the Delhi district. Dates of these migrations are misty, and in fact are considered unimportant, for things of this kind are always said to have happened an immemorial time ago. The division into Deswálás and Pachamwálás, which is sometimes mentioned as belonging to the Játs, is not known in Delhi. Lists of villages belonging to the Dahiyá and Ahúláná sections will be found in the Settlement report.

The Delhi Gújar.

The most characteristic tribe of the district, next to the Ját, is the Gújar; and indeed, from the fact that there are a few Gújar villages near the city itself, we hear more of the Delhi Gújar than of the Delhi Ját. A good deal has been written about the origin of the tribe, but very little is known. It appears probable that Gújars have lived in this part of the country from very remote periods; and they occupied the hills because no one else cared to do so, and because their solitary and inaccessible tracts afforded better scope for the Gújar's favourite avocation, cattle-lifting. But though he thus has possessed two qualifications of a Highlander, a hilly home, and a covetous desire for other people's cattle, he never seems to have had the love of fighting, and the character for manly independence, which distinguish this class elsewhere. On the contrary, the Gújar has generally been a mean, sneaking, cowardly fellow, and it does not appear that he improves much with the march of civilization, though of course these are exceptions: men who have given up the traditions of the tribe so far as to recognise the advantageousness of being honest (generally). The rustic proverb-wisdom is very hard on the Gújar. "Make friendship with a Gújar when all other tribes have ceased to exist." "Solitude is better than a Gújar (for a companion), even though it be such wretched solitude that a wild beast's jungle is better." In other words, the company of wild beasts is preferable to that of a Gújar. His habit of thieving, and that of the Ránghar also are described in very curt terms: "The dog, and cat two.—The Ránghar and Gújar two. If these four (creatures) are not (near): then go to sleep with your feet stretched out (*i.e.*, in ease and security)." His character for industry, and general eligibility as a neighbour, is indicated by the rhyme:—"May the place remain uninhabited, or dwelt in by a Gújar!"

Mr. Lyall, in his Kángra Settlement Report, Appendix V Proverb No. 18, gives a somewhat different meaning to the phrase. But the optative given here is indicated by the following anecdote: King Toghlak was building his fort at the same time that the Pír Nizám-ud-dín was making a staircase well (*báolí*). The holy man's workmen laboured day and night, but those of the king required rest. Filled with envy, the king sent orders that no *banyá* should supply the *pír* with oil, so that the workmen might have no light. However, the miraculous power of their employer enabled the night-workers to burn water instead of oil, and in return to the message from the king, the saint uttered the anathema quoted. Toghlakábád is now a Gújar village. The chief centres of the Gújar tribe are

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Tigáon, in Ballabgarh, Mahrauli and the villages to the south of it in the same *tahsíl*, and Pánchi Gújrán in Sunipat, where the men are Muhammadans, and are worse cultivators even than their Hindu kinsmen, who themselves are not much in this way. In Delhi the men of Chandráwal and one or two other villages are Gújars, and all the *chaukidárs* of the civil station are drawn from this tribe, who, for the consideration of five rupees per month, waive their prerogative of house-breaking. So far fixed has this discreditable black-mail become that the police virtually recognise it, and in one or two cases where a rash resident attempted to dispense with the services of a *chaukidár* his house was promptly plundered. Such at least is the idea in Delhi. There is perhaps some difference of morality in favour of the Gújars round about Tigáon, as compared with the men of the hills. The canal (curious fact) has rendered cattle-lifting more difficult, as its banks in Ballabgarh *tahsíl* are rather steep, and the bed lies low, and the Gújar cannot easily get the cattle he is driving off across it except at the bridges, which of course delays his operations and increases the chance of their being detected. Tigáon has a very heavy *chaukidári*-tax to pay.

The Delhi Gújar.

A more pleasing subject is the Bráhmin. He is not a first-rate agriculturist, but far better than the Gújar, and in character he is quiet and peaceable, honest and not much given to litigation. The proverb says of him, however, rather unfairly: "It is as common for a Bráhmin to do ill, as it is for famine to come in the Bágar tracts," (*i.e.* the dry tracts toward Bikanir and Sirsa.) Yet his general peaceableness is testified by the admonitory rhyme:—"It is a bad thing for a Bráhmin to wear a knife."

Bráhmins of the district.

There is a tribe, called Tagahs, originally Bráhmins, but who do not now intermarry with them. They say that they differ from the Bráhmin only in not habitually collecting alms, which they have given up (*tyág-dena*), and hence their name. As Hindus they are fair cultivators, but when made into Muhammadans they, as is usual, deteriorate. The Tagahs are found mainly in Sunipat, but there is Fatehpur Tagah in the south of Ballabgarh. The Bráhmins are spread pretty fairly over the district. Their largest village is Tilpat in Ballabgarh, but they are co-sharers with Játs in the first class estates of Bhatgáon and Murthal in Sunipat, and in other places. The Ahírs are of some importance. Their tradition claims for them a Rájpút origin, and the story goes that, when the incarnation of Krishn took place in Bindrában, some demon carried off the cattle of an ancestor of the tribe, and also the man himself while tending them. Krishn, by his omnipotence, created a man for the purpose of tending the cattle, and brought back the cattle for him to take care of, and his descendants were henceforth to be called Ahírs. This is a curiously Irish story, and does not deal well with the original herdsman; but another tradition steps in to add that the defeated and disappointed demon, when he saw his evil intentions thwarted, brought back the abducted cattle-driver, so that he and Krishn's man have between them to account for the tribe. Its present representatives are a quiet, orderly set of men, first-class cultivators, and altogether unobjectionable to a degree hardly equalled by any other class. Yet the proverb, (made probably long ago),

Tagahs.

Ahírs.

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is fiercer on the Ahír almost than on any tribe :—"Don't rely on a jackal, the *lámp* (a kind of grass), or an Ahír, but endure a kick from a Rájpút, or from a hill, (*i.e.*, a stumble,)":—and still worse : "all tribes are God's creatures ; but three kinds are merciless ; when a chance occurs they have no shame, a whore, a *banyá*, and an Ahír." Their villages lie mostly near Najafgarh, where they have quite a little colony ; but there is also a smaller set of Ahír villages near Bádli.

Ahírs.

Rájpúts.

The Rájpúts in the district are for the most part scattered ; they are not good cultivators, but are not of great importance any way in Delhi. The Gaurwas in Ballabgarh have several villages near Ladhauli ; they are said to be degenerate Rájpúts, who make second marriages (*karído* or *karéwa*.) They are especially noisy and quarrelsome, but sturdy in build, and clannish in disposition. The Chohánsare more respectable than the Gaurwas, and are really Rájpúts, as they certainly are in most other places. They are the best cultivators of the tribe, and are otherwise decent and orderly. They own a few villages near Delhi on the south, and there is a small colony of them near Jakhauli in Sunipat, where Manphul *záildár* is a Chohán. The following figures show the principal Rájpút tribes, as returned at the Census of 1881 :—

Sub-divisions of Rájpúts.

NAME.	NUMBER.	NAME.	NUMBER.
Bhatti	.. 5,935	Khichi	... 5,100
Panwár	... 566	Gaurwa	.. 4,912
Túnwar	... 1,038	Gor	... 509
Jádo	... 1,505	Ghalot	.. 592
Chohán	.. 3,658	Samáwat	.. 1,254
Rawat	.. 1,323		

Meos.

The Meos are not numerous in Delhi, but they have a compact following in the south of Ballabgarh, having pushed up there from Merval. For particulars of this interesting tribe, reference may be made to the Gurgáon Gazetteer.

Sayads.

The Sayads are very few, but they hold, in proportion to their numbers, a large extent of land, as there are several single proprietors who by themselves hold villages ; as, for instance, Ahmad Shafi of Faridábád, who owns three villages in his own *tahsíl*, and Alipur in that of Delhi. In Sunipat, too, there are several families, who hold their heads rather high. As cultivators they are worthless.

Leading Families.

The following families in the city of Delhi are worth notice :—

1. Mirza Suleman Sháh's family and the ex-Royal family.
2. Mián Muinúddín's family (Pír of the Kings.)
3. Hakim Mahmúd Khán.
4. Hakim Muhammad Husain Khán.
5. Lalah Srikishan Dás Gurwálá, Banker, *Bania*.
6. Lalah Parasdás, *Saraogi*, Banker.
7. Lalah Jagannath Naharwala, Banker, *Bania*.
8. Lalah Ramkishan Dás, Banker, Khatri.
9. Lalah Dharam Dás.

Mirza Suleman Sháh is descended from Emperor Farrukhsere. Before the Mutiny, Mirza Hidayat Afza *alias* Mirza Ilahi Bakhsh was the leading member or head of the family. One of Mirza Ilahi

Bakhsh's daughters was married to Mirza Fatehúlmúlk, the last heir apparent of the ex-King, who died before the Mutiny. Mirza Ilahi Bakhsh did good services to the British Government during the Mutiny, and was rewarded by the release of his estate, and got a pension of about Rs. 1,200 a month; he died in March 1878, and left three sons. Mirza Sulemán Sháh, the eldest, who is now the head of the family, and gets half the pension of his father, and is also in possession of a *jágír* in village Aghwanpúr. The second son, Mirza Suráyá Jah, gets Rs. 300 a month out of the pension of his father, and is married to the daughter of the ex-Nawáb of Tank. The third son or the youngest, Mirza Ikbal Shah, gets Rs. 150 a month out of the pension of his father. Among the members of the ex-Royal family, Mirza Farkhúnda Jamal, son of Mirza Fatehúlmúlk, the heir apparent of the ex-King and grandson of Mirza Iláhi Bakhsh by the mother's side, is worth notice. He gets a pension of Rs. 161 from Government.

Mián Muinuddin is descended from Shah Nizamúddín, Aurangabádi, who was Pír of Alamgir II. The most famous saint of this family was Maulaná Fakhrúddín, Pír of Shah Alam; his followers are in very large numbers in the Panjab. Shah Suleman Sahab was one of his Khalifas, who was a very famous Pír in the frontier district of Dera Ghazi Khán, whose son Mían Ala Bakhsh is still alive and much revered. Maulana Kutbúddín, son of Maulana Fakhr, was the Pír of Akbar Shah II, and Maulana Ghulam Nasiruddin *alias* Kale Sahab, son of Maulana Kutbúddín, was the Pír of the ex-King Bahadur Sháh. After the death of Mían Kale Sahab, Mían Nizamuddin was the head of the family. Mían Kale Sahab had four sons, Nizamuddín and Muinuddin by the first wife, and Wajiuddin and Kamaluddin by the second wife, who was a princess of the Mughal family. Mian Nizamuddín had a *jágír* in Haidarábád, Dekkan, to which Mian Muinuddin has succeeded. The other two sons have a separate *jágír* in Haidarábád. Wajíuddín is dead, and Mían Kamaludín is in possession of it. This family is highly revered by all classes.

Hakim Mahmúd Khán—Khwaja Muhammad Kasim and Khwaja Muhammad Hashim, the ancestors of Hakim Mahmud Khán, came from Kashghar with the Emperor Babar, settled in Haidarábád, Dekkan, and died there. In the reign of Akbar the great, Mulla Ali Kari and Mulla Ali Daúd were invited to Agra or Akbarábád, and were the most learned men of Akbar's *Darbar*. Up to the present day these two Mullás are considered great authorities because of the commentaries which they wrote in Arabic on difficult ancient books and physics. Hakim Fazal Khán, son of Mulla Ali Daúd, was the first man of the family who became a physician, and was a famous physician of Akbar's Court. Hakim Muhammad Wasal Khán was physician to Aurangzeb. His two sons, Muhammad Akmál Khán and Muhammad Ajmál Khán got a *jágír* of two lacs a year in the Patna district, and a monthly pay of Rs. 3,000. After Akmál Khán's death, his son Muhammad Sharif Khán got a *jágír* of eight villages—Palri, Palra, Mukímpúr, &c., in the *parganas* of Panipat and Sunipat, aggregating in value Rs. 25,000. Hakim Sharif Khán in his old age, and

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in the reign of Sháh Alam, got his *jágír* transferred to his six sons; and the *sanad* has the signature of the British authorities, which Hakim Mahmúd Khán has in his possession. After the death of Hakim Sharif Khán, the British Government confiscated the *jágír* and gave a pension to his six sons in lieu of it. Hakim Sadik Ali Khán, the son of Sharif Khán, besides this pension had three *jágír* villages in the Mirath District—Dasna and two others. Hakím Sadik Ali Khán had three sons,—Ghulam Muhammad Khán, Mahmúd Khán and Murtaza Khán. Ghulam Muhammad Khán is dead. Hákim Mahmúd Khán is now the head of the family; he is a famous physician. He is a man of great learning, and is descended from a family of high esteem in the courts of the Mughal emperors.

Hakim Muhammad Husain Khán traces his descent from Nawab Khán Khanan Mahabat Khán, a great personage in the reign of Akbar the Great. The Hakim's grandfather, Hakim Razi Khán, was a famous physician in Shah Alam's time. The Hakim's father and eldest brother, Fakhruddin Hasan Khán and Raziuddin Hasan Khán, were great physicians in the court of the last Mughal king. Hakim Muhammad Hussain Khán is a native physician of renown in the city, and is an honorary magistrate in the city.

Lala Sri Kishan Dás, Gurwala, Banker, belongs to an old family of bankers in the city, which is well known in every part of India and in other countries. The ancestor of this family who got the name of Gurwálá was Lalá Radha Kishan. In 1732 when Ahmad Sháh Abdali invaded India this family first came into notice, and has since continued famous. Lalá Radha Kishan had nine sons—(1) Bahadur Singh, (2) Zaokiram, (3) Sheonath, (4) Mohkam Singh, (5) Jagannath, (6) Magniram, (7) Kedarnath (8) Girdhari Lal and (9) Khushal Rai; of these nine the first five died without issue. Of the sixth, there is one son, Shankar Das, living; of the seventh there is one son, Kallú Mal, living; of the eighth there is one Munnaji living; but all these are of no importance. The present family is descended from the youngest son, Khushal Rai, whose son was Mathra Dás. His son was Bakhshi Ram, whose son was Ramji Dás. Narain Dás was the son of Ramji Dás, and adopted Srikishna Dás, who is now the head of the family. They were all famous and wealthy bankers. The present head of the family is a lad of about 18 years of age.

Lalá Paras Das.—This man is the head of the old *Saraogi* Banker family. His great grandfather Lalá Harsukh Rai did good service to the British Government in the reign of Shah Alam. He built the famous Jain temple at Delhi which cost him eight lacs of rupees. For the good services of Lalá Harsukh Rai, his son Shugan Chand got a *jágír* of three villages, Alipur, &c., from the British Government in Lord Lake's time, for which the Lalá possesses a *sanad*. His father, Girdhar Lal, did good service in the Mutiny, for which he possesses very good certificates; Lala Paras Dás is a well educated and respectable man, and a man of large property.

Lalá Dharam Dás, Banker.—Gulab Rai was the head of the family, who 200 years ago rose to some importance. He came from the Saharanpur district and settled in Delhi. He had two sons,

Mehr Chand and Megraj. The present family is descended from Mehr Chand. His son Totaram had four sons, Sewaram, Sangam Lal, Mathra Dás, Salig Ram. Lalá Saligram left four sons, Lalá Dharm Das, Lala Bhagwan Das, Lalá Ajuddhia Parshad, and Lalá Ishri Parshad. Lala Saligram was the Treasurer of Government Treasuries in the Delhi Division. A few years ago the four brothers divided the property and separated. Lala Dharm Dás, the eldest, may be considered the head of the family, though Lala Ishri Parshad, the youngest, is at present the Government Treasurer in the three districts of the Delhi Division. Lala Saligram and Mathra Dás did good service to Government in the Mutiny and got Wazirpúr village in *jágír*, which has lapsed on their death, but proprietary right in 9½ *biswas* in this village still continues.

Lala Jagan Nath, Nahrwala, Banker.—This man is the head of an old banking firm of Delhi. The first man of importance in this family was Lala Moti Ram; his son Lala Khushali Ram and his grandson Makkhan Lal were rich bankers. Makkhan Lal's son, Lala Ramjí Mal, served Government in the Commissariat Department at the time of the Bharatpur and the first Kábul wars, for which the Lala possesses testimonials. Lala Ramjí Mal's son, Lala Narain Dás, was a banker of some renown and great wealth. Lalah Jagan Nath, son of Narain Dás, has closed the banking firm but is wealthy. He is respected in the city and leads a quiet life.

Lala Ramkishan Dás, Banker.—The first men of any importance in this family were Lala Pala Mal and Mutasaddi Mal, who used to supply shawls, &c., to the ex-king's Toshakháná and were renowned brokers. Lala Chhúnna Mal, son of Mutasaddi Mal, rose to some eminence, and after the Mutiny was appointed Municipal Commissioner and Honorary Magistrate and got the title of Rái and a reward from Government for his good services in the Mutiny. He died in January 1870, and was succeeded by Lala Umrao Singh, who got his place as Municipal Commissioner and Honorary Magistrate, and got the title of Rái Báhádúr at the time of the Imperial Assemblage in 1877. Rái Báhádúr Umrao Singh died in 1879. He was a clever man; he erected some machines in his house and constructed some electric telephones for the Delhi Police Stations.

Lala Ram Kishan Dás succeeded Rai Bahadúr Umrao Singh as head of the family and is an Honorary Magistrate. This family is considered the wealthiest in the city.

The principal families in Sunípat are: (1st) the Sayad family of Sunípat; (2nd) the Brahman family of Gadhi Brahmanán, and a Brahman family of Sunípat.

Sayad Muhammad Zaki's ancestor, Sayad Muhammad Yusuf, is said to have been the Pir of Shah Alam, whose son Muhammad Islam Khán was the Governor of Gujrat. Sayad Muhammad Zaki, who is sixth in descent from him, is a landed proprietor and *jágírdár*, and is a man of some influence among the Muhammadans of the town of Sunípat.

Kanwar Prithi Singh.—His great grandfather Sheo Nath Singh, rose to eminence in the reign of Shah Alam, and got the title of *Rája* with a small *jágír* which has descended to Prithi Singh, who

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did good service to Government during the Mutiny and got some land in the town of Sunípat as *máfi*. Prithi Singh is a landed proprietor and *jágír dár* in Sunipat and a man of some influence.

Pandit Wazir Chand.—His grandfather Pandit Ganeshi Ram, was a man of influence in Sunípat. His son Pandit Nanak Chand served Government as *thanadar*, *ziladár* and Deputy Collector of the Western Jamná Canal. During the Mutiny Nanak Chand did good service to the British Government, for which he got a *jágír* of three villages—Mughalpur khurd, Hareoh and Jhanjhauli, worth Rs. 3,000. After his death half the *jágír* continues to his son Pandit Wazir Chand, who is now an Extra Assistant Commissioner in the Punjab. Pandit Wazir Chand's cousin, Dewan Singh, is a Deputy Collector on W. J. Canal, Hansi Division.

The principal families in Ballabgarh *tahsíl* are :—

(1.) The ex-Rájá Nahar Singh's family.
(2.) The Sayad family of Moihna.
(3.) The Sayad family of Faridábad.
(4.) The Shekh family of Faridábad.

The ex-Raja of Ballabgarh's family.—This was a Ját family of Got Tawatia of Aláwalpur. (See Chapter VI).

Mir Ashraf Ali of Moihna.—His ancestor Sayad Shahabuddin, came with Shahabuddin Ghorí from Gurdez and was appointed Governor of Kára Mánakpur, where he settled. One of the family, Sayad Chhajju, inhabited Bhaunkar in the Gurgáon district. As the family increased, one Muinuddin founded Moina after his name, which has been corrupted into Moihna, the present name of the village. Sayad Afzal Ali, grandfather of Sayad Ashraf Ali, entered the Indian army and was a *resaldár*. He left two sons, Mir Hidayat Ali and Mir Jáfir Ali. They were both *resaldárs* in the Indian Army. During the Mutiny Mír Hidayat Ali and some of his relations who were also in the army were on leave. They assisted the British officials who came to their village during the Mutiny with Mr. W. Ford, the Collector of Gurgáon, and escorted them safe to Delhi, and joined the British Army on the Ridge, for which loyal services Mir Hidayat Ali, Resaldar Sardar Bahadúr, got the village of Moihna in *jágír*. Many of his relations are still in the army. Sayad Barkat Ali, his nephew, is a *resaldár*. Mir Masum Ali, his other nephew, was an Inspector in the Salt Customs Department and has retired on pension. Mir Ashraf Ali is the present head of the family, and the *jágír* continues in his name.

Mir Ahmad Shafi of Faridábád.—The ancestor of this family, Sayad Afzal Ali, was called from Bokhara by the Emperor Jahangir at the request of Sayad Múrtaza *alias* Shekh Farid, the founder of Faridábád town, and settled in Faridábád. He got a *máfi* of 400 *bighas* of land with two wells and a large garden. Since then the family has lived in Faridábád. Some of the family have served in Raj Bharatpúr in respectable posts. Mir Iftikhar Ali still gets a pension of Rs. 50 a month from the Bharatpúr Raj. Mir Amjad Ali, Resaldár, the last head of the family, was in the Indian Army and did good service during the Mutiny. For his loyal service he received three villages in the Bulandshahr district. He also bought

several villages in the Delhi district. He was a Resaldár Major Sardar Bahadúr in the Indian Army. He died about six years ago. His son, Mir Kásim Ali, who was an Honorary Magistrate in the city of Delhi, died at the same time, and was succeeded by his son Ahmad Shafi, a minor, who is now the head of this family, and the owner of a large landed property in the Delhi district, and of three villages in the Bulandshahr district.

Shekh Abdurrasul of Faridábád.—His ancestor Kazi Malik Ali, who is said to have been the head Kazi of Herat, came to India in the reign of Ghiásuddin Balban, settled in Panípat, and got a *jágir*. He was the founder of the Ansari family of Panípat. The Faridábád Shekh family is a branch of the Ansari family of Panípat. Muhammad Azam, one of the family, was the Governor of Mirath; Shekh Shakarulla, the grand son of Muhammad Azam, came to and settled in Faridábád, and got an assignment of some land and two wells. When the Rajás of Ballabgarh became powerful, one of this family, Shekh Rahimulla, got the post of Treasurer under Rája Hira Singh. Shekh Rahimulla had three sons, Abdulla, Amanulla and Kudratulla. Shekh Abdulla was also Treasurer in Ballabgarh Raj. One of his sons, Ghulam Haidar, was *resaldár* in the Indian army, and for his faithful services got a *máfi* of 4,000 *bighas* of land in village Talwa, district Sirsa, which still continues. His son Abdulghani is an Extra Assistant Commissioner in the Ráwalpindi district. One of the grandsons of Shekh Abdulla, Abul Hasan, was a *tahsildár* in Oude and has now retired on a pension. Sheikh Ilahi Bakhsh, the eldest son of Shekh Amanulla, was in Raj Ballabgarh, and was a *vakil* from the Raja in the Court of the British Resident at Delhi, and was an influential man in Faridábád. Shekh Abdurrasul, the youngest son of Shekh Amanulla, served the Government as *thánádár*, *tahsildár* and Extra Assistant Commissioner in the Punjab, and has retired on a pension of Rs. 218 a month. He is the present head of the family and holds some landed property in Faridábád.

In the Delhi *tahsil* there is one family of Játs of some importance. The present head of the family is Faujdar Baldeo Singh of Mitraun. This family is related to the Rájas of Bharatpúr. Chaudhri Hukmi Singh of Mitraun was the first man of this family who acquired influence among the *zamindárs* of the surrounding villages. His son Dayaram became an important man. In the time of the Marhatta raids Dayaram got five villages in *jágir* from Sindhia, *viz.* Kaloi, Salana, Salam, &c., in the Rohtak district, and was *suba* of Rohtak. At an early period of the British rule he got Mitraun in *jágir*, which is said to have continued till his death. Dayaram had four sons: (1) Thakurdás, (2) Mittar Sain, (3) Charan Singh, and (4) Lachman Singh. After Dayaram's death the *jágir* was confiscated, and his two sons, Thakúr Dás and Charan Singh, got respectable posts in the Bharatpúr Raj, and Charn Singh's daughter was married to Balwant Singh, the Rája of Bharatpúr; and the sons of the four brothers got high posts in the Ráj. The principal of them were Ratan Singh, son of Charan Singh; Gopal

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Singh, son of Mittar Sain, and Baldeo Singh, son of Lachman Singh. Luchman Singh, the father of Baldeo Singh, enlisted in the Indian Army as *resaldar* in the first Afghan campaign, and after his return from Kábúl remained in the army. During the Mutiny Luchman Singh was in the British forces before Delhi. His son Baldeo Singh and two nephews, Ratan Singh and Gopal Singh, did good service to the British Officers in Bharatpur, for which they got a *jágír*. Baldeo Singh got Kharkhari rúnd in Delhi district; Ratan Singh and Gopal Singh got the villages Alta and Sáwar in Bulandshahr district; Baldeo Singh, the present head of the family, resides in Mitraun and is a landed proprietor.

SECTION E.—VILLAGE COMMUNITIES AND TENURES.

Village tenures.

Table No. XV shows the number of villages held in the various forms of tenure as returned in quinquennial Table No. XXXIII of the Administration Report for 1878-79. But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follows another form which itself often varies from one sub-division to another. The following figures show the classification adopted at the recent Settlement.:—

Statement of Tenures.

Tahsil.	Tenures.					
	Zamindari.		Pattidari.		Bhaiyachara.	
	Land-lord.	Communal.	Pure.	Mixed.	Pure.	Mixed.
Ballabgarh ...	15	29	9	180	2	99
Delhi ...	9	35	13	147	2	82
Sunipat ...	2	6	4	37	...	190
Total of the District ...	26	70	25	314	4	371

The terms 'perfect' and 'imperfect,' or, as they are sometimes used 'pure' and 'mixed,' deal with the degree of separation only, not with the degree of thoroughness or uniformity of the principle governing that separation; so that the classification does not tell as much as could be wished. No difference for example is marked by it between the *thorough going pattidári* village, and a village in which, though its primary divisions of *tarafs*, *pattis* or *pánás* are based on ancestral shares, the individual proprietors of each *patti* among themselves hold by *bháyachára*, *i.e.*, base their tenure on possession. Yet such a difference seems quite as important as the fact of there being, or not being, common land undivided,

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Village Tenures.

A further sub-division of *pattidari* villages as follows may therefore be added. :—

1.—Thoroughgoing, *i.e.*, as between *tarafs*, and in the *tarafs*, as between proprietors, also *pattidari*	189
2.—As to primary divisions *pattidari*; and within those divisions *bhayachára* (vulgo *pattidari bhayachára*) ...	147
3.—As to primary divisions *pattidari*; within those divisions *zamindari bilijmál*	3
Total	339

The 26 *zamindari wáhid* villages are distributed as follows:—in Delhi 9; in Sunipat 2; in Ballabgarh 15. Of the nine Delhi villages, four belong to Government, Andhauli, Kaithwará, Khandrat Kalán and Shakarpur, but the last-named has disappeared under the diluvion of the river. The others are Hamidpur, Khánpur, Kuraíní, Khor Punjab, and Sikandarpur. In Sunipat, the two villages are Harsána Kalán and Bahálgarh. In Ballabgarh, Government owns four entire villages, Ságarpur, Sihí, Shikargah Tilori, and Yahyanagar, and the eleven others are Tájpur, Karnhera, Majhaolí, Ballabgarh, Daulatábád, Sahopura, Maujpur, Bagh Ghálib, Tilori Bángar, Chirsi and Chandaolí. The last three have been recently purchased by the family of Amjad Ali of Faridábád, as is noted under the section dealing with Government property. Not one of these villages is held by Muhammadan donees from the Delhi emperors. The title in each case is very recent, and indeed rarely is any right found going further back than the Mutiny, and not a few represent gifts from Government for services done at that critical time.

Riparian custom.

As the river runs down on one side of the whole length of the district, the yearly di-alluvion work forms an important feature of the revenue administration. The Jamná, however, is not nearly so violent or capricious as the Panjab rivers generally speaking are, and its incursions are rarely sudden or unforeseen. There are altogether 92 villages in the district at present bordering on the stream; 24 in Sunipat; in Delhi 24; and in Ballabgarh 44. The boundary for revenue purposes throughout is the deep stream of the river, but for proprietary right the custom is various. In Sunipat for all the 24 villages, the deep stream determines the property (*machha súi*); in Delhi only seven use this rule; in the remaining 17 villages, the proprietor keeps his land whether on this side the stream or not (*mu'aiyan-ul-hadd*). In Ballabgarh, nine follow the deep stream, and 35 the fixed boundary. In only two cases is it the practice in such circumstances for the community to compensate the proprietor by the gift of village common land. In one the pecuniary loss of having to pay the revenue is borne by the village. In one the proprietor gets in compensation land (if any) recovered from the river. In six the unfortunate is given leave to cultivate the common land as a tenant.

Proprietary tenures.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of e nure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquen-

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nial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful; indeed, land tenures assume so many and such complex forms in the Panjáb that it is impossible to classify them successfully under a few general headings.

Superior proprietors.

Besides the ordinary proprietary right, as represented by the right to engage for the Government revenue, there are in six villages in Ballabgarh *superior proprietors*, who take a percentage on the revenue paid by the *biswadárs*, but exercise for the most part no other right in the property. These villages are Phaphundah, Díghi, Tájupur, Ajraunda, Alipur and Sadpura, and the percentages paid in them to the superior proprietors (*ála málikán*) are diverse, varying in amount from 5 per cent. to 10 per cent. Full particulars will be found in a statement embodied in Mr. Maconachie's report.

Tenants and rent.

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

Extent of land cultivated by tenants.

The land held in cultivation by tenants throughout the district is 179,992 acres, or 34·67 of the whole cultivation. This leaves 339,425 acres, or 65·33 per cent. for the personal or *khud-kásht* tenure of the proprietors. This average proportion, however, is not sustained in some parts, and indeed depends much on caste and traditional habit Where there are tenants with right of occupancy, of course the facts are rendered obscure, as referring to a state of things perhaps long ago, or modified by adventitious influences that we cannot accurately estimate. But the proportion of land held by tenants-at-will is more significant, and shows in several ways how the close proprietorship of the land works. Here will be found a small body of proprietors not apparently possessing the physical vitality to multiply sufficiently to furnish cultivating proprietors for the whole cultivated area of the village: there, perhaps in the very next village, the robust virility of the proprietary stock asserts itself by affording *páhi-kásht* (non-resident) tenants all round to the neighbouring estates. So long has this been going on that not unfrequently the proprietors of one village are tenants with right of occupancy in another. The Játis largely *khud-kásht*, to use a convenient abbreviation of expression; his strong working hands are loth to let go any of his holding; while the Muhammadan, especially the Sheikh, is willing to eat a little less and let his muscles lie at rest. This is one of the principal causes of the considerable variation in the proportions held by proprietor and tenant respectively in different parts. Near Delhi, this proportion is often ¾ of the village cultivation; while, in some Játi villages of the more prosperous and healthy kind, the whole area is in the hands of the owners with the exception of a few acres.

The principal facts regarding the rent and cultivation of land in the district, as ascertained at the recent Settlement are given on the next page.

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Extent of land cultivated by tenants.

	Ballabgarh.		Delhi.		Ubhat.		Total.	
	No. of holdings.	Area.	No. of holdings.	Area.	No. of holdings.	Area.	No. of holdings.	Area.
Occupancy tenants. Cash rent ...	5,119	28,483	3,781	17,665	3,273	9,270	12,173	55,437
Occupancy tenants. Rent in kind ...	2	13	400	1,610	13	45	475	1,677
Tenants-at-will. Cash rent ...	8,296	25,995	10,872	83,362	19,601	49,697	38,769	1,11,054
Tenants-at-will. Rent in kind ...	163	1,048	1,450	7,183	1,000	3,403	2,613	11,634
Total of tenants paying in cash ...	13,415	57,477	14,653	51,047	22,874	57,967	50,942	1,66,491
Total of tenants paying in kind ...	165	1,061	1,910	8,793	1,013	3,447	3,088	13,501
Total of tenants of both classes ..	13,580	58,538	16,563	60,840	23,967	61,414	54,030	1,79,992
Percentage of total cultivated area held by tenants ...	...	37·1	...	34·7	...	32·6	..	34·67
Mode of payment of rent found to exist. In Cash. At revenue rate only ...	5,959	21,770	9,570	30,114	18,361	30,504	33,890	81,397
In Cash. At revenue rates plus *malikana*	4,749	33,403	125	974	64	300	4,938	34,677
In Cash. At a consolidated revenue (*chakota*).	2,677	12,205	4,908	19,259	4,539	18,163	12,114	5,447
In Cash. Rate per cent of *malikana* on revenue. Highest	...	Rs. 700	...	*73 *R1,525	...	...	...	*73 *R1,525
In Cash. Rate per cent of *malikana* on revenue. Lowest	...	2/8	..	3/	...	...	...	2/8
In Kind. Share of grain taken by proprietors after deduction of kamins' fees. 1/2	23	659	26	101	6	15	114	805
In Kind. Share of grain taken by proprietors after deduction of kamins' fees. 2/5	2	139	261	1,439	282	1,171	673	2,790
In Kind. Share of grain taken by proprietors after deduction of kamins' fees. 1/3	60	242	1,439	7,176	719	2,185	2,218	9,603
In Kind. Share of grain taken by proprietors after deduction of kamins' fees. 1/4	1	10	37	131	6	76	44	217
In Kind. Share of grain taken by proprietors after deduction of kamins' fees. 1/5	...	...	59	166	...	...	59	166

* These figures indicate tenants paying rent per *bigha*.

Occupancy right.

The question of right of occupancy for the tenant is an important one in this district, and it is rendered somewhat more difficult by the historical fact of the transfer of this part of the country to the Punjab in 1857. Mr. Maconachie, the Settlement Officer, writes :—

"It may be well to record my experience gained in the Settlement, that the people themselves never had here any clear and definite idea of a right of occupancy on the part of any tenant. I wish, and most earnestly urge, that it should not be presumed, because the district was subject to the Revenue Board at Allahabad, that the 12 years' rule as it is commonly called should hold good. The question should, in the absence of specific law, be treated as one of local custom, and each case decided on its merits with reference to this. It is easy to show that the hard and fast application of the 12 years' rule would land us in difficulties. There is no reason why on this principle right of occupancy should be given to those, or acknowledged in those only who have held the land in question for 12 years previous to the mutiny. If the 12 years' rule was binding in the Delhi territory before the mutiny, I can see no reason why it should not be held as binding between 1857 and 1868, *i.e.*, between the date of the mutiny and consequent transfer of Delhi to the Punjab, and the passing of the Punjab Tenancy Act. It would, therefore, include all those in possession for 12 years previous to 1868, which is pretty much the same as saying that all persons who have cultivated since the mutiny are occupancy tenants. I do not hesitate to say that this conclusion, if practically adopted, would un strongly against the local ideas of tenant right, even those of the enants themselves; as very few would be unscrupulous enough to assert

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Occupancy rights.

or prejudiced enough even to think, such a title sufficient to give the right of occupancy. Such a conclusion would also in a very material degree stultify the laborious enquiry recently made into the *status* of tenants in the Government villages in Ballabgarh, as the gift of occupancy right was there limited (and as I think with sufficient indulgence) to those who had been cultivating 12 years before the mutiny. This rule which has of itself determined the large majority of these cases on Government estates, was adopted after careful discussion, and was intended to be something more liberal than actual law required."

Occupancy Tenants' holdings.

The size of the holdings of this class of tenants is smaller in Sunipat than in Delhi, and in Delhi than Ballabgarh, and though the average difference is not much, the aggregate is very considerable; so that Ballabgarh, which has a cultivated area of only 158,151 acres, as against 188,134 in Sunipat, shows 28,494 acres as held with right of occupancy as against 9,315 only in the northern *tahsíl*. Delhi with a cultivated area of 172,810 has 17,685 acres. The reason of this larger proportion in Ballabgarh is found in the liberal treatment by Government of tenants in the villages confiscated from the Rájá of Ballabgarh, and this perhaps may also account for the larger average of area. The number of occupancy tenants who pay in kind is very small; indeed, except in Delhi, they hardly exist at all; and in many parts it is an argument put forward in litigation against a tenant's claim to the right of occupancy that he pays in kind, and this is said without any reference to the Tenancy Act. The immense majority of the class pay at revenue rates of the village, except when the rent has been raised by judicial decree, and this is not often the case.

Tenants-at-will.

Tenants-at-will also very often pay at revenue rates, in fact, from a reference to the figures of the foregoing statement, it will be evident that there must be at least 20,000 holdings paying nothing more than this. In other words, with regard to some 7 per cent. of the whole cultivated area of the district, the social economy so arranges itself that a proprietor gets no return from his land; and does not find it to his advantage to evict a tenant who pays only the Government revenue. This is suggestive as to the stage of competition reached by the community, and the degree in which rigid political economy can be considered applicable to it. There is no great difference in the size of holdings of tenants-at-will as compared with those of occupancy tenants, though in each *tahsíl* they are slightly smaller.

Rent rates.

The commonest form of rent* paid by tenants-at-will, when it is something more than mere revenue, is a lump sum for the holding, called *chakotá*. This, though generally lower than what might be thought a full rent, often reaches a considerable figure, especially in valuable lands near towns, and in a lesser degree in the largest villages. In such places social attrition is greater, and the bonds of custom are in this respect looser than in the more secluded parts. Other modes found less commonly are, by revenue rates plus *málikáná* (or landlord's fees) at so much per cent. on the revenue, or by a

* *Zabtí* rates are not common; though they are taken sometimes for sugarcane, and other high crops. But they are not important, and the rates given in the table are of doubtful accuracy.

lump sum per *bighá* (*bigheri*), which then without reference to percentages includes the revenue. Thus in not a few villages a rupee the *kachá bighá* is taken on all land cultivated by the tenant, a pretty good sum on a large extent of land. Nothing is more interesting in the agricultural system of the district than to watch the slow, unconscious, and so to say half-blind way in which the relations of landlord and tenant are adjusting themselves in accordance with the progress and development of the country, the comparative increase of intelligence among even the *zamíndárs*, and the general rise in prices which is so important a feature of agricultural history of the past twenty years.

Rent rates.

Rent in kind.

Rent in kind is far oftenest ⅓ of the produce, and this after the *kamíns* or village menials have taken away their dues. Next to ⅓, ⅖ (*panjdá*) is the most common proportion. A kind of natural equity gives the lower rate of ¼ on land newly broken up, or even less than this. One-half is very rarely taken. Near Sunipat may be noticed a very interesting compromise between the equity of sharing the produce, and the convenience of taking in cash. This is called locally *ijárá*, and may be defined as a prevaluation in grain. Thus every field held by the tenant is estimated according to its known capacity, and on it a quantity of grain is fixed as rent. It differs radically from *batái* in that it is known and fixed, and thus gives no occasion for the bickering disputes that so often rise at the division of the crop. It also differs of course from *zabti* in not being cash. The grain rent is generally, but not necessarily, the crops grown in the current season.

Village officers.

The figures in the margin show the number of village officers in the several *tahsíls* of the district. The head-quarters of the zails, together with the leading tribes in each, are shown on the next page.

Tahsíl.	Zaildárs	Chief headmen	Village headmen
Delhi ..	15	107	753
Sunipat ...	18	144	816
Ballabgarh ..	14	98	709

Zaildárs.

The *zaildári* system was first introduced at the recent Settlement. It was strongly opposed by the local officers on the ground that no natural leaders existed among the people, and that to select and put into authority over the rest any one from among equals would breed ill-feeling and bad blood. But the Government overruled these objections, and directed that as far as practicable "representative men" should be "raised up by methods, consistent with the social phase of the population," and care should be "taken to connect the *zaildárs* with such popular institutions as may exist or may survive, such as tribes which have not lost their cohesion or *tappas* of the chracter to be found in Karnál."

With reference to the objections raised by his predecessor in the Settlement as to the unpopularity of the appointments, Mr. Maconachie writes :—

"It is satisfactory to be able to note that most if not all of this seems to have been occasioned by the fear that a new tax was to be imposed for the remuneration of the *zaildárs*. There remains perhaps an uneasy feeling that a new *hákim* has been appointed, which in the popular mind involves the danger of new trouble; but on the whole it may be said that

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Village officers.

Tahsil.	Name of Zail.	Number of villages.	Jama.	Prevailing caste or tribe.
Sunipat Tahsil.	Chilkhana with Kherí-gujar.	14	18,385	Gújars.
	Ganaur ...	18	24,206	Tagas and Mahájans.
	Pánchi Játán ...	17	24,265	Játs.
	Murthal	16	21,900	Játs especially of the Antal got.
	Sunipat	21	21,850	Sayyads, Pathans and Játs.
	Rathdhanah ...	15	21,300	Tak Seros Játs.
	Kheorah	16	21,150	Antal Játs.
	Jakhanlí	16	20,955	Chuhans
	Kundlí	14	17,785	Játs and Bráhmins.
	Sardhanah	12	19,880	Játs.
	Purkhás	12	25,950	Játs.
	Júán	19	27,040	Játs.
	Bhatgáon	17	25,210	Játs.
	Rohat with thána Kalan	18	23,540	Játs.
	Hilálpur with Mandaura.	16	23,520	Játs.
Delhi Tahsil.	Narela	19	20,885	Játs.
	Kadipur with Alipur ...	37	24,781	Játs.
	Delhi	30	19,470	Játs, Gújars and Tagas.
	Babarpur, Sayidpur with Indarpat.	26	17,675	Chauháns.
	Tibar with Palam ...	22	18,020	Játs.
	Nilauthi	18	16,400	Játs.
	Mitraon with Najafgarh	16	23,685	Játs.
	Dhul Siras with Bijwásan.	17	21,740	Játs.
	Isakpur with Dindhasa	17	18,630	Játs.
	Surajlia	16	16,225	Ahírs.
	Mahipalpur... ...	22	13,430	Játs.
	Azadpur with Badli ...	16	15,875	Játs and Ahírs.
	Bhawánah with Daryapur Kalán.	9	15,650	Játs.
	Sultánpur Dabás with Karálá.	12	17,260	Játs.
	Kanjhaolá	11	16,115	Játs.
Ballabgarh Tahsil.	Mohiná	11	22,480	Játs.
	Mortáhukah ...	21	15,685	Shaikhs.
	Tigáon	28	17,565	Gújars.
	Khori Kalán ...	26	17,190	Játs, Rájpúts, Shaikhs and Gújars.
	Faridábád	27	23,490	Bráhmins and Shaikhs.
	Sibi	10	14,510	Játs and Gújars.
	Digh	11	14,140	Gaurahs.
	Kabulpur Bángar ...	14	18,390	Rájpúts and Játs.
	Ballabgarh... ...	9	16,550	Játs.
	Fattehpur Tagah ...	17	14,050	Mewátis.
	Pali Pakal... ...	23	15,015	Gújars.
	Mahrauli	19	12,935	Gújars.
	Chiragh Delhi ...	41	14,120	Játs and Bráhmins.
	Kilokhri	27	11,210	Gújars.

Zailádrs.

there is now no strong local feeling against the system on the part of the mass, while among the more intelligent *zamíndárs* the object and scope of the appointments are understood, and to a very fair extent appreciated. A good deal of excited feeling doubtless has been raised, and possibly old quarrels or the remembrances of them have revived so far as the interchange goes of an angry recapitulation of the demerits and misfortunes of opponents in the candidature. But this seems ephemeral and in reality harmless; the natural inclination of the people to acquiesce in any established order of

things will almost certainly assert itself, and matters will become as they were, with a considerable gain to Government of a body of men, the most influential and the most intelligent of the agricultural class, attached in a convenient and elastic way to Government service, and bound to render certain important revenue and social duties in consideration of what is to Government a very trifling payment, but to them a valuable honorarium."

With regard to the homogeneity of the zails, of which a list is given above at page 88, the Delhi District, though there are perhaps no very strongly marked *tappas*, has certainly several sets of villages which "hang together," and have to a certain degree a feeling of kinsmanship. Among these may be mentioned the Játs, who have several well defined centres of local cohesion. There is the large *got* or clan of the "Antals" in Sunipat Khádar, and in the Bángar there are two great divisions, Dahiyas and Ahúlánás. The Tak Seroas again come in round about Ráthdhaneh. In Delhi *tahsíl* the ties are not so apparent, but local enquiry shows minor differences which are worth considering. In Ballabgarh there is a Gújar division both near Mahraulí and Tigaon, all Hindús. In Sunipat there are Muhammadan Gújars also. Down in the south-west corner are a colony of Meos who have pushed up from Mewát, Alongside of these larger divisions are smaller sets of villages, many consisting of only four or five, some of two or three; and if a candidate secures the suffrages of such a small community, he sometimes lays claim to be considered a popular leader. The number of zails in the district is 44 in all. The total amount of the *inams* which have been fixed as a deduction of one per cent. from the revenue, is Rs. 8,473, which gives an average of nearly Rs. 193 for each *zaildár* This is deducted from the announced *jama*.

Chief headmen.

Alá lambardárs or chief headmen, were first appointed at different times during 1878 and 1879. The same controversy was raised on this question as on the *zaildár* appointments, and settled in the same way. Government held that the advantages out-weighed the objections, which appeared likely to be only in a small degree real. As a partial compromise, however, it was directed that *alá lambardárs* should be appointed only in villages where there were three or more headmen. The one per cent. allowed for their remuneration was, as with the *zaildár ináms*, to be a deduction from the *jama* announced. Appointments were made in 349 villages, and the average emolument for each is Rs. 16-7. Other particulars may be gathered from the statement at the top of next page. They represent the body of headmen, and receive Government orders in the first instance, though as regards the collection of the revenue they possess no special authority or responsibility. In addition to their one per cent. as chief headmen, they have as headmen of their own villages, five per cent. of the revenue for which they are responsible.

Village headmen.

The number of headmen has been stated at page 87. Two points are worthy of note—first that at the recent Settlement women were sometimes found in possession of the office; and, secondly, that in several cases *lambardárs* have been appointed out of the cultivating and not the proprietary body.

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Chief headmen.

Statement of Alá-Lambardárs, Delhi District.

Tahsil.	No. of villages in the tahsil.	No. of villages in which Alá-Lambardárs have been appointed.	Jama of villages in which Alá-Lambardárs have been appointed.	Fees due to Alá-Lambardárs at one per cent.	No. of villages with more than 3 Lambardárs in each.				
					Villages with three Lambardárs in each.	Villages with four Lambardárs in each.	Villages with five Lambardárs in each.	Villages with six Lambardárs in each.	Villages with more than 6 Lambardárs in each.
			R.	R.					
Delhi	282	167	1,70,126	1,709	38	32	15	11	13
Sunipat	239	144	1,66,312	2,674	44	44	22	15	19
Ballabgarh ...	288	98	1,24,943	1,362	37	38	10	7	10
Total ...	810	349	5,71,381	5,737	119	114	47	33	42

Village headmen.

This last seems to have occurred in two ways: Firstly, in certain cases at the Regular Settlement of 1842 villages were farmed to cultivators in the village, the proprietary body not taking up the villages at the rates then offered: when the next Settlement took place in 1872-80 these farmers reverted to cultivators, but were still allowed to hold their office. Secondly, in the case of villages that had become in one way or another property of Government, there being no proprietors, Government fixed on certain cultivators, and put them on the same footing as *lambardárs* in villages owned by the *zamíndárs*. The *pachotra* or headman's dues, which is a cess of five per cent. in addition to the revenue, varies greatly in different villages, the largest in this district being Rs. 175 in Harsana Kalan, the smallest P. 10 in Arázi Sabapur. The average remuneration for a village headman is Rs. 18-10-11.

Village watchmen.

Chaukidárs are employed in the usual way throughout the district. Their total number is 908, giving an average of 1·12 men per village. The largest number is found in Narela and Mahraulí, which enjoy the privilege of having 11 *chaukidárs* each. The distribution among the *tahsíls* is 301, Ballabgarh; 294 Delhi; 31 Sunipat. There are 44 villages which are not big enough to support a *chaukidár* alone by themselves, so their men do work for other villages also. Other facts are given below:—

1.	Number of villages with one *chaukidar* each ...	499
2.	Ditto ditto two ditto ...	55
3.	Ditto ditto three ditto ...	30
4.	Ditto ditto four or upwards ...	25
5.	Villages in which, owing to the small population, no arrangements exist	50
6.	Villages provided for by Municipal Committees ...	4
7.	Villages without *ábádis*	123
	Total ...	766

which, with the 44 above noted, make up the 810 of the district. The most prevalent castes among the *chaukidárs* are Shaikhs 133: