under one year to boys among Muhammadans is as 100 to 99·8, whereas among Hindus the proportion is as 100 to 104·3, thus showing either that fewer females than males are born in Hindu families, or that the mortality among female children under one year is greater among Hindus than among Muhammadans. Again Hindu women marry at an earlier age, as a rule, than Muhammadan women, and they do not live to so great an age. The one is probably the result of the other."

Infirmities.

Table No. XII shows the number of insane, blind, deaf-mutes and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables Nos. XIV to XVII of the Census Report for 1881 give further details of the age and religion of the infirm.

Infirmity.	Males.	Females.
Insane ...	4	2
Blind ...	44	57
Deaf and dumb ...	5	4
Leprous ...	5	2

European and Eurasian population.

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

Details.		Males.	Females.	Persons.
Races of Christian Population.	Europeans and Americans ...	746	241	989
	Eurasians	46	68	114
	Native Christians	531	383	914
	Total Christians ...	1,325	692	2,017
Language.	English	763	269	1,032
	Other European languages ...	9	4	13
	Total European languages ...	772	273	1,045
Birth-place.	British Isles	151	64	215
	Other European countries ...	20	4	24
	Total European countries ...	171	68	239

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 troops stationed in the district is given in Chap. V, and the distribution of European and Eurasian Christians by *tahsils* is shown in Table No. VII.

SECTION B.—SOCIAL LIFE.

The village.

Mr. Maconachie thus describes the village of the Delhi district:

"Nothing is pleasanter, of its kind, than to walk through a well-cultivated Ját village, in the early morning, say in the middle or latter end of

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The village.

March. The season, if it has been a fairly favourable one, has started the *rabi* crops with a decently heavy winter rain (*mahawat*), about the end of December; but, since then there has been fair weather, with a bright sun, and gentle west wind, and the first watering (*korma*) has done its work, and brought on the crops to that stage when they want moisture again. The fields round the village are masses of green, interspersed here and there with lines of the yellow mustard flower; near the houses the crops look darker than the others, and have a stronger growth, telling of thickly-laid manure. The wells are frequent and close, and their elevated platform enables the eye to pick them out at once in the landscape and calculate roughly how much land lies under each. On every side the oxen are moving up and down the pretty long slope leading to the hollow which is dug out so as to give them a better purchase on the ground in making the pull to raise the water; the voices of men and boys at close intervals fill the air with the musical cry made when the *charsá* is being heaved up at the top of the pull. Streams of water trickling silently along the narrow carefully earthed-up irrigation channels tell that busy work is going on, and here and there a barefooted Játi is alternately opening up and closing the little beds (*kiári*), which all careful cultivators use, so as to economise the precious fluid. Spare yoke of oxen stand lazily eating straw at the mud-built manger; trees, sprinkled here and there, give at once variety and shade to the scene, which to one interested in the people is very pleasing. Several hundred acres are laboriously and finely tilled, and the sweat of the brow earns good bread. The men themselves, as before noted, are of good stature, straight-limbed, and wiry withal. Their voices are baritone, not wanting in a rough melody, and their faces are many of them comely. Draw up to them, and unless they imagine that anything is to be got by whining, their talk will show them fairly well-to-do, and contented."

Houses.

There is no great difference in the styles of houses of Hindus and Muhammadans. The main thing that causes variations is the pecuniary condition of the house-holders. The best way of noting the different parts of the *zamindár's* dwelling will be to give a rough description of a sample house belonging to a well-to-do Játi. In the village main street, its front will be a blank wall some ten or twelve feet high, with a door somewhere about the middle. Turn in here and you find yourself in the *dahlij* (or *dahlíj*), which is a kind of porch; it is also called *deorhi*, as in parts of the Panjab. This is roofed with rough wooden rafters (*kari*), and opens on the inner side on the courtyard of the house. If it is deep, it will have supporting pillars (*thamb* or *sitún*), supporting the main cross beam (*shatir*) which runs along its length. In the *dahlij*, horses and cows are fastened up, and the *takht*, a large seat, is often put there handy for a lounge or a meditative pull at the *hukah*. In our friend's house, if you look round to the left, *i.e.*, the north end of the *dahlij*, you will see a *khor* or *thán* or manger put up in the corner. This is generally a box-like erection made of earth; the *thán* for horses is, say, four feet high, the *khor* for cattle lower, either solid, or hollow underneath to admit of an arched recess (*ták*), a convenience which a thrifty *zamíndár* is very fond of, and will always get into walls and spare places when he can. At the right hand end of the *khor* is the *kundi*, a hollow made in the top of the manger for the grain of the animal (when he gets any). The rest of the manger is kept for fodder, and on the outside an edge is made either of wood or earth to prevent

Houses.

the food from falling when tossed about in eating. The inner door of the *dahlíj* is not generally exactly opposite the street door, but on one side, so as to make a screen for the *chauk* where the women and children of the house pass much of their time, and, in the hot weather, sleep; the cattle too stand about in it. Going across the yard, we come to an ante-room or verandah, roofed like the *dahlíz* and leading to inner rooms or *kothas* (also called *oháras*). In the corner of the *dálán*, or in a corner of the inside room, will be the *kothí* or house-granary, made of hard earth well-mixed with chaff and cowdung, and built up very carefully by the women-folk a span height at a time. It looks white and clean, and stands four feet high or more. A good wife will generally adorn her *kothí* with fantastic representations of peacocks, parrots, or other birds, done in chalk or with the red earth (*gerhu*), which is sold in the *bázar:* a big *kothí* will hold 50 maunds of grain, an average one about 30. Its lid is called *pahán*. The cooking of the family is done in the *dálán*, or, as is very often the case, the room at the east end of the north *dálán* will be open to it, and the cook room there (*rasoí*). The rooms, which are here shown at the east end, are the principal rooms of the house. Their chief furniture will be *charpais* or *kát*, one for each member of the family; one or two low stools for the women to sit on (*pídhá*); the cotton spinning wheel (*charkhá*), and the women's clothes box, a wicker basket some two feet high (*patiár*); the men's clothes are kept in a locked box, together with ornaments and papers or other property of value. There is generally too a *chaj* or fan made of reeds, and its joints fastened with leather. For getting on to the roof, which is used for storing *jawár* stalks, and sleeping in the hot weather, there is the *parkálá*, a rough set of steps built up into the inner side of the *dahlíj*. The water for household drinking is kept in an earthen vessel (*paindá* or *matká*) kept in the *rasoi:* it is brought twice daily, morning and evening, by the women from the village well.

Household vessels.

The general name for household vessels is *bartan*, but this means properly anything *used* or *in use* (*bartná—bartáwa*). The earthen vessels collectively are *básan*, and the metal ones *kásan*. Taken separately there is first:—

1.—*Bartná*, of brass (*degchi* for Musalmáns), for cooking *dál* and *khichrí* —of small size—its lid is *dakhní*.
2.—*Tokní*, of brass (*degcha* for Musalmáns) for cooking rice and *dalyá*—large.
3.—*Tokna* (*deg* for Musalmáns), the same but larger.
4.—*Thalí* (*rikabí*), of *kánsí*—a cauldron.
5.—*Bela* or *katora* (*pyálí* for Musalmáns) of brass or *kánsí*—for drinking milk or *sít* (*lassí*)—*katorí*, when of a smaller size.
6.—*Lota* or *banta* (*badna* for Musalmáns), drinking vessels of brass.
7.—*Abkhora*, very small like a tumbler in shape and size—of brass.
8.—*Chamcha*, a brass spoon for stirring the food being cooked.
9.—*Parát* (*tabak* for Musalmáns) of brass, a tray in which the flour is rooled before cooking.
10.—*Bilomini*, or *churn*, an ingenious instrument, which however is well known.

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Division of time.

There will, of course, be a grinding mill (*chakki*) to afford the women something to do.

The divisions of time or hours of the day are as follows :—

(1).—*Pasar*	...	= 4 *gharis* before break of day.
(2).—*Pili phathi* or *tarke*	...	= The bursting of the yellow dawn.
(3).—*Básí ká wakt*	...	= Time of taking the early morning meal, *choti haziri*.
(4).—*Kalewar*	...	= Time of the morning meal.
(5).—*Dopahar din*	...	= Noon.
(6).—*Dhalá huá din*	...	= 1½ or 2 P.M.
(7).—*Tisra pahar*	...	= About 3 P.M.
(8).—*Pichla pahar*	...	= From then to sundown.
(9).—*Hándian ká wakt* or *Dhóráneká wakt*	... ...	= A *gharí* or ½ a *gharí* after sunset.
(10).—*Pakar rát gaya*	...	= about 9 P.M.
(11).—*Sota*	...	= Sleeping time.
(12).—*Adhí rát*	...	= Midnight.
(13).—*Paharka tarka*	...	= A *pahar* short of dawn.

The local names of the days of the week are, beginning with Monday, *Somwár*, *Mangal*, *Budh*, *Brihaspat*, *Sukr*, *Sanichar*, *Aitwár*, and the word for these is *bár* (Panjabi *wár* or *vár*.) The day of the month is *tith*, the month being, as usual, divided into two periods of fifteen days each (*pandrawára*), the fortnight while the moon is crescent being *sudí*, and the waning time *badi*; the *badi* is reckoned as the first. Once in three years comes the intercalary month, *laund*, which, when it comes in *Sáwan*, *Bhádon*, *Kátak* or *Mágh*, is reputed to bring a famine with it, as affirmed in the lines :—

"In the year with two months *Sáwan*, *Bhádon*, *Kátak*, or *Mágh*, go an sell your gold ornaments and buy g rain."

Food.

The main food of the *zamíndár* is, of course, grain, wheat and *channa*; *jowár*, *makkai*, *bájrá* with milk and *ghí*; rice, if he is above the average in means. In the cold weather, beginning with *Kátik* or *Mangsar*, he will eat *jowár* or *makkai*, mixing with it green food made of mustard leaf or cabbage. In *Chait* or even *Phágan*, the *jowár* is changed for wheat; or, if the man is poor, he must eat barley bread. *Bájrá* bread is good for the cold weather.

Meals are taken twice in the day—in the morning about ten, and in the evening somewhere about seven or eight. If a man, however, has hard work, he eats something* (*básí*) either bread or *khichri* made from *bájrá*, or *dalyá* of *makkaí*, or *dalyá* of *jowár*, or *lassi*, (*sít* or *chha*) before starting for his work, or half an hour after he has begun it. If he is well-off, he may treat himself to a sweetmeat ball (*ladu*) of *gur*, *til*, and wheat meal. This is considered a morning comforter, and very strengthening. His morning meal will be brought by his wife or daughter, or

* *Básí* means stale, but in this sense it includes *sad* (which is strictly speaking fresh cooked food).

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some other woman of his family, or a boy; his food being washed down by a drink from the well, or if none is near, a pond, or he may have brought water from his house. The *zamíndár*, be he well-to-do or poor, will generally have green food for part of his daily diet. When this is mixed with meal, he calls it *ság*, and when it is the simple plant boiled in water its name is *bhájí*. This last is made often from the tender plant of the *panwár* (*Cassiá occidentalis*, see Punjab plants, p. 62), but this is only in the beginning of the rains; afterwards, when the fibres of the plant get strong and tough, it becomes unfit for such use.

Gur, when it has to be bought, is eaten as a luxury in the cold weather by men well-to-do; but if a *zamíndár* is making *gur* at his *kohlu*, both he and his family will generally turn the product to domestic use in the different stages of its making. His shivering urchins standing in the frosty air of the early January morning over a smouldering fire near the *gurgoí*, will be nibbling the long stalks (*pachganda*), and the raw juice will be mixed by the good wife with rice (*ras ki khír*), and served up as a savoury dish for the husband at his early morning meal, or mixed with milk it is a warming drink (*tasmei*). Again when the boiling is going on, and the *gur* is nearly made, a favourite comestible is obtained by mixing it with milk, and boiling it to a thin consistency. This, which is called *shíra*, is eaten with bread, much as we eat honey.

Men, women and children eat the same food. The full food for a man is a *ser*; the woman generally as much as the man, and no wonder, for your good Ját wife is by no means a lazy creature or devoid of muscle. When young, she draws water for her family, it being considered a shameful thing that a man should do this office for himself; he will avoid the *chaupál* in taking water home. Young women and old alike spend an hour or two in grinding, early in the morning. Going through the village in the early dawn or dark, very often the only sound is that of the woman's industry at the mill. Five *sérs* is an ordinary task, but if need be she can grind ten.

The general ways of cooking food are: (1) *rotí*; (2) *dalyá*; (3) *khichrí*. The peculiarity of *dalyá*, which is generally made from wheat, *jowár*, *makkai*, is that the grain is bruised rather than ground; it is then thrown into boiling water in a cauldron (*hándí*) and boiled with salt and *dál* of *múng* or *moth*. *Khichrí* is made from *bájrá* mixed with *múng kí dál* and pounded in a mortar; when this is fine it is thrown into a vessel in the same way as *dalyá*, but is cooked longer, and it should be cooked slowly; it should be thick enough to stick on a wall when thrown there. *Dál* is made of *múng*, *moth* and *urd*: the grain used for the purpose is merely split up, not ground. It is considered better to make the bread, one part of *channa* with two of wheat, salt being mixed also; this is called *misí* by *zamindárs*, *besni* in towns. The thick *rotí*, made from wheat alone, is called *pání ki rotí*; the thin, like our (*chapattí*), made after rolling out, is called *phulka* or *mánda*.

The following estimate of the consumption of food by the people was furnished by the district authorities for the Famine Report of 1879 (page 212):—

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Estimate of food grains consumed in a year by an average family of five persons:—

Agriculturists.				Non-Agriculturists and Towns-people.			
Daily.		Yearly.		Daily.		Yearly.	
	Seers.	Grain.	No. of Seers.		Seers.	Grain.	No. of Seers.
Man	1¼	Wheat ...	320	Man	¾	Wheat ...	480
Woman	1	Barley ...	320	Woman	½	Barley ...	120
Old person	¾	Gram ...	160	Old person	½	Gram ...	160
Two children	1	Bájra ...	280	Two children	1	Bájra ...	80
		Maize ...	160			Maize ...	80
		Jowár ...	120			Jowár ...	40
Total	4	Pulses (inferior)	40			Pulses ...	80
		Miscellaneous	40			Miscellaneous	40
			1,440 =36 mds.				1,080 seers =27 mds.

Dress.

The ordinary working dress of the Hindu *zamíndár* is only the *pagri*, the *dhoti* (cloth worn round the loins and middle), and the *kamarí*, a short vest with sleeves. Sometimes he takes the *kamarí* off at work, especially in the hot weather; but he will always wear it when cutting wheat, to save his body moist with perspiration from the dust coming out of the falling sheaves. On occasions of ceremony, however, such as a holiday, at a fair, or a marriage, he will put on a longer coat called *angarkha*, which comes down below the knees, and in the cold weather this is often lined like a *razai* with cotton stuffing. This garment sometimes takes the same pattern too as our *razais*, and then has a rather comical effect; at others it is a gorgeous blue or purple which strikes the eye from a distance. The *chádar* too or cloak is worn across the shoulders over the *angarkha*, and is really the most picturesque part of the *zamíndár's* custom. In the cold weather he wears a *razai* wound about him like a cloak (*lihaf—saur*). *Pyjámas*, *i.e.*, trousers tight below the knee and very loose at the hips, are worn by many *lambardárs* and other more luxurious persons. The only difference in the boys' dress, as compared with the man, is that he wears a *langoti* round his middle instead of the *dhoti*, which is assumed when the boy is changing into the young man at 17 or 18 years of age. The women wear the *gagra* (also called *tukri* or *las nga*), or loose drawers; the *angi*, a short-sleeved vest which cover the breast but leaves the chest partly bare and the abdomen wholly so: and the *orhna* or cloak-veil which comes over the head and body too. The *angi* and *orhna* in the case of well-to-do *zamíndárs* are often handsomely made of fine linen.

The Muhammadan *zamíndár* wears the same clothes as the Hindu, and even fastens his *pagri* in the same way, so that it is not always easy to discern one from the other by his appearance: his *kamarí* or *angarkha*, however, is fastened differently, the Hindu

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fastening on his right side, and the Muhammadan on his left. The Muhammadan women wear tight trousers (*pajamas*) and in place of the *angi* the *kurti*, which is longer than the other, coming down over the stomach and waist; the chest too is covered. Their costume is completed by the *orhna*, the only difference being in the prevailing colour; a Muhammadan is very fond of blue, the Hindu inclines to saffron. The Muhammadan boy, like his Hindu neighbour, wears a *langoti*, instead of *dhoti*, otherwise he dresses like his father. Shoes are worn by both sexes of all ages, but a *zamíndár* generally finds the bare foot best for a long journey, in which case he carries his shoes in his hand. These shoes are rough and clumsy, being furnished by the village *chamár* who generally gets grain at the harvest as payment for his total services without going into details; if, however, he is paid in cash, the price of a pair of shoes is about 12 annas; if especially good, a rupee. They are made of buffalo, cow or bullock hide (the Hindu not objecting to use the leather in this way), and last about four months: the *zamíndár* generally requires three pairs in the year.

Women's ornaments.

Hindus and Muhammadans alike wear ornaments in the ear and nose, on the forehead and crown of the head, the neck, chest, upper arm, and wrist (*kalaí* or *ponchá*), thumb (*angutha*) and finger, ankle (*trikhna*) and toe (*wagli*). Gold is not worn on the foot, but any of the other ornaments may be made of it if the wearer is rich enough to afford it: for the most part, however, the material is silver; poor people have them of pewter (*rang*) or bell-metal (*kánsi*). The number of the different kinds is very large, but it will be enough to mention those most commonly worn.

(1).—On the crown of the head, on the *chotí*, is worn a silver or bell-metal ornament also called *chotí*. This is not now in fashion among the better *zamindárs*; the poorer caste still keep it up; a bell-metal *chotí* costs five or six annas; for silver ornaments the price including the making up is, as a rule, Re. 1 per *tola*; Muhammadans have the same name for the *chotí* and use it without any reference to caste.

(2).—On the forehead is *mang ká sár*, a chain ornament fastened on the top of the head, and coming down on each side round to the ear where it joins the earring. The Muhammadans wear it, and use the name.

(3).—The earring for the Hindu is the *bálí* and for the Muhammadans, *jhúmká*: the shapes of the body of the ornament are slightly different, and the little balls are hung from it in different fashion, the *bálí* having three balls, *gongrú*, in a chain, and the *jhúmká* having no chain, but the ball immediately pendent from the main part. The ear also is differently pierced: the Hindu has a hole in the lobe and in the outer rim at the top; the Muhammadan has some 15 or 20 perforations all the way up the cartilage.

(4).—For the nose there is the *nath*, a name common to Hindus and Muhammadans; it is a ring ornamented with a picture, generally of a parrot for Hindus, or imitation jewels. The Muhammadan wears the imitation jewels, but not pictures.

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Women's ornaments.

(5).—On the neck is the *hansla* or *hansli*, the usual horse shoe shape, worn alike by Muhammadans and Hindus.

(6).—On the chest the women wear the *jhálrá*, which may be a rupee or other ornament hung on a string round the neck.

(7).—On the upper arm is the *bázúband*, a jointed ring, and *tádd* ('*d*' pronounced very heavy) a broad plain ring. The Muhammadans wear only the first; Hindus both.

(8).—On the wrist is the *nattí* or *kangní*, worn generally by Hindus only. Sometimes, however, the Muhammadans also wear it. The Muhammadan speciality here is the *nougiri*, a bracelet of nine pieces strung on a string: the *kangní* is all one piece.

(9).—The thumb ring with mirror (*ársí*) is worn alike by Hindus and Muhammadans.

(10).—Finger rings are worn (*anguthi*) on any finger by both classes.

(11).—On the ankle is the *pazeb* (or foot ornament), a ring with pendent balls, alike for Hindus and Muhammadans.

(12).—On the toes there are the *challa* and *bichua* for Hindus. The Muhammadans wear only the first which is plain, while the other has three bars of raised work. The *challa* is worn on any toe, but when the *bichua* is used it occupies the second, third and fourth.

Men's ornaments.

All these are worn by women only—men whether Hindu or Muhammadan wear the following:—

(1).—On the chest the *tora* or *kanthila* made up of five chains with two blocks (*singhára*) where they fasten. The chains hang in front, the blocks settle down on the top of the chest on each side.

(2).—The Hindu may wear a rosary (*mála*) one bead of gold and the next of coral—the Muhammadans do not wear this.

(3).—Both wear the *kare* on the wrist, a plain bracelet, or ornamented it may be with some representation of a lion.

(4).—There is the signet ring (*mohr*) worn by all or rather possessed by all; it is not seldom kept in the *pagri*.

(5).—The big toe, whether belonging to a Hindu or Muhammadan, may get a *challa*.

Though these ornaments are said to belong to men, it is n a common thing to see a Hindu *zamíndár* wearing them un he is a dandy or dissolute fellow. Very few of the better class e them. Boys wear them up to about eighteen and earrings to boot, but leave them off gradually as hair comes on the face. E rrings go first, then the bracelet: the youngster may keep the chest ornament a little longer if he likes, but he will get talked about and perhaps laughed at if he wears ornaments when he has become a father.

Games.

The Játs boys play hockey (*gend khuli*); but the goals on either side are as wide as the place played on, and not limited to the narrow space of the English game: another game, very much answering to the fine Punjabí game of *pikandhi*, is *kabadhi* or touch. The party is divided into two sets each in their base, and when a man is sent by one set, one of the other set goes after him to touch him, and after touching him to get home to his own base.

The other men, however, having been touched, closes with him to prevent this.

Social ceremonies.

At Birth.

When a boy is born, the representation of a hand with outspread fingers is made with *geru** or *mendi* on the outside wall of the house. Muhammadans use the emblem in *chalk* on occasions of rejoicing, such as I'd and at marriage. The Hindu may make pictures at such times, but he keeps the emblem of the outstretched hand† for a birth, and for a birth of a son, not for a girl. It is called *thápá*. On the sixth day after birth, rejoicing is made in the house by the women who call in their neighbours of the same sex; sweetmeats are distributed. On the tenth day, among Hindus only, is the *dasutan*, a homely feast, and the ceremony of *hom* is performed, a mixture called *sákal* of rice, *ghi*, *jau*, *til*, sugar, and five fruits, *i.e.* pistachio, cocoanut, large raisins, almonds, dates, is ground up, and a little of it thrown in a fire in the room where the boy is born, and the mother and child are set before it, the room having been 'leeped' and the earthen household vessels being changed. Till all this is done the house is unclean, and as such cannot be entered by neighbours; no one goes into the room in fact except a woman attendant.

Betrothal.

The first great ceremony in life after birth is the betrothal in marriage. This is made usually in very tender years; there is no minimum age. The proceedings are much the same for Játs and Gújars, the Muhammadans following the Hindus with striking similarity. Matters are thus managed. The father or other nearest relative of the girl sends a Brahmin, or a Nai (it does not apparently matter which) out on the search for a suitable match. The Brahmin goes to some friend of his own caste (or the Nai to a brother Nai) and asks for information about a suitable bridegroom. The other will tell him of such and such a boy and get the lad to his house or elsewhere to show him to the messenger, to see that he has no bodily defect, such as lameness, deafness, being one-eyed or the like. The messenger being satisfied goes back to report to the girl's father. Then on a lucky day (*subh-tith*) fixed by the *pandits*, both Nai and Brahmin will go, taking a rupee to the relatives of the girl. If they consent, the betrothal is made forthwith on the day mentioned by the *pandits*. On that day the relatives of the boy are collected, and if the family is one of position, persons of other families living near also. The boy is seated on a low seat (*chaunki*) covered with cloth; he is handsomely dressed for the occasion. The Brahmin of the girl's family will make a mark (*tíká*) on his forehead with *haldi* (saffron) or *roli* (a mixture of

* *Geru*—see Punjab Products, page 23—is a hard red laminated earth used for dyeing. It is obtained from Dera Ghazi Khán. *Mendi* (or *henna*) see Punjab Products, page 348, scientific name *Lawsonia inermis*, is a hedge-like bush, cultivated in gardens for the dye obtained from its leaves.

† After a marriage, however, the bride's mother, when she dismisses her daughter to her husband's house the first time (which is for a few days only), puts her outstretched hand in a vessel of *mendi*, and then marks the breast of the bridegroom's father with it.

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Social Life.

Betrothal.

saffron and borax). The Brahmin also gives him a rupee, and places a sweetmeat or some sugar in his mouth. For this service he gets Rs. 4 from the boy's father, while his *confrere*, the barber, gets Rs. 3 and it may be an old garment. The friends also join in a feast of *shakar* (molasses,) and the matter is accomplished. The amount of fee slightly varies in different tribes; it is given at the time of dismissal, and is called *bidaṛi* or *rukhsatáná*. Among the Gaurwas a cocoanut (*náriel*) is given with the rupee to the boy, and this is done also by the Rájpúts, Sainis and some others. The Brahmins follow the proceedings throughout like the Gújars. The Shaikhs say they have only a verbal agreement without any particular ceremony. Meos have slight variations from the Gújars in details, but none of importance. The expense here is almost entirely on the side of the boy's father, who provides the entertainment for his friends, and the fees for the ceremonial messengers.

Marriage.

Marriage should follow betrothal in the first, or third, or fifth subsequent year. The even years are considered unlucky. It is considered disgraceful if a girl is not married by the time she is 15, and it is not the custom to have her married before she is 5. The Játs say they think the girl should always be married by the time she reaches 11 years of age. The boy must be 5, but above this there is no limit as to maximum; he will marry when he can. As a rule, a man has only one wife, but this is rather the limit of cost than of fancy or custom. A rich man will not seldom take a second wife, while the Meos, and probably all Muhammadans, take two or even three, commonly, if they have the means.

The ceremonial form of marriage.

The first marriage is called by the Játs and other Hindus *shádí*, and it is practised by almost all Hindu tribes in the same way called *phéré*. The eight forms of the strict Hindu law are unknown. The formalities may be described as follows: Two or two-and-a-half months beforehand, the parents of the girl send intimation that they are willing to have the marriage on a certain day. This intimation is written, and the letter is called *póli chíthi*. Then not less than nine and not more than twenty-one days before that day, the Nai and Brahmin go with it to the parents of the boy. The *póli chíthi* is written in *sháshtri* and fixes the hour (between sundown and sunrise), as well as the day of the ceremony. The proceeding is called *lagan*. The parents of the boy come with the marriage procession (*barát*) to the village of the girl, but on arrival outside it halts, and a Nai is sent forward to announce the approach of the party. The halting place of procession is called *khét*. The friends of the bride now come to meet the others, and all go in with music and drums. Money, ornaments, and clothes, according to the means of the family, are presented at *khét*,* and then the bridegroom's party go on to the place in the village prepared for their reception, either a *chaupál* or other suitable building, or it may be a tent. This place is called *janwása*. The marriage then takes place, and on the third day after its arrival the procession goes back to its own village. The actual ceremony is thus made: A canopy (*mándá*) is erected before the dwelling-rooms of the bride's parents in the courtyard (*chauk*).

* The Játs call *khet*, *gora*.

The ceremonial form of marriage.

Under this canopy a fire is lighted on a *chabútra* raised about a foot high and a cubit square. On the *chabútra* fine powdered earth is put, and on this the fuel, which is *dhák* wood, is piled up in regular layers. This preparation of the earth is called *bédhá*. The clothes of the bridegroom are tied to those of the bride, and then she follows him seven times round the fire, the right hand being on the inside. A Brahmin representing each family recites texts and declares the genealogy (*sákhdchár*) of the bridegroom and bride back seven generations. The bride and bridegroom have nothing to say. When the turns (*phéré*) have been made, the pair are sent inside the house and the women inspect the bridegroom. After this he goes back to his friends, and a feast is given by the bride-party. With the procession the girl goes back too. She remains ten or twenty days in the house of her husband's father, and then returns with a Brahmin or Nai to her parents. When the *barát* first comes there is a peculiar ceremony, the meaning of which, symbolical or otherwise, is not easy to understand. The bridegroom is stood on a *chaunki* or a stool in front of the bride's house and a lamp is waved in front of his face in a circle. His friends scatter *paisá* to the poor people of the village. The lamp is waved by one of the bride's women-friends, and the ceremony is called *árth*. She has a tray with a rupee, saffron, and rice on it, and this, with the lamp, she raises and lowers seven times. When this is done, the bridegroom goes to the *janwása*.

The Meos, a Muhammadan tribe, have of course the *nikáh* of their faith, and do not have any halting at the *khét*. The bridegroom wears the *sérá*, a long necklace of flowers strung on a string, but does not as all Hindus do, in addition to the *sérá*, wear the paper head-dress called *mohr*. They also, instead of the *lagan*, send a coloured string made up of differently coloured threads, with knots tied in it to show the number of days after its arrival at the boy's home for the date of the marriage. This parti-coloured string is called *kulávuh*, and the proceeding of sending it is *gánth*. The Shaikhs read the *nikáh* in the orthodox way, and so do the other Muhammadan tribes.

Muklává.

Nearly all the tribes keep the custom of *muklává* or *gona*, which precedes co-habitation. This is the final leave-taking of the bride, and the departure to her husband's home for good. The bridegroom sends notice of his coming to fetch his bride, and on the other side's agreeing he comes with his friends, and the ceremony of *muklává* is gone through. The bride's and bridegroom's faces are turned to the east, and they are then seated on two low stools, *pirhá*; on the right hand the youth, on the left the girl. The veil of the bride is tied to the *chaddar* of the bridegroom. This ceremony is called *ganth jorá*. In the woman's veil are placed *paisá* and rice; in the *chaddar* of the man, betelnut and rice. After this sacrificial prayer is made (not by Muhammadans), and then the stools of the pair are exchanged, the bride sitting down on that of the bridegroom, and *vice versá*. Then the sacred mark (*tilak*) is made on the forehead (not by Muhammadans) and necklaces are put on the husband, and the pair take their departure. The final moments are a scene of great sorrow, real or affected. The mother weeps violently and noisily; the women of the family beat their breasts as if the girl were going to her death; and the girl herself, who one would think was glad

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Social Life.

Mukláwa.

enough, puts in a sympathetic whine, which she stops on the slightest occasion. Meanwhile, the bridegroom stands by and looks foolish. The Rájpúts don't send the bridegroom to fetch his wife: his *pagrí* and knife are sent to represent him. The *mukláwa* takes place in the third or fifth year after marriage. When the bride and bridegroom are both adult or adolescent at time of marriage, the ceremony of changing stools, called *pirha-pher*, may be appended to the other, and this does instead of the regular *mukláwa*. There is also some disagreement among the various tribes as to which party takes the initiative, some saying one, some the other; but this does not appear practically important, as neither side can really move unless the other agrees.

Karáó or widow-marriage.

Second marriages (*karáó* or *karéwa*) are practised by most of the Hindu tribes, Játs, Gújars, Ahírs, Gaurwás, &c. Part of the Rájpút Chauháns even have taken up the custom, and on this score are called Chauháns simply, without the addition of Rájpúts: their stricter kinsmen will not acknowledge them or intermarry with them now. The Hindu Tagás, and the Brahmins still keep up the old prohibition too. The Muhammadans of course are free to marry again, and the *karáó* of a woman of Islám is called *nikáh sáni* (a second marriage). For the Hindu *karáó* there is no other ceremony than that of collecting the brotherhood and in their presence putting a veil over the new wife, with *churís* (bracelet rings). This is always done: and when it has been the *karáó* wife is in all respects a legitimate wife, and her sons inherit with those of the wife married by *shádí*. *Karáó* should not be made within a year of the husband's death.

Restrictions of consanguinity in marriage.

The restrictions forbidding marriage with relations are more wide in their scope than ours. The narrowest ban is that of one *gót* or clan, *viz.*, that the wife must not be of the husband's *gót*, but Shaikhs and Saiyids do not observe this. The Meos bar only one *gót*, the man's own. Among the Gújars, the Muhammadans of Sunipat also do this; but those of Ballabgarh like their Hindu confreres bar three *góts*, the man's own, the mother's and the father's mother's *gót*. The Gaurwás do the same. On the other hand the Hindu Ját adds a fourth *gót* with which it is unlawful to marry—the mother's mother's; and the Ahírs do the same. Muhammadan Játs, an unimportant section of the tribe in this district, do not appear to know their own minds about the fourth *gót*; and indeed this part of the ban is a moot point among several tribes, those who bar only three *góts* asking satirically:—

"Who cares for the restriction about marrying one of the mother's mother's *gót*?"

Disposal of the dead.

The Hindu thinks the corpse should be burned at once on the death occurring, the unpleasantly suggestive reason being given that if worms are bred in the dead body then other animals are burned with it. His nearest male relatives bathe the body, and put clean clothes on it with a *chádar* (not shoes) covering the feet; a rough stretcher (*pínjrí*) is made and on it cotton is laid to make it soft, and it is shouldered by four near relatives who take it to the cremation ground (*marghat* or *chíhání*); the eldest son

Disposal of the dead.

or nearest relative sets fire to the clothes, and a watcher is left by the fire three days to see that it does its work: he may be any relative except the son-in-law (who is not of the same *gót*). The bones that remain unburnt are called *phúl*, but the name properly is confined to the bones of the fingers and toes. It is a favourite act of filial piety to take the *phúl* to the Ganges, and if a man is well-to-do he will almost certainly build a kind of memorial or *mausoleum* (*chhatri*) over the spot where the corpse was burnt. In such case of course the cremation has taken place on private land, not on the common ground like the *marghat*. The Muhammadan corpse is of course buried not burnt. It is washed and dressed as with Hindus: prayers are read at the grave as usual with men of this faith.

Ceremonies after death of relations.

Thirteen days after a death the Játs feeds Brahmins; and *hom* is performed as at birth. The Muhammadan performs this kind of charity to *fakírs* on the twentieth and fortieth days. The Hindu continues his alms once a month for a year, *i.e.*, till the anniversary after death (*barsódí*). On the fourth anniversary (*chaubarsi*) he gives a cow to Brahmins and clothes. After this, once a year he has to feast the holy men, and the day is called *khíyádí*.

Language.

Table No. VIII shows the numbers who speak each of the principal languages current in the district, separately for each *tahsíl* and for the whole district. More detailed information will be found in Table IX of the Census Report for 1881, while in Chapter V of the same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures. The Urdu of Delhi, polished in the Court of the Great Mogul, is the purest spoken in India. The townspeople use it without exception, though, of course, speaking it in various degrees of excellence. But the villagers up to the very walls of the city use the Hindi or Braj of the Delhi territory, which contains a singularly small admixture of Persian. Panjábi is spoken chiefly by the Sikh soldiery, and by some colonies of Panjábi Játs who have settled in the district.

Language.	Proportion per 10,000 of population.
Hindustání ...	9,910
Rágri ...	25
Kashmíri ...	1
Panjábi ...	42
Pashtú ...	3
All Indian languages ...	9,983
Non-Indian languages ...	17

Education.

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

	Education.	Rural population	Total population.
Males.	Under instruction	72	187
	Can read and write	357	437
Females.	Under instruction	2·6	9·8
	Can read and write	1·7	17·7

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Education.

Census returns. Statistics regarding the attendance at Government and aided schools will be found in Table No. XXXVII.

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. The mission schools are described at pages 63—8 and the other educational institutions in Chapter V.

Details.	Boys	Girls
Europeans and Eurasians ...	[illegible]	18
Native Christians ...	49	[illegible]
Hindus	3,717	79
Musalmans	1,08[illegible]	84
Sikhs	57	1
Others	...	..
Children of agriculturists ...	1,869	...
" of non-agriculturists	2,942	...

The last two lines of figures do not include schools under the Deputy Commissioner.

The following is a detail of the printing presses, other than those belonging to Government, which are to be found in the district, together with the number of periodicals published at each :—

Printing Presses in the Delhi District as they stood in 1881-82.

Name of Press.	Publications therein. Newspapers.
Muhammadi ...	1
Akmal-ul-Matábia ...	1
Chasmai Faiz ...	2
Muir Press ...	2
Rasiwi " ...	1
Morári Lál Press ..	2
Nasrat-ul-Matábia ...	3
Sitára-i-Hind ...	1
United Service Press ...	1
Imperial Press ...	1

Character, disposition, and physique of the people.

The character and disposition of the people is described in the notice of the several castes which will be found in the next section of this chapter. The following paragraphs are taken from Mr. Maconachie's description of the villagers of the Delhi District :—

"The physique of the ordinary *zamíndár* of the district differs much among the various tribes, depending apparently more on caste and tribe than anything else. The Játs of the well villages are generally healthy and strongly made, with a frame which compared with an Englishman's is very light, but very often exceedingly wiry and capable of great endurance. The average weight is supposed by an intelligent man of their class to be *Chaudah dhará* — 70 *sers*, or rather more than 140lbs., say 9 stone and a half. I should think this a fair estimate: certainly it is not too small. The Ját skin is a light brown, and in a young man is smooth and fresh-looking, reminding one more of the traditional Italian olive complexion than anything we mean by the somewhat opprobrious epithet, dark. The Shaikh here is physically very inferior and the Muhammadan Tagah not much better. The Brahmins and Ahírs do not differ much from the Ját in appearance, while the Gújar has about the same tint. The Chauhán Rájpúts are considerably darker. The face has often regular, and sometimes even handsome features, the great fault being a want of energy in the expression, which is for the most part either apathetic or sensual. Of the women's faces one sees little, but they seem less animated even than those of the men. Their figures, however, as seen at the village well, are in youth well-rounded and supple, the arm especially with the tight-fitting silver ornament clasping the biceps is not seldom a model of comeliness, yet this grace is soon lost, as much probably from poor diet and bad sanitary conditions as anything. Both sexes have as a rule beautiful teeth, white, strong, and regular, which they clean with the usual tooth-stick (*dantaun*). The hair, of course, is black or blue-black, but the Hindu tribes shave it except the crown lock (*choti.*) The Muhammadans sometimes shave the head clean, sometimes not at all ; but a young fellow when he does not shave will generally by way of personal ornament

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Character, disposition, and physique of the people.

have a parting shaven neatly from front to back of his head. The face is not shaven by the Muhammadan, though he may cut his moustache with scissors if it seem too long. The beard here as elsewhere is greatly cared for: it is called rather grandiloquently *Khudá ká núr* (the light of God): and it is not fitting to cut it. Hindus generally shave the beard but not the moustache. But in times of mourning the nearest heir as a matter of course will shave himself clean on head and face. This is a point of religious duty. Both Hindus and Muhammadans shave under the armpit."

The population of the Delhi district, as a rule, is not addicted to crime. The Gújars are bad thieves;* but nearly all the other tribes are peaceable and fairly honest; crimes of violence are not common. After the Mutiny, John Lawrence wrote: "Of the "agrestic population, a large proportion are predatory and turbulent "by nature, but they appear now to know their masters and behave ac-"cordingly." The lesson received in 1857 appears to have had permanent effect, for no considerable numbers of Dehli *zamíndárs* could now be described as ill-behaved. Tables Nos. XL, XLI, and XLII give statistics of crime; while Table No. XXXV shows the consumption of liquors and narcotic stimulants.

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. 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 give 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 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.

Assessment.		1869-70	1870-71	1871-72
Class I.	Number taxed ...	1,422	1,287	844
	Amount of tax ...	15,084	25,077	7,459
Class II.	Number taxed ...	461	803	630
	Amount of tax ...	10,063	21,528	9,271
Class III.	Number taxed ...	319	387	439
	Amount of tax ...	17,916	14,210	14,895
Class IV.	Number taxed ...	16	246	19
	Amount of tax ...	3,960	13,041	3,256
Class V.	Number taxed ...	1	415	.....
	Amount of tax ...	1,710	43,798	.....
Total ...	Number taxed ...	2,219	3,115	1,933
	Amount of tax ..	48,713	117,854	34,880

	1880-81.		1881-82.	
	Towns.	Villages.	Towns.	Villages.
Number of licenses	1,280	1,017	1,292	1,003
Amount of fees ..	87,135	18,615	33,440	18,405

* Mr. Maconachie writes (1884):—"There seems reason to hope that a material improvement in the habits of the Gújar is setting in. The agriculture of the hills will be greatly aided by the *bands* now being made or repaired; and this will probably in itself prove an inducement to pursue the path of honesty."

Chapter III, C.

Religious Life.

General statistics and distribution of religions.

SECTION C.—RELIGIOUS LIFE.

Table No. VII shows the numbers in each *tahsíl* 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. Tables III, IIIA, IIIB of the Report of that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin.

Religion.	Rural population.	Urban population	Total population.
Hindu ...	8,427	5,531	7,611
Sikh ...	2	43	15
Jain ...	77	184	114
Musalmán ...	1,491	4,185	2,328
Christian ...	3	93	31

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 Musalmán population by sect is shown in the margin. The sects of the Christian population are given in Table IIIA of the Census Report; but the figures are, for reasons explained in Part VII, Chapter IV of the Report, so very imperfect that it is not worth while to reproduce them here. Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Punjab 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 *tahsíls* 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.

Sect.	Rural population.	Total population.
Sunnis	956	961
Shiahs	15·3	20·9
Others and unspecified	28·6	17·2

Religious belief.

The religion of the Játs is Hinduism; but he does not know very much about it. He talks about *Parmeshwar*, and the more intelligent men say they believe in only one God, but there is a traditional worship of tutelary village deities (*bhumián*) which lies really nearer to his heart. The *bhumián* was once a man, and he has now gained his apotheosis in the half-fond half-fearful superstition of his descendants. The Brahmins say he must be honoured by worship at the *thán* which has been existing for generations in his name, a *pakka* built little pillar with places to burn little lamps in, which are used alike by Hindus and Muhammadans in devotional offices: and food distributed to the holy men at this spot is a religious almsgiving of spiritual value. When his son is married, he will pay a religious visit to the shrine of the *bhumián*; and when his cow or buffalo calves, a little* of the first milk

* A very little is sufficient, as the *bhumián* is not hungry as men are. He wants faith and not food, according to the proverb. Spiritual persons hunger for respect and not for food.

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Religious Life.

Religious belief.

given will be boiled hard and given as an offering to the deity. Besides the *bhumián* there is the *ghází mard*, a relic apparently of Muhammadan tradition, a tutelary deity too with a difference; the Muhammadans take the place of the Brahmins as regards receipt of beneficences in his name, though both Hindus and Muhammadans worship him. The goddess of small-pox too should have a place of worship* like the *bhumián* in every village of a properly devotional turn of mind, but an intelligent Hindu complains that the worship of this personage has gone somewhat out of fashion since vaccination has systematically been practised. Besides the local deities, the villager pays great respect to the gods of the various shrines in his neighbourhood. The fairs of the district depend greatly on a religious origin, but the people make the occasion of worship a time of social conviviality and amusement. Excepting the fancies already noticed about lucky days, the Delhi *zamíndár* does not care much about demons and other evil spirits. Having seen the railway he has passed that stage: the people believe in the existence of professors of "clairvoyance," men who can tell others "what their wives say fifty miles off." This learning is called *bhut bidya* (dæmonology) and there was a few years ago a well known professor of it at Nyabáns in Sunipat.

Fairs.

Fairs in Europe are generally looked on as originated for purposes of trade. In India it is not always or often so. Those gatherings here have for the most part a religious origin, being connected with some shrine or other object of religious veneration. Then when thousands of people are collected, it is natural for traders to come also, finding special opportunities for selling their wares. In Delhi, however, there is very little trading done at the fairs, which are looked on more as holiday gatherings than anything else. They are indeed a great feature in the social life of the *zamíndár*, and though no doubt they bring abuses in their train, and are partly responsible for increased expenditure and occasional thriftlessness, yet it is hard to see the pleasant throngs of holiday-makers crowding the roads on their way to them—father, mother, and children all decked out in their best clothes, trudging along together, and a merry laugh now and again breaking out from parties here and there as one tells some trivial story to beguile the way, without feeling that there is much innocent amusement and relaxation possible and often actually realised in this way. A list is given at page 59 of 33 fairs which take place periodically in various parts of the district. They differ of course much in importance, and many are of purely local interest; yet within the narrow circle of two or three miles the advent of the fair-day is regularly observed and in any matters concerning the *zamíndár* must certainly be taken into consideration. The most important gatherings are those at Bahápur, some six miles south of Delhi, at Mahrauli, and at Sunipat. The fair at Mahrauli especially is a favourite resort for the Delhi people. The great one is in Sáwan and is fixed yearly by popular

* This is called *máná* and is much like the *thán*; a satirical saying in connection with these shrines may be given: "If you believe in it, it is God; if not, it is old earthen wall plaster."

Chapter III, C. Religious Life. Fairs.

consent for some week in that month. It is called the *pankhá mela*, because *pankhás* are carried in procession on Wednesday to the Hindu temple, Jog Maya, and on Thursday to the shrine of Kutbdín for the maintenance of which a tolerant Government allows a *jágír* of Rs. 2,000 a year. The fair at Bahápur occurs in Chait on the 8th and 9th days of the moon, and on the corresponding days in Asoj. This is also a religious meeting; the origin of its localisation at Bahápur is said to be that a *rájá* in olden time saw a vision of the goddess Devi on the spot, and forthwith built a shrine. Subsequently to this, Rájá Kidárnáth erected a temple of masonry and the fair is said to have been held continuously since then. The fair at Sunipat is held on the 11th day of the *muharram*. Offerings of sweetmeats, bread, &c., are made at the shrine of Nasir-ud-dín,* the local saint, who is said to have made a *jihád* upon the Hindus and to have met with a martyr's death.

Church of England Mission.

This Mission owes its origin to the zeal of some members of the congregation of St. James' Church, who raised, between 1850 and 1853, the large sum of Rs. 30,000 which they made over to the Society for the Propagation of the Gospel: the Society made a further grant of Rs. 80,000, and in February 1854 sent the first missionaries, the Rev. J. S. Jackson and Rev. A. R. Hubbard, both graduates of Cambridge. Before their arrival however the first two leading converts were baptized in 1852. Their names deserve record. One of them, Dr. Chimman Lal, was Assistant Surgeon, and lost his life at the hands of the mutineers. The other was Professor Rámchandar, who became well known as a writer on Mathematics, and was successively Professor of Mathematics in the Delhi College and tutor to the Maharájah of Patiálá. In 1857 Mr. Hubbard, and two younger men who had just joined the Mission, Mr. D. E. Sandys and Mr. Lewis Roch, with Dr. Chimman Lal and two ministers of the Baptist Mission, were killed by the rebels, and the Mission totally destroyed. Mr. Jackson's life was saved because ill-health had driven him from Delhi a short time before the Mutiny broke out.

After the capture of the city in the September of that year the work was kept together by a small band of native Christians and enquirers, until, at the beginning of 1859, the foundations of the Mission were re-laid with much careful forethought by the Rev. T. Skelton, Fellow of Queen's College, Cambridge. In 1860 the Mission was joined by the Rev. B. R. Walter, of Hertford College, Oxford, in 1862 by the Rev. J. E. Whitley of Queen's College, Cambridge, and in 1867 by the Rev. H. C. Crowfoot, Fellow of Jesus College, Oxford. In addition to educational work among the higher and lower classes, with preaching and other religious teaching in the

* Mr. Maconachie writes: "I once heard an account which made his death not so meritorious as that of a *shahíd*, though it was certainly unfortunate. 'A *rájá* wanted his horse and so killed him,' said my informant, a Hindu, who seemed rather to grudge unnecessary ascription of religious merit in the way of martyrdom. I turned to a Muhammadan for explanation. 'Well', said he, 'it was partly about a horse, but it was because he was a *pír* too.' And then he added: 'He was the first man in India who rode on horses: before his time there were none, and the Rájás used to ride on buffaloes.' The Hindu was silent."

Statement of Fairs.

1	2	3	4	5	6	7	8
No.	Village.	Occasion of Fair.	Time of year.	Average number of persons attending.	Duration.	From what parts.	REMARKS.
1	Mahrauli ...	For pleasure ...	Wednesday & Thursday once a year in Sáwan.	From 8,000 to 12,000	2 Days	Delhi, Gurgáon, Faridábád, Ballabgarh, Badarpur.	This fair is not of ancient date. Akbar II used to reside at Mahrauli in the rainy season and started the fair. On the Wednesday the Hindus take *pankhas* to the temple of their deity Jogmayáji, and on Thursday the Muhammadans do the same to the Tomb of Kuth-ud-din.
2	Bahápur ...	For worship ...	Twice a year on 23rd and 24th Chait and 23rd and 24th Asauj.	20,000	2 Days	Delhi, Ballabgarh Sunipat Gurgáon & Palwal, &c.	This is a religious fair, held twice a year. It is said that here in old times a Rájá once had a vision of the goddess Káli and built a shrine on the spot. Rájá Kidárnáth subsequently erected a *pakka* building. The place is one of considerable local repute.
3	Badkhal ...	For bathing ...	21st Bhádon ...	5,000	1 Day..	Ballabgarh, Gurgáon, Palwal, Faridábád, & Náh.	People come to bathe at a spring which issues from the hill side in this village, and a fair is held once a year on the spot. There is no temple.
4	Dhauj ...	To make offerings	21st Bhádon ...	6,000	1 Day...	Ballabgarh, Gurgáon, Palwal, Faridábád, Náh, Firozpur and Alwar.	There is a *pipal* here, sacred to Káli Devi, and people stung by snakes are said to find a cure from her help, if they vow to sacrifice at her shrine. Hence its popularity.
5	Faridábád	For bathing ...	Twice a year on the last days of Chait and Asauj.	1,500 to 2,000	1 Day...	Ballabgarh, Faridábád, Badarpur and other neighbouring villages.	There is a shrine here, attendance at which with bathing in a spring near the shrine is said to cure itch and such like diseases.
6	Ballabgarh	For pleasure ...	21st Bhádon ...	1,500	1 Day...	Ballabgarh and Faridábád.	A fair started to catch the people on their way back from Badkhal. Not a large one.
					TAHSIL	SUNIPAT.	
1	Lahráráh ...	For worship ...	15th Chait ...	1,000	1 Day...	Sunipat and Rohtak ...	A small fair held in honour of Káli Devi. Notán Dás was a *fakir* who being very devout burnt himself alive, and Rájá Arjandev built a house over it, and the fair was started to celebrate the history.

Statement of Fairs.—(Continued.)

1	2	3	4	5	6	7	8
No.	Villages.	Occasion of Fair.	Time of year.	Average number of persons attending.	Duration.	From what parts.	REMARKS.
					TAHSIL	SUNIPAT.—*Continued*	
2	Chatáná ...	Worship ...	Twice a year, on 22nd of Chait and Assuj.	1,000	1 Day..	Sunipat	A small fair held for the worship of Kálí Devi at a *pukka* shrine. History not known.
3	Mawei ...	For making offerings.	Twice a year on 29th Chait and Assuj.	1,500	1 Day..	Sunipat and Panipat ...	This is a fair held in honour of Baba Zinda who buried himself alive like him of Lehrárá.
4	Jawáhari ...	To make offerings to the goddess of small-pox.	7th Chait ...	600	1 Day...	Sunipat	This is a small fair kept chiefly by women to celebrate the worship of Mátá, the goddess of small-pox.
5	Kundal ...	For worship ...	Twice a year on 13th Sáwan and 28th Phágan.	1,000	1 Day...	Sunipat and Delhi ...	A small fair held for the worship of Mahádeo.
6	Kimdáhpur	Worship ...	21st Bhádaun ...	500	6 Hours	Sunipat	A gathering held to celebrate the memory of a zamindár whose only name now known is Bábá. When he died several neighbours had dreams which came true, so they concluded he had something of the nature of divinity and started the fair for his worship
7	Garhi Mehadípur.	Bathing ...	Twice a year on last day of Káwik and 25th of Jeth.	5,000	1 Day..	Sunipat and Kutánáh ...	This fair is for bathing in the Jumna. Brahmins get food on such occasions. On Sundays all the year round people come and bathe here.
8	Sunipat ...	Urs Násir-ud-dín	11th Moharram ...	6,000	1 Day...	Sunipat	This is a well known shrine in honour of Násir-ud-dín whose story has already been told.
9	Sunipat ...	Urs Mirán Mukand.	14th Moharram ...	1,000	1 Day...	Sunipat	A smaller fair held in memory of a companion of Násir-ud-dín of less fame, but a martyr also.
10	Sunipat ...	Pleasure ...	Last day of the month Sáwan.	600	1 Day...	Sunipat	A new fair, as yet small, started by the Hindus (perhaps in envy of the Muhammadans.) It is held at Shimbudiál's tank.
11	Sunipat ...	Worship ...	29th Bhádon ...	600	1 Day...	Sunipat	The Saráogis here worship at Páras Náth's shrine and strangers come to look on.

					TAHSIL DELHI.		
1	Pilanji Hasanpur Alipur.	Worship ...	In the month of Poh 1st Sunday after new moon.	2,000	1 Day	Delhi	A religious fair held to celebrate the finding of an image of Bhairon, attendant of Kálí. Some one dreamt that a shrine should be built on the spot in order that wishes and vows might be fulfilled. Hence the shrine and vows are (sometimes) met by fulfilment of wishes.
2	Nángal Dewat.	Worship ...	15th of every Hindu month.	100	6 Hours	Neighbouring vilages.	A Hindú gathering in obedience to an order received from some Saiyid who died "possessed"; only a small affair.
3	Sherpur Kalán.	Worship ...	8th Chait ...	100	6 Hours	Delhi	A small affair celebrating the discovery of an image of Kálí. Somebody dreamt (as usual) that a fair ought to be held here.
4	Jharauda Kalán.	Worship ...	Twice a year on 21st of Asauj and Jeth.	4,000	2 Days	Neighbourhood of Delhi and Rohtak District.	A considerable gathering to honour the memory of a *fakir*, Haridás.
5	Isákpur Pánah Gharíb.	Worship ...	17th Bhádon ...	500	1 Day	Dhandásá, Málakpur, Ojwah, Shamspur, Isakpur Pánah Gharíb and Isakpur Pánah Sujan.	A religious gathering at a tank called 'Búre Bábú' after a *fakir*.
6	Khandrát Kalán.	Pleasure and religion.	15th to 25th Asauj.	10,000	11 Days	Delhi and its neighbourhood. Gurgáon, Mirath, Ballabgarh and Sunípat.	Hindus worship, and Muhammadans amuse themselves at this fair held in honour of Rámlílá, a very important fair.
7	Bánskaulí.	Pleasure and Science.	Last day of Asárh ...	2,000	1 Day	Delhi and its neighbourhood.	A religious fair at which weather prognostications for the current year are made. Brahmins take a stick with a bit of rag on it to the top of a hill, and anxiously consult as to whether the wind which blows it denotes a good wind for the year, for crops, rain, &c.
8	Bánskaulí.	Worship and pleasure.	Last day of the month of Sáwan.	1,000	1 Day	Delhi, Mirath and Bulandshahr.	Poor caste people worship on this occasion, *kumhárs*, *fakírs*, barbers, &c.
9	Narelah ...	Worship ...	Twice a year on 21st of Chait and Asauj	1,500	2 Days	Delhi, Sunípat and Rohtak.	Worship is celebrated of an image of Deví Máta, and offerings are made which the Narelá *zamindárs* take.
10	Narhaulah	Worship ...	Weekly, on every Tuesday.	400	6 Hours	Delhi and its neighbourhood.	A small affair every Tuesday at the shrine of Hanúmán.
11	Narhaulah	Worship ...	28th Chait to 30th Chait.	2,000	3 Days	Delhi and neighbourhood.	A religious fair for the worship of Deví.

Statement of Fairs.—(Continued.)

1	2	3	4	5	6	7	8
No.	Village.	Occasion of Fair.	Time of year.	Average number of persons attending.	Duration.	From what parts.	REMARKS.
					TAHSIL DELHI—*Continued.*		
12	Bánskaulí	Urs Sayad Hasan	22nd & 23rd Shábán	2,200	2 Days	Delhi and neighbouring country.	This is a Muhammadan fair—the attendants of the shrine of Urs Saiyid Hasan cook food, and distribute it to the visitors, who make offerings. Fire works are let off by the men who trade in them.
13	Jahán numá	Worship ...	7th to 12th Rabí-ul-awal.	2,000	6 Days	Delhi and surrounding country.	Another Delhi fair held in honour of Muhammad.
14	Ghiáspur...	Urs Sultán Nizám-ul-dín Aulia.	Twice a year on 17th and 18th of Shawwál and Rabí-ul-sání.	.....	.....	Delhi and neighbouring villages as well as *fakirs* from all quarters.	Same as No. 12, but the man honoured is Sultán Nizám-ud-dín.
15	On Karnál road from Láhori Gate of Delhi to Sabzimandi	Pleasure ...	Twice a year on 5th of Asauj and Chait.	1,000	6 Hours	Delhi	A pleasure fair, but an occasion of religious worship to people of low caste, such as sweepers, who carry pennons made of sticks and rags in honour of their *Pír*.
16	Jahán numá	Pleasure ...	Weekly, every Friday	3,000	3 Hours	Delhi	This is a fair for wrestling—the city people turn out every Friday in good numbers to see it.

N.B.—The numbers given here are in several instances much below the mark.

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Religious Life.

Church of England mission.

bázárs and *bastés* of the city, one of Mr. Skelton's first efforts was to raise funds for the Church to be built in memory of the English and Indian Christians who lost their lives on the outbreak of the Mutiny. After unavoidable delay, occasioned by the severe famine of 1860-61, the foundation stone was laid by Dr. Cotton, Bishop of Calcutta, in March 1865; and St. Stephen's Memorial Church was first opened for service on the 10th anniversary of the Mutiny, May 11, 1867. In 1863 Mrs. Winter began medical work among the women and children; subsequently a dispensary with a few rooms for in-patients was opened in the Chándni Chauk; and a class opened for the training of native women as nurses. After a regular course of teaching, both practical and theoretical, these women are examined by the Civil Surgeon, and on passing receive a testimonial permitting them to practise under the general guidance of the head of the Medical Mission; this class receives a grant of Rs. 75 a month from the Municipal Committee. Miss Englemann has been in charge since 1875, and the number of separate cases attended has increased from 3,363 in 1871 to 16,000 in 1883, with an aggregate of 46,154 attendances, or about three to each patient, in the course of the twelve months. The memorial stone of a new hospital for women, now being erected in the Chándni Chauk in memory of Mrs. Winter, was laid by H. R. H. the Duchess of Connaught on January 18, 1884. In 1873-74, with a view to increasing the points of direct contact with the people, the city and suburbs were mapped out into eight divisions, somewhat on the pattern of English parishes, while the country round reaching to Riwári, Hissár and Karnál, was divided into eight Mission districts, of which however only three, with their centres of work in Ballabgarh, Mahrauli and Alipur, are within the Delhi district. An event of great importance for the stability and growth of the mission took place in 1877, when the Mission was strongly re-inforced by a body of missionaries, chosen in the University of Cambridge, and largely supported by the Propagation Society. They, with the original organisation, form one mission carried on since that date under the title of "The S. P. G. and Cambridge Mission in Delhi and the South Punjab." The following institutions are carried on by this united body: St. Stephen's College, more fully detailed below by Mr. Carlyon, with 30 pupils; a High School and six branch schools with 628 boys; 32 small schools for the lower orders in Delhi; and 24 other places attended by nearly 700 boys and young men. A school for training Christian school masters and a Boarding School for Christian boys; besides the general work in the city and country districts.

Work among the women, besides the medical work already mentioned, is carried on as follows: A European Normal School for Zanana school teachers; a Native Normal School, one upper primary and 17 lower primary schools, (some of the latter are beyond the Delhi district); one Industrial School, Zanana pupils; and a refuge for either destitute women or those who have led a bad life. The number of female pupils is 740, making with the boys' schools a total of about 2,000 pupils taught by this mission. The number of persons baptised since 1859 is men 585, women 268, children 588, or a total of 1,441. The work of the mission

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in Delhi is carried on by nine clergymen, of which a list is given in the margin, including six of the Cambridge Brotherhood, besides four in other districts, and by 13 Zanana missionaries, besides eight ladies employed in the branch mission. The total number of towns and villages occupied is 26, and there are about 1,000 baptised persons in the various native congregations; of whom nearly half are in Delhi and its suburbs.

Rev. B. R. Winter	1880
Rev. E. Bickersteth	1877
Rev. H. C. Carlyon	1878
Rev. S. S. Allnutt	1879
Rev. G. A. Lefroy	1879
Rev. A. Haig	1883
Rev. J. W. T. Wright	1883
Rev. A. C. Maitland	1880
Rev. R. W. O. Martin	1882

The Cambridge mission.

The Revd. Mr. Carlyon has kindly furnished the following account of the Cambridge Mission. This Mission owes its origin to the efforts of some leading members of the Cambridge University who thought that the time was come for the Universities to take a more prominent part in evangelising India. They believed their object would be best obtained by a body of men living and working together as a brotherhood, whose endeavours should be directed to higher education, (especially of Christian boys and young men), the training of Christian agents for educational and evangelistic work, literary work and general contact with the more thoughtful natives. At the invitation of the Society for the Propagation of the Gospel, who also came forward with liberal pecuniary help, Delhi was selected as affording a most suitable sphere for realising the abovementioned objects, and the mission was started in India under Revd. E. Bickersteth, Fellow of Pembroke College, in 1877 with the title of the Cambridge Mission to North India. The present members of the Mission, with the dates of their arrival in India, are as follows :—

Revd. E. Bickersteth	Pembroke College	1877
" H. C. Carlyon	Sidney Sussex	1878
" S. S. Allnutt	S. John's	1879
" G. A. Lefroy	Trinity	1879
" A. Haig	Pembroke	1883
" J. W. T. Wright	Pembroke	1883

St. Stephen's Mission College, Delhi.

This institution was founded originally in 1865, in connexion with the S. P. G. Mission School, to enable its students to pursue their studies up to the Calcutta B. A. course. It was, however, practically in abeyance till 1881, when it was resuscitated by the Cambridge Mission, a body of men working in connexion with the S. P. G. Mission. In 1882 its scope was enlarged, and it became a grant-in-aid institution, open to all comers. This extension was due to the failure of a scheme for reviving the old Government College under native auspices. In October of the same year it was affiliated to the Punjab University, which received its charter as a University in that month. Its students are prepared for the Examinations of that University only. It now (July 1883) numbers about thirty students. The following is the staff of teachers :

Revd. S. S. Allnutt, M. A. ...	Principal.
" G. A. Lefroy, M. A. ...	Professor.
" H. C. Carlyon, M. A. ...	Professor.
Babu N. Mahendra Dutt, B. A.	Assistant Professor of Mathematics.
" Nritya Gopal Bose, M. A.	Professor of Natural Science.
Maulavi Shah Jehan ...	Professor of Persian.
Maulavi Jamil ul Rahmán ...	Professor of Arabic.
Pandit Vihári Prasáda Dube ...	Professor of Sanskrit.

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St. Stephen's Mission High School, Delhi.

This school was opened shortly after the Mutiny, in connexion with the S. P. G. Mission in Delhi. It has a system of branch schools connected with it, which are situated in various parts of the city. At present (July 1883), the number of boys in the branches is 428, in the High School 200. The staff of masters consists of 39 native teachers; four European Missionaries also take part in the teaching. The school is under the superintendence of the Principal of the College. It is a grant-in-aid institution, and rents a large native building situated near the Kotwáli, Chándni Chauk. Connected with the College and School, is a club numbering about 100 members. Its object is to promote the intellectual and social welfare of the students, and to provide them with sensible and attractive amusements. It comprises Cricket and Athletic Departments, a Debating Society in which social and other topics are discussed in English and Urdu, and lectures on science and other subjects are given. There is a reading-room attached to it, which is open every evening, and is provided with a good library, magazines, newspapers games, etc.

The Baptist Mission.

The following account of the Baptist Mission has been kindly furnished by the Reverend Mr. Carey. In 1814, the Reverend John Chamberlain, a Baptist Missionary, then employed by the Begum Sumru, at Sirdhanah, as tutor to her son, visited Delhi for the first time. During the six weeks Mr. Chamberlain remained in the city, he preached daily without molestation. He subsequently returned to Sirdhanah, and thence to Serámpur, where he remained. From 1815 to 1818, preaching was carried on by Mr. Kerr, a Baptist gentleman, assisted by three native converts. In the latter year, Delhi was recognised as a Mission station in connection with the Baptist Missionary Society in London, and a Missionary, the Reverend J. T. Thompson, was directed to assume charge of it. He arrived at Delhi on the 3rd April 1818, and continued to reside there (with a few breaks) till his death in 1850. The first baptism which took place in Delhi (1821), was that of a Rájpút woman, who afterwards became the wife of a French officer in the service of the Begum Sumru. At the close of 1822, an aged Brahmin, followed her example, in the next year another native was baptized, and in 1825, four Europeans and a Brahmin joined the church. In 1826, the church consisted of eleven persons. In 1845 a chapel was erected near the Royal Palace for the use of the converts. Mr. Thompson died on the 27th June 1850, and from that time to 1854 Delhi remained unoccupied, till Waláyat Ali, a native convert, was sent from Chitoura to carry on the work. In March 1856 the Reverend J. Mackay, of the Baptist Mission Society, arrived. Both these gentlemen were murdered in the mutiny of the following year.

Since the establishment of the Mission in 1818 up to this time (1856), about sixty persons had been baptized, and a native church formed; schools for both Hindus and Muhammadans had been started in the city; and the translation of the New Testament and Psalms, and several tracts into Hindi had been printed. The Reverend James Smith, Baptist Mission Society, on his return to India in 1858, immediately proceeded to Delhi.