

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Table No. V gives separate statistics for each *tahsil* and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures. Further information will be found in Chapter II of the Census Report of 1881:—

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Distribution of
population.

Percentage of total population who live in villages	Persons	88.74
	Males	...	...	...	89.12
	Females	...	...	...	88.32
Average rural population per village	...	...	...	...	494
Average total population per village and town	...	...	...	...	553
Number of villages per 100 square miles	...	...	...	...	60
Average distance from village to village, in miles	...	...	...	...	1.39
Density of population per square mile of	Total area		Total population	331	
			Rural population	294	
	Cultivated area		Total population	414	
			Rural population	367	
	Culturable area		Total population	331	
			Rural population	338	
Number of resident families per occupied house	Villages	...	...	...	2.36
	Towns	...	...	...	2.07
Number of persons per occupied house	Villages	...	...	...	9.89
	Towns	...	...	...	8.61
Number of persons per resident family	Villages	...	...	...	4.19
	Towns	...	...	...	4.16

Table No. VI shows the principal districts and States with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by *tahsils*. Further details will be found in Table No. XI and in Supplementary Tables C. to H. of the Census Report for 1881, while the whole subject is discussed at length in Part II of Chapter III of the same report. The total gain and loss to the district by migration

Migration and birth-
place of population.

Proportion per mille of total population.		
	Gain.	Loss.
Persons	183	206
Males	112	145
Females	361	273

is shown in the margin. The total number of residents born out of the district is 117,242, of whom 38,051 are males and 79,191 females. The number of people born in the district and living in other parts of the Panjāb is 131,897, of whom 49,288 are males and 82,609 females. The figures on the next page show the general

distribution of the population by birth place.

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Migration and birth-
place of population.

BORN IN	PROPORTION PER MILLE OF RESIDENT POPULATION.								
	Rural Population.			Urban Population.			Total Population.		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The district ...	899	746	827	796	671	735	887	738	817
The province ...	931	827	882	877	786	833	925	822	876
Ladia ...	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000
Asia ...	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000

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

Here again the migration is largely reciprocal, the figures presenting the same features in this respect which characterize those for Dehli. But much of the emigration is probably due to the terrible fever scarcity and distress from which Gurgāon has suffered for the last five years, as is shown by the fact that the proportion of males is much larger among emigrants than among immigrants. The same reason no doubt accounts very largely for the excess of emigrants over immigrants, except in the case of the neighbouring Rājputānā States, for which the figures are only estimates, and for the Native States, where nearly three quarters of the migration consists of females.

Increase and de-
crease of population.

The figures in statement below show the population of the district as it stood at the three enumerations of 1853, 1868 and 1881.

	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals.	1853 ...	662,486	355,016	307,470	342
	1868 ...	689,034	366,127	322,907	346
	1881 ...	641,848	338,917	302,931	331
Percent-ages.	1868 on 1853	104·0	103·1	105·0	101
	1881 on 1868	93·2	92·6	93·8	96

Unfortunately the boundaries of the district have changed so much since the census of 1853 that it is impossible to compare the figures with any exactness ; but the density of population as then ascertained probably did not differ much over the two areas. It will be seen that the annual decrease of population per 10,000 since 1868 has been 59 for males, 49 for females, and 54 for persons, at which rate the male population would be halved in 116·7 years, the female in 141·1 years, and the total population in 127·0 years. Supposing the same rate of decrease to hold good for the next ten years, the population for each year would be in hundreds—

Year.	Persons.	Males.	Females.	Year.	Persons.	Males.	Females.
1881	641,8	338,9	302,9	1887	621,2	327,1	294,1
1882	638,4	336,9	301,5	1888	617,8	325,1	292,7
1883	634,9	334,9	300,0	1889	614,4	323,2	291,3
1884	631,4	332,9	298,5	1890	611,1	321,3	289,8
1885	628,0	331,0	297,0	1891	607,8	319,4	288,4
1886	624,6	329,0	295,6				

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decrease of popula-
tion.

But it is improbable that the rate of decrease will be sustained. The Census of 1881 was taken when Gurgáon had been suffering from an exceptional series of bad years, from terrible disease, and from a recently enhanced assessment; and it is to be hoped that similar conditions will not recur, at least in like severity. The decrease in urban population since 1868 has been even larger than that in rural population, the numbers living in 1881 for every 100 living in 1868 being 92 for urban, and 93 for total population. This is due to the terrible mortality from fever in 1878-79, which attacked the population of the towns with especial severity. The populations

of individual towns at the respective enumerations are shown under their several headings in Chapter VI.

Within the district the decrease of population since 1868 for the various *tahsils* is shown in the margin.

Tahsil.	Total population.		Percentage of population of 1881 on that of 1868.
	1868.	1881.	
Gurgaon ..	123,894	122,371	99
Firospur ..	126,608	114,340	90
Nuh ..	136,835	120,324	88
Palwal ..	152,105	142,258	94
Rewari ..	150,631	142,555	94
Total district *	689,573	641,848	93

Mr. Wilson, thus discusses the recent decrease in the population of the district.

"The population of the district, which had increased from 662,484 in 1855 to 689,034 in 1868, was found in 1881 to have fallen off to 6,41,848, a decrease of 7 per cent. While the population of the Panjáb increased by 24 per cent. since 1855, and while every other district in the Province shared in that increase, the population of Gurgáon, which had increased by 4 per cent. between 1855 and 1868, was smaller by 3 per cent. in 1881 than it was in 1855, and by 7 per cent. than it was in 1868. Previous to the year 1877 there was no great mortality, and the Census Returns show that the number of births in that period was above the average, so that there is little doubt that in the beginning of 1877 the population of the district must have been considerably over 700,000, and the falling off between then and the Census of 1881 was probably at least 10 per cent. or 70,000. The following statement, giving the number of deaths reported, shows when the loss of population occurred:—

* These figures do not agree with the published figures of the Census Report of 1868 for the whole district. They are taken from the registers in the District Office, and are the best figures now available.

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YEAR.	No. of deaths reported in Gurgáon district.	Death-rate per thousand per annum.
1873	12,897	18
1874	10,778	15
1875	18,988	27
1876	18,686	20
1877	13,198	19
1878	47,806	68
1879	56,287	81
1880	16,371	23
1881	19,945	29
1882	17,811	27
Average ..	22,666	32

"Even if the ordinary number of deaths be assumed as 20,000 or about 30 per thousand per annum (which is higher than the actual number reported in 8 of the 10 years) the deaths in the two successive years, 1878 and 1879, which amounted to 103,543, show an abnormal mortality (i.e., a loss of population) of over 60,000 persons. This mortality was due to the fatal epidemic of fever which in 1878 and 1879 followed the scarcity of 1877-78, just as a similar epidemic followed the famine of 1868-69 and previous famines. In 1878 the villages on the recently opened Agrá Canal suffered most, and there seemed some ground for ascribing the fever to the disturbance of long-established conditions by the introduction of canal-irrigation; but in 1879 the whole of the district suffered in common with a large tract of country to the north, south, and east, and the fever was ascribed to the heavy rain-fall of that year following on a period of scanty rain-fall, and to the debilitated condition of the population owing to scarcity of food. The Gurgáon district suffered more from this epidemic than any other district of the Panjáb. In the two years, 1878 and 1879, one-seventh of the total population died. The Civil Surgeon estimated that 95 per cent. of the population of the district were affected by fever in 1879. For the month of October in that year the death-rate for the whole district reached the terrible figure of 204 per thousand per annum. The town of Palwal, which was similarly visited in two successive years, lost 3,900 people out of 13,500; Hathín, Bahín, Mánpur and other large villages lost each one-fourth of its population; while in Farrukhnagar for several weeks the death-rate was over 950 per thousand per annum; and in Rewári 375. The population of Farrukhnagar was 10,600 and 20,200 deaths occurred in the year. The *kharf* crop was an abundant one, but a great deal of the grain was destroyed before it could be got in. Many proprietors offered half the crop for the labour of cutting it and still failed to get labourers able to undertake the work. The villages, when the Deputy Commissioner passed through them in December, were a picture of misery, the houses in ruins, and their inhabitants in the extremity of weakness and despair. The enormous consumption of wood for funeral piles led to a scarcity and consequent dearth.

"And not only has the death-rate been abnormally high during this period, but the birth-rate has, probably owing to the scarcity of food, the prevalence of fever and the consequent debility, been abnormally low,—fewer children have been born to take the place of the people who have died. The Census Returns of 1881 show that while of every ten thousand males of all ages then alive in the district 1,360 were between the age of five and ten, only 936 were below the age of five; and while a fifth of the number *still surviving* between the ages of five and ten would give 272, the number of each year *sabelow* the age of five was follows (per 10,000):—

Born in 1876 and still surviving	226
" 1877	"	"	...	170
" 1878	"	"	...	101
" 1879	"	"	...	131
" 1880	"	"	...	308

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tion.

"As the normal birth-rate is certainly over 308 per ten thousand per annum, the rate given by the survivors of 1880, these figures show that the number of births in 1877, 1878, and 1879 must have been abnormally small, and the mortality among young children in those years abnormally high; the result being that there were surviving in 1881 less than half the number of those ages that the other figures would lead us to expect.

"Another cause of loss of population is emigration. In 1877-78 and the years of trouble that followed, large numbers of the people left their homes and wandered in all directions in search of food. The Meos especially emigrated in great numbers, many wandering south to Málwa, which bears the reputation of being always free from famine, others going across the Janná or northwards to Delhi in search of work on the canals or in the towns. Many of these wanderers returned when the worst of the distress was over; but according to the Census Returns of 1881, while there were in the Gurgáon District 1,17,242 persons born in other districts of the Panjáb, 1,31,897 persons born in Gurgáon were then in other districts, a net loss by emigration of 14,655 which would, no doubt, be swelled if similar figures were available for exchange of population between Gurgáon district and the North-Western Provinces and Rájputána. It seems then certain that the loss of population between 1876 and 1881, due to excessive mortality, abnormal infecundity and unusual emigration, must have been at least 70,000 or 10 per cent. of the population, probably considerably greater.

The figures for the *tahsils* are as follows:—

Tahsil.	Population.			Increase or decrease per cent. + or -	
	1868.	1881.	1883.	From 1868 to 1881.	From 1881 to 1883.
Palwal ...	1,52,100	1,42,258	1,33,385	-6	-6
Firozpur ...	1,26,601	1,14,342	1,02,964	-10	-10
Núh ...	1,36,745	1,20,264	1,15,870	-12	-4
Gurgáon ...	1,22,305	1,22,571	1,16,780	...	-4
Rewári ...	1,50,559	1,42,460	1,39,244	-5	-2
TOTAL ...	6,88,310	6,41,695	6,08,243	-7	-5

"It may be said broadly that *tahsils* Núh and Firozpur lost the largest proportion of their population and Gurgáon the smallest; that probably the population of the district is much the same now as in 1881, although there is reason to believe that the population of the Firozpur *tahsil* has decreased still further since then.

"The decrease of population is not an unmixed evil. There are many villages, especially perhaps among the strong Ját communities in the east of the district, which have been decidedly weakened by the loss of a large proportion of their labourers, and have had to contract their cultivation and reduce the standard of excellence which abundance of skilled hands had enabled them to attain; but in many villages, especially in the Meo country, the population seemed almost too much for the land to support, and increase in the number of the proprietors had led to such extreme

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tion.

sub-division of the land that many peasant owners had great difficulty in supporting themselves and their families on their small holdings even in ordinary times. In such villages decrease of population means fewer consumers without much diminution of the total produce—means a larger share to each of the survivors, who are thus individually better off than they were before, the average size of a holding being increased as there are fewer families to own the land, and the average family having fewer mouths to feed from the produce of its enlarged holding. Thus such a community actually benefits, as a body, from the decrease of its population so long as it keeps possession of its land and the net profits of its cultivation."

Births and deaths.

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

	1880.	1881.
Males ..	13	21
Females ..	9	18
Persons ..	22	40

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

	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	Aver- age.
Males ...	16	31	19	20	23	18	16	23	20	20	71	80	25	29	30
Females...	15	29	18	19	22	18	15	26	19	18	64	81	21	28	28
Persons ...	15	30	19	20	23	18	15	27	20	19	68	81	23	29	29

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

Age, sex, and civil
condition.

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

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Statistical.

Age, sex, and civil condition.

	0—1	1—2	2—3	3—4	4—5	0—5	5—10	10—15	15—20
Persons ...	312	134	103	179	230	958	1,349	1,302	925
Males ...	308	131	101	170	226	936	1,360	1,402	959
Females ...	316	138	105	188	235	982	1,337	1,189	888

	20—25	25—30	30—35	35—40	40—45	45—50	50—55	55—60	Over 60
Persons ...	992	998	899	510	679	312	502	141	432
Males ...	958	1,004	866	519	627	323	485	151	410
Females ...	1,031	991	937	500	738	300	521	129	457

Population.	Villages.	Towns.	Total.
All religions ... 1853 ..	..	..	5,350
.. 1868 ..	..	..	5,315
.. 1881 ..	5,303	5,103	5,280
Hindus ... 1881 ..	5,358	5,280	5,340
Jains ... 1881 ..	5,174	4,848	5,006
Musalmans ... 1881 ..	5,188	4,806	5,150

1,000 males in the earlier years

Year of life.	All religions.	Hindus.	Musalmans.
0—1	922	902	949
1—2	941	947	927
2—3	937	919	977
3—4	966	..	..
4—5	923	..	..

civil condition of the total number of each sex in each age-period.

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

Infirmity.	Male.	Female.
Insane .. ..	..	..
Blind	45	63
Deaf and Dumb	8	5
Leprous	6	1

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

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

But the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report, are very untrustworthy, and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birth-place are also incomplete as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified and were therefore classed as "doubtful and unspecified."

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

Infirmities.

European and Eurasian population.

Chapter III, B.

Social and
Religious Life.European and
Eurasian population.

Details.		Males.	Females.	Persons.
Races of Christian population	Europeans and Americans	26	17	43
	Eurasians	1	...	1
	Native Christians	15	11	26
	Total Christians... ..	42	28	70
Lan- guage.	English	28	17	45
	Other European languages ... ..	...	...	...
	Total European languages	28	17	45
Briti- sh- place.	British Isles	6	1	7
	Other European countries ... ..	...	...	...
	Total European countries	6	1	7

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

The houses and
villages of the
people.

The villages are often situated on mounds formed of the débris of former habitations, and generally consist of a collection of small one-storied thatched houses, constructed of rough stone near the hills where stone is easily obtainable, and elsewhere of mud, each with a doorway opening on the narrow, dirty, crooked lanes, which traverse the village. On entering, there is ordinarily found a small courtyard with a place for the cattle on the one side, and on the other side the dwelling-house. The furniture is always of the very simplest description. The Meo villages are ordinarily very small, and it is rare to find in them well-built houses of stone or brick; but many of the Ját villages are of considerable size and contain well-built and substantial dwellings. In every village there is at least one *chaupál* or meeting place, and in some villages each sub-division or *patti* has its own *chaupál*. This is ordinarily a raised platform, approached by steps; at one end there is a space covered in with arches, and here, when not working, the men sit, smoke, and chat; and here too travellers are lodged. Outside and immediately around the village are a number of small enclosures, where cattle are tied, fodder stored, and the manufacture of cowdung cakes pursued by the women. There will also be a village threshing-floor, some waste ground for the cattle to stand on, and a village tank, occasionally but not often of masonry. Peacocks are common near the Hindú villages; in the Palwal *tahsil* a troop of monkeys may sometimes be seen, and, where *Chamars* are numerous, herds of filthy pigs. A visitor to a Meo village, especially in the south of the district, will probably be met by the women headed by one of the number with a water pot on her head, and all joining in a song. This custom is known as the *kalas*, and is common in Alwar, and elsewhere in Rájputáná, but appears to be dying out here. There are many old and abandoned village sites

close to the hills; formerly the facilities for defence and escape, which the old sites afforded, more than compensated for the difficulties in getting water generally experienced in such localities. Some of these old villages bore a very bad reputation for turbulence and robbery, and the inhabitants were sometimes ordered by some of the early collectors to give up their hill retreats and settle in the plain; thus Rojká Gújar in the Gurgáon *tahsil* was deserted by order of Mr. Cavendish, who had the site ploughed over with a donkey plough, thus rendering it dishonoured and defiled. It is said that afterwards he wished the people to re-settle, and so, according to the custom in such cases, had the land gone over with an elephant plough, but the old site is still deserted, and the descendants of the former inhabitants now occupy several villages at the foot of the hill.

Among the Játs the men ordinarily wear trousers (*paijámá*), a quilted jacket (*mirzái*), and a turban; the trousers and jacket are very commonly made of a green cloth. Meos and the poorer classes generally wear only a *pagri* or narrow strip wound round the head, a *dhoti* or waist cloth, and a *chaddar* or sheet thrown over the body; women wear a petticoat, or among the good Mahomedans, trousers; a boddice covering the breasts, but cut rather low in the centre, displaying tattooed representations of what are supposed to be peacocks; and a sheet or *chaddar*. In Palwal it is fashionable to have the *chaddar* covered with small round pieces of glass, about the size of a watch glass. Very young children of both sexes run about naked; as they grow bigger the boy gets provided with a waist cloth, and the girl with *paijámá*s or a petticoat; afterwards the boy gets a *pagri* and the girl a *chaddar*; and finally the *chaddar* and the boddice complete their respective costumes. The ornaments worn are not in any way distinctive; but the following fact is perhaps worth noting. Some Hindús have their front upper teeth pierced, and little spikes of gold inserted; so that, when they are dying there may be no difficulty in carrying out the custom of placing in the mouth, gold, Ganges water, and a sprig of the *tulsi* plant. For a man with gold in his mouth to lie is held to be a very great sin.

The following games may be noticed as played by children:—*Bhaddá*, a sort of prisoner's base; *Pág pháya* or *Patak dhará*, a game at ball catching; *Nūma shikári* or *nūnkyān*, i.e., Salt hunting or salt pans.—In this the boys play at being salt thieves and customs patrols; *Kanch Kudhí*, guessing the whereabouts of a hidden *kauri* with forfeits: and some others.

Bājra, *jār* and barley, porridge made of the various pulses, *ghí*, milk and butter-milk, form the ordinary food of the agricultural population. Only the more easily circumstanced among them can afford to commonly eat wheaten bread or consume much sugar or meat; when meat is eaten, it is ordinarily goat's flesh: the great body of Hindú agriculturists are prevented also from eating meat by religious scruples. The regular meals are taken at mid-day and in the evening; to these must be added a draught of butter-milk and a snack of whatever comes handy in the early morning. In a note furnished by the district authorities for the Famine Report in 1879, the daily consumption of food by each person was estimated as follows in seers:—

Chapter III, B. Social and Religious Life.

The houses and villages of the people.

Their cloths and ornaments.

Games.

Food.

Chapter III, B.

Social and
Religious Life.

Food.

	Agricultu- rists.	Non-agricul- turists.
Man	1½	1
Woman	1	½
Old person	1	½
Two children	1½	1
Total ...	1½	3½

And the total annual consumption of a family constituted as above was estimated thus in seers:—

	Agricultu- rists.	Others.
Wheat ... ..	...	200
Gram	200	120
Barley	400	240
Juar	200	200
Bajra	400	200
Urd ... ..	...	80
Rice ... ..	...	10
Mauhi	200	80
Mung	200	
Total ...	1,600	1,200

The Commissioner was inclined to reduce these figures to 1,440 and 1,080 seers respectively.

General statistics
and distribution of
religions.

Table No. VII shows the numbers in each *tahsil* and in the whole district who follow each religion, as ascertained in the Census of 1881, and Table No. XLIII gives similar figures for towns. Table III, IIIA IIIB of the Report of that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the classification of Hindus, are fully discussed in Part I, Chapter IV of the Census Report. The distribution of every 1,000 of the Musalman population by sect is shown in the margin. The sects of the Christian population are given in Table No. IIIA of the Census

Religion.	Rural popula- tion.	Urban popula- tion.	Total popula- tion.
Hindu ...	6,934	6,137	6,844
Sikh ...	1	12	2
Jain ...	32	269	59
Musalman ...	3,033	3,575	3,094
Christian ...	...	7	1

Sect.	Rural population.	Total population.
Sunnis	974	974
Shiaks	7·8	7·5
Others and unspecified	17·2	16·9

Report; but the figures are, for reasons explained in Part VII Chapter IV of the Report so very imperfect that it is not worth while to reproduce them here. Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Panjáb and of their

principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by *tahsils* can be gathered from the figures of Table No. VII; and regarding the population as a whole, no more detailed information as to locality is available. But the landowning classes with the exception of the Meos, who hold all the Firozpur and the greater part of the Náh *tahsil*, are with few exceptions Hindú.

Among the agricultural population generally the forms of worship which most prevail are those connected with what they call their *Kachcha Mazhab* as distinct from the *Pacca Mazhab* of orthodox Hindúism and Mahomedanism. In most Hindú villages and in many of the Meo villages will be found, under some shade-giving tree, a little masonry platform, the shrine of the *Bhumiyà* or local deity, if such he can be called, for the *Bhumiyà* is generally one of the founders of the village, or, as Mr. Channing found in one village, the Brahmin priest of the original settlers. The special day for making offerings is the *Chaudash*, or 14th day of the month. Some of the *Bhumiyàs* are said to grant the prayers of their votaries, and to punish severely those who offend them. One of the Superintendents of Settlement told Mr. Channing that he had once been obliged, by the feeling of a great weight on his chest, to quit a place sacred to a *Bhumiyà* where he was accidentally sleeping; and the same *Bhumiyà* visited with illness a man who cleaned his teeth near his shrine. Those *Bhumiyàs* who thus bear the reputation of being revengeful and vicious in temper are respected, and offerings to them are often made; while those who have the character of easy, good-tempered fellows are neglected. A somewhat similar local deity who does not seem to be always clearly distinguished from the *Bhumiyà*, but whose shrine is often found in addition to that of the *Bhumiyà* in the same village, is the *Chánwand*, also called *Khera Deotà*. Some villages say that the *Chánwand* is the wife of the *Bhumiyà*; others seem to put the *Chánwand* in the place of the *Bhumiyà*, but the *Chánwand* is worshipped on Sunday.

The Búndelà is only worshipped in times of sickness, and especially of cholera; and is probably the same as Hárdaur mentioned in Elliot's Glossary. In the last century cholera broke out in Lord Hastings's Army, shortly after some cattle had been killed within the grove where lie the ashes of a Bundelkhand chief, named Hardaul Lálá. The epidemic was attributed to his wrath, and his lordship over cholera being thus established, he too is in many villages given a small shrine, and prayed to remove pestilence when it visits the village. The spirits of young men who die childless are also supposed to haunt the village, as are the ghosts of men who from any cause die dissatisfied and unwilling to leave their homes. Such spirits are called euphemistically *pità*, or father, but generally bear the character of being vindictive and requiring a great deal of attention. A little shrine, very much resembling a *chúllhà*, or native fire-place, is generally constructed in their honour near a tank, and there offerings are made. Sometimes a *pità* descends on a person, who then becomes inspired, shakes his head, rolls his eyes, and reveals the will of the *pità*. This is spoken of as *khulàn*, or playing. The

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village watchman of Damdama, in *tahsil* Gurgáon bears the reputation of being occasionally thus inspired.

In some villages is found a shrine very similar to that of the *Bhumiyá*, known as Paththarwálí; and when a man in sickness puts on the cord of Deví and recovers, he has to perform a journey to Nagarkot, or Júála Mukhí, in Kángará, and takes with him a *Bhagat*, or professed devotee of Deví, and while he is away the females of his family worship the Paththarwálí. Besides these there is often a shrine known as that of the Panjpir. The Hindús regard this as sacred to the Pándú brothers; the Mahomedans as sacred to five of their saints. A miraculous light is asserted to sometimes appear at midnight on these shrines. *Sattis* also are often worshipped. Thus in the village of Rojká Gújar, there is the shrine of a Gújarní Sattí who has constituted herself the patroness of the Brahmin priests of the village, and unless they are properly looked after she gets angry and sends things into the bodies of the offenders, causing them pain; and then on the first day of the moon the Brahmins have to be collected and fed at her shrine. The standards of Shaikh Sálár and Shaikh Madár are often to be met with in Meo villages, carried on circuit for the collection of the offerings of their votaries. Sálár Masúd was one of Sultán Mahmúd Ghaznî's chief generals; his tomb is at Bahraich in Oudh, and the Meos regard him as their chief patron saint. The Madár Sáhíb is a saint, whose shrine is at Makanpur near Aligarh. Mr. Wilson notes that the *maulvis* now discourage the use of the Sálár standard as idolatrous.

Local shrines.

Beside these village objects of worship, there are many shrines to the occupants of which reverence is paid. Thus in Sojwarí, *tahsil* Palwal, there is a shrine of Shaikh Ahmad Chishtí; but Mahomedan though he was, his votaries are mainly Hindús. The *Kámúngo* family of Palwal say that one of their ancestors used to visit this shrine constantly, and died here. After death they intended to take away his corpse to the Jamná and burn it, but such was his attachment to Shaikh Ahmad that until they cut off one of his fingers and buried it in the shrine, his body could not be moved. The *choti*, or lock of hair, of the children of this family is always cut off at this shrine. Many of the neighbouring Hindú Ját villages have dedicated plots to this shrine; and some Játs of the village told Mr. Channing they only did *pūjā* or worship, to Sheikh Ahmad Chishtí, Brahmins, and the *pīpal* tree. In other places Mahomedan shrines are objects of worship to the Hindú villagers. The occupants of some of these shrines are credited with the power of working miracles; thus in the Meo village of Ghairatpurbás, *tahsil* Gurgáon, there are two shrines known as those of Wiláyát Sháh and Hášim Sháh. The ministers of Hášim Sháh's shrine once allowed it to fall into a bad state of repair, whereupon the saint afflicted them with sickness until they executed the repairs needed; and once when a man of the neighbouring village of Sakatpur was on a journey, the wheel of his cart began to give way: thereupon he vowed five balls of *gur* to Wiláyát Sháh if he got his cart to the village; on he journeyed in safety until he reached the village boundary, and then down went the cart. The saint had fulfilled his part of the contract. Nor are Hindú miracles wanting: in Indrí, *tahsil* Núh, on the day of the *Holi*, five cow-dung

cakes appear mysteriously on the place where the *Holi* offerings are deposited.

Tales of sorcery too are not unknown. There still lives in the district a famous Brahmin sorcerer, who is said to steal the skulls of people who die young, and to hold the unfortunate spirits imprisoned in them. Then if any one offends him, he sends a spirit into the offender, who takes the name of the dead man or woman in whose body the spirit formerly dwelt, and states, when asked, that the Brahmin had sent him. If something is given to the Brahmin, the patient generally gets better. This Brahmin is also able to interpret the will of *pitás*, cause wells to fall in by throwing written charms down them, and secure a favourable result to a suit in the courts by the recital of other spells. Some wizards, Mr. Channing was told, if they cut off a lock of a woman's hair, could cause her to die; and then, when she had been burned, could bring her to life again, and thus secure her for their own enjoyment. But he was not told of this happening nearer than Lahore. There is, of course, the usual dread of the evil eye, the theory of which was thus described by some *Játs*:—When a child is born, an invisible spirit is sometimes, not always, born separately at the same time; and unless the mother takes the precaution of keeping one breast tied up for forty days while she feeds the child from the other, in which case the spirit dies of hunger, the child grows up with the endowment of the evil eye; and whenever a person so endowed looks at anything covetously, something evil will happen to it. Amulets worn for protection from the evil eye seem to be of two classes: the first, objects which apparently resist the influence by a superior innate strength, such as tiger's claws; and the second, objects of a worthless character, such as cowries, which may catch the eye of their beholder, and thus prevent the covetous look.

Charms too are found very useful in times of cattle-disease. One practice which prevails in the south-east of the district arose in this way. Once upon a time a man whose descendants live at Tumora, in the Muthrá district, was sleeping out in the fields, watching over his cattle with spear and shield, when he saw the cattle-disease creeping up towards his oxen in an animal shape; he watched his opportunity and got the disease under his shield, which he pressed firmly down. The disease entreated to be released, but he would not let it go until it promised that it would never remain where he or his descendants were present. So still when a murrain visits the village, his descendants are summoned and walk round the village calling on the disease to fulfil its contract. Another and more widely-known method of protecting the cattle is to erect at the entrance of the village two poles between which a rope of *dáb* grass is stretched. On this are suspended wooden models of a plough and a narrow *mez*, an unbaked earthen pot cover, an onion, and an iron spike. All of these are marked with oil and red lead, and on the earthen cover is written a charm by some holy man. Then on an appointed day all the cattle are driven out below the rope and charm, and on that day no fire is lit in the village, until the evening, and all the milk of the day is given to Brahmins. In cases of snake bite, one method adopted is for the charmer to repeat an invocation to

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Sorcery, the evil eye, and charms.

Religious revival among the Meos.

Fairs and *melds*.

Noah in Arabic twenty-one times by a well, from which he then draws water, and washes with his right hand his feet and hands; and the water remaining after these ablutions is sprinkled on the patient, who also drinks some of it. Scorpion bites can be cured by invoking Khwāja Muin-ud-din. In times of great sickness Mahomedans sometimes take a he-goat perfect in all respects, and ten or twenty men walk with it all round the village, repeating verses of the *Korān*; then they kill it, and bury it in the centre of the village, or they write a prayer on a piece of paper, and put it over the chief entrance of the village. The prayer runs thus:—Son of Abdullah, son of Aimanā; Flee away disease, Mahomed has come.

The Meos have hitherto been very lax Mahomedans, sharing in most of the rites and customs of their Hindú neighbours, especially such as are pleasant to observe; their principle of action seems to have been to keep the feasts of both religions and the fasts of neither. Recently religious teachers have become more numerous among them, and some. Meos now keep the Ramzān fast, build village mosques, say their prayers, and their wives wear trousers instead of the Hindú petticoat,—all signs of a religious revival.

Attendance on fairs or *melds*, which combine devotion and amusement, constitutes one of the few pleasures of the ordinary agriculturist. Chief among the fairs of Gurgāon is that of the goddess of small-pox, Masānī, whose temple is at Gurgāon. A small *meld* takes place there every Tuesday, except in the month of Sāwan, but the great fairs are those which occur in Chait. Further reference to this temple and the disposal of its income will be found in Chapter VI under the heading Gurgāon. Tradition describes its origin as follows:—There was a shrine sacred to the goddess Devī, locally known by the name of Masānī, at the village of Keshopur, in the Delhi district. Some 250 years ago, tradition says, the goddess appeared in a dream to one Singhā, a Jāt of some influence, and resident at the village of Gurgāon, and saying she wished to leave Keshopur, directed him to construct a shrine for her in his village. As she at the same time authorized the fortunate Singhā to appropriate all the offerings of her shrine, the orders of the goddess were promptly carried out. The shrine was built and flourished, until its fame reached as far as Benares. A visit to this shrine is an antidote for small-pox, and women from great distances flock to it with their children to obtain this benefit; as many as 30,000 pilgrims are estimated to attend in the course of the year. The greatest crowd is in the month of April or May, but all the year round the stream is kept up, Monday being the favourite day. Singhā and his heirs enjoyed the offerings for 200 years. The Begam Samru, when the *parganah* was under her rule, took the proceeds during one month in each year, but now again the whole is the perquisite of the village headmen. The offerings sometimes amount to Rs. 24,000 in the course of the year.

In the Rewārī *tahsil* at the village of Bas-Doda, where there is an ancient temple of Bhaironji, a fair is held on the 26th of Chait, and the following two days, to which people are said to resort from as far as Agrā and Delhi. The offerings, which are enjoyed by the owners of the village, are estimated at Rs. 500. Formerly girls of the Dhinwar class used to be married to the god at these festivals, and it is said

that they always died soon afterwards, but that of late years the practice had been discontinued. In the Firozpur *tahsil* there is a large gathering of Meos at the village of Khori Sháh Chokha, on the 1st to the 7th Jamádi-ul-awwal; the object of their pilgrimage is the tomb of the saint, Sháh Chokha. The estimated attendance is from 8,000 to 10,000. Formerly this fair used to be a great place for elopements, it being held a sufficient answer from a man who left the fair with another Meo's wife to say that Sháh Chokha had given her to him. In addition to these there is a number of other *melás* of smaller importance, such as those held in the Gurgáon *tahsil* at Kasan on the 29th Bhádaun, at Sohna on the 18th Sáwan, at Islámpur on the 9th Bhádaun, at Budhera on Wednesdays in Chait, and in Bhúndsi Khohri and Karaula on the 22nd Chait and 22nd Kuár; in the Núh *tahsil* at Palla on the 24th to 27th Jamádi-ul-awwal, at Núh on the 10th Ramzán, at Gahbar on the 1st Chait and 1st Kuár, at Nalhar on the 14th Phágan, and at Súami at the full moon in Kátak; in Firozpur *tahsil* at the Jhir near Firozpur on the 14th Mágh, and at Mahouli on the 8th Kuár and 8th Chait; in the Rewári *tahsil* at Bharawas Balwari, and Siha on the 1st Chait; at Darauli on the 9th Bhádaun, at Inchechapuri on the 13th Sáwan and 13th Phágan, and at the tank of Ráo Tej Singh in Rewári on the 18th Sáwan; in the Palwal *tahsil* at the tomb of Shaikh Ahmad Chishti in Sajwari on the 11th and 12th Rabi-ul-awwal, where 5,000 persons are said to collect; at Banswa on 26th Phágan, at Palwal on the 21st Bhádaun, at Gurwari on the 25th Jeth, at Banchari on 2nd Chait, and at Alawalpur on the 15th Phágan. In the Rewári *tahsil* there are *Mahants* of some reputation at Balwari and at Bharawas. In many Ahír villages the people unyoke their cattle at the well, when the evening *sankh* sounds, in obedience to the traditional instructions of one of these *Mahants*.

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

Language.	Proportion per 10,000 of population.
Hindustani	9,993
Bagri	1
Panjabi	5
All Indian languages ..	9,999
Non-Indian languages ..	1

district separately for each *tahsil* and for the whole district. More detailed information will be found in Table No. IX of the Census Report for 1881, while in Chapter V of the same Report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures.

Language.

The dialect spoken almost universally in the district should rather be called Hindí than Hindustání. It is true that the better educated, especially in the towns and among the Mahomedans, who claim a foreign origin, such as the Saiyads and Patháns, speak the Urdu of Delhi; but they form a very small fraction of the population. The speech of the villagers and the lower classes generally, Musalmán as well as Hindú, is a pure Hindí with comparatively few words of Persian or Arabic origin. It is the dialect classed as western Hindí, and differs little from the pure Hindí of Braj, the holy tract about Mathrá. In the matter of inflections the most noteworthy difference between this dialect and Urdu is the use of the subjunctive form for

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the present instead of employing the present participle with an auxiliary, *e. g.*, "he makes" is in Urdu *kartā hai*, but in Hindī *kare*; another difference is the plural termination of nouns in *ān* without a nasal in place of the Urdu *ān* or *on* with a nasal sound. The Hindī verb "to be" takes a form different from Urdu, *e. g.*, "he is," Urdu *hai*, Hindī *se*, "he was" Urdu *thā*, Hindī *hā*. Some of the affixes which take the place of inflections are different from those of Urdu, *e. g.*, *tale* for *niche* "below," *dhore* for *pās* "near;" and the Meos especially employ a curious form of the past participle active in *karhānī* *e. g.*, "having taken" Urdu *lekar*, Mewāt Hindī *lekarhānī*. The villagers pronounce their vowels very broad, especially in Rewārī where the terminal long *ā* is pronounced more like *o*. Some changes of consonants are noticeable, for instance the cerebral *r* for *l*, or the cerebral *d* for *r*; *e. g.*, *chaupār* for *chaupīl* (guest-house), *gādī* for *gārī* (cart). But the chief differences are in the vocabulary. Not only do the words in common use differ greatly from those of the recognized Urdu, especially in the substitution of words of native origin for those derived from Persian or Arabic; but the words used in different parts of the district differ considerably from one another, so that the vocabulary of the Ahīrs of Rewārī has many words seldom used by the Jāts of Palwal, and the Meos of Nūh use many words seldom heard in the mouths of Ahīrs or Jāts. In other respects, however, in inflections and in the great mass of its vocabulary, the dialect of the Meos is almost as pure a Hindī as that of the Jāts, Rājputs and Brāhmins themselves.

Education.

Table No. XIII gives statistics of education as ascertained at

	Education.	Rural population.	Total population.
Males.	Under instruction ..	69	99
	Can read and write ..	328	417
Females.	Under instruction ..	0·3	1·6
	Can read and write ..	1·0	2·1

the Census of 1881 for each religion, and for the total population of each *tahsil*. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the

Census Returns. Statistics regarding the attendance at Government and Aided Schools will be found in Table No. XXXVII.

Details.	Boys.	Girls.
Europeans and Eurasians ..	..	..
Native Christians ..	..	..
Hindus ..	2,024	52
Musalmans ..	786	46
Sikhs ..	5	..
Others ..	..	..
Children of agriculturists ..	2,089	..
" of non-agriculturists ..	727	98

The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, is shown in the margin.

This gives one Government School to every 30 square miles. These figures

compare favourably with the corresponding figures for the similarly situated districts of this part of the Panjāb, and show that Gurgāon is better off for means of education, and takes better advantage of them than Karnāl, Rohtak, Hisār or Sirsa.

Besides these schools, there are 49 indigenous schools, unaided by Government, which are said to have on their rolls 359 Hindū and 199 Mahomedan pupils, total 558. Here, as elsewhere, it is notice-

able that the Hindús avail themselves more of the means of education than do the Musalmáns. The greatest apathy is observable among the agricultural classes who pay the school cess and the local rate, and in many of the village schools there is a preponderance of boys of the trading classes, which pay little towards this support, the fees charged to such classes being very small. The teachers in the Lower Schools are not themselves particularly intelligent or well educated, though in this respect they are gradually attaining a higher standard. As in other countries, the better men are tempted to devote themselves more particularly to the higher classes, and to forward the cleverer boys at the expense of the mass of ordinary or stupider children. Female education is only nominal. Mr. Wilson wrote as follows in 1878 :—

"It is interesting to compare these statistics with the report on education in this district made by Mr. Fraser, Collector, in 1846, or 32 years before. It seems that in those days little pecuniary aid was given by Government, and the schools were all of the type now termed

	In 1846.	In 1878.	Increase.
Number of schools ...	100	116	16
Number of teachers ...	104	172	68
Number of scholars under instruction ...	1,309	4,213	2,904

'indigenous.' There were in all 100 such schools, in 50 of which Hindí was taught and in 50 Urdu. The comparative statement in the margin gives the

statistics in juxtaposition.

"Although the increase in the actual number receiving instruction is not so great as might have been expected from the great increase of expenditure on education, no doubt the quality of the instruction given even in the Lower Schools, which alone can be compared with the old indigenous schools, is very much better, and the advance, though slow, is a real one."

The character and disposition of the people is thus discussed by Mr. Channing in his Settlement Report. Tables Nos. XL, XLI, and XLII give statistics of crime. Table No XXXV shows the consumption of liquors and narcotic stimulants.

"From an analysis made by Mr. Wilson of the statistics of Civil litigation it appears that the Gurgáon population is among the least litigious in the Panjáb. The following table gives statistics collected under my instructions as to the numbers of each of the chief tribes or classes who were respectively plaintiffs and defendants in suits (a) for personal and house property and (b) for revenue-paying land, which were received in the record office from the 16th June 1876 to 15th June 1877. These figures include suits brought in Settlement Courts. The *Baniás* very naturally figure most largely as plaintiffs in suits for personal and house property, but comparatively rarely in suits for revenue-paying land. Meos furnish a good proportion of plaintiffs and defendants in both classes of cases; so also do Játs, Ahírs, and Brahmins. Sheikhs seem to be very litigious; one Sheikh village is noted for its constant disputes, Sajwari in *tahsil* Palwal. *Faqírs* too seem to be unduly often in court. The number of goldsmiths involved in suits is not creditable to the class. I believe that weavers and some other classes almost invariably settle all disputes among themselves by *pancháit*. In going over returns compiled from the record office, I found that while in some villages suits were numerous, in others the records of litigation were blank; and I have found that in some places the people never resort to our courts, but settle all their disputes among

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themselves. If I remember a right, the large Meo village of Nai in Firozpur is thus honourably distinguished :—

CLASS.	Suits regarding personal or house property, &c.		Suits regarding revenue-paying lands.	
	No. of plaintiffs.	No. of defendants.	No. of plaintiffs.	No. of defendants.
Baniás	2,506	494	43	25
Meos	242	1,062	327	311
Játs	115	302	225	213
Ahírs	134	301	133	76
Brahmins	253	191	89	127
Hindú Rájputás	33	88	41	125
Gújars	11	111	19	30
Sheikhs	55	80	54	91
Saiyads	11	24	19	11
Mughals	7	10	2	6
Patháns	23	40	5	6
Biloches	10	17	3	3
Butchers	86	72	25	3
Faqírs	22	61	17	2
Smiths	8	23	4	...
Carpenters	8	36	22	...
Oilmen	15	65	1	1
Weavers	3	19	2	...
Bohra	48	...	...	...
Dhusar	98	25	4	2
Goldsmiths	45	63	1	1
Gardeners	17	69	44	4
Salt-workers	5	40	...	1
Sweepers	10	30	3	1
Gorwalis	6	32	7	41
Khánzádas	8	33	7	77
Rangars	5	37	15	30
Chamárs	25	273	89	19
Barbers	9	56	2	...
Bhishtis	5	15	...	1
Distillers	11	5	7	1
Potters	6	42	2	...
Shepherds ... ..	...	6	26	1

"Gurgáon, notwithstanding its Minas and its large population of Meos and Gújars who are generally, but it seems somewhat unjustly, classed as criminal tribes, is singularly free from crime. The annexed statement, taken from the Annual Police Report, shows that, as compared with the neighbouring districts of the Panjáb, excluding those which have a large town population, the amount of crime in proportion to the population is very small, smaller than in any of the other districts.

Number of cognizable cases reported per 10,000 of population.

Year.	Gurgáon.	Karnál.	Ludhiána.	Rohtak.	Hisár.	Sirsa.	Whole Panjáb.
1875 ...	12	22	19	18	20	30	27
1876 ...	12	20	18	19	20	30	28
1877 ...	17	22	20	22	23	30	30
1878 ...	27	21	36	25	19	32	33
Average	17	21	23	21	21	31	30

The great increase in crime in 1878 was due to the great distress which prevailed, and no doubt a similar increase was noticeable in the neighbouring districts, though they did not suffer so much from the scarcity. Murders are very rare. The commonest crimes are simple theft and house-trespass. Cattle-thefts and crimes accompanied with violence are not unusually common. Even the Meos, formerly noted for their turbulence, have become a law-abiding people; and although there was a notable increase in the amount of crime during the hard years of 1877 and 1878, during which the scarcity in this district approached the dimensions of a famine, yet not even in such a time did the population generally show a disposition to infringe the law. Upon the whole, Gurgáon district, and more particularly that part of Mewát which lies within it, may be taken as one of the most favourable examples of the effects of British rule in repressing crimes against person and property. The following figures are obtained from the annual Police Reports :—

Number of criminals per 10,000 of population.

	Ját.	Brah-min.	Ahír.	Gújar.	Meo.	Baniá.	Mina (besides convictions under Criminal Tribes Act.)
1876 ...	6	11	10	24	10	14	170
1877 ...	14	11	15	22	21	32	270
1878 ...	13	15	19	23	41	36	400
Average ...	11	12	15	23	27	27	280

The actual number of convictions of the Minas is more than doubled by convictions under the Criminal Tribes' Act. From this statement it appears that, while the Játs, Brahmins, and Ahírs are comparatively law-abiding, the Gújars, Meos and Baniás are the classes more addicted to crime, while the Minas far and away distance all the others in this respect. If the Meos and Gújars are to be classed as criminal classes, the Baniás should be placed along with them. Indeed, except in the year 1878, when Mewát suffered most from scarcity, the Meos were entitled to be classed among the less criminal tribes. In the old Statistical Report of Gurgáon, a statement is given showing the number of persons of each tribe convicted of crime in the five years ending June 1845. A complete comparison cannot be made; for, first, the population was not the same as now; and secondly, many acts are now punished criminally which would then have been let pass; but roughly taking the population then as four-fifths of the present population, the comparison stands as follows :—

Number of criminals per 10,000 of population.

	Ját.	Brah-min.	Ahír.	Gújar.	Meos.	Baniá.	Mina.
Average of 5 years ending 1845...	4½	2	1½	14	6	1	53
Average of 3 years ending 1878...	11	12	15	23	27	27	280

If anything can be inferred from this, it would appear that the Játs and Gújars are now comparatively less criminal than they were, while the Ahírs and Baniás are much more so. The only tribe to which the provisions of the Criminal Tribes' Act have been extended is the Minas, who are found chiefly in the outlying town of Sháhjahánpur, which is

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Social and Religious Life.

Character and disposition of the people.

surrounded on all sides by the Alwar territory. There are smaller bodies of them residing in Gurāora, &c. They are most incorrigible robbers, and notwithstanding the most stringent precautions, numbers of them manage to absent themselves from their homes on distant dacoity expeditions, chiefly in the Rājputānā States. They are skilful in planning the high-way robberies in which they most delight, and bold in executing them, being generally prepared to meet resistance with violence. Proposals have been made to give them land and establish them in a reformatory village, or to employ them in a class regiment. Their fellow-tribesmen in Alwar are employed in military duties, and make excellent cultivators. The district is noted for the number of deaths, especially of women, caused by falling into wells. Some of these are, probably enough, suicides. The number of deaths from this cause for the years 1877 and 1878 were 152 and 275 respectively; and during the same years the deaths from drowning in tanks were respectively 35 and 52, being chiefly those of children drowned while bathing. During the hot weather it is not uncommon to receive reports of fires in villages, whose dry thatched roofs quickly spread the conflagration. The actual damage done is seldom very great, but if, as in the last few years, the fire occur at a time of distress from scarcity, the misery of the burned-out inhabitants is greatly increased and the village presents a most desolate appearance till better times come round. It is, however, satisfactory to notice that, since the above description of the character of the Minas was written, the number of them convicted of crime has decreased, and that many of them have taken to agriculture and other honest callings, while others have taken service in the police, and some again have obtained employment as village watchmen."

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth

Assessment.		1869-70.	1870-71.	1871-72.
Class I.	Number taxed ..	756	721	460
	Amount of tax ..	7,988	14,059	3,739
Class II.	Number taxed ..	102	263	144
	Amount of tax ..	2,152	7,101	2,099
Class III.	Number taxed ..	48	98	66
	Amount of tax ..	2,358	3,627	2,388
Class IV.	Number taxed ..	2	44	2
	Amount of tax ..	742	2,376	508
Class V.	Number taxed ..	..	67	..
	Amount of tax ..	..	7,109	..
Total ..	Number taxed ..	908	1,188	673
	Amount of tax ..	13,240	34,272	8,634

of the commercial and industrial classes. The figures in the margin show the working of the Income Tax for the only three years for which details are available: and Table No. XXXIV gives statistics for the License tax for each year since its imposition. The distribution of

licenses granted and fees collected in 1880-81 and 1881-82 between towns of over and villages of under 5,000 souls, is shown in the

	1880-81.	1881-82.	
		Towns.	Villages.
Number of Licenses ..	1,798	473	706
Amount of fees ..	20,570	7,420	10,445

margin. But the numbers affected by these taxes are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less

dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year

of drought. The circumstances of the agricultural classes are discussed below, in Section D.

Chapter III, C.

Tribes, Castes,
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SECTION C.—TRIBES, CASTES, AND LEADING FAMILIES.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Panjáb, and most of them in many other districts, and their representatives in Gurgáon are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners, or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI of the Census Report for 1881. The census statistics of caste were not compiled for *tahsils*, at least in their final form. It was found that an enormous number of mere clans or subdivisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important landowning tribes is given below under their several headings.

Statistics and local
distribution of
tribes and castes.

The following table shows the number of estates owned by each tribe at the time when the revenue rate reports of the recent settlement were submitted. Since then there has been a change in the number of distinct estates entered on the rent-roll, and there have been some changes of proprietorship; but the figures will suffice to give a general idea of the manner in which the proprietary rights are held:—

Number of estates
owned by each tribe.

Tribes.	Number of villages owned.	Tribes.	Number of villages owned.
Meo	387	Khánzáda	6
Ahír	218	Government	6
Ját	181	Pathán	5
Rájpút, Hindú 72 }	80	Dhúsar	3
Muhammadans 8 }	51	Taga	3
Gújar	42	Mallah	2
Brahmin	15	Fakír	2
Gorwáh	13	Kashmíri Pandit	2
Mahájan	11	Kayath	2
Skinner Estate	11	Mughal, Carpenter	4
Sheikh	9	Shepherd, Salt- worker 1 each	
Saiyad	6	Owned by various tribes,	211
Biloch			

The Meos own nearly the whole of the Firozpur *tahsil* and the greater part of the Núh *tahsil*, besides a few outlying villages in Gurgáon and Palwal. The *tahsil* of Firozpur, the western portion of Núh, and the adjacent parts of Alwar and Bhartpur, form Mewát or the country of the Meos. The early history of this tribe and the origin of their name are alike difficult to ascertain. They claim indeed a Rájpút origin, alleging descent from an ancestor converted in

The Meos.

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The Meos.

the time of Kutb-ud-din, but this claim of Rájput descent is constantly made by all tribes of low present status. Mr. Channing writes as follows :—

"My own inquiries on the subject were imperfect ; but they led me to a conclusion, which I find has also been adopted by Major Powlett, that the Minás and Meos are connected, and I should be inclined to add that both are probably representatives of the earlier non-Aryan inhabitants of the country. In Tod's "Rajasthan," Vol. II, page 76, I find it stated that Mewasso is a name given to the fastnesses in the Aravalli hills, to which Minás, Kolís, and others make their retreat. *Pál* is, on the same authority, the term for a community of any of the aboriginal mountain races ; its import is a defile or valley, fitted for cultivation and defence ; and *Pál* is the term given to the main sub-divisions of the Meos and also of the Minás. These latter, who in Gurgáon are known only as a body of professed criminals, were the original masters of the state of Amber or Jaipur, the Rájput kingdom of which was founded by Dhola Ráe about A.D. 967 after subduing the Minás. Tod also states that in Jaipur the Minás are still the most numerous tribe, and possess large immunities and privileges ; formerly the *tika* of sovereignty was marked by blood taken from the great toe of a Miná of Kalikho, another token, as I interpret it, of the ancient sovereignty of the tribe. Meos are often mentioned, although not in Gurgáon, as Miná Meos : and in the older Muhammadan historians and in Tod I find expeditions against their country spoken of as expeditions against the Mawasat, and in later times as against the Mawas. These facts incline me to the belief that the Meos are such of the aboriginal Miná population of the Aravalli hills as were converted to Muhammadanism, and that their name is probably a corruption of Mewasati, or the men of the mountain passes. Perhaps other inquirers may be able to confirm or refute this theory, which I only put forward tentatively."

Any Meo will tell glibly enough that the tribe is divided into twelve *Páls* and fifty-two *Gots* ; but no two enumerations of the *Páls* correspond precisely ; and the fifty-two *Gots* include the *Páls*, and are not, as would at first appear, in addition to them. The following enumeration of the *Páls* is perhaps correct :—1 Balant, 2 Ratáwat, 3 Darwál, 4 Landawat, 5 Chirklot, 6 Dimrot, 7 Dulot, 8 Nái, 9 Yunglot, 10 Dahngal, 11 Singal, 12 Kalesa or Kalsákhi. Besides these there is a thirteenth *Palákhra* or little *Pál*, Páhat. The *Páls* which are strongest in Gurgáon are the Dahngals in the north of Núh ; the Chirklots in the south-east of Núh and in the country round Púná-hána ; the Landáwats, Dimrots, and Dulots in the Firozpur valley, and the Darwáls in the country south of Núh. These Meo sub-tribes still possess a strong feeling of unity and the power of corporate action. In the Mutiny the members of each sub-division generally acted together : and it will be well for future district officers to keep themselves informed of the names and characters of the men, who from time to time possess considerable influence over their fellow-tribesmen, such as the late Chánd Khán of Bazídpur, and Kabír Khán of Bukháraká among the Chirklots, Meda of Meoli among the Darwáls, Mohr Singh of Bisru and Khushi Khán of Madapur among the Dimrots, and Chandra of Sunahrá among the Dahngals. Dowa in Firozpur is the mother village of the Dulots ; Gháta Shamsábád in the same *tahsil* of the Dimrots, and Raisena in Gurgáon of the Dahngals.

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Tribes, Castes,
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The Khánzádas.

The Khánzádas are a race who were formerly of much more importance than at present; they claim to have been formerly Jadaun Rájputs, and that their ancestors, Lakhan Pál and Sumitr Pál, who dwelt at Tahangarh in Bhartpur, were converted to Islám in the reign of Fíroz Sháh (A. D. 1351 to 1388), who gave Lakhan Pál the name of Náhir Khán and Sumitr Pál the name of Bahádar Khán, and in recognition of their high descent called them Khánzádas and made them bear rule in Mewát. At first they are said to have lived at Sarahtá near Tijara, and afterwards, according to tradition, they possessed 1,484 villages: however this may be, there is no doubt that they were the ruling race in Mewát down to the time of Bábar; since then they have gradually declined in importance, and now in this district own only a few villages near Núh and to the north of Firozpur. Traces of their former importance exist at Sohna, Bhúndsi and Kotla. Kotla was one of their chief fortresses; the village is situated in a small valley, wholly surrounded by the hill, except where a small funnel-like pass gives entrance to it. In front of this pass is the Kotla *jhil*, and when this is filled with water, the only road to the pass lies along a narrow strip of land between the lake and the hill. The remains of a breast-work along the face of the hill and across the mouth of the pass still exist, while on the hill above the village is a small ruined fort. The village now belongs to Meos; some of the buildings bear witness to its former greater importance. In Alwar also the Khánzádas have fallen from their ancient rank, and now possess but few settlements. Mr. Channing writes—

"It is probable that they are more intimately connected than they acknowledge with the Meos, whom they resemble in personal appearance. They do not ordinarily intermarry with Meos, but the Meo inhabitants of Ghatwásan, Pol Nasírbas, Kherli Khurd, and Muhammadbas in the Firozpur *tahsil* profess to have been formerly Khánzádas, and to have become Meos by intermarriage. Their traditions also, which point to Sarahta as their ancient home, agree with those of more than one clan of Meos. If my supposition, that the Meos are converted Minás, is correct, I am inclined to suspect that the Khánzádas are the representatives of the noble class among the aboriginal population. Tod mentions an *Asil* or unmixed class among the Minás, known as Mainás. But my inquiries are imperfect, and I can only commend the subject to any one with a taste for ethnology, who has opportunities for study of the Minás, Mhairs, &c., on the one hand, and the Meos and Khánzádas on the other."

The following figures show the principal Ját tribes returned at the Census of 1881:—

The Ját.

SUB-DIVISIONS OF JATS.

Name.	Number.	Name.	Number.	Name.	Number.
Phogát ...	1,222	Ráthi ...	1,156	Surdát ...	11,350
Thakur ...	5,116	Ráwat ...	2,214	Katária ...	1,235
Chohán ...	1,580	Rái Barár ...	1,937	Badgújar ...	411
Deswál ...	1,408	Sahráwat ...	2,485	Panwár ...	862
Dhankar ...	772	Teotá ...	4,041	Túnwar ...	5,933
Dháníwál ...	523	Túr ...	5,533	Jádubansai ...	663
Dágar ...	4,815	Thákrán ...	1,159		

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The Jāts.

The Khānzādās are interesting from their past; the Jāts are important in the present, and, if at any time a native state should arise in this part of India, would probably be still more important in the future. They own the greater portion of Palwal and the adjoining part of Nūh, the country east and south of Bahora, and also scattered villages in other parts of Gurgāon and in Rewāri. They are almost without exception Hindūs, only two small estates belonging to Muhammadan Jāts; these call themselves Sheikhs, and are called by others Mūlās. Many Mūlās, who had been forcibly made Muhammadans by the emperors, were brought back into caste, and are treated as Hindū Jāts in all respects. They are still called Mūlās, but Hindū Jāts intermarry with them. The bards (*bhāts*) say that there are 9 *lakhs* of *Gots* in the Jāt tribe, all of which intermarry and smoke together; and the Hindū Jāts, even intermarry with the Sikh Jāts of the Panjāb. In Griffin's "Panjāb Rājās," it is noted that the sister of the Mahārāja of Patialā, a Sikh Jāt, was married to the Mahārāja of Bhartpur, a Hindū Jāt. The chief *Gots* of Jāts in the Gurgāon district are—(1) Sarot, who own 24 villages, including Hodal; (2) Rawat, 8 villages, including Bahin and part of 27 other villages; (3) Dāgar, 12 villages, including Mandkaulā; (4) Tewatiya, 2 villages, including Alawalpur (the *Got* of the late Rājā of Balabgarh); (5) Tanwar, 4 villages, including Pirthala; (6) Pokhwāt, 5 villages, including Ghangaula; (7) Katamiya, 4 villages, including Gurgāon; (8) Raibdar, 4 villages, including Mitnaul. This last *Got* is famous for its stupidity, and other Jāts tell many amusing stories at their expense. All the Palwal Jāts look to the Bhartpur Chief as their natural leader; the fall of Bhartpur made a great impression on them, and old men often refer to it as the era with reference to which they date events.

The Ahīrs.

Ahīrs are the characteristic tribe of Rewāri, and are numerous also in the northern part of Gurgāon; they are found too in the following *parganahs*, Bahrar in Alwar, Kanaund and Nārnaul in Patialā, Kanti in Naba, Mudāwar and Kot-Kāsim in Jaipur; all these *parganahs* are in the immediate proximity of Rewāri. All the Rewāri Ahīrs look upon Rāo Tej Singh's family, now represented by Rāo Lāl Singh and Rāo Judishtar Singh, as their natural leaders. They are splendid cultivators, hard-working, frugal and orderly. It is difficult to ascertain anything very definite as to their origin and history, but their traditions state that in Rewāri they supplanted Rājputs, and in two villages impoverished representatives of the old Rājput owners still linger. Ahīrs are all Hindūs.

The Brahmins and
Tagās.

The distinctively Brahmin villages occur chiefly in the Palwal *tahsil*; but in all the *tahsils*, except in the almost exclusively Meo *tahsil* of Firozpur, there are a good many villages in which Brahmins own some share. A Hindū estate could hardly hope to prosper unless Brahmins held some land either as owners, occupancy tenants, or on a free tenure held from the community. Mr. Wilson has prepared the following account of the sub-divisions of the Brahmins: the Tagās referred to in this note are found in *tahsils* Gurgāon and Palwal:—

"Of the Brahmin tribe the principal sub-divisions are called *zdt*, a word which seems also to be used to embrace the whole tribe. Each

zât is sub-divided into *Gots* and each *Got* again into *Als*. The *Al* is generally a sub-division of the *Got*, which derives its origin from some particular place (the *Nikas*), the name of which gives the distinguishing name of the *Al* and is prefixed to the name of the *Got*. Thus the *Al* of the Gaur sub-tribe (*zât*) called Indauriya Bháradwáj is of the Bháradwáj *Got*, and derives its origin from Indaur. In many matters more regard is paid to the *Al* than the *Got*, and more than one of the Brahmins present did not know what *Got* he belonged to. Indeed the vagueness of their knowledge altogether about their *Gots* and *Als* is astonishing, especially as one expects Brahmins to be more particular about these things.

"In this district there are representatives of three sub-tribes (*zâts*) only; the Gaurs, the Gautam, and the Chaurasiyá. The most numerous is the Gaur sub-tribe, and there are only a very few villages of the Gautam and Chaurasiyá sub-tribe. They are so far distinct that a member of one sub-tribe cannot marry with a member of another; and when they hold a *panchayat*, which consists of Brahmins of the villages most nearly concerned, and not of any regularly deputed representatives, only members of the sub-tribe concerned take part in it. They say too that in drinking water and smoking, they make distinctions according to the sub-tribe, but evidently they are not so particular in practice as they are in theory. All will drink water from a brass vessel in the hand of a Kahár, Taga, Ját, Ahír or Gújar, but not of a Musalmán *bhisti*. In smoking the *hukka* a Gaur will smoke from the same mouth-piece as a Gaur, but in smoking with a Gautam or Chaurasiya, he takes off the mouth-piece and smokes the *hukka*, using his hand as a mouth-piece. The Gaurs say they will drink water from a Gautam's brass vessel, but not from his earthen vessel, but a Gautam will drink from a Gaur's earthen vessel. A Chaurasiyá says he will drink from a Gaur's earthen vessel, but not from a Gautam's. The Gautams say they will drink from the earthen vessel of neither Gaur nor Chaurasiyá. Of the Gaur sub-tribe (*zât*) there are ten *Gots*, they say, but they cannot give their names with certainty, and in some cases cannot distinguish between the *Got* and its *Als*. The following names are given as those of *Gots*, but some of them may be names of *Als* only—Bháradwáj Bháradwar (?)—Mudgal, Kaushish, Báshishtmun, Páthik, Bachis, Tandras, Díkhot, Káknángiya, Láthá Joshi (with its *Als* the Indauriya, Silsihya, Kámerval).

"The Gautam sub-tribe is in this district represented only by the Maithul *Got*, which consists of 52 *Als*. The sub-divisions of the Chaurasiyá sub-tribe, represented in this district, are given as Pachami, Tagnáyat, Khundrántya, Dhamranniya, Kakariya, but these are said to be *Als* only. The Tagás are not admitted to be Brahmins. They claim to have been Brahmins, but to have given up (*tyága*, *tyág*, abandonment) the practice of *purohitái* and *panditái* (the office of family priest and learned Brahmin) for agriculture; hence their name. A Taga present says that Brahmins are his *purohits*, and he worships them (*pújta hai*). It is said that some 25 years ago Gordhan, a Taga of Fatahpur Biloch, was about to marry his daughter to a Gaur Brahmin, but a *panchayat* of Gaurs forbade it. A Brahmin widow is not allowed to remarry. If a Brahmin does marry a widow, they are turned out of the Brahmin caste, and they and their descendants are called Dharukra, now almost a separate caste by itself. A Dharukra marries only a Dharukra. There are some families of Dharukra descended from Gaur Brahmins in Ládiáká. Another form of the word Dharukra is Doghlá."

Gújars are found in all five *tahsils*, but are most numerous as proprietors in the Gurgáon *tahsil* along the foot of the range, which divides the district from Delhí. In the Palwal *tahsil* some of the

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The Gújars.

largest Gújar villages now belong to the Skinner estate; in the days of the heavy assessments which preceded the regular settlement, the Gújars attempted to evade the weighty *jamás* imposed on them by using their lands as grazing grounds, and throwing them out of the cultivation, and then deserting the villages, when pressed for payment—a course which led to their rights being forfeited, under a special rule issued by the Government of India to check desertion of estates in the Gurgáon district, or to their being sold by auction for the balances due.

The Rájputs.

The following figures show the principal Rájput tribes returned at the Census of 1881 :—

SUB-DIVISIONS OF RAJPUTS.

Name.	Number.	Name.	Number.
Bhágár	1,020	Játu	612
Badgújar	1,261	Chauhán	9,287
Panwár	1,236	Gor	619
Túnwar	1,754	Kachwáha	3,877

The chief Rájput settlements are those of Badgújar Rájputs round Sohná and of Choháns round Bahora, to the north-west of the Gurgáon *tahsil*, and in the isolated villages to the south of Rewári. The Badgújars state that their ancestors migrated hither from Jalandhar under the following circumstances :—It appears that an ancestor of theirs was playing at dice with the goddess Devi, when he noticed that her hand was wet: he asked her the cause, and she replied that she had just rescued a ship which was sinking in the sea; this seemed to him so improbable that he somewhat rudely impugned her veracity, and was in return visited with a curse, which caused him and his to wander forth, until the new seat of their race was pointed out to them by the given sign of the cart axle breaking down; and then after a series of conflicts they drove out the Khánzádas who then held the country, and established themselves at Sohná and in the country round. The date given for this migration is about the middle of the fifteenth century. The history of the Chohán race is given in Sir H. M. Elliott's supplemental Glossary. The local names which he mentions, Bighoto Ráth, Dhun-dhoti and Chandain, are known by the people, but not often referred to. The great majority of the Gurgáon Rájputs are Hindús except in the north and east of Rewári. Some of these Rewári Ranghars (Muhammadan Rájputs) have but an indifferent name for honesty, but generally the Rájputs of both religions are of good repute.

Other tribes.

Gaurwáhs are Rájputs who have adopted the custom of marrying the brother's widow; they are confined, wholly or almost wholly, to the Palwal *tahsil*; a few are Muhammadans, but the majority are Hindús. The Dhúsars claim to be descended from Brahmíns, but do not intermarry with them or receive charity; they derive their name from Dhosi, a flat-topped hill near Nárnául, where their ancestor, Chimmán, performed his devotions. The famous Himu was a Dhúsar of Rewári. Among the Banias the most numerous

class in Gurgáon are the Agarwáls, who trace their descent from Rájá Agarsen of Agroha in Hisár, whose eighteen sons married the eighteen snake daughters of Rájá Basak. The Agrís, or salt-workers, claim descent from the Rájputs of Chittaur, and the Mallahs derive their origin from Runakta near Agrá.

The Gurgáon district is singularly wanting in Native gentlemen of influence; the causes of this are to be found in the former general resumption of revenue-free tenures and the levelling influences of the heavy settlement before 1838 and 1842. Muhammad Saraj-ud-din Haidar, the *istamrârdâr* of Farrukhnagar and Siwari, is an Honorary Magistrate and Sub-Registrar. His father Captain Tafazzul Husain, belonged to an old and respectable family of *Mufís* at Rewári, and was granted the villages of Farrukhnagar and Siwari on an *istamrâr* tenure on account of his notable services at Nágpur during the Mutiny. Other leading families are the Rájput *Chaudhrís* of Hathín in Núh *tahsil*, represented by Hanwant Singh and Mahtab Singh; the Rájput *Chaudhrís* of Bahorá, now represented by a minor, Manphúl; the Kazi *jâgirdârs* of Taorú; the Saiyad *jâgirdârs* of Turkiawas in Rewári; the Saiyads of Rasulpur in Palwal, who did good service in the Mutiny; the Ahír family of Rewári, now represented by Ráo Judhishtar Singh and Lal Singh, with its branches at Dharuhera, Asiaki and Nangal-Pathani; and the Ahír *Chaudhrís* of Bhárawás and Saháranwás. Rájá Fatteh Khán, *istamrârdâr* of Dhamlaka in Rewári; Qazi Mazhar-ud-din of Rewári; *Chaudhri* Mehtab Khán of Sákras; and Nawá Abdul Stár Khán, a relation of the former Nawáb of Farrukhnagar, may also be noticed. There are very respectable *Qânungo* families seated at Palwal and Sohna, members of which occupy various grades in the public services; and among the merchants of Rewári, Khush-wakt Rai, Sheo Narain, and the family of Ganpat Ram hold a prominent position.

Chapter III, D.

Village Communities and Tenures.

Chief families.

SECTION D.—VILLAGE COMMUNITIES & 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 follow another form which itself often varies from one sub-division to another.

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

Village tenures.

Proprietary tenures.

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Village Communities and Tenures.

Limited proprietary rights (*milkiyat mahdûda*).

headings. In some villages a tenure is found which is neither full proprietary tenure nor hereditary tenancy, but between the two. It is called *milkiyat mahdûda*, "limited proprietary right," or *milkiyat arâzi maqbûza*, "ownership of the land held." Its distinguishing feature is that, while the proprietor has full proprietary right over the land he occupies, he has no corresponding share in the common land and common income of the village, and is therefore hardly a member of the village community proper. Such tenures usually originate in a gift or sale of a portion of land only, the rights attached having been specially reserved at the time of transfer. Gifts to religious institutions and gifts to illegitimate children are usually of this description. There are 190 villages in the district in which such tenures are found, and the total area thus held amounts to 4,852 acres.

Periodical exchange of lands (*pânapalat*).

The custom of periodical exchange of lands, known in this district as *pânapalat* (from *pâna*, a block of land, and *palat*, change), prevails in several villages of the Rewâri *tahsil* and a few of Gurgâon. The owners of the village or more usually of a sub-division of the village, owning their land in common, divide it into several blocks (*pâna*), which different bodies of them cultivate separately, exchanging blocks at the end of a fixed period, each body of proprietors cultivating all the blocks in turn. There is no universally acted on period; sometimes it is two or four or six years, and sometimes in the same village are found two different periods acted on. So sometimes there are two, sometimes four, sometimes eight blocks belonging to the same set of owners and exchanged about among them. Usually the blocks are fixed and separately marked off, and simply change hands in regular recognised turn at the end of each successive period; but sometimes the land is redistributed, fields which formed one block being mixed up with fields that formed another block. Sometimes the blocks of land are approximately equal; sometimes one better than another; the different sets of proprietors taking the good and bad blocks in turn. Usually the block is not cultivated by an individual proprietor, but by a number who either cultivate the block in common or divide among themselves by lot for the period of their occupation. Generally the body of proprietors who practise this custom, besides the blocks periodically exchanged, hold permanently some part of their land which is exempt from the custom. A proprietor, occupying for the time a block of this nature, cannot mortgage or sell it, but may transfer his share in the whole land, the transferee taking his place and becoming bound by the custom as he was. Strange to say, this custom is not dying out. Although in 8 of the 36 villages in which it prevailed at the revision of settlement in 1859 it has now become obsolete, it has since then begun to be practised in 33 new villages, and is now acted on in 61 villages of the Rewâri *tahsil*. It prevails also in 12 villages of the Gurgâon *tahsil*, in 9 of which it does not seem to have been acted on at the time of last settlement. One of the questions put to the proprietors at the recent settlement regarding their customs and rights among themselves was, whether they could claim redistribution of their land. As a general rule, the reply was "No;" but in some cases, even where the land is entered as owned separately by the proprietors, they said occasions might arise in which redistribution

could be claimed. This is, however, so much opposed to the common custom; and so difficult to carry out without undue injury to individuals, that the courts should require clear proof of the custom before allowing it.

The general rule determining the boundary between the Gurgáon villages and those in Bulandshahr and Aligarh, is that of following the deep stream of the Jamná, but to this rule there are three exceptions: the villages of Gurwári, Bághpur, and Bahrampur have fixed boundaries with the opposite villages; and at the present time portions of Gurwári and Bághpur are on the opposite bank of the Jamná, while the two Bulandshahr villages, which face Bahrampur, own lands on this side. Up to 1871 these detached portions were treated as in all respects parts of the present estates, but in that year the deep stream of the Jamná was declared in all cases the boundary of the Gurgáon district; and in consequence of this order the various detached portions were formed into separate revenue units.

Formerly the 10 per cent. rule prevailed in this district, but the Financial Commissioner, in his Secretary's letter to the Commissioner of Dehli, No. 3128 of 29th May 1876, sanctioned the introduction, subject to the consent of the people, which has been given of the system of taking up every case of increment and decrement; but it was added that in working the system it was to be left to the discretion of District Officers to refrain from revising the assessment in cases where the alteration in the area of the holdings is small compared with the total area.

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. The following figures taken from the village statements of the recent settlement show the areas cultivated by owners, occupancy tenants and other tenants, in each *tahsil*, as at present constituted:—

<i>Tahsil.</i>	<i>Area in acres cultivated by</i>		
	Owners.	Occupancy tenants.	Other tenants.
Gurgáon	109,349	20,861	55,692
Rewári	134,437	20,672	55,277
Palwal	111,069	19,521	21,066
Núh	150,051	27,930	39,800
Firozpur	100,594	13,879	33,290
Total	605,500	102,863	205,125

Unfortunately the areas held under each description of rent are not available; but speaking generally it may be said that rents in kind are unknown in Palwal, very rare in Núh and Firozpur, are about one-eighth of the whole in *tahsil* Gurgáon, and in *tahsil* Rewári are paid for about half of the area held by tenants-at-will. For ordinary

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<i>Tahsil.</i>	<i>Zail.</i>	No. of villages.	Annual land revenue before the recent re- ductions.	Prevailing caste or tribe.
FEROZPUR.	Multhán	19	17,159	Meos.
	Bhādas	19	19,878	Do.
	Māndikhera	13	18,795	Do. and Khānzādas.
	Mahun	31	30,559	Do. do.
	Firozpur	18	19,969	Do. and Mahājans.
	Dhadhauri Khurd... ..	17	27,635	Do.
	Diwān	29	18,583	Do.
	Lohinga Kalān	22	17,585	Do.
	Banarsi	21	13,855	Do.
	Autha	23	13,642	Do.
	Pemān Khera	17	16,589	Do.
	Nimka	15	17,364	Do.
	Total	244	2,31,613	
	Grand Total	1,264	12,28,525	

and is left to collect it for himself from the villages of his *zail*. This allowance is not a separate cess, but is deducted from the Government demand. There are, in the district, in all sixty-four *zaildars*, drawing a total remuneration of Rs. 12,671—an average of Rs. 198 each.

A chief headman has been appointed in each village having three or more headmen, except where, for special reasons, such as that the village was uninhabited or that the number of headmen was likely to be reduced to less than three, it was not thought expedient to make the appointment. The chief headman, like the *zaildar*, receives an allowance of one per cent. on the land revenue of his village, including assigned land revenue, which is deducted from the Government demand or revenue assignment before payment into the treasury or to the assignee. Of the 1,264 villages of the district, in 522 a chief headman has been appointed, their aggregate annual emoluments amounting to Rs. 7,932.

Chief headmen (*Als*
lambardars).

In many villages the number of *lambardars* is inconveniently large in proportion to the number of proprietors and the size and land revenue of the village. Up to the recent settlement there were many villages, especially in the Palwal *tahsil*, in which leading proprietors other than headmen, generally called *pattidars*, *thokdars*, or *thulahdars*, were accustomed to draw the *pachotra*, or 5 per cent. headman's dues on the land revenue of the sub-divisions of the village they represented. As under the Land Revenue Rules only headmen can draw the headman's allowance, this arrangement has been put an end to. In a few cases the *pattidar* has been appointed headman of his *patti*, but usually the representation and emoluments of the sub-divisions have been taken away from the *pattidar* or *thulahdar* and distributed among the headmen. It is probable that, by private arrangement, the headmen in some villages still allow these men to draw a part of the allowance, but no such arrangement has received sanction, and its continuance depends on the will of the headmen. The office of headman is looked on as strictly hereditary in the eldest branch of the family, and thus forms a notable exception to the

Headmen (*Lambar-*
dars).

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Tahsil.	Zail.	No. of villages.	Annual land revenue before the recent re- ductions.	Prevailing caste or tribe.
GURGAON.	Gurgáon	22	21,984	Játs.
	Bádsháhpur	24	20,698	Ahírs.
	Bhúndsi	25	17,794	Ahírs and Gújars.
	Sohná	16	13,143	Mahájans, Hindú Rájputs & Gújars
	Daulá	27	14,695	Gújars.
	Sailáni	15	13,976	Játs, Hindú and Musalmán Rájputs
	Bahorá Kalán	15	23,637	Játs, Banias and Hindú Rájputs.
	Sihi	29	17,969	Ahírs.
	Harsaru	12	17,789	Ahírs and Rángars.
	Sultánpur	20	18,723	Ahírs.
	Garhi Nathe Khán Farrukhnagar	19 3	21,562 1,800	Ahírs and Hindú Rájputs. Mahájans.
	Total	227	2,03,770	
RAWAL.	Dahina	12	19,519	Ahírs.
	Nangal Patháni	18	19,638	Do.
	Parkhotampur	22	19,991	Ahírs & Musalman Rájputs Rángars
	Guraorá	18	20,868	Ahírs.
	Mirpur	29	24,468	Ahírs and Játs.
	Dharuhera	20	22,424	Do.
	Turkiawás	30	15,778	Do.
	Rewári	4	6,163	Mahájans and Dhúsar.
	Dhámálaka	39	19,032	Ahírs and Gújars.
	Bharawás	26	16,346	Ahírs.
	Rámpura	29	23,346	Do.
	Husainpur	29	17,462	Do.
	Balwári	17	18,889	Hindú Rájputs.
	Sháhjahánpur	16	17,699	Hindú Rájputs and Ahírs.
	Total	309	2,61,623	
PALWAL.	Pirthala	18	19,546	Játs.
	Dhatir	18	16,134	Do.
	Allika	24	16,759	Do.
	Palwal	12	18,576	Mahájans and Gaurwáhs.
	Alawalpur	14	19,500	Játs.
	Sajwári	21	20,444	Játs and Gaurwáhs.
	Rasulpur	15	19,726	Játs Brahmins and Gújars.
	Sultánpur	14	20,017	Játs and Brahmins.
	Pingor	7	20,422	Játs.
	Kushak	12	23,700	Gújars.
	Hasanpur	14	18,259	Biloch and Játs.
	Bhidúki	7	18,118	Játs.
	Hodal	8	22,692	Játs and Mahájans.
	Saundhad	11	23,992	Játs.
	Total	195	2,77,885	
NUH.	Sondh	22	9,762	Ahírs and Meos.
	Táorú	9	9,133	Játs and Meos.
	Sunári	28	8,082	Meos.
	Shikárpur	25	10,105	Do.
	Basai	31	24,090	Do.
	Núh	27	25,807	Meos and Khánzádas and Mahájan.
	Meoli	15	18,303	Meos.
	Sanghel	23	28,885	Meos.
	Baghaoli	31	26,736	Meos and Hindú Rájputs.
	Mandkaula	23	32,012	Meos, Hindú Rájputs and Játs.
	Hathín	39	32,343	Meos and Játs.
	Bahín	16	28,376	Meos, Hindú Rájputs and Játs.
	Total	289	2,53,634	

themselves assumed the whole liabilities and reduced their former partners to the position of tenants only ; and in eight the tenants still share the profit and loss.

<i>Tahsil.</i>	<i>Zaildars.</i>	Chief headmen.	Village headmen.
Gurgaon ..	12	82	604
Bewari ..	14	119	763
Palwal ..	14	93	611
Nuh ..	12	135	822
Firozpur ..	12	124	717
Total ..	64	553	3,517

The figures in the margin show the number of village officers in the several *tahsils* of the district. The village headmen succeed to their office by hereditary right, subject to the approval of the Deputy Commissioner ; each village, or in large villages, each main division

of the village, having one or more who represent their clients in their dealings with the Government, are responsible for the collection of the revenue, and are bound to assist in the prevention and detection of crime. The office of chief headman was instituted in 1878, on the introduction of the new settlement. Chief headmen are appointed only in villages where there are three or more headmen ; they are elected by the votes of the proprietary body subject to the sanction of the Deputy Commissioner. They represent the body of headmen, and receive Government orders in the first instance, though in respect of the collection of land revenue they possess no special authority or responsibility.

The *zaildār* is elected by the headmen of the *zail* or circle, the boundaries of which are as far as possible so fixed as to correspond with the tribal distribution of the people. The *zaildars* stand in such the same relation to the headmen of the *zail* as a chief headmen to those of his village. They and the chief headmen are remunerated by a deduction of one per cent. upon the land revenue of their circles or villages ; while the headmen collect a cess of five per cent. in addition to the revenue, for which they are responsible. The chief of each of three large subdivisions of the Meo tribe, which are not represented amongst the *zaildars*, receives an assignment from the land revenue of Rs. 75 to 100 a year, and is styled *indamdār* but has no territorial jurisdiction and has no duties to perform beyond those of an ordinary headman. The head-quarters of the *zail*, together with the prevailing tribes in each, are shown on the next two pages. In making the division into *zails*, regard was had as much as possible to the tribe and clan of the proprietors of the villages, and the tradition of old revenue divisions. In many parts of the district there was no such clear basis of division to follow, and it was found necessary first to choose the *zaildars*, the necessary qualifications being respectability, hereditary influence, popularity among the headmen of the villages and usefulness to Government, and then to parcel out the villages among them. The boundaries of the *tahsils* are in all cases coincident with the boundaries of the *zails*, and in only a very few cases does a *patwari's* circle form part of two *zails*. Several of the *zaildars* are men of no great influence, and have been appointed only because no better could be found, and because it was thought necessary to carry out the system consistently by placing every village in the district under some *zaildār*. Each man gets an allowance of one per cent. on the land revenue of his *zail*, including assigned land revenue,

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Rents are being enhanced.

bārāni and well lands the ordinary share of the produce paid is one-third or, if the conditions of production are more than ordinarily favourable, two-fifths. On naturally irrigated lands, where the out-turn is good in proportion to the labour of cultivation, one half the produce is sometimes given; while on the other hand on salt wells and on very poor sandy soils the proportion falls to one-fourth. The straw is ordinarily kept by the tenant; but this and the natural products of *pālā* (*Zizyphus nummularia*) and *pula* (*Munj grass*) are ordinarily matters of special arrangement. Cash rates (*zabtī*) are always taken on sugar-cane, tobacco, fodder crops, and garden produce.

Hitherto the great majority of the tenants paying at cash rents have been holding at customary privileged rents, which had their origin in the days when land was plentiful and cultivators were few. During the last few years, however, and especially since the revision of the record of rights, there has been a marked tendency on the part of the owners to insist on their right to receive larger rents. Notices of ejectment are often served merely to enforce a demand for higher rent. Speaking generally, it may be said that, in the past, full rents were confined to, (a) estates owned by single individuals or families, or very small bodies of owners, (b) land cultivated by non-resident tenants, especially if these were of low caste, (c) the neighbourhood of towns. As population increases and the land is more and more subdivided among the owners, and the competition for holdings increases, rents will surely rise; although privileged rents will, no doubt, long continue to be paid by tenants holding under village communities of the same caste. If population continues to increase as in the past, many of the tenant class will be squeezed out of their holdings, and some system of emigration to less populous tracts will have to be arranged, but the recent great mortality has staved off this difficulty for many years to come. Of course this necessity might for a time at least be staved off by the introduction of higher cultivation or of other industries; but of the latter there seems but little chance, while as to the former, much of the soil of the west of the district is very poor.

Tenants sharing in the village management.

At the regular settlement the proprietors of many villages found their assessment so high that they were glad to get tenants to join them in working the village, and allowed them to share in all the profits of the farm on condition of sharing all the loss. In most cases these men were recorded as hereditary tenants, or as tenant *khevatdārs* sharing in the profit and loss, but often they were recorded as ordinary non-hereditary tenants. The assessments now are proportionately much lighter and the value of land much higher than it was, and the proprietors of most of such villages have seized the opportunity of the expiry of the settlement to get rid of these partners and to assume all the responsibilities and all the advantages of the farm themselves. They have been allowed to do so, as it appeared clear that those tenants were only in the position of joint farmers for the term of settlement, and that the proprietors had the right to resume all their rights when a new settlement began. In 250 villages, up to the present settlement, the proprietors had tenants sharing with them in the profit and loss of the farm. In 242 of these they have now

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grain they then advanced, but all outstanding debts, or to have cleared them all off by purchasing the land outright; so that the sum representing the new burden of the land does not represent new debt, but includes much debt that formerly appeared only in the books of the money-lenders.

"The proportions of land mortgaged vary greatly in the different *tahsils*. Firozpur, almost wholly inhabited by proverbially thriftless Meos, gives the highest figures. Up to June 1877, nearly 13 per cent. of the cultivated area of the *tahsil* had been mortgaged for $2\frac{1}{2}$ years' revenue; in the following 18 months 6 per cent. more was mortgaged for $1\frac{1}{4}$ year's revenue, and 2 per cent. was sold during the same time. At the end of 1878, 19 per cent. of the cultivated area was burdened with $3\frac{1}{4}$ years' revenue of the *tahsil*. Nuh, also chiefly inhabited by Meos, follows close behind. Up to June, 1877, 11 per cent. of the cultivated area of the *tahsil* had been mortgaged for $2\frac{1}{4}$ years' revenue; and during the next year-and-a-half 5 per cent. more was mortgaged, and 1 per cent. was sold, leaving 16 per cent. burdened with 3 years' revenue of the *tahsil*. In the Ját *tahsil* of Palwal, which up to 1877 was lightly assessed, and which suffered less from the drought of 1877-78 than the other *tahsils*, 5 per cent. had been mortgaged up to June 1877 for $1\frac{1}{4}$ year's revenue of the *tahsil*; and during the following year-and-a-half 2 per cent. more was mortgaged for a fifth of a year's revenue only, and very little land was sold. So that here at the end of 1878 only 7 per cent. of the cultivated area is burdened with $1\frac{3}{4}$ year's revenue. In the *tahsil* of Rewari, inhabited chiefly, by industrious economical Ahirs, which has always been highly assessed, and which, like Nuh and Firozpur, suffered greatly from the drought of 1877-78, only $1\frac{1}{2}$ per cent. of the cultivated area had been mortgaged up to June, 1877, for only one-ninth of a year's revenue of the *tahsil*; but during the eighteen months that followed 6 per cent. of the cultivated area was mortgaged for a fourth of a year's revenue of the *tahsil*, and $1\frac{1}{2}$ per cent. was sold, leaving $7\frac{1}{2}$ per cent. of the cultivated area burdened with only a third of a year's revenue of the *tahsil*. In the Gurgáon *tahsil*, up to June 1877, 2 per cent. of the cultivated area had been mortgaged for a fourth of a year's revenue; and during the following 18 months $1\frac{1}{2}$ per cent. more was mortgaged for a sixth of a year's revenue, and 1 per cent. was sold, leaving $3\frac{1}{2}$ per cent. of the cultivated area burdened with half-a-year's revenue of the *tahsil*."

time. Though the drought of last year was as bad with them as anywhere, they paid their revenue, and that without contracting a larger amount of debt than they are likely to clear off in a year or two of favourable harvest, should they be fortunate enough to have them. The causes of debt are—(1), general extravagance, which leads to debt even in ordinary years; (2), marriages and funerals, the expenditure on which is enormously disproportionate to the income; (3), drought, which finds the agriculturist without any surplus saved, and kills his cattle, and compels him to borrow to pay the revenue and support his family; (4), neglect to pay the interest on debts already contracted, which rapidly multiply themselves."

The following remarks are by Mr. Wilson:—

"During the progress of settlement operations two statements of land mortgaged, which are here appended, were drawn up. The first statement shows the amount of land mortgaged at the end of June 1877, when the last instalment of the past settlement had been realized, and the new assessments had been announced, but had not yet come into effect; when a series of average years had brought the district to what may be considered its normal condition after the famine of 1868-69, and the coming drought of 1877 had as yet had no effect. The second statement shows the amount of land mortgaged during the following eighteen months, beginning with July 1877, and ending with December 1878. The percentages are taken on the cultivated area, as almost all the land mortgaged is cultivated land, and in calculating proportion of revenue to area it gives a better idea of the actual state of things if the productive area only be taken into account. At the end of June 1877, over six per cent. of the cultivated area of the district had been mortgaged in 20,000 separate transactions, to agriculturists and non-agriculturists in the proportion of 3 to 2, for a sum equal to $1\frac{1}{4}$ year's revenue of the district,—the average amount of debt per acre mortgaged being Rs. 24, equivalent to 18 years' purchase of the revenue assessed. During the eighteen months which followed, while the redemptions from mortgage were insignificant, 4.41 per cent. more of the cultivated area was mortgaged for six *lakhs* or half-a-year's revenue, giving a rate of Rs. 14 per acre mortgaged, or $10\frac{1}{2}$ years' revenue of the land mortgaged. Thus at the end of 1878, nearly $10\frac{1}{2}$ per cent. of the cultivated area of the district was under mortgage, the burden being $21\frac{1}{2}$ *lakhs* or $1\frac{1}{2}$ year's revenue of the district. During the same period of eighteen months ending December 1878, 1.14 per cent. of the cultivated area of the district was sold at Rs. 14 per acre, or 11 years' revenue of the land sold. The average area mortgaged in one transaction was seven acres, more than double the former average, and the proportion of mortgages to agriculturists and non-agriculturists, respectively, was 2 to 5, instead of the former proportion of 3 to 2.

"The cause of this enormous increase in the transfers of land by, which $5\frac{1}{2}$ per cent. of the total cultivated area of the district changed hands in the course of a year-and-a-half, is not far to seek. The almost entire failure of the rains of 1877 left the district destitute of the *kharif* harvest and unable, from want of cattle and seed and seasonable moisture, to cultivate the ordinary extent of *rabi*. Many of the people living from hand to mouth, especially the improvident Meos, were driven at once to the money-lender, even before the first instalment of the new assessment became due; and as a thorough investigation into the rights of proprietors of land was just being completed, and the assessment for the next thirty years had been announced, it was possible to estimate with some certainty the value of land, and the money-lenders seem to have seized the opportunity to throw on the land by way of mortgage not only the value of the cash and

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condition of paying simply the revenue and cesses due thereon, and they have generally shared on equal terms with the owners in the common rights of the village. However, since the operations of the present settlement began, and more especially since the new assessments were announced last year, the tendency to distinguish more sharply between these classes of agriculturists has been rapidly growing. Tenants-at-will are called on to pay higher rents, or are ejected from land they have held for years on these favourable terms. Suits are instituted to have defined more exactly the rights of occupancy tenants and to enhance their rents. Property in land is becoming more valuable every day, and the rights of owners having been more clearly defined in the new settlement records, money-lenders are willing to advance larger sums than before on the security of land. Thus it is generally remarked that tenants-at-will have greater difficulty in borrowing than owners, or even than tenants with occupancy rights. All these tendencies may be expected to develop with remarkable rapidity in the few years following the close of the present settlement operations.

"The general condition of the agricultural population, then, may be said to be painfully dependent on the seasons; all their income comes from the land. Where a land-owner, besides the actual produce of his own separate holding, can count among his income the proceeds of hiring his cart between the busy times, or those of the sale of his *ghā*, he finds that in a year of drought even these are apt to fail him, for the difficulty of feeding his oxen and his buffaloes swallows up all the income they bring, and where a cultivator ekes out the produce of his fields by his dues as a village menial or family priest, he finds the villagers, in seasons of scarcity, unable to pay him the full fee. The Jāts of Palwal are now greatly protected against drought, but are in some danger of increasing their expenditure too fast, and losing some of their old industry and thrift; but they may be generally described as well off, especially the land-owners. They can easily stand a year of scarcity, and will probably soon recover themselves, though even they are, like all agriculturists, apt to neglect payment of the principal, and even of the interest, of a debt once contracted; and often carelessly allow the sum noted against them in the village money-lender's books to grow and grow until they can have little hope of paying it off, the wily banker knowing it to be his interest not to press for ready payment, but to encourage his debtor deeper into the toils, until he has become completely at his mercy. When this is so with men having such advantages as the Jāts of Palwal, what must it be with the Meos? Their condition is rapidly becoming hopeless. They live so literally from hand to mouth, carelessly contracting debt for marriages, funerals, and petty luxuries even in average years, that when a year of drought comes they are thrown on the money-lender, who can make with them what terms he likes. During the past 15 months some five per cent. of the cultivated area of the two Meo *tahsils* of Nūh and Fīrozpur has been mortgaged; and now 17 per cent. of the total cultivated area is so burdened that there is little hope of its ever being redeemed. The Meo land-owners are rapidly becoming practically reduced to the position of tenants? Their condition loudly calls for special consideration, though it is difficult to see what can be done for them. During the past year a large amount of revenue due from them has been suspended, but they have had to borrow for food, and the evil has only been reduced, not removed. Not a few who had no land to mortgage left the district to seek a means of livelihood elsewhere until better times. It is pleasant to turn from this state of things to that of the Ahīrs in Rewāri. With all their disadvantages, their industry reduces the evils of a year of drought to a minimum, and their thrift supplies them with a means of tiding it over and reduces their expenditure for the

death of the head, sometimes worked in common by the sons, but very frequently divided between them in equal shares. The practice of separating off distinctly the different shares of the land is encouraged by our revenue and law system, and is rapidly becoming more common; and as the increase of a holding by the death of a brother or uncle without heirs is much less common than its sub-division among the sons of the deceased proprietor, this practice leads to the rapid increase of small holdings, the produce of which is barely sufficient to supply the necessities of life to the agriculturist and his family; and while the heads of families in the village community are gradually becoming more distinct in their individual rights and responsibilities, they have not yet learned to co-operate in the modern sense of the word. There is thus little to fall back on when a season of misfortune comes. The extent of sub-division is generally much influenced by the tenure of the village. Where the village is held in *bhayachāra* tenure, as is usual among the Jāts and Meos, the land is much sub-divided; and where the tenure is *pattidāri*, as it often is among the Ahirs, the owners of a share in the village often hold and cultivate it in common, and can thus meet misfortune better than if they had to fight it single-handed.

“(4.) *Facility of irrigation.*—The introduction of the Agrā canal into the eastern part of the district has vastly improved the condition of the agriculturists in that tract by increasing the productiveness of their land in much greater proportion than it increases the cost of production; but most of all by protecting them against seasons of drought—the great source of indebtedness and poverty. Although irrigation from the canal commenced only some four years ago, its good effects are already seen, and it is to be hoped that the standard of comfort of the Jāt agriculturists benefitting therefrom will be decidedly raised before the population overtakes the increase of produce; provided, however, that their prosperity does not make them lazy, and that the proximity of the canal does not permanently enervate them, as seems to have been the case with the Jāt land-holders on the Western Jamná Canal. There seems some danger of the latter calamity, for this year in particular fever has literally devastated the tract through which the canal passes; some villages have in a few months lost one-sixth of their population, and scarcely a man is to be found who has not been greatly reduced in strength by repeated attacks. But if this prove to have been an exceptional year, as there is some reason to hope, the great diminution of the population may even prove a blessing to the survivors. The facility of well-irrigation is also an important factor, as on this depends the protection of the land from drought, but it must be taken advantage of. The Ahirs work their deep wells night and day; the Meos often do not take the trouble to sink them when water is near.

“(5.) *Nature of soil.*—This factor, which at first sight seems most important, really comes low down in the list. The sandy soil of Rewári produces enough to keep the thrifty Ahirs in comfort, while the comparatively rich soil of the Firozpur valley is heavily mortgaged to meet the extravagances of the thriftless Meos.

“(6.) *Incidence of the revenue.*—This too is of less importance than would at first sight seem probable. The Ahir land-owners of *tahsil* Rewári, hitherto notoriously heavily assessed, are much less indebted than the lightly assessed Meos of Firozpur, and less even than the much more lightly assessed Jāts of Palwal, thrifty though the latter are said to be.

“(7.) *Status of agriculturist.*—There is much less difference between the condition of the owner of land, tenant with right of occupancy, and tenant-at-will throughout the greater part of the district, than would be expected. The vast majority of tenants with rights of occupancy, and a very large number of tenants-at-will, have hitherto held their land on

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Third factor, sub-division of land.

Fourth factor, facility of irrigation.

Fifth factor, nature of soil.

Sixth factor, revenue.

Seventh factor, status of agriculturist.

Chapter III, D. description of their ordinary economic condition would apply to the whole community with any approximation to exactness.

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"The circumstances which determine the condition of an agriculturist come in order of importance as follows :—

Factors in the economic condition of the agriculturists.
First factor, caste.

"(1.) *Caste*.—As a general rule, whatever be the nature of the soil he cultivates or the incidence of the revenue he pays, the caste of the agriculturist, which determines his habits and customs and natural disposition will determine his economic condition. At the head of the prevalent castes in this district I would place the Ahírs, as the most industrious, thrifty, and prudent. Though much of the land occupied by them is of an inferior description, and the incidence of the revenue in Rewárf *tahsil*, where most of the villages are owned by them, has for thirty years been very high as compared with the rest of the district, they have, by unremitting toil, compelled the soil to yield them a wonderful amount of produce, and have by prudent thrift kept themselves and their lands free from debt. Next to them come the Játs, who own many villages in the east and north-east of the district. Their land is very fertile, and in the Palwal *tahsil*, where they form the chief portion of the land-owning class, the incidence of the revenue has been hitherto extremely light. In industry and thrift they are inferior to the Ahírs, though superior to other castes : while on the whole very well-to-do, they have not been careful to keep themselves free from debt and their land from mortgage. After them come the Rájpúts owning land chiefly in the centre of the district, and the Brahmíns scattered here and there, but neither caste forming a very important element in the agricultural population. Last of all on the list come the comparatively lazy and superlatively unthrifty Meos, who own some 350 villages in the two southernmost *tahsils* of the district (Núh and Firozpur). Without the excuse of a barren soil or an excessive revenue, they live so closely up to their income, are so negligent in developing the resources of their land, and indulge so in unwarranted expenditure, that the failure of one harvest plunges them irretrievably into debt. Last year's scarcity found many of them still burdened with debt contracted in the famines of 1860-61, and 1868-69, and has left them with 17 per cent. of their land heavily mortgaged, and much floating debt hanging over them besides.

Second factor, number of family.

"(2.) *The number of the family*.—Other things being equal, the lucky man who has few children has less difficulty in making ends meet. When the children are young, they make more mouths to feed, without any corresponding increase in the number of hands to work ; and even when they become old enough to help in the fields, the cost of their food is greater than would be the hire of labourers to give the same amount of work at the most pressing times. Each child too must be married, and marriages are the great extravagance of the agriculturist's family : even where one contracting party exacts a sum of money from the other, the expenses of the ceremony are sure to exceed the income. The greater the number of births, the greater will be the number of deaths in the family ; and each funeral too is an expensive affair—the brotherhood and the poor must be luxuriously and extravagantly feasted. There was a time not many years ago when the agriculturist who had a number of sons and daughters to help him to break up new land was likely to better his condition ; but now throughout the greater part of the district the population has overtaken the land, and hired labour is cheap. Happy is the man whose quiver is not too full. As might be expected, the unthrifty Meos are famous for the number of their children.

Third factor, sub-division of land.

"(3.) *Sub-division of the land*.—This is closely connected with the last head. Where the family is a large one, the family holding is on the

bhonda is given for some secular service, such as the duties of the village watchman (*chaukidār*) or messenger (*balāhar*). The *bhondadār* may be ejected on failure to fulfil the conditions of his tenure and perhaps in some cases at the will of the proprietors. It is simply an old-fashioned mode of paying for services. There were, at the recent Settlement, *bhonda* tenures in 820 of the 1,264 villages of the district, and the area held under the tenure amounted to 6,990 acres.

The subject of the employment of field labour other than that of the proprietors or tenants themselves, are thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (page 711).

"The custom of employing hired field labourers is not quite general in this District, as the Jāts and Ahīrs, who own about one-sixth of the District between them, generally do their field work themselves. The other tribes of land-owners and cultivators, however, do employ *chamārs*, *dhānaks*, *kolis*, *julāhās* and sweepers to weed and reap their crop at a money wage of 2 annas for a man, 1½ annas for a woman, and 1 anna for a child per day. Sometimes the wage is given partly or wholly in kind, the value being about the same as the cash wage. When not employed in field-labour, these classes earn their livelihood by weaving cloth, making shoes, mending harness, sweeping villages and otherwise providing for the wants of the villagers, who in this district generally pay them for these services in cash and not by an allowance of grain at harvest. The number so employed may be put down at about 8 per cent. on the total population.

"The condition of these field-labourers is not inferior to that of the poorer agriculturists who cultivate holdings of their own. They are not so much indebted, as they have nothing to mortgage; they do not generally get credit from the village trader, but sometimes get wages in advance or borrow a little from each other. In an average year they subsist with ease from harvest to harvest on their earnings during the last harvest, and their wages for odd jobs, and the profit on their cloths, shoes, &c."

The wages of labour prevailing at different periods are shown in Table No. XXVII though the figures refer to the labour market of towns rather than to that of villages.

Table No. XXXII, gives statistics of sales and mortgages of land; Tables Nos. XXXIII, and XXXIIIA show the operations of the Registration Department; and Table No. XXXIX the extent of Civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious: and any figures which we possess afford but little real indication of the economical position of the landholders of the district.

The subject is discussed at some length at pages 332ff of the Famine Report of 1879, where actual figures are given for instances selected as typical. In forwarding these figures, the District Officer wrote as follows:—

"In a district such as this containing such a variety of soil and caste and even climate, it is necessary to divide the agricultural community into classes, and describe their circumstances in some detail; no general

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Bhonda tenures.

Agricultural labourers.

Poverty or wealth of the proprietors.

No general description possible.

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draw it, and receives from each family one cake per day, 10 to 15 seers of grain at each harvest, and fees of 4 annas on the marriage of a son, and Re. 1 to Rs. 2 on that of a daughter.

The barber (*hajjám, náí*) is expected to shave everybody free of charge, to take messages, arrange contracts of betrothal and marriage, and do various kinds of miscellaneous work. He sometimes gets a cake for shaving, and 10 seers of grain at harvest; but he depends chiefly on the presents given at betrothals and marriages, which vary according to the means and position of the parties from Re. 1 to Rs. 3 for a son, and from Rs. 5 to Rs. 14 for a daughter. There are very few *dooms* in the District. They take messages, negotiate betrothals and perform certain ceremonies at funerals, and are remunerated as barbers.

The *teli* (oil presser), *gadhriya* (shepherd), *julaha* (weaver), *rangrez* (dyer), *chípi* (calico printer), *sonár* (goldsmith), and *bhútt* have no defined rights and obligations, but are paid by the job for work done and service actually rendered. *Jogís* and *fukírs* of various classes have already been noted.

Petty village grantees.

The last two lines of Table No. XVI show the number of persons holding service grants from the village, and the area so held as returned in the Administration Report. But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of or in payment for services rendered; to attendants at temples, mosques, shrines, or village rest-houses, so long as they perform the duties of the post; and for maintenance of monasteries, holy men, teachers at religious schools, and the like. They may be divided into two classes, *dohli* and *bhonda*.

Dohli tenures.

It is very common for an individual proprietor, and still more so for a whole village community to set apart a small piece of land, usually two or three *bigas*, to be held rent-free for the benefit of some temple, mosque or shrine; or to give a piece of land on similar favourable terms to a *pandit* or other person of a religious order. Such a grant is called a *dohli*, and the holder a *dohlidár*. So long as the purposes for which the grant was made are carried out, it cannot be resumed; but should the holder grossly fail to carry out the duties of his office, the proprietors can eject him and put in some one else under a like tenure. There were, at the recent Settlement, *dohli* tenures in 517 of the 1,264 villages of the district, and the area so held amounted to 3,704 acres.

Bhonda tenures.

The *bhonda* is like the *dohli*, a grant of a few *bigas* of land rent-free.

The principal difference is that, while the service for which the *dohli* is granted is something directly connected with religion, the

generation to generation. In some villages, the dues of each class were fixed at Settlement, and recorded in the Administration paper, but in others they are settled by mutual arrangement, or left entirely to the discretion and liberality of the employer. As, however, the land-holders cannot get on without the *kamīn*, the latter is often master of the situation, and protects himself from injustice and oppression by threatening to desert his home. Even where rates of remuneration have been fixed, non-proprietors are generally left to make their own arrangements by mutual agreement. The numbers of the principal classes (extracted from the census report of 1881) are as follows :—

Chamārs, 71,504; *chhrās*, 17,783; *kumhārs* 14,261; carpenters, 10,655; blacksmiths, 5,503; weavers, 2,339; washermen, 3,446; barbers 12,342.

The duties of the *chamār* are to mend shoes, carry fuel, assist in all kinds of agricultural operations, pitch tents and act as watchman for Government Officers in camp, carry bundles, and generally to act as *bulāhar* or village messenger. Besides the flesh and skins of dead animals, they get, in villages where dues are fixed, a quota of grain varying from 40 to 60 seers per annum from each family served, whether of owners or tenants, but sometimes a smaller allowance at harvest, and, in addition thereto, one barley cake per day. They generally receive a present in cash on the occasion of a son's marriage, but no fixed sum is prescribed.

The sweeper (*khākrob*, *bhangī*, *chūhrā*) in return for keeping houses clean and removing night-soil, generally receives half a barley cake per day from each family served, a present at marriages, and fees in cash or grain according to agreement besides a share of the flesh of dead animals. He is often fed for a considerable time while marriages are going on. A sweeper sometimes acts as *bulāhar* and receives special allowances.

Potters (*kumhār*) are required to supply earthen vessels free of charge to all proprietors, and for the camps of Government Officers, and the usual remuneration is 10 seers of grain per plough at every harvest, Rs. 2 in cash at the marriage of a daughter in a Musalmān family, Rs. 1-4-0 in a Hindū, and 4 annas at the wedding of a son, whether Musalmān or Hindū. The rates, however, vary very much in different villages, and in many places are not fixed at all. *Kumhārs* also make money by letting out donkeys for hire and burning bricks.

The blacksmith (*lohār*), and carpenter (*khātī*, *barhār*) are obliged to repair all agricultural implements, supplying fuel and tools, but receiving the necessary iron and wood from the owners. Payment is made for new implements and all other work. The dues of both are the same, *viz.*, a quota of grain varying from 20 to 45 seers per plough at each harvest, 2 annas on the marriage of a son, and a fee varying from 8 annas to Rs. 1-4-0, according to the caste, on the marriage of a daughter.

Washermen (*dhobī*) and water carriers (*sakkā*, *bhishtī*) are only found in large villages, and where the women are secluded. The former is required to wash clothes for all male proprietors, and receives from those who employ him the same dues as the *kumhār*. The latter supplies water where the women of the household cannot

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Headmen (*Lambardárs*).

general rule that all the sons share equally in the inheritance without regard to age. If the eldest son be dead or unfit, his eldest son, even though a minor, is considered to have a better right to the post than the second son. Many of the people are given to looking on the post more as one of emoluments than of responsible duties, and where a headman has died leaving no male lineal descendant, the proprietors often express a wish that the widow should be appointed to the post and take a life interest in it as in the other property. It seems to have been not unusual formerly to allow such an appointment, and when the recent settlement operations began, there were in the district 46 female *lambardárs*, most of whom were, no doubt, widows holding a life interest in the emoluments formerly held by their husbands as headmen. Of these, 34 are still recorded as *lambardárs*, but the tendency of late has been to refuse to appoint a woman to the post except for very special reasons.

In many villages during the last settlement the hereditary tenants practically shared the farm with the proprietors, and in 22 cases hereditary tenants were recorded as headmen, drawing the headman's allowance on the land revenue he represents. As in these cases the proprietors have refused to allow the tenants to continue to share the farm with them, they have been removed from the post of headman, and now throughout the district no tenant holds such a post.

Village menials.

The *kamins* or village menials here, as elsewhere, form a very important section of every agricultural community. They assist in field-work at busy seasons everywhere, and in Rájput and other villages, where the women are secluded, the cultivation is carried on almost exclusively by *chamárs*. They ordinarily pay the *chaukidár* tax, but no hearth-tax or other dues are taken from them. The butchers often carry on a brisk trade in cattle, and some of them are well-to-do and even wealthy, but the other classes of *kamins* are generally not far removed from extreme poverty, and the failure of a single harvest reduces many hundreds of them to the verge of starvation, as they depend chiefly on contributions of grain given by the *zamindár's* at harvest time. They are always the first to feel the pressure of scarcity and famine, and their migration from a village is always regarded as a great calamity and a sign of general impoverishment. The *chamárs*, *dhúnaks*, and *kolís*, besides following their own special callings, often eke out a living by weaving coarse cloth. The goddess *Mátá* is a favourite deity with the *chamárs*, and the *chúhrás* worship Gurú Lál Beg, whose symbol is a bunch of peacock's feathers tied to the end of a pole. *Chamárs*, *dhúnaks* and *kahárs* burn their dead, but *chúhrás* bury them. The carcases of horses, mules, donkeys and camels, always fall as a perquisite to the *chúhrás*, who also get a share varying in different villages from $\frac{1}{3}$ th to $\frac{1}{2}$ of the flesh of dead bullocks and cows, while the remainder belongs to the *chamárs*. The *chamárs* also take all the hides, but in return are required to supply to the owner of the animal one pair of shoes for a cow's skin, and two pairs for that of a buffalo or bullock. The *kamins* are not, as in some districts, divided into classes for public and private work, nor is there any fixed roster of service; but families of menials are, by hereditary custom, attached each to its own family of proprietors, and their rights and obligations are recognized from

generation to generation. In some villages, the dues of each class were fixed at Settlement, and recorded in the Administration paper, but in others they are settled by mutual arrangement, or left entirely to the discretion and liberality of the employer. As, however, the land-holders cannot get on without the *kamīn*, the latter is often master of the situation, and protects himself from injustice and oppression by threatening to desert his home. Even where rates of remuneration have been fixed, non-proprietors are generally left to make their own arrangements by mutual agreement. The numbers of the principal classes (extracted from the census report of 1881) are as follows :—

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"The condition of these field-labourers is not inferior to that of the poorer agriculturists who cultivate holdings of their own. They are not so much indebted, as they have nothing to mortgage; they do not generally get credit from the village trader, but sometimes get wages in advance or borrow a little from each other. In an average year they subsist with ease from harvest to harvest on their earnings during the last harvest, and their wages for odd jobs, and the profit on their cloths, shoes, &c."

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Table No. XXXII, gives statistics of sales and mortgages of land; Tables Nos. XXXIII, and XXXIIIA show the operations of the Registration Department; and Table No. XXXIX the extent of Civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district.

The subject is discussed at some length at pages 332ff of the Famine Report of 1879, where actual figures are given for instances selected as typical. In forwarding these figures, the District Officer wrote as follows:—

"In a district such as this containing such a variety of soil and caste and even climate, it is necessary to divide the agricultural community into classes, and describe their circumstances in some detail; no general

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Village Communities and Tenures.

Bhonda tenures.

Agricultural labourers.

Poverty or wealth of the proprietors.

No general description possible.

bhonda is given for some secular service, such as the duties of the village watchman (*chaukidār*) or messenger (*balāhar*). The *bhondadār* may be ejected on failure to fulfil the conditions of his tenure and perhaps in some cases at the will of the proprietors. It is simply an old-fashioned mode of paying for services. There were, at the recent Settlement, *bhonda* tenures in 820 of the 1,264 villages of the district, and the area held under the tenure amounted to 6,990 acres.

The subject of the employment of field labour other than that of the proprietors or tenants themselves, are thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (page 711).

"The custom of employing hired field labourers is not quite general in this District, as the Jāts and Ahīrs, who own about one-sixth of the District between them, generally do their field work themselves. The other tribes of land-owners and cultivators, however, do employ *chamārs*, *dhānaks*, *kolis*, *julāhās* and sweepers to weed and reap their crop at a money wage of 2 annas for a man, 1½ annas for a woman, and 1 anna for a child per day. Sometimes the wage is given partly or wholly in kind, the value being about the same as the cash wage. When not employed in field-labour, these classes earn their livelihood by weaving cloth, making shoes, mending harness, sweeping villages and otherwise providing for the wants of the villagers, who in this district generally pay them for these services in cash and not by an allowance of grain at harvest. The number so employed may be put down at about 8 per cent. on the total population.

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Village Communities and Tenures.

Factors in the economic condition of the agriculturists.
First factor, caste.

description of their ordinary economic condition would apply to the whole community with any approximation to exactness.

"The circumstances which determine the condition of an agriculturist come in order of importance as follows :—

"(1.) *Caste*.—As a general rule, whatever be the nature of the soil he cultivates or the incidence of the revenue he pays, the caste of the agriculturist, which determines his habits and customs and natural disposition will determine his economic condition. At the head of the prevalent castes in this district I would place the Ahírs, as the most industrious, thrifty, and prudent. Though much of the land occupied by them is of an inferior description, and the incidence of the revenue in Rewárf *tahsil*, where most of the villages are owned by them, has for thirty years been very high as compared with the rest of the district, they have, by unremitting toil, compelled the soil to yield them a wonderful amount of produce, and have by prudent thrift kept themselves and their lands free from debt. Next to them come the Játs, who own many villages in the east and north-east of the district. Their land is very fertile, and in the Palwal *tahsil*, where they form the chief portion of the land-owning class, the incidence of the revenue has been hitherto extremely light. In industry and thrift they are inferior to the Ahírs, though superior to other castes : while on the whole very well-to-do, they have not been careful to keep themselves free from debt and their land from mortgage. After them come the Rájpúts owning land chiefly in the centre of the district, and the Brahmíns scattered here and there, but neither caste forming a very important element in the agricultural population. Last of all on the list come the comparatively lazy and superlatively unthrifty Meos, who own some 350 villages in the two southernmost *tahsils* of the district (Núh and Firozpur). Without the excuse of a barren soil or an excessive revenue, they live so closely up to their income, are so negligent in developing the resources of their land, and indulge so in unwarranted expenditure, that the failure of one harvest plunges them irretrievably into debt. Last year's scarcity found many of them still burdened with debt contracted in the famines of 1860-61, and 1868-69, and has left them with 17 per cent. of their land heavily mortgaged, and much floating debt hanging over them besides.

Second factor, number of family.

"(2.) *The number of the family*.—Other things being equal, the lucky man who has few children has less difficulty in making ends meet. When the children are young, they make more mouths to feed, without any corresponding increase in the number of hands to work ; and even when they become old enough to help in the fields, the cost of their food is greater than would be the hire of labourers to give the same amount of work at the most pressing times. Each child too must be married, and marriages are the great extravagance of the agriculturist's family : even where one contracting party exacts a sum of money from the other, the expenses of the ceremony are sure to exceed the income. The greater the number of births, the greater will be the number of deaths in the family ; and each funeral too is an expensive affair—the brotherhood and the poor must be luxuriously and extravagantly feasted. There was a time not many years ago when the agriculturist who had a number of sons and daughters to help him to break up new land was likely to better his condition ; but now throughout the greater part of the district the population has overtaken the land, and hired labour is cheap. Happy is the man whose quiver is not too full. As might be expected, the unthrifty Meos are famous for the number of their children.

Third factor, sub-division of land.

"(3.) *Sub-division of the land*.—This is closely connected with the last head. Where the family is a large one, the family holding is on the

death of the head, sometimes worked in common by the sons, but very frequently divided between them in equal shares. The practice of separating off distinctly the different shares of the land is encouraged by our revenue and law system, and is rapidly becoming more common; and as the increase of a holding by the death of a brother or uncle without heirs is much less common than its sub-division among the sons of the deceased proprietor, this practice leads to the rapid increase of small holdings, the produce of which is barely sufficient to supply the necessities of life to the agriculturist and his family; and while the heads of families in the village community are gradually becoming more distinct in their individual rights and responsibilities, they have not yet learned to co-operate in the modern sense of the word. There is thus little to fall back on when a season of misfortune comes. The extent of sub-division is generally much influenced by the tenure of the village. Where the village is held in *bhayachára* tenure, as is usual among the Játs and Meos, the land is much sub-divided; and where the tenure is *pattidári*, as it often is among the Ahírs, the owners of a share in the village often hold and cultivate it in common, and can thus meet misfortune better than if they had to fight it single-handed.

"(4.) *Facility of irrigation.*—The introduction of the Agrá canal into the eastern part of the district has vastly improved the condition of the agriculturists in that tract by increasing the productiveness of their land in much greater proportion than it increases the cost of production; but most of all by protecting them against seasons of drought—the great source of indebtedness and poverty. Although irrigation from the canal commenced only some four years ago, its good effects are already seen, and it is to be hoped that the standard of comfort of the Ját agriculturists benefitting therefrom will be decidedly raised before the population overtakes the increase of produce; provided, however, that their prosperity does not make them lazy, and that the proximity of the canal does not permanently enervate them, as seems to have been the case with the Ját land-holders on the Western Jamná Canal. There seems some danger of the latter calamity, for this year in particular fever has literally devastated the tract through which the canal passes; some villages have in a few months lost one-sixth of their population, and scarcely a man is to be found who has not been greatly reduced in strength by repeated attacks. But if this prove to have been an exceptional year, as there is some reason to hope, the great diminution of the population may even prove a blessing to the survivors. The facility of well-irrigation is also an important factor, as on this depends the protection of the land from drought, but it must be taken advantage of. The Ahírs work their deep wells night and day; the Meos often do not take the trouble to sink them when water is near.

"(5.) *Nature of soil.*—This factor, which at first sight seems most important, really comes low down in the list. The sandy soil of Rewári produces enough to keep the thrifty Ahírs in comfort, while the comparatively rich soil of the Firozpur valley is heavily mortgaged to meet the extravagances of the thriftless Meos.

"(6.) *Incidence of the revenue.*—This too is of less importance than would at first sight seem probable. The Ahír land-owners of *tahsil* Rewári, hitherto notoriously heavily assessed, are much less indebted than the lightly assessed Meos of Firozpur, and less even than the much more lightly assessed Játs of Palwal, thrifty though the latter are said to be.

"(7.) *Status of agriculturist.*—There is much less difference between the condition of the owner of land, tenant with right of occupancy, and tenant-at-will throughout the greater part of the district, than would be expected. The vast majority of tenants with rights of occupancy, and a very large number of tenants-at-will, have hitherto held their land on

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Third factor, sub-division of land.

Fourth factor, facility of irrigation.

Fifth factor, nature of soil.

Sixth factor, revenue.

Seventh factor, status of agriculturist.

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Seventh factor,
status of agriculturalist.

General condition of
the people.

condition of paying simply the revenue and cesses due thereon, and they have generally shared on equal terms with the owners in the common rights of the village. However, since the operations of the present settlement began, and more especially since the new assessments were announced last year, the tendency to distinguish more sharply between these classes of agriculturists has been rapidly growing. Tenants-at-will are called on to pay higher rents, or are ejected from land they have held for years on these favourable terms. Suits are instituted to have defined more exactly the rights of occupancy tenants and to enhance their rents. Property in land is becoming more valuable every day, and the rights of owners having been more clearly defined in the new settlement records, money-lenders are willing to advance larger sums than before on the security of land. Thus it is generally remarked that tenants-at-will have greater difficulty in borrowing than owners, or even than tenants with occupancy rights. All these tendencies may be expected to develop with remarkable rapidity in the few years following the close of the present settlement operations.

"The general condition of the agricultural population, then, may be said to be painfully dependant on the seasons; all their income comes from the land. Where a land-owner, besides the actual produce of his own separate holding, can count among his income the proceeds of hiring his cart between the busy times, or those of the sale of his *ghh*, he finds that in a year of drought even these are apt to fail him, for the difficulty of feeding his oxen and his buffaloes swallows up all the income they bring, and where a cultivator ekes out the produce of his fields by his dues as a village menial or family priest, he finds the villagers, in seasons of scarcity, unable to pay him the full fee. The Jāts of Palwal are now greatly protected against drought, but are in some danger of increasing their expenditure too fast, and losing some of their old industry and thrift; but they may be generally described as well off, especially the land-owners. They can easily stand a year of scarcity, and will probably soon recover themselves, though even they are, like all agriculturists, apt to neglect payment of the principal, and even of the interest, of a debt once contracted; and often carelessly allow the sum noted against them in the village money-lender's books to grow and grow until they can have little hope of paying it off, the wily banker knowing it to be his interest not to press for ready payment, but to encourage his debtor deeper into the toils, until he has become completely at his mercy. When this is so with men having such advantages as the Jāts of Palwal, what must it be with the Meos? Their condition is rapidly becoming hopeless. They live so literally from hand to mouth, carelessly contracting debt for marriages, funerals, and petty luxuries even in average years, that when a year of drought comes they are thrown on the money-lender, who can make with them what terms he likes. During the past 15 months some five per cent. of the cultivated area of the two Meo *tahsils* of Nuh and Firozpur has been mortgaged; and now 17 per cent. of the total cultivated area is so burdened that there is little hope of its ever being redeemed. The Meo land-owners are rapidly becoming practically reduced to the position of tenants? Their condition loudly calls for special consideration, though it is difficult to see what can be done for them. During the past year a large amount of revenue due from them has been suspended, but they have had to borrow for food, and the evil has only been reduced, not removed. Not a few who had no land to mortgage left the district to seek a means of livelihood elsewhere until better times. It is pleasant to turn from this state of things to that of the Ahirs in Rewari. With all their disadvantages, their industry reduces the evils of a year of drought to a minimum, and their thrift supplies them with a means of tiding it over and reduces their expenditure for the

time. Though the drought of last year was as bad with them as anywhere, they paid their revenue, and that without contracting a larger amount of debt than they are likely to clear off in a year or two of favourable harvest, should they be fortunate enough to have them. The causes of debt are—(1), general extravagance, which leads to debt even in ordinary years; (2), marriages and funerals, the expenditure on which is enormously disproportionate to the income; (3), drought, which finds the agriculturist without any surplus saved, and kills his cattle, and compels him to borrow to pay the revenue and support his family; (4), neglect to pay the interest on debts already contracted, which rapidly multiply themselves."

The following remarks are by Mr. Wilson:—

"During the progress of settlement operations two statements of land mortgaged, which are here appended, were drawn up. The first statement shows the amount of land mortgaged at the end of June 1877, when the last instalment of the past settlement had been realized, and the new assessments had been announced, but had not yet come into effect; when a series of average years had brought the district to what may be considered its normal condition after the famine of 1868-69, and the coming drought of 1877 had as yet had no effect. The second statement shows the amount of land mortgaged during the following eighteen months, beginning with July 1877, and ending with December 1878. The percentages are taken on the cultivated area, as almost all the land mortgaged is cultivated land, and in calculating proportion of revenue to area it gives a better idea of the actual state of things if the productive area only be taken into account. At the end of June 1877, over six per cent. of the cultivated area of the district had been mortgaged in 20,000 separate transactions, to agriculturists and non-agriculturists in the proportion of 3 to 2, for a sum equal to $1\frac{1}{4}$ year's revenue of the district,—the average amount of debt per acre mortgaged being Rs. 24, equivalent to 18 years' purchase of the revenue assessed. During the eighteen months which followed, while the redemptions from mortgage were insignificant, 4·41 per cent. more of the cultivated area was mortgaged for six *lakhs* or half-a-year's revenue, giving a rate of Rs. 14 per acre mortgaged, or $10\frac{1}{2}$ years' revenue of the land mortgaged. Thus at the end of 1878, nearly $10\frac{1}{2}$ per cent. of the cultivated area of the district was under mortgage, the burden being $21\frac{1}{2}$ *lakhs* or $1\frac{1}{2}$ year's revenue of the district. During the same period of eighteen months ending December 1878, 1·14 per cent. of the cultivated area of the district was sold at Rs. 14 per acre, or 11 years' revenue of the land sold. The average area mortgaged in one transaction was seven acres, more than double the former average, and the proportion of mortgages to agriculturists and non-agriculturists, respectively, was 2 to 5, instead of the former proportion of 3 to 2.

"The cause of this enormous increase in the transfers of land by, which $5\frac{1}{2}$ per cent. of the total cultivated area of the district changed hands in the course of a year-and-a-half, is not far to seek. The almost entire failure of the rains of 1877 left the district destitute of the *khari* harvest and unable, from want of cattle and seed and seasonable moisture, to cultivate the ordinary extent of *rabi*. Many of the people living from hand to mouth, especially the improvident Meos, were driven at once to the money-lender, even before the first instalment of the new assessment became due; and as a thorough investigation into the rights of proprietors of land was just being completed, and the assessment for the next thirty years had been announced, it was possible to estimate with some certainty the value of land, and the money-lenders seem to have seized the opportunity to throw on the land by way of mortgage not only the value of the cash and

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Causes of indebtedness.

Mortgages.

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Village Communities and Tenures.

Seventh factor, status of agriculturist.

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grain they then advanced, but all outstanding debts, or to have cleared them all off by purchasing the land outright; so that the sum representing the new burden of the land does not represent new debt, but includes much debt that formerly appeared only in the books of the money-lenders.

"The proportions of land mortgaged vary greatly in the different *tahsils*. Firozpur, almost wholly inhabited by proverbially thriftless Meos, gives the highest figures. Up to June 1877, nearly 13 per cent. of the cultivated area of the *tahsil* had been mortgaged for $2\frac{1}{2}$ years' revenue; in the following 18 months 6 per cent. more was mortgaged for $1\frac{1}{4}$ year's revenue, and 2 per cent. was sold during the same time. At the end of 1878, 19 per cent. of the cultivated area was burdened with $3\frac{1}{4}$ years' revenue of the *tahsil*. Nuh, also chiefly inhabited by Meos, follows close behind. Up to June, 1877, 11 per cent. of the cultivated area of the *tahsil* had been mortgaged for $2\frac{1}{4}$ years' revenue; and during the next year-and-a-half 5 per cent. more was mortgaged, and 1 per cent. was sold, leaving 16 per cent. burdened with 3 years' revenue of the *tahsil*. In the Ját *tahsil* of Palwal, which up to 1877 was lightly assessed, and which suffered less from the drought of 1877-78 than the other *tahsils*, 5 per cent. had been mortgaged up to June 1877 for $1\frac{1}{4}$ year's revenue of the *tahsil*; and during the following year-and-a-half 2 per cent. more was mortgaged for a fifth of a year's revenue only, and very little land was sold. So that here at the end of 1878 only 7 per cent. of the cultivated area is burdened with $1\frac{3}{4}$ year's revenue. In the *tahsil* of Rewari, inhabited chiefly, by industrious economical Ahirs, which has always been highly assessed, and which, like Nuh and Firozpur, suffered greatly from the drought of 1877-78, only $1\frac{1}{2}$ per cent. of the cultivated area had been mortgaged up to June, 1877, for only one-ninth of a year's revenue of the *tahsil*; but during the eighteen months that followed 6 per cent. of the cultivated area was mortgaged for a fourth of a year's revenue of the *tahsil*, and $1\frac{1}{2}$ per cent. was sold, leaving $7\frac{1}{2}$ per cent. of the cultivated area burdened with only a third of a year's revenue of the *tahsil*. In the Gurgáon *tahsil*, up to June 1877, 2 per cent. of the cultivated area had been mortgaged for a fourth of a year's revenue; and during the following 18 months $1\frac{1}{2}$ per cent. more was mortgaged for a sixth of a year's revenue, and 1 per cent. was sold, leaving $3\frac{1}{2}$ per cent. of the cultivated area burdened with half-a-year's revenue of the *tahsil*."