

founded from Mahrauli in Delhi, and three others had their origin from Sabrawat estates, already existing in the district.

The Yúdah clan of the Rohtak and Sámpla *talúqs* asserts for itself a Chauhan origin, and professes to be descended from one Sudah who lived 35 generations ago. Their ancestor settled first in Rewári, where the people interchange the letters "S" and "H" in their pronunciation, and hence the name became converted from Sudah to Húdah. The villages first founded were Sānghi, Khairwáli, and Kailóí; the rest have been settled from these,—many recently. The Kádián Játs profess to be of the same stock as the Jákhar in Jhajar, and to have their origin only 20 generations ago from a Chauhan Rájpút who came from Bikáúí. Four brothers were born of an extraneous marriage—Láda, Kádi, Piru and Sāngn, whence the Jákhar, Kádián, Piru and Sāngwán Játs; the last are found in Butánah, but there are no Piru Játs in the Rohtak district, though there are said to be some in the Dádri country. Káda settled in Chinní, and his five sons founded Berí, Dúbaldhan and the surrounding estates; the more recently settled ones issued from the first two. Láda founded Ladáín, the original village of the Jákhar Játs, whose development was as follows: From Ladáín were founded Humáwánpúr, Jamálpúr, and Akheri Madanpúr. From the last, Dhaniah and Mádál Sháhpúr were settled, and from Jamálpúr, Bhúrávás and Dhanírwás. Bhúrávás fathered Ambólí in part, and Dhanírwás fathered Dhánah and Sálhawás. The last village gave rise to Naugánwah Sundrahtí, Mohan Bári and Jhánawah. From Jhánawah sprang Jhárli and Babúliá in part, and from Jhárli Bázidpúr—16 whole villages in all. Múndsah only of the Jákhar villages claims a separate origin from the rest. This development of the Jákhar villages is a specially interesting one, and has therefore been given at length. The remaining large clan, the Golía, lay claim to an unusual origin. These Játs declare that they were Bráhmíns, who lost their caste by inadvertently drinking liquor placed outside a distiller's house in large vessels (*gól*). Their ancestors settled in Bádli from Indor 30 generations ago, and from Bádli 12 other Golía estates were founded; the remaining six were settled from some of the first off-shoots.

Such is the history of the origin and development of the chief Ját clans, as told by themselves; and the importance of the facts from an administrative point of view cannot be too clearly borne in mind. Seven-tenths, and more of the estates of the district, are held by this tribe, and of these nearly half are owned by the twelve chief clans above-mentioned. As has been already said, the number of small miscellaneous clans amounts to 137: of these the Chilar and Chikára in Sámpla, and the Nirwál in Goháua are the only clans of any size. But before leaving this subject, the history of the Deswál Játs may be given, as an interesting example of development. These Játs sprang, as was noted above, from the same stock as the Dalál. They settled first at Lálhau and Bhaiyápúr in Rohtak, thence was founded Baliánah in Sámpla, and from Baliánah Kherf, Jasaur, Dulahrah, and Khorkah Gújar in Sámpla, and Súrahti in Jhajar. Thus each new Settlement of the clan proceeded steadily south in its course. Finally, it should be noted that there are a few

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Húdah.

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Jákhar

Golía.

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Múla.

Muhammadan Játs who were made converts forcibly, and are called "Múla" Játs; their number is small, and they are scattered in three *tahsils*; they are exceedingly inferior to Hindú Játs. It may be noted that the Játs who profess to be descended from Rájputs, of whom we have both Hindus and Muhammadans in Rohtak, themselves show a few believers of the creed of Islám, as well as professors of the older religion. As regards the distribution of clans over a wider area than the Rohtak district alone, it may be noted that the Sahráwat and Ráthi clans are common in all the three districts of the Delhi division; the Deswál are met with in numbers in Gurgáon and Karnal, and the Malik in Gurgáon and Delhi: the Kádían, Hudáh, Dalál and Góla Játs are found in Delhi and Karnal, and the Mundtór, Jún, Mán and Dhankar in Delhi. The Mundtór, who live in and round Farmanáh, are really Gallat Játs, who received this nickname from breaking the heads of some Bráhmíns. From such an incident, a new clan may become formed, as has nearly been the case also of the Siroba Játs in Gohána, who are Maliks, and the Gothia in Jhajjar, who, like the Mundtór, are Gallat Játs.

Játs described.

Of the Játs, Sir George Campbell has truly written, that "they have great physical and moral energy, are admirable cultivators, and under a fair system, excellent revenue payers, are prodigiously tenacious of their rights in land, and very orderly and well-behaved while in possession of those rights; in fact in every way they are beyond doubt the finest population in India." Mr. Gubbins has noted that the Játs of Rohtak are inferior to none of their tribe for patient industry and skill. The Játs call themselves, as a tribe, "*samindars*," and they are true lords of the soil. They are intensely clannish, and a man is a clansman before he is a tribesman, and calls himself a Dahiya, Malik, Hudáh or Jákar, when asked of what race he is before he calls himself a Ját. The women assist the men in all tasks of agriculture, except ploughing and driving carts, and to their efforts the renown of the tribe as cultivators is largely due. The Játs are somewhat looked down upon because of the customs of retaining married girls in their father's house for a long number of years, and of *keread* or widow-marriage, which prevail among them, and in scorn of the latter, of which this alleged saying of Ját fathers to their daughters is quoted: "Come, my daughter, join hands and circle (the marriage fire): if this husband dies, there are many more." Of the Játin, as well as the Kunbin, it may be said: "Of good kind is the Játin who, hoe in hand, weeds the fields in company with her husband." "A good wife is one of the four things necessary for a man's happiness; a bad wife is one of the four things that makes his life a hell." Red rice, buffalo milk, a good woman in the house, and, fourthly, a horse to ride, these four are heavenly things; but extravagant living, little wealth, a bad woman in the house, and fourthly, dirty clothes, these four are hellish things." There is also a saying concerning the Játs, which reminds one of the well-known lines as to women, and spaniels and walnut trees: "The soil, fodder, clothes, hemp, *munj* grass, and silk, these six are best when beaten, and the seventh is the Ját" And again, "The Ját, the Bhát, the caterpillar, and, fourthly, a widow woman,

these four are best hungry; if they eat their full, they do harm." It does not appear why these hard things should be said of the Jâts, who, in their way, are quiet, orderly, intelligent fellows as a rule; though, as has been aptly said, when a Jât does wander from the straight road "he takes to anything, from gambling to murder, with perhaps a preference to cattle stealing," and, it may be added, abduction. Their conduct in 1857 has been noticed already. Large numbers of young Jâts once flocked to our service, but now it is difficult to find sufficient recruits for the Jât horse, and the few other regiments who seek for men from this district. As has been seen above, more than two-thirds of the lands of the district are in their hands, the average area per head being $3\frac{1}{2}$ acres. The Mîla Jâts, though generally recent converts, are already far inferior to the Hindus, and own only half as much land per head as the latter do. There is no special pre-eminence of one clan over another in cultivation.*

The Hindu Râjpûts of the Rohtak *tahsil* claim to be Punwárs; in Jhajjar they are chiefly of the Bachas clan, with a few Chauhâns, Tunwárs, Gars and Badgûjars. These are generally of modern date of Settlement, and came from the east and south; in Rohtak the villages were settled 25 generations ago. The Punwárs of Rohtak were great rivals of the Tunwárs of Hissâr, and the sand-hill west of Mehîm was fixed as the boundary between the territories held by them. The Musalmân Râjpûts are invariably called Rânghars,—a term whose derivation is uncertain, and which is also applied sometimes to Hindu Râjpûts. These men too were once Punwâr Râjpûts of the same Hindu stock as is still in the Rohtak *tahsil*, and were converted to Islâm. The Hindu ancestors of the race settled first in Madinah, and afterwards moved to Kalanaur from which place and Kanhaur most of the other Rânghar estates were founded, including those in the south of Gohâna. The, Mubainasdan Râjpût estates further north in Gohâna are held by another family of Punwâr Râjpûts, to which the Gohâna Chaudhris belong.

The Hindu Râjpûts in Rohtak are well-disposed, peaceful men and very like the Jâts in their ways, but better featured: in Jhajjar many of them are dissolute, discontented and troublesome, though some are among the best men of the district. The very large area per head of this tribe is partly due to estates recently acquired by a few Râjpûts in that *tahsil*, as is also the case with the Afghâns. The Rânghars have been aptly described as "good soldiers and indifferent cultivators, whose real *forte* lies in cattle-lifting." They are a quarrelsome, turbulent body of men, few of whom really cultivate land, and most of whom belong to bands of cattle-nievers or salt-smugglers: the latter profession has, however, ceased now. Worse villages, from a criminal point of view, than Anwal or Nigânab, it is impossible to imagine; and it is not to the credit of our administration that they should have been allowed to continue to bear the reputation they do for so long. A large number of Rânghars still enlist in the army—chiefly in the 1st and 12th Bengal Cavalry. The conduct of this tribe in the Mutiny has been fully referred to in the preceding chapter. It

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Jâts described.

Râjpûts.

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Rájpúts.

bears the worst possible character among the people of the country side, with whom the common saying is: "The Rángbar and Gujar are two, the dog and cat are two; if all these four did not exist, you might sleep with open doors." And again: "You may know that the end of a Gujar has come when he is lame, of the *jánt* tree (when it dies from its) root, of the *bar* and *pípal* (when they die from their) tops, and of a Rángbar when the rheum (of old age) flows from his eyes." Their turbulence and lawlessness is commemorated in the following well-known lines: "Though Kanbaur and Nigánah are but 35 *kos* from Delhi, the people eat themselves what they sow, and pay not a grain (of revenue) to any one." Of the good qualities of the tribe the following is said: "A Rángbar is best in the shop of a wine-seller, or in prison, or on horseback (as a trooper), or in a deep hole (and out of the way of harm)."

Ahírs and Rórs.

The origin of the Ahírs is even more doubtful than that of the Ját; nor is any aid on the point to be found in their home, Rewári. There they profess to have come up from Matrá, but the Rohtak Ahírs claim to be descended from a great grandson of the Prithi Ráj, who adopted the practice of *kareñz*. At any rate they settled in in the Jhajjar *tahsil* much more recently than the early Ját clans, and their Settlement is, therefore, of much less interest; some came from Delhi, but most from Rewári, Narnol and Kináundh. Nearly all the Ahír villages have separate origins, except some four or five only, which were founded from Koslí. The Ahír clans do not correspond exactly to those of the Ját, which are real sub-divisions of a tribe, whereas among the Ahírs the clans represent families rather than sub-divisions of a people. Their language is different from that of the Ját, their customs are almost exactly the same. The Rórs have the very same customs as the Ját. The only Rór village, Jowára, was settled from Bádli. The Rórs claim to be Rájúpúts, but they can give no very definite account even of their traditional origin.

The Ahírs are perhaps superior even to the Ját in patient and skilful agriculture, and their well-cultivation is famous. The area which they own in Rohtak, averages only $1\frac{1}{2}$ acres per head, but they cultivate lands for miles round Koslí in the Jhajjar and Rewári *tahsils*; even headmen of Ahír villages may be met with working with their own hands as tenants elsewhere, and the Ahírs have paid revenue demands, which even Ját estates could not have borne. So far has sub-division of property gone with them, that the shares in some wells, which are worked by each sharer for one year in turn, come round after 15 and even 25 years! The surrounding Ját are somewhat jealous of them and say "Koslí has fifty houses (of stone) and several thousand swaggerers," but the character is undeserved. In habits and nature they are very similar to the Ját, and, like the former, they also practise widow-marriage. The Rórs, as cultivators, rank with the Ját; they are common in Karnal, and bear a good reputation there. These three tribes form the first class of cultivators in Rohtak, and own nearly 70 per cent. of the divided lands of the district.

Other agricultural
tribes.

It has been said that the Ját, Ahírs, Rórs, together form the first class of cultivators in Rohtak, and own nearly 70 per cent. of the

divided lands of the district. In the second class may be ranked the Bráhmíns, the Hindu Rájputís of the Rohtak *toháíl*, the better Ráughars and Gújars, and the Dogars: the worst cultivators are the Jhajjar Rájputís and Bilúchs, with the inferior Bráhmíns, Ráughars and Gújars. Few of the Afgháns, Shekhs, Syads, or Mahájans cultivate with their own hands; they prefer to make use of tenants, often at little or no profit to themselves. The Bráhmíns are a quiet, inoffensive set, generally illiterate, but in a few cases well-educated, especially in Gohána. The people respect them, but do not trust them "as famines come from the Bágár country, so comes evil from a Bráhmín": the character has probably been given them after long experience. In most instances their women do light work in the fields, and they are generally found to be better cultivators when they are located in some Ját estates, than when sole owners of a village themselves. In former days, as has been said above, no village was founded without Bráhmíns settling also: this is shown by the fact that the 27 villages held by them contain only 34,467 acres out of the 78,294 owned by the tribe. The Bráhmín villages, as has been said, were generally separated from some adjoining Ját or other estate: only four have had an existence longer than 13 generations. But it was an invariable habit for Ját settlers to bring Bráhmíns with them, and, in many cases, therefore, their residence is as ancient as that of the former. The Bráhmíns of the whole country side are said to belong to the great Gaur sub-division of the race. Sir George Campbell has conjectured that they are, perhaps, not a branch of the Gaur tribe of Bengal, but that their name may have been derived from their residence on the Ghaggar. The commonest clans are the Báshisht and Gur in Jhajjar; the Míhrwál, Dábira and Bhárad-dawáj in Gohána, and the Koshik in Sámpla. The Afgháns of Gohána are Kákarzai, and of Guriani Nághar-gharghast—two sub-divisions of the great Kákar tribe which lies east of Peshawar; the people are probably quite unaware of their relation to each other. The Jhajjar Patháns are Eusafzai from the well-known valley in Pesháwar: none of the Afgháns have been settled in the district more than 14 generations. The Afgháns of Gohána are a dissolute set; the Jhajjar Patháns are generally in debt, but are more respectable, and not a few serve in the Cavalry. The Guriani Patháns are very superior to either, and many of them enlist in the Frontier Force: they used to be noted as horse-breeders, but lately they have been giving up this pursuit. The Bilúchs are of unknown sub-division; the oldest estate having been founded only ten generations back. They are trying to become cultivators, but not with any striking success, so far. The Dogars are quiet inoffensive cultivators, who live at Rohtak, and own the adjoining estate of Parah. The Kaiyaths and Mahájans call for no special remarks; the Syads of Kharkhandah are a useless and somewhat dissolute lot; the Shekhs are found chiefly at Rohtak itself, are exceedingly troublesome, and supply recruits to our armies and jails with praiseworthy indifference. The Shekhs are Koreshis and the Syads Hosseinis; the Kaiyaths are of the Kanángo and other families in Government Service; and the Mahájans are all proprietors with new titles. The Gújars are supposed to have abandoned their former

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Bráhmíns.

Afgháns.

Bilúchs. Dogars.

Kaiyaths, Mahá-
jans, Syads, Shekhs.

Gújars.

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Gújars.

evil ways, and this is no doubt true generally, but it would be interesting to learn by what means the Mussalmán Gújars who have less than two roods of land per head to feed them, gain their livelihood. Their general reputation formerly may be gathered from the fact of their being coupled with the Ráughars. The Gújar villages are all of recent origin, none dating further back than eight generations; the Karána and Kathána clans are the two commonest; and these two are also found in Gurgáon: the latter is the chief clan in Gujrát itself.

Non-agriculturists.

Hearth-fees.

The non-agricultural portions of the population deserve, perhaps, a longer notice than is usually given to them. In most of the villages, these classes have to pay hearth-fees, as a sort of tribute to the lords of the soil. The usual fee is Rs. 2 per house per annum, but the trader is often made to pay more. An income of no less than Rs. 40,400 is realised from this source by 823 out of the 481 inhabited estates of the district. Curiously enough, the largest proportional number of estates in which these fees are not realised is found in the Rohtak *tahsil* where the villages are the largest. As a rule, they are not taken in the towns, or in recently settled estates, or in Bráhmín villages, which are generally badly off for manials, or in estates held by many miscellaneous owners, such as Hazangarh.

Traders.

The traders are nearly all *mahájans* or *baniyás* (so called from *banaj*—trading), and there are hardly any Khatriis or Bhorás. A few in Berí Jhajar and Rohtak, and one or two in Kharkhandah and Bahádurgarh, are men of some capital; the rest possess very small means. Their origin is from Agrahá and Márwár; there are 18 clans in all, of whom the Garag, Goil, and Singal are commonest in Rohtak, and after these the Bánsal, Mital, and Jíndal. After the Játs, Bráhmíns and Chamára, the Mahájans form by far the largest body of the population. Most of the Mahájans are Bishuois, but at Rohtak, Golána, and Bahádurgarh there are a number of Saráogis.

Butchers.

The butcher class is the very worst in the district, and is noted for its callousness in taking human life, and general turbulence in all matters. It is curious to note how equal the numbers of carpenters, potters and barbers are; the blacksmiths are, as would be expected, much fewer, and, as a rule, they are poorer than the carpenters. Both, however, are often well-to-do, and own some of the best houses in the villages; as a class, they are all quiet and peaceable, though apt to wrangle angrily if their customary remunerations are disputed or withheld. The inferior menials, amount to nearly one-sixth of the population, and form a most important body, without whom the cultivation would be almost impossible. The Chamáras outnumber every tribe of the district, except the Játs and Bráhmíns; and the Dhanaks and Chúras have only the Mahájans and Ráughars between them and the Chanáras. They receive at harvest time certain acknowledged dues, for which they render fixed service, and they eke out their substance by working as day-labourers, and pursuing their special callings—the Chamáras, the preparation of leather; the Dhanaks, weaving of coarse cloth, and the others, miscellaneous crafts, while the Kabáras make neat baskets. The Chamáras belong to a large number of clans, of which the commonest are the Cháhal and Súhal: they do not marry in their own clan, or in the other three which are

Village menials.

forbidden among the Jâts. They worship the goddess Mátá, as a rule, and burn their dead, as do the Dhanaks and Kahárs; but the Cháras, who pray to the Lál Guru, bury theirs. As a class they are exceedingly reckless and improvident, and are seldom removed from intense poverty; in a famine they are only saved from instant starvation by the number of carcasses of animals which fall to their share. Their relations with the owners have, in many cases, become strained of late, and in some villages they are masters of the situation, especially in sanitary matters.

Leading men on the country side are conspicuous for their absence. There is no single family of any wealth or influence; the leading one perhaps is that of the Rájput Thakars of Kútáni. The want of men removed somewhat above the level of the ordinary agriculturist is sadly felt; only 15 persons in the whole district are entitled to a seat in the Lieutenant-Governor's Darbar, and of these six are retired native military officers, and two are pensioned civil officers. The recent creation of Boards of Honorary Magistrates at Jhajjar and Bahádurgarh, as well as at Rohtak, is one step in the direction of raising some men of influence in the district, and the appointment of *zaildars* ought to be another: 27 men of the district in all receive chairs.

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Leading men.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Table No. XV shows the number of villages held in the various forms of tenure, as returned in Quinquennial Table 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 subdivisions of the village following one form, while the interior distribution among the several proprietors of each of these subdivisions follows another form which itself often varies from one sub-division to another.

Village tenures.

The following figures show the classification by tenure made at the recent Settlement:—

Talúq.	Landlordal.		Held on shares.		Communal.		Mixed communal and shared.		Total.
	Held by a single landlord.	Held by several landlords undivided.	Completely.	Incompletely.	Complete.	Incomplete.	Complete.	Incomplete.	
Gohana ...	1	4	1	13	4	80	1	...	83
Kohak ...	...	1	...	4	1	107	...	1	114
Sámpa ...	1	...	1	7	...	118	...	2	127
Jhajjar ...	6	2	...	57	7	103	1	14	190
Total ...	8	7	3	80	12	356	2	17	514

With regard to area, over 86 per cent. of the whole district is held under the communal tenure; 9 per cent. on shares; some-

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nities and
Tenures.

Village tenures.

what over 3 per cent. on mixed tenures; and only about $1\frac{1}{2}$ per cent. under the landlordal system. The three Government estates in Jhajjar are included under this type of villages held by a single owner. Of the estates held on shares, three-fourths are to be found in the Jhajjar *tahsil* and most are of recent origin. Villages held completely on shares are those in which there is no common land at all, neither as jungle nor under the site of the village; similarly, villages of the pure communal type are those in which there is no common land at all, but every acre within the village boundary is held according to possession. Mixed estates (*pattidari bhyachdra*) are those in which the *separated* lands under cultivation are held in two different tenures, i.e., in one division of the estate on shares and in another according to possession; the classification of villages under this tenure has nothing to do with their *common* lands; the absence or presence of which merely affects their being ranked as complete or incomplete, as in the other classes of estates.

Village communi-
ties.

Nothing more true or apt can be written of the Rohtak village communities than was penned by the late Lord Lawrence, when Collector of Delhi, in 1814, on the estates of that district: "In no part of the North-Western Provinces are the tenures so complete and well-recognized as here; no districts in which the ancient village communities are in such excellent preservation, or where the practice of our civil courts has done so little harm. They are admirably adapted to resist the evil effects of bad seasons, epidemics and other evils incidental to this country. Bound together by the ties of blood connection and, above all, common interest, like the bundles of sticks.....they are difficult to break. Drought may wither their crops, famine and disease may depopulate their houses, their fields may be deserted for a time, but when the storm blows over, if any survive, they are certain to return." The tie is of course less strong in some cases than others. The most perfect types are found in the oldest and largest Ját and Rájput villages. A certain number of the recently founded estates (among which all those of the *zamindari* and *pattidari* type fall) are not village communities at all in the proper sense; though even these in certain ways, such as the relations of the owners with menials, imitate the institutions of the older settlements. Sir George Campbell, who was well-acquainted with the old Delhi territory, speaks thus of the Ját communities in his Essay on the "Land Tenures of India," in the Cobden series. "They are," he writes, "tributary republics rather than subjects or tenants of their conquerors. Those in possession of the village area were left in possession, and were allowed to manage their own affairs, subject only to the State right to receive its dues." Such is the case now, and how this came about can be easily traced. "In the greater part of the world," writes the same Essayist, "the right of cultivating particular portions of the earth is rather a privilege than a property; a privilege first of a whole tribe or a particular village community, and finally of particular individuals of the community. In this last stage the land is partitioned off to those individuals as a matter of mutual convenience, but not in

“unconditional property; it long remains subject to certain conditions and to reversionary interests of the community, which prevent its uncontrolled alienation, and attach to it certain common rights and common burdens.” The correctness of this summary is well exemplified in the history of the Rohtak villages. First of all the tribe or clan settled on one or more spots, holding a large tract in common. Presently, as cultivation extended from each centre, boundaries were defined and separate estates formed inside which the land was still held in common. This was the case up to the Regular Settlement, till when no man held an indefeasible right of possession in the land which he cultivated, but was owner only of so many *biswas*, ploughs, annas, or whatever the shares were called in the estate or some sub-division of it. In many cases the share was not purely ancestral, but had become modified according as the members of one division of the estate or a family grew stronger than the rest in numbers, or desertions occurred, or new settlers were taken in. But still the shares did exist, and were the admitted standard of proprietary right in a large number of villages. The local annals tell of half-a-dozen changes made at intervals in the shares on which each estate was held; and though there is no evidence of any practice of periodical redistribution of lands, these changes may possibly point to the existence of such a custom at an earlier date. But the existence of shares was not understood or recognized at the time of the formation of the record of rights, and each man was recorded as owner of the lands which he cultivated. The people themselves acquiesced in this, and the immense breaking up of jungle land, which took place shortly afterwards, consummated the change. But the old shares are still known, and in some few cases the common lands are still held according to them. But now, to use the words of Sir G. Campbell again, “practically the Settlement made with the community is very nearly *ryotwar*, with the difference that government deals with the united body, and not directly with each individual separately.”

And in order to describe the actual constitution of these communities, nothing can be better than to have recourse once more to the same writer. “The Jât community is of clansmen managed by a council of elders. There is no feature of communism in them; the bond is municipal rather than a community of property; the common interest in common property is hardly greater than that of commoners of an English manor. The waste land and grazing ground is held in common: certain common receipts are brought to a common fund, certain common charges are charged against the same fund and distributed in a cess on individuals according to their common holdings. There is a system of municipal management, and the community claims to exercise a certain limited control over its members, and to have a reversionary right to the land of members who cease to cultivate or fail to pay, but beyond this there is complete individual freedom.” Such are the Rohtak communities. They are communities of clansmen, linked sometimes by descent from a common ancestor, sometimes by marriage ties, sometimes by the fact of a joint foundation of the village. It must be noticed, however, that not every proprietor has a share in the common interests of the

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Village councils.

village. Gifts and sales are generally made without transferring this right, and the donee or buyer is owner merely of so much land and perhaps of a house inside the village site, and of nothing more. The villages are broken up into main sub-divisions, called usually *pánahs*, and minor sub-divisions called *thulas*. These internal arrangements spring from a hundred causes,—the number of sons or wives of a founder or some notable descendant of his, the number of tribes settling, the quarrels of families, or the mistakes of revenue officers. The sub-divisions may be such in name only, and merely for convenience of revenue arrangements; or the separation may extend to a demarcation of the village lands into blocks, and the village sites into quarters, possession being still of course the measure of right inside each block and quarter. The former is rarer: 79 instances of it exist in the district, many being those of villages held on shares; the latter may be seen in no less than 169 villages. Over each *pánah* and *thula* are headmen—a single *pánah*, if large, may have several headmen or several *thulas*; if small, may be under a single headman. But at least as important as the headmen, and forming with them the village council or *pancháyat*, are the *thuladárs*. These are a body of men unrecognized by Government, but exercising real power over the village. There is generally one representative for each family, or group of families among this body, the shrewdest man being usually chosen for the post. There is no formal election, but the marked men of a village are but few and well known, and a sort of tacit assent of his fellow-clansmen seems to constitute a man's right to join the village council. In this there is always sure to be some leader of the opposition, who perpetually demands that the account of the stewardship of the more powerful faction be submitted to the voice of the whole village, and so keeps up a wholesome check on their proceedings. The council or *pancháyat* settles everything of common interest for the village,—the cultivation of any common lands,—the rents to be paid for these,—the realization of grazing and hearth fees,—the exemption of certain persons from payment,—the building and repair of village rest-houses,—the supervising of the system of special watchmen (*táikar*),—the cleaning of the village tanks, and such like. The accounts of the village funds should be submitted yearly for the sanction of the whole body of proprietors, but this is not done regularly. Certain other matters by general custom also need their special assent, such as the breaking up of jungle land, the cutting and selling of the trees of the common land, the grant of a revenue-free holding by the village, and the like. All the members of the whole body of proprietors are equal; all consider themselves immeasurably superior to the other inhabitants of the village. These are the trader, Bráhmins, village servants, and village menials; the distinctive sign of their inferiority is that they are all liable to pay hearth-fees (*kudhi kamini*: *kudhi*—a home), to the proprietary body, unless exempted by consent or under special circumstances. The first are often well-to-do, and are more or less independent of the proprietary body. The latter are still almost at the mercy of the owners, though the old relations even here are gradually changing, especially as regards the village servants. Such are the village com-

munities, a body often of heterogeneous composition, but united by close ties, self-supporting, self-supplying, united, vigorous and strong.

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 headings.

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 subject is further noticed below.

The area held by cultivators at the recent Settlement is distributed as follows:—

	Numbers.	Acres.	Per cent. of area held to whole.
Owners	93,213	819,951	82
Occupancy tenants	11,973	49,457	5
Tenants-at-will	12,869	85,194	9
Non-resident tenants	7,917	38,621	4
Total	132,977	993,263	100

This area includes the small patches of jungle attached to the holdings of the proprietors and owned by them, and is, therefore, largely in excess of the total cultivated area of the district, which (revenue-paying and revenue-free lands both included) amounts to 907,358 acres. Similarly, it includes cultivated common lands of the villages. The area held by tenants without rights of occupancy is shown as very much less than it was when measurements were made, and probably as less than what it would ordinarily be. This is due chiefly to the owners having had their lands generally thrown back on their hands in the year of drought 1877-78, and partly to their dislike of entering a tenant's name in the Settlement Record for fear he should claim occupancy rights hereafter. The area held by occupancy tenants is large, 5 per cent., and in not a few cases they have forced themselves on to weaker communities from outside estates; one-fourth of them are owners in the same or other villages. The tenants are Játs and Bráhmíns, Ahírs in Jhájjar, and a few meenials; nearly one-half belong to the body of owners; the tenants from outside (usually called *sukhbási*) are of the same classes, more than half being owners as well. Omitting 2,560 occupancy tenants, 9,675 tenants-at-will and 4,345 outside tenants, who are all also owners, from the total number of cultivators, we have an average area to each of the remaining 116,387 agriculturists of eight acres per man; the average area per owner *qua* owner is ten acres: of occupancy tenants and tenants, four each; and of non-resident tenants,

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five, 1,756 owners, chiefly Rānghars, Bāniyas, *etc.*, owning 13,295 acres, and 167 occupancy tenants, holding 505 acres, do not cultivate at all themselves, but leave their lands entirely to the care of others.

At the recent Settlement the occupancy tenants under the various sections and clauses of the Tenancy Act XXVIII of 1868, were classed as follows :—

Taluk.	NUMBER OF OCCUPANCY TENANTS CLASSED.							Total.
	Under Section V.					Under Section VI.	Under Section VIII.	
	Clause 1.	Clause 2.	Clause 3.	Clause 4.	Total.			
Gobian ...	1,025	74	15	...	1,114	612	64	1,790
Rohtak ...	1,144	...	14	...	1,168	309	87	2,144
Sāmpla ...	2,448	...	3	91	2,283	1,121	23	3,425
Jhajjar ...	1,370	18	127	8	1,418	3,117	74	4,809
Total ...	5,977	92	157	94	5,973	5,743	257	11,978

The numbers entered under Sections 5 and 6 are nearly equal, but the area in the latter case is more than a third larger than in the former; the great majority of tenants in Jhajjar fall under the latter head, as, according to the old practice, a rent over and above the revenue was fixed as payable by them at the Regular Settlement. In the northern *tahsils* no rent was fixed in 1838, and the occupancy tenants were recorded, as a rule, as paying at the same rates as the proprietors. In some cases, as, for instance, where a claim for the proprietary has been compromised by the plaintiff accepting the *status* of occupancy tenant, rent cannot be fairly imposed; but the origin of the tenures would show that in most cases it can be. Of the occupancy tenants 1,589 are "religious" men, 1,167 menials, 157 traders, 122 relations of owners, 233 cultivators by permission, and 4,101 cultivators without permission, who acquired their rights, according to their own statements, by breaking up jungle lands (*jhundi tor*). It can hardly be maintained that the former Settlement Officers, who were guided by no regulation and no rules on the subject, would have made these men owners of the lands they cultivate, if they had ever thought that rents would be levied from them. If the people had intended this, the religious men would have received the land in *sarkulab*; as a fact they are generally *dolidars*, and have no right, except that of error of writ, to be occupancy tenants at all. So, too, as regards the menials and traders—it could not have been generally wished to make them owners; and the breaking up of jungle land has been nowhere held to entitle an occupancy tenant to hold the land on payment of the Government revenue only. In a number of villages along the north border of the Jhajjar *tahsil*, a great many cultivators from the adjoining strong Jāt estates in Rohtak and Sāmpla were recorded as occupancy tenants at the Regular Settlement made by Rāj Pertāb Singh. These men are very slow to pay their revenue and rents, and as they hold a very large area in those estates, the

Non-resident occu-
pancy tenants.

headmen and people are often hard put to it to pay up the revenue themselves, and then recover it by suit from the occupancy tenants. It may also be mentioned that many of the Agris, or salt manufacturers, have been recorded as occupancy tenants of the lands, and wells held by them in possession for the manufacture of salt.

With regard to the payment of rents, the area held by tenants was distributed as follows at the recent Settlement :—

I.—Occupancy Tenants.

Tahsil.	Tenants paying the revenue only.			Tenants paying Rate Rents.			Tenants paying Lump Rents.			Tenants paying Kind Rents.			TOTAL.		
	Number.	Area in acres.	Revenue in.	Number.	Area in acres.	Rent in.	Number.	Area in acres.	Rent in.	Number.	Area in acres.	Rent in.	Number.	Area in acres.	Rent in.
Gohana ..	495	2,523	3,463	884	2,276	5,012	...	...	...	...	...	...	1,790	4,509	9,000
Rohtak ..	1,780	7,175	6,174	556	1,791	1,302	138	654	1,500	...	...	...	2,134	9,522	7,778
Sámpla ..	3,736	10,017	12,543	15	85	109	81	754	668	...	...	...	3,486	10,356	11,302
Jhajjar ..	3,105	14,141	14,385	538	6,311	6,018	731	3,679	5,324	135	653	1,920	4,061	25,077	25,060
Total...	9,097	33,506	56,567	1,998	10,373	12,049	950	1,870	7,193	135	653	1,920	11,979	69,457	68,730

II.—Non-occupancy Tenants.

Tahsil.	Paying Revenue only.			Paying at Rent Rates.			Paying at Lump Rates.			Paying in Kind.			TOTAL.		
	Number.	Area in acres.	Revenue in.	Number.	Area in acres.	Rent in.	Number.	Area in acres.	Rent in.	Number.	Area in acres.	Rent in.	Number.	Area in acres.	Rent in.
Gohana	3,165	4,419	13,243	3,769	14,549	53,485	501	2,444	5,776	180	631	1,177	7,215	36,359	63,661
Rohtak	9,055	35,686	21,944	2,694	20,830	24,214	719	4,879	4,309	107	334	1,361	9,675	51,429	50,895
Sámpla	4,329	14,363	14,255	26	126	173	1,746	8,253	13,345	154	590	743	3,767	21,140	33,649
Jhajjar	1,979	6,774	7,692	7	47	42	1,749	15,541	20,596	451	2,471	4,324	5,180	24,953	37,914
Total	19,528	65,221	66,234	6,095	36,553	67,900	1,975	28,716	61,359	497	3,026	7,610	27,667	129,775	1,76,165

These figures cannot be said to be absolutely correct, for the people will enter false rents. More than half the area in the hands of occupancy tenants is in the Jhajjar tahsil, and for two-thirds no rent is paid, only the government revenue; tenants-at-will, pay the government revenue only on something less than half of their whole area. The following are the average payments at rent rates and lump rates per acre; the latter, throughout, are the higher, and most nearly approach real rents.

	Rate Rent per acre.	Lump Rent per acre.
	Rs. A. P.	Rs. A. P.
Occupancy tenants ...	... 1 2 6	1 7 6
Non-occupancy tenants ...	... 1 0 10	1 14 3

The net rent over and above the government revenue in each case is as follows :—

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Non-occupancy tenants ..

Net Rate Rent per acre. Rs. A. P.	Net Lump Rent per acre Rs. A. P.
... 0 4 1	0 7 8
... 0 13 4	0 14 7

From this it is evident that real rents are not met with, as a rule, in the Rohtak district, and will only be found here and there, where special circumstances exist. No rent can be considered real, which is not double of the old revenue, if it includes that. Even in these cases they are generally accidental, and due to the land on which they are paid, having become irrigated or broken up since last Settlement. The only real rents are those on canal lands in Gohana and Sámpla, and these are found over a very limited area only. The area held by tenants-at-will paying revenue only is, it will be observed, much the smallest in the Jhajjar *tahsil*; the custom of taking rents grows up perhaps more readily under native than under English rule in a district like Rohtak; it may also be noticed that the average holding of a tenant

Rents in kind.	
Rate.	Area in acres.
At $\frac{1}{2}$ of crop	740
At $\frac{1}{3}$ " "	2,404
At $\frac{1}{4}$ " "	279
At $\frac{1}{5}$ " "	298
At $\frac{1}{6}$ " "	68
At $\frac{1}{2}$ and $\frac{1}{3}$	149
Total ...	3,936

paying no rent is only about half of that of a tenant paying rent over and above the revenue. The area on which occupancy tenants pay rent in kind is insignificant, and is found only in some of the Jhajjar naturally-flooded villages: the rates in kind paid by tenants-at-will are as in margin.

No. paying rent.	Rate.
3,844	up to 0-0-0
7,042	from 0-3-0 to 1-0-0
1,240	" 1-0-0 " 1-3-0
1,075	" 1-3-0 " 2-0-0
173	" 2-0-0 " 2-3-0
72	" 2-3-0 " 3-0-0
78	" 3-0-0 " 3-3-0
63	" 3-3-0 " 4-0-0
8	" 4-0-0 " 4-3-0
7,369	Total.

The number of tenants of all classes in the three northern *tahsils* paying at rate rents is classified in the margin, according to the amount of revenue and rent per acre which they pay.

The rents at lump sums are swollen by the figures of the Sámpla *tahsil*; but very high rents are taken in Kharkhaudah and Bahádurgarh—as much as Rs. 8 an acre for canal land in the first village. Nothing but a very minute analysis can lead us to instances of real, undoubted rents; and the results of such a task when completed are of very little use, as the areas in such cases are so small.

Village Officers.

The figures in the margin show the number of headmen in

Total.	Zamindars.	Chief headmen.	Village Lambardars.
Rohtak ...	10	53	497
Sámpla ...	10	79	509
Gohana ...	7	43	387
Jhajjar ...	11	60	535
Total ...	38	235	1,968

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 headmen.

They are responsible for the collection of the revenue, and are bound to assist in the prevention and detection of crime. The rule regarding the appointment of *ála lambardars* or chief headmen in this district is that where the number of *lambardars* of a single tribe or clan of a tribe exceeds three, an *ála lambardar* is appointed; except in some villages where the *lambardars* are all of different castes, and they cannot agree as to a head.

Chief headmen 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 votes of the headmen of the *zail* or circle. His appointment being subject to his personal fitness, and regard being had to services rendered by him to the State. These men are required to assist in the administration of their circles by their advice and influence, and by supervision of the *patwadars* and *lambardars*. They and the chief headmen are remunerated by a deduction of 1 per cent. on the revenue of their circles or villages, while the headmen collect a cess of 5 per cent. in addition to the revenue for which they are responsible.

The headquarters of the *zails*, together with the prevailing tribes in each, are shown below :—

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Tahsil.	Zail.	No. of villages.	Annual land revenue.	Prevailing caste or tribe.
Rohtak.	Mehim	11	26,147	Játs with Banyas, &c.
	Mokhra	12	32,000	Játs.
	Kalánour	16	32,188	Ráughars.
	Beri	10	26,525	Játs (Kadan).
	Súndánah	11	17,635	Játs.
	Bohar	11	30,225	Do.
	Kiloi	9	18,050	Do.
	Sáughí	9	21,105	Do.
	Babú Akbarpúr	11	18,102	Do. and Ráughars.
	Baini	10	17,379	Do. Do.
Sampla.	Bahádjurgah	16	19,124	Játs (Ráthi).
	Sámpah	13	33,899	Játs.
	Kánaudah	12	20,126	Do.
	Sisárah	17	32,962	Do. (Dabis).
	Bhálot	8	21,195	Játs.
	Farmánah	9	20,104	Do. (Mundtór).
	Hapanah	11	18,945	Játs.
	Mándaúthí	14	23,193	Do. (Dalgí).
	Dighal	14	24,803	Do. (Abláwat).
	Ramáyúnpúr	11	24,907	Játs.
Gobána.	Gobána	12	24,798	Ráughars and Játs.
	Mundánah	13	30,444	Játs.
	Dótánah	10	32,016	Do.
	Anwí	14	39,463	Do.
	Abótánah	12	27,047	Do.
	Barodah	9	26,890	Do.
Khánpúr Kalán	13	31,575	Do.	
Jhajjar.	Mátanhol	13	16,196	Játs.
	Koolí	12	12,824	Ahirs.
	Khúdan	27	30,354	Játs and Ahirs.
	Kátáni	19	30,806	Rájpúts, Hindu.
	Palrah	19	19,630	Do. with few Ahirs.
	Bádli	24	37,446	Játs (Goliya).
	Sátháwás	23	26,567	Do. and Ahirs.
	Jhajjar	14	23,552	Do., Ahirs and Patháns.
	Gúriáni	15	15,165	Do. do. do.
	Chhadáni	14	12,008	Do.
Kheri Sultán	10	20,029	Hindu Rájpúts.	

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nities and
Tenures.*Zaildars.*

Zaildars were appointed in 1879 in all four *tahsils* and in no district could their appointment be more appropriate, owing to the grouping of the tribes and to the want of men above the level of ordinary cultivators. In all, 38 men were appointed, seven in Gohána, ten each in Rohtak and Sámpla, and eleven in Jhajjar; their circles were made, as far as possible, according to the distribution of the tribes. Rohtak, with three adjoining villages and Khar-khandah with Mu'azzamnagar were not included in any circle, just as formerly they were not included in any *tappah*: In the old days there had been *chaudhris* of the country side but, except in Jhajjar, these appointments had long been obsolete. Each *zaildar* in the northern *tahsil* has an average of twelve villages under him, and in Jhajjar seventeen; the area in either case is Rs. 31,000 and 27,000 acres. Their emoluments vary from Rs. 394 to 129-8 per annum; the average pay is Rs. 243-8, which they will collect themselves as at present proposed. They are not men of any special mark, but take them as a whole, they form as fine a body for manliness and influence as will be found in any district of the Panjáb.

Chief headmen.

Chief headmen were appointed in 220 villages under the special orders of Government, conveyed in letter No. 1947 of 12th December 1874. These were to the effect that a chief headman should be selected by the revenue officers, and be appointed by election of the proprietors in each estate or well defined subdivisions of an estate containing three or more headmen of the same clan. The appointments were made in the cold weather of 1878-79. In 18 villages two chief headmen were appointed, and in the town of Jhajjar three. Permission has been given to extend the system to all villages with three or more headmen, independent of the number of clans, if they desire it. The average emolument of each chief headman appointed is Rs. 26 per annum. The cesses for the remuneration of *zaildars* and chief headmen are first added to the revenue, and then allowed on it again; both classes of officials collect their additional dues themselves, just as the headmen collect theirs.

Village headmen.

The position of the district as regards headmen is peculiar, and formed the subject of special report. It has been explained in the Settlement Reports of 1838 that at the Regular Settlement, in order to compose feuds, the claims of all men, and perhaps of all descendants of men, who had been headmen in any Summary Settlement were taken, into consideration, and as many as possible appointed; the system of son succeeding to father was also then adopted. As no pedigree-tables were prepared, it often happened that four headmen were appointed for four *thulas*, whereas one should have been appointed for the *pánah* in which they were all contained; and whereas it should have been provided that on the death of certain representatives their post should lapse, this was not done. The consequence is that the district contains no less than 1,958 headmen in 514 villages, giving more than one headman to every 50 owners, and besides such monstrous anomalies as seventeen representatives in one village, sixteen in another, and fourteen in a third, we have 13 headmen in eight villages, 12 and 11 in six each, 10 in seven, 9 in thirteen, and 8 in nineteen. In some villages

the headmen received actually less than two annas a month for the discharge of their duties! In addition to this the responsibility of the headmen for collections was often joint, that is, the owners of the village or some sub-division paid to two or three headmen jointly, and when one headman went to demand the revenue, he was met by the reply that it would be paid or had been paid to one of his fellows; this has been remedied in the recent Settlement by assigning to each headman a certain number of the revenue-payers for the collection of whose revenue he is solely responsible. It was proposed to Government that measures should be taken to reduce the numbers either now or as death vacancies occurred, but the proposals, together with several others directed to the same end, were not approved of. The appointment of the chief headmen should in many cases remove the difficulties which the excessive numbers of headmen cause in the way of police and revenue administration. The average emolument of headmen calculated on the new revenue, including owners' rates, is about Rs. 2-3 per mensem; in canal villages they receive 3 per cent. out of the collections on account of occupiers' rates if these are paid into the treasury by a certain date. The average amount of revenue (including owners' rates) for whose collection each headman is responsible, is about Rs. 530. It may be mentioned that in one or two villages of which the owners and headmen were non-resident, and the lands largely held by occupancy tenants, these latter elected one of their own number as a special headman, and agreed to pay 5 per cent. on the revenue to him as well as to the proper headmen of the village.

There are 702 village watchmen in the 481 inhabited villages: this number gives an average of one to every 790 heads of population and 200 houses or shops—the last is double the proportion fixed by Government. The men, however, are not evenly distributed, and in some large villages of over 2,000 souls there is only one custodian. The pay of the watchmen is usually at the rate of Rs. 3 per mensem, but they eke it out in many ways. Not a few do tailor's work, and where they belong to the village, whose custodian they are, they can cultivate a little land. The *thikár chawkiddárá* is a system of private watch and ward undertaken by the villagers, themselves and is managed thus: The names of all able-bodied men are written on pieces of potsherds, and placed in a vessel in the village rest-house. Day by day the names of as many men as are needed to keep guard at certain fixed places in the village and on the roads are drawn out, and these men watch from nightfall to morning. The process is repeated daily till the lots are exhausted, when it begins over again with another vessel, into which in the meanwhile the lots drawn daily have been placed. The custom is a useful one, and should be maintained.

The status of a menial does not in any way spring from the payment of hearth-fees (*kárhi kamini*, or *kamiána*) and it is quite a mistake to include persons like the village shopkeeper, goldsmith, or oilman among *kamíns* as menials, merely because they pay such fees. Such men never are and never can be menials. A menial is one who for certain clearly defined regular services receives certain well-known regular dues; he may of course receive such payment

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as may be agreed upon, in return for other services, but this in no way alters his position. The *zamindars* divide them into two classes—those whose labour is intimately connected with agriculture, viz., the blacksmith, carpenter and *chamár*, and those whose services are rendered in other ways and less regularly, as the weaver, barber, *kahár*, potter, waterman, washerman, and sweeper, whom they call “house menials”—*khángí kamín*. A European, looking at the greater gulf of separation in the ordinary relations of life, which exists between the villagers and the *chamárs*, sweepers, weavers, and *kahárs*, is apt to place these four classes together as a body outside the pale of communication, and distinct from the other menials, but the classification of the people themselves is that given above. In the following table the dues paid to the first three classes, as compared with the rest, show clearly the reason of the distinction made by the villagers:—

NAME OF MENIAL.	DUTY.	DUES.
I.— <i>Khátí</i> —Carpenter ...	To supply and make the wood-work or all ordinary agricultural implements, heds, stools, etc. Other work is paid for.	(1) 50 acres per 100 <i>maunds</i> of yield, and a day's food at sowing time. (2) One bundle of barley or wheat with straw per plough in the spring, and two bundles of <i>jowar</i> or <i>bájra</i> in the autumn. (3) On a daughter's marriage, Re. 1, and on a son's, 4 as.
II.— <i>Lohár</i> —Blacksmith	To supply all iron work necessary for agriculture. Anything required beyond this is paid for.	The same as the above; but the dues at a marriage are only half of the above usually.
III.— <i>Chamár</i> —Tanner...	(1) To assist, as required, at every kind of house and field labour; to supply shoes to the whole family twice a year, whips, goads, etc. (2) To assist as required in household work, and supply two pair of shoes to the family yearly with whips, etc. (3) To assist in household work, and mend shoes only.	(1) One-tenth of the whole yield of the crop. (2) At a boy's marriage Re. 1 at a girl's, Re 1 to Re. 5. (1) One-twentieth of the yield of the crop (2) As above. (1) One fortieth of the yield of the crop (2) As above.
IV.— <i>Kumhár</i> —Potter ...	To supply vessels for travellers at the rest-house, and present a set of dishes at a marriage.	(1) A basket of grain and a bundle of the crop each harvest. (2) At marriagee 8 annas to Re. 2.
V.— <i>Kahár</i> —Cooly ...	To supply water to Hindu houses, and at marriages. The baskets which these men make are paid for.	At marriages 4 annas to Re. 1-8. If the <i>Kahár</i> helps in the field, at harvest he receives a bundle of the crop.
VI.— <i>Saklá</i> —Waterman	To supply water to the house.	A basketful of grain yearly, and 4 annas to Re. 1 on a marriage.
VII.— <i>Chúhár</i> —Sweeper	To sweep the village lanes; to do miscellaneous work required of him; to graze cattle, and collect persons when needed for any assemblage.	There is no special rate of remuneration fixed; grain is given at the harvest time, and the clothes of the dead are also made over to this class, and broken food.
VIII.— <i>Nái</i> —Barber ...	To do such household duties as are required of him; to feed guests; to shave the heads of males; and to go on errands.	No actual dues are appointed; grain is given at each harvest to the barber and his wife, and fees on a marriage.

No dues are appointed, as a rule, for the *dhának* or weaver, who either receives remuneration for the cloth which he weaves, or else renders much the same services as the *kahár* for the same dues. The fees in the above list are not, of course, an absolute standard; they are those prevailing in the large estate of Sanghi, and many petty variations from them will be found in other villages. The *chamárs*, it may be noted, are generally attached to one owner, or to a few families, and are not at the disposal of every one; this connection cannot be broken till the crops of the current year have been housed, but it can then be terminated from either side.

The subject of the employment of field labour, other than that of the proprietors or tenants themselves, is thus noticed in answers furnished by the District Officer, and inserted in the Famine Report of 1879 (page 713):—"Employment of hired field labour is not customary save with those who possess large holdings. The district generally is in *bháyachára* tenure, and the holdings are usually so small that the people cannot afford to hire labour, except at harvest time, when *wáís*, *dhobis*, *chamárs*, *dhánaks*, and such like are employed as reapers, and receive as wages from four to five seers of grain daily. People thus employed as field labourers constitute about 3½ per cent. of the population. They are inferior to the regular cultivators as regards ability to subsist from harvest to harvest, as they have no credit, and, when their supplies are exhausted, are obliged to leave their homes in search of labour." 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.

The last two lines of Table No. XVI show the number of persons holding service grants from the village, and the area so held. 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.

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

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Report of 1879, where actual figures are given for instances selected as typical. Mr. Fanshawe writes as follows in his Settlement Report:—

“As a rule, the people are well-to-do and free from debt. The area which has been sold since last settlement is only 1·25 per cent. of that cultivated, and the lands mortgaged amount to only 5 per cent. of the same; even this figure is above the normal state of things, and has been brought about by the drought of 1877-78. The land hypothecated bears a debt of 6½ lakhs, or a sum about equal to two-thirds of a year's revenue, wet and dry. The indebtedness occurs largely in the Rānghar and Rājput villages, and in some canal estates which have lived beyond their means. The ordinary rates of interest charged by the traders are as follows:—On the security of landed property 18 per cent., or in the case of a large transaction, 12 to 18 per cent.; on personal security, 24 to 30 per cent.; on the security of a crop, a quarter as much again as the advance made. The accounts are generally settled yearly, and many cultivators do not need to have any recourse to the money-lenders, even in seasons of famine. These seasons add no doubt heavily to the debts of many for the time being, but a Jāt is by no means a lost man because he mortgages his land: he and his sons are nearly sure to redeem it sooner or later. The people complain of course of the revenue demand to all new officers—*Ogāhi karri*, they say,—“the revenue is heavy”; but in their hearts they know that it is light, and I never found a single authentic case of debt caused by the necessity of paying revenue alone, although of course this is always put forward as the first reason. Enquiry from the people themselves, in almost every village of the district, has shown me that as long as a family has its proper complement of workers, male and female, it is well-to-do. But where sons are idle, or the father becomes old while they are still boys and unable to work, or dies leaving them to the mother's care, or where there is no woman in the family, or only a bad one, the home is certain to fall into difficulties. Marriage expenses, the cost of litigation, loss of cattle and other special causes of debt, exist of course; but by far the commonest causes are those given above, which may be termed natural ones, and debts resulting from which are generally paid off in the end.”