

1566, in which year Adham Khān's tomb at Mihrauli was also erected. Jahāngīr's reign saw the construction of the Nilā Burj (in 1624) and the mausoleum of the Khān-i-Khānān. He also built the first of the three Moti Masjids or 'pearl mosques' in the Punjab at Lahore in 1617-8. Shāh Jahān founded the modern city of Delhi and called it Shāhjahānābād. In it he erected the Red Fort, in which were built the Diwān-i-ām and the matchless Diwān-i-khās. Opposite the Red Fort rose the imposing Jāma Masjid, and in the midst of the city the smaller Fatehpuri and Sirhindi mosques. Wazīr Khān, Shāh Jahān's minister, built the mosque still known by his name in LAHORE, and his engineer Ali Mardān made the Shālimār garden near that city. The zealot Aurangzeb added little to the architectural monuments of his predecessors, but his reign produced the great Bādshāhi mosque at Lahore and the beautiful Moti Masjid in the Red Fort at Delhi. His daughter built the Zinat-ul-masājid or 'ornament of mosques' at Delhi. After Aurangzeb's death ensued a period of decay, which produced the Moti Masjid at Mihrauli, the Fakhr-ul-masājid, and the tomb of Safdar Jang at Delhi. A feature of this period is the mosque with gilded domes, hence called 'Sunahri,' of which type one was built at Lahore and three at Delhi.

The south-west of the Punjab has developed an architectural style of its own, distinguished by a blue and white tile decoration, quite distinct from the *kāshi* tile-work of Lahore and Delhi. This style is exemplified by the tomb of the saint Rukn-ud-dīn at MULTĀN, and that of the Nāhar ruler, Tāhir Khān, at SĪRPUR. The tomb of the famous saint Bahā-ul-Hakk, the grandfather of Rukn-ud-dīn, dates from the thirteenth century, but it was injured at the siege of Multān in 1848, and has been entirely renewed. Lastly may be mentioned the Jahāzi Mahal with its remarkable frescoes at SHUJĀBĀD, built by Muzaffar Khān in 1808.

The total population of the Punjab in 1901 was 24,754,737, Population. including the Baloch tribes on the border of Dera Ghāzi Khān District. Density. The density of the population was 185 persons per square mile, as compared with 174 in 1891 and 158 in 1881. In British territory alone it is 209, compared with 121 in the Native States. The density is greatest in the natural division called the Indo-Gangetic plain west, where it rises to 314 persons to the square mile, and in the Districts of Jullundur and Amritsar in this area to 641 and 639 respectively. The sub-Himālayan tracts, with 300 persons to the square mile, are

nearly as densely populated, Siālkot rising to 544 and thus ranking as the third most densely populated District in the Province. In marked contrast to these two areas are the north-west dry area with 96, and the Himālayan with 77 persons to the square mile. In the latter, Chamba State, with only 40 persons to the square mile, is the most sparsely inhabited tract in the Province.

Cities,
towns, and
villages.

The Punjab contained, in 1901, three cities—Delhi, Lahore, and Amritsar—with more than 100,000 inhabitants, 53 towns with more than 10,000, and 99 with more than 5,000. The principal towns are: Rāwalpindi (87,688), Multān (87,394), Ambāla (78,638), Jullundur (67,735), Siālkot (57,956), and Patiāla (53,545). All these include large cantonment populations. Villages numbered 43,660, of which 14,127 contained 500 inhabitants or more. In the Punjab plains the village is as a rule a compact group of dwellings; but in the south-west and the hill tracts it comprises a number of scattered settlements or hamlets, grouped together under the charge of a single headman for fiscal and administrative convenience.

Growth of
population.

During the ten years ending 1891 the total population of the Punjab rose from 21,136,177 to 23,272,623, an increase of 10.1 per cent. In the next decade the rate of increase was not so rapid, partly owing to the famines of that period, and partly to emigration to other Provinces in India and beyond the seas. During the twenty years since 1881 the population has risen by 17 per cent. The enumerations of 1854 and 1868 were not extended to the Native States, and even in British Districts were imperfect. Since 1854, however, the increase of the population in British territory may be safely

Migration.

estimated to exceed 45 per cent. Migration plays an important part in the movement of the population. The Punjābi is free from that disinclination to emigrate which is so strongly felt in other parts of India; and Uganda, Hong-Kong, the Straits Settlements, Borneo, and other countries attract large numbers for military and other service. More than 25,000 Punjābis are believed to have been resident in Uganda in 1901; and though no precise estimate of the total number of emigrants out of India can be made, it must have largely exceeded the number of immigrants. According to the Census the emigrants to the rest of India numbered more than 500,000, exceeding the immigrants by over 200,000. Immigration is mainly from the contiguous United Provinces and Rājputāna, but Kashmir also supplies a large number. Emigration is mainly to the same territories, but service in the army and military police

takes more than 20,000 persons to Burma and many to other distant places. Within the Province the foundation of the CHENĀB COLONY has led to an extensive movement of the population from the congested submontane Districts to the virgin soil of the new colony.

In 1891 the mean age of the population was 22.8 years for Age males and 22.4 years for females. Ten years later the figures statistics. were 25 and 24.9, excluding the North-West Frontier Province. Judged by European standards, this mean is low, but it is higher than that of any other Province in India, and, allowing for the general inaccuracy of the age-return, indicates a longevity above the Indian average. It is held luckier to understate rather than overstate one's age in the Punjab, and the number of children in proportion to adults is high, as the following table, which gives the distribution over five main age-periods of every 20,000 of the population, shows:—

	1891. (Old Province.)	1901. (New Province.)
0-10 . . .	6,131	5,306
10-15 . . .	1,961	2,330
15-25 . . .	3,974	3,402
25-40 . . .	4,561	4,478
40 and over . . .	3,373	4,484
Total	20,000	20,000

The discrepancies in this return are due to the fact that in 1891 the current year of age was returned, whereas in 1901 the completed year was recorded, as it was in 1881; and comparisons with the figures of that year show that the mean age of males was the same in 1901 as in 1881, while that of females had only risen by a tenth of a year. The figures, however, are affected by migration and various other factors, so that no conclusions of value can be drawn from them. Famine, causing a diminution in the number of children, had in 1901 appreciably affected the figures in the Districts of Hissār, Rohtak, and Jhelum.

In rural areas the village watchman is entrusted, under the Vital supervision of the village headman and the higher revenue statistics. officials, with the duty of registering births and deaths. Though almost invariably illiterate, this agency is so closely supervised in British Districts that the registration is, in the mass, exceedingly accurate, and its results are in close agreement with the Census returns. In municipalities and cantonments registration is in the hands of the local authorities and is often

defective. The system of compilation is anomalous. The cantonment returns are excluded from those of the Province altogether, as are those of such Native States as register births and deaths. Municipal returns go direct to the Civil Surgeon, but those from rural areas are compiled by the Superintendent of police, and forwarded by him to the Civil Surgeon, who sends both the municipal and rural returns to the Sanitary Commissioner. In each Division the inspector of vaccination is also charged with the duty of inspecting the birth and death registers, and his supervision has greatly improved the accuracy of the returns. The following table shows the principal vital statistics for the Province :—

Year.	Population under registration.	Ratio of registered births per 1,000.	Ratio of registered deaths per 1,000.	Deaths per 1,000 from			
				Cholera.	Small-pox.	Fever.	Bowel complaints.
1881	17,251,627	38.69	28.37	0.30	0.20	19.39	0.95
1891	18,763,581	35.04	29.43	0.33	0.14	21.72	0.62
1901	20,108,690	35.43	36.13	0.01	0.31	25.26	0.73
1904		41.48	49.06	0.04	0.05	18.82	0.60

In the first three quinquennia of the period from 1881 to 1901 the birth-rate averaged a little over 39 per mille, but in the last quinquennium it rose to 43, pointing to better registration. The fewest births occur in May, after which the rate rises gradually till July and is high in August and September, reaching its zenith in October. It then falls gradually until it drops suddenly in March. The mean death-rate for the five years ending 1900 was 33.7 per mille; but it rose in 1901 to 36, in 1902 to 44, and in 1903 to 49 per mille, plague alone accounting for 10.22 per mille, or more than a fifth of the deaths in the last year. The unhealthy season in the Punjab is the autumn, and the deaths in October corresponded to an average annual rate of 51 per mille in the ten years 1891-1900. March and April are by far the healthiest months. The number of deaths from fever fluctuates greatly from year to year, according as the autumnal months are unhealthy or the reverse. The deaths from cholera, small-pox, and bowel complaints are relatively very few. Under the last head only deaths from dysentery and diarrhoea have been registered since 1901.

Infirmities. In so far as specific infirmities are concerned, the figures of the latest Census showed a marked improvement on those of 1881, only 421 persons in every 100,000 of the population being returned as infirm, compared with 743 in the latter year.

Lepers now only number 19 in every 100,000 as compared with 26 in 1891 and 45 in 1881; and the blind 305, compared with 349 in 1891 and 528 in 1881. Insanity shows an apparent increase to 35 per 100,000 in 1901 from 29 in 1891, but this infirmity is often confused with deaf-mutism, which shows a marked decrease to 80 per 100,000 in 1901 from 97 in 1891.

The disease returned in the Punjab as most fatal to life is Fever. fever. In this malady the people vaguely include most disorders accompanied by abnormally high temperature; but making all due allowances for this fact, malarial fever is unquestionably the most fatal disease throughout the Province. The death-rates fluctuate greatly. In 1892 the rate was 34.8 per mille, and 33.4 in 1900, but in 1899 it was only 18.6. In the two former years heavy monsoon rains caused extensive floods and an unhealthy autumn. Malarial fever is most prevalent in the riverain valleys. This is especially marked in the tract west of the Jumna, which is naturally waterlogged, and where the faulty alignment of the old Western Jumna Canal used to obstruct the natural drainage lines. Much has been done by realigning the canal and constructing drainage channels to remedy this evil, but the tract remains the most unhealthy in the Province.

Cholera is hardly endemic, though a year seldom passes without an outbreak, and occasionally a local epidemic. Epidemic cholera caused 65,000 deaths in 1892 and 25,000 in 1900. Small-pox is endemic, but owing to the wide extension of vaccination it is not very fatal to life, the mortality in the ten years 1894-1903 never having exceeded 3 per mille. Vaccination is compulsory only in twenty-three of the more advanced towns, and small-pox is most fatal in towns where it is not enforced.

The first outbreak of plague occurred in October, 1897, in a village of Jullundur District, but infection had probably been imported from Hardwār in the previous May. For three years the disease was almost entirely confined to the adjacent parts of Jullundur and Hoshiārpur Districts, but in November, 1900, it broke out in Gurdāspur and soon spread to the neighbouring District of Siālkot. In 1901 outbreaks occurred in several Districts; since then the disease has spread widely, and the Province has never been completely free from it. The number of deaths was comparatively small till 1901, when 20,998 were recorded. In the following year mortality increased more than tenfold, and the epidemic still continues. The

deaths from plague in 1905 numbered 390,233, or 15·8 per thousand of population. The usual measures have been adopted for dealing with outbreaks of plague and with the object of preventing its spread, including the isolation of plague patients and the segregation of persons who had been exposed to infection, the evacuation of infected houses and villages, and the disinfection of houses and effects. Medical treatment and anti-plague inoculation have always been freely offered; but the people have usually preferred native medicines, and the attempts which have been made to eradicate or diminish plague by means of inoculation have not proved successful. Until May, 1901, most of the precautions, with the exception of medical treatment and inoculation, were compulsory; but since then compulsion has been gradually abandoned, and is now chiefly restricted to the reporting of plague occurrences, and the inspection or detention of persons travelling either by road or railway to certain hill stations.

Infant
mortality.

Judged by English standards infant mortality is extremely high, especially in the case of girls. This will be clear from the following table:—

Year.	Infant population in 1901.		Number of deaths under one year.		Deaths per 1,000 of infant population.		Number of births registered.		Deaths per 1,000 registered births.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1901	401,640	372,471	91,894	88,058	270	379	373,466	339,067	246	260
1902			107,832	101,216	316	321	461,952	418,525	233	242
1903			117,891	110,782	346	351	452,622	410,240	260	270
1904			97,610	90,832	286	288	436,678	397,371	223	229

Sex
statistics.

The births registered show a marked excess of male births, 111 boys being born to every 100 girls. This initial deficiency in the number of females is accentuated, especially in the first year of life, by the heavy mortality among girls and women up to the age of 40. Of the 24,754,737 persons enumerated in 1901, 13,552,514 were males and 11,402,223 females, so that 53·9 per cent. of the population were males and 46·1 per cent. females. In other words, for every 1,000 males there were 854 females in 1901, compared with 851 in 1891 and 845 in 1881. These figures show that the number of females in the Punjab is increasing more rapidly than the number of males, though improved enumeration probably accounts to some extent for the improved ratios of 1891 and 1901. The proportion of females in the Punjab as a whole is probably not affected by migration. In different parts of the Province the ratio varies, being lowest in the central Districts and highest

in the Himalayan and submontane. These variations are not explicable by differences in the position of women. The Sikhs, whose women are comparatively well educated and enjoy more liberty than those of the Muhammadans or Hindus, return a very low ratio of females, the figures for 1901 being Sikhs 778, Hindus 844, and Muhammadans 877 per 1,000 males.

Among Muhammadans marriage is a civil contract. Among Hindus, Sikhs, and Jains it is in theory a sacrament, indissoluble save by death, and not even by death as far as the wife is concerned. But practice does not always follow precept; and among the lower Hindu and Sikh castes remarriage (*karewa*) is allowed, while in the Himalayas women are sold from hand to hand, and a system of temporary marriage prevails. On the other hand, the prejudice against widow marriage is almost as strong among Muhammadans of the superior classes as it is among orthodox Hindus. All castes view marriage as desirable for a boy and indispensable for a girl, an unmarried maiden who has attained puberty being a social stigma on her family, especially among the Rājputs. Betrothal is, as a rule, arranged at a very early age, and the wedding takes place while the bride is still a child, though she does not go to live with her husband till a later period. Infant marriage is, however, by no means universal, and 4.5 per cent. of the girls and 26 per cent. of the boys over fifteen are unmarried. Early marriages are commonest among Hindus and in the east of the Province. The ceremonies connected with marriage are of infinite variety, the wedding especially being made an occasion for much costly hospitality and display. As a rule, Hindus and Sikhs observe the rule of exogamy which forbids marriage within the tribe, and that of endogamy which permits it only within the caste; but a third social rule, which has been called the law of hypergamy, also exists. By this a father must bestow his daughter on a husband of higher social status than his own, though he may seek a bride for his son in a lower grade. This law renders it difficult and costly for the middle classes to find husbands for their daughters, or brides for their sons, as the lower grades have no scruple in exacting money for a girl. Among the Hindu agriculturists of the extreme east of the Province, the seven circuits round the sacred fire, prescribed by Hindu law, form the essential part of the marriage ritual, and the strict Hindus of the towns everywhere observe the same usage. Farther west among the agriculturists the number is reduced to four, while in the south-western Districts the important part

Statistics
of civil
condition.

of the ceremony is the *sir mel* or joining of the heads of the parties. The Muhammadan form of marriage, simple in itself, has almost everywhere been coloured by the Hindu ritual. The following table gives statistics of civil condition as recorded in 1891 and 1901 :—

Civil condition.	1891.			1901.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
Unmarried .	10,397,033	6,516,598	3,880,435	11,241,255	7,027,895	4,213,360
Married .	10,547,329	5,237,107	5,310,222	11,062,125	5,459,012	5,603,113
Widowed .	2,328,261	818,729	1,509,532	2,427,270	852,148	1,575,122

Polygamy is not at all common, and is largely a question of means. Among Hindus and Sikhs only 6 per 1,000 of the married males have more than one wife, and among Muhammadans only 11. Many of the agricultural and menial castes allow the marriage of widows, preferably to the brother of the deceased husband, and it is among them that polygamy is commonest. It is rare among high-caste Hindus, who do not recognize remarriage. The ceremonies of remarriage are much simpler than those of marriage, and the woman never acquires the status she had in the house of her first husband, though the children of the second marriage are regarded as legitimate. Avowed polyandry is confined to the Himālayan tracts, though the practice is not unknown among some socially inferior castes in the plains. In the hills it usually exists in the Tibetan form, in which the husbands are all brothers. Indications of succession through females among the polyandrous tribes are few and obscure, and the general rule is that sons succeed as the children of the brotherhood which owns their mother. Divorce is not common, even among Muhammadans, though their law recognizes a husband's right to put away his wife without assigning a reason. Among the Hindu agricultural tribes of the plains it is extremely rare, though the custom is not unknown among the inferior castes and among the Jats of the central Districts. It is only in the Eastern Himālayas, within the limits of Kāngra and Simla Districts and the Hill States, where the marriage tie is notoriously loose, that the power of divorce belongs by custom to the wife as well as to the husband. The joint-family system of Hindu law is almost unknown to the peasantry of the Province. It prevails only among the Brāhmans and the clerical and commercial classes, and even among them it hardly exists outside the towns of the Delhi Division. Among the agricultural tribes of the

plains, sons by different mothers usually inherit in equal shares; but the *chundawand* rule, by which they inherit *per stirpes*, is not uncommon among both Hindus and Muhamadans, especially in the centre and west of the Province.

With the exception of Tibeto-Burman, spoken in its pure form Language. only in the Himālayan canton of Spiti and in a debased form in Lāhul and Upper Kanāwār, the vernaculars of the Punjab belong entirely to the Aryan family of languages. Of this family the Indian branch greatly predominates, the Irānian being represented only by 52,837 persons speaking Pashtū, 40,520 speaking Baluchi, and 3,074 speaking Persian. The Pashtū is confined to the Pathān tribes settled in Attock District and in the Isā Khel *tahsil* of Miānwāli on the banks of the Indus, and to Pathān immigrants. Baluchi is virtually confined to Dera Ghāzi Khān District and the adjacent State of Bahāwalpur. Persian is spoken only by immigrant families and refugees from Persia and Afghānistān.

Western Punjābi is spoken in the Indus valley and east of it as far as the valley of the Chenāb in Gujrānwāla, whence its boundary is a line through Montgomery District and the State of Bahāwalpur. East of it Eastern Punjābi is spoken as far as the meridian passing through Sirhind. East again of that line Western Hindī is the dominant speech. These languages are divided into numerous dialects. The Western Punjābi (also called Jatki, 'the Jats' speech,' and Multāni) comprises the Hindko, Pothwārī, Chibhālī, Dhūndi, Ghebi, and Awānkārī. Eastern Punjābi has two main dialects: the standard of the Mānjha, or central part of the Bāri Doāb, spoken round Amritsar; and that of the Mālwa, the tract south of the Sutlej. Western Hindī comprises Hariānī (the dialect of Hariāna), Bāngarū (that of the Bāngar), Jātu (the Jāt speech), and Ahīrwātī (the Ahīr speech). To these three languages must be added the maze of Sanskritic dialects spoken in the hills, and hence called generically Pahārī. These resemble Rājasthānī rather than Punjābi, and merge into the Tibeto-Burman in Lāhul and Kanāwār. The Gūjarī, or Gujar speech, also deserves mention as a tongue spoken in the Himālayas, but also closely resembling Rājasthānī.

The following table shows the numbers returned in 1901 as speaking the chief languages:—

Western Punjābi	2,755,463
Punjābi	15,346,175
Rājasthānī	603,747
Western Hindī	4,164,373
Western Pahārī	1,554,072

Caste.

As an institution caste plays a far less important part in the social life of the people than in other parts of India. Its bonds are stronger in the east than in the west, and generally in the towns than in the villages, so that in the rural areas of the Western Punjab society is organized on a tribal basis, and caste hardly exists. Ethnically, if the Buddhists of the Himālayan tracts of Lāhul, Spiti, and Kanāwār be excluded, the mass of the population is Aryan, other elements, such as the Mongolian and the Semitic (Saiyids, Kureshis, and other sacred Muhammadan tribes), having by intermarriage with Indian converts to Islām lost nearly all traces of their foreign origin. Socially the landed classes stand high, and of these the Jats (4,942,000) are the most important. The Jat, or Jāt as he is termed in the south-east of the Province, is essentially a landholder (*zamīndār*), and when asked his caste usually replies 'Jat *zamīndār*.' The Jats are divided into numerous tribes and septs, and many of these hold considerable areas which are divided into village communities. By religion they are essentially Hindus, 1,595,000 being so returned in 1901; and they also comprise the great mass of the Sikhs, 1,390,000 being of that creed. The Sikh Jats are mainly confined to the central Districts of the Punjab. Large numbers of them have from time to time been converted to Islām, and the Muhammadan Jats number 1,957,000. As cultivators the Hindu or Sikh Jats rank higher than any other class in the Province, and they make enterprising colonists and excellent soldiers, the Sikh holding a marked pre-eminence in these respects. The Muhammadan Jat lacks the energy of his Hindu and Sikh kinsman, but he is not far behind him as a cultivator. Next in importance are the Rājputs (1,798,000). The majority of them are Muhammadans (1,347,000). They do not rank high as cultivators, but furnish many recruits to the Indian army under the general designation of Punjābi Muhammadans. The Hindu Rājputs are found mainly in the north-east corner of the Province, and in the Himālayan and submontane tracts, the Rājput tribes of the plains having for the most part accepted Islām. As a body the Rājputs stand higher than the Jats in the social system, and this has prevented their adherence to the levelling doctrines of Sikhism. Below these castes, both socially and numerically, stand the Muhammadan Arains (1,007,000), the Hindu and Sikh Sainis (127,000), and the Kambohs (174,000), who live by *petite culture* and rarely enlist as soldiers. In the south-east of the Province the Ahīrs (205,000) hold a position little if at all

inferior to the Jāts. In the Himālayas of the North-East Punjab, the Kanets (390,000) and Ghiraths (170,000) form great cultivating classes under Rājput overlords.

In the north-west the Gakhars (26,000), Khokhars (108,000), and Awāns (421,000), and farther west and south the Pathāns (264,000), take the position held by Rājputs elsewhere. In the south-west, especially in Dera Ghāzi Khān District west of the Indus, the Balochs (468,000) form a dominant race of undoubted Irānian descent. Essentially pastoral tribes are the Gūjars, or cowherds (632,000), found mainly in the Lower Himālayas, and the Gaddis, or shepherds (26,000), in the State of Chamba and Kāngra District.

The trading castes in the villages occupy a lower position than the landowning classes, but in the towns they rank higher. The most important are the Baniās (452,000) in the south-east, the Khattris (436,000) in the centre and north-west, and the Aroras (653,000) in the south-west. All these are Hindus or, rarely, Sikhs. The principal Muhammadan trading classes are the Shaikhs (321,000) and Khojas (99,000). Attached to these classes by a system of clientship, which is a curious combination of social dependence and spiritual authority, are the various priestly castes, the Brāhmans (1,112,000) ministering to Hindus, and the Saiyids (238,000) to Muhammadans. Both these classes, however, often follow secular occupations, or combine them with religious functions, and similar functions are exercised by countless other religious tribes and orders.

The ethnical type in the Punjab is distinctly Aryan, there being few traces of aboriginal or foreign blood, if the Tibetan element in the extreme north-east be excluded. The typical Punjābi is tall, spare but muscular, broad-shouldered, with full dark eyes and an ample beard. The hair is invariably black, but the complexion varies from a deep olive-brown to wheat-coloured. As a rule the lower classes are darker than the upper, and the complexion is fairer in the north-west than in the south-east. The Jats of the Mānjha and Mālwa exhibit a splendid physique, and the peasantry of the plains are generally a fine people; but in the riverain valleys there is a marked falling-off, and in the south-east of the Province the type approximates to that of Hindustān. In marked contrast to the plains people are those of the Himālayas. Among these the higher or Rājput class is slight, high-bred, and clean-limbed, but sometimes over-refined, while owing to immorality the lower classes are often weakly and under-sized. Nothing is more

Physical
character-
istics.

striking than the influence of hereditary occupation and town life on physique, and the urban and trading populations are markedly inferior physically, though not intellectually, to the peasantry.

Religions. The Punjab by religion is more Muhammadan than Hindu. Of the total population enumerated in 1901, 12,183,345 persons, or 49 per cent., were Muhammadans. In the west and in the submontane tracts Islām is the dominant religion, its followers forming four-fifths of the population in the north-west dry area, but the Hindus are more numerous in the Indo-Gangetic plain, and in the Himālayas they form 95 per cent. of the population. In the south-west, Multān and Uch were the earliest strongholds of the Moslem faith, and the population is deeply imbued with Muhammadan ideas, Hinduism being confined to the trading, landless castes, who are socially despised by their Muhammadan neighbours. The early Sultāns made Delhi a great centre of Muhammadan influence, but they and their successors appear to have left the Hindus of the Punjab unmolested in religious matters until the Mughal empire was firmly established. Akbar's policy of religious toleration lessened the gulf between the two creeds, but many Muhammadan tribes ascribe their conversion to the zeal of Aurangzeb. Islām in the Punjab is as a rule free from fanaticism, but among the more ignorant classes it has retained many Hindu ideas and superstitions. Though the great mass of its followers profess the orthodox Sunni creed, the reverence paid to Saiyids as descendants of Alī, the Prophet's son-in-law, is unusually great; and popularly Islām consists in the abandonment of many Hindu usages and the substitution of a Muhammadan saint's shrine for a Hindu temple. A very important factor in Muhammadan religious life is the Sūfi influence which, originating in Persia, was brought into the Punjab by the early Sultāns of Ghor. Its first great exponent was the saint Kutb-ud-dīn Bakhtiyār, in whose honour the Kutb Minār at Delhi was erected. His disciple Bāba Farīd-ud-dīn, Shakar-ganj, of Pakpattan in Montgomery District, is perhaps the most widely revered saint in the Punjab; and the shrine of his disciple Khwāja Nizām-ud-dīn, Aulia, near Delhi, is also a place of great sanctity. Spiritual descendants of these saints founded shrines at Mahārān in the Bahāwalpur State, at Taunsa Sharīf in Dera Ghāzi Khān District, and elsewhere. Thus the Province is studded with Sūfi shrines.

Hinduism in the Punjab is a singularly comprehensive creed. As the Province can boast no great centres of Hindu thought or

learning, the Punjābi Hindu looks to Hardwār on the Ganges as the centre of his faith. But Hardwār is accessible only to the eastern Districts, so elsewhere pilgrimages are made to countless minor temples and shrines, even those of Muhammadan saints. Vishnu is worshipped chiefly by the Baniās of the south-east and by the Rājputs, but Sivdiwālas or temples to Siva are nearly as common as Thākurdwāras or temples of Vishnu (Thākur). Far more popular than these are the widely spread cults of Gūga, the snake-god, and Sakhi Sarwar, the benevolent fertilizing earth-god, whose shrine in Dera Ghāzi Khān is the object of regularly organized pilgrimages. Gūga's legend also makes him a Rājput prince converted to Islām, and Sakhi Sarwar has been metamorphosed into a Muhammadan saint. There are countless minor cults, such as that of Sītā, the 'cool one,' the small-pox goddess, and those of the *siddhs* or 'pure ones.' Ancestor-worship is very common among the Jats.

In the Himālayas Vishnu and Siva have many devotees, the Rājputs especially worshipping the former; but underlying these orthodox cults are those of the innumerable *devotās* (gods or spirits), *devīs* (goddesses), and *bīrs* (heroes), which are probably more ancient than Hinduism. The principal religious orders are the Sanyāsis and Jogis, who follow in theory the philosophical system of Sankarāchārya and Pātanjali. There are also Muhammadan Jogis, whose mysticism has much in common with the practices of the Hindu ascetics. The Bairāgis, a Vaishnava order founded by Rāmānand in the fourteenth century, are likewise numerous.

The Arya Samāj was founded by Pandit Dayānand Saras-
wati, a Brāhman of Kāthiāwār, about 1875. During his lifetime the doctrine spread rapidly; but since his death in 1883, the growth of the Samāj has been comparatively slow, and in 1901 only 9,105 males over 15 returned themselves as Aryas. The movement has been well described as being 'primarily the outcome of the solvent action of natural science on modern Hinduism.' The Samāj finds its sole revelation in the Vedas, which, rightly interpreted, prove that those who were inspired to write them were acquainted with the truths which modern science is slowly rediscovering. It attaches no merit to pilgrimages or to most of the rites of popular Hinduism. The liberal social programme of the Aryas is the outcome of their religious views, and includes the spread of education, the remarriage of widows, and the raising of the age for marriage. They are drawn, as a rule, from the best-educated classes of the community, Khattris, Aroras, and Brāhmans, and the doctrines

Arya
Samāj.

they preach have met with acceptance chiefly in the progressive tracts north and east of the capital. At Lahore they maintain a college. Since 1893 the Samāj has been divided into two parties. The cause of the schism was the question of the lawfulness of meat as an article of diet. Those in favour of it are known as the 'cultured' or 'college' party, and those against it as the *mahātma* party.

Religious
architect-
ture.

Religious architecture still maintains the tradition of each sect or community, with few deviations from the old plans which were designed mainly with a view to the needs of each religion. Ablution is an essential feature of every sect, so that a tank of water, with other necessary facilities, is found in a prominent position in all buildings. Mosques, now usually built of brick, consist of an open courtyard, with the *mihṛāb* on the west, surmounted by a dome flanked with *minārs* or pillars. The Hindus enclose their temples in a walled courtyard, containing the shrine for the deity to which the temple is dedicated. Over this is a pyramidal tower, surmounted by a metal finial shaped to represent the emblem of the divinity enshrined. The temples of the Sikhs are usually designed on an orthodox square plan consisting of nine parts, known as the *naukara*. The general arrangement is a courtyard, in which is situated a tank of water for washing and a central open construction (*bāradārī*) for the reading of the 'Granth.' Over this is a dome, which may be distinguished from that of a mosque by being generally fluted or foliated in design. The modern Sikhs being adepts in wood-carving, the doors and other details are not unfrequently freely decorated. Jain temples are built on a somewhat similar plan to those of the Hindus, except that more than one shrine is often found in the enclosure and pillared verandas are a feature. In modern examples, however, this latter characteristic is frequently omitted.

Christian
missions.

Excluding the Jesuits at the Mughal court, the first Christian missionary to the Punjab was a Baptist preacher who visited Delhi early in the nineteenth century. Delhi and Simla are the only stations now occupied by this mission. The first great missionary movement in the Punjab proper was the establishment of the American Presbyterian Mission at Ludhiāna in 1834. The Ludhiāna Mission, as it thus came to be called, occupies a number of stations in the Central Punjab south of the Rāvi, and maintains the Forman Christian College at Lahore, with a large press at Ludhiāna. The Church Missionary Society began operations in the Punjab in 1851. Its stations comprise a group round Amritsar and Lahore, and

a long line of frontier stations stretching from Simla to Karāchi in Sind. It has a college in Lahore which prepares natives of India for holy orders, and the Church of England Zanāna Mission works in many of its stations. The Society for the Propagation of the Gospel began work in Delhi in 1852. In 1877 it was reinforced by the Cambridge Mission, which maintains the St. Stephen's College at Delhi. Other missions are the Methodist Episcopal, the Church of Scotland, the Moravian, the American United Presbyterian, the Zanāna Bible and Medical Missions, and the Salvation Army, besides the missionary work conducted by various Roman Catholic orders.

The following table gives statistics of religion as recorded in 1891 and 1901:—

	1891.	1901.
Hindus	10,122,473	10,344,469
Sikhs	1,851,070	2,102,896
Jains	45,615	49,983
Buddhists	6,236	6,940
Zoroastrians	370	477
Muhammadans	11,198,270	12,183,345
Christians { European and Eurasian	28,971	28,611
{ Native	19,561	37,980
Jews and unspecified	57	36

Of the total population at least 56 per cent. are supported by agriculture. Next in importance is the artisan section of the community, which numbers 4,898,080, or 19.8 per cent. of the population. Of these, cotton-weaving, spinning, &c., supports 1,012,314, and leather-working 742,034, while potters number 269,869, carpenters 263,717, and iron-workers 164,814. The making of tools and implements supports 135,786, and building 121,153; goldsmiths number 120,755, and tailors 108,963, but the figures for these smaller groups are subject to several qualifications. Commerce supports only 2.8, and the professions 2.2 per cent., of the population, while public service maintains 2 per cent. The residue is composed of general labourers (812,584 in number), personal domestic servants (1,771,944), and 827,289 persons whose subsistence was independent of occupation. In spite of the caste system, the division of labour has not been pushed very far in the Punjab. The carpenter is often an ironsmith, the shopkeeper a money-lender, the agriculturist a trader, and so on.

The staple food consists of the grain grown in the locality. Food. Well-to-do people eat wheat and rice, while the ordinary peasant's food consists chiefly of wheat, barley, and gram in

summer, and maize in winter. The poorer classes use inferior grains, such as *chīnā* (*Panicum miliaceum*), *mandua* (*Eleusine coracana*), *jowār* (great millet), &c. In the hill, submontane, and canal-irrigated tracts, where rice is largely grown, it forms the principal diet of the people in general, but elsewhere it is eaten only on festive occasions. In the west and south-west *bājra* (spiked millet) is mostly consumed in the winter. Pulses and vegetables are eaten with bread by prosperous *samindārs* and townspeople, but the poorer classes, who cannot always afford them, merely mix salt in their bread and, if possible, eat it with buttermilk. Peasants are especially fond of curds, buttermilk, and green mustard (*sarson*) as relishes with bread. *Ghū* is used only by those who can afford it. Meat is seldom eaten, except by the better classes, and by them only on occasions of rejoicing or by way of hospitality. The common beverages are buttermilk, water mixed with milk and sugar, country sherbets, and *sardai*, a cooling drink made by bruising certain moistened ingredients in a mortar; but the use of the two latter is almost entirely confined to the townsfolk. Aerated waters are coming rapidly into use. Hemp (*bhang*) is ordinarily drunk by the religious mendicants (*fakirs*), both Hindu and Muhammadan. In towns cow's milk is used, but in rural tracts buffalo's is preferred, as being richer. In the camel-breeding tract camel's milk is also drunk.

Dress.

The dress of the people is of the simplest kind and, in the plains, made entirely of cotton cloth. A turban, a loin-cloth, a loose wrap, thrown round the body like a plaid, and, in the cold season, a vest or jacket of some kind, are the usual garments. White is the usual colour, but dyed stuffs are often worn, especially on festive occasions. As a rule Muhammadans avoid red, while Saiyids and others claiming descent from the Prophet favour green. Hindus similarly avoid blue, but it is the characteristic dress of Sikh zealots, like the Akālīs. Minor variations in dress are innumerable, and fashion tends to adopt European clothes, often with most incongruous results, among the men.

Women are far more conservative; but the influence of Islām has brought about the adoption of the trouser instead of the Hindu skirt, which is only general in the south-east. Here again local and tribal customs vary. Thus Rājput women, Hindu as well as Muhammadan, wear the trouser, and Gūjars the petticoat, while many Sikh and Hindu Jat women wear both. In the wilder parts of the central area

by the professional castes. Folk-songs are fairly numerous, but the music is singularly rude and barbarous. The monotony of village life is rendered bearable by the numerous and costly ceremonies which a birth, a wedding, or a funeral demand.

Pilgrimages offer great distractions, and are regularly organized to shrines like that of Sakhi Sarwar. Fairs also afford excuse for numberless holidays, which are mostly spent in harmless though aimless amusements.

Festivals.

The principal Hindu holidays are :—the Basant Panchmi, or feast of Saraswati, goddess of learning ; the Sivarātri, or feast of Siva ; the Holi, or the great spring festival and Saturnalia of Northern India ; the Baisākhi, or Hindu New Year ; the Salono, or day when amulets against evil are solemnly put on ; the Janm Ashtmi, or birthday of Krishna ; the Dasehra, which recalls Rāma's conquest of Rāvana ; and the Dewāli, the Hindu feast of lanterns. Instead of the Holi, Sikhs observe a kindred festival called Hola Mohalla, held the day after, and also Gurū Nānak's birthday.

The chief Muhammadan holidays are, in the Punjab as elsewhere :—the Id-ul-Fitr or day after Ramzān, the Id-uz-Zuha, the Muharram, Bāra Wafāt, Juma-ul-widā, and Shab-i-barāt. Besides these, every locality has a succession of minor fairs and festivals of its own.

Names.

The ordinary name generally consists of two words, which are selected from a variety of causes, astrological, religious, and superstitious. The father's name is rarely, if ever, given to the son, and there is seldom anything like a surname, persons being distinguished only by the variety of names employed. Among Hindus it is essential that the religious name given at birth should never be known or used, and the name by which a man is known is more or less a nickname ; while both among Hindus and Muhammadans it is often not easy to say what a man's real name is, as a man who is known among his friends as Gotra or Mujjan will on occasions of state entitle himself Govardhan Dās or Murtazā Khān. The second name among Hindus is often in a sense honorific, and originally had a religious meaning, Rām and Lāl distinguishing Brāhmans, Singh Kshattriyās, and Mal, Rai, and Lāl Vaishyas ; but these distinctions do not now hold good. All Sikhs indeed have names ending in Singh, but the title is not confined to them ; and as to the others, a man who one year is called Parsū will, if things prosper with him, call himself Parasurāma the next.