

CHAP. I. B.

Descriptive.

HISTORY.

Rāja Raghbīr
Singh's interest
in arts and
manufactures.
A.D. 1887.

A.D. 1899.

and other centres. He practically created the carpet industry of Sangrūr and made a great collection of objects of art. In this way he gave a great stimulus to local talent, and Jind is undoubtedly the first of the Phūlkiān States as regards artistic manufactures. This able and enlightened ruler died in 1887, and his death was a loss to the province. His only son Balbīr Singh had died during his father's lifetime, leaving a young son, Ranbīr Singh, to succeed to the *gaddi*. Rāja Ranbīr Singh, born in 1879, was then only 8 years old at his accession, and a Council of Regency was appointed to carry on the administration until he attained majority. Full powers were given him in November 1899 in a *darbār* held at Sangrūr.

An account of the relations of the Phūlkiān States with the British Government has been given above (page 48). The services of the Imperial Service Jind Infantry in Tirah will be noticed below in Chapter III, Section G (Army).

ANTIQUITIES.

The Kuruk-
shetra.

The famous battle-field of Kurukshetra, where the Kauravās and Pandavās fought for eighteen days, is situated on the south side of Thānesar, 30 miles south of Ambala in the Punjab, and an account of its antiquities will be found described in Cunningham's *Archæological Survey Reports*, Vol. XIV, p. 86. Given below is a note by L. Raghunāth Dās, Superintendent of Ethnography in the Jind State, which relates to that part of the Kurukshetra which lies in that State and forms the southern border of the sacred territory, lying west of Pānīpat and including Safīdon and Jind, the two ancient towns which are the most important places in the south as Thānesar and Pchoa are in the north of the Kurukshetra. The details of the various temples, shrines and places of pilgrimage in this tract do not lend countenance to Cunningham's suspicion that both Kaithal and Jind have been included in the holy circuit in recent times to gratify the Sikh Rājas of those places. The archæological remains of the southern Kurukshetra do not appear to have ever been examined by an expert, though the whole territory would probably repay systematic exploration. The note is as follows:—

(1) At Baraud in the Safīdon *ilāqa*, and $3\frac{1}{2}$ miles to the north-east of the town of Safīdon, is a temple of Mahādeo, which is said to date from the Sat Yuga. It is visited by the people on the *Shivarātrīs*, and as there are no *pūjarīs*, the villagers here perform worship themselves.

(2) At Safīdon itself there are three ancient *tīraths* and temples, supposed to have been built towards the close of the Dwapar Yuga, namely, Nāgeshvara Mahādeva, Nāga-Damanī Devī (or Bhawan Devī) and Nāga Kshetra. The legend goes that at the end of the Dwapar Yuga a Rāja Parīksit was bitten by a serpent, Taksaka. To avenge him, his son Rāja Janamejaya established the images of Nāgesvara Mahādeva and Nāga-Damanī Devī (the goddess who slaughters serpents) in the temples and invoked them. He then made a *bedī hawan*, or place of sacred fire, and held a holocaust of the snakes with their *shaktīs* (powers). (i) *Nāgeshvara Mahādeva*.—This temple, which lies on a tank, contains an idol of Nāgeshvara Mahādeva, and fairs are held here on the 13th and 14th of Sāwan and Phāgan in the dark half of the month. The worshipper here is believed to obtain Nāga-loka. (ii) *The Bhawan Devī or temple of the goddess*.—This temple contains an idol of Nāga-Damanī Devī. Fairs are held on the 7th and 9th of Asauj and Chet *sudī*. The temple was rebuilt by Rāja Raghbīr Singh of Jind in Sambat 1943. (iii) *The Nāga Kshetra tank*.—The tank was rebuilt by Rāja Raghbīr Singh in the same year, and the *tīrath* of Nāga Kshetra is the

place where the snakes were slaughtered and hence is called Sarap Daman. Bathing in it is believed to set one free from the fear of Nāgas (snakes). The temple of Śrī Krishna here was also erected by Rāja Raghubīr Singh in the same year. Its fair is held on the 8th of Bhādon *badī*. The administration of the above temples is in the hands of the State authorities, three Gaur Brahmans of the Kausbika *gotra* being nominated as *pujārīs* and paid by the State.

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(3) *Mahādeva*.—There is also a temple of Mahādeva at Pájú Kalán in the Safidon *ilāqa*, 3 miles north-west of Safidon. It is on the Párāsar tank, so called because Párāsara Rishī performed penances here. It also dates from the Sat Yuga, and its fairs are held on the 13th and 14th of Sāwan and Phāgan *badī*. People also bathe here on every Sunday in Sāwan. It is in charge of a Shāmi Bairāgi of the Rāmānandī order, who must remain celibate.

(4) The Singhī Rikh tank at Sanghāna, 4 miles west of Safidon, owes its name to Singhī-Rikh, the Rishī who worshipped there. Bathing in it on a *parab* or fête day is meritorious.

(5) There is also a temple of Mahādeva at Hāt, 6 miles south-west of Safidon in the same *ilāqa* on the Panch Nid.¹ It has been in existence since the Sat Yuga, and to bathe in its tank is equivalent in spiritual efficacy to performing 5 *jags*. There are fairs here on the same dates as at Pájú Kalán, but no regular *pujārīs* are appointed, though occasionally a Shāmi (Bairāgi), a Brahmachārī, a Gosain or a Sādhu may halt here in his wanderings. Two miles from Hāt is the Aranbak Yaksha, one of the four *yakshas* or monsters, who guarded the four corners of the battle-field.

(6) The Sūraj Kund tank at Kálwā, 9½ miles south-west of Safidon in the same *ilāqa*, is believed to owe its origin to Sūraj Narāin, and bathing in it at any time, but more specially on a Sunday, is held to avert the *sūraj-grah* or evil influence of the sun-god. The old temple of Sūraj Bhāwan at Sūraj Kund, the ruins of which are still to be found, having been demolished, a new temple of Krishna and Rādhika was built by a Bairāgi of Brij, whose *chelas* hold it in succession from him.

(7) At Jāmni, 12 miles west of Safidon, are a temple and tank of Jamadagni, father of Parashurāma. People bathe in the tank on Sundays and the *pūranmāsi* or 15th of every month. The temple is in the charge of a Shāmi of the Rāmānandī order, and has a *muāfi* of 80 *bigāhs* of land attached to it.

(8) At Asan, which is at a distance of 14 miles in the south-west of Safidon, is an ancient tank, called Ashvinī-Kumāra after the god in whose honour a Rishī did penance there. The legend in the Vāmana Purāna goes that an ugly Rishī, being laughed at in the assembly of the sages, did penance and invoked the god Ashvinī-Kumāra, who appeared before him, and bestowed on him beauty, saying "be beautiful after bathing in this tank." Hence bathing in it on Tuesday is believed to enhance one's beauty.

(9) At Barāh Kalán, which is 17 miles south-west of Safidon, are the tank and temple of Barāhji Bhagwān, commemorating Vishnu's *varāha* or

¹ Panch Nid, the place where 5 *tīraths* were connected with 5 channels by Hāt Kaish Mahādeo (Bāwan Pūran).

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boar incarnation. The fair is held on the 11th and 12th of Bhádon *sudí*. Bathing in the tank and worshipping the god Baráh are believed to secure the highest place in heaven. The Chandar-Kup or Moon-well Tíráth, built here in honour of the moon (Soma Deva), is an ancient cave in which water collects in the rainy season, and in this water the moon is supposed to have bathed. Her evil influence is averted by bathing here on the 11th and 12th of Bhádon *sudí* or on a Monday. The Sapt-Rishí Kund or tank of the Seven Rishís is also here. The legend in the Tilak Gyán Granth is that the seven Rishís, Ranbuká, etc., came here after visiting the *tíráths* or tanks of Kurukshetra, and made their *kutí* (resting-place) and *hawan kund* here. After a time they went to Pindtárák (Pindára). It is of spiritual benefit to bathe in it on the days mentioned above or on any sacred day. A Súra Kund is also here, bathing in which is as meritorious as performing worship at an eclipse of the sun. The bathing day is Sunday. There is also a Chandar Kund, to bathe in which is equal to worshipping at an eclipse of the moon. The bathing day is Monday.

(10) At Pindára, which is 20 miles south-west of Safidon, is another Soma Tíráth, with a temple of Soma Ishar Mahádeo, sacred to the moon and the planet Shukra (Venus). This tank is visited by many thousands of people, often from distant places, at a Somáwati Amáwas, or a Monday which falls on the day before a new moon, and a fair is also held on the 13th and 14th *badí* both in Phágan and Sáwan. At a Somáwati Amáwas pilgrims offer *pindán*, balls of rice-flour, for the benefit of deceased ancestors, and this is as efficacious as a pilgrimage to Gaya. Alms offered on such an occasion are also equal in merit to the performance of a Rájsu Jag.

(11) The temple of Jainti Deví or Goddess of Victory at Jind which owes its name to this temple, and which is 22 miles south-west of Safidon, was built by Yudhisthira and his brothers, the Pandávas, before their fight with the Kauravas. A tank called the Súra Kund lies in front of the temple and is now filled with canal water. On the tank of Somnáth, in the town of Jind, are the temples of Mahádeo called the Soma Ishwara *shiválú* and Mansá Deví. The tank derives its name from the Moon-god Soma, and by bathing in it one can reach the moon. On another tank, called the Jawálmál Ishwara, is another *shiválú* of Mahádeo bearing the same name as the tank. Bathing here is believed to free the soul from the door (bonds) of transmigration. The Asankh Tíráth at Jind is an ancient tank so called because countless (*asankh*) *rishís* are said to have worshipped there. To bathe in it on a sacred day (*parab*) is equivalent to a pilgrimage to Badri Náth. Washing in the Asni Dhára Tíráth, also an extremely ancient tank, cleanses from sin if performed on a Thursday. In Sambat 1903 H. H. Rája Saróp Singh built the Ráj Rajáshrí or Lord of the State Temple at Jind. The fair is held on the 1st to the 9th of Chait and Asauj *sudí*.

(12) At Bará-ban¹ is a temple to Grahí Deví, who was a Yakshaní goddess of Gráhá Rishí. A fair is held on the 7th and 8th of Chait and Asauj *sudí*. Visiting it is believed to avert sins. Here too is an

¹Bará-ban is 24 miles south-west of Safidon.

ancient tank called the Punpunya, so called because Nar Singh washed his hands in it a second time after killing Harnákaśh. Bathing in it is as efficacious as bathing in the Kirt Sauch, while it also makes the bather more prudent. This village also contains a very old tank called the Kirt Sauch or place of hand-washing, so called because Nar Singh, the lion incarnation of Vishnu, killed the Daiyá or Demon Harnákaśh at this spot and washed his hands and feet in it. It is beneficial to bathe in it on a *parab*, and to do so is equivalent to performing a Pándrik Jag.

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(13) At Ikas, which is 25 miles off Saffidon in the south-west direction, is the Hans, or 'Goose' tank, also called the Dhúndú or 'seeking,' because here Krishna, after escaping from the Gopis, concealed himself in the guise of a goose (Hans is a symbol for soul) while they sought him in the same shape. It is customary to bathe in it on a Sunday in Sāwan, or on any *parab*. Bathing in it is believed to be equivalent in merit to making a gift (*pun*) of 1,000 cows.

(14) Rám Rái, which is at a distance of 28 miles in the south-west direction, is also a village of peculiar sanctity. It contains—(i) A temple to Paras Rám, adjoining which are the Rám Hirdh, Súra Kund and San Hitha. The Rám Hirdh or 'Temple of Paras Rám' marks the spots where that hero destroyed the Chhatris. The legend in the Mahábhárat goes that "Paras Rám killed Sahansara Báhu (thousand armed) with all his sons and *sainá*, 'army,' and filled five *kunds* with blood, bathed himself in them and offered Til-anjli to his deceased father, Jamdagan, saying: 'It is the blood of those who killed you and took away your *Kámdhainu* cow.' Then Paras Rám took up his axe, and began slaughtering Kshatráyis," while the San Hitha is midway between the Rám Hirdh and the Súra Kund. People bathe in these tanks on the 15th *sudí* of Kátik and Baisákh, after which they worship in the temple which contains images of Paras Rám and his parents Jamdagan and Ranbúká, feed Brahmans, and give alms to the poor. Also at an eclipse of the sun they bathe in the San Hitha tank and at an eclipse of the moon in the Rám Hirdh; by doing so they believe that they will reach *Swarga* (paradise). (ii) The temple of Kapal Yaksha is in the south-west of Rám Rái. The Yaksha was a door-keeper of the Kurukshetra. The temple is worshipped on the same days, and is in the charge of a Kanphatá Jogi. (iii) The temple of Anokhalí Mekhlá Deví, who was the *Yakshaní* of Kapal Yaksha, is in the charge of a Gaur Brahman. A fair is held on the same days.

(15) At Pohkar Kherí, which is 29 miles south-west of Saffidon, in the south-west of the village, is a tank of Pushkarjí, with a temple of Mahádeo. The name Pohkar is from Pushkar, meaning 'great purifier.' Here Brahma, Vishnu and Mahesh worshipped, and there is special worship of Mahádeo on the 13th and 14th *badí* of Phágan and Sāwan, while bathing here on 15th *sudí* of Kátik or Baisákh (each a *Súra-parab*, or day sacred to the sun) is equivalent to performing a *aswamedá* or horse-sacrifice.

(16) Dindú is a tank where Daryodhan is said to have hidden during the Mahábhárat battle and to have been caught by Rája Yudhishtar. Hence the name Dindú (*dhúndna* = to search).

Rám Hirdh is a place where the heart of Paras Rám was pleased, for Rám is for Paras Rám and *hirdh* means heart.

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Section C.—Population.

Descriptive.

POPULATION.

Physical characteristics of the people :

The Sikhs.

The Sikhs, who are mostly found in tahsíl Sangrúr, stand first in physique. They are muscular, stout, tall, often attaining six feet, handsome, with reddish brown complexion and generally long lived. Besides being good husbandmen they make excellent soldiers, as they still possess the military spirit infused by Guru Govind Singh. The following *kabit* describes the characteristics of the Sikhs :—

"Bánkree banast bir chhatrí chhabile dhír ;

Chhail chhake ras bir jawán khunsile hain.

Sohat samasrú safá sudhe shiyám sít ;

Ainhdór bánkree muchhaire samíle hain.

Lochan hansun hain te risaun hain rahen bairan pái ;

Bhon hain bánk chharhí chhaun hain bhál lál khíle hain.

Bánk sámíle, set, pí, lál, nile ;

Sab sohat sujíle lál gúrú ke rangíle hain."

"The Sikhs are well armed, handsome, brave, bold and resolute Kshatriyás, inspired with bravery and enthusiastic youths (*jawán*). They have flowing, well kept, straight beards whether black or white, curled and twisted moustaches, and smiling eyes which are terrible to their enemies. They have curved, over-strained eyebrows and reddish brown shining foreheads. They are well-dressed in white, yellow, red or blue clothes and all are good-looking. They are gay fellows beloved of the Guru."

The Jats.

Next to them in physique are the Jats of tahsils Jind and Dádri, who are the backbone of the agriculturists. They range from 5 feet 4 inches to 6 in height and can carry 2 to 3 maunds. Their women take a large share in cultivation and are generally stalwart, leading healthy lives, often attaining the age of 70 years. The Jats are not given to pleasure, their wants are simple and easily satisfied, and they describe them thus—

Das change bail dekh wá das man berri ;

Hakk hisábi nya, wá sák sir jeori ;

Bhúri bhains ká dúdh, wá rábargholná ;

Itná de kartár to bohr ná bolná.

"Let me see 10 good oxen and 10 maunds of mixed grain, fair justice and agreement with relatives and partners, and the milk of a gray buffalo and some *rábarí* to stir into it. God give me so much and I will not say another word." Reddish brown (*gorá*) colour, long pointed (*súá*) nose, deer-like eyes (*mírghe nainí*), thin red lips, and long deep black hair, are the characteristics of beauty according to the Jat ideas. The name of the tribe is pronounced Jat in tahsíl Sangrúr, but Ját in Jind and Dádri.

The Ranghars,
Ahirs and
Rahbáris.

The Ranghars in Jind tahsíl are next to the Jats in physique, but they are spare in body, and are not such good cultivators as the Jats. They are more often addicted to theft. Their women lead a life of seclusion.

Ahirs and Rahbáris are not inferior in strength and personal appearance to the Jats.

Jind with 222 persons to the square mile stands 8th among the 16 Native States under the political control of the Punjab Government, in density of total population on total area. The density of the total population and of the rural element, on the cultivated area, is 244 and 209 respectively. The pressure of the latter on the culturable area is only 191.

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Density.
Table 6 of Part B.

Tahsil.	Population (1901).	Density.
Jind ...	124,954	271
Sangrúr ...	64,681	267
Dádrí ...	92,368	165

The population and density of each tahsil is given in the margin, the density shown being that of the total population on the total area.

Density by
tahsils.

The State contains 7 towns and 439 villages. The population of the

Town.	Population (1901).
Sangrúr ...	11,852
Jind ...	8,047
Dádrí ...	7,009
Safidon ...	4,832
Baund ...	3,735
Kaliána ...	2,714
Bálánwáli ...	2,298

former is shown in the margin. Since 1891 the new capital of the State, Sangrúr, shows a remarkable increase of 34 per cent. Safidon and Bálánwáli also show increases of 5 and 11 per cent. respectively. All the rest have fallen, Baund and Kaliána having declined very considerably, Baund by 15 and Kaliána by 14 per cent.

Population of
towns.
Table 7 of Part B.

Only 14 per cent. of the State population live in towns. The average population of a village in the State is 550.

The villages in the three tahsils differ widely both in appearance and in the degree of comfort and prosperity which they have attained. The best are the Sikh villages of Sangrúr tahsil, which have *pakká havelís*, the houses of the Sardárs and wealthy Banjás being built entirely of brick, while the *kachhá* houses are plastered, and for the most part kept scrupulously clean. On the outskirts of the village site are the mud huts or hovels of the village menials such as the Chamárs, Chúhrás, etc. In or close to each village there is usually a temple or *gurdwára* with a pond (*johar*) attached to it. The *johar* is generally surrounded by a thick fringe of large trees, chiefly *ním*, *siris*, *pípal*, *banyan* and *kíkar* (acacia), and has a well-built *ghát* on its bank. Jat villages are generally built of sun-dried bricks, plastered over with mud and looking neat. Nearly all the Jat villages contain a lofty and handsome *chaupál*, *hathóí* or *paras* (guest house) built of brick and several *pakká havelís*. In some of the larger villages there are *pakká* shops which form a small *bazár*. In Dádrí tahsil the Bágri villages are poor and squalid, being often a mere cluster of huts in which a few families live, but the Muhammadan villages are in better condition. In some villages of this tahsil and in Dádrí and Kaliána towns there are houses built of stone. Most of the villages in tahsils Jind and Dádrí are ancient settlements of Jats and Rájputés, Hindús and Muhammadans, the latter being called Rangbars, immigrants from Rájputána and elsewhere. These villages were grouped into *tappás*, some of which were named after the *gót* which had founded or built the villages in the group.

Villages.

CHAP. I, C. These *tappās* were—

Descriptive.	In tahsil Jind.	Number of villages.	In tahsil Dádri.	Number of villages.
POPULATION.				
Villages.	1. Chabutra ...	2	Fhoghát ...	20
	2. Dhák ...	1	Punwár ...	31
	3. Kandela ...	31	Chogánwá ...	6
	4. Julána ...	13	Sangwán ...	55
	5. Barah ...	15	Sheorán ...	43
	6. Kanána ...	21	Haweli ...	11
	7. Rám Rái ...	18	Pachisi ...	8
	8. Lajwána Kalán ...	13	Satganwa ...	9
	9. Kalwa ...	13		
	10. Hat ...	12	Total ...	183
	11. Safidon ...	26		
	Total ...	165		

These *tappās* still subsist in one respect, it being the custom for the brotherhood of a *gót* within a *tappá* to assemble when disputes occur regarding marriages or deaths or customs of the brotherhood, and settle them among themselves.

Place names.

In tahsil Sangrúr *tappās* do not exist, though villages are found bearing the names of the Jat *gôts* which settled them, *e.g.*, Máhilán, Maurán, Kulárán. Similarly in Jind tahsil, Malúr takes its name from the Máwal Rájpúts, and there are villages named after Jats, Kumbhars, Rors, Brahmans, Gujars and Ahírs. There is also a village of Baniás and another of Bairágís. Frequently a village gets its name from the common ancestor of the proprietors, as Hetwál from Het Rám; Dalamwála from Dálam; Páwalí from Pola Rám, and many others. The late Rája of Jind founded a number of villages and called them after various musical modes, Pílu Khera, Bhairon Khera, Rám Kalí, Mál-sarí, Sandhoí Khera (from the Sindhú mode), Bhág Khera and Sirí Rág.

Growth of population.
Table 6 of Part B.

Table 6 of Part B shows the population of the State as it stood at the three enumerations of 1881, 1891 and 1901. In the 1881—1891 decade the increase was 13·9 per cent. In the 1891—1901 decade the decrease was 9 per cent. The fluctuations in population have not been by any means uniform in the different tahsils, as the table below shows. The decrease in the State population since 1891 is entirely due to the decrease in Dádri tahsil, whence many persons had emigrated at the time of the census of 1901 :—

TAHSIL.	TOTAL POPULATION.			PERCENTAGE OF INCREASE OR DECREASE.	
	1881.	1891.	1901.	1891 on 1881.	1901 on 1891.
Total for the State ...	249,862	284,560	282,003	+ 13·9	- 9
Jind ...	191,254	123,898	124,954	+ 22·3	+ 9
Sangrúr ...	61,249	59,521	64,681	- 2·8	+ 8·6
Dádri ...	87,359	101,141	92,368	+ 15·7	- 8·7

The following table shows the effect of migration on the population of the Jind State according to the census of 1901 :—

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	Persons.	Males.	Females.	POPULATION, Migration. Tables 8 and 9 of Part B.
<i>Immigrants—</i>				
i. From within the Punjab and North-West Frontier Province.	67,270	20,409	46,861	
ii. From the rest of India ...	7,283	2,854	4,429	
iii. From the rest of Asia ...	15	10	3	
iv. From other countries ...	12	10	2	
Total Immigrants ...	74,580	23,285	51,295	
<i>Emigrants—</i>				
i. To within the Punjab and North-West Frontier Province.	72,005	21,738	50,267	
ii. To the rest of India ...	2,178	1,416	762	
Total Emigrants ...	74,183	23,154	51,029	
Excess of Immigrants over Emigrants ...	397	131	266	

The bulk of the immigration is from the Districts, States and Provinces in India noted below :—

District, State or Province.	Total immi- grants.	Number of males in 1,000 immi- grants.
Hissār ...	11,839	272
Rohtak ...	16,358	290
Karnāl ...	9,976	347
Patidāla ...	16,722	270
Lohānk ...	1,464	253
Dājāna ...	739	267
Gurgāon ...	1,805	275
Delhi ...	1,729	426
Ludhiāna ...	825	505
Māler Kotla ...	532	550
Ferozepore ...	551	395
Nābha ...	3,241	237
Rājpiṭāna ...	5,410	323
United Provinces of Agra and Oudh ...	1,732	584

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The emigration is mainly to the Districts, States and Provinces
Descriptive. noted below :—

POPULATION,
Migration.

District, State or Province.					Males.	Females.
Hissár	...	...	...	...	5,381	10,549
Rohtak	...	...	...	...	4,920	15,375
Dájána	...	...	...	...	151	544
Gurgáon	...	...	...	...	348	909
Delhi	...	...	...	...	980	1,241
Karnál	...	...	...	...	4,193	8,453
Ludhiána	...	...	...	...	259	688
Ferozepore	...	...	...	...	630	898
Patiála	...	...	...	...	2,639	7,837
Nábha	...	...	...	...	921	2,284
United Provinces of Agra and Oudh					823	393
Rájpútána	...	...	...	...	464	314

The State gains 397 souls by migration, and its nett interchanges of population with the Districts, States and Provinces in India, which mainly affect its population, are noted below :—

					Nett gain (+) or loss to (-).
Loháru	...	...	...	...	+ 922
Hissár	...	...	...	...	- 4,091
Gurgáon	...	...	...	...	+ 548
Rohtak	...	...	...	...	- 3,957
Karnál	...	...	...	...	- 2,670
Ferozepore	...	...	...	...	- 977
Patiála	...	...	...	...	+ 6,255
Rájpútána	...	...	...	...	+ 4,632
United Provinces of Agra and Oudh					+ 516

Comparison with the figures of 1891 shows that Jind lost, by intra-provincial migration alone, 4,735 souls in 1901, or 343 more than in 1891.

Gain or loss by intra provincial migration—		1901.	1891.
Total	...	4,735	4,392

Taking the figures for intra-imperial migration, *i.e.*, those for migration in India, both within the Punjab and to or from other provinces, we find the nett result in 1901 is a gain of 370.

Gain or loss by intra-imperial migration—		1901.
Total	...	4,370

The figures for age, sex and civil condition are given in detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes:—

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Descriptive.
POPULATION.
Ages.
Table 10 of Part B.

Age period.				Males.	Females.	Persons.
Infants under 1	...	...	...	105	98	204
1 and under 2	...	...	...	85	85	170
2 and under 3	...	...	...	73	73	146
3 and under 4	...	...	...	128	129	257
4 and under 5	...	...	...	135	125	260
5 and under 10	...	...	...	710	643	1,353
10 and under 15	...	...	...	697	561	1,258
15 and under 20	...	...	...	548	403	951
20 and under 25	...	...	...	486	413	899
25 and under 30	...	...	...	471	372	843
30 and under 35	...	...	...	445	389	834
35 and under 40	...	...	...	282	223	505
40 and under 45	...	...	...	400	348	748
45 and under 50	...	...	...	200	139	339
50 and under 55	...	...	...	295	249	544
55 and under 60	...	...	...	98	60	158
60 and over	...	...	...	280	251	531

The average of births registered in the quinquennial period 1896-97

to 1900-01 was 6,362, or 22·5 per mille of the population. The highest number recorded was in 1898-99, viz., 8,913, and the lowest in 1900-01, viz., 3,392. The marginal table shows the figures by sexes. The average for the Punjab as a whole during the same period was 43·2. The figures therefore only tend to prove that a large number of births are not registered.

Vital statistics.
Tables 11, 12
and 13 of Part B.

YEAR.				RATE PER MILLE.		
				Males.	Females.	Total.
1896-97	...	...	...	12·9	11·9	24·8
1897-98	...	...	...	12·4	10·4	23·2
1898-99	16·5	14·8	31·3
1899-1900	11·0	9·4	20·4
1900-01	6·6	5·3	11·9
Quinquennial average				12·0	10·5	22·5

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Descriptive.

POPULATION.

Average of
deaths.

The quinquennial average of deaths for the same period was only

YEAR.			Males	Females.	Total.
1896-97	...	...	14.5	11.8	13.3
1897-98	...	...	17.6	13.9	15.9
1898-99	...	...	16.2	14.1	15.3
1899-1900	...	...	25.4	19.2	22.5
1900-01	...	...	27.3	21.3	24.6
Average	...	...	20.3	13.3	18.5

5,230, or 18.5 per mille of the population, as against 30.5 for the province as a whole. Here again defective registration is apparent. The death-rates for the five years 1896-97 to 1900-01 are given in the margin.

Diseases.

The commonest diseases are fevers and bowel complaints. The high mortality in 1899-1900 was due to fevers, that in 1900-01 to cholera. It will be seen that the recorded female death rate is lower than the male.

Fever.

Malarial fever is prevalent in Jind tahsil, and less so in Sangrūr. In the dry tract of Dādri there is little fever. The canal in Jind is badly aligned and the drainage is imperfect. Fever caused 64 per cent. of the total mortality in 1892-1896 and 50 per cent. in the next five years, the improvement being probably due to the increased distribution of quinine.

Cholera.

Cholera visits the State at intervals, generally after famine. Thus in 1892-1896 only 10 per cent. of the mortality was due to cholera, while from 1897-1901 cholera was responsible for 29 per cent. There was a serious outbreak in 1900-01, involving 6,152 deaths, while in the previous year there were 1,602 deaths from cholera.

Small pox.

Small-pox caused 7 per cent. of the total mortality in 1897-1902. Diarrhœa and dysentery were the cause of only 2 per cent. of the deaths in that period.

Plague.

Plague first appeared in the spring of 1902. In the next twelve months or so (up to the end of May 1903) there were 2,546 cases with 1,830 deaths—all in Sangrūr tahsil. In the first year inoculation, disinfection and segregation were tried, but were almost entirely given up when plague reappeared in 1903.

Popular remedies.

Orthodox Hindus and Muhammadans, old-fashioned people in towns and most villagers still patronise the *baid*s and *hakim*s, but probably the State dispensaries are now resorted to by a majority of the people. There are some *baid*s and *hakim*s who are paid by the State at Sangrūr, Saffidon and Dādri, and besides this one or two private *baid*s or *hakim*s are found in every town or large village. In villages which have none, a *sādhu*, *faqir* or *pansári* (grocer) is generally to be found. Some of these are persons of experience, and people of other villages will consult them, but most of them are *nim hakim*s or quacks and *nim hakim khatra-i-jân*, *nim mullá khatra-i-imân*—‘a quack is as dangerous to life as a bogus mullá is to faith.’ *Nim hakim*s sometimes administer *kachchá dhātá* or half burnt minerals, sometimes some unsuitable drug (*búti*). *Baid*s prescribe either

kashik or simples, and *dhātū*, oxides of various metals, or *rās*, medicines compounded in various ways with mercury and sulphur. The simple drugs are *gilo* for fever, *charāyath* for fever and for purifying the blood, *ajwain* for indigestion and flatulence, and black salt for indigestion. *Harar* (*Cassia fistula*) is used as a purgative. For eye diseases *rasūnt* is used. Wisps of cotton (*phat*) dipped in goat's milk are also put on sore eye-lids after applying *jist* (oxide of zinc) for an hour or two at night, or green pomegranate leaves are pounded and applied to the eyes. *Bhimsaini* camphor, an eye powder invented by Bhīm Sain, *naina amrit* powder, etc., certain kinds of lotion and pills (*goils*) and *lep* (plaster) are also used as *anjan* or eye-salves. *Bang dhātū* or lead oxide and *tambharar dhātū*, copper oxide, are used for coughs: *mirgang* or gold oxide is given for various complaints. Certain *rās* are prepared in special ways, which are kept secret. They are of various kinds, e.g., *chandrode*, a compound of gold, sulphur, mercury, etc., is a tonic: *sanskuthār* is used for asthma, and *basant malti* for *tap-i-dig* or consumption. Various decoctions of *banafsha* (violet), *unūb*, aqua anisae or *arag saunf*, *nilofar* (lotus flowers), *makh* for fever, &c. *Hakims* sometimes consult Persian works on medicine, such as the *Tib-i-Akbari*, *Tib-i-Sikandri*, *Sharah-ashāb*, *Qarābā-dīn-kabir*, *Aksir-ā'zam*, *Majmūa-i-baqā*, *Kānūn Bā Akī*, etc. Various foods are commonly given in cases of sickness. Thus in *Dādri* tahsil warm *rābrī* (*bāfrā* flour mixed with water and *lassi*, butter-milk) and warm milk are given in fever, while in *Jind* and *Sangrūr* tahsils milk boiled with *gur* and *sundh* (dried ginger) are eaten in winter for fevers and colds. The rind of the pomegranate (*nāspūl*) and *mulathī* are given for coughs and sometimes *ajwain* and *gilo* for fever, and *harar*, *ajwain* and salt for indigestion.

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Descriptive.

POPULATION.

Popular remedies.

The number of infirm persons per 10,000 of the population is given below :—

Infirmities
Table 14 of
Part B.

				Males.	Females	Total.
Insane	...	...	...	1043	233	673
Blind	...	...	...	14474	13760	14149
Deaf and dumb	...	...	...	3912	2254	13156
Lepers	...	...	...	456	155	319

The comparison of the figures at the three censuses is given below :—

			MALES.			FEMALES.		
			1881.	1891.	1901.	1881.	1891.	1901.
Insane	5	3	1	3	1	...
Blind	46	36	14	42	33	14
Deaf and dumb	13	7	4	7	4	2
Lepers	2	1

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POPULATION.

Infant mortality.

Infant mortality is not more common than in the rest of the Punjab. Figures for the early ages of life are given below :—

Average of death-rates by age in the 3-year period 1900-01 to 1902-03.

Age.						Male.	Female.
0-1	...	...	...	...	...	4.9	4.2
1-5	...	...	...	...	...	3.1	2.6
5-10	...	...	...	...	...	1.7	1.8
All ages	...	...	...	...	...	23.3	23.1

Birth ceremonies: Hindus.

Mithā bohīyā ceremony.

Sādā ceremony.

Rāṣṭrīn kṛ bhāj bhārā.

Chūchī dhuāī ceremony.

Precautions.

Ghuttī.

Chhuānī.

Panjīrī.

Chhattī (6th day ceremony).

Satyā ceremony (cross).

After the first three months of the first pregnancy, which is called *jethā hīmal*, the mother of the pregnant woman sends her a basket full of sweets, clothes, and Rs. 5. This is called the *mīthā bohīyā* ceremony. After five months the mother sends her more clothes, $1\frac{1}{4}$ maunds of sweets and Rs. 7. This is called the *sādā*. During the seventh month the pregnant woman offers $4\frac{1}{2}$ *seers* of rice to the Bībīs or nature spirits. Ten *thālīs* or plates are filled with rice, and one of these is given to a Dāmāī, another to a *simindārānī*, and a third to the husband, while the fourth is for herself and the remainder for other relatives. This is called *bhāj bhārā*. The above ceremonies are not performed among the Sikhs. At the time of accouchment the *dāī* (midwife) comes to the house. After severing the navel string and burying it in the ground, she receives two rupees and some *gur*, and then washes the infant, rubbing it with flour. She also bathes the mother and receives 10 *seers* of grain. The *chūchī dhuāī* ceremony is the same as that among Muhammadans, described below. An iron chain is tied round the *chārpālī* and at its head a sword or other instrument is placed to avert the influences of evil spirits. At the door a fire called *agnī-kā-pahrā* is kept burning, *ajwain* and *raī* being thrown on to it whenever any one enters the room. Leaves of the *nīm* tree tied on a string are hung over the door, at which a curtain is also kept hanging. *Ghuttī* is given to the infant. It contains *sannā*, *omaltās*, *sounf*, *harar* and black salt, boiled with a piece of cotton (*phoā*). *Chhuānī*, made of *ajwain*, *ghī* and sugar, is first distributed among girls, and then given to the mother for three days. On the fourth day *moī* or *panjīrī* made of flour, *ghī* and sugar is given to her. *Panjīrī*, made of wheat flour, *ghī*, sugar and fruits, is given to the mother on the tenth day, and, in case the child is a boy, is also distributed among the brotherhood. On the sixth day the *chhattī* ceremony is performed. In the case of a boy some of the brotherhood and other relatives assemble at the mother's house, each bringing a *ser* of wheat in *katorās*, or small plates, filled with rice and sugar. A suit of clothes, Re. 1-4, a piece of *gur*, *bhelī* and 10 *seers* of wheat are also given to the father's sisters. Among the Sikhs more is given, and among Sikh Sardārs still more. The Nāin makes a *satyā* on the wall near the door and receives a rupee and some rice, and the mother eats some *khichrī* (rice and pulse cooked) on this day.

On the 10th day the members of the family and the *Náin líp* the whole house, clothes are washed, all earthen vessels broken and new ones bought in their place. On the 11th day the Brahman comes to the house, lights the *hom* (sacred fire), and by way of purification sprinkles the house with the Ganges water and thus the *sútak* or impurity is removed. Before this no outsider, such as a Brahman, Chhatrí or Vaishyá, will eat and drink from the kitchen of the house. After this cooked rice or *halwá* is distributed among the brotherhood. On the same day the various menials bring toys for the infant. Thus the Khátí brings a small bedstead and receives a garment and a rupee. The Náin and the Brahman put *dub* grass on its head, each receiving a fee. The Náins of the wife's mother and sister come with *badhái* (bringing *dub* grass) and receive a shawl and a rupee and sometimes more according to means. The mother of the wife sends $1\frac{1}{2}$ maunds of *laddús*, made of flour and *gur*, and 15 *seers* of *panjírí*, gold and silver ornaments, 2½ suits of clothes for the woman and 4 for the boy. On the 40th day the mother bathes and distributes a *ser* of *panjírí* among the brotherhood.

Muhammadans in this State do not as a rule observe any ceremony before birth. In accouchment the mother is laid on a quilt spread on a *chárpaí*, her head being kept towards the north and her face towards Mecca. The *dái* severs the *nárwá* or navel string and buries it in the ground. Afterwards a *Qází* is sent for and he recites the *báng* in the child's right ear and the *takbír* in its left ear, receiving a rupee and some *gur*. Some date-juice is then poured into the child's mouth as a token of welcome if it is a boy. Some old woman gives the infant the *janam ghútti* which contains *sanna*, *amaltús*, *saunf* (anise), *harar* and black salt boiled in a piece of cotton (*phóá*). This is called *gurtí* in the Punjab. The infant's aunt washes the mother's nipples with warm water, receiving some money and ornaments. This is called the *chúchí dhuái*. For three or four days only *chhuáni*, a mixture of *ajwain*, *ghí* and *gur* is cooked and given to the mother to eat. After three or four days *panjírí* or *moí*, made of wheat flour, *ghí*, *gund* (or gum of the *kher* tree) and sugar, is given to the mother and also distributed among the relatives and brotherhood. On the sixth day the mother is bathed and her clothes changed. Cooked *senwín*, sweet boiled rice and large *chapátís*, baked potsherd, are distributed among the poor and the brotherhood. This ceremony is called *chhattí*. The mother is also bathed on the 10th, 20th and 40th days, and on the latter day the midwife receives a suit of clothes, a piece of *gur* (*gur kí bheli*) and some money. This is called the *chhilá*. The mother is kept inside the room for 10 days and sleeps in the same room for 40 days. A lighted *chirág* and a piece of iron (a sword or chain) are kept in the room at night, and are supposed to avert the bad influences of *bhúts* or ghosts. At the door of the room a fire is kept burning, and if any outsider wishes to enter, she throws *ajwain* and *rúí* on it. No cat or dog is allowed to enter the room. The mother is considered impure for 40 days in towns and for 10 days in villages, and no one eats from her hand during that period. In the Punjab the first birth takes place at the house of the mother's father. If the child is a boy, the mother on returning to her husband's house brings back *chhúchhak*, i.e., gold and silver ornaments, clothes, utensils, etc., for herself and the boy. In the Jind tahsíl and its neighbourhood the birth takes place at the husband's house, but four or six months afterwards the mother visits her father's house and brings the *chhúchhak* on her return.

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Descriptive.

POPULATION.

Precautions:

Dasuthan (10th day ceremony).

Sútak nikálná.

Badhái (or welcome ceremony).

Chhúchhak or *Húe ká déná*.

Chhilá (40th day) ceremony.

Birth ceremonies. Muhammadans.

Báng (the call to prayer).

Chútti.

Chúchí dhuái.

Kí nikálná.

Chhuáni.

Panjírí.

Chhattí.

Chhilá.

Chhúchhak ceremony.

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POPULATION.

Precautions :

Dasaundh ceremony.*Aqīqā*.*Khatnā*.*Jhand*.*Rasulīa*.Sex statistics,
Table 16 of Part
B.

In the Jind tahsil some Muhammadans perform the *dasaundh* ceremony for a boy's welfare. This consists in placing a *hansli* or necklet put on his neck every year for 10 years. A sum of money is also spent in charity. The *aqīqā* ceremony is of the usual kind. Circumcision is termed *khatnā* or *sunnat* and is performed at home before the age of 12 years. Within the *chhilā* or 40 days the infant's head is shaved, or rather its hair is clipped with scissors. Some wealthy people give gold or silver equal in weight to the hair as alms to the Nāi and the poor. The *rasulīa* ceremony is the same as in Bahāwalpur.

The number of males in every 10,000 of both sexes is shown below :—

Census of				In villages.	In towns.	Total.
All religions	{ 1881	...	...	5,505	5,335	5,479
	{ 1891	...	...	5,503	5,336	5,480
	{ 1901	...	...	5,443	5,416	5,439
Census of 1901	{ Hindus	...	...	5,434	5,412	5,431
	{ Sikhs	...	...	5,562	6,766	5,716
	{ Jains	...	...	5,465	5,253	5,382
	{ Muhammadans	...	...	5,381	5,069	5,266

The table below shows the number of females to over 1,000 male under five years of age as returned in the census of 1901 :—

Year of life.				All religions.	Hindus.	Sikhs.	Jains.	Muham- madans.
Under one year	...	...	...	930	941	944	520	891
1 and under 2	...	...	...	993	987	1,107	1,000	940
2 and under 3	...	...	...	985	1,020	779	1,588	1,015
3 and under 4	...	...	...	1,005	993	804	1,250	1,248
4 and under 5	...	...	...	938	935	819	909	960

There are three distinct forms of marriage rites in vogue in the State,—(i) those observed among the Gaur Brahmans and Baniás, (ii) those observed by Sikh Sardárs and wealthy Jats, and (iii) the newly introduced *unand* rites among the Khálsa Sikhs. These are described separately below.

A *pandit* consults the horoscopes of the boy and girl who are to be married and finds out a *shubh lagan* or fortunate date and hour for the wedding, receiving a rupee and a *sídhá* (provisions). This is called *biáh ugárwána*, or fixing the date of the marriage. The brotherhood is then assembled and a marriage letter, sprinkled with *kungú* water and tied with *khámní* thread, is written at the girl's house and sent to the boy's parents. The *nái* takes this letter and hands it to the boy's father before the assembled brotherhood, receiving in return a *lág* or due. This is done two or three months before the wedding. The *lewá* is sent by the girl's father 15 or 20 days before the marriage to the boy's father through the *nái*. It lays down the exact time of the *phérá* and the number of *báns* to be observed with other details. Seven *sohágans*, or women whose husbands are alive, grind $5\frac{1}{2}$ *sers* of *urd* (pulse) in a handmill, each dropping seven handfuls of *urd* at a time into it. This is called *mónh (urd) ko hath lagáná*, i.e., the beginning of marriage. One day and before the *bán* or *batná* ceremony the *haldat* takes place: $1\frac{1}{4}$ *sers* of barley with *haldí* (turmeric) are powdered by seven *sohágans* as before, and then parched and ground. Oil is then mixed with it and the mixture is called *batná*. Next morning the *bán* ceremony takes place. The boy receives 5, 7 or 9 *báns* and the girl two less in her own house. First the *ghí ungál* ceremony is performed, oil, *dub* grass and 7 pice being put in a *thúthí* (a small earthenware dish or cup) and then placed in front of the boy and his bride, the latter being seated on a stool, while the father, mother, and five other relations take *dub* grass in their hands, touch the feet, knees, shoulders and forehead of the boy and girl in turn seven times. This is called *ghí ungál dená*. After this the *batná* is rubbed on the boy or girl's body and washed off by the *nái* or *náin*. All this ceremony is called *bán*. On the day of the first *bán* a *kangná*, or cotton thread with seven knots, is tied round the right wrist and a *rakhri* (a woollen thread tied on a betel nut) and an iron ring are placed round the left ankles of the boy and girl by the family priest (*parohit*). The *neotá* is a sum of money presented by members of the brotherhood, and by friends of the boys and girl's fathers. The maternal uncles of the married boy and girl present *bhóts* or *nának chak* containing suits of clothes and ornaments and some cash, which may be from Rs. 11 to Rs. 500 or more. The day before the wedding the *sháni* ceremony is performed, the 9 *gráhs* being worshipped by the boy's maternal uncle. This is done by the girl's maternal uncle on the *phérá* day itself. *Mandhá bándhna* is thus performed: holes are bored in the bottoms of three earthen vessels (*thúthís*) and a rope passed through them. They are then tied upside down to the upper end of a pole which is fixed in the middle of the courtyard of the house where the wedding is being celebrated. The married boy and girl with their parents worship their own *mandhás*. The women assemble and go to the house of the *kumhár* (potter), where they worship the potter's wheel and offer 14 pice, $5\frac{1}{2}$ *sers* of grain and some sweets. This worship of the wheel is performed in token of the *sudarshan chakar* of Sri Krishna, which was a great defence against evils, and also in honour of the wheel of creation. This ceremony is not observed by the Sikhs. The family priest,

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POPULATION.

Hindu marriage ceremonies: Gaur Brahmans and Baniás.

Kungú chhirkí chíthí or *kungú* (sprinkled letter).

Tewá.

Bídh lá shagan karná.

Haldat and bán.

Kangná and rákhri bándhna.

Neotá.

Bhát ceremony.

Mandhá bándhna.

Chak pájá.

Cherl churhá.

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POPULATION.

Hindu marriage ceremonies:
Gaur Brahmans and Baniás.
Barát marriage (procession) and milni ceremony.

Pherá.

Aahaman.

Madh parkh.

Sákhyá ucháran
(repeating genealogy).
Kanya dán.

Gáthá jirná.

Bhandár
ceremony.

Widá, bidá or
khát (departure).

Dhán boná
ceremony

Bohá há utárá.

parohit, paints a *tilak* (mark) on the boy's forehead, dresses him with the *jáma* (or wedding clothes), and after performing *Ganesh pája* (worship of Ganesh) the boy mounts a mare and goes in procession to a temple, where he worships. Last of all he worships the village god called *Khera deotá* and then remains outside the village. The wedding procession next proceeds to the girl's village and halts outside it either in a garden or some suitable place. There the girl's father brings a *dán* (dowry) of two shawls, gold and silver ornaments, two suits of clothes, a mare, and some money, which may be anything up to Rs. 200 according to his means. In the Sangrúr tahsil this dowry is given at the departure of the wedding procession to perform the *khát* (bedstead) ceremony. But in the Sangrúr tahsil a horse and shawls are given at this occasion. The actual marriage ceremony (*pherá*) takes place at the time of the *lagan* announced by the horoscope. In the *angan* (square) where the *mandhá* (canopy) is erected, the family priests of both parties, and the boy and girl with their relatives, assemble. The boy is either seated on an *ásan* (seat) of *kushá* grass or on a low stool, *chauki*, and the girl on a *khári* (stool). The priest lights the *hawan* (sacred fire) and the worship of the nine *gráhs* is first performed. The boy puts water in his mouth three times with a spoon, while the Brahman recites a *mantr* which signifies that the mouth is purified. The *madh parkh* ceremony is then performed; *dahi* (curd) is mixed with *búra* (sugar) in a cup (*katorá*) and shown to the boy and the girl: this is intended to create affection between them. The family priests of both parties repeat the *sákhyás* (genealogies) of the boy and girl with their respective *góts* and clans, and they are made to touch hands. The *kanya dán* is the delivering of the girl to the boy. It is done thus: the girl's father puts two pice or two rupees in the boy's hand and the girl's *parohit* pours some water on them and then the father puts the boy's right hand into that of the girl. Annas 2 or a rupee or more are given to every Brahman present. This is called *bhú*. Two pice or 4 annas are also given to every poor person present. This is called *búra*. The girl's *parohit* ties the end of the bride's *orhná* to the bridegroom's *dopattá*. After this the *pherá* ceremony takes place, and they both walk four times round the *hawan* (sacred fire). In the first three *phéás* (turns) the bride walks before the bridegroom, but in the fourth the bridegroom leads her, and when they sit down they exchange seats. The bride is then given some sweets and retires into the inner apartments. The bridegroom's *maur* (crown) is taken by his mother-in-law, and he returns to the *dandal-wásá*, leaving his knotted *dopattá* behind him. On the next day the *bhandár* ceremony is performed, and the bridegroom's father, with other members of the *barát*, receives a certain number of *pattals* containing from the bride's father, and besides sweets he gives some money to be distributed among the married sisters of the bride who live in the village. The next day the *widá* or leave-taking ceremony is performed: the brotherhood assemble at the bride's house where the bridegroom's father exhibits the *barí*, consisting of suits of clothes and ornaments, etc., for the bride with money and sweetmeats for the bridegroom's father. The *lágis* (dues) are then distributed among the *lágis*, such as the Náí, Dhobí, Chúhrá, etc. Then a bedstead (*khát*) is put in the square and bridegroom is seated on it. The father and other relations of the bride walk round it, dropping rice seed on the ground for good luck. This is called *khát* and *dhán boná* ceremony. After it the *barát* departs. When the *barát* reaches the bridegroom's village, the bride is lifted down from her *rath* (chariot) before the house door by the bridegroom's mother accompanied by other women, and a vessel of water with some *pípal* leaves in it is placed on her head. On reaching the threshold the bridegroom's

mother measures both bride and bridegroom with a cloth, and sprinkles some water out of the vessel on the bride's head, the remaining water being thrown away. The bridegroom's sister then shuts the door and receives a small present in order to induce her to open it. The *kangná khelná* then takes place. In this the bride unites the bridegroom's *kangná* (a red thread tied round the wrist) and the bridegroom does the same to her. After this a ring is put in a *paránt* (a flat dish) containing water or *lassí*, and both bride and the bridegroom try to find the ring in it. Whoever finds the ring first is supposed to be the winner. This observance also takes place at the girl's father's house one day before the departure of the *barát* marriage process. The ceremony of *munh dikkhái* is performed on the same day, the bride receiving small presents from her female relatives for showing them her face. With this the marriage ceremonies end. The bride after a few days returns to her parent's house, where she remains till the *mukláwá*, which takes place several years later. The *mukláwá* ceremony is held an odd number of years after the marriage. After it bride and bridegroom live as man and wife.

The marriage-letter is drawn up as among the Gaur Brahmans and Baniás, with the *tewá*, *lagan*, consisting of a cocoanut covered with red cloth and *khámní* thread, 5 *ashrofis* (gold coins) and 21 *sers* of sugar for the boy: 10 suits of clothes, gold bangles, *saggi* and silver *chand* and *panka* (ornaments) and shoes for the boy's mother: a horse with silver ornaments for the boy's father, and Rs. 51 for the *lágis* (menial servants) are also sent by the girl's father. These presents vary according to the parties' means. The *tewá* and *lagan* are taken by the family priest, the Nái, Mirásí, Chamár and Jhínwar, and for this they receive their dues, consisting of shawls, rupees and sweetmeats. The *mahúrat* or *shagan* ceremony is performed thus: five days before the wedding, 1½ maunds of coarse rice, *bagar* and poppy seed are kept in water for a night and then the water is taken out and a *pátha* Brahman is called in. He traces the figures of the 9 *gráhs* in a square, with 5 dyes, henna (*menháí*), *kúngú*, turmeric, *salára* (a black seed) and *átá* (flour), and then *pújan* (worship) of the 9 *gráhs* is performed. Then the *mahúrat* of the wedding is observed. Seven *sohágans* (wives whose husbands are alive) grind seven pieces of turmeric and put them in two earthen vessels. Then they put 5½ *sers* of wheat into a winnowing basket and give it seven strokes with a pestle (*musál*). Then they take seven handfuls of wheat and grind it in a handmill. After this Ganesh *pújá* is performed and coarse rice (*bagar*) distributed among the children. *Rakhrí* (a phylactory of woollen thread) is tied round the left ankles of the pair. The *shánt* and *kangná* ceremonies are the same as among the Gaur Brahmans, but the *kangná* ceremony takes place on the same day as the *shánt* ceremony. Among Jats and Sikhs Sardárs *jandí pújan* (worship of the *jand* tree) is performed by the boy on the day the wedding procession starts. A cotton thread is passed seven times round the tree, and after pouring a little oil at the foot of the tree he strikes it seven times with a sword or *gandása* (hatchet). On the night of the *pherá* the *sohág patári* (a basket containing things emblematic of a husband's life or *sohág*) is sent by the boy's father to the girl. It should contain 5 gold and silver ornaments, shoes, a comb, *sandúr* and saffron, a phial of *atar*, *sohág pura*, 14 dates, a cocoanut, a piece of sandal wood and *satnála* (head-thread). The *pherá* ceremony is the same as among the Gaur Brahmans. The *barí* ceremony takes place on the day of departure. The bride's father sends from 7 to 21 baskets or dishes to the bridegroom, and he puts jewellery, suits of clothes, henna, fruit, etc.,

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Hindu marriage ceremonies :
Gaur Brahmans
and Baniás.

Kangná khelná.

Munh dikkhái.

Mukláwá.

Sikh Sardárs,
Sársoí Brahmans,
Jats and Khat-
ris.
Lagan ceremony.

Mahúrat cere-
mony.

Shánt.

Jandí pújan
(worship of *jand*
tree).

Sohág patári.

Barí.

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POPULATION.

Hindu marriage ceremonies;
Sikh Sardars,
Sārsut Brahmans,
Jats and Khattris.

Khāt ceremony.

in them and returns them to the bride's father. At the time of departure the *khāt* (bedstead) ceremony is performed thus: a *pādā* Brahman traces the figures of the 9 *grāhs* on the ground in a square and the bride's father worships them. Then a *khāt* is put in the square and all the suits of clothes and ornaments for the bride, with the money, sweetmeats and utensils for the bridegroom's father, are arranged in the square and handed to him in the presence of the brotherhood. The *lāgis* now receive their *lāgs* (dues). The dowry, which varies with the party's means, may include cash, jewellery, clothes for the bride and bridegroom, shawls, cloth, cooking utensils, bed and bedding, a horse, camel or other animal (*muhris*) and a *dola* (palanquin). A cow is given to the family priest (*parohit*), a buffalo to the barber (*nāi*) and a pony to the musician (*mirāsī*) of the bridegroom's party.

Khālsā Sikhs.
Anand cere-
monies.

Betrothal.

Fixing the date
of marriage.

Among the Khālsā Sikhs the *anand* (marriage) ceremonies which were initiated by Amar Dās, the third Guru, have recently come into vogue instead of the Hindu marriage ceremonies. These are as follows:—The girl's father assembles his brotherhood at his house, certain *shābads* of the Granth Sāhib are recited, and the day of betrothal, which should be the birthday or *anand* (betrothal or wedding) day of a Guru is fixed. The girl's father then sends a Sikh with a *rahatnāma* (rules of Sikhism), a *kard* (knife), a *karā* (iron bangle), a *kanhā* (comb), two *kachh* (short drawers), a *bhelī* (a piece of *gur*) and a rupee to the boy's father. These are received by the boy in the presence of his brotherhood and a bit of *gur* is put in his mouth as a sign of the betrothal. The girl's father again collects his brotherhood and sends for a *granthī*, or reader of the Granth, to draw up the letter fixing the date of the wedding. This is sent to the boy's house by a Sikh, together with a *bhelī* and a rupee, which are received by the boy's father in the presence of his brotherhood. One day before the wedding procession starts, the boy is bathed and dressed in yellow clothes, and a sword or *kard* put in his hand. Thus dressed he recites an *ardās* (prayer) before the Granth, and then the brotherhood is feasted. The girl's father also gives a feast to his brotherhood one day before the arrival of the wedding procession.

Ardās (prayer)
before the
Granth Sāhib.

Barāt (wedding
procession)
Anand or real
phēd cere-
monies.

Next day the procession proceeds to the girl's village, near which her father with a party of Sikhs, singing hymns, receives it. Meanwhile both parties interchange the Sikh salutation of *wāh gurū nā kī fatak*, and the girl's father gives the *milnī*, consisting of money and clothes, to the boy's father. Then the procession proceeds to the girl's house, where flowers are scattered over the boy, who bows before the Granth, which is kept under a canopy, and sits there while a *granthī* reads passages from it. After this the wedding procession is put up in the guest-house. The *anand* or wedding takes place after midnight. A canopy is erected and the Granth Sāhib placed in the *angan* (square). Then the boy and the girl are seated on two *āsans* (woollen or cotton seats) face to face, while *vāgis* (choristers) sing the *āsā kī wār* (verses in praise of God), and the *granthī* recites the *ardās* standing and invokes the Guru's blessings on the pair. Then he recites the conditions to be mutually observed by them, and when they have both agreed to them, the girl is seated on the boy's left, and one end of his *dopattā* is either placed in her hand or tied to her *orhnā* (sheet). Then the members of her family stand up while the *granthī* recites the *lāwās* (verses) which set forth the Sikh doctrines and praise of God four times, while the bridegroom leads the bride four times round the Granth. After this the pair sit on one *āsan*, the bridegroom being on the right. Again the *granthī* declaims the *updesh* (exhortation)

to them both, exhorting them to observe the rules of Sikhism and of the household. These being agreed to by them, the *granthi* recites *anand bāni* (marriage verse), declares the marriage concluded before the Granth Sshib, and prays for the Guru's blessings on the pair. Then the bride bows before the Granth and gives her hand to her husband. A *pirshād* (of flour, sugar and *ghí* cooked) is offered to the Granth, and some of it given to the bridegroom, who eats half and hands the other half to his wife. Then a sum of money (*charhāwa* or offering) is offered to the Granth. On the day of departure a dowry is given by the bride's father to the bridegroom for the girl.

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Among Muhammadans after the preliminary arrangements between the two fathers have been completed the girl's father sends his *Nái* with a set of clothes for the boy's mother and a ring and a handkerchief for the boy, who is seated on a *toshak* (carpet) in the presence of the brotherhood to receive the gifts. Then a drum is beaten, and sugar and cooked rice distributed among the brotherhood. The *Nái* then departs, after receiving Re. 1-4 and a *thān*, or piece of cloth, and a shawl. The ceremony is called *mangni*, and the betrothal is then complete. The next ceremony is the *sindhāra*. When the date of the marriage has been fixed, the *Nái* is sent by the girl's father with a letter announcing the date. The *Nái* gets Re. 1-4 and a wrap (*chādar*) as his *neg* from the boy's father and returns. The *bān* and *neotā* ceremonies are the same as those of the Hindus. The procession (*fanai*) on reaching the bride's village goes straight to the *Dandal-wāśā*, where they are met by the bride's relations with the *Nái*, who gives them *sharbat* to drink. Then the bride's father gives Re. 1 and a *resāi* (quilt) to the bridegroom, while the latter's father distributes Rs. 2 or Rs. 4 among the *lāgis*. After sunset the *nikāh* or marriage service is read by the *Qāzī* in the presence of witnesses, after the bride and bridegroom have signified their assent. The bridegroom then makes a promise to pay a certain amount of money (*mahr*) in case of *talāq* (divorce) to the bride. The *widā* ceremonies are the same as among the Hindus. Among Shaikhs, Sayads, Mughals and Pathāns, the *muklāwa* ceremony does not take place, but it still obtains among the Ranghars. *Jahas* (dowry) is given according to rank and position at the time of *widā* as among the Hindus. Widow remarriage does not involve great expense. The *Qāzī* is paid Re. 1-4, and dates are distributed.

Muhammadan
marriage
ceremonies:
Betrothal.

LANGUAGE.

The chief dialects spoken in the State are Bāngrú or Deswālī includ-

Dialect.	Number of persons speaking.	Per 10,000.
Bāngrú or Deswālī, including Hariānī.	200,512	7,110
Bāgrī	7,098	252
Ahīrwatī	6,362	226
Panjābī, including Jānglī	64,091	2,273
Hindústānī	2,081	74

ing Hariānī. Bāgrī, Ahīrwatī, Panjābī and Hindústānī, and the figures in the margin show the numbers speaking them, and their distribution per 10,000 of the population as re-

Chief dialects.

turned in 1901. Urdu is of course nowhere a rural dialect. It is confined to the educated classes in the towns, and the number speaking it was

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POPULATION.

Bāgrú.

Bāgrí.

Ahirwatí.

Panjābī with its
dialects.

returned as only 430 in 1901. Bāgrú or Deswāli is spoken in the 8 trans-Ghaggar villages of *thāna* Kulārān, close to the Gohla sub-tahsíl of Karnāl. It is locally called Nālí or Jānd and is said to be a branch of Hindústānī. Hariānī, spoken in the Hariānī tract of the State, which covers nearly the whole of *pargana* Jind and a large tract of *pargana* Dādri, is also supposed to be a debased form of Hindústānī. As spoken in *pargana* Dādri it also contains Bāgrí words. Pure Bāgrí is spoken in *thāna* Bādhra, tahsíl Dādri. Ahirwatí is spoken in the Ahirwatí tract of *pargana* Dādri. Panjābī is spoken in the Sangrúr *nizāmat* and has three special dialects in this State, *viz.*, Janglí, Jatkí and Pawádh. The Janglí dialect is spoken in the Sangrúr and Bálánwālí *thānas*. As spoken in Sangrúr *thāna* it is mixed with Pawádh and pure Panjābī, but in Bálánwālí *thāna* pure Janglí is spoken.

TRIBES AND CASTES.

Priestly castes :
Brahmans.

Brahmans, who number 29,630 in the State, are mainly found in the towns. In the villages the few Brahmans there are generally follow agricultural pursuits. Sársut Brahmans are found in Sangrúr and Gaut Brahmans in Jind, Safidon and Dādri. These are the professional Brahmans. The Bhát, Biás, Dakaut and Acháraj Brahmans are considered inferior.

Chamárwa Brah-
mans.

Chanor and Banor were two brothers, Brahmans, who set out to visit the Ganges. One day a calf fell on the *chaunká* where they were cooking their food and died there. Chanor at the request of his brother removed the calf, and his brother thereupon excommunicated him. Chanor joined the Chamárs and his son was recognised as a Chamár and called Rám Dás Bhagat. His descendants are called Rámdásiás or Chanors. They are the only Chamár group that employs Brahmans. These Chamárwa Brahmans, as they are called, perform all Brahmanical rites for their clients and wear the *janeu*. Other Brahmans, however, do not associate with them. The story goes that Rám Dás Bhagat selected a Brahman as his spiritual guide when he was out-casted from the Brahmans, and the descendants of this Brahman are the Chamárwa Brahmans. Chanors only marry Chanors, but they exclude four *góts*.

The Jogí castes.

Jogis who have reverted to 'secularity' (*ghirast-áshram*) still call themselves Jogís, though they retain their original *gót*. Thus there are Chauhán Jogís of the Patsaina sect in Jind. They claim descent from Manha, a Chauhán who became a Jogí. His wife also became a Jogan, but they both reverted to a secular life and settled at Baluána in Patiala, whence they migrated to this State. Their descendants are Chauháns by *gót* (but apparently Jogís by caste). Jogís of the same sect and of the following *góts* are found in Jind:—Túr, Ráwal,¹ Gathwála, Madár, Bachchhal, Bachchhak, Kachwála and Napiál. In marriage three *góts* are avoided, and also the group of their spiritual collaterals. They intermarry with the Kanphará Jogís. *Karewá* is practised. They eat *kachchí* food only from Brahmans, Khattrís, Vaisbyas, Jats, Ahírs, Káyasths and Kaláls. An account of the religious orders of the Jogís is given below (page 254).

¹ Ráwal means 'novice.'

Baniás (19,169) are the most important commercial class in the State. Their divisions—Agarwáls, Oswáls, Sirímáls and Mahesrís—appear to be real tribal divisions, for they do not smoke or eat with one another. The Agarwáls are found principally in Jind tahsíl. They have 17 *gôts*. The Oswáls and Sirímáls are all Jains, and are called Bhábrás. The Oswáls have the following *gôts* :—

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POPULATION.

Tribes and
castes.
Commercial
castes.

1. Ranke.	4. Bambal.	7. Bamb.	10. Kohár.
2. Dogar.	5. Lorye.	8. Jakh.	
3. Gadye.	6. Bhálú.	9. Náhar.	

They avoid four *gôts* in marriage. Their name is derived from the town of Osia-Nagrí in Márwár, and the legend regarding their conversion to Jainism is that about Sambat 220 the Rája of Osia-Nagrí, having no issue, went to see (*darshan karná*) Srí Ratan Súrí, an ascetic who was practising austerities (*tap*) in a forest near the town, and as he was granted a *bar* (boon) by the ascetic, he had within the year a son who was named Jai Chand. The boy was, however, bitten by a serpent and died. The ascetic on hearing of this sent one of his disciples to stop the cremation, and, when the body was brought to him, ordered it to be taken back to the palace where the prince had been bitten, telling his wife to lie down beside it as before. At midnight the snake returned, licked the bite, and the prince was thus restored to life. On this the Rája, with all his court and people, became Jains. He and his family took the name of Srí Srímál, his courtiers that of Srímál, and the Kshatriyás that of Oswál. The *gôts* of the Srímáls are—

1. Chanália.	3. Kánaudia.	5. Jaumwál.
2. Boria.	4. Bángaria.	6. Támk.

An account of the Jains as a religious community will be found below. Khatrís only number 470 throughout the State.

The Jats, who number 95,215, or 33·7 per cent. of the total population of the State, are by far the most important caste, and form the backbone of the agricultural population. Their distribution by religions is shown in the

Agricultural
castes :
Jats.

Hindus	...	71,118
Sikhs	...	23,394
Muhammadans	...	703

margin. The Sikh Jats are found only in tahsíl Sangrúr. The principal Jat tribes in the State are the Sangwán (8,013), Sheorán (4,335), Ghatwál (3,883), Redhús (3,377), Phogát (3,044), Láthar (2,263), who are all Hindus, and Cháhil (2,939), who are mainly Hindus, and the Siddhu (3,612) and Mán (2,787), who are mainly Sikhs. An account of some of their *gôts* is given below.

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Descriptive.

POPULATION.

Tribes and
castes.

Ahláwats.

Bhainswáls.

Bhedas.

Cháhils.

Dallál, Des-
wál, Mán and
Sáwal Jats.

Duns.

Gawarias.

Gathwáls.

Gendás.

Ghanghas.

Jáglán.

Kajláns.

The Ahláwat *gót* is descended from Ahla, its eponym. It has held three villages, Lajwána Khurd, Fatehgarh and Rúpgarh in tahsíl Jind for 20 generations or more. About 400 years ago the descendants of Ahla immigrated from Digbal, a village of Sámpla tahsíl in Rohtak, and settled at Rúpgarh. The Ahláwat Jats are all Hindus.

The Bhainswál *gót* (from *bhains*, buffalo) is found in tahsíl Dádri. The Bheda (from *bheda*, a sheep) is found in tahsils Sangrúr and Dádri.

The Cháhil Jats claim descent from Bála, son of a Chauhán Rájput, who contracted marriage by *karewá* with a Jat widow. Their ancestor agreed to accept offerings to Gúga, and thus acquired power and called his *gót* Cháhil.¹ He also agreed to accept alms offered to Gúga, and the Cháhil (whatsoever their caste) still receive these offerings. This *gót* is found in tahsils Jind and Sangrúr, holding 6 villages in the former tahsíl, *viz.* Devrár, Radhána, Daryáwála and Barandí.

The Jats of the Dallál, Deswál, Mán and Sáwal sub-septs claim descent from Dalla, Desú, Mán and Sewá, the four sons of Khokhar, a Chauhán Rájput by his *karewá* marriage with a Jat widow. The Dallál *gót* holds seven villages in tahsíl Jind, and the Deswál four in *thána* Safidon of that tahsíl. The Mán and Sáwal hold no villages, but are found in small numbers in villages of the Jind and Sangrúr tahsils.

The Dun *gót* (so called from *duhna* to milk, because they used to milk she-buffaloes, it is said) holds two villages, Karela and Bhabbalpur, in Jind tahsíl, and is also found in small numbers in tahsíl Sangrúr. They migrated from Hānsí and founded the above villages. The Gawaria *gót* (from *gate*, cow) is found in small numbers in the villages of Jind tahsíl.

The Gathwála (from *gotha*, a burden) were once carriers by trade. They hold 10 villages in tahsíl Jind, and were immigrants from Hulana, a village in the Gohāna tahsíl of Rohtak. Their villages are Rāmpagar, Rām Kalí, Paulí, Shamlo Kalán, Narāna, Narānī, Gataulí, Lalat Khera, Anchora Kalán and Kurar. ✓

The Gendás *gót* is found in villages of tahsils Sangrúr and Dádri. Its name is said to be derived either from *gandása*, an axe, or Gendwás, a village in tahsíl Hissár. The Ghanghas *gót* holds Bhanbewa village in tahsíl Jind. Their ancestor migrated from Bhiwání tahsíl in Hissár, and settled in Bhanbewa. The Jáglán *gót* is descended from Jágu, a Rájput, who founded Jáglán in Hissár, and it holds three villages, Anta Kalán, Jalálpura Kalán and Rajána, in tahsíl Jind, having immigrated from Khánda, a village of Hānsí tahsíl in Hissár, 17 generations ago.

The Kajlán *gót* claim descent from Kajla, a Chauhán Rájput who married by *karewá* an Ahír widow, and thus became a Jat. It holds Hatwála, a village in tahsíl Jind, founded 15 generations ago, and Kajal Khera with other villages in Hissár.

¹ The *pájárs* of Gúga are generally called Cháhil in Jind tahsíl, but in Sangrúr they are called *bhagats*.

The Kál Khand *gót* is descended from Kál and has for 25 generations held the villages of Bawána and Buradahar in tahsíl Jínd, which they founded, having migrated from Rámpur-Khandal in Delhi.

The Kundú *gót* is descended from Kundú, a Rájpút, who married a Jat widow by *karewá* and so lost status. It holds six villages in Jínd tahsíl (see under Phogát).

The Lathar *gót* claims descent from an ancestor who migrated from Jaisalmer and married a Jat widow. He was once attacked and surrounded by enemies whom he put to flight, but one of them whom he had captured killed him by thrusting a *láthí* or stick into his mouth, whence the name of the *gót*. They hold seven villages in the Jínd tahsíl, *viz.*, Julána, Shádípur, Des Khera, Buddha Khera, Karsaulí, Rájpgarh and Lajwána Kalán. Julána was founded 22 generations ago.

The Mor *gót* holds one village in tahsíl Sangrúr. It reverences the peacock because the mother of its ancestor who was born in a *jangal* died in giving birth to him and the child was protected from a snake by a peacock. It is said to be connected with the Khíchar *gót*.

The Narwál *gót* is found chiefly in tahsíl Sangrúr. It derives its name fancifully from *narwál*, *lit.* beating, because its progenitor used to take such care of the grass growing in waste land that he used to beat the dust out of it. It holds a large part of Jhamola, a village in Jínd tahsíl.

The Parwária or Púria *gót* derives its name from *púr* or hemp, because its progenitor cultivated that plant, and it still points to the *johrí purwáli* or hemp tank near Gúgaberí in Rohtak as the tank used by its ancestor. It is found in Zafargarh, a village of Jínd tahsíl.

The Pálú *gót* claims descent from Pálú, its eponym, and holds a part of Jhamola, a village in the Jínd tahsíl.

The Phogát Jats own 12 villages in tahsíl Dádrí. They claim descent from a Chauhan Rájpút of Ajmer who first settled in Sanwar, a village in Dádrí, but Máhi, son of Bhallan Sangat Rái, his descendant, abandoned Sanwar and founded a village or *khera*, whence he expelled Kundú Jat and took possession of the 12 villages held by him. The Kundú Jats are now found in tahsíl Jínd. The Phogát derive their name from *phog*, a plant (used as fodder for camels and also eaten by people in the Bágur) which grew abundantly in the village, which was also named Phogát. The *gót* worships Bába Shámí Díál, a Bairágí *faqír* whose shrine is at Dádrí. The Phogát villages are:—Dádrí, Ráwaldí, Kámodh, Jhanjar, Khátiwás, Lohárwála, Shampur, Maurí, Makrána, Makráni, Dhání and Tikán.

The Púnia *gót* once held 360 villages in or on the borders of Bikáner. The Púnias are by origin Jats and do not aspire to Rájpút descent, claiming to have been made Jats by the *pun* or favour of Mahádeo. They are found in tahsís Sangrúr and Dádrí, and hold Akálgarh in Jínd tahsíl. The following are the Púnia villages:—

Tahsíl Sangrúr ...	Buzurg.	Kalaudí.	Mandí Khurd.
	Ballamgarh.	Ghábdán.	Chupkí.
	Máhilán.	Sangrúr.	Nanhera.
Tahsíl Dádrí ...	Atalah Kalán,	Mánkáwás,	
	Siswála.	Súrajgarh.	
	Pandwán.		

CHAP. I, C. Descriptive.

POPULATION.

Tribes and castes.

Jats.
Kál Khands,
Kundús,
Lathars.

Mors.

Narwáls.

Púnias.

Phogáts.

Púnias.

CHAP. I. C.

Descriptive.

POPULATION.

Tribes and castes.

Jats.
Ráthís.
Gohrás.
Redhús.

The Ráthi Jats claim descent from a Ráthor Rájpút, who contracted a *karewá*. They are found in some villages in tahsíl Dádri, and also hold Khera Bakhta, a village founded eleven generations ago in Jind. The Gohra gót is descended from Gohar, a Tunwár Rájpút. It holds Sila Kheri in Jind tahsíl.

The Redhú gót is descended from a Jat, Redhú, who founded Kandela in tahsíl Jind, and has held 14 villages in that tahsíl for 25 generations, having migrated from Hissár. Their villages are:—Kandela Khás, Bhatwála, Shahábpur, Barsána, Jíwanpur, Lohchap, Dálamwála, Manoharpur, Srírág, Ghúnga, Igrá Kheri, Taloda, and Kehar Kheri.

The Bhanwála gót is descended from Bhána, a Ját, who founded Sawáya in Jind, in which tahsíl it has also held Asan, and Pilukhera for 24 generations.

The Sangrota gót claims descent from a Chauhán Rájpút who killed a dacoit with a *sengar* or quarter-staff, and migrated from Karnál. It holds four villages—Dhigána, Jánni, Bhairon Khera and Hatthwála—in tahsíl Jind.

The Sangwán Jats claim descent from Sardhá, a Rájpút of Sarsú Janglú. Sangú, son of Nainú, his descendant, migrated from Ajmer and founded Bághanwál near Kheri Buttar, Tawála and Jhojú in the Dádri tahsíl. Sangú became a Jat. He brought with him Mahta, a Godária Brahman, a Jhanjária Náí, a Khurián Dúm, and a Sahjlán Chamár, and these góts are still clients of the Sangwán, which holds 57 villages in Dádri, 55 of these lying in the Sangwán *tappá*. It also owns one village in tahsíl Jind.¹ From this tribe are descended the Jakhar and Kadan góts, each of which holds twelve *bas* or villages in Rohtak, and the Pabil, Mán² and Kalkal góts. The Jakhar gót does not intermarry with the Sangwán or Kadan góts; these two latter, however, may marry with each other.

Jakhars.

¹The following are the Sangwán villages:—

Charkhí.	Kubja Nagar.	Mandí Kehar.
Fatehgach.	Chhapár.	Rahrauda Kalán.
Pantáwás Kalán.	Dohka Harya.	Siswála.
Pantáwás Khurd.	Dohka Dína.	Birhi Kalán.
Dohkí.	Dohka Mawjí.	Birhi Khurd.
Ikhtlárpura.	Ataila Kalán.	Pándwán.
Rásiwás.	Ataila Khurd.	Mánkáwás.
Kheri Battar.	Baláwál.	Pachopa Kalán.
Kheri Búra.	Mandaulí.	Pachopa Khurd.
Mahra.	Mandaula.	Ghúka Herá.
Tiwála.	Abidpura.	Gokal.
Bádal.	Baláí.	Barsána.
Asáwarí.	Katlána.	Mandí Harya.
Godána.	Gautspur.	Mandí, Paránu.
Jhojhú Khurd.	Sohúwás.	Narsingwás.
Jhojhú Kalán.	Galkata.	Dúdiwála Nandkarn.
Rámahwas.	Nandgaon.	Bhirwí.
Kaldí.	Sarang.	Rahraudí.
Dúdiwála Kishanpura.	Bindrá Ban.	Rahrauda Khurd.

²But the Mán are said to be allied to the Dallál, Deswál and Sewáls,—see under Dallál.

The Sankhlán *gót* claims Chauhán Rájpút origin. It held Gorán village in Rohtak, where in consequence of some success gained over the Muhammadans, who objected to the sounding of the *sankh* or conch-shell, it acquired the title of Sankhlán. It is found in small numbers in villages of the Jind tahsil.

CHAP. I. C.
Descriptive.

POPULATION.

Tribes and
castes.

Jats :
Sankhláns.

Sarans.

The Saran *gót* claims Rájpút origin. Its ancestor migrated from Saháranpur and lost status by marrying a Jat widow. It holds Júlání village in Jind tahsil, and is also found in small numbers in villages of tahsil Dádri.

Sheoráns.

The Sheorán *gót* claims descent from Sheora and Samathra, Chauhán Rájpúts, who migrated from Sámbar and settled in Sidhú in the Loháru State. They founded villages in Loháru and in the Dádri tahsil, and their descendants held a *chaurási* or 84 villages, 52 in the modern State of Loháru and 32 in tahsil Dádri, but the number of villages is now about 100 all told, the *gót* holding the 35¹ villages of the Sheorán *tappá* in Dádri. From the Sheorán are descended the Dhankar, Dháka, Tokas, Jabar, Kundú, Rapria and Phogát.

The Sahráwat *gót* claims to be Túr Rájpúts by origin. Their ancestor conquered Tárágadh in Akbar's time and thus obtained the title of Súr Bir or chieftain, whence the name Saráwat or children of Sar (Súr). It holds two villages in Jind tahsil and is found in small numbers in villages of Dádri.

Sahráwats.

The Sinhmár (or 'tiger-slayer') *gót* is found in small numbers in the villages of Gataulí, Jajawantí and Bartána in tahsil Jind and in tahsil Dádri. Originally Kalhár by *gót*, one of them killed a tiger and acquired the title of Sinhmár.

Sinhmárs.

Five *góts* of the Jats derive their names from parts of the *berí* tree, thus—

Rangís, Jarías,
Berías, Jharís
and Khichars.

- (i) Rangí, from *rang*, or bark of the *berí* tree used for dyeing,
- (ii) Jaria, from *jar*, the root,
- (iii) Beria, from *ber*, the fruit,
- (iv) Jharí, or seedlings, and
- (v) Khichar, or bud.

These five *góts* may, however, intermarry. They are found in small numbers in tahsil Dádri.

Rájpúts are found in tahsil Dádri and the Safidon *iláqa* of Jind. Rájpúts.

Hindás ...	...	4,908
Sikhs ...	...	10
Muhammadans ...	...	5,404

Their distribution by religion is shown in the margin. The Punwárs who number 3,608 are mainly Hindus, and so are the small Játú group, the other sub-divisions, Bhattí, Chauhán and Mandáhár being mainly Muhammadans. Hindu Rájpúts are found in about 31 villages of the Dádri tahsil, while the Muhammadan Rájpúts, or

¹The following are their villages in Dádri tahsil:—

Shám Kalayán,	Gobindpura,	Jeolf,
Doárka,	Mathra,	Nímar,
Ládáwás,	Sórajgarh,	Kanarah,
Dandma,	Lád,	Kadma,
Bhúpálí,	Bhándwa,	Ún Mutasil Badhwána,
Kárl Tokha,	Hánsáwás Khurd,	Dagrolí,
Kárl Adó,	Hánsáwás Kalán,	Kodrol,
Kárl Rápa,	Nánda,	Chandainí,
Kárl Dás,	Dhanásarl,	Jagrámás,
Kárl Dharní,	Kaskanda,	Rám Bás, and
Kárl Múdh,	Chándwás,	Húí,
Khorra,	Bádhra,	

AP. I, C
Descriptive.
POPULATION.
Tribes and
castes.
Rājputa.

Ranghars, live chiefly round Safidon. Ranghar is fancifully derived from *rana*, strife or battle, and *ghar*, home, owing to their turbulence. The Ranghars are Muhammadan Rājputa who were in this part of India largely converted to Islām in the reign of Aurangzeb. They have the same *gōts* as the Rājputa, including Bhattī, Punwār, Tūr, Jātū, Chauhān, Mandāhar, Batgujjar, Mander, Kandāhr, Panbār and Sankarwār. The Ranghars of Jind tahsil claim descent from Fīroz, son of Bhūra the first Hindu Rājput converted to Islām under Aurangzeb. They avoid one *gōt* in marriage, and the bridegroom wears a *sehrā* on his forehead, not a *maur* or crown. They still have Brahman *parohits*, who give them protective threads (*pahunhchī* or *rakshabāndhan*) to wear on the wrist at the Solono festival, and *naūrte* or barley seedlings which they put in their *pagris* on the Dasehra. The *parohits* are given money at such festivals and at weddings. They eat and smoke with all Muhammadans except Mirāsīs, Dhobīs, Pharāīs, Khatiks, Chamārs and Chūhrās. They do not practice *karewā* as a rule. Those, who do, are looked down upon, but not excommunicated. They strictly observe *parda*, and their women generally wear blue trousers, a *kurtī* or bodice and a blue and red *chādar*. They are addicted to cattle-theft and have chiefs called *agwās*, i.e., *agewālas* or *agesambhālnewālas*, who take charge of the stolen cattle and keep them for a time by turns. When the owner gets a clue, he goes to the *agwa*, who restores the cattle for a consideration, called *bhūnga*, which is divided between him and the actual thieves. They profess belief in Gūga Pīr, but most of them have strong faith in Devī Shakti, and before starting on a thieving expedition they often vow to offer her a tenth of the booty, which is called *dasaundh*. The following proverbs illustrate their turbulent and thieving character:—*Ranghar mit nā kījiye, Ai kanth nādān: Bhukā Ranghar dhan hare, Raja hare parān.* "O simple-minded husband, do not make friends with a Ranghar, for when hungry he steals and when rich he murders." *Ranghar kis kā piyārā, le rok batāde nārā; Ho tinkā, mol karē bārā le to le, nahīn dikhāwe talwārā.* "A Ranghar, dear to no one, borrows in cash and pays in cattle. He asks Rs. 12 for a cow worth Rs. 3 saying 'Take it or look on the sword.'"

Other agricul-
tural castes:
Ahīrs.

Other agricultural castes are the Ahīrs, Arāīns and Mālīs, and various other smaller bodies. The Ahīrs have the following tradition as to their origin: A Brahman once took a Vaisya girl to wife and her offspring were pronounced *amat-sangiā* or outcast; again a daughter of the *amat-sangiās* married a Brahman and her offspring were called Abhīrs (i.e., Gopas or herdsmen), a word corrupted into Ahīr. They are divided into three sub-castes:—(1) The Nandbansī, who call themselves the offspring of Nanda, the foster-father of Srī Krishna; (2) the Jādū-bansī, who claim to be descendants of the Yādū, a nomadic race; and (3) the Guālbansī, who say that they are descended from the Gopīs, who danced with the God Krishna in the woods of Bindrāban and Gokal.

Some of the *gōts* of the Nandbansī Ahīrs are—

1. Harbanwāl.
2. Kaholī.
3. Khatbān.
4. Bachhwāl.
5. Pacharia.
6. Rābar.
7. Sanwaria.

CHAP. I. C.
Descriptive.

POPULATION.

Tribes and
castes.Other agricul-
tural castes :
Ahirs.

The Jádú-bansí Ahírs are mostly found in the Ahírwatí and Hariána tracts which lie partly in this State, while the Nandbansís and Guálbansís are found in Mathura and Bindrában. All three sub-castes are endogamous and avoid four *góts* in marriage. The *góts* of the Jádú-bansís are—

- | | | |
|-----------------|----------------|----------------|
| 1. Sáp. | 19. Notiwál. | 37. Mandhar. |
| 2. Thokarán. | 20. Dholiwál. | 38. Khalodhia. |
| 3. Kalgán. | 21. Jharudhia. | 39. Narbán. |
| 4. Bálwán. | 22. Dábar. | 40. Kankas. |
| 5. Khálod. | 23. Jarwál. | 41. Kakrália. |
| 6. Kholá. | 24. Sonária. | 42. Khiseva. |
| 7. Dhundala. | 25. Abhíria. | 43. Mohal. |
| 8. Kosalia. | 26. Sultánia. | 44. Khurmia. |
| 9. Mitha. | 27. Tohánia. | 45. Jánjaria. |
| 10. Lanba. | 28. Chatasia. | 46. Datalí. |
| 11. Lodia. | 29. Chura. | 47. Karera. |
| 12. Dahia. | 30. Mahla. | 48. Kinwal. |
| 13. Kharpara. | 31. Kalália. | 49. Bhúsaria. |
| 14. Bhusla. | 32. Bhagwária. | 50. Nagária. |
| 15. Jádám. | 33. Khorria. | 51. Harbála. |
| 16. Bachhwalia. | 34. Bhankaria. | 52. Dumdolia. |
| 17. Tundak. | 35. Pachária. | 53. Kákudia. |
| 18. Khosa. | 36. Kharotia. | 54. Bhunkálán. |

The Ahírs are all Hindús. They worship Shiva, Deví and Thákur, whose temples they frequent. They consider the *pípal*, *tulsí*, *siras* and *barota* sacred, do not even cut a branch from them, and often worship the two former. They consider it a great sin to kill cows, oxen or bulls, and they worship them. They worship the small-pox goddess to protect their children, and reverence Brahmans, giving them *dán* or alms. They keep fasts on Sundays, Tuesdays and the Ikádshí days, and make pilgrimages to Gaya. They adopt *gurús* who are either Brahmans or Bairágís, receiving *kanthís* (beads) from them and also a *gurú mantra*, called the *Krishna mantra*, and offer them two or three rupees as *bhét* or *pújá*. They chiefly worship Srí Krishna. Their birth, death and marriage ceremonies resemble those of the Málís, Gújars and Jats. Like them they practise *karewá*, but the elder brother does not take the widow of the younger. They eat uncooked and cooked food with all Brahmans and Vaisiyás, but the latter do not eat uncooked food with them. They will eat uncooked food with Rájpúts, Jats, Hindu Gújars, Rors, Sunárs and Tarkháns. Their primary occupation is rearing cattle, making *ghí*, and selling milk. As cultivators they do not take a high place, as they depend more on their cattle than on their fields. Their women wear blue coloured gowns (*lenghás*).

Religion of
Ahírs.

Social position.

CHAP. I. C.

Descriptive.

POPULATION.

Tribes and castes.

Other agricultural castes:

Máls.

The Máls in Jind (4,491) are mainly Hindus and are by occupation caste gardeners (Sanskrit *Málakár*, one who makes garlands). They have the groups noted in the margin. Group I do not eat flesh and hence are called *ujjal-baran ke Máls* (or superior *Máls*). Group II are *Púrbiás* and eat flesh, whence they are called *niche*

baran ke Máls (inferior *Máls*). The first five sections perform the Hindu wedding ceremonies, avoid 4 *gôts* in marriage, and practice *karewá*. They adopt Brahmans or Bairágís as their *gurús*, and receive *kanthís* (beads) from them. Sikas *Máli* girls wear glass bracelets (*chúrís*), but married women do not. Besides gardening, some *Máls* work as watermen in tahsíl Dádrí. In tahsíl Sangrúr some of them have adopted Sikhism and follow the Guru Granth. In tahsíl Jind are mostly found *Phúl Máls* of the Bhagel and Sawáníwál *gôts*. Gola *Máls* of the following 9 *gôts* are found in the State: Kapur Kainthlí, Tánk Girnú, Dhaya, Agarwál, Gau Sach, Kohár, Bawáníwál and Bágri.

The Mughals.

The Mughals (854), who are mainly confined to the town of Jind and are a diminishing community, are represented by the Chaghatta and Turk-mán tribes, which intermarry with each other and with Shaikhs and Patháns, but to Sayyids they only give daughters and do not obtain wives from them.

Artisan and menial castes: Sunárs.

The Sunárs (1,539) have two main sub-castes (*faríq*), Mair and Tánk, which in this State are strictly endogamous. They claim descent from Marrutta, a Rájput. The Mair claim to be a branch of the Bhatt¹ Rájputs. The Tánk, a sept of Rájputs, in the western Districts, claim to be descendants of the Yádú-bansí. The Bagge, a Mair *gót*, claim descent from Ráo Chhabila of Delhi, whose complexion was *bagga*, which means white in Panjábi, whence their names. The Plaur, also a Mair *gót*, claim descent from Saint Pallava, whose name is derived from *Pallava*, or "leaf," owing to his worshipping below the leaves of a *banyan* tree. The Masan *gót* of the Mairs claims descent from a child born when his mother became *satí* at the *chhala* or *masán*, 'burning place.' The Jaura derive their origin from the twin (*jaura*) birth of a boy and a serpent. The serpent died, but the boy survived and the Sunárs of this *gót* still reverence the serpent.

Tarkháns.

The Tarkháns (6,513) are mostly Hindus. In Jind tahsíl the Hindu Tarkháns have two sub-castes, Dhaman and Khátí, the women of the former wearing the nose-ring, while those of the latter do not. The two sub-castes eat and smoke together, but do not intermarry. The Khátí *gôts* are Sapál, Manor, Min and Tin. The Dhaman *gôts* are Rapál, Jandú Matháru and Birdí. In marriage they avoid four *gôts* and practise *karewá*. The Khátís worship Guru Govind Singh and the Dhamans Sidh, whose shrine is at Rakhra, a village ten miles from Nábha. The Muhammadan Khátís have the same sub-castes as the Hindus, but are further divided into Desí and Multání. These two groups intermarry. The Muhammadan Dhamans have three sub-castes, Birdí, Chánc and Mankú.

Náls.

The Náls (5,371) are nearly all Hindus. They claim descent from Bhána and Gokal, the two sons of Sain Bhagat. The descendants of Bhána are Banbherú and those of Gokal Golás. The *gót* names are taken either

¹ Bhattí (Sanskrit Bhatta, lord), a Rájput sept of the Punjab Branch. Bhattí, the Panjáb form of the Rájputána word Bhátí, is the title of the great modern representatives of the ancient Yádú-bansí or Royal Rájput family, descendants of Krishna and therefore of Lunar race.

from the names of ancestors or of the places whence those ancestors immigrated. The Muhammadan Banbherás marry within the *gót*. A man of another caste cannot under ordinary circumstances become a Náí. If, however, a boy of another caste is apprenticed to a Náí who has influence in his caste, the master obtains a Náí wife for the boy, and he thus becomes a Náí. The *pancháyat* system still obtains among the Náís. The head of the *pancháyat* is the *sarpanch*, who lives at the *sadr*. Subordinate territorial divisions are the *nisámat* and *thána*. Hindus pay especial reverence to Sain Bhagat, and Muhammadans to Salemán.

The Mirásís (1,698), a caste of singers, minstrels, and genealogists, are mainly Muhammadans. The word *mirásí* is derived from the Arabic *máris*, 'inheritance,' the members of this caste being hereditary bards or minstrels. They are divided into the following eight occupational groups, which as a rule do not intermarry one with another :—

1. Rái Mirásís, who receive education, and as *padhás* teach boys Hindí accounts, &c., and also compose *kabits* (verses). These are *mirásís* of the Jats.
2. Mir Mirásís who recite eulogistic verses.
3. Kaláwant, 'possessed of art and skill' (*kala*), who sing and play on the tambourine and are *mirásís* of the Rájputs.

These three groups are true Mirásís.

4. Karhale Mirásís, who are considered lower than the real Mirásís, as their ancestor married a woman of another tribe. They are genealogists and their musical instruments are the *tabla* (small drum) and *sarangí*. The true Mirásís do not marry with them.
5. Naqqál Mirásís, who are mimics. They have no relations with the true Mirásís.
6. Dúms, who live in company with dancing girls, and play the *tabla*, *sarangí*, etc., when they sing and dance. On this account they are considered entirely distinct from, and lower than, the true Mirásís, with whom they do not intermarry or associate.
7. Rabábís, who are really Mirásís, and trace their descent from Bhái Mardána, who was a Mirásí and played the *rabáb* before Guru Nának, whence his descendants were called Rabábís. They do not intermarry with Mirásís or Dúms. They beg alms only from Sikhs, while Mirásís beg from all castes. They believe in Guru Nának and recite the *shabds* of the Granth. Their instrument is the *rabáb*.
8. Dhádhís, who play the *dhadh*, and sing of the deeds of the heroes of the past. A Dhádhí will marry with a Dhádhí, but not with other Mirásís.

A *kabit* (verse) describes these divisions, thus—"Gunán ke ságar hain, zát ke ujágar hain, bikhári bádsháhon ke, parbhon ke Mirásí, singhon ke Rabábi, Qawwál Pírzádon ke; sabhi hamen janat hain, Dúm maljadon ke"—"We are the ocean of knowledge (*gun*), the enlighteners of castes, beggars of the kings, Mirásís (hereditary bards) of our *jajmáns* (patrons), Rabábís of the Sikhs, and Qawwál (story-tellers) of the Pírzádas (Shaikhs). All men know us, we are the Dúms of rogues.

CHAP. I. C.
Descriptive.
POPULATION.
Tribes and
castes
Artisan and
menial castes :
Náís.
Mirásís.

CHAP. I. C. The *gôts* of all these Mirásís, Dúms, Rabábís, &c., are the same, and are as follows :—
Descriptive.

POPULATION.

Tribes and castes.

Artisan and menial castes :
Mirásís.

1. Mokhars, the Mirásís of the Punwár Rájpúts and Jats.
2. Tangar, the Mirásís of the Sidhu Jats.
3. Chunbhar.
4. Sadeo, the Mirásís of the Mán *gót* Jats and hence called Manke.
5. Pabbí, Mirásís of the Jondhí and Tahindse Jats.
6. Posle, the Mirásís of the Sayyids, and hence considered superior.
7. Bhet, }
8. Kattú, } Mirásís of Shaikhs, Rájpúts and other Muhammadans.
9. Kalet, }
10. Limba, the Mirásís of the Dhalíwál Jats.
11. Dhummun, the Mirásís of the Bhandhál Jats.
12. Goche, the Mirásís of the Bandher Jats.
13. Jhand, the Mirásís of the Gil Jats.
14. Sangal, }
15. Tindú, } the Mirásís of the Bhular Jats, and hence also called Bholra.

The Mirásís of each *gót* have their own clients or *jajmáns*, from whom they receive *lágs* (dues) on ceremonial occasions, when they recite genealogies, etc. They are also agriculturists, and take service in the State and British territory. The Mirásís make it a general rule to imitate their *jajmáns*, so that a Mirásí in marriage will avoid as many *gôts* as his *jajmán* does. This is also the case in the matter of *karewá*, i.e., a Mirásí will practise *karewá* if his *jajmán* does so, otherwise not. The Mirásí women dance and sing before the women of their *jajmáns*. They are called *mangla mukhí* (mouth of happiness) because they initiate festivities. The Mirásís have, like all Muhammadans, faith in Muhammad, but a few of them are also believers in Deví, whom they call Durga Bhiwání, and before beginning a song or hymn sing her *bhet* as follows : *A' Durga Bhiwání hamáre ang sang, hamári mushkil ásán hoe*, 'O Durga Bhiwání, come into our company, so that our difficulties may be removed.' The Mirásís also have Mirásís of their own called Mír Mang (begging from Mír), who do not beg alms from any caste except the Mirásís, and do not remain, eat or drink in a village where there is no Mirásí. A *pancháyat* system exists among them, but is nearly obsolete.

Telís.

The Telís (3,445), who are all Muhammadans in Jind, have three occupational groups, the Kharásiás or millers, the Pínja or Dhunna, cotton cleaners, and the Telís proper, who are oil-pressers. These groups intermarry, eat and smoke together. They have four territorial

groups—Desi, Multáni, Bágrí and Nágaúrí. They have the following **CHAP. I. C.**
gôts :—

Jhamín,
 Karím,
 Balín, } so called from the names of their ancestors ;

Maindra,
 Dhamán, } from Khatri *gôts* ;

Bhattí,
 Chauhán,
 Tur,
 Rágu,
 Saihsaroe, } from the Rájputs of these *gôts* whom they originally served ;

Descriptive.**POPULATION.**

Tribes and
 castes.

Artisan and
 menial castes :

Tells.

and Gorye, Talium, Saundhi, Mandhril, Gaindi, and Alamí Panwár, descendants of Rajde, a Panwár Rájput of Dháránagri ; Malik, a title given to their ancestor by the king of Ghazni ; Nigáha and Jhamain, from Nigáh and Jhemén two Brahman *gôts* ; and Khilji, who were converted to Islam in the time of the Khilji Sultáns. Some of these *gôts* avoid four *gôts* in marriage, others follow the Moti custom. They revere Abdul Qádir Jiláuí (commonly called Pír Sábib), in whose honour the Rausháni fair is held at Luthiána in Rabí-us-Saní. The Tells carry their sick cattle to his shrine and tie them up there all night to cure them (*chauki bharná*). They also make offerings to the shrine at fair-time. They worship their oil-press as a representative of the god, Bhairon, and make offerings of *kandh* or *halva* (porridge) to it. The *panchayat* system exists among them. In the Jind *talsil* there are the following *toppús*: Ikar, Kandela, Nirán, Zafargarh, Gangolí and Julána. The *chauntia* is at Jind town. The office of *sarpinch* is hereditary. Anyone adopting the occupation of a Tell is allowed to eat and smoke with them and his descendants are received into the caste after one or two generations.

The Kumbárs in Jind (6,392) are both Hindu and Muhammadan, and each religion has different groups, though there is a Desi group in both. The Hindu Kumbárs are divided into two territorial groups, Márwári and Desi. The former are immigrants from Márwár and are sub-divided into Kháp Márús or agriculturists, and Kháp Bándás, who are potters by occupation. These two groups do not intermarry, eat or smoke with one another. The Hindu Kumbárs are mainly Márwári. They avoid four *gôts* in marriage. The Desi Kumbárs are also sub-divided into two endogamous groups, Mahar or Marú, and Gola, whose members may smoke and eat together. The females of the Marú group wear a nose-ring of gold or silver, while those of the Golas do not. Both work as potters and keep donkeys for carrying loads. The Mahar Kumbárs claim descent from Kubba Bhagat of Jagannáth. He quarrelled with his wife, because she had broken his *málá* and so she left him and married his servant, from whom the Golas are descended. The story emphasises the social superiority of the Mahars. The Hindu Kumbárs are also cross-divided into several occupational groups, Kumbárs or potters, Kúrgars, who make toys and small articles of pottery, Shorágars, saltpetre makers, and Núngars, or salt-workers. Intermarriage between these groups is not prohibited, but it is unusual. The Muhammadan Kumbárs are either Desi or Multáni, forming two endogamous sub-castes. The Muhammadan Kumbárs are mainly Desi.

Kumbárs.

CHAP. I, C.
Descriptive.

POPULATION,

Tribes and
castes.Artisan and
menial castes :

Kumhars.

The females of the Desi Muhammadan Kumhars wear a *chola* or *pehan* (a kind of gown) after marriage, and those of the Multani do not. Multani Kumhars take offerings to the *Sitta* goddess. The Muhammadan Kumhars have their *chauntia* (lit. platform) or head-quarters of the community at Hissar. The elder (*chaudhri*) receives one rupee at a wedding. The *panchayat* system is still found among the Kumhars. The Mahar Kumhars have their *chauntia* or *gaddi* at Kalayat, an ancient village in tahsil Narwana, Patiala State. The elder acts as an umpire or patriarch of the sub-caste, and cases between members of the brotherhood are settled by him. He receives a rupee and a garment at a wedding. The office is sometimes hereditary and sometimes elective. Outsiders cannot become members of the caste.

Chhimbás.

The Chhimbás or Chhimpás (2,361) 'Stampers' claim descent from Nám Deo, a son of Bám Deo, a resident of Pindlápúr village in the Deccan. Concerning the birth of Nám Deo, tradition avers that Bám Deo one night entertained Sri Krishna and Udhoji, who were turned out by the people, as Udhoji was a leper. They were in Mayavi forms. At midnight Sri Krishna and Udhoji disappeared, leaving Bám Deo and his wife asleep. Udhoji hid himself in a *śēṭī* (shell), and when Bám Deo went to wash clothes he found the shell which was put in the sun and produced an infant, afterwards called Nám Deo. This infant was fed and nursed by the wife of Bám Deo. Nám Deo taught his son Tánk and his daughter's son, Rhilla, the trade of dyeing, stamping and sewing clothes. Nám Deo died at Ghamán in the Amritsar District, where there is a temple to him called "Nám Deoji ká Dera," and a festival is held there yearly on the *shankrant* of Māgh. The two sub-castes, Tánk and Rhilla, do not intermarry, though they may eat and smoke together. The Tánk has the following *gôts* :—

Ratan Saráo.	Madahar.	Uthwál.
Jassal.	Dhilon.	Kainth.
Purbe.	Ságú.	Ráin.
Sappal.	Daddú.	Ráin Karmoh.
Khurpa.	Mán.	Agroha.
Panwár.	Sur.	Ola.
Panpher.	Khatti.	Halau.
Thonwa.	Jassau.	Panda.
Tohánia.	Taggar.	

The Rhilla *gôts* are—

Gádu.	Moche.	Panisap.
Unt.	Untwál.	Gadhiya.
Jábora.	Lakhmra.	Bandarya.
Chhobapind.	Bananwál.	Gar.
Láta.	Kanhára.	Thepra.
Mosla.	Rálu.	Músa Chúha.
Balda.	Newal.	Ganan.
Yandia.	Rajalwál.	Miyánú.
Kathwára.	Kasab.	Sahau.

The Muhammadan Chhímás are divided into two groups, the Deswálí and Multání, which intermarry. The Deswálí góts are—

Patya.
Katarmál.

Kokar.
Chamra.

Sampal.
Sata.

The Multání góts are—

Singh.
Bagich.

Jhakkal.
Chauth.

Khakhrokhia.
Chamra.

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POPULATION,
Tribes and
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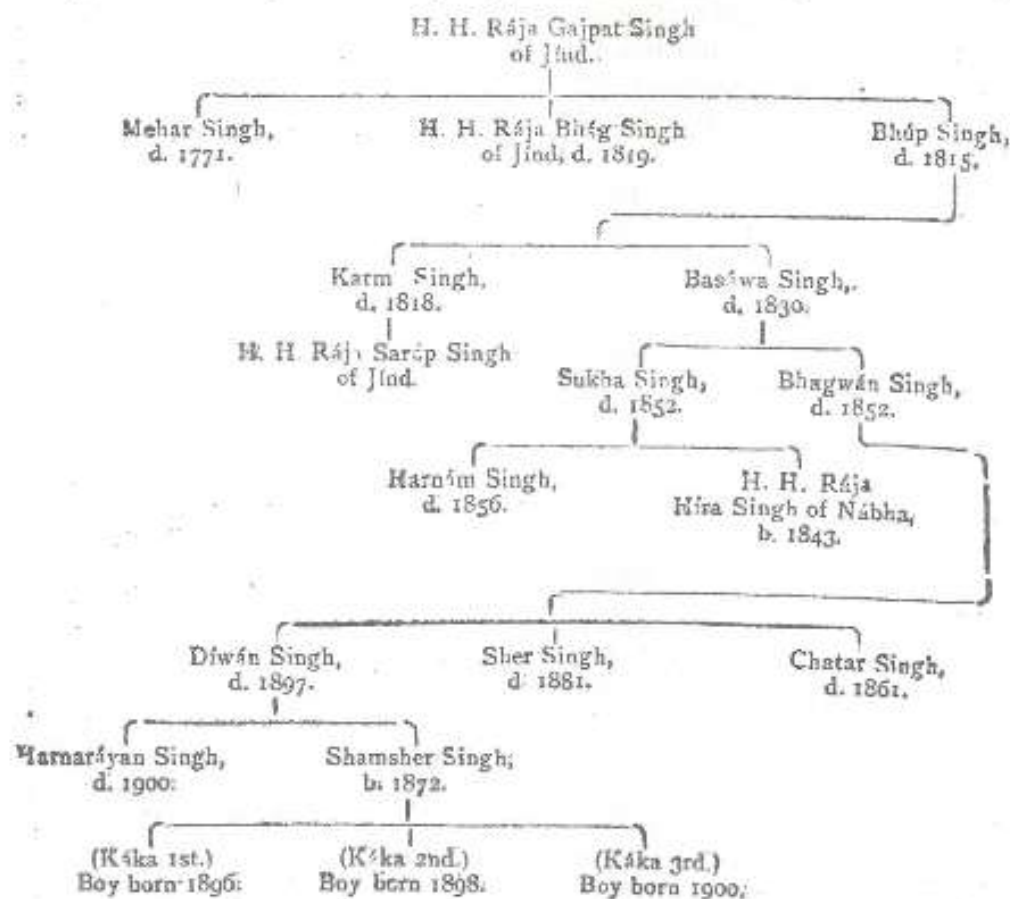
Artisan and
menial castes &
Chhímás.

In marriage both groups avoid one gót and practise *karewá*.

The Chúhrás (8,918) are divided into two groups, Mazhabí or converts to Sikhism and Desí. It is said that they intermarry in this State, though the Mazhabís will not touch night-soil and are by occupation weavers. The Chúhrás have the following góts:—Tápak, Dogchal, Sarswal, Kagräh, Machal, Bed.

Chamárs (23,565) after the Jats and the Brahmans, are the largest community in the State.

The family of Badrúkhán, one of the minor Phúlkián families, is the most important in the State, and is described at pages 275—277 of Griffin's "Rájás of the Punjab." The pedigree table of the family is as follows:—



Shamsheer Singh, now (1903) 32 years old,¹ is the representative of the younger branch of the family and is entitled to attend Provincial Darbárs as a *saildár* or feudatory of the State. This branch holds Badrúkhán and Bhammawaddi, two villages of which the yearly *jama* is Rs. 8,843 on an area 6,443 acres, and pays Rs. 644 a year as commutation tax to the State.

¹ He died in 1906.

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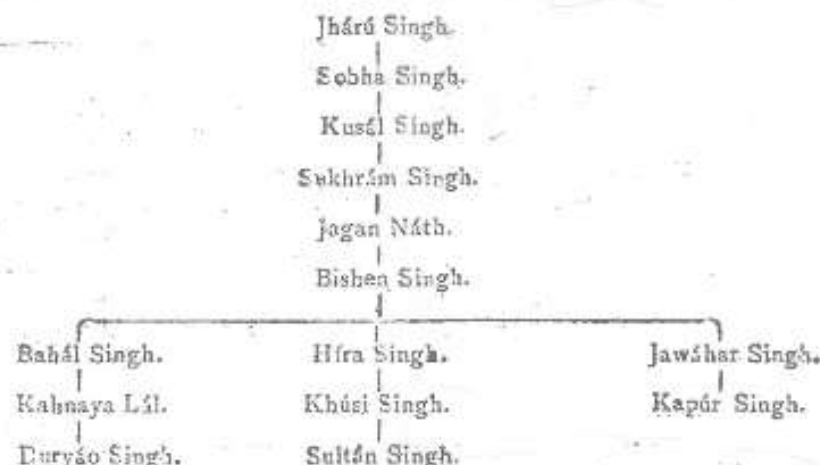
POPULATION.

Leading families:
The Diálpura
family.

Less important than the Badrúkhán family, but also one of the minor Phúlkián families, is that of Diálpura. Its founder Buláqí Singh, the third son of Sukhchen, was a full younger brother of H. H. Rája Gaipat Singh of Jind.¹ He had two sons, Mirza and Jitú Singh. Mirza founded the village of Diálpura, where both brothers lived, and their descendants now share it in 4 *pettis* and 17 *taulás*, their total income being Rs. 4,800 a year less Rs. 516 payable to the State as *abwááb* (local rates). Diálpura is in tahsíl Sangrúr. Bír Singh, a grandson of Mirza, held the village of Jalálpura Kalán in tahsíl Jind, with a *máhsíl* or income of Rs. 595 a year, still paid in cash to his descendants. Makkhan Singh, another grandson of Mirza, held the village of Ikás in tahsíl Jind with an income (*máhsíl*) of Rs. 434 a year, still paid to his descendants. Though this Phúlkián family has no political or historical importance and is not entitled to be present at any Darbár, at marriages, &c., they are treated as brethren receiving and giving *neotás* and other ceremonial gifts.

The family of
Chaudhri Jhárú.

The family of Chaudhri Jhárú, in the town of Dádrí, comes next in importance. Jhárú obtained the title of Chaudhri from Mahárája Jaswant Singh of Jodhpur, on the occasion of his journey from Delhi through Dádrí to his capital as a reward of his hospitality and other services. He was also granted liberal allowance by the Mahárája in the form of cash and grants of villages. During the rule of the Nawáb of Dádrí the members of this family had considerable influence, and still, though not Darbáris, they have entered into alliances with the chiefs. The daughter of Chaudhri Jawáhar Singh, seventh in descent from Jhárú, was married to H. H. Raja Raghbír Singh of Jind. Chaudhri Kapúr Singh, now (1903) 32 years old, is the representative of Jawáhar Singh. The following is the pedigree of this family:—



Religious sects:
Sikhs.

The Sikhs are confined almost entirely to tahsíl Sangrúr, being very few in Jind and Dádrí, where they are generally either in State service or recent settlers.

Sect.	Number.	Percentage.
Singh, Amritýi or Tat Khálsa	3,152	10.51
Sikh Gurúke or Sahajdhárá	18,345	61.20
Máshahís	1,022	3.41
Sultánís	6,974	23.27
Náák Panthís	85	.28
Rámdásís	292	.98
D-yiopóshís	47	.13
Others	65	.22

The table in the margin gives the numbers of the Sikh sects and their percentages on the total Sikh population.

¹ *Ibid.* "The Rájas of the Punjab," pages 279-280.

The Singh Khālsā are the followers of the tenth Guru Govind Singh, who are initiated by taking the *pahul* or baptism in order to be admitted into the Sodh-Bans Khālsā. They are distinguished by the five *kakkās*: (i) the *kes* or long hair unshaved head; (ii) the *kach* or short drawers in place of the *dhoti* of the Hindus, and the *tahmat* of the Muhammadans; (iii) the *ka-ā* or iron bangle; (iv) the *kanghā* or comb; and (v) the *kirad* or knife; and are also called *pihālā* or *Amritā*. They follow the Granth, are forbidden to use tobacco, but are allowed to indulge in spirits and drugs. They believe that Mahākāl, Mahākālī, Mahā-Vishnu, Mahā-Lakshmi are but a *rūp* or form of the *Akālpurkh*, and that the ten Gurus are the *Ans-antās* or incarnation of that *rūp*, and that both the *āl* and Dasam Granths are the embodiment or *deh rūpisat* of Pūran Rūp Gura. The Sahajdhārīs are Sikhs, who are not initiated by the *pahul* or distinguished by the five *kakkās*. The Sultānī Sikhs believe in Pīr Sakhi Sarwar Sultān Nigāhiya. They distribute a large round flat cake every Thursday after having the *kalama* read by the Bharāī. In sickness or distress they call in the Bharāī to beat a drum and keep a vigil (*jāgron rakhnā*) for the night. Sultānī Sikhs do not eat the flesh of any animal killed by *ghasā* or decapitation, as other Sikhs do, but like Muhammadans eat flesh killed by *hatal*. Some of them wear the *kes* or long hair, but not so others. They do not eat the flesh of pigs. Mazhabī Sikhs are generally Chūhrās (sweepers), who have abandoned their occupation after being initiated by the *pahul*. They are the followers of the tenth Guru Govind Singh.

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Descriptive.

POPULATION.

Religious sects,
Khālsā.

Sahajdhārīs.

Sultānīs.

Mazhabīs.

The Hindu customs are as a rule strictly adhered to in the State, even some Sikhs and Jains performing certain Hindu religious ceremonies, such as the *shrádh* and worship of Durga and Devī. Brahmans and Vaisyas are often seen going to the temples of Shiva, Narāin, Devī, etc., in the evening, where they worship with flowers and sandal, singing *bhājans* or hymns, ringing bells, and holding a lighted lamp with four wicks in their hands. This ceremony is called *ārtī utārā*. The worshippers receive *charnāmrit* or holy water, leaves of the *tulsi* plant and some *palāshās*, called *devī kā bhog* or *parśāt*. In small villages, where there are no temples, Brahmans and Vaisyas go and bathe in the tank in the morning, repeating the words, Rām, Rām Narāyana, Śrī Krishna, etc., some also taking *mālās* (beads) in their hands. The Hindu religious reform movements such as the Arya Samāj Deo Samāj, etc., are not very popular. The ordinary objects of worship of this class are Sītā-Mātā, the goddess of small-pox, worshipped mostly by women, who offer water in a *lotā* and a *charhāwa* or offering consisting of cooked rice, sweet cakes, etc., at her shrine. The worship of the *pīpal* tree and of Muhammadan saints are also common among the Hindus. The Hindu sects and religious orders are as numerous in Jind as elsewhere in this part of the Punjab. The following notes on some of the more important are by Master Raghonāth Dās :—

Hindus.

The Dādūpanthīs are a Hindu sect which derives its name from Dādu, a Gaur Brahman, who died on Phāgan 9th *b. dī*, Sambat 1760, at Sāmbhar, where his *guphā* (cave) was, and where his hair, his *tūmbā* or drinking vessel, *sholī* (gown) and *kharāūn* (sandals) are kept. Dādu was born at Ahmadābād in Guzerāt, whence he migrated to Narāina (about 50 miles south-west of Jaipur), the head-quarter of the present Mahant of the Dādūpanthīs. There is a *gurūdwarā* in honour of Dādu here, and in Phāgan the Dādūpanthīs begin to assemble at it. Their offerings consist only of money, in amount according to their means. From this place they go to

Dādūpanthīs.

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Descriptive.

POPULATION.

Religious sects :

Hindus.

Dādūpanthis.

Sámbar, where a fair is held yearly on the 9th of Phágan *badi*, the offerings consisting of cocoanuts, sweetmeat (*parshád*) and money. Dádu is said to have had 52 disciples, who established '*de-ás*' or resting places at different places. The Dádūpanthis are usually divided into—
(i) The Nágás (from the Sanscrit Nangikaya, a naked ascetic), who generally live in the villages about Jaipur. They wear the *choti* (the lock of hair left uncut), and are generally skilled in fighting, wrestling and fencing. They also wear ornaments. (ii) The *Vi.aktás* or those void of attachment to worldly objects. They live generally in assemblies and do not dwell in houses. They wear ochre coloured clothes. (iii) The *Uttarádhes* who shave the head, beard and moustache. They wear white clothes and are generally *hazims*. In adopting *ch-lés* or disciples, the rule is that any Brahman, Khatri, Rájput, Jat or Gujar, who desires to become a *chela*, has his *choti* cut off and his clothes dyed ochre, the Garúmantra being then spoken into his ear. Dádu appears to have taught the unity of God. To this day the Dádūpanthis use the phrase '*Sat Rám*,' the true God. He forbade the worship of idols. The religious book of the sect is the Dádu Báni, whose *árti* is performed both morning and evening by singing the Báni songs in an assembly.

Hindu Jogis.

There are both Hindu and Muhammadan Jogis. The Hindu Jogis are followers of Guru Gorakh Náth and have split up into numerous schools or orders. Thus Mast Náth, the famous *mahant* of Bohar in Rohták, founded the Mast Náth ke Jogi, a school which has developed two branches, the Bari-dargáh or 'senior' and the Chhoti-dargáh or 'junior court.' The former abstain from meat and spirits. The latter do not. Báwa Mast Náth had two disciples, Rámpat and Mándhátá, two Punwár Rájput brothers who practised *yoga* by standing and who remained in that posture through a hailstorm. Mast Náth warmed them to life again, and when they asked for food told them to go and eat the game which the hail had killed. Hence their disciples eat meat and drink spirits. Jogis reverence the *hár*, *síras*, *báns*, *tulsi* and *chandan* trees. They perform *sh-ádhs* and fast on Sundays, *ikádshís* and *púran máshís*. They receive offerings made to Shiva, Guga and *Síla*. On the Guga-naumi (9th Bhádon) they carry Guga *chhatra* or Guga's flag through the streets, and receive two offerings, one in the *jholi* in the name of Gorakhnáth, the other in Guga's name. On certain days they receive *purís* (small sweet loaves), *áta* (flour), *gur* and pice in their *pattars* (a kind of bowl) playing on the *nád* at the same time. This is considered propitious to children. They also beg, play the *sárang*, and work as labourers and cultivators. Jogis who pierce their ears become Kanpháras, and in joining one of the 12 *panths* or orders become Shiv-ke Jogi. A Jogi is initiated at Kalrámp, in tahsil Kai-hal, or Bohar or Kotha Kheri in the His-ár District. There the *gurú* cuts off the novice's *choti* and communicates to him the *gurúmantra*, receiving Re. 1 and 4 annas worth of *patáshás*. Any Hindu can become a Jogi, but he loses his caste thereby, though not his *gót*. Birth and marriage ceremonies resemble those of the Hindus, but the funeral rites are different, the dead being buried in a sitting posture cross-legged (*sámádhi*) on a cloth spread in the grave. On the 3rd day (*tertiary*) after death at least 4 men are fed, and on the 13th (*terhwin*) Brahmans and *faqirs*.

Muhammadan Jogis.

Muhammadan Jogis do not practise *yoga* yet, as they beg alms by *pheri*, i.e., at fixed times and play the *sárang*. They have three groups, Bachchowliá, Padha and Ramli. The former name is derived from Bhuchchon in Patnála, the home of their founder, one Saijan Jat, while the Padhas and Ramlis are descended from Gajjan, his brother. These two brothers and other Muhammadan Jogis composed *kabits* in, it is said, the 17th century. The Padhas teach Hindí and the Ramli ears by

geomency (*ramah*). The Muhammadan Jogí sections are Cháhíl, Bhullar, Sekhu, Pándhi, Mán and Káliraund. They observe Muhammadan ceremonies at birth, etc., and practise *karewá*, but avoid 4 *gôts* in marriage like Hindus.

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Descriptive.
POPULATION.

Religious sects :

The Sampel's (from *Sánpwála*, a snake keeper) are a caste of inferior Jog's. They claim descent from Kaunhipa, son of a Jhínwar who caught the fish, out of which came Machhindar Náth. Kaunhipa and Machhindar Náth were brought up together, and Kaunhipa became a *chela* of Jálandhar. The Sampel's are secular (*ghristi*), and are less particular than the Jog's, eating jackals and taking food from Muhammadan dishes. They bore holes in their ears and wear large glass earrings (*mandra*) and ochre-dyed clothes. They make their living by exhibiting snakes and playing on the gourd pipe *bín*. Kolu, a Jhínwar saint, is honoured among them. They rank below the ordinary Jog's, but above the Kanjars, and do not practise thieving as a profession. They avoid four *gôts* in marriage. Some of their principal *gôts* are Gadarye, Tank, Phenkre, Linak, Chauhan, Tahaliwál, Athwál, Sohtre, Bámma.

The Sampel's.

The Bairág's have four *sampardás*,—Ráminandí, Vishnu-swámí, Níminandí and Madhochárá. The first of these contains 6 of the 32 *dwárá*s of the order, *vis.*, the Aubhinandí, Dundurám, Agarjí, Telají, Kubháji and Rámsálújí. Both Ráminandís and Vishnu-swámís wear the *tirpundri* or trident. They are devotees of Kám-chandráj, hold a great feast on the Rámnaumí, the day of his incarnation, study the *Rámáyána*, and make pilgrimages to Ajudhya. The Níminandís and Madhochárá wear as their caste-mark a fork with only two prongs, being devotees of Sri Krishna. They hold a great feast on the 8th of Bhádon, the day of Krishna's incarnation, and study the Sri Madh Bhágwat and the Gíta, regarding Mathura and Bindrában as sacred places. The Bairág's in this State are mostly *ghristi* or secular, and in marriage avoid only their own *samparda* and the mother's *dwára*. They make disciples of Brahmans, Kshatriyas and Vaishyas, the *chela* or disciple being received into the *samparda* and *dwára* of his *gurú*. If the *gurú* marry, his property devolves on his disciples. Celibate Bairág's are called Nagas. The Charandásias are a modern off-shoot of the Bairág's. Sukhdeo was a spiritual son of Biásji, and Ranjit, as a boy of five, met him and told him he would become his *chela*. Ranjit when aged ten again met the sage and became his disciple, taking the name of Charandás in Sambat 1708. The Charandásias are all celibate. They are devotees of Rádba and Krishna, and on the forehead wear a straight perpendicular line of white called the *sarúp* or body of Bhagwán, or the *joti sarúp* or body of flame. They wear saffron-coloured clothes with a necklace of *tulsi* beads.

The Bairág's.

Gusáin or Gosáin is derived from the Sanskrit, Goswámi (*go*, senses, and *swámi*, master), *i.e.*, one who is master of his senses or organs. Their usual account is that Shankra-achárya had four disciples, Sarúpak, Padma, Naratroka and Pirthí Udra Acháryas, and these founded four *sampardas* with four *maths* (sacred houses) at various places: 1. The Kantiwál *samparda* was founded by Sarúpak Achárya, who established the Sarda *Math* at Dwárka. The sacred river of this *samparda* is the Gúmti, and its chief sacred book the Shám Veda.

The Gusáin and
Prabmachárá
Sádhús.

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Descriptive.

POPULATION.

Religious sects:

Hindus

The Gusiins and

Brahmacháris

Ládhás.

2. The Bhogwál *samparda* was founded by Padma Acharya, who established the Govardhan *Math* at Jagan Náth. Their chief sacred book is the Rig Veda. 3. The Anandwál *samparda* was founded by Naratroka Acharya, who established the Joshi *Math* at Badri Náth. Their chief sacred book is the Atharwa Veda. 4. The Phuriwál *samparda* was founded by Piráti Udra Acharya, who established the Shiri Nagri *Math* at Rameshwar. Their sacred book is the Yajur Veda. The Gusiins are further divided into ten sections, namely, (1) Ticuti, (2) Asrama, (3) Saraswati, (4) Vana, (5) Aranya, (6) Purí, (7) Bhárti, (8) Giri, (9) Parvata, (10) Sagara. The first three of these are called Dandí Swámís (from *dandi*, rod, which they keep), and are considered superior. The remaining 7 are inferior, and are commonly called Gusiins. The Dandí Swámís do not wear sewn clothes and their garments are dyed in ochre. They will not eat uncooked or cooked food at the hands of any caste except Brahmans, who cannot eat from the hands of the Dandí Swámís. They may not pass more than one night in an ordinary village, but may stay three nights at a regular place of pilgrimage. Their chief sacred places are Benáres, Ajudhya and Mathura. They do not touch with their hands any kind of metal, nor do they cook their own food, because they are prohibited from touching fire. They do not use intoxicating liquors, fish or meat of any kind, but other Gusiins may do so. The Dandí Swámís admit none but Brahman initiates, while the Gusiins admit all initiates of any Hindu caste. They carry a begging bowl (*harmandi*), wear a rosary of *rudráksha* seeds, and smear their faces with ashes (*bhút*). They bury their dead. A grave is dug with a niche towards the south, in which an alms bowl is placed. The face of the corpse is turned towards the niche and the body covered with an ochre-dyed cloth and placed in the *samádhi* posture. The grave is filled up with salt, a pot and *nád* (flute) placed at the top, and it is then covered with an earthen mound and a *samádhi* is erected. There are no other death ceremonies except that after a year or two a feast is given to the brethren. The Dandí Swámís are all a cetics, while the Gusiins are either ascetics or secular. The head of the ascetic branch is called *mahant*, and he is generally elected by the votes of his disciples (*chelas*). The Dandí Swámís are divided into three classes:—

1. Those who took the *dand* in their childhood without being married and remained celibate through their whole life. They are considered Dandís of the first class.
2. Those who married as Brahmans, abandoned their family, adopted asceticism and took the *dand*, and are called 2nd class Dandís.
3. Those Brahmans who only take the *dand* some time before their death.

The mode of initiation is as follows:—The candidate is generally a boy, but may be an adult. At the Shivarátri festival water, brought from a tank in which an image has been deposited, is poured on the novice's head, which is then shaved. The *guru* or spiritual guide whispers to the disciple a sacred text (*mantra*). In honour of the event all the Gusiins in the neighbourhood assemble, and sweetmeat (*shirni*) is distributed among them. The novice is now regarded as a Gusiin, but he does not become a perfect one, until the *vijaya homa* has been performed. After performing this he is removed from other persons, and abandons the secular world.

The full initiation is as follows:—The novice first performs *sharādhs* to pay the debts of three kinds of *armās*—

1. The Rishi *rīn* or debt of the *karmās* incurred from the Rishis.
2. The Deva *rīn* or debt of the *karmās* incurred from the Devās.
3. The Pitar *rīn* or debt of the *karmās* incurred from the *pitṛās* or ancestors.

His head lock is then cut off, and the *janeo* taken from him. Next the *viṣaya homa* ceremony is performed.

Brahmachāryas (Sanskrit *brahmachārya*, celibacy, or one who is celibate), are of two kinds: 1. The *Math ke Brahmachāryas*: The *Math Brahmachāryas* belong to a certain *Math*, founded by a certain *achārya* or *sidh* (spiritual guide). 2. The *Desī Brahmachāryas*, who have no connection with any *Math*, but adopt any *Brahmachārya* or any learned Brahman as their *gurū*. A *Desī Brahmachārya* puts on a white *kapīn* (or loin cloth tied with strings in front), and a white *kuti-bastar* (a kind of waist cloth). He keeps his head bare, wears wooden sandals instead of shoes, and sits on an *āsan* of deer skin or *kusha* grass as a seat cloth. The *Math ke Brahmachāryas* wear such *baran* (clothes) as their *Math* allows. Both sections of the *Brahmachāryas* have as their head mark the *trikund tilak* and worship Shīva. Some of them keep their hair uncut (*jata*), smear their bodies with ashes, sit over a *dhūni* (fire), and believe chiefly in Vedās. Others simply live on alms and reside outside the village. The *Brahmachāryas* are often taken from the Brahman caste and secular Brahmans and *Brahmachāryas* can eat together, because the latter do not perform the *viṣaya homa* ceremony, but secular Brahmans do not eat from the hands of those *Gusāins* who have performed the *viṣaya homa*, whether taken from the Brahman or any other caste. The *Brahmachāryas* who adopt the rule of *mon* (silence), a practice of *yoga*, i.e., those who never speak, are called *monī*. In the same way *Brahmachāryas* who perform different other practices of *yoga* are called by different names. The initiation rite is simple. The novice receives a *gurū updeśh*, which is a *mantra* (sacred text) from the Veda.

CHAP. I. C.

Descriptive.

POPULATION.

Religious sects:
Hindus.
The Gusāin and
Brahmachāri
Sādhus.

Brahmachāryas.

The Muhammadans number 38,717, or 13.73 per cent. of the population of the State. Tahsīl Jind has more Mussalmāns than Dādri and Sangrūr, and Sangrūr more than Dādri. The Muhammadans are almost all Sunnis, there being but few Shiās. Strictly orthodox, most of them have a fair knowledge of their religion. The towns and large villages have mosques, where a *mullā* or a *faqīr*, often a *Quraishī*, is maintained by the village to perform religious duties and sometimes to teach the village boys. For these services he receives a share of grain at harvest, and some fees at weddings and other ceremonies.

Muhammadans.

The Jains are so called as being the followers of the Jinās, Arhāts or Trīthankarās, who are 24 in number. They are also called *Sarāogīs*, a corrupt form of *Shrāwaka*. As a caste the Jains are recruited from various sub-castes of the Baniās, such as the Aggarwāl, Oswāl, Srīmāl and Khandelwāl, the last three of which are also called *Bhābhṛās*, a corrupt form of *Bhāo-bhala* (from *bhāo*, motive, and *bhala*, good), or 'those of good motives,

The Jains.

CHAP. I, C. An account of the three former sub-castes will be found above under Tribes and Castes. As a religious community the Jains have a complicated grouping which appears to be as follows :—There are two main groups—**Descriptive.** Dhundia and Mandarpanthi. The former word means 'elect,' and this **POPULATION.** group is also called Sádhu-márgi or Sádhu-panthi. Its followers have no **Religious sects:** idols, and their priests are *par excellence* Jain Sádhs or Sádhus. There **The Jains.** are two schools of these priests, the Terah-panthi and the Báistola. The rest of the Jains are Mandarpanthis, i.e., those who 'worship in temples, and are of two sects, the Digambará or 'naked' so called because their idols are naked, and the Svetambarás or white-clad, whose idols are so clothed. The priests of both these sects are called Púj.)

The Jain priest-
hood.

Dikhhya
(initiation).

Both the Púj and the Sádhs are celibate, but the latter are stricter in their observances and are regularly initiated into the order. They are thus initiated. A man who wishes to become a Sádhu has first to live for some time with a Sádhu and become accustomed to austerities and hardships. Thus prepared he is initiated. First a short ceremony like a wedding is performed; then his body is plastered or rubbed with *batná* (a mixture of barley flour, oil and *haldí*, turmeric), his hands are stained with *mehndí* (henna), and he is bathed just as a bridegroom would be. This ceremony is called *báne*. A meeting (called *uchchhab*) is then held, at which the Sarogis of the neighbourhood assemble. A feast is next given and the *neotú* ceremony observed. A *sehra* or wreath is put on the novice's forehead, and he is carried through the *básár* in procession, in order to give him a last opportunity of enjoyment. His head having been shaved (*mundan*) he puts on white clothes and adopts the Sádhu, with whom he has lived, as his *gurú*, reciting the *pañch mahábrats* and promising to observe them, to remain an ascetic and abandon money, wife and land (*sar, jorú, samín*), which are considered the chief factors in creating *karmá* (causation) and thus binding man to re-birth. The chief aim of the Sádhus is to liberate themselves from the bondage of *karmá* and thus obtain *nirvána* (liberation). He then takes up the *ogha* or *rajo-harna* (a kind of brushing stick), mouth cloth and the 4 *pátrás* (wooden utensils), which are called the *barans* of the Sádhus. Having thus become a Sádhu he has to lead a life of austerities, walk bare-footed, never eat or drink after sunset, or eat certain vegetables, fruits, to live by begging cooked food, and so on. The Sádhus of the Dhundiás are sometimes called Swámís (lords). Those Sádhus who lead a very austere life are called Tapashshís (those who perform *tapá*); some of them only eat every other day, and some live on milk only. The Púj are also celibate, but they differ from Sádhus, in that they do not wear a mouth-cloth and need not lead such austere lives. They may possess money and land and often practise *hikmat* or medicine and use sandals in walking. They are *gurús* of the Mandar-márgi Jains. The main groups have corresponding differences in their religious practices. Thus the Sádhu-panthis have their own sacred days, *vis.*, the *pachúsan*, eight days from the beginning of Bhádon (Bhádon *badi* 12 to *sudí* 5). (The latter day, Bhádon *sudí panchmí*, is called the *hari-páñchmí* or *chhámachhri*. During these days they spend much of their time in reading or listening to their scriptures, the Sútrás, and keep a fast, some fasting one day, some for the two days called *bela*, and some for all the eight days called *otháin*.) The Sútrás are read by Sádhus. Their chief religious aims are to protect *jívas* (lives) and to kill desire, *trishná*. On the other hand, the Mandarpanthis have ten sacred days, from Bhádon *sudí* 5th to 14th, called the *das-lakshan*, during which they fast, etc., as described above. They also sing *bhajans* (hymns) and pass through the *básár* in procession.

CHAP. I. C.

Descriptive.

POPULATION.

Religious sects.

The Jain priesthood.

The Jains do not practise the *hirá* ceremony at death, but in this State they observe the *shrādh* rite. Religious differences are no bar to social intercourse, for the Mandarpanthis and Sādhūpanthis intermarry, eat and smoke together within their sub-castes. Moreover, Jains and Vaishnavā Agarwāls intermarry in this State, though in some parts, e.g., Karnāl, they do not. Jains, however, dislike giving daughters to Vaishnavās in fear lest they will be unable to pursue their own religious practices in Vaishnavā families, but there is no prohibition against such marriages. Similarly Vaishnavās dislike giving daughters to Jains. In 1901 the Jain sects were returned as shown in the margin.

Jain sect.	Persons.
Dhundā	... 812
Swetambarā	... 406
Digambarā	... 40

The methods of using magic and charms are of various kinds—
 (1) *Tāwiz* or *gandā*; (2) *Jhārā*; (3) *Sukh sukhnā* or *mannat* *mannā* (to take a vow); (4) *Utārā utārnā* (to transfer the evil spirit to the *utārā*); (5) *Puchha karānā*; (6) *Grah*, pacifying with *dāns*, charity, and *japs*, hymns of praise. The *tāwiz* or *gandā* is a piece of paper or sherd on which a magic table (*jantar*) or a verse of the Qurān is written. It is used in intermittent fevers such as *teiyā* (tertian) and *chauthāyā* (quartan), the paper or sherd wrapped in cloth being hung round the neck of the patient or tied on his arm before the attack comes on. *Jhārā denā* or *dam karnā* (blowing as a charm) is resorted to for headaches, *pasli kā dard* (pleurisy) and boils. A *jhārā dene wāla* (magician) takes a knife, a *jhārā* (broom) or some ashes and touches the part affected with it, repeating *mantrās* in the name of a god or goddess, such as Hanūmán or Devī-Shaktī, or a verse of the Qurān each time, touching the ground with the knife or broom: this is done seven times. During sickness a vow of pilgrimage to a god or *pīr's* shrine or of an offering, *charhāwā* is sometimes made. Certain shrines are considered peculiarly beneficial for certain diseases; the shrine of Mīrān Shāh at Maler Kotla is resorted to by women and children, who are hysterical or under an evil influence. *Utārā utārnā* is especially resorted to for sick children. An earthen vessel filled with cooked rice covered with sugar and having a lamp with four wicks placed on it is passed over the head of the sick child and from its head to its feet seven times, and is then put in the middle of a *churāha* (cross roads) by an aged member of the sick child's family. This is believed to avert the evil influence of the evil spirit over the child. This process is also resorted to for children with fever. *Grah dikhlanā* (consulting the horoscope of a sick person) is performed when he or she has been suffering for a long time; a Pandit is called in and he consults the patient's horoscope, and on detecting the evil influence of the *grahs* (planets) he pacifies the *devās* of the *grahs* under whose influence the patient is by offering certain things in *dān* (charity) to the Brahmans or to the poor, and certain *japs*, hymns of praise to the gods of the *grah*, are recited; when the patient is on his death bed, the treatment is given up, and a cow, grain and some money are given in charity with a view to lessen the suffering of the dying person.

The Jats of the Sāngwān *gót*, who occupy 57 villages in Dādri, are not allowed to cultivate cotton, in consequence of the following tradition:—
 A Jat of this *gót* killed *Ban Deotā*, a Brahman, in a quarrel, and afterwards suffered misfortune which he attributed to his crime. He accordingly erected a temple to the Brahman in Mahra village and proclaimed that in memory of the murdered man his descendants should not cultivate

CHAP. I, C.

Descriptive.

POPULATION.

Magic and charms.

cotton (*ban*). Hence the Sāngwān Jats do not grow cotton, and if any one does so, he reaps no benefit from it. The inhabitants of Sānwar in tahsil Dādri are forbidden to build a *chaubārā* (a cool room in the upper storey) owing to the following tradition:—Lekhan, a wealthy *mahājan* or Sānwar, had a son at the Akbar's court, and he married a girl from Pāpora, a village in tahsil Bhawānī. One day he had gone to his father-in-law's house to fetch his wife and on his way home was murdered by the people of Pāpora and his wife robbed. The bridegroom was accompanied by his sister's son, a Brahman and a barber. Of these, the nephew and the barber fled, while the faithful Brahman remained, burnt the body, and with ashes set out for Sānwar with the widow. On the boundary of Sānwar he threw down the ashes. The widow became *satī*, and cursed her nephew, prophesying that his daughters would never lead a peaceful life. The father of the murdered man summoned all the people of his village and attacked the inhabitants of Pāpora, which he razed to the ground, removing all the bricks and erecting a *chaubārā* in Sānwar with them. He then made a rule that no resident of Sānwar should construct a *chaubārā* except with bricks brought from Pāpora, and so nobody now builds a *chaubārā*, or if any one does so, he meets with bad luck. The feud still survives between the two villages, and they never intermarry. The following taboo is also observed by the inhabitants of Pāpora. The general custom on the birth of a boy is to set up an iron bar perpendicularly near the door, but the people of Pāpora always place it upside down until such time as they shall conquer Sānwar and bring back their bricks. The following taboo is observed in Chiria, a village in tahsil Dādri:—No woman may carry two water pitchers, one on top of the other, from the well to the village. The reason is that some 35 years ago a disease broke out among the cattle, and Khushāl Singh, a *jaḡīr*, exorcised the plague, but imposed this restriction on them for ever.

Temples and fairs.

The principal temples, and the fairs connected with them, are described below:—

Harī Kailāsh fair at Jind.

(1) The temple of Harī Kailāsh stands in the centre of a large tank in Jind town. Two fairs are held here,—one on the 13th and 14th of Sāwan *baat*, the other on the same dates in Phāgan. The name is derived from Harī, a title of Mahādeo, and Kailāsh, the mountain where he resides. Formerly the site on which the temple now stands was occupied by a tank, of an antique type, but in Sambat 1925 H. H. Rāja Raghibīr Singh rebuilt the temple after the model of the Golden Temple at Amritsar. On the fair days the people fast in honour of Shivji, taking no food till evening, when they worship and then break their fast. There are, in this temple, idols of Mahādeo, Pārbatī, Ganesh, Soma Kārtakā and Nandī Gan. These idols stand in the temple in a circular place called the *jalehrī*. The temple is managed by the State; and a head *pujārī*, with four subordinate *pujārīs* (all of whom are Brahmans of the Vashisht *got*), holds charge of it, being paid by the State. On the death of a *pujārī* his successor is appointed by the State. The head *pujārī* performs special worship. The *bhog* (or food) offered consists of *patāshās* (lumps of sugar) or *ilāchī-dāna*. The *artī* (a ceremony performed in worship of a god by moving a platter full of burning wicks round the head of his image) is performed twice daily,—in the morning by burning *dhūp* and in the evening with three or five lighted cotton-wicks saturated in *ghī*. The *pujārī* recites *mantrās* in praise of Mahādeo during the *artī*, and a bell, conch-shell, drum, etc., are sounded. Hindus make offerings of *gur*, cocoanuts, seasonal fruits, money, etc.

The temple of Mahádeo Bhúteshwar, which is also within the town of Jind, has been in existence since the time of the Pandavás. It consists of a quadrangle, in which is a raised platform about three yards high and on this the idols are placed. A fair is held every Monday evening, and the Hindus of the town, both men and women, attend for worship. Another celebration takes place yearly on the 13th of Phágan *badí* when Mahádeo is adored from morning to evening and for the whole of the following night. The origin of the name is thus described. In Sanskrit the word *bhút* means a living being and Ishwar, 'master' or 'lord.' Hence the compound 'Bhúteshwar' means 'Lord of all living beings,' and the temple was given this name. It contains images of Mahádeo (made of grey coloured stone) and of Párbatí (made of white marble), both 9 inches high and the former 4½ feet in girth: also two small images, each of Ganesh, Somá Kártaká and Nandí Gan. A Jogí of the Tánt sect, by *gót* a Malanbans, is in charge of the temple. He is a *ghristí* or non-celibate, and receives Rs. 36 annually for its maintenance. He performs worship daily. Water, flowers, *bhojpátrá*, sandal, etc., are offered. The *bhog* consists of *patáshás*, milk, etc. *Artí* is performed both morning and evening.

The *urs* (or death anniversary) held annually at the shrine of Sháh Dujan on Muharram 1st takes the form of a fair. *Faqírs* and *darveshes*, both Hindu and Muhammadan, attend it and a *bázár* is opened. Sháh Dujan's father was originally a native of Baghdád, who visited Saháranpur on a pleasure trip and ultimately settled there. He was a cultivator and also reared cattle, which in his youth he used to graze on the banks of the Jumna, and one day he met the five saints, Sháh Bú-Allí Qalandar, Khwája Khizr, Sháh Bahlól Hissárí, Shaikh Badar-ud-dín Sulaimání, and Shaikh Sadar-ud-dín Málerí. As he was terrified by their sight, they comforted him, telling him that God had bestowed upon him a high place among His saints. But as he was still very young their consolations proved ineffectual and his fears increased. Khwája Khizr then caught him by the hand and put his finger on his eyes. Sháh Dujan remained with his eyes closed for a time while divine secrets were revealed to him, and having lost all fear he knelt down and touched the feet of the saints. Khwája Khizr then directed Bú-Allí Qalandar to instruct him in all mysteries, and this he did. Khwája Khizr thereupon told Sháh Dujan that he knew his position and rank, and that he must become a disciple of Shaikh Sadar-ud-dín Málerí, who gave him the *Khirqá-khiláfat* (a garment by wearing which a devotee is considered to be the successor of his predecessor) and appointed him Sháh or spiritual governor of Jind. He lived for about 100 years and worked miracles, dying in 964 A.H., and his shrine has been in existence ever since his death. There are two tombs, one of the Sháh himself, the other of his wife. The shrine is now in charge of Pírzáda Ghulám Husain, a descendant of Sháh Dujan, and its *khalífa* is a Shaikh by caste, the office being hereditary. The right of succession devolves upon lawful heirs of the Sháh. The State allows Rs. 17 annually for the maintenance of the shrine. *Darúd* (or blessings sent to the soul of Prophet) are recited every morning and evening and a lamp lighted every evening. The offerings consist of cash, *liháf* (quilts), *laddú* (sweet-balls), *reorí* (a sweetmeat), *malída* (bread rubbed into crumbs and then mixed with sugar and butter, and again rubbed well together with the hands), etc. The said *reorís* and *laddús* are considered to become sacred and are distributed and used as such.¹

The shrine of Sháh Waláyat is also in Jind town. A fair and *urs* are held here in the Muharram every year. Sháh Waláyat accompanied Shaháb-ud-dín Ghorí in his campaign against Rái Pithora, and was killed

CHAP. I, C. Descriptive.

POPULATION.

Temples and fairs :

Mahádeo Bhúteshwar fair,

Sháh Dujan's shrine.

Sháh Waláyat's shrine.

¹ The capital of the State of Dujána derives its name from this shrine.

CHAP. I. C.

Descriptive.

POPULATION.

Temples and
fairs :
Sháh Waláyat's
shrine.
Mubáriz Khán's
shrine.

in battle at Jind, whereupon a shrine was then built to him. The *mujáwar* who is a *Sadíqí Shaikh*, looks after its management. Marriage is permitted to the *mujáwars* and legitimate heirs succeed to the *gaddí*. The State allows Rs. 22 annually for its maintenance. *Darúd* is repeated every morning and evening. The offerings made are quilts, *reorí*, *laddú*, *malída*, etc., which are distributed as sacred things.

This shrine is at Kaliána in Dádrí tahsíl and preserves the memory of Hadáyatullah *alias* Mubáriz Khán, a native of Arabia, who came to Delhi as a traveller. Alaf Khán, son of Tughlaq, king of Delhi, finding him a daring and loyal man, possessed of miraculous powers, made him Commander-in-Chief of his armies, and when Rája Kalián, who in those days ruled over Kaliána and the country about, revolted, he deputed Mubáriz Khán in 730 A.H., at the head of a large army, against the rebel. Mubáriz Khán was killed in the battle that ensued, and a few years after the occurrence a certain *banjára*, or travelling grain-dealer, happened to pass the night in the Ganj Shahídán or enclosure where the martyrs were interred. He was directed in a dream to erect tombs to all of them with a shrine to Mubáriz Khán. This he did, and after the lapse of a century Mirza Bábar Beg, ruler of Dádrí, added to the building a two-storeyed house with a roofed gateway and spacious *dáláns* (courtyards) for the accommodation of strangers. The shrine is half a mile north of Kaliána on the side of a hill, and around is the Ganj Shahídán. It contains the tombs of Mubáriz Khán and of his *diwán*, *bakhshí*, *khosáunchí* and other officials. An *urs* is held here yearly on the 26th of Zulhaj, the date on which he was killed, and people from far and near attend it. The management of the shrine is in the hands of *Sunní mujáwars*, who are *Sadíqí Shaikhs*. They are 12 in number, and every one of them attends for a week in turn, appropriating all the offerings made during the week. Shaikh Kallú, the ancestor of the *mujáwars*, was told in a dream by Mubáriz Khán to assume the office of *mujáwar*, and from that time the office has been confined to his family. The State pays Rs. 800 annually for its maintenance. The offerings consist of sweetmeats, living animals, *doshálás* or shawls, etc. Many people make vows at the shrine, and, when their requests are acceded to, bring the offering vowed and distribute it in the shrine. On the *urs* day an illumination is made, and rice cooked and distributed among the poor.

FAIRS AND FESTIVALS.

Dusehra festival
at Sangrúr.

At Sangrúr the Dusehra festival is held every year, wrestlers, singer-musicians and others assembling amid a crowd of spectators. It is encouraged by the State which gives *rasad* (rations) to the wrestlers, etc., and the Rája attends the wrestling and other shows and gives prizes to the winners. On the Dusehra day he visits *Gurdwára Nánakyána*¹ with all his officials in the morning. In the evening he holds a public *darbár* in the *Díwán-i-Khána*, where all the State officials, *chaudhrís*, etc., present *nazars* and sometimes Rám Lila takes place.

Gugá's fair at
Jind.

At Jind town a fair to Gugá, called *charyon-ká-melá*, is held on Bhádón *budí* 14th. Gugá's *bhagats* who are *Jhínwars* or *Mális*, wave flags called *chharís* and iron chains, and the *Chúhrás* beat *dorús* or small drums. They go first to Hindus' houses and are given *charháwás*. Then they go to Gugá's shrine outside the Jhanjwála gate of the town and there a *mela* is held.

Deví fair at
Dháni.

At Dháni in tahsíl Dádrí a fair is held twice a year in honour of Deví Dháni in Asauj and Chait. It lasts one day and is attended by about 1,000 people from the adjacent villages.

¹ This *gurdwára* was a halting place of Gurm Nának. It is also visited by the Rája on the Baisákhí and Basant Panchmí. A fair is held here yearly on the Baisákhí day.

CHAPTER II.—ECONOMIC.



Sectin A.—Agriulture.

At the fourth settlement in 1897, 14 per cent. of the cultivation was returned as irrigated from canals, 3 per cent. from wells, 1 per cent. from the Choá, while 82 per cent. was wholly dependent upon rain. The summer rains should begin towards the end of June. On the rainfall of June and July the sowing of all kharíf crops depends, while that of August and September is very important, for on it depend the ripening of the kharíf and the sowings of the rabí on unirrigated land. Without fair showers in the winter, from December to February, the rabí will not ripen well, and may even fail altogether. In the Jind tahsíl only canal-irrigated and *bárání* lands are to be found, there being no well irrigation. The Western Jumna Canal irrigates about 125 villages in this tahsíl. Sangrúr tahsíl is irrigated from distributaries of the Sirhind Canal, from the Choá, and by wells. The canal irrigates about 82 villages. Dádrí tahsíl is irrigated by wells only. The area irrigated is 18 per cent. of the total area cultivated, leaving 82 per cent. entirely dependent on rain for its cultivation.

CHAP. II, A.
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Economic.
AGRICULTURE.
General agricul-
tural conditions.

A small portion of tahsíl Sangrúr is flooded by the Ghaggar and Choá, and the flood water serves the purpose of irrigation. In Asauj and Kátik, when the flooded lands have absorbed the surface water and become dry, they are ploughed and levelled for wheat and gram, which can be raised without further rainfall. These lands, when the flood has been a foot in depth, are used for rice; they are generally *ek faslí*.

Flood irrigation.

The principal soils are *dákar*, *rauslí* and *bhúd*. The *dákar* soil is a very stiff loam, blackish grey in colour. It requires a great many ploughings, several waterings and much labour, and hence is locally called *bailmár dhartí*, or 'soil which exhausts the bullocks.' As it takes time to absorb water, the surface moisture evaporates and a few light showers of rain are not enough to fertilize it. Moisture is usually found 3 feet below the surface. After rainfall the ground cracks, and when it is ploughed, clods are formed which have to be broken up by the *sohága*, or by a light roller, to make the surface compact and level. It requires five or six ploughings and levellings, and gives a good yield of rice if abundantly watered artificially or by constant rain. Generally wheat, gram, or *jowár* are raised on it. When the seasonal rains are abundant, even the *bárání dákar* produces two crops in the year; *bájrá* (millet) being reaped in Asauj, and wheat and gram sown for the rabí. In waste lands of this soil the *sámak* grass, which is good fodder, grows. *Rauslí* is an intermediate quality of soil containing less sand than *bhúd*, while it is not so stiff as *dákar*. It is grey on the surface, and black at a depth of one foot. When ploughed, no clods are formed but a fine tilth, and so no great labour is required to plough and level it. Hence it is called *raslí dhartí* (easy soil) or *thandí dhartí* (cool soil). All crops except rice (*dhán*) can be raised on it, and it is a good productive soil with seasonable,

Soils and their
composition:
Dákar.

Rauslí.

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Economic.

AGRICULTURE,

Soils.

*Rausli.**Bhúd.*

if occasional, rain. Moisture being absorbed quickly is very beneficial to it, and is usually found two feet below the surface. When this soil lies waste, it produces the *sámak*, *palinji*, *takharia* and *dúb* grasses, which are used as fodder. *Bhúd* is an uneven sandy soil consisting of *tibbás* or hillocks and level stretches of sand. The hillocks shift under the high winds in Baisákh and Jeth from one place to another. It is generally very unproductive, and is locally called *dád lagí húi*, 'as troublesome as ringworm,' and its owners often have to pay revenue when no crop is raised. If there are a good many light showers, it yields fine crops of *bájrā* and *moth*. *Bhúd* absorbs the rain as it falls, and moisture is usually found 1½ feet below the surface. It requires no great labour in ploughing. Heavy rain destroys the seedlings, uprooting them and covering them with sand. Strong winds have the same effect. The *káns* and *dúcháb* grasses grow on this soil.]

Local distribution of soils.

Jind tahsil is mainly a level plain, unbroken by hillocks and containing *dákar*, *rausli* and *bhúd* intermixed. Its southern part is *bárání*, but the remainder is irrigated by the Western Jumna Canal. Dádri tahsil has an uneven surface, interspersed with sandy hillocks and arid hills. The Ataila and Kaliána hills may be taken as the boundary line dividing the better soil from the worse. Towards the south and west of the Ataila hill, bounded by the Lohará State and the Kánaud tahsil of Patiála, is a stretch of *bhúd* covered with sandy hillocks, though here and there patches of stiff soil, termed *táls*, are met with. No cultivation is possible on the hillsides and only a little grass grows on them. The tract between the Ataila and Kaliána hills is mostly *rausli* and *bhúd* with a very small area of *dákar*. The tracts towards the east, south and north of the Kaliána hill is chiefly *rausli* and *dákar*, with very little *bhúd* soil. Sangrúr tahsil may be divided into two tracts as regards physical configuration. The Sangrúr and Kuláran *ilāqas* are a level plain, the soil consisting mostly of *rausli*, with *dákar* and *bhúd* here and there. Bálánwáli *ilāqa* is an uneven surface containing *rausli* and *bhúd*.

Agricultural calendar.

Though the Bikramí year begins according to the calendar from Chet *sudí* 8, the agricultural or *fasli* one commences in the beginning of Asárh, when agricultural partnerships are formed, leases renewed, etc. The year is divided into three seasons,—the hot season, *garmí* or *kharsá* from Phágan to Jeth, the rains or *chaumásá*, from Asárh to Asauj, and the cold season or *sardí*, from Kátak to Mágh. Work begins in Jeth, but when the rains are late the crops are not sown till Asárh. If the rains come fairly early, in the last half of Jeth or in the beginning of Asárh, *bájrā* (spiked millet) and *múng* will be first put in, and then if the rains continue, *jowár* (great millet) and other pulses such as *moth* and *másh* will be sown. If the rains are delayed till the end of Sáwan or the beginning of Bhádon, *jowár*, *moth* and *gowára* will be sown. If there is a fairly good fall in the middle of Asauj, a large *bárání* area will be cultivated for the rabí, and wheat, gram, barley and *sarson* (rape) sown. If the rain comes later, at the end of Asauj or the beginning of Kátak, the yield on unirrigated lands will be scanty, but barley, even if sown as late as Mangsir, will give a fair yield. All the unirrigated kharif crops ripen in Kátak, and are then cut. The first crop to ripen in the rabí is *sarson*, which is ready for cutting by the end of Phágan or the beginning of Chet. Gram is ready for cutting in Chet, and other crops, such as barley and wheat, ripen soon afterwards, towards the end of Chet or in Baisákh, barley a little early than wheat.

An agricultural calendar is given below:—

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Economic.

AGRICULTURE.

Agricultural
calendar.

No	NAME OF MONTH.		Agricultural work.
	Vernacular.	English.	
1	Chet	March-April	Sugarcane planted in canal lands. The ground is prepared for irrigated cotton and indigo, and these crops are sown, as is also <i>chari</i> on irrigated lands. <i>Sarson</i> is cut at the beginning of the month, gram reaped towards the middle, and barley towards the end. Wheat is watered and also tobacco.
2	Baisákh	April-May	All rabi crops reaped and threshed, tobacco and cane watered, cotton-sowing on irrigated lands completed, and further sowings of <i>chari</i> made.
3	Jeth	May-June	Threshing completed, grain stored and tobacco cut.
4	Asárh	June-July	Kharff sowings on <i>báránt</i> lands commence with the first rain. <i>Bárá</i> and <i>máng</i> are sown first during the first half of the month.
5	Sáwan	July-August	<i>Jowár</i> , <i>moth</i> and <i>másh</i> are sown, if the rains are favourable. If the rains have begun late, <i>jowár</i> , <i>bárá</i> and pulses are sown mixed, in the first half of the month; irrigated <i>jowár</i> sown on canal lands and rice on flooded lands. If rain continues favourable, rabi ploughings on unirrigated lands commence, and in any case on irrigated lands.
6	Bhádon	August-September.	If there is rain in the middle of the month, <i>jowár</i> will be sown on unirrigated lands. Kharff crops weeded and rabi ploughings continued.

CHAP. II, A.

Economic.

AGRICULTURE,

Agricultural
calendar.

No.	NAME OF MONTH.		Agricultural work.
	Vernacular.	English.	
7	Asauj	September - October.	If there is a fairly good rainfall in the early part of the month, gram mixed with barley will be sown on unirrigated lands. The same is the case on flooded lands, if floods are favourable. Irrigated <i>chari</i> is cut on canal lands.
8	Katak	October - November.	Rabi sowings completed on unirrigated and cotton-picking begun on irrigated lands. Harvesting of all kharfi crops, including rice, begins, and threshing is carried on. Wheat sowings begun on irrigated lands. Wheat and gram (<i>gochari</i>) sown in flooded lands.
9	Mangair	November - December.	Threshing and storing of kharfi crops and cotton-picking completed, wheat sowings completed on canal lands, cane cut, and irrigated land prepared for a tobacco crop.
10	Fah	December - January.	Wheat watered and tobacco sown. If there is fair rain, late barley (<i>Kanauji jan</i>) is sown.
11	Magh	January - February.	Ditto ditto.
12	Phagan	February - March.	Tobacco seedlings transplanted to the prepared beds.

The breaking up of waste land and bringing it under cultivation, called *naulor*, is generally done in the rainy season. The bushes and small plants are uprooted, and the land then broken up and levelled, and so prepared for cultivation. *Nahrī* and *chāhī* lands, whether ploughed or not, are first watered before sowing. This watering is called *palewar* or *rauni*. After that they are ploughed and levelled as often as may be necessary, to enable them to retain the moisture and then sown. When the seedlings appear they are again watered. This second watering is called *kor*. Ploughing of *dākar* and *rausli* land begins in Phāgan, about the middle of February, and continues to the end of Jeth, the middle of June, two ploughings at least being given in this interval. The result is that rain being absorbed to a sufficient depth, the moisture is retained for a considerable time, and there is no need of rain in this period. No weeds grow and so the productive power of the soil is not decreased. The more *dākar* and *rausli* lands are ploughed, the greater their yield, and as the saying goes, *Bāh nā hāre karam bhāwān lotjaen*, 'ploughing never fails to profit, though *karmā* (destiny) may be unfortunate.' *Bhūd* soil requires only one ploughing; sugarcane, wheat and cotton require several ploughings, and are generally sown on *niāi chāhī* land (called *ādmi-mār dharti* or 'man-killing land,' as it requires great labour) and also on *dākar* and *rausli*, and the proverb goes, *Bihin bāhin gājran sau bāh kamād, jūn jūn bāhe kanak nūn tūn tūn lewe sawād*, 'if you give twenty ploughings for carrots and a hundred for sugarcane, you will get an excellent harvest, and the more you plough for wheat the greater will be your profit.' It sometimes occurs that after sowing a light shower of rain coagulates the topmost layer of soil before the seedlings have appeared above ground. This coagulation is called *karūd* or *pāpri jamnū*. In this case the soil has to be reploughed and resown. After the seedlings have appeared heavy showers of rain, by filling the beds of *dākar* and *rausli* for two or three days, destroy the seedlings, while in the *bhūd* they cover the seedlings with sand and thus destroy them.

There are generally two or three preliminary ploughings and harrowings, but different crops and soils require a varying number of ploughings. Rabi crops on *bārāni* lands require the hardest labour. Sowing is done in one of five ways according to circumstances:—

Ploughing and
sowing.

- (1) With the *por* or *ornū*, a seed drill of hollow bamboo attached to the upright handle of the plough with its lower extremity just above the ground and a wide mouth through which the seed drops into the furrows.
- (2) By *chhīntī* or merely scattering the seed broadcast and then ploughing it in.
- (3) By *ker*, i.e., dropping the seed by hand into furrows.
- (4) With *pod* or seedlings, the seedlings, when 1½ or 2 months old being planted out in the fields.
- (5) By *poris* (stems) or cuttings from the ripe plants.

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Economic.

AGRICULTURE.

Ploughing and sowing.

The first method is employed for wheat, gram, barley and pulses, which require dense sowing, the second for cotton, hemp, paddy and sesamum, which do not require such close sowing, the third for maize only, the fourth for tobacco and rice. Sugarcane is grown from cuttings. The seed is generally sown at a depth of about three inches by each method. Sowings of both *rabí* and *kharif* crops, except carrots, radishes, cotton, *til*, indigo, and *makkí*, which are sown broadcast (*chhintá*), are done with the *por* or *orná*.

Weeding.

After the rains various kinds of weeds spring up in cultivated lands, and all the *kharif* crops are weeded, but no *rabí* crop is weeded except well-irrigated wheat. Weeding is called *naláo* or *gudái*, and it is generally done by women and girls, with the *kasola* or *khurpá*. *Jowár* and *bájrá* only need one weeding, *makkí* needs two or three, cotton four, and sugarcane six or seven. While the crops are ripening, they are watched by some one who sits on a thatched shelter, supported on four poles and called *jondí* in the Bágár and Hariána and *manáh* in the Sangrúr tahsíl.

Reaping.

Reaping, called *lámní* or *katái*, is done with a *drántí*, or toothed sickle. The millets, *jowár* and *bájrá*, are reaped, their ears or pods being plucked off and the stalks tied into bundles or *pális*, which are made into stacks (*chhoras*). The pods are then threshed on the threshing floor (*pir* or *khalián*).

Threshing.

So much of the crop as is to be threshed is made into a heap round a stake (*med*) fixed in the centre of the threshing floor. Two, four or more bullocks are then placed abreast fastened to the *med* and driven round it in a circle over the grain or straw. In Sangrúr tahsíl the *med* is not used. In this way the pods, and also the straw, if any, are broken up. The mixture, called *pairí*, is placed in the *chhaj* (winnowing basket), which is lifted up and slowly inverted, the heavier grain and the lighter pieces of husk and straw being thus separated. Wheat, gram, barley, *sarson*, *ming* and other pulses, *jowár*, *bájrá*, rice and indigo are threshed by bullocks, and the husks separated from the grain, while *til*, *makkí* and poppy (*post*) are beaten with the *sotá*, a long stick, and then separated from the grain.

Measuring.

The prepared grain is then divided among the partners, an earthen jar, called *náp*, being taken as the unit of measurement. A portion of the common heap, or *sanjhí áheri*, is reserved and given to the *kamins* and *lógis* to pay their dues. The *nirá* or fodder is measured by the bundle.

Agricultural seasons.

The work of cultivation for the *kharif* lasts from the middle of Phágan to the middle of Bhádon, *i.e.*, from the beginning of March to the end of August, while the *rabí* cultivation lasts from the beginning of Asauj to the end of Maghar, *i.e.*, from the middle of September to the middle of December. In the *kharif* reaping and threshing go on from Asauj to the end of Kátak, *i.e.*, from the middle of September to the middle of November; but the sugarcane lasts up to Phágan or the middle of March, while the *rabí* harvesting lasts from Chet to the end of Jeth.

Manure.

The materials used as manure are:—*Gobar* (cattle-dung), *mingan* (dung of goats), *ghore kí lid* (horse-dung), *galá nírá* (decayed fodder), *rákh* (ashes), and *kúrá karkat* (sweepings). Manure is generally used in Jind and Sangrúr for *nahri* and *cháhi* lands, and very rarely in Dádri for *cháhi* land. The manure heaps (*kurri*) are generally placed around or in the immediate vicinity of the village site in the *bárá-gatwára*. In Jind and Sangrúr each owner has his own heap, while in Dádri they are common. Manure is

generally applied to wheat, maize, cotton, rice, sugarcane, tobacco and vegetables. It is removed to the fields two or three months before use, as soon as the rains are over, and is spread before ploughing. For wheat and maize *chhāna* (fine manure) is also used when the seedlings are coming up. Weeds, grasses and plants which are not used as fodder are generally burnt on the fields and the ashes ploughed in, to increase the productiveness of

Crop.	Amount of manure in maunds per acre.	Number of weeding.
Sugarcane	200 to 240	10
Wheat	150	5
Cotton	160	5
Maize	160	2
Vegetables	320	2

the land. *Guddi* or *nalāo* (weeding) is necessary for the above crops. The amount of manure used per acre and the number of weedings required for each crop are shown in the margin.

On *bārāni* lands little attention is given to rotation of crops or to fallows. On irrigated lands maize and *jowār* are often followed by a *rabi* crop, and wheat, gram and cotton by sugarcane, which is also often sown after *jowār* if manure is available. Cotton and *jowār* are very exhausting crops and are seldom followed by a spring crop. Land where cotton and *jowār* have both been cultivated is left fallow for two harvests, and then a *rabi* crop is sown. Rice is always followed by gram and indigo or by gram and wheat. Indigo, gram and *moth* do not exhaust the soil, as their leaves fall to the ground and act as manure. In the greater part of the State, land may be divided into two broad classes:—(1) double-cropped (*do-fasla*) land sown season after season, generally with maize followed by wheat; this is the *niāi-chāhi* which is close to the village site and is watered by wells; (2) single-cropped (*ek-fasla*), the *bārāni* land and more distant *nahrī* and *chāhi rauslī* lands. In Sangrūr tahsīl a crop of tobacco is taken immediately after wheat, making three crops in the year, on *niāi-chāhi* land. Fallows are generally taken only on *bārāni* lands, manured lands not being allowed to lie fallow. *Bājra* is sown mixed with *moth*, *mūng* and *māsh*, and gram with barley as they grow together easily. The stalks of *bājra*, *jowār* and barley grow high enough to allow the *moth*, *mūng*, *māsh* and gram to grow under them. Moreover, if the quantity of rain is unfavourable to one grain, the other will give a good yield.

Agricultural implements have been described in the Patiala Gazetteer (page 96). The only change in recent years is the complete supersession of the old sugar-press (*kolhā*) with its crusher (*lat*), working in a hollowed tree-stump, by the modern sugar-mill with iron rollers which can be hired for Rs. 23.

Agricultural work is mainly done by oxen, and, in the sandy tracts of Dādri tahsīl, by camels. Male buffaloes are occasionally yoked in carts in the Jangal tract. In the stiff soil of the Bāngar in Jind tahsīl strong plough cattle costing at least Rs. 40 or Rs. 50 each are needed, and where the wells are deep, as in the Jangal tract of Bālānwālī an ox capable of doing a full day's work will cost over Rs. 60. In the *ilāqas* of Sangrūr, Bāzīdpur and Kulārān, where the wells are not very deep nor the soil stiff, oxen costing Rs. 30 each suffice for the work. An ox begins to work when rising 4, and works for 10 or 12 years.

The area which can be cultivated by one plough depends of course, to a great extent, on the nature of the soil. A plough worked by two oxen can prepare for the kharif—

- of canal land 20 *bighās khām* or about 4 acres.
- of *bārāni* land 80 *bighās khām* or about 17 acres.
- of *chāhi* land 20 *bighās khām* or about 4 acres.

CHAP. I, A. Economic. AGRICULTURE. Manure.

Rotation of
crops.

Agricultural
implements.

Well and plough
cattle.

Area cultivated
per plough or
well.

CHAP. II, A.

Economic.

AGRICULTURE.

Agriculturists
and their dependents.

And for the rabi—

of *nahrí* or *cháhi* land 20 *bighás khám* or 4 acres.

of *báráni* land 30 *bighás khám* or 6-7 acres.

The table below gives the number of agriculturists and their ratios to the total population at the census of 1901 :—

DETAILS OF AGRICULTURISTS.	ABOVE 14 YEARS OF AGE.		Dependents below 14 years of age.	Total.	Ratio per 1,000 to the total population.
	Males.	Females.			
Actual workers	49,772	2,338	123,115	175,325	621.4
<i>Kámás</i> or labourers by the season	1,486	92	1,770	3,348	11.8
Day labourers	2,433	377	4,737	7,547	26.7
Total	53,691	2,807	129,622	186,120	660.0

Taking the actual workers, with their dependents, over 62 per cent. of the population are dependent on agriculture, while agricultural labourers are nearly 4 per cent. of the population. As a general rule, the *kámás* are Chamárs, Cháhrás, Dhánaks or Jats, and their earnings vary from Rs. 24 to Rs. 30 a year with daily food and clothes for each season. Day labourers also mostly Chamárs, Cháhrás and Dhánaks, earn from 2½ to 4 annas a day. Boys are employed on light work, e.g., as *rahtís*, or drivers of oxen on a Persian wheel, and *guddái-wálas*, or weeders. Women also help by carrying food to the fields, picking cotton, reaping, weeding, cutting grass and carrying it home.

Principal
staples.
Table 19 of
Part B.

The principal revenue-paying crops are sugarcane, wheat, cotton and oil-seeds (rape, etc.), with indigo in Jind and *bájrā* in Dádri. In the villages the cheap food-grains, called *motá anāj*, such as *jowár*, *bájrā*, maize, mixed gram and barley (*berra*), are generally kept and consumed by the cultivator. The fodder crops sown in the State are:—*Charí* (*jowár* sown thick for fodder), *metha*, *rizqá*, *gájar* (carrots), *gowára*. In the kharíf *khudrau* or wild vegetables, such as *karela*, *tindo*, *matiró*, *kakaurá* and *kachrí* or *chibbhar* grow in the *jowár* and *bájrā* fields and straggle over the fences. The greater part of the tahsils of Jind and Dádri is sown for the kharíf, locally called *sáwaní*, while that of Sangrúr is generally sown for the rabi or *hári*. The following are the staples produced in the three tahsils :—

Tahsil Jind.—Wheat, gram, sugarcane, rice, *jowár*, *bájrā*, pulses (such as *máng*, *moth*, *másh*), *sarson*, cotton and indigo.

Tahsil Sangrūr.—Wheat and gram both separately and mixed, *sarson*, *jowār*, *bājrá*, pulses, *makkí*, or maize, sugarcane and cotton.

CHAP. II, A.

Economic.

AGRICULTURE.

Principal staples.

Tahsil Dádri.—Gram, *jowári*, *bājrá*, *moth*, *múng*, *gowára*, wheat and barley, the last two especially on well lands.

Bājrá is mainly grown in Dádri tahsil, where it is the most important staple, and to a smaller extent in Jind, while in Sangrūr it is only grown on a very small area. It is sown on the first heavy rain in Asárh. When ripe, the ears are plucked off and threshed and the stalks cut down, tied into bundles and stacked. They supply an inferior kind of fodder.

Bājrá.

Jowár is cultivated much in the same way as *bājrá*, but it is sown, as a rule, a little later and also ripens a little later. The ears are generally round in shape, first green, then they become covered with a yellow pollen (*búr*), and lastly, when they begin to ripen, they assume a white colour.

Jowár.

Makkí (maize) is abundantly sown in Sangrūr tahsil.

Makkí.

The pulses (*moth* and *múng*) are generally sown mixed with *bājrá* and *jowár* and in the same way as the latter crops. The pods are first separated from the stalks by hand-threshing with a *jellí*, and the grain is then threshed out. The broken straws and pods are used as fodder.

Moth and múng.

Gowára is principally grown as fodder. While green, the stalks with the green pods are used as fodder, and when ripe, the grain also is given to the oxen. The broken pods make good fodder.

Gowára.

The principal irrigated kharif crop on the canal lands of Sangrūr and Jind is cotton (*bárá*). Manure is given after the preliminary watering. The seed (*binaula*) mixed with cow-dung is scattered by hand. The plant bears a white or yellow flower which swells, forming a pod (*tindá*) containing the cotton.

Cotton.

Cotton is picked from Asauj to Mágh, every fifth day at first, and then, as the cotton gets less and less, the intervals increase. Each field is picked 20 times, so that the process extends over a considerable period. It is supposed to finish on the Hindu festival of the Lohí. The work is generally done by women. If the *samindár* has no women-kind who work in the fields, he employs Chamárnís, who get at first one-tenth of the cotton they pick, and an increasing ratio as the cotton to be picked gets less. A woman can pick from 6 to 8 *sers* a day and thus earns 1½ to 2 annas. The last gleanings are left for the poor.

Cotton-picking.

San and *saní* are usually sown in Sangrūr and Jind tahsils. *San* is sown seed by seed, and *saní* broadcast. Both are sown in Asárh and cut in Katak.

San and saní fibres.

Wheat forms the staple crop in the irrigated parts of Sangrūr and Jind tahsils, and very little is cultivated in the *chákhí* tracts of Dádri. It grows in almost any soil except the very stiffest, where barley takes its place, and if good *maháwat* (rains) occur, there is a fair crop on *bárání* lands also. It is generally sown after cane or maize, when no fresh manure is added.

Wheat.

Gram is the principal unirrigated rabí crop in the State. The soil is seldom harrowed. If there has been good rain for sowing, it only requires a good shower in Mangsir and further showers in Poh and Mágh. Its flower is at first reddish blue and then the grain pods (*tats*) form. The broken pods are used as fodder (*bhúsá*).

Gram.

CHAP. II, A.

Economic.

AGRICULTURE,
Principal staples.
Sarson,
Tobacco.

Sarson (rape seed) is chiefly sown mixed with gram and barley in Sangrūr and Jind tahsils, and sometimes separately. It has a yellow flower, and is reaped in Chet and Baisākh. The green plants are also used as a vegetable and as green food for cattle.

The production of tobacco is small in the State, and in Sangrūr tahsil it is scarcely ever sown. Elsewhere the seed is sown in Katak and Phāgan. Trenches about a foot wide are dug and the seedlings transplanted to them. The crop is cut in Jeth. Its yield varies from 5 to 20 maunds per *bighā khām*. This yield is reckoned on the wet crop, and after drying only 8 *seers* are obtained from a maund.

Turnips, etc,

Turnips, potatoes and *arwis* are produced in fair quantities in Sangrūr and Jind tahsils, and scantily in Dādri. The yield averages 40 maunds per *bighā khām*.

Chillies,

Chillies are generally sown on canal and well irrigated lands. The land is divided into *kiāris* (beds) and the seedlings transplanted into them. It is chiefly produced in the Kulārān tract of Sangrūr and in some parts of Jind.

Sugarcane.

Sugarcane is generally sown on canal-irrigated lands in Sangrūr and Jind tahsils. Bundles of cut sugarcane stalks are buried in the ground in December, and meanwhile the soil in which the cane is to be planted is prepared. A *palewar* is first given, and when the land is ready after the *palewar* and ploughings the sticks (*poris*) are placed lengthwise in the furrows and covered with earth. The crop requires constant watering and weeding.

Number of water-
ings and quantity
of seed.

The minimum number of waterings, and the amount of seed required for the principal crops, are shown by the table below :—

Principal crops.					Number of waterings after sowing.	Seers of seed per acre.
Sugarcane	...	...	...	...	10	(Sown in slips).
Rice	...	...	...	...	Constant watering	8 to 9
Cotton	...	...	...	...	4	7 to 8
Indigo	...	...	...	...	5	...
Maize	...	...	...	...	6	7 to 8
Jowār and pulses	...	...	...	...	3	5
Wheat	...	...	...	...	4	30
Barley	...	...	...	...	3	25
Gram	...	...	...	...	3	15 to 20
<i>Sarson</i> (rape)	...	...	...	...	2	1½ to 2
<i>China</i> , <i>kangni</i>	...	...	...	...	4	2 to 3
Tobacco	...	...	...	...	4	
<i>Til</i> (sesamum)	...	...	...	...	3	
Vegetables	...	...	...	...	Constant moisture	
Gardens or fruit trees	...	...	...	...	Once a month.	

The average yield of the principal crops in the different tahsils is given below :—

CHAP. II, A.
Economic.
AGRICULTURE.
Average yield.

STAPLE.					AVERAGE YIELD PER ACRE IN CWTs.		
					Jind.	Dádri.	Sangrúr.
Food-grains	Kharif...	<i>Dhán</i> (rice) ...	...	...	7	...	6
		Maize ...	...	...	...	...	11
		<i>Jowár</i> ...	...	...	7	4	6
		<i>Bajrá</i> ...	...	...	5	5	3½
	Rabi ...	Wheat ...	...	...	7	5	7
		Gram ...	...	...	7	6	7
		Barley ...	...	...	7	5	6
Pulses	<i>Chíná and kangni</i> ...				...	...	10
	Kharif...	<i>Mung</i> and <i>urá</i> ...	...	...	3	2	3
		<i>Moth</i> ...	...	...	3	2	3
	Rabi ...	<i>Masri</i> ...	...	...	6	...	...
Oil-seeds	Kharif ...	<i>Til</i> (sesamum) ...	...	...	5	5	7
	Rabi ...	<i>Sarson</i> (rape) and <i>Tádmira</i> ...	...	...	4½	4	4½
Fibres	Kharif...	Cotton ...	...	...	5	...	4½
		Hemp ...	...	...	4	4	1
Spices	Kharif	Red pepper ...	...	...	5	...	5
	Rabi ...	<i>Saunf</i> and <i>Ajwain</i> ...	...	...	6	...	6
		<i>Kashniz</i> ...	...	...	10	...	10
		<i>Halon</i> ...	...	...	9	...	9
Others	Kharif ...	Indigo ...	...	...	5	...	5
		Sugarcane ...	...	...	20	...	21½
	Rabi ...	Tobacco ...	...	...	20	20	20
Vegetables...	Onions ...				80	80	80
	Garlic ...				28	28	28
	Cucumber ...				50	50	50
	Musk melon ...				...	...	80
	<i>Baingan</i> ...				30	30	30
	<i>Pelhá</i> (gourd) ...				80	...	80
	<i>Ghiya</i> (bottle gourd) ...				50	...	50
	<i>Tori</i> ...				22	...	22
	<i>Bhindi</i> ...				20	...	20
	<i>Tindo</i> ...				15	...	15
	Potato ...				80	...	80
	<i>Arwi</i> ...				80	...	80
	<i>Karela</i> ...				7	...	8
	Radish ...				80	80	80
	Carrot and turnip ...				80	80	80
	Cabbage ...				30	...	30

The area under cultivation was 86·76 of the total area in 1901 as against 82·71 per cent. at settlement 20 years ago, an increase of 4·5 per cent., but the prospects of further extension are poor, the culturable waste being only 7·94 per cent. of the total area excluding the grazing lands. No noticeable improvement has been made in the selection of varieties of indigenous seed. In 1870 indigo cultivation was introduced in the Jind and Sangrúr tahsils by the late Rája Raghbir Singh, and it has greatly benefited the *samindárs*. Its cultivation is now carried on in Jind on a large scale, and on a small scale in Sangrúr. Before the reign of Rája Raghbir Singh there were very few gardens in the State. He laid out gardens in several towns and large villages, and imported new plants for them.

Extension or
decrease of culti-
vation.

CHAP. II, A*

Economic.

AGRICULTURE.

Takávi.
Table 20 of
Part B.

Agricultural advances (*takávi*) are made on the first fall of rain after famine. Advances are made by the State officials appointed for each tahsíl. They ascertain the wants of the *samíndárs* through the headmen of each village, and make advances to deserving persons. The *samíndárs* of Dádrí and the *bárání* villages of Jind are in great need of *takávi* advances on such occasions. Grants are asked for to buy oxen and seed grain at the first fall of rain, and they are faithfully applied to those purposes. If the next year is favourable, and harvests are good, there is no difficulty about repayment. If there is any balance, it is realized in the following year, unless that year also proves unfavourable, when the recoveries are suspended.

Alienations.

No Land Alienation Act is in force in the State, and alienations are made according to the old State Revenue Law. The agriculturists generally are in debt owing to the successive famines, and heavy expenditure on weddings, funerals, etc. Their creditors are generally rich professional money-lenders.

State Banks.

Each tahsíl is provided with a State Loan Bank, to which the *samíndárs* resort for loans and where the rate of interest is 10 annas per cent., while *sáhkárs* charge from Re. 1 to Re. 1-9 per cent. Very few agriculturists are money-lenders; those there are being big *samíndárs*, whose ordinary rate of interest to borrowers is Re. 1-9 per cent.

Winds.

Westerly winds (*pachhwa*) help the ripening of the crops, while easterly winds (*párwá*) dry them and produce a kind of insect in the grass, which does much damage.

Minor calamities.

Rats and *kúngís* (a kind of insect) also injure the crops, especially wheat. In Dádrí tahsíl locusts sometimes lay their eggs in the sand hillocks and cause great damage to the crops when they invade the surrounding country.

Irrigation.
Table 24 of
Part B.

Hánsí Branch,
Western Jumna
Canal.

The Hánsí Branch of the Western Jumna Canal runs from Múnak¹ in the Karnál District, and enters the Jind tahsíl at Anta, at which village there is a fall, and thence flows through the tahsíl from east to west, following the line of the old Chautang *nadí*, which is now dry, past the towns of Safídon and Jind. It would appear that the canal was first taken to Hánsí by Fíroz Sháh in 1355 A.D. and carried on to Hissár next year, but it very quickly ceased to run as a canal. In Akbar's time Shaháb-ud-dín Ahmad Khán, governor of Delhi, repaired it. In 1826-27 it was again set in order by the British Government. In 1897-98 the Hánsí Branch in this tahsíl was re-aligned, 3017 acres of the State land were taken up for this purpose, and Rs. 19,652 were paid by the British Government to the land-owners as compensation and the State remitted Rs. 274 in perpetuity. Up to the year 1888 A.D. the irrigation of the State villages was carried on by the British Canal authorities. Water-rates were realized by the State *patwáris* and made over to the British treasury after deducting *muqaddamí* or *lambardárs'* fees. Pursuant to the agreement of April the 29th, 1875, between the British Government and the Darbár for the construction of the main distributaries from the Hánsí Branch, 11 *rájbhás* 9 minors, a water-course for the garden at Jind, and 3 existing outlets in the Butána Branch were made over to the State on the 31st March 1888 (*vide* letters No. 143, dated 17th March 1886, and No. 2227 I., dated 7th May 1886, from the Punjab Government, to the Darbár). The irrigable area allowed to the State was 59,640 acres from the Hánsí Branch and 528 acres from the Butána Canal outlets,² making a total of 60,168, or in round numbers 60,000 acres, of which 10,000 are to be irrigated free of water-rate if there is any water to spare and on condition that no

¹See Karnál Gazetteer, page 10.

²NOTE.—The lands of the following villages of tahsíl Jind are irrigated from Butána Canal outlets,—(1) Anchora Kalán, (2) Anchora Khurd, (3) Bagrú Kalán, (4) Bagrú Khurd, (5) Sharaf-ábád.

complaint of shortage be made in dry years. The amount payable by the State under clause 9 of the agreement was fixed at Rs. 1,20,000 per annum, this amount being calculated on the average payments in the preceding years subject to deductions on account of—

- (1) cost of maintenance and repairs;
- (2) saving on establishment.

After the deductions the net amount of water-rate payable to the British Government stands at Rs. 1,05,500. In 1888, when the *rājābāhs*, etc., were made over to the State, the area irrigated for the kharif crops was 29,785½ acres, while for rabi crops it was 25,003 acres,—total 54,788½ acres. 110 villages in tahsil Jind are irrigated at present from the Hansi Branch. The average irrigation for the ten years 1891-1901 was 53,673 acres, but since 1901 it has decreased. The table below shows the details of *rājābāhs* and minors from this Branch:—

CHAP. II, A
Economic.
AGRICULTURE.

Irrigation:
Hansi Branch,
Western Jumna
Canal.

No.	Name of Rājābāh and Minors.	From	To	Discharge in cubic feet per second.	LENGTH OR 127 FEET REACH.		
					Miles and feet.	Depth in feet.	Bed width in feet.
1	Jind Rājābāh No. 1	Above Mor Majra Fall, Hansi Branch.	Chhapar boundary.	26.70	12 0	4.0	12.0
2	Minor No. 1	Jind Rājābāh No. 1, Mile No. 1.	Anta	12.00	4 2,000	3.0	3.0
3	" No. 2	Mile No. 1, Main Line	Barod	6.00	0 2,000	2.5	3.0
4	" No. 3	" No. 4, " "	Soldon	6.00	4 1,500	2.0	2.0
5	Jind Rājābāh No. 2	Mile No. 11, Hansi Branch	Tito Khari	5.45	2 1,910	2.0	2.0
6	" " No. 3	Above Anta Fall of Hansi Branch.	Kharakgagar	4.90	5 4,200	3.5	6.5
7	Former Rājābāh No. 4.	R. D. 9,800, Rājābāh No. 3	Kalwa	18.00	8 3,050	3.0	5.0
8	Hat Branch	R. D. 22,000, Rājābāh No. 3	Harigarh	9.00	3 1,300	2.5	3.0
9	Jind Rājābāh No. 4	R. D. 106,050, Mile No. 22, Hansi Branch.	Barar Kheta	28.00	22 0	3.0	12.5
10	Former Rājābāh No. 5 (Jind).	Mile No. 4, Rājābāh No. 4	Shumla Kheta	23.00	21 0	3.0	6.0
11	Jamul Branch (Jind).	" " "	Jamul	4.00	0 4,500	2.0	2.0
12	Manoharpur Branch (Jind).	Mile No. 11, "	Mano Khari	3.12	2 1,335	2.0	3.0
13	Khokhri Branch (Jind).	Mile No. 13, "	Khokhri	12.12	3 2,400	3.0	3.0
14	Jind Branch	Mile No. 1, Khokhri Branch	Jind	5.16	3 2,022	2.0	3.5
15	" Rājābāh No. 5	R. D. 105,350, Mile No. 22, Hansi Branch.	Jind Rājābāh No. 5, 226.	38.24	27 1,322	3.5	10.0
16	Former Rājābāh No. 6.	Mile No. 1, Rājābāh No. 5	Jamul	2.80	5 4,147	2.0	2.0
17	Barodna Branch	R. D. 47,000, Mile No. 12, Rājābāh No. 5.	Kandela	6.00	1 2,320	2.0	3.0
18	Kopgarh "	Mile No. 5, Rājābāh No. 5, R. D. 71,621.	Jhai Kalan	4.00	3 200	3.0	4.0
19	Jind Rājābāh No. 6	Mile No. 37, Hansi Canal	Gankoli	21.23	10 2,500	2.1	5.0
20	" " No. 7	Mile No. 32, " "	Pokar Khari	19.16	8 2,140	2.5	4.0
21	" " No. 8	" No. 42, " "	Riganwala	10.40	4 1,900	3.0	3.0
22	Water-course for Jind Gardens.	" No. 39, " "	Jind	6.00	2 0	2.0	2.0

NOTE.—Jind No. 1 runs half time.

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation:

Hánsí Branch,
Western Jumna
Canal.

The remodelling operations of 1900-01 gave the State 8 distributary heads in the Hánsí Branch and 3 outlets (as before) on the Butána Branch. A new agreement was drawn up, but in consequence of a disagreement in views as to the full area to be irrigated, the volume of water to be supplied and the method of supply, that agreement was not signed by the Darbár and was subsequently put in abeyance. The contentions of the Darbár have been acceded to by the Punjab Government. Automatic module gates have been fixed at the heads of distributaries Nos. 1 to 7. They were arranged to give the full supply formerly considered to be the State's share according to the agreement, but one of them, No. 3, is now being altered and enlarged to pass the additional discharge which it has lately been decided to allot to the State under the proposed new agreement.

Rhe Bhawání
Rájbáhá of
Butána Main
Distributary,
Hánsí Branch.

The Bhawání Rájbhá of the Western Jumna Canal, which is under British management, also passes through tahsíl Jind. This distributary was carried through the State in 1895 A.D., when Rs. 183 were paid to the land-owners as compensation for $3\frac{1}{2}$ acres of land taken up for a portion of the main line. In 1897 a request was made by the State to allow the irrigation of a certain portion of the Jind territory from the Bhawání distributary, and to permit the Darbár to acquire ownership in one-tenth of the rájbáhá, but owing to the limited supply of water and the conditions under which the rájbáhá was constructed, the request was not granted. The Punjab Government, however, proposed to supply water for the annual irrigation of 2,300 acres of land belonging to the villages of Bhamcwa, Maharra, Lajwána Kalán, Akálgarh, Hathwála Polí, Zafargarh and Devrá of tahsíl Jind, on the condition that the water-rates to be charged should be the same as those from time to time in force for British villages irrigated by this distributary, together with an addition of 50 per cent. in lieu of owner's rates, so long as that rate continues to be levied from British villages. The statement below shows the outlets approved by the Irrigation Department, Punjab, for the irrigation of Jind villages from the Bhawání distributary:—

Name of village.	Area commanded.	Area to be irrigated annually.	Pipe acreage per year assumed.	Number of pipes of 4 diameter to be given.	Reduced distance of out-let.	REMARKS.
Bhamcwa ...	1,329	366	60	6	29,100	Command above average.
Maharra ...	498	137	70	2	59,500	High command.
Lajwána Kalán ...	307	85	65	1	66,100	Very good command.
{ Akálgarh ...	1,120	309	75	{ 4 }	76,800	High command; one outlet for both villages.
{ Hathawála ...	764	210		{ 3 }		
{ Hathawála ...	901	248	80	{ 3 }	93,396	Very high command; one outlet for both villages.
{ Polí ...	1,141	314		{ 4 }		
{ Polí ...	1,008	278	60	{ 4 }	7,000	Good command; one outlet for both villages on Mahem Branch.
{ Zafargarh ...	630	174		{ 3 }		
Devrá ...	571	157	40	4	17,500	Command not very good.
Total ...	8,269	2,278	...	34	...	

(Vide letter No. 684, dated 25th August 1898, from the Punjab Government, to the Darbár.)

The Sirhind Drainage crossed by Sirhind Drainage Syphon at R. D. mile 26.1590, Feeder Line, which flows only in the rainy season, rises near Kálka, and after flowing across Patiála territory enters the State near the village of Ghábdán. Passing the Jind villages of Balwáhar, Sajúmán, Gaggarpur, Kulárán Khurd, etc., the *nálá* enters Patiála State near Sunam. Near the villages of Ghábdán and Kulárán Khurd, the drainage attains a width of half a mile. In the rainy season the roads to these villages become impassable for two or three days at a time. The flooded lands are sown with rice, gram, wheat and gram and barley mixed. The drainage has two bridges: the first was constructed at Ghábdán by Rája Sarúp Singh, and the second at Máhilán, 7 miles from Sangrúr, by Rája Raghbír Singh in 1885. This *nálá* traverses the State for about 8 miles, from Ghábdán to the villages of Mardkhera and Faizgarh.

Another stream flowing only in the rains is the Jhambowáli, *i.e.*, Choi drainage which flows across the State for five miles, past the villages of Bazádpur and Muhammadpur. Thence, after traversing the intervening Patiála territory, it flows past the Jind villages of Dharamgarh, Sahájpura and Bazurg, where it re-enters Patiála. Its greatest breadth in the rainy season is 12 feet. The lands on the bank of the *nálá* benefit by the flood.

The Ghaggar rises in the hills of Náhan State, and, after flowing through Ambála and Patiála, traverses the villages of Sapparherí, Usmánpur, Ratanherí, Nanhera, Harchandpura, Gurdiálpura and Masorí of Sangrúr tahsíl for a distance of about five or six miles. Near Sapparherí and Ratanherí the Ghaggar widens out to an extreme breadth of three miles in the rainy season. When it is in full flood the water lies on the fields for days together and damages the crops, but an ordinary flood benefits them. There is a ferry near the boundaries of Usmánpur and Ratanherí, whence an unmetalled road leads to Gohla in Karnál. In the rainy season ferry boats ply under the management of the State. There is another ferry at Ranhera, where the Ghaggar passes into Patiála territory.

The Chái Branch of the Sirhind Canal enters the State at the village of Dhaneta, 24th mile from Sangrúr. It flows through the State for four or five miles and then falls into the Ghaggar near Mardanherí, 20 feet fall, at mile 25 + 1,580" Chái Branch. In 1886 the State Rájábáhs were completed, and began to irrigate the lands of 82 villages in Sangrúr tahsíl. The management of the State Rájábáhs and Minors was then put under the State officials. The following table gives the Rájábáhs and Minors with other details:—

Table of Mileage Rájábáhs and Minors, Jind State.

No.	Name of Rájábáhs and Minors.	From	To	LENGTH ON 1ST REACH.		
				Miles and feet.	Depth in feet.	Bed width in feet.
1	Sangrúr Rájábáh, K.B.	Mile No. 17, Kotla Branch, Brárwál Village.	Kulárán Village ...	M. F. 20 3,000	4'2	7'0
2	Minor No. 1, Sangrúr Rájábáh.	Saron Village, Mile No. 6½	Saron Village ...	1 3,000	2'4	3'0
3	Minor No. 2, Sangrúr Rájábáh.	Balián Village, Mile No. 9½	Kalandí Village ...	5 3,000	2'5	3'0
4	Minor No. 3, Sangrúr Rájábáh.	" " " No. 10½	Mangwál Village ...	3 1,000	2'4	3'0
5	Minor No. 4, Sangrúr Rájábáh.	Bhindar Village, Mile No. 12	Rómnapur Village ...	5 3,000	2'4	4'0
6	Minor No. 5, Sangrúr Rájábáh.	Khuráns Village, Mile No. 14 L	Ghaggarpur Village ...	3 500	2'0	3'0
7	Minor No. 6, Sangrúr Rájábáh.	" " " No. 14 R	Elewál Village ...	3 3,500	2'3	3'0
8	Minor No. 7, Sangrúr Rájábáh.	Kherí Village, Mile No. 18½	Faizgarh Village ...	5 2,200	2'3	3'0

CHAP. II. A.

Economic,

AGRICULTURE,

Irrigation:

Sirhind Drainage.

The Jhambowáli Choi.

The Ghaggar.

Sirhind Canal (Choi Branch).

CHAP. II. A.

Table of Mileage *Rājāhās* and Minors, Jind State—concluded.

Economic.

AGRICULTURE.

Irrigation:

Sirhind Canal
(Chof Branch).

No.	Name of <i>Rājāhās</i> and Minors.	From	To	LENGTH ON 120 FEET.		
				Miles and feet.	Depth in feet.	Bed width in feet.
9	Badrakhān Branch, Sangrūr <i>Rājāhās</i> .	Baliān Village, Mile No. 5½	Badrakhān Village...	M. 8 F. 0	3'3	4'0
10	Minor No. 1 Branch ...	" " " No. 2	Sangrūr Village ...	3 400	3'3	1'0
11	" No. 2 "	Thales Village, Mile No. 4	Changal Village ...	6 2,000	2'5	2'5
12	" No. 3 "	Sangrūr Village, Mile No. 5½ I.	Sangrūr Village ...	1 3,800	1'9	2'0
13	" No. 4 "	" " " No. 5½ R.	Badrakhān Village...	2 900	1'9	2'0
14	" No. 5 "	Badrakhān Village, Mile No. 8	Bhamma-waddi Vil- lage.	3 2,500	2'2	2'0
15	Gujrān <i>Rājāhās</i> , G. B.	Mile No. 21½, Ghaggar Branch, Nagadi Village.	Marā Khara Village	7 4,000	2'8	3'0
16	Minor No. 1	Nāgarī Village, Mile No. 1	Maurān Village ...	4 4,000	2'7	2'0
17	" No. 2	" " " No. 2	Ditto ...	3 1,000	2'3	2'0
18	Dhaneta <i>Rājāhās</i> , C. B.	Mile No. 20½, Chof Branch, Dha- neta Village.	Bazurg Village ...	7 2,500	3'6	3'0
19	Minor No. 1	Dhaneta Village, Mile No. 1	Sahāpura Khurd Village.	1 3,500	2'4	2'0
20	" No. 2	" " " No. 1½	Chupki Village ...	3 4,500	3'0	3'0
21	" No. 3	Mawī Village, Mile No. 2½	Dharamgarh Village	2 1,000	3'1	2'0
22	" No. 4	" " " No. 3½	Kakrāla Village ...	2 4,000	2'6	3'0
23	" No. 5	Prengarh Village, Mile No. 4½	Bazurg Village ...	1 1,000	2'8	1'0
24	" No. 6	Bazurg Village, Mile No. 6½	Kakrāla Village ...	1 2,000	2'7	1'0
25	Manasa <i>Rājāhās</i> , K. B.	Mile No. 60, Kotla Branch, Maur Khurd Village.	Manasa Village ...	4 2,000	2'5	2'0
26	Mandi <i>Rājāhās</i> , K. B.	Mile No. 51½, Kotla Branch, Makha Village.	Gil Village ...	24 3,000	4'3	6'0
27	Chauki Branch	Chauki Village, Mile No. 0	Bhenī Chūhar Village	5 2,500	3'0	2'0
28	Khokar Branch	Khokar Village, Mile No. 12½	Kuttiwāl Khurd Vil- lage.	7 0	3'1	2'0
29	Minor No. 1	Dhadda Village, Mile No. 16½	Mandi Khurd Village	4 1,000	3'6	2'0
30	" No. 2	" " " No. 17	Bhūndar Village ...	1 0	2'9	1'0
31	" No. 3	Bālanwāl Village, Mile No. 21	Manasa Khurd Village	3 500	2'9	3'0
32	Bazidpur Minor III F.	Mile No. 40, 3rd Feeder, Inderpur Village.	Bazidpur Village ...	5 2,000	1'6	2'0
33	Rāmgarh Minor III F.	Mile 34½, 3rd Feeder, Rakhra Vil- lage.	Bhanki Village ...	3 0	2'4	2'0
34	Marori <i>Rājāhās</i> , C. B.	Mile No. 20, Chof Branch, Dhaneta Village.	Dhaneta Village ...	6 4,000	3'0	2'0
35	Ratanheri Minor	Dhaneta <i>Rājāhās</i> , 0 Mile 4,000 feet	Marori Village ...	3 0	3'0	2'0
36	Rājgarh Minor	" " " 4,000 "	Marjanheri Village	3 4,000	2'0	2'0
37	Rain Mājra Branch, C. B.	Mile No. 21, Chof Branch	Rāin Mājra Village	1 2,000	2'0	2'0
Total				183 1,300		

From the *rājāhās* water passes by heads (outlets) to the minor channels (or water-courses) and thence to the fields. Each main channel supplies many villages with water and each village has its turn of certain days. The *zamīndārs* have their own *wārbandī* system; each *biswadār*

has his share according to his holding and gets his share of water apportioned into *pahars* (3 hours) and *gharis* (24 minutes). The irrigation is mainly by flow, a very small area being irrigated by lift.

On the Western Jumna and Sirhind Canals the revenue is collected by the State *patwāris*. The British Canal rules are in force, and water-rates are levied on each crop at so much an acre. The amount due to the British Government as water-rates on the Western Jumna Canal is paid at each harvest. The revenue on the Sirhind Canal belongs to the State, as the State shared in the cost of its construction. No water-rates are realized for crops irrigated by the Ghaggar and Sirhind *Nālās*.

An extension of the Western Jumna Canal would benefit both Patiala and Jind, but it is very doubtful whether such an extension is possible. Pandit Lakhmī Chand¹ suggested that part of the Jind tahsil might be irrigated by extending the Butāna or Savāna Branch, and taking a minor through the villages of Markhī, Bhartāna, Lalat Khera, Dhingāna and Rām Kalī. For the Dādri tahsil the Pandit thinks that the Pātowās Minor and the Bamla, Naurangābād and Kharak Minors of the Bhawānī distributary, if extended, could irrigate Amranat, Sānga, Baund Kalān, Baund Khurd, etc.; and that the Rewāri Branch, which runs at a distance of 18,000 feet on the left of the Bhawānī Rājābhā, and the Minor of Kharak Kalān, if extended as far as Dādri, could supply water for 31 villages of the Panwar *tappā* in this tahsil. As to the remaining portion of Dādri the Darbār proposes to appropriate the whole of the *takāvi* which is annually provided for in the State budget to the Dādri tahsil, and thirty wells will be built annually for irrigation in the villages at proper places. Hitherto the money given for wells has not been recovered, but in future the advances will be in large sums, to be recovered by small instalments, and the terms of such recovery will be very easy. Thus in a few years a good number of wells will be constructed for protective purposes. Rs. 15,000 will annually be provided in the State Budget for *takāvi* in the Dādri tahsil.²

Wells are generally worked with a bucket and rope (*charsa* and *lāo*), Wells, but occasionally (in Bazidpur *ilāga*) by the Persian wheel (*yahat*). In tahsil Jind there is no well irrigation, except in the towns of Jind and Safidon. The estimated area irrigable by a well in Dādri is 8 acres, and in Sangrūr 16 acres. Wells are worked by shareholders according to their *bāri* (turn), each well having a number of shareholders, who are either descendants of the man who constructed the well or themselves shared the cost of its construction. The shareholders work a well jointly or separately as the case may be, and the system is called accordingly *lāna* or *sājha*. The well irrigated area in the State is 23,328 acres. The following figures show the number of irrigating wells in that State, with certain statistics regarding them :—

Tahsil..	DEPTH TO WATER IN FEET.			COST IN RUPEES.			BULLOCKS PER WHEEL OR TURN.				Area Irrig- ated per wheel or bucket.
	Number of wells.	From	To	Masonry.	With- out masonry.	Number of pairs.	Cost in rupees.		Cost of gear.		
							Rs.	Rs.	Rs.	Rs.	
Sangrūr ...	1,002	22	160	220 to 2,000	...	2	...	200	15 to 30	15 to 25	
Dādri ...	1,275	30	54	1,100	10	From 2 to 4	200 to 200	25		9	
Jind ...	9	45	120	1,400	...	10-4	200 to 200	20		7	

¹ Assistant Engineer, whose services were lent temporarily to the State by Government.

² Letter No. 55, dated the 27th August 1901, from the Foreign Minister, Jind State, to the Political Agent, Phulkiān States.

CHAP. II. A.

Economic.

AGRICULTURE.

Irrigation :
Wells.

In tahsíl Jind well irrigation is not attempted, being too costly, though at the towns of Jind and Salidon gardens are irrigated from wells. In tahsíl Dádri a large area is irrigated from *kachhá* wells with leather buckets. In tahsíl Sangrór well irrigation is practised on a large scale, generally from masonry wells. The State encourages the extension of well irrigation. The following table shows the number of wells constructed annually during the 10 years 1891—1901 :—

YEARS.	NUMBER OF WELLS.		MONEY ADVANCED IN RUPEES.		
	Irrigation.	Drinking.	From State Funds.	From Village Funds.	Total.
1891-92	7	6	575	670	1,245
1892-93	7	4	485	475	960
1893-94	2	4	200	520	820
1894-95	6	3	600	320	920
1895-96	5	14	435	1,250	1,685
1896-97	13	28	1,050	3,020	4,070
1897-98	6	6	320	300	620
1898-99	11	11	1,035	1,200	2,235
1899-1900	22	13	1,745	1,569	3,314
1900-01	13	6	1,555	220	1,775
Total	92	95	8,000	9,644	17,644

Construction of
wells.

The methods of well sinking and the religious ceremonies connected with them are as described in the Hissár and other District Gazetteers.

Unbricked wells.

In tahsíl Dádri unbricked wells are made by digging out the sand and lining the *jhál* or *parchha* with *khep*, tree branches. Such wells are made when the rains come too late to sow the kharif crops. They are made in a few days and cost Rs. 8 to 10. They fall in during the ensuing rainy season.

Working of
wells.

Wells are generally worked as we have seen with a *láo* (a strong rope) and *charas* (leathern bucket) or a buffalo-hide bag swung on an iron ring and handle (*mandil*), the rope passing over a small strong wheel (*bhon*) fixed over the well. A *charsa* costs from Rs. 5 to Rs. 6, and a *láo* if made of hemp Rs. 7, or if made of hide Rs. 15. The oxen which draw it run down an inclined plane (*gáun*) dug out by the side of the well, the driver (*kiliá*) sometimes sitting on the rope. When the bucket reaches the top the man who stands at the mouth of the well (*bariá*) seizes the rope, pulls the bucket on the platform, and empties it into the *parchha*, bidding the driver unloose the rope, crying *Beli Rámlo*. There should be four yoke of oxen, two pairs working at once, with a change at noon. If the well is deep and the work goes on all day four yoke of oxen are essential. Four yoke will water about $\frac{3}{4}$ of an acre in a day, but the area depends on the depth of the well. A man arranges the flow of water from the channels (*khal*) on to the beds (*kiáris*) into which the field is divided.

Little has been done to improve the breed of horses in the State. There are stallions at the tahsil head-quarters and a donkey stallion at Sangrūr. In 1901-02, 108 mares were covered by the State stallions.

Tahsil.	Horses.	Mules.
Sangrūr	246	7
Jind	546	15
Dādri	411	0

The figures in the margin show the actual numbers of horses and mules in the State in 1903. They show that of the three tahsils, Jind is the only one where young stock is bred to any extent.

CHAP. II, A.

Economic.

AGRICULTURE.

Agricultural stock.
Table 22 of Part B.
Horse breeding Table 23 of Part B.

The best oxen are found in Jind tahsil, lying as it does almost entirely in the great cattle-breeding tract of Hariāna. A good cow gives 8 *sers* of milk, calves 7 or 8 times, and is worth Rs. 30 to 40. A young steer will fetch Rs. 40 to 50. Those that are not sold are gelded when about two years old and trained for the plough. The average price of a pair of plough oxen is Rs. 100, but a good pair will fetch Rs. 125. Two or three bulls is the average number to a village. They are allowed to roam about at will at certain seasons, and this total absence of all selection does not improve the breed. The best buffaloes are also found in Jind tahsil and the next best in Sangrūr. A she-buffalo will give 10 to 15 *sers* of milk in a day—producing about 18 *chitānks* of butter—and will calve about 10 times. Prices range from Rs. 30 to 125. Small ringed horns and a long tail are marks of breeding in a buffalo. Buffaloes are rarely used for the plough; they draw small carts and carry *pakhāls* of water. Indiscriminate breeding goes on in their case also. Camel-breeding is carried on by *rahbāris* in the sandy tract of Dādri and the Bālānwālī *ilāqa* of Sangrūr. In Sangrūr camels are chiefly used for riding and draught, but in Dādri they draw the plough. Prices vary from Rs. 50 to 125.

Cattle

Tahsil.	Cattle.	Buffaloes.	Camels.	Sheep and goats.
Sangrūr	26,634	9,856	424	17,922
Jind	32,241	27,133	289	22,717
Dādri	20,244	1,239	4,556	15,328
Total	79,119	38,228	5,269	56,021

Sheep and goats are kept by butchers, and by Dhānaks and Chūhrās. In the Bālānwālī *ilāqa* sheep do well and goats flourish throughout the State. The number of stock in the various tahsils of the State is shown in the margin. The figures are for 1903.

Cattle fairs are comparatively numerous. They are held annually at Sangrūr, Bālānwālī and Kakrāla in tahsil Sangrūr, at Jind, Safidon, Rām Kāi and Julāna in tahsil Jind, and at Dādri, Karīrūpa, Amlota and Budhwāna in tahsil Dādri. The State manages the fairs, charging 4 annas a head on all stock brought in, and a pice per rupee on the purchase money. The seller pays the first tax and the buyer the second. In 1901-02 the number of animals sold was 19,562 and the income Rs. 18,606,

Fairs.

CHAP. II. A. Prizes are given by the State to exhibitors of the best cattle and to the largest purchasers. These prizes cost Rs. 3,990 in 1901-02.

Economic.

AGRICULTURE.

Fodder.

Fodder is generally called *nirā*. That of the autumn crop consists of *jowār* and maize stalks, which are stacked in *chhor* or stacks, and of *bhūsā* or the broken stalks of the pulses. The only spring fodder is the straw of wheat or barley (*bhūsā* or *tūrī*) and that of barley and gram mixed (*missa*). *Bhūsā* is stored in heaps or high circular stacks, which are thatched when finished. The stalks of great millet and maize are chopped into small pieces (*sannī*) with a *gandāsa* and then given to the cattle. The supply of fodder varies according to the season; but the *samindārs* arrange so that it costs them very little, sowing *metha*, rape and carrots for fodder in the cold weather. In seasons of scarcity the poorer *samindārs* have great difficulty in finding food for their cattle. A rich man keeps a store of fodder in reserve, and when that fails he can buy from others, but the poorer people have to struggle on with branches of *kikar*, *jāl*, *berī* or *jhar*, which they chop up and give to the cattle. Sometimes a man will take his cattle away to a more favoured tract where good rainfall or the presence of a canal has rendered conditions more favourable. This is called *gotjānā*. State relief in this respect extends only so far as to allow the cattle to graze in the State *birs* on payment of grazing fees (*ang charāī*). The *birs* are watered by the canal and there is plenty of grass.

Section B.—Rents, Wages and Prices.

Rents.

The rates of rent and *batāī* realized by owners vary according to the

Kind of soil.	Crop.	Rent-rates per acre.	REMARKS.
		Rs. A. P.	
<i>Nahri</i>	Sugarcane	9 9 6	The State demand (<i>mutāmla</i>) is paid by the owner and water-rates by cultivator.
Do.	<i>Bārī</i> (cotton) and vegetables	4 12 9	Ditto.
Do.	Other crops	<i>Batāī</i> at 1/3th of the produce.	Ditto.
		Rs. A. P.	
<i>Dākar-bā + ānt</i> and <i>Rauilī</i> .	Ditto	1 9 6	State demand payable by <i>biswadārs</i> .
<i>Bhūd-bārānt</i>	Ditto	1 3 3	Ditto.
<i>Banjar</i>	Ditto	Not fixed...	Only <i>ang charāī</i> (cattle-grazing fee) is levied as circumstances require.

soil and the crops raised and are different in all the three tahsils. In the *ilāqas* of Jind and Jind-Safidon, the rent-rates are usually the same, and are ordinarily those shown in the margin. In the two *ilāqas*, Dādrī or *Hariāna* and Badhrā or Bāgar, of Dādrī tahsil, the owners usually receive cash-rents (*chakota*), *batāī* being very rarely

taken. The prevailing rates are shown below :—

CHAP. II, B.
Economic.

RENTS, WAGES
AND PRICES.

Rents.

Kind of soil.	Ilāqas.	Rent-rates per acre.	REMARKS.
		Rs. A. P.	
Chāht ...	Hariāna ...	5 0 0	} The State demand is payable by the landlord.
	Bāgar ...	4 0 0	
Dākar and Rausli-bārdni	Hariāna ...	3 0 0	
	Bāgar ...	2 0 0	
Bhūd-banjar ...	Hariāna ...	1 0 0	
	Bāgar ...	0 12 9	

In Kulārān and Sangrūr ilāqas of Sangrūr tahsil the landlords generally realize *batāi* at the

Kind of soil.	Batāi rates.	REMARKS.
Nādi-chāht ...	$\frac{1}{5}$ th and $\frac{1}{5}$ th of the produce.	} The State demand is payable by land-owners.
Rausli-chāht...	Ditto ...	
Nakri ...	$\frac{1}{3}$ rd and $\frac{1}{5}$ th of the produce.	State demand payable by the land-owner, and water-rates by cultivator.
Bārdni ...	$\frac{1}{3}$ rd of the produce	The State demand is paid by the land-owner.

rates shown in the margin. The landlord takes $\frac{1}{5}$ th or $\frac{1}{3}$ th of the produce of chillies and raw cotton and pays the *muāmila* himself. As regards sugarcane and *dhān* (coarse rice), he gets Rs. 9-9-6 per acre in some places, and pays the *muāmila*, and in others he gets $\frac{1}{5}$ th *batāi* and pays *muāmila* in corresponding shares, i.e., the land-owner pays

$\frac{1}{5}$ th and the tenant $\frac{4}{5}$ ths. In Bālānwālī, the third ilāqa of Sangrūr, the State is owner of the land, and the cultivators are its tenants. In this ilāqa the *batāi* system formerly prevailed, but at the current settlement a cash assessment was fixed. If the tenants sub-let land to other cultivators, they generally take $\frac{1}{5}$ th *batāi* and pay the *muāmila* themselves, the cultivators paying water-rate. *Serina* and *kamins'* dues are paid out of the *shāmilāt dheri* or common heap. *Serina* goes to the *biswadār* and the rate is 2 *ser*s per maund. The *kamins* or *lāgis* are four in number, viz., the Nāi, Jhīnwar, Kumbār and Chāhrā. The other *lāgis* are paid separately by the *biswadārs* and tenants.

CHAP. II, B.

Economic.

RENTS, WAGES
AND PRICES.

Prices.

The average prices (in <i>seers</i> per rupee) of the chief staple food-grains for the 10 years ending 1903 at each tahsil are shown in the margin. All grains except <i>dhán</i> (coarse rice) and <i>bájrā</i> are cheapest at Sangrúr, as they are produced extensively in this tahsil, whereas rice is largely grown in the canal-irrigated tracts of Jind and <i>bájrā</i> in the sandy soils of Dádri. In villages prices are somewhat lower than they are in the neighbouring towns. The <i>zamíndárs</i> often hand over nearly all their produce to <i>mahájans</i> , only keeping enough for one year's consumption. Sometimes, when in need of money for weddings and to pay the revenue, they sell their standing crops.			
Food-grains.	Sangrúr.	Jind.	Dádri.
Wheat	17	15	14
Gram	22	20	19
Barley	26	20	20
Maize	23	18	10
<i>Jowár</i>	24	20	21
<i>Bájrā</i>	19	16	20
<i>Dhán</i> (coarse rice)	17	18	13
Pulses { <i>Mung</i>	16	14	14
{ <i>Urad</i>	13	12	11

		Wheat.	Gram.	Barley.	Maize.	<i>Jowár</i> .	<i>Bájrā</i> .	<i>Dhán</i> .
1887-88	{ Sangrúr	15	22	23	23	23	20	...
	{ Jind	15	24	20	...	31	20	...
	{ Dádri	14	22	19	...	19	18	...
1892-93	{ Sangrúr	15	25	27	24	27	20	31
	{ Jind	16	29	25	18	33	23	19
	{ Dádri	14	20	26	...	28	25	...
1897-98	{ Sangrúr	13	15	21	18	19	18	13
	{ Jind	13	16	18	...	20	17	17
	{ Dádri	12	15	19	...	19	13	...
1902-03	{ Sangrúr	18	32	25	28	25	25	...
	{ Jind	16	30	20	24	20	18	18
	{ Dádri	14	18	20	...	18	20	...

done much to equalize prices.

Wages of artizans.
Price of labour.
Table 25 of
Part B.

Artizans are only paid in cash in the towns and some of the larger villages, and their wages vary. At Sangrúr a mason receives from 8 to 10 annas, a carpenter or blacksmith from 6 to 8, while coolies are paid from 3 to 5 annas a day. The rates at Jind, Dádri, Safidon, etc., are lower. At Sangrúr, which is a great grain mart, there is good demand for cooly labour for hand carts, and their wages sometimes rise to 6 or even 8 annas a day. Chamárs and other menials, who work as cutters of grass and wood or seek employment at the market, earn 3 or 4 annas: if employed on plastering houses they get only about 2 annas a day. In villages carpenters and masons get their food and 3 or 4 annas a day. At harvest time the labourers employed in the fields receive a certain quantity of grain, as do the *lágis*. Weavers in villages get the following wages, raw material being supplied to them:—

	Rs.	A.	P.	
<i>Khes</i> (wrap)	...	1	0	0 per piece.
<i>Dotái</i>	...	1	8	0 " "
<i>Chauthái</i>	...	2	0	0 " "
<i>Khaddar</i> (coarse cloth)	...	1	0	0 " 40 yards piece.

Besides this a little grain and oil is also given.

The amount of grain paid at each harvest from the undivided grain heap to the village menials is called *lāngā*. It is not, as a rule, a fixed amount, and in addition to the *lāngā*, some menials get a fixed, others a variable, allowance of grain, as is shown in the table below:—

CHAP. II, B.

Economic.

RENTS, WAGES
AND PRICES.*Lāngā* at harvest
time.

TO WHOM PAID,	AMOUNT OF FOOD-GRAIN PER MAUND OR PER PLOUGH AT HARVEST IN <i>SERS</i> .			The detail of work.
	In tahsíl Jind.	In tahsíl Sangrūr.	In tahsíl Dádrí.	
<i>Chamár</i> ...	Per maund one <i>ser</i> , together with skin of all cloven hoofed cattle.	Per maund one <i>ser</i> , together with the skin of all cloven hoofed cattle.	Per maund one <i>ser</i> , together with skin of all cloven hoofed cattle.	The <i>Chamár</i> is the leather-worker of the village, and also generally performs <i>begár</i> work for the village, and assists in cultivation.
<i>Chúhrá</i> ...	Per plough five <i>sers</i> , with skin of camels, horses and donkeys.	Per plough one <i>ser</i> , with the skins of camels, horses and donkeys.	...	The <i>Chúhrá</i> is the sweeper. He is also often employed as the village <i>daura</i> (or messenger).
<i>Kháttí</i> or <i>Tarkhán</i> .	Per plough thirty <i>sers</i> .	Per plough thirty-two <i>sers</i> .	$\frac{1}{2}$ <i>ser</i> per maund.	The <i>Kháttí</i> is the village carpenter. He makes all the wood-work required by the villager and all ordinary repairs.
<i>Lohár</i> ...	Ditto	Ditto	Ditto	The <i>Lohár</i> is the village blacksmith, and also does all repairs to iron works.
<i>Kumhár</i> ...	5 <i>sers</i> per plough.	5 <i>sers</i> per plough.	$\frac{1}{4}$ <i>ser</i> per maund.	The <i>Kumhár</i> is the village potter and manufactures the household earthen utensils required. In addition to this he keeps donkeys and carries grain from the threshing floor to the village.
<i>Jhánwár</i> ...	Ditto	Ditto	...	<i>Jhánwár</i> supplies water. He makes all the baskets and serves as utensil cleaner at the weddings.
<i>Náí</i> ...	Unfixed ...	Unfixed ...	$\frac{1}{4}$ <i>ser</i> per maund.	He shaves and attends upon guests. He is also sent on messages, and enjoys large perquisites at betrothals and weddings.
<i>Dhobí</i> ...	Ditto ...	Ditto ...	Unfixed ...	He washes the village clothes.
<i>Chhimpí</i> or <i>Chhimbá</i> .	Ditto ...	Ditto ...	Ditto ...	He is the clothes printer of the village, stamping and dyeing all the village clothes.
<i>Nilgar</i> ...	Ditto ...	Ditto ...	Ditto ...	He is the dyer of the village.

NOTE.—The above allowances are fixed to be paid to the menials for their ordinary works according to the *Wājib-ul-Arz* of Settlement, but in some villages they get a less amount according to their mutual agreement.

CHAP. II, B.

Economic.

RENTS, WAGES
AND PRICES.

Village headmen.

When a new village was settled, the founder, his relations, and children who broke up the land for cultivation naturally had great influence and authority. The revenue was imposed in a lump sum on the *tappā*, of which they formed the heads, and its distribution rested with them. Gradually they became headmen, and the State looked to them for the realization of the revenue, their numbers increasing with the population. At the first regular settlement they were allowed *pachotrā* or 5 per cent. on the revenue collected, and the collections began to be made by tahsils through them (instead of in a lump sum from the *tappā*). The office of headman is deemed to be hereditary, and during the minority of an heir a *sarbarāh-kār* is appointed. When a village has been divided into *pānas* or *thulas* one or more headmen are appointed to each *pāna* or *thula*, but the revenue of the whole village is collected by all the headmen separately from their *pānas* or *thulas*, and they receive the *pachotrā* on the revenue collected by them respectively. Large villages have 7, 8 or more headmen apiece ; small ones less.

Material condi-
tion of the
people.

The remarks as to the relative prosperity of the various Jat tribes in Patiāla (page 130) hold good for Jind. The Sikh Sardārs are the wealthiest people in the State, frequently owning two or three villages. They live well and are well clothed and housed. Next come the *mahājans* and other commercial castes, who are well off and live with less display than the Sardārs.

Section C.—Forests.

State forests.

The only forests in the State are the reserves, *Birs*, which are three

		Square miles.
1. Aish Ban <i>Bir</i>	...	1'54
2. Bazīdpur <i>Bir</i>	...	0'21
3. Bārah Ban <i>Bir</i>	...	2'35
Total	...	4'10

in number, namely, Aish Ban, Bazīdpur and Bārah Ban *Birs*. The figures in the margin show their areas in square miles.

On the 1st of August 1901 a Forest Department was established for the management of the *Birs*. Previous to this they were under the Bārah (Forage and Wood Godown). The Forest Department also looks after arboriculture and the trees on the road-sides. The statement below shows the receipts and expenditure on the *Birs* for 1895-96 and 1900-01 :—

YEARS.	EXPENDITURE.			GROSS RECEIPTS.						Net Income.
	Mudmā and water-rates.	Other.	Total.	Grazing fee.	Grass.	Wood.	Pannī roads.	Others.	Total.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1895-96	3,564	...	3,564	1,645	248	374	905	3,020	6,192	2,528
1900-01	1,534	197	1,731	1,177	71	2,209	35	298	3,790	2,112
Difference	- 2,130	+ 197	- 1,933	- 468	- 177	+ 1,835	- 870	- 2,722	- 2,402	- 410

The Aish Ban *Bir* lies some two miles east of Sangrūr town and has an area of 984 acres. It is irrigated from the Choā. A portion of this *Bir* is used for raising fodder crops for the State animals. Pig, deer, and an occasional wolf are found in it. The Bazīdpur *Bir*, also called the Plās Ban, is about 1½ miles to the north-east of Bazīdpur village. *Dhāk* trees,

locally known as *plás*, abound in it. The *Bárah Ban Bir* lies 2 miles south of the town of Jind on the banks of the Western Jumna Canal. The cattle of the neighbouring towns and villages are allowed to graze in the *Birs* on payment of the annual grazing fee (*ang charáí*) shown in the margin. The *Birs* produce a plentiful supply of the *samák*, *patinjí*, *palwá*, *khabbal*, *dáb*, *panni* and *pálá* grasses and afford welcome relief to the cattle in time of drought. Various kinds of trees such as the *jál*, *kair*, *jand*, *kíkar* (acacia) and *berí* grow in them. *Jál* trees are more common in the *Bárah Ban*. The fruits of the *jál*, *kair*, *jand* and *ber* are eaten by the poor in time of famine, when also the bark and leaves of these trees are used as fodder. The fruit of the *jál* tree is called *pílá*, and that of the *kair* *tind*. Both these are pickled when young and green. When ripe the fruit of the *kair* is called *pinjá* and that of the *jand* *sangar*. They are eaten as vegetables. The *ber* tree fruit is called *ber*. Wood cut from these *Birs* is stored in the State Wood and Forage Godown (*Bárah*) and used as timber for State buildings and also as fuel. The Forest Department also sells the fuel.

CHAP. II. C.

Economic.

FORESTS.

State forests.

Buffaloes	... Rs. 3-0 per head.
Bullocks	... " 2-0 "
Cows	... Re. 1-8 "
Young stock	... " 0-12 "

Section D.—Mines and Minerals.

The mineral products in the State are saltpetre, *kankar* and stone. Saltpetre is obtained in the Jind tahsil and Dádri. H. H. Rája Raghbir Singh opened three State refineries (*shora kothís*) at Jind, Sáfidon and Dádri, and from these refined saltpetre is sent for sale to Calcutta. Each refinery is managed by a *munsarim* or manager who is assisted by a *gumáshlá* (Hindí accountant), a *muharrir* (Urdu clerk), a *tolla* (weighman), two *chaprásís* and about 8 workmen. Attached to these refineries are about 74 crude saltpetre factories where crude saltpetre is prepared by workers who work as *asámís* (contractors) for the refineries.

Mineral products.

The workers in the refineries for preparing crude saltpetre are given contracts through the manager in Katak (October), with an advance of money. The workmen prepare crude saltpetre and bring it to their respective refineries. They are paid on an average Re. 1-3 per maund. To prepare crude saltpetre *shora mittí* (earth containing saltpetre, which is generally found in greater or less quantities in the vicinity of every village) is scraped up and brought to the factories, which are generally located near tanks or wells. Nothing is paid for the material if it is scraped from common land, but a small royalty is paid on private land. Each factory is provided with a *kundí*, a brick-lined sloping channel about 10 yards long with a reservoir at the lower end. The *kundí* has wooden poles on all sides and is thatched with *panni* grass. The roof is coped to a height of one *bálishí* on both sides, and the coped roof is filled with *shora mittí* and water. The water impregnated with saltpetre leaks down through the thatch and collects in the reservoir. It is of a reddish colour. This process is carried on every day until a sufficient quantity of saltpetre has been collected, when the water is boiled in an iron cauldron till it becomes syrup, and is then spread over brick-lined beds plastered with lime. When hard saltpetre is scraped off with a spade, crude saltpetre is brought to the refinery in loads of 15 to 20 maunds.

Crude saltpetre.

The crude saltpetre thus collected is next buried in underground cells (*khattís*) for a year and then taken out, 25 maunds at a time, boiled in an iron cauldron, and cleaned in an iron sieve called *jharná*. It is then poured into a wooden box with a vessel (*dohra*) shaped like a spoon or an iron pan (*chhaj*). After some time the sediment settles and the colour of

Process of refining.

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Economic.

MINES AND
MINERALS.Crude saltpetre :
Process of refin-
ing.

the liquid becomes white. This is then put in small boxes, provided with a *máchi* (wooden frame), for crystallization. After 6 or 7 days the crystals are taken off the *máchis*, collected in baskets and sprinkled with alum and indigo water to colour them. Then they are spread on *dolarás* (sheets of coarse country cloth) to dry. This completes the process. During the ten years ending 1901 the average outturn of saltpetre crystals was 4,756 maunds out of 14,070 maunds of crude saltpetre, giving an average net income of Rs. 14,922. The figures given below show the quantity of saltpetre crystals in maunds prepared in the refineries and their earnings and expenditure for 1895-96 and 1900-01, as shown in the Administration Reports of the State for those years. In 1900-01 out of 16,381 maunds of crude saltpetre, 6,039 maunds of crystals were obtained and sold for Rs. 39,936 :—

Years.	Quantity of saltpetre prepared.	Gross earn- ings.	EXPENDITURE.			Net earnings.
			Salaries.	Cost of crude salt- petre.	Total	
	Mds.	Rs.	Rs.	Rs.	Rs.	Rs.
1895-96	2,628	21,639	1,271	10,304	11,575	10,064
1900-01	6,039	39,936	1,504	18,992	20,426	19,510
Difference	+ 3,411	+ 18,297	+ 233	+ 8,618	+ 8,851	+ 9,446

Kankar.

Kankar or argillaceous limestone is worked near a good many towns and villages. It is used for road-metalling and for buildings. The Public Works Department either gets the *kankar* from contractors or employs labourers to excavate it. In the former case the contractors are generally paid Rs. 4 per 100 cubic feet, and they deliver the *kankar* within a distance of a mile. The owner of the land from which the *kankar* is dug is paid 4 annas per 100 cubic feet. In the other case the labourers are paid Rs. 2 per 100 cubic feet, and the owner of the land gets the same royalty. The labourers are generally menials, Chúhrás, Chamárs, etc., who earn on an average 4 annas a day. *Kankar* is of two sorts—*bichhwá* and *silli*. *Bichhwá kankar* is so called because its nodules are supposed to resemble scorpions (*bichhú*) in shape. It is hard, bluish grey in colour, and is used for metalling roads. *Silli kankar* is brittle and a whitish grey in colour. It is burnt to make lime and mixed with Pinjauri lime for building purposes.

Stone.

Stone is blasted at several points in the Kaliána and Kapóri hills in tahsíl Dádri, the chief being the Kumbhár quarry near Kaliána town. The stone obtained is of two sorts, hard and sandstone. The hard stone is bluish grey in colour and is made into many articles, such as *ukhals* and *kúndis* (large and small mortars), *chakkís* and *kharás* (small and large mills), pillars, etc. It is also used for building. At the Kumbhár mine about 26 families of Kumbhárs, commonly called Sangtaráshás, work in stone and earn about 5 annas a day. It is said that about Rs. 5,000 worth of stone and stone articles are worked yearly, of which Rs. 2,000 worth are exported. Stone obtained from the Kapóri hill is whitish grey and only used for building. Flexible sand-stone (called *sang-i-larsan*, the sand particles being loose), has no commercial importance, but is exported as a curiosity.

Section E.—Arts and Manufactures.

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Economic.

ARTS AND MANUFACTURES.

Gold and silver-smithing.

The gold and silversmiths of Sangrūr, locally called *Sunárs*, owe their unusual proficiency to Rāja Raghbīr Singh, who sent a number of them to Calcutta to learn their trade. They make ornaments of all kinds, especially nose rings (*nath* or *machhlī*); nose studs set with jewels (*laung*); ornaments for the head (*haudā* and *chak*); for the forehead (*chānd*); necklaces (*hār* or *jugnī*); anklets (*pāzēb*), etc. Besides the jewels they make gold and silver plates, vessels for altar, flasks, scent-bottles, utensils, etc., of exquisite workmanship and locally called *sādakārs*. The purest gold softened for setting is called *kundan* and costs about Rs. 27 a tola. It is alloyed with silver or copper or both, about 2 *rattīs* of alloy going to a tola. The general practice is to give the goldsmith his material and pay him so much per tola for his work—1 pice in four annas for silver work and anything from 2 annas to 2 rupees a tola for work in gold.

Cotton-ginning¹ or cleaning is done both by machine and by hand. In Jind there is a factory containing 50 machines, which attracts the cotton from all the neighbouring villages. Sangrūr tahsīl, in default of machines, uses hand-mills (called *belnī* in the Punjab and *charkhī* in the Bāngar). The mill consists of two rollers, one of iron and one of wood. The cotton is passed between them and the seeds (*binolas*) thus separated from the cotton. The work is generally done by women, who if they are working for hire get the seeds, whole or part, in lieu of wages. Unginned cotton is two-thirds seed. Ten to 20 *ser*s of raw cotton is a day's work for the ginner, the seed which results being worth 2 or 2½ annas.

Cotton cleaning.

The next process is scutching (*pinna*), which is done either by women or professional cotton-cleaners (*Pinjās*). The women use a small bamboo bow (*dhānkī*) tightly strung. *Pinjās* use a large double-stringed bow (*pinjan*). The average earnings are 1½ annas per *ser*, or about 6 annas a day. In villages the cotton cleaner is often paid in grain, getting twice the weight of the cotton. Scutched cotton is wound into rolls (*pūnīs*) round pieces of stick.

Scutching.

Spinning is not a menial occupation. Women of the middle and even the higher classes do it. Girls make it an excuse for a merry evening. They meet together, spin, sing, and talk the whole night long. This is called *rāthhiāna* or *rātaurā*. The seven *rātaurās* in the month of Māgh, before the Shankrānt, are considered propitious. When these gatherings take place by day they are called *chhopa* in the Punjab or *dhupia* in the Bāngar. The Muhammadan women of Kaliāna spin very fine thread (*barīk sūt*), which sells at 1½ *ser*s per rupee, the average price being 1¾ *ser*s.

Spinning.

The ginning factory at Jind owned by Magnī Rām and Jai Narāyan was established in 1902. It contains 50 mills, of which only 30 are ordinarily at work, about 100 maunds of cotton being ginned daily. Work is not carried on throughout the whole year, but only after the cotton harvest. In 1903-04, 39,200 maunds of cotton were ginned, giving 12,865 maunds of

Ginning factory at Jind.

Gross earnings.	EXPENDITURE.			Net earnings.
	Wages.	Other.	Total.	
Rs.	Rs.	Rs.	Rs.	Rs.
39,438	3,651	33,594	37,245	2,193

cleaned cotton, which was exported to Delhi, Rohtak and Lahore, while the seed (*binola*) was sold to the neighbouring villagers and shopkeepers. The average number of workmen employed in 1903-04 here was about 120. The figures in the margin show the expenditure and earnings in 1903-04.

¹ For a detailed account of the various processes which cotton goes through see Monograph on Cotton Manufacture in the Punjab,—Lahore, "Civil and Military Gazette" Press, 1885.

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ARTS AND
MANUFACTURES.

Weaving.

From Jind tahsíl wool is exported before cleaning to Pánsipat and Delhi. In Sangrúr tahsíl it is sold to the blanket-weavers of Bálanwáli, who make a profit of 8 annas or a rupee on each blanket. Scarcely any sheep are kept in Dádri tahsíl. With the exception of these blankets, weaving is limited in Jind to coarse country cloth, such as *khaddar*, *gajin*, *khaddi*, *khes*, *dotái*, *súsi* and *salári*. It is done by the *Juláhás* (weavers), of whom 1,184 were enumerated at the census of 1901. A *khaddar* cloth, 50 yards long and 10 *girahs* wide, requires $2\frac{1}{2}$ *sers* of *barik sūt* (fine thread), a *gajin*, 50 yards long and 9 *girahs* wide, requires three *sers* 2 *chatáns* of *motá sūt* (coarse thread), and a *khaddi*, 50 yards long and 8 *girahs* wide, 3 *sers* of *motá sūt*. A full piece of *khes*, *dotái*, *súsi*, or *salári* is 20 yards long, and half a yard wide, and requires 1 *ser* of thread. A piece of cloth is woven in 4 or 5 days, and the price paid for the work is generally one rupee, so that a weaver earns from 3 to 4 annas a day.

Dyeing.

Dyeing is done by *nílgars*. They dye women's clothes such as the *lahngá*, *kurta*, *paizáma* (or *sutthan*) and *sirka* (or *orhná*), besides men's turbans. The *nílgars* of Sangrúr are noted for their light dyes. They generally use *puria ke rang* or dyes sold in the *básár*, in place of the indigenous dyes. The dye is dissolved in water in a *kúndá* (earthen or brass vessel). The cloth to be dyed is then dipped into it, rubbed, wrung out and starched, and then dried and glazed. Certain indigenous dyes are, however, still in use, especially indigo. The powdered indigo is put in a large pitcher full of water in which lime, *sajji* (alkali) and *gur* are mixed, and becomes fit for use after eight days. *Kishmishí* dye is prepared by mixing water with bruised *kaththá* (a drug) and lime. *Kasumbhá* dye is put in water, which is allowed to strain through a piece of cloth into another pitcher. When all the water has strained through the *kasumbhá* is bruised, alkali added to it, and the mixture again allowed to strain. This produces a fast colour. The *kasumbhá* dye was formerly in great demand, but now it is only used at weddings for dyeing *nálás* (waist strings), etc. It is a fast red dye. Prices vary according to the quality of the dye. For *ním* (light) shades the charges per turban are from $\frac{1}{2}$ to 1 anna. A piece of cloth (*thán*) 20 yards long is dyed for 4 annas. The daily earnings of a dyer vary from 6 to 8 annas.

Indigo.

Kishmishí dye.*Kasumbhá* dye.

Stamping.

The *Chhimbás* (stampers) in Jind and Salídon stamp coarse country cloth such as *rasáís* (quilts), *toshaks* (bed cloths), *jájam* (floor cloth) and native chintz. The cloth is dipped into water mixed with camel-dung to wash out the starch. Next day and the day after the cloth is again washed and soaked in water mixed with *sajji* and then dried in the sun. On the third day the cloth is put into boiling water with a kind of seed called *máin*. Lastly, the cloth is dried, pressed and stamped with wooden stamps called *chhápás*. A *Chhimbá* can stamp a piece of 50 yards in two days, and is paid 4 pice per yard.¹

Silk embroidery.

Silk is not produced in the State. Silk of different colours, called *pat*, is imported from Jullundur and Amritsar to make *phulkáris* and *chops*. This industry is only carried on in the Sangrúr tahsíl. A piece of *tál* (red cloth or red muslin) $3\frac{1}{2}$ yards long and $1\frac{1}{2}$ yards wide, embroidered with fancy designs (*bel bátá*), in star and other patterns, is called a *phulkári*, while a piece of coarse or fine red cloth of the same dimensions, embroidered with *bel bátá* on the borders, and with stars of different colours in the inside, is called a *chop*. A *phulkári* takes 6 or 7 days to make and

¹ The cost of materials required for stamping 50 yards of cloth is as follows:—*Máin* 6 pies; alkali and coarse soap annas 1-6; alum 3 pies; dye 4 annas; fuel 6 pies. Thus his net earnings amount to annas 5 pies 4 a day.

fetches from Rs. 2 to 5, while a *chop* takes a month or two and fetches from Rs. 5 to 20. These garments are worn mostly by the peasant women, especially at weddings and other festive occasions, and are often given as a wedding present to the bride. They are also exported to Ludhiāna and Amritsar in small quantities, but chintz and calicoes are taking their place, and so this industry is rapidly dying out.

Carpentry received an impetus from the late Rāja Raghbir Singh, who sent some Tarkhāns from the State to be trained at Rūrkī. These skilled workmen live at Sangrūr and earn 8 or 9 annas a day. Their work is good, but they follow the ordinary patterns and have not struck out any special line. They make tables, chairs, almirahs, writing-cases, etc. The village Tarkhān is paid in kind for ordinary work, but for special work, such as making carts, well-gear, etc., he gets 5 or 6 annas a day. The outfit of an ordinary carpenter costs from Rs. 15 to 30. English files, saws, and planes are slowly coming into use. Dādri town is famous for turnery. The implements used by the turners (*kharādīs*) and their methods are described in the Monograph on Wood Carving in the Punjab, 1887-88, page 11. They earn from 5 to 8 annas a day. The following are the chief articles manufactured by the turners of Dādri with the range of prices for each article:—

Name of article manufactured.	Price.			
	Rs.	A.	P.	
Bed legs (lacquered)	2	0	0	to 5 0 0
Do. (plain)	1	0	0	to 3 0 0
Pira legs	0	4	0	to 0 10 0
Terwās of Kalis (pipes)	0	1	6	to 0 4 0
Khuntis (wooden pegs)	0	1	0	to 0 1 6
Surmadānis and kareḷis (collyrium boxes) ...	0	0	6	to 0 1 6
Chessmen	0	4	0	to 0 8 0
Toys	0	0	6	to 0 2 0

Oil-pressing is done by the *telis*, who numbered 3,454 in 1901. One *ghāni* (10 to 13 *seris*) of rape (*sarson*) is put into the hollow part of the press (*kolhū*) and worked with a wooden pestle (*lath*), which is driven by a single bullock. Half a *ser* of hot water is mixed with the rape, and when it is well pressed, a hole is made at the bottom of the press and the oil begins to come out. This oil is heated and again poured on to the rape, while the *kolhū* is kept warm with torches (*mashāl*) until all the oil is extracted from the rape. One maund of rape gives 12 *seris* of oil and 28 *seris* of *khal* (rape cakes). A man and woman work the press; two *ghānis* of rape is a fair day's work for one press and the workers earn from 4 to 6 annas. Other oil-seeds such as *sesamum*, *alsi*, etc., are pressed to order.

There were 3,874 leather workers in the State according to the census of 1901. They may be divided into three main divisions, (i) the Khatiks who prepare *nari* leather from sheep and goat skins, while *dhauri* is tanned and prepared by the Chamārs themselves; (ii) the Chamārs who make shoes and well-gear; (iii) the Mochis and Sarājīs who make *gurgābi* and other kind of shoes. The Chamārs of Sangrūr and Dādri tahsils make good *desi* shoes, which are light and flexible. The Mochis of Sangrūr town only make red

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Economic.

ARTS AND MANUFACTURES.

Silk embroidery.

Carpentry.

Oil-pressing.

Tanning and leather working.

CHAP. II, E.

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ARTS AND
MANUFACTURES.Tanning and
leather working.

gurgábi heeled shoes. Both the *desí* shoes and *gurgábi* heeled shoes are exported, but only in small quantities. Many kinds of shoes are prepared by the Chamárs and Mochís of the State. The shoes prepared in Dádri tahsil are *Solím-Sháhi*, *deswáli*, *mundá* (with a *chaurá panja*) and *zenína jútá* (with *gol chhotá panja* and without heels). Others are quite plain, *sádá*. These are generally made of sheep or goat skin dyed red or black with an inner lining of *dhaurí*; some are ornamented at the toe and round the sides; others are completely covered with embroidery. The price of a pair of shoes varies from 8 to 12 annas for an ordinary pair for hard rough use, or one rupee for a slightly better quality, to as much as Rs. 5 to 10 for an embroidered pair. The ornamental work is generally done by Chamár women. The Chamárs of tahsil Sangrúr make plain Punjábí shoes of *nári* dyed red. Those of Sangrúr town ornament them with embroidery work. An embroidered pair costs from Rs. 4 to 8, while a plain light pair costs one rupee, and a hard rough pair from 8 to 12 annas. The Sarrájís of Sangrúr town make many kinds of *gurgábís*, half and full boots, of different skins, for which they ask from Re. 1-8 to 10. Besides shoe-making they repair carriage harness and saddlery. The Chamárs of tahsil Jind are not skilled in shoe-making. They prepare ill-shaped Hindustání and *mundá* shoes. Laced shoes are not as a rule kept in stock, but are made to order. It is the custom when ordering a pair to be made to give an advance to the Sarráj, the rest of the price being paid on delivery. The average period for which a strong shoe will last is from 4 to 7 months, and if repaired, it extends to nine months. The boots and *gurgábís* generally wear out in three or four months. Chamárs earn from 2 to 3 annas a day at shoe-making, Mochís and Sarráj from 5 to 8 annas.

Brick-making.

Pasáwas or brick kilns are worked by Kumhárs. This work includes the preparation of the *kachchá* or unbaked bricks, and the collection of waste fodder, straw and sweepings (*kára karkat*) for baking the bricks and stacking them in the *pasáwa*. The *patherás* or mud brick-makers, who are generally Chamárs or Cháhrás, but sometimes the Kumhárs themselves, prepare the clay, working it with a spade. Large bricks are moulded in a mould of wood or iron called a *sáncha* bearing a trade mark and tap with wooden *thápis* (tops). Small bricks are only made in *qálib*s or *sánchas* (moulds). These bricks are burnt in the kiln. In Sangrúr tahsil large bricks are made, weighing three *ser*s each; while in Jind tahsil they average $\frac{3}{4}$ *ser*. For large bricks the *patherás* are paid Rs. 100, and for small bricks Rs. 14 per 100,000. A *patherá* can make 400 large and 1,500 small bricks in a day. The Kumhárs collect straw, fodder-sweepings, etc., for the *pasáwa* on their asses, generally without charge, and also *uplús* (dried cakes of cowdung) which cost Rs. 600 for a *pasáwa* of 300,000 large bricks. A *pasáwa* is thus arranged:—A layer of sweepings about a foot deep is laid on the site, and on it the sun-dried bricks are arranged with a space between every two layers which is filled with sweepings and *uplús*. Holes are left in the covering. Fire is applied from below. A kiln for large bricks holds 300,000 bricks and requires four months burning. A kiln for small bricks only holds 200,000 bricks, but requires to be burnt for the same period. Large bricks are generally sold at Rs. 800 per 100,000 and small ones at Rs. 100 per 100,000, while the actual cost of large bricks is Rs. 380 and of small ones it is Rs. 56 per 100,000. In the town of Sangrúr contractors have recently begun to prepare bricks with "chimney" kilns, where Purbís and Chamárs are employed. In the Jind tahsil 30 *pasáwas* and in Sangrúr tahsil 24 are made yearly. In Dádri tahsil *pasáwas* are not common, as stone is generally used for building purposes.

6,393 Kumhars were returned in the State at the census of 1901. In the towns and large villages they generally work at brick-making, but sometimes make pottery, toys, etc. In villages they generally make earthenware.

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Economic.

ARTS AND
MANUFACTURES.Brick-making,
Pottery.

The method of manufacturing earthen vessels is described on pages 2—11 of the "Monograph on the Pottery and Glass Industries of the Punjab, 1890-91." In this State two potters, jointly, can prepare 25 vessels daily, and thus in 15 days they can prepare 375 vessels as detailed below burnt in an *awī* (small kiln) which requires three days' firing :—

Name of the vessel.	Number.	Price.	Rate.
		Rs. A. P.	
<i>Ghorras</i> (pitchers)	175	8 0 0	9 pies each.
<i>Hándís</i> (small pots)	100	1 9 0	3 pies each.
<i>Kishores</i> (small glasses for drinking) ...	100	0 4 0	2 annas per 100.

In this work a family of five persons can earn 9 annas on an average per day. Besides working in pottery they supply clay for building purposes, and carry grain and other articles on asses from village to village. They also carry the corn from the fields at harvest time. A Kumhár with eight donkeys can earn 12 annas daily.

Section F.—Commerce and Trade.

No statistics for the general trade of the State are available. Sangrúr, Jind and Dádrí are the local centres of the grain trade, and Messrs. Ralli Brothers and other firms send agents there. Refined sugar and rice are imported from Muzaffarnagar, Bareilly and Fyzábád; cloth from Delhi and Ludhiána; bronze and brass vessels from Murádábád, Rewári, Patiála and Jagádhri; gold and silver lace from Patiála and Delhi; and glass bracelets (*chúris*) from Patiála and Ludhiána. Cotton is exported from the town of Jind to Rohtak and Hānsí, *ghí* to Sunám and Tohána, *sarson* and indigo to Delhi. From the town of Dádrí *bájrā* is largely exported with a smaller quantity of barley and gram.¹

Exports and im-
ports.

Section G.—Means of Communications.

The Ludhiána-Dhuri-Jákhál Railway passes through tahsil Sangrúr and has a station at Sangrúr town. This railway, 79 miles in length, was constructed at the expense of the Jind and Máler Kotla Darbárs, who contributed $\frac{4}{5}$ ths and $\frac{1}{5}$ th of the cost respectively. It was opened on the 10th of April 1901 and is worked by the North-Western Railway for 55 per cent. of the gross earnings. The

Railways.

¹ The methods of skinning buffaloes, bulls, sheep and goats, and the process of tanning, dyeing and preparing hides are described in the Monograph on the Leather Industry of the Punjab, 1891-92, pages 16—20. The method of preparing different kinds of shoes, *gurgábi* boots, and the tools and instruments used in the works are also described in the Monograph.

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Economic.

MEANS OF COMMUNICATIONS.

Railways.

capital outlay to the end of June 1903 was Rs. 42,73,166, which gives an average cost of Rs. 54,325 per mile. The following statement shows the general results of the working :—

			1st half 1902.	1st half 1903.	Difference.	
			Miles.	Miles.	Miles.	Per cent.
Mean mileage worked	...	...	78.66	78.66	...	...
Train mileage	...	...	68,960	67,225	- 1,735	- 2.52
			Rs.	Rs.	Rs.	
Gross earnings	...	...	1,97,843	1,49,428	48,415	- 24.47
Working expenses at 55 ¹ per cent.	...	...	1,08,814	82,185	26,629	- 24.47
Nett earnings	...	...	89,029	67,243	21,786	- 24.47
Percentage of return to Darbárs on capital outlay.			2.03	1.57	- .46	...

The percentage of nett profits on the capital outlay for the year 1902-03 was thus 3.60. The

		Gross earnings.	Number of passengers.	Tonnage of goods.
		Rs.		Tons.
Coaching	...	82,389	256,590	...
Goods	...	65,934	...	51,352
Telegraph	...	540	...	...
Sundries	...	565	...	...
Total	...	1,49,428	...	...

figures in the margin show the gross earnings, the number of passengers of the various classes carried, including police and troops, and the tonnage of goods for the 1st half year of 1903. The total number of passengers (256,590) consisted of 483 1st class; 1,322 2nd class; 4,156 intermediate, and 250,629, 3rd class, and the tonnage of goods

of 42,719 tons of merchandise; 358 tons of railway material; 8,398 tons of ordinary and 77 tons of military stores.

The Southern Punjab Railway passes through the Jind tahsil for 25 miles, with stations at Jind, Kinána and Julána. This line was opened on the 10th of November 1897. The State has no share in it. The Rewári-Ferozepore Railway runs through tahsil Dádri for 14 miles, with stations at Charkhi-Dádri and Manherá. In this line also the State has no share.

Results of railway extension.

The railways have been effectual in diminishing the hardships of famine, especially in the insecure tract of Dádri. Grain is easily transported and the facility of transport tends to equalise prices. The construction of the Ludhiána-Dhúri-Jákhál line afforded great relief to the famine-stricken population of the State in 1899-1900. The other lines have developed trade in the towns of Sangrúr and Jind. At Sangrúr a grain-market has been opened where wheat, gram, etc., are collected from the neighbouring villages for export, and since the opening of the Southern Punjab Railway, cotton mills have been started at Jind. Dádri, however, has suffered, as its trade has gone to Bhawání since the opening of the Rewári-Ferozepore line

¹ The share of total receipts to be paid to the North-Western Railway for working the line has lately been reduced to 52 per cent.

The table below shows the principal roads in the State together with the halting places¹ *en route* :—

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Economic.
MEANS OF COMMUNICATIONS.
Roads,

Roads.	Halting places.	Distance in miles.	REMARKS.
Sangrūr tahsil—			
Sangrūr to Patiāla ...	Bhawānigarh (Patiāla State).	35	Metalled. Lies in Jind territory for 7 miles and then enters Patiāla State. Constructed in 1867-70.
Sangrūr to Kotla ...	Dhūri (Patiāla State) ...	20	Metalled.
Sangrūr to Nābha ...	Bhalwān and Chhīntāwāla (Patiāla State).	20	Metalled for 2 miles.
Sangrūr to Kulārān...	Balwāhar ...	6	Partly metalled
Sangrūr to Badrūkhān	...	5	Unmetalled.
Sangrūr to Jind ...	Kherī, Mahlān and Maurān.	69	Metalled for 12 miles beyond which there is only a <i>kachchā</i> path. Constructed in 1870-73.
Station road from Sangrūr town to the railway station.	...	1	Metalled.
Jind tahsil—			
Station road from Jind town to the railway station.	...	2	Metalled.
Jind to Safidon ...	Jāmni, Budha Khera ...	24	Unmetalled.
Jind to Hānsi ...	Rām Rāi, Ragthal Nūrnaund.	27	Do.
Jind to Rohtak ...	Kanāna, Julāna, Zafargarh, Sāmar, Kharentī (British).	32	Do.
Jind to Mahan ...	Mālwi, Jhamoia ...	24	Do.
Jind to Kaithal ...	Kandala, Nāgora, Kathāna (British).	40	Do.
Dādri tahsil—			
Dādri to Jhajjar ...	...	12	Unmetalled, sandy.
Dādri to Kānaud ...	Mādaula ...	12	Do.
Dādri to Bhawāni ...	...	11	Do.
Station road from Dādri town to the railway station.	...	1	Metalled. Constructed in 1896-97.

¹Most of the halting places noted are mere villages without any *sarāi* or *dāk bunga* low.

CHAP. II, G.

Economic.

MEANS OF COMMUNICATIONS.

Roads.

The metalled roads which are under the State Public Works Department (*Garh Kaptānī*) are generally good, but the unmetalled roads are bad. The unmetalled roads in tahsíl Jind and in the canal-irrigated areas of Jind and Sangrúr become swampy during the rainy season, and bullock carts have great difficulty in getting through, even with twice the ordinary number of bullocks. The village paths are narrow and in some places run between hedges. In tahsíl Dádri, and especially in the Bálánwálí *ilāqa* (tahsíl Sangrúr) the roads are sandy, and during the hot weather the drifted sand makes the road hard to distinguish from the surrounding country.

Ferries.

There are two ferries on the Ghaggar in tahsíl Sangrúr,—one at Usmánpur and the other near the village of Nanhera on the Kaithal road. These are maintained by the State during the rainy season, and managed in the months of Sáwan and Bhádon by *malláhs*, who charge 2 annas a person.

Rest-houses.

The State guest-house at Sangrúr, called the Krishan Bágh Kothí, lies in the Krishan Garden. It is under the management of the Superintendent of the Reception Department, assisted by a staff of servants. There is also a rest-house at Sangrúr built this year. At Jind, Safídon and Dádri certain portions of the forts are used for the accommodation of State guests. British Canal Department rest-houses have been built at Jind, Safídon and Rám Rái. There are *hatháís* in the larger villages and *saráis* at the towns of Jind, Sangrúr and Dádri.

Post Offices.
Tables 31 and 32
of Part B.

Prior to 1885 the State maintained 8 post offices at Sangrúr, Bálánwálí, Kulárán, Jind, Safídon, Zafargarh, Dádri and Bádhra. These were managed by a Munsarim attached to the Deodhí Mualla, and Jind stamps and post-cards were used within the State limits. There were also British post offices at Jind and Dádri. On the 15th July 1885 a postal convention was effected between the Imperial post office and the State, to facilitate the mutual exchange of correspondence, parcels, insured articles and money orders. The British post offices at Jind and Dádri were abolished and the management of the State post offices placed under a State Postmaster-General, two post offices of exchange, the Imperial post office at Ambála and the State office at Sangrúr being authorized to deal with articles giving rise to accounts. Postage stamps, post-cards and envelopes, surcharged "Jind State" are supplied by the Imperial Government to the State at cost price. There are now 8 post offices located as follows:—

Head office,	Sub-offices.	Branch offices.
Sangrúr (1st Class) ...	...	Bálánwálí, Kulárán,
Jind (2nd Class) ...	Safídon ...	Julána,
Dádri (3rd Class) ...	...	Bádhra,

Telegraph lines run along the railways and there is a Government telegraph office at Sangrúr, which was opened on the 1st September 1893. It belongs to the State, but is under the management of the British Government.

Section H.—Famine.

CHAP. II, H.

Economic.

FAMINE.

Famines.

With the rest of the Punjab the State suffered from the famines of 1783, 1803, 1812, 1824 and 1833. That of 1860-61 also affected the State, especially Dádri tahsil, and half a year's revenue was remitted, while advances for the purchase of cattle and seed were made in Dádri. In 1869-70 a fodder-famine caused great losses of cattle, a fifth of the revenue was remitted in Jind tahsil, and advances were made again in Dádri. In 1877-78 the scarcity was more severe and was met by loans and advances from the State banks. In 1883-84 a fodder-famine caused great losses of cattle and the revenue was largely suspended. In 1896 famine re-appeared and Rs. 27,500 were allotted for relief works, 7,000 maunds of grain distributed as advances for seed, and Rs. 3,000 spent in charitable relief, and though the scarcity was intensified in 1897, the losses were not severe. In 1899 the crops failed again, before the people had time to recover from the effects of the preceding famines and the State expended Rs. 50,000 on relief works, of which three-fifths were allotted to Dádri. These works only employed some 2,000 souls, and it was accordingly resolved to concentrate the famine-stricken people on the Ludhiána-Dhúri-Jákhál Railway, where nearly 7,000 were employed for 17 months at a cost of over Rs. 40,000. Poor-houses were also opened and relief given privately at a cost of nearly Rs. 16,000, excluding the expenditure on additional dispensaries and the relief of immigrants. On the conclusion of the famine Rs. 1,58,000 were advanced to the people for the purchase of cattle and seed, bringing up the total expenditure incurred by the State to Rs. 2,27,000. Details of these various famines and the measures taken to cope with them are given below.

Tahsil Dádri, the arid and sandy tract on the borders of Rájputána, has suffered more than any other part of the State from the famines which have from time to time afflicted the country, and its people (the Bágriés especially) are often obliged to leave their homes owing to the scarcity of water and food. In experience of the acuter evils of famine, Jind tahsil, which adjoins the Hissár and Rohtak Districts, comes next to Dádri, while Sangrúr, which lies in the Málwa, has suffered least. Although the construction of railways, roads and canals has lessened the risk of wholesale starvation, the chances of famine have still to be reckoned with. The first famine, of which we have much information, is that of 1783 A.D., known as the *chálísá kál* or famine of Sambat 1840. A large part of the State was depopulated. The previous years, Sambats 1838 and 1839, had been dry and the harvests poor, but in 1840 they failed entirely. The tanks and ponds (*johars*) ran dry, thousands of cattle died of starvation and thirst, and most of the villages were deserted, only the larger ones here and there retaining a few inhabitants. The people lived on *kair* fruit (*tind*) and a fruit called *bárwa* in lieu of grain, and the cattle were kept alive on the leaves and bark of the *jál*, *kair*, *berí* and other trees. Dádri tahsil

Famine history.

Chálísá,

		Sera per rupee.
Wheat ...	...	5 to 6
Gram ...	...	5 to 6
Barley ...	...	6 to 7
Pulses ...	...	5

suffered most and Jind somewhat less. Prices rose to the rates noted in the margin. In Sambat 1841 there was rain and the effects of the famine began to disappear. In Sambat 1860-61 there was insufficient rain for the kharíf and rabí crops, both of which failed entirely. The cultivators, mostly Bágriés and Bangrús, emigrated to the Málwa or across the Jumna. The remainder kept body and soul together by eating *tind* and *bárwa*, but many of the

1803-04 A. D.