

57. I ought perhaps to have classed the Kaláls (1,955) as agriculturists, for they are all either land-owners or in service, generally both. The Kapurthalla Chief held a very large portion of this district under Máharája Ranjit Singh; and this has given the tribe a step in the social scale. They call themselves Ahluwália or Néb, never Kalál, and are Sikhs. Some of them hold small jagirs, and they generally distinguish themselves in service. The Patháns (3,629) are mostly confined to Ludhiána, the refugees from Cabul; but an ancient colony of them hold the lands of Bahlolpur. The Kashmíris (2,492) are settled in the city of Ludhiána.

### C.—Religion and Social Life.

Distribution between the various religions.

58. The Census returns distribute the population of the district according to religion as follows :—

RELIGION.				TOTAL.	PER 10,000.
Hindu	...	...	...	275,240	4,448
Sikh	...	...	...	127,143	2,055
Mahomedan	...	...	...	213,954	3,457
Others	...	...	...	2,498	40
TOTAL	...	...	...	618,835	10,000

I have already noticed that the agricultural population of the eastern part of the uplands is strong in the Hindu and weak in the Sikh element. Religion follows very closely the main division of the Jats, which I have sketched in para. 49; and Sikhism has laid hold on those of the western parts and of the "Jangal," while to the east the people are mostly Hindu. The following details will show that this is the case :—

Tahsíl.				Samrála.	Ludhiána.	Jagraón.
Hindus	...	...	...	89,154	130,478	55,608
Sikhs	...	...	...	16,893	63,633	46,617

The Hindu population of the Jagráon tahsíl is made up of the mercantile, trading, and miscellaneous classes inhabiting the towns and following their occupations in the villages; and it may be said that the Jat population is entirely Sikh, the total of the Jat population in the tahsíl being about a quarter of that in the whole district (220 thousand). On the other hand, the proportion of Sikhs is very small in Samrála; and, if we had the details for Ludkiána tahsíl, we should find that to the east of the Maler Kotla road most of the Jats are Hindus, while to the west of it and towards the Jangal, they are all Sikhs. From what I have said of the two types of Jat I think it will be seen that the adoption of one religion or the other depends on the mental qualities of the people, which again are the result of locality. The Jat of the east has little time for any religion, and we might expect the form adopted by him to be of a lower order, and more involved in superstition. He keeps his ancestor's religion as he does their system of cultivation; and wants no change, having few ideas beyond his fields. On the other hand, the Jat of the west is independent in his religion as in everything else; and Sikhism is just the sort of faith that would commend itself to his mind.\*

The Mahomedan portion of the agricultural population is confined to the Bét and the country just over it, which they hold to the almost total exclusion of Hindus. They have also villages scattered over the uplands; and the Mahomedan element is very strong in the town of Ludhiána.

59. It is not necessary that I should enter into a detailed account of the various Hindu sects, as it would be out of place here; but some mention may be made of the Sultánis, who make up the greater part of the Hindu Jat population. These are the followers of the Mahomedan saint, Sakhi Sarvar Sultán, whose tomb is at Nigáhia, in the Dera Gházi district. Mr. Ibbetson gives his date as of the 12th century. I have been unable to find out how and when the worship of the saint spread though this district; but it is said that the Jats brought it with them, and they may well have done so in the case of all immigrations within the last 300 or 400 years. It is probable that the belief spread eastwards in the 15th and 16th centuries, and that at the time of Guru Govind Singh most of the Jats held it, the conversions to Sikhism being from it. The Sultánis are nominally ordinary Hindus, worshippers of Shiv or of Dévi; but it is characteristic of popular Hinduism that the saint and his shrine, being something more tangible than the deity, have entirely excluded the latter, and that the saint should have been a Mahomedan. They are, as might be expected, very lax Hindus. I have already (in para. 44) given an account of the Bharáies, or guardians of the village shrines of Sultán (pírkhána). These pírkhánas have always the same shape—a square base with four small domes at the corners, and in the centre a small temple 10 or 12 feet high.

\* The real cause of the weakness of the Sikh element in the eastern parts, is that they were always under the direct influence of the Mahomedan power; and the spread of the faith amongst the agricultural population was thus checked. It was on the limits of the Empire where persecution could not easily reach it that the religion acquired its greatest strength.—T. G. W.



There is a door in front of the temple ; and, facing this, two or three niches for lamps. Otherwise it is empty, there being nothing to represent the saint. The Thursday offerings at the shrine are not universal, and are generally made by the women. The Bharáie attends all that day. It is very common for a person wishing to attain some object (*e.g.* to succeed in a law suit) to make a vow to the shrine ; and offerings in this way also go to the Bharáie. Once a year, on a Friday, the ceremony of "*Rót*" is performed in most Sultáni families. A huge loaf is made of one maund (*katcha*) flour and  $\frac{1}{4}$  maund (*katcha*) gur, and cooked. The Bharáie attends and beats the drum, and sings the praises of the saint while this is preparing ; and receives one-quarter of the bread, the other three-quarters being eaten by the family and the neighbours. This is the great observance of the Sultánis, and they really appear to have no others.

60. The Ludhiána district, and adjoining Cis-Satlej territories, figure largely in the annals of Sikhism. Guru Nának and his successors made many converts in this tract ; but it is more famous as the scene of the wanderings and persecution of the great Guru, Govind Singh ; and it was here principally that the religion took its militant form from contact with the Mahomedans. Sirhind, the head-quarters of the Mughal power in these parts, is only a few miles east of the Samrála border. It was against this town that the earliest efforts of the Sikhs were directed ; and it was here that, after the dispersion of the Guru's followers by the lieutenant of Aurangzeb, the wife and children of Govind Singh were murdered—a deed that has made the town accursed to all his followers. It is in this district, too, that the latest development of Sikhism has had its origin under Rám Singh, Kuka. The two religions of the Jats, *i.e.*, the worship (for such it is) of Sultán and Sikhism, do not really differ very much from each other in practice. The ordinary Sikh of the district is a Hindu who reverences the Gurus and their Scriptures, and in token of this has taken the baptism, and adopts at least some of the signs enjoined by Guru Govind Singh. The Sultáni is a Hindu who has inherited the worship of Sultán ; but the more intelligent of them see the absurdity of this, and really believe in the Gurus as much as the Sikhs do. Sultánis are constantly taking the "*pahul*" or baptism, and the conversion makes almost no difference to them, except that they have to give up smoking. I have often been told by a Sultáni Jat that he did not become a Sikh because his father was not one, and it was not the custom of his family to take the "*pahul*," but that his sons would be Sikhs ; and he had really no better reason for his own form of religion, which he admitted to be foolish. Such a distinction as the manner in which sheep and goats ought to be killed for food is not likely to affect a people who never touch flesh, and really consider it a sin to kill any animal. The Málwah Sikh of the present day admits the Hindu gods, and follows the Brahmins in everything. He is very unorthodox on most points, but has taken the "*pahul*," generally from the hands of some holy man who has visited his village, less often at Amritsar. After this he adds "*Singh*" to his name, if he has not taken it in

anticipation, must renounce smoking, and keeps three out of the five "k's" enjoined by Guru Govind Singh, viz., the "kes" or long hair, the "kanga" or wooden comb, and the "kach" or drawers. There is nothing approaching to bigotry in the disposition of the Sikh Jat; and so much of his faith as is not made up of these few external observances, which are after all more of a social than of a religious character, is the religion of humanity preached by the earlier Gurus. A Sultáni will generally call himself a Sikh; and does not seem to recognize much difference between himself and the Guru Sikh, except that the latter cannot enjoy his pipe. Sultán is attended to once in the year; and even this is a mere matter of custom. The Sultáni will say that he reveres the Sikh Gurus; and no wonder, for the moral precepts of the "granth" might belong to purest form of religion. The real religion of both Sikh and Sultáni is a belief in one god, and in every-day life there is blind obedience to the Brahmin or other priest.

61. The most important of the recent revivals in Sikhism is that of the Kukas which is a protest against the present laxity, and an attempt to restore the political religion of Guru Govind Singh in its purity. "This sect was founded about 35 years ago by an Udási Faqir, an Arora by caste, called Bálak Singh, who lived at Hazaron in the Ráwalpindi district. His followers were called Sagiásis or Habiásis; and after his death in 1863 the movement died away in the western Panjáb, but was energetically stimulated in the central and eastern districts by his successor, Rám Singh, a carpenter of Bhaini in Ludhiána. The tenets of the sect proclaimed Govind Singh as the only true Guru, prohibited all worship save the reading of his "granth," and all employment of Brahmins; and in many ways revived the original doctrines of the Sikh faith. They included the abolition of caste and of restrictions upon intermarriage, abstinence from meat, liquor, and drugs, and comparatively free intercourse between the sexes. The sectaries carried staves about in their hands, tied their turbans in a peculiar fashion (*Sidha pag*), wore a necklace of woollen cord tied in knots, and had a watchword known only to themselves. Rám Singh presently declared himself to be an incarnation of Guru Govind Singh, and preached the revival of the Khálsa and the overthrow of the English Government. His followers used to meet by night for the purpose of drill, while, as usual in such cases, a good deal of religious hysteria was excited, and ended in much sexual license. The attention of Government was attracted to these proceedings as early as 1863, and shortly after this date the sect began to be known as Kukas, or "shouters," a name which has now superseded their original designation. For several years these people did nothing worse than defile or destroy shrines and idols, and murder butchers and others whom they suspected of slaughtering kine; but as early as 1869 there was a small Kuka outbreak in Ferozpur, which seems to have had a political object; and in January 1872 the Kuka rising in Maler Kotla took place, which ended in fifty of the ringleaders being blown away from guns, some thirty more being executed, and Rám Singh being deported. The sect cannot be said ever to have attained any general popularity; its followers have throughout been



drawn almost exclusively from the lowest classes, their attacks upon sacred places have outraged the feelings of their neighbours, while the pure morality, which they at first preached, has been superseded by the most unbridled license under the name of religious enthusiasm, men and women dancing naked together and indulging in orgies which have alienated the sympathies of the more decent portion of the community." The above account of the Kukas is taken bodily from Mr. Ibbetson's Census Report. Rám Singh was born in Bhaini Ala, 14 miles east of Ludhiána about the year 1820, the son of Jassa, a carpenter. He was at one time in service in the Khálsa army at Lahore; and, on giving this up, established a shop at Ludhiána. This failed, and he worked as a carpenter in his own village and at Ludhiána. Then he took to wandering about the country, plying his trade; and finally became the disciple of Bálak Singh in Hazaron. When he had established some reputation he settled down at Bhaini between 1850 and 1860, and thence disseminated his doctrines. The sect increased rapidly, and followers came from all parts, never empty handed. He was soon able to set up a large "Déráh;" and at the time of his arrest in 1872 used to go about followed by a large retinue and in great state. I very much doubt if it can be said that even the majority of the Kukas are drawn from the lowest classes, for the sect has made much more progress amongst the Jat Sikhs than any returns would show. The excesses committed by a small body of fanatics in 1872 were probably disapproved of by the sect at large. The principal outward signs of the faith are the straight *pagri*, and the woollen cord (*máhla*); but since the outbreak of 1872 (of which an account will be found elsewhere)\* the first of these is not worn by many Kukas; and the cord is kept under the clothes instead of outside, as it ought to be. A dispensation from the Déráh (where Budh Singh, brother of Rám Singh, resides) is easily obtained; and it is evidently the intention of the sect to give up all the outward marks of their faith so long as they are persecuted. A Kuka would call himself a Sikh unless he were well-known to be a Kuka; and I think that only a very small proportion of the followers of Rám Singh have been returned as more than Sikhs, which of course they are. The truth is that it is not possible for a Kuka to be a loyal subject of the British Government, as the avowed object of Guru Govind Singh, whose incarnation Rám Singh professes to be, was a temporal kingdom; and the establishment of this under Rám Singh is the first element in the faith of the sect. It is not to be expected then that any man, unless he were prepared to break with society and give his enemies a constant hold on him, would admit that he belonged to the sect; and most Kukas would at the present time, even if asked the question directly, deny their faith.

62. The Mahomedans of the district are almost all Sunnis; 99 per cent. of them are so returned. No account of their religion. need be given here of the tenets of the three sects. The Jats, Rájputs, Gujars, Araiens, Dogars are all converted Mahomedans, and their conversion was probably forcible, so that we should not expect them to be very strict, or their

religion to be more than skin deep. They say their prayers when they have time; and generally keep the fast of Ramzán. The Mahomedan Rájputs are probably the most foolish in their religion, and most superstitious of all tribes in the district; and will believe in anything. The Awáns came to the country as Mahomedans, and are strong in their religion, most villages turning out several Moulvis learned in the law. They are, like the other Mahomedan tribes, guided by custom on questions relating to land; but, after I had attested their tribal code last year, a very strong representation was made to me to the effect that, although customs contrary to the Mahomedan law had established themselves, the tribe now wished to enter into an agreement for the future strictly to abide by the latter.

63. Mention has been made of the shrine of Sakhi Sarwar in Dérah Gházi Khán. This is a very favourite place of pilgrimage for people of both the Hindu and Mahomedan religion, but principally for the Sultáni Hindus. Bodies of pilgrims start from the district in charge of the Bharaies in the month of Phágun (March), and return in Chét (April), the journey taking 1½ months if performed on foot, as it generally is. Offerings are made at the shrine of money, clothes, &c., without any special ceremonies; and three or four days are spent there. A "róť" is often made (see para. 59). It is said that leprosy used to be cured by a visit to this shrine; but generally a man gets whatever he wishes by making the pilgrimage, or goes on it to fulfil a vow. Hindus of all tribes go from this district to the temple of Dévi at Joállá Mukhi in the Kángra district. They are accompanied by their families while, as a rule, men only go to Sakhi Sarwar. There are four seasons appointed in the year for this pilgrimage, the principal ones being in March and September. Offerings are made at the shrine, and the hair of the children cut off and left there. Some also go to Naina Devi; and the Sikhs reverence this shrine because "Guru Govind" spent some time at it. The road to Joállá Mukhi lies through Hoshiárpur and to Naina Devi through Rahon or Rupar.

Hindus also go from this, as from other districts, to the Hardwár fair, especially for the Kumbh, which comes every 12 years; and the Sikhs to the "Harmandar Ji," or temple at Amritsar for the Baisákhí and Diwáli Fairs; but not in any great numbers, and more probably with a view to the purchase of cattle than of worship.

The next three places of pilgrimage to be mentioned lie in the Amballa district near Thanesar, within what is said to be the circle where the last great battle between the Kairns and Pándus was fought. Kulchetar ("Kurukshetra"—Cunningham) is close to Thanesar town; and, when there is an eclipse of the sun, crowds of pilgrims go there and bathe, the day having been duly notified by the Brahmins. Pehoa is 12 or 14 miles further on; and a great fair is held there on the last day of the Hindu year (Chet



Chaudas), when the people bathe in the Sarusti river, which runs close at hand. Besides this when any one dies an unnatural death—by snake-bite, by accident, &c., in fact in any other than the orthodox way of being put on the ground—the funeral obsequies have to be performed by the Brahmins of Pehoa to whom presents are made. When the last day of the Sarád or Kanágat (the period of 15 days during which a Hindu worships his deceased ancestors) falls on a Monday, a religious fair is held at Phalgu, where there is a tank in which the pilgrims bathe. This fair was held in 1868, 1880, and will now be held in 1883. There is constant stream of pilgrims to Pehoa, for a Hindu or Sikh *must* go there if the person whose obsequies he is bound to perform has died an unnatural death. All the Hindus and Sikhs of the district alike go to these three fairs, crowds of them to the eclipse fair at Kulchetar.

A few Mahomedans go to the fair of the saint Pir Banohi held at Sunám in Patiála; one in 10,000 goes to Mecca: a great many go to Sakhi Sarwar, but the pilgrimage is essentially a Hindu institution.

64. The Chét Chaudas fair of the Hindus is held at four places:—  
 Ludhiána, Máchiwárah, Gadowál and Sidh-  
 Fairs in this district: wan. The first three of these are over the  
 Chét Chaudas. Budha Nála, and the fourth close to the river.  
 Hindus come, bathe, walk about, and then go quietly home. Some 30,000 from the villages come to Ludhiána, and about 10,000 to Máchiwárah.

The Roshani Fair is held at the shrine of a saint Pír Abdul Qádir Jaláni (called generally "Pír Sáhib") which  
 Roshani. lies in the open space between the Fort and city. This is a Mahomedan fair; but the Hindus of the city join in it. It is held on the 9th—11th of the Mahomedan month of Rabiul-sáni (called Míranji); and thus falls on a different date every year. The Mahomedans come from all the villages round, make offerings, and pay their respects to the shrine. There is a peculiar custom of bringing cattle and keeping them tied up at the shrine all night for good luck, this being called "Chowki," i.e. the cow or buffalo "watches" at the shrine. The fair is attended by 40,000 to 50,000 people from the villages; and the offerings, which are taken by a family of Sofis, amount to Rs. 300 or 400. The name "Roshani" is derived apparently from the tomb being illuminated at night during the fair.

The Bhaiewálá (Bhaiebálá) Fair is held in a piece of waste land of Dád, a village close to Ludhiána. It comes in  
 Bhaiewálá Fair. the month of Mágh (10th Sudi), or about January: and is in honour of a disciple of Guru Nának, called Bála. There is a Samádh and also a tank, and Hindus go and make offerings of money, grain, &c., which are taken by the "massands" or guardians (Khattri Sikhs of Kudhání, Patiála territory). The people also make curds over night and take them to the fair where they eat or distribute

them after presentation to the shrine ; and it is the duty of every one to scoop out several handfuls of earth, originally no doubt with a view of increasing the size of the tank. The fair lasts one day, and some 10,000 attend it.

The Sudlakhan Fair at Chhapár, on the southern border of the district, is also an important one. It is held in the month of Bhádon (September) in honor of "Guga" (for an account of whom see Cunningham's Arch. Survey, Vol. XIV, pages 79-86) ; and there is a large shrine or "Mári" in his honour. The local account generally given of Guga is that he was a snake, and changed his form to that of a man in order to marry a princess. Afterwards he returned to his original shape ; but in the meantime acquired a great kingdom and won renown, which has come down to the present time. The "Dhádís," or itinerant minstrels, make up stories about Guga as they go ; and it is impossible to say what he was originally. The fair is a Hindu one ; but Mahomedans also attend ; and some 50,000 people assemble. Offerings are made at the shrine, which are taken by the resident Brahmins, and these amount to some Rs. 300 a year. As at the Bhaiewálá Fair, the people scoop out the earth, and cattle are also brought to be blessed as in the Roshani Fair. The shrine is said to have the power of curing snake-bite, and a person bitten will recover if put beside it. Perhaps this reputation is due to the traditions about Guga, in all of which there is something about snakes.

The only other fair worthy of mention is that of Bure Sháh, or "Makiphan," held at Jánpur (Jagrón tahsíl) in September when the maize is ripening. It is a Mahomedan fair really, and Mahomedan *faqirs* collect from all parts, but the Hindu Jats also come in great numbers. Altogether some 10,000 attend. The fair is held at night, and the people light lamps at the shrine and make small offerings, which are distributed amongst the *faqirs*.

65. A great feature in the Jat villages of the uplands is the Dharmsála, an institution partly religious, partly charitable, in charge of an ascetic or Sádhi of the Udási or of some other order. This is endowed with a grant of land, either out of the village common, or from some private individual. It is the duty of the Sádhi to spend all that he gets from the land or by begging in feeding the poor, keeping the "Langar" or alms-house going. Where, as in most cases, the occupant is an Udási, he or one of his disciples ("chela") also reads the "Granth" or Sikh scriptures. In the larger institutions of this sort the Sádhi and his chelas make up a college, the former being called the "Guru," or father of the chelas and the "Mohant" of the institution. The chelas collect money and sometimes set up in other villages similar institutions, affiliated to the original one. In former times the reputation of these Dharmsálas was very great, and few villages were without one ; but their treatment in our times has, I fear, resulted in the closing of most of the old ones. The grants of land were of

Religious and charitable institutions.

Dhurmáslas and Langars or alms-houses.



course intended for the support of the institution ; and under Sikh rule if a Sádhi misbehaved he was at once turned out. But at the Regular Settlement the incumbent was in every case returned as owner of the land, which was at the same time exempted from revenue for the period of Settlement. The result of this has been that the Sádhi has in most cases taken a wife, closed the Dharmshála to the public, and he or his children are now mere landed proprietors, with a very comfortable house built at the public expense. In some cases the Sádhi has not actually married, but taken to evil courses ; and the people are powerless to prevent his misappropriating the receipts. I have seen instances in which a Dharmshála of great repute has thus been ruined by a profligate Sádhi, who retained the land and house ; and the villagers have actually had to create another endowment and build a new Dharmshála. There was a very famous alms-house at Jassowál with endowments which amounted to several hundred acres, most of them unfortunately held revenue free in perpetuity ; and this has now fallen into the hands of a worthless character, and is closed to the public. I think it is a pity that the attention of District Officers was not directed to these institutions in the early years of the Settlement, for I have no doubt that the control of the village communities over them could have been maintained.

There are two or three famous Langars or alms-houses, well-known throughout the country. That of Bágrian lies 40 miles south of Ludhiána and is administered by a resident family of Takháns (called Bhaies), who hold in *jagir* two or three villages in our territory and more in Patiála and the other States, besides owning a large area of land. Numbers of travellers are fed daily from the public kitchen, which is open to all comers ; and I suppose that about 1,000 maunds of grain are distributed to the public annually. The "dérá," or building, is a very extensive one. The family has always been in the habit of marrying, and the son succeeds as manager. The present Bhaie, Narain Singh, is a gentleman of note, and an Honorary Magistrate in his own large village of Bágrian. This Langar was kept open in the worst years of drought (1862 and 1868), when the smaller institutions throughout the country were closed ; and afforded relief to numbers of the poorer classes, who flocked to it in search of food. There is also a large

Langar at Jaspál Bángar, near Ludhiána, which is kept by a family of Udási *faqirs*, whose custom is also to marry. This is an ancient institution, the first endowment having been made in the time of the Emperor Mahomed Sháh, and successive rulers having added others, till they have grown to some 800 acres. The present Mohant is Pertáb Dás ; and he appears to do his best to keep up the institution, which is held in great repute. His father, Guláb Dás, is said to have died deeply in debt in consequence of his expenditure in keeping the kitchen open in the years of scarcity.

The Heran (Jagraón tahsíl) Langar is held by an Udási ascetic ; and, although its endowments are not so large as those of the other two, it is almost as well known. The present Mohant, Gursarn Dás, is said to have distributed

in the famine of Sambat 1917 (1862) 8,000 maunds of grain which his predecessor had stored, and to have invited the starving people from all quarters, sending no one empty away.

66. A whole book might be written about the religious observances, superstitions, &c., of the people, but I can only refer to a few points in connection with this subject, which will serve as illustrations of the popular forms of belief.

Observances and superstitions.

Hindus and Sikhs (except Kukas) are greatly ruled by Brahmins. Every one has a Parohit or priest for every-day life, and a Páda or superior priest (who must be a learned man, read in the Scriptures)

Power of the Brahmins and priests.

for marriage and other celebrations.\* Whatever observances a Brahmin enjoins must be performed; and there is often a good deal of tyranny, hard penances being ordered for trifling faults. The Mahomedans have not the same necessity for priests in every-day life; but it is scarcely their own fault that they are so free, for they would readily believe anything. I think that this is the only point of superiority in their every-day religion over that of the Hindus, that they are not allowed to indulge in rites and superstitions to the same extent.

I will next note a few of the more common superstitions connected with agriculture. A Jat must, before he begins to prepare his fields by ploughing for any harvest, ask the Brahmin whether the land is awake or asleep. If he is told that it is asleep, he must wait six days till it wakens. Then he may go on ploughing it whenever he likes. He must begin to sow any crop or harvest on Wednesday, and to cut it on Tuesday; and these rules are never departed from. Certain sorts of cattle must not be bought on certain days of the week—a buffalo on Tuesday, a cow or ox on Wednesday—and the prejudice against these days is not peculiar to the Hindus, as the Mahomedans appear to act on it. The observances attending the construction of a new well are elaborate. The Brahmin is asked to mention a lucky day and hour, and at the appointed time the digging of the well is commenced, and the “chak” or wooden frame put into the ground. The Brahmin ties a string to the chak and says some prayers, and then “gur” is distributed to the on-lookers. When the well is ready, the Brahmins are again called and fed, as well as any stray *faqirs* that there may be about, and not till this has been done is the well used.

The belief in ghosts and other supernatural agents is universal, and shared by Hindus and Mahomedans alike. The malevolent spirits usually recognized are “*bhuts*” and “*charels*.” A *bhut* is said to be the spirit of a man who has died “*av-ghat*,” i.e., not on the ground and according to the proper ceremonies; while a *charel* is the spirit of a woman who has died within 40 days of child birth or “*av-ghat*,” as in the

Supernatural agency.

\* A Jat if not a Mahomedan or a Sikh is almost invariably a follower of Sultán; and in every-day life the Bhabraie takes the place of the Brahmin with the Sultánis; but the services of the latter are necessary for a marriage.



case of a man. Funeral ceremonies performed at Pehoa set the spirit at rest. If an evil spirit is offended it takes possession of the offender and works ills, bodily and mental. It may be expelled by a piece of red pepper put in the nose of the sufferer, or by inhaling the smoke of burnt rags. If this does not succeed, the patient may be taken to the shrine of Pir Banohi at Sunám, and the spirit exorcised. Another form of exorcism is that a lamp is moulded of dough, filled with oil and kept burning beside the patient. A girl sits feeding the lamp, and is asked what she sees in the lamp from time to time. She invents several things, and then says she sees a Darbár with people sitting in it, and amongst them the *charel*. On this the oil is carefully poured into a jar or bottle and corked up, the *charel* being, of course, in it. Men and women are said to have the power by repeating a certain charm, which few happily know, of extracting the liver from a child, thus causing its death. Such an unpleasant person is called a "Dain"; and if he or she looks at a child, death is the result. A "Deo" is an ordinary spirit who haunts old wells, pipal trees, and dark places generally. He is an orthodox ghost apparently, and many weird stories are told of him.

Sacred groves are to be found in some villages. The superstition about them generally is that they mark the spot where some holy man has become a "Sidh", i.e., been absorbed in the deity, and no one of the villagers would dare to cut even a twig of the wood. *Faqirs* and other holy men are allowed to take what they want for their own use; but the people believe that death would follow any such sacrilege committed by themselves. The Sidh is, strangely enough, supposed still to reside in the grove.

67. The villages of the district are built of sun-dried bricks; but in most will be found one or two houses of masonry. In the ordinary Jat village of the eastern parts the houses are huddled together and open into narrow bye-lanes, which lead into the main thoroughfares. These lanes are seldom more than four or five feet wide. The only entrance to the village is by one or more gates, the number depending on the size of the village; and the people all live inside except the *Chamars* or other outcaste class, who are not admitted, and have their houses at a little distance apart or round the site, facing outwards.

The gates are the property either of the whole village, or of a subdivision of it (Patti or Thula), each subdivision having in this case its own. The form is the same in all cases. On each side of the roadway, to a distance of 20 or 30 feet, a mud platform 4 or 5 feet in height is raised; and on these are built verandahs closed on three sides, but open with pillars towards the road. The whole is roofed in (the verandahs and the roadway between them) and a very comfortable place of shelter formed,

in which travellers rest and the people meet of an evening. There is sometimes very great elaboration in these gates, and the different Pattis will vie with each other in architectural display. The style of gate is very often a safe test of the condition of a village; but there are few now that have not towards the outside an arch of masonry work, covered with some sort of ornamental design. In a great many villages the gate is a most commodious structure of solid masonry, which would cost in many cases for a single Patti as much as Rs. 1,000; but everything, including labour, is generally subscribed, wood for beams, cow dung for burning lime &c., and the only actual expenditure is on the pay of masons. It is on these gates principally that the architectural genius of the villages shows itself. I have often found shelter from a storm in a village gate amidst a crowd of natives, villagers and travellers, collected with the same object.

The interior of a village is, as a rule, fairly clean; it is *outside* that the filth collects. In the eastern parts the cultivated fields come to within a few yards of the houses, leaving very little vacant space. Round the site is the usual road, and outside of this are generally small hedged enclosures (*wárah* or "*gohárah*") in which the manure heaps are kept, and the women bake the cow dung fuel. These enclosures may lie together in a piece of the "*goerah*," or waste land adjoining the site, or they may be between the fields and the road. Sometimes a proprietor is reluctantly compelled to devote a few square yards of one of his fields to this purpose. The village ponds ("*toba*") are the excavations from which the clay for building the village have been dug out. They are used for purposes of ablution and for watering the cattle. The drinking wells are generally inside the village. If a few "*pipal*" trees about the tank be added, we have a complete statement of the surroundings of an ordinary village of the uplands in Samrála and eastern Ludhiána. These

Sites of the western villages. eastern villages are, as a rule, of average size: but to the west, and especially in the Jagráon tahsíl along the Ferozepur border, and in the

Jangal, the villages are much larger, and the houses more spread out, land not being so valuable. Enclosures for cattle and cow-dung fuel are thrown out all round, the lanes are much wider; and there is generally plenty of room round the site. The Mahomedan villages of the Bét are

Mahomedan villages of the Bét. generally smaller than those of the Dháia, and the sites are more open and straggling. There are

no gates, and entrance is possible at almost any point. The "*takia*" takes the place of the gate in the Dháia. This is situated outside the village, generally under the shade of a "*pilkan*" tree, and consists of a couple of rooms, built on one side of a mud platform three or four feet high. Travellers rest here; and the people of the village meet; and above all the "*hukah*" is kept going. The *takia* is in-charge of a *faqir*, whose principal duty is to guard the "*hukah*" and keep it ever alight. A rude mosque is often attached to the *takia*; and, if there is not one, the people pray in the *takia* itself. There is generally



plenty of room round a Bét village, the land adjoining the site being often uncultivated; and the várah, or enclosures, are larger than in the Dháia.

68. The ordinary house of the Dháia (belonging to a Hindu Jat) consists of a "deodhi," or porch, leading out of the lane. On one side of this the cattle are tied and fed at the "khurlis," or troughs made of mud; and on the other are the beds of the inmates; or, if the house is a good one, and there is plenty of room inside, the carts are kept here. The "deodhi" leads into an open courtyard ("sahu" in Hindustani, here called "bera") with the same arrangement as the deodhi, the latter being really used when it rains, and the cattle and men ordinarily preferring the open space. Facing the deodhi across the bera is the dálán or verandah, in front of the rooms (generally two) which are really the house. At one side of the dálán in the "Chounka" or "Rasohi," the place where the food is cooked; and at the other side is a "Koti" or press, which is the store room of the house. The people live principally in the dálán: and the rooms (Kotri) are used for storing grain and all valuables, brass dishes &c., and one for the agricultural implements. This plan can be traced in all the Hindu Jat villages; but, while in some of these in Samrála tahsíl space is so scarce that the "bera" or courtyard is represented by a mere opening a few feet square in the roof, and the whole house is but one room, the deodhi and back rooms having been united, in the Jagráon tahsíl and Jangal villages the houses are very commodious, the courtyard wide, and the dálán backed with four or five rooms. In Samrála the village site cannot be extended, and has to accommodate a much larger number of people than it used to. Many houses will be found to cover a space not more than 10 or 12 feet wide, and about 30 deep; and in this are crowded the family and the cattle. In Jagráon and the Jangal there is nothing to prevent the people spreading out, and they are continually doing so, often themselves keeping to the dwelling-house inside and making a walled enclosure, with a substantial shed for the cattle, outside of the site. I should not omit to mention that in the crowded villages the tops of the houses are much used; and for getting upon them a strong wooden ladder is kept in the lane outside the door, leaning against the wall. Every house has one of these, and the result is to make the passage through some of the villages very awkward for a horseman. The charri and maize stalks kept for fodder are stored on the top of the house.

The Mahomedans' houses in the Bét have no "deodhi," but merely an open court surrounded by walls four or five feet high, into which the Kotri or house opens, generally without a dálán or verandah. The cooking place, called "chuliáni," is roofed separately. On the bank of the river, where there is constant danger of the house being washed away, the people live in huts made completely of thatching ("jhao" or "dib" grass), or four walls of mud have a thatching of this on the top of them.

69. The furniture of the houses is simple, and consists of a few  
Furniture.
beds, as many low chairs (called "píri") as
there are women, spinning wheels ("charkha"),
cotton gins ("belna"), and a "chakki" or hand-mill for grinding corn.
The women sit on the chairs when spinning &c. The farming imple-
ments are all kept in the house. The grain is stored in the "koti,"
which is a press made of mud against the wall, or in a "bekhári," which
is half sunk in the wall. These presses have an opening with a wooden
door in the upper part, and things are put in or lifted out of them. The
"bharola" is a large cylinder of mud, used for storing grain only,
with an opening at the bottom, through which the grain is allowed to run
when required. These appliances are made by the women. In many
houses wooden boxes will also be found, being used for storing clothes
principally, also round ones of leather called "patiár."

70. The cooking and other utensils of the Hindus are almost  
Utensils for cooking and eating.
entirely made of brass, the only ones of earthen-
ware being the water jar (ghara,) and a cooking
pot for vegetables (táori). The common dishes are
a "prát," or basin, in which the flour is kneaded; a "gadwa" or
"lotah" for water; a larger vessel of the same shape called "dolni"
in which water or milk is kept for use; "batlohi," a larger vessel,
and a "gágar," larger still, made either of iron or of brass; a "tháli," or
plate, from which the food is eaten; and a "katora" or shallow cup from
which water or milk is drunk. These dishes are all of brass. The
bread is cooked on the common táwa or griddle of iron. "Koul" is a
small cup of brass; "karchi," a spoon of brass, wood or copper. These
with a "chimta," or tongs, for arranging the fire, and a "sandási"
or instrument for lifting a lotah off the fire, make up the usual kitchen
utensils of the Jat. Taken altogether they represent a good deal of
money. The Mahomedans use an earthenware cooking pot, which they
call a "hándi." Their other dishes are of earthenware, or of copper
tinned amongst the better classes, and have different names from
those of the Hindus. They use a "kanáli," or basin for kneading;
a "tabákh," or plate for eating out of; a "piála," (Hindu katora) or
cup for drinking, made of earthenware. The copper dishes used are a
"tháli" or plate, a "katora," a gadwá or lotáh. The "táwa" or
griddle is of iron, like that of the Hindus.

71. The dress of the people does not differ materially from that  
Clothing: Hindu Jats, men.
of other Panjáb plain districts. The Hindu
Jat generally wears undyed clothes (one can
scarcely call them white), made of home-spun
cotton stuff. They consist in the simplest form of three articles,—a
turban of coarse cloth, a waist cloth (dhoti) and a "chádar" or cloth
worn over the shoulders, the last two being made of "khadar" or
"dhotar," rather thicker stuff. These, with a pair of shoes made by
the village chamár, constitute the simple and inexpensive wardrobe
of nine-tenths of the Jat population for the greater part of the year. A



Sikh substitutes drawers ("kach") for the dhoti. On the occasion of a wedding a somewhat better dress is borrowed from a neighbour, who has been extravagant enough to purchase it, and some colour is shown in the "pagri," the white cloth being tied over one coloured yellow ("basanti") or some shade of red (kassumbhi, gulábi, &c.) or green, or both are coloured. The people coming from the Jangal with carts affect these coloured pagris, and the mixtures are often tasteful. In the winter the Jat has a blanket of wool, if he can spare Rs. 2 to buy it; otherwise he has a "dohar" or "chantáhi," a sheet of very thick cotton stuff, double weave. In the latter case his outfit costs about Rs. 3. A well-to-do Jat will have better stuffs, and wear a short tight-fitting waist coat ("kurta") and an "anga" or "angarka," or loose long one over this, and a pair of pajámahs of country or of English cloth, his turban also being made up of two pieces (a "sáfa" on the top of a "pagri") of superior cloth, often coloured. If he is a "swell," or wants to appear better than his fellows, he will wear a black or coloured coat, made of thick or thin English stuff (broadcloth or alpaca) according to the season; but this is a recent fashion and the garment is called a "coat." Chogas are also worn.

The Jat women wear pajámahs (called "suthan") made of "susi,"  
 Jat women. coloured cotton stuff, and a chadar worn over the head and shoulders, either coloured (young women) or uncoloured, made of gára or dhotar, thick or thin cloth according to the season. This upper garment when coloured may be of dyed cloth, or of "phulkári" i.e. worked with silk flowers, or of "silári," another form of silk work; most women also wear a "kurtí" or waist-coat like that of the men. When going to another village, they wear a "ghagra" or petticoat above the trousers, and a "choli" or bodice of coloured cloth.

Of the Mahomedans the Gujar and Araien men wear a waist-cloth  
 Mahomedan dress. (called "tahmat") of uncoloured or more commonly of coloured cloth, or a "lungi" (a check or tartan). The pagri is generally white. A lungi is also worn over the shoulders, generally blue and white, or red and white. In the cold weather they wear a "khes" or "chantáhi" of the same sort as the Jats. The women do not wear trousers, but a petticoat, generally of blue cloth, a "kurta," and a shawl, also of blue cloth. The Mahomedan Rájputs dress in much the same way as the Jats, seldom displaying colours. Their women wear "pajámahs," a "kurta" and a sheet (chadar) of white cloth. A well-to-do Mahomedan Rájput dresses in almost exactly the same way as a Hindu Jat of the same class.

72. Jewelry is called "tagáda" throughout the district, the word  
 Jewelry. "zewar" not being known. Amongst Mahomedans men never wear jewelry; and amongst the Jats only three pieces—necklaces made of gold and coral beads strung together ("máhla"), bracelets of gold or of silver ("kangan"), and rings of silver or gold with roughly set stones ("mundi"). The use of

these is confined to such as are better off than the ordinary run ; but a Jat will always borrow a pair of bracelets if he can on the occasion of a marriage. Boys up to 9 or 10 wear some ornament round the neck. Jat women have generally a greater display of jewellery than Mahomedans, because they are fonder of show, and also because their husbands are better off and can afford to give them more. A Jat woman in a well-to-do village will turn out for a wedding covered with ornaments of silver, and here and there a piece of gold. The ornaments commonly worn are the same for all classes except that Mahomedan women will not wear any on their heads. The following is a list of those in general use :—

Where worn.	Name.	Description.	Price.
HEAD.	Chaunk ...	A silver boss worn on the top of the head ...	Rs. 9 to 15
	Phul ... {	A smaller boss of silver, worn one on each side of the head over the ears ... }	1 to 2
BROW.	Bandian ...	A fringe of gold worn across the brow ...	30 to 60
	Tavetrian ... {	Amulets of gold worn hanging over the brow (six) ... }	6 or 7
EAR.	Dandian ...	Earrings and pendants worn in the ears, made of silver.	5
	Bálian with Pipalvatrí ...		7 to 9
	Dhedu with chumké or kánphul ...		12 to 15
	Bála kungri-wala ...		2 to 3
NOSE.	Nath chutki with ... {	Silver nose ring with gold pendant, worn in the side of the nose ... }	20 to 40
	Machli ...	Gold ring for the middle of the nose ...	10 to 15
	Loung ...	A gold stud let into the side of the nose...	1 to 3



Where worn.	Name.	Description.	Price.
NECK.	Tandíra or has...	Necklet of silver ...	15 to 26
	Máhlá ...	Necklace of silver beads ...	7 to 9
	Hamel ...	Ditto of Rupees joined together ...	15
	Chaukián ...	Ditto of square-pieces of silver ...	10
HAND AND ARMS.	Gokru ...	Silver bracelet ...	20 to 30
	Kangan ...	Ditto ...	10 to 15
	Churian ...	Ditto ...	20 to 60
	Ponchi ...	Ditto made of strung beads of silver ...	80 to 100
	Bázuband ...	Armlet ...	10 to 15
FEET	Banka, Tore ...	Silver anklets ...	15 to 20
FINGER.	Angustri, chhalli, mundri ...	Finger rings of silver ...	1 to 2

The workmanship of this jewellery is the roughest descriptions.

73. In the cold weather the food of the common people consists of cakes (*chapátti*) made of joár (millet) or of maize, a mess of "dál" or pottage of moth or másh (pulse), with some green sarson or gram cooked for vegetables ("ság"). With this is drunk "lassi" or butter-milk. In the hot weather bread made of wheat, or of wheat and gram mixed ("bérra") is eaten instead of maize or millet, with dál or pottage of gram. A man working in the fields will eat one small meal, generally the leavings of the previous day, with some "lassi" in the morning after he has been working a few hours, and a heavy meal at noon. This food

is brought to the field by the women or children. If he is tired and hungry in the afternoon, as he generally becomes in the long days of the hot weather, another small meal is taken about 4 or 5, and the day's labour is crowned with a heavy meal by way of supper in his house after dark. An able-bodied man working in the fields all day can eat upwards of a seer of grain made into cakes (if he has nothing else to eat with it), the allowance for each woman and child being  $\frac{1}{2}$  seer or less. Vegetables of all sorts, pumpkins, carrots, and radishes, &c., are eaten when in season, and the amount of grain consumed is then less. The Bét people grow and eat "kaddus," "kakris" and radishes, while in the Dháia carrots, radishes and green sarson are the usual form of vegetable. The Dháia people are very fond of a mess of Indian corn meal (álan) and carrots or sarson mixed, the grain being only about one-third of the whole. On the occasion of a marriage or other ceremony superior food is consumed, and a great deal of sugar in some form or other (gur, shakar, khand, &c.)

74. The daily life of the ordinary cultivator is perfectly monotonous, though perhaps not more so than that of any farm labourer at home, rest succeeding toil for most days of the year. A marriage or a fair gives an occasional diversion. The people of the western parts have much more variety and less toil. The youth of the Jagráon and Jangal villages have several games, the principal of which are "sonchi" and "kabadi." In the first of these, which is played throughout the Panjáb, one man runs backward, and two follow and try to catch him, he striking them off with his open hands. Kabadi is described in Forbes' Dictionary; and is a sort of prisoner's base. Wrestling is not common. More intellectual amusement is sometimes found in listening to songs sung by one of the people, or by itinerant singers (mirassies or dhádís), who recite the tales of "Hír Ránjha," "Sassi Punu," or such others to the accompaniment of a fiddle ("sarangi") or a tambourine ("dhad," "dhouru"). But it is only in the rainy season that the ordinary cultivator has time to listen to these, for he is generally much too tired by the evening to think of anything of the sort. Occasionally a body of Nats or Bázigars (strolling acrobats) visit a village, and the people will collect to see the exhibition. But it cannot be said of the agriculturist of the district, Hindu or Mahomedan, that he is fond of any sort of amusement, for his hours of idleness are few and time is never heavy on his hands.

75. The divisions of the day are as follows:—

"Amratvela"	...	...	...	Sunrise.
"Cháhvéfá, lassivela"	...	...	...	Morning.
"Rotivela"	...	...	...	10 to 12 o'clock.
"Dopahr"	...	...	...	Noon.



"Dindhala"	}	...	...	...	Afternoon.
"Tíjapahr"					
"Loudévéla"					
"Athán"	}	...	...	...	Evening.
"Takála"					
"Dhandulkán"		...	...	...	Dusk.
"Rát"		...	...	...	Night.

An account of the months will be found in the chapter on agriculture.

76. The ceremonies observed on the birth of a child by the Hindu portion of the agricultural population are as follows: When the midwife is called in, she ties a branch of the siris tree, and an iron ring over the door to notify the birth, and also to keep away evil spirits. If a son is born, the father goes at once and informs the páda or priest, and inquires whether the time is auspicious or not. If it is not, the father must make offerings to the Brahmins. In cases of the worst combination of stars, called "gand mul," the child in former times was thrown out to perish, as it was believed that both parents would die if they kept it. The mother is kept close in the house for 13 days after the birth, when the páda is called and gives a name to the child, on which occasion he receives Re. 1, and the Parohit and others something. Brahmins, faqírs and the neighbours are also fed: and sweetmeats distributed, considerable expense being incurred. This is in token of the purification, that the "Sutak" or impurity is removed from the house. For a further period up to 40 days the mother does not mix with the rest of the people, only with her relations. None of these ceremonials are observed by the Jats in the case of a girl, except that "Sutak" is kept. A Hindu child has no further ceremony by way of baptism &c. to go through. A Sikh generally takes the "pahul" when he has arrived at years of discretion. The whole of these ceremonies are not strictly observed by the agricultural portion of the community. The name is given to a son in the case of a Sikh by opening the "Granth Sáhib" and taking the first letter of the page. Other Hindu Jats do not as a rule ask the Brahmin "páda" for a name; but give one themselves or ask the "Bharaie." The period of 40 days seclusion (called "chilla") is not kept unless for some special reason. Amongst the Mahomedans when a son is born the Qázi or Mullah (priest) comes on the first to the third day and recites the "Kalama"† or creed in the child's ear, and it receives a name from the priest or from some respectable relative. The mother is impure for 9 days to the members of the household, and for 40 days to the rest of the world. The termination of this period of 40 days is celebrated by a feast ("Aqíqa"). Circumcision ("Khatna") is performed by the Naie when the Mullah indicates the proper time, but no age is fixed. The boy is generally 4 or 5, but may be 10 or 15; and

\* I have condensed into the next few paras such information as is essential regarding the customs prevailing amongst the agricultural population in connection with birth, marriage and death. For further details I would refer to the separate account of the customs of the District.

† It is the "báng" or call to prayer that is recited, not the "Kalama."

if he has grown up he is generally drugged with "bhang" to deaden the pain of the operation. The Naie is paid, and a small feast given to the relations, who contribute something by way of "tambol." In the case of a girl, the days of impurity are observed, but the name is given by any one. The Rájputs generally spend more than the Gujars and Araiens on the "aqíqa" and circumcision.

77. The next ceremony in the life of the child is the betrothal.

Betrothal: Hindu Jats:  
"Pun" betrothals and for  
consideration; price of girls.

There are now amongst the Hindu Jats two forms of betrothal, where money is taken by the girl's people, and where it is not ("pun"). The latter is the only pure form. The girl's parents generally make inquiries beforehand and fix on some family with whom they should like an alliance, and in which there is a boy suitable, the only restriction being that the family does not belong to four "gots," with which the parents are already connected (see the account of customs). The Naie or Brahmin of the family (*lági*) is sent to the house selected and makes the proposal. If it is accepted, he returns in a few days with money and sugar which he has received from the other family. The father of the boy calls the neighbours, and the "*lági*" is seated on a high place with the others all round him by way of doing him honour. The parohit or páda of the family makes the boy say some prayers, and then the "*lági*" puts a mark on the brow of the boy ("*tilak*"), and gives him the money and sugar into his lap. This completes the betrothal. It is said that before annexation taking a consideration for girls was unknown, because the rulers would not permit it; and it is still forbidden in the Nábha state. But now the custom is almost universal, although the transaction is still kept secret, and is never admitted; and only a few of the better families abstain from it. Indeed a Jat considers the birth of a daughter a piece of luck, for the ordinary price has in recent years run up very high. No wonder that marriage is now considered a luxury, and one wife enough for a whole family. I have already expressed a belief that polyandry is common in practice, and the manner in which the brother claims "*karewa*" on the decease of the nominal husband supports this. The girl is considered as purchased by the family, who can seldom afford to pay so large a sum as her price twice over. In the case of a betrothal for consideration the parents of the child accompany the "*lági*" and a bargain is struck. Part of the price is paid, and the *lági* performs the usual ceremonies. Betrothals among the common Jats take place now-a-days when the girl is 10, 12 or even older, for the longer she is kept the higher price she will fetch. Boys are kept till 18 or 20, because their parents cannot collect enough money to pay for a girl.

78. Marriage under the circumstances generally follows soon

Marriage.

after betrothal. If the betrothal is "pun," the girl is married at about 9 years of age: otherwise when the money agreed on has been paid. The pádas of both parties are consulted and a date fixed. The bridegroom and



a few relations go as a marriage party (barát) to the bride's house, and the marriage ceremony is performed.

The ceremonies attending marriage are as follows: A place is marked off (called "bedi") with four upright stakes joined with cross-pieces of wood at the top, and inside of this the pair are seated with the Brahmin who celebrates the marriage; and a small fire is lit and kept up with "ghi." The Brahmin marks off on the ground with flour what is called a "chauk," a square divided into compartments each representing some deity, and worships this in the name of the bride and bridegroom. When the prayers have been said, the marriage "mantar" or charm is repeated; and the pair walk round the fire and "chauk" (ceremony called "phera") four times, the women of the spectators singing and the Brahmin repeating his "mantars." This completes the ceremony; and the bride and bridegroom return to the home of the latter. The bride spends a few days there, and then goes back to her parents, with whom she resides till she is finally made over to her husband two or three years after (mukláwa). There is almost no expense over an ordinary wedding; but where the parents are very well-to-do there is a large marriage party, and all the people are entertained at the bride's house, a good deal of money being spent on dancing girls, fireworks &c., besides. It is also the custom in good families to give with the daughter a dower of cash, jewelry, &c.,\* and, as it is coming to be considered a sign of social rank to be able to do so instead of taking money for her, it is likely that the custom will spread.

All the clans of Jats practise karewa or widow-marriage. The proceedings on this occasion are very simple. The neighbours are called, including the Lambardárs or respectable members of the village community, as witnesses of the ceremony. The Brahmin says a few "mantars," making a "chauk" as in a first marriage, and ties the clothes of the parties together. The man then puts a sheet over the woman's head and she becomes his wife. There is no "phera," or walking round. More will be said on this subject later when I notice the tribal codes; but I may observe here that there is an increasing amount of laxity in the matter of these second marriages, and people live together as man and wife without going through any ceremony. Such conduct is punished by a heavy fine under native rule.

79. Amongst Mahomedans it is the custom for the parents of the boy to go to the house of the girl selected and make the proposal. If it is accepted Re. 1 and 11 seers (katcha) of sugar, and some clothes are given to the girl, and also ornaments. The priest (Mullah) is called, and the girl's father declares the betrothal. The boy's father is given in return a "pagri" and "khes," and is well fed and sent

\*Called "dahez" or "dáz."

away. The marriage may take place at any time except in the months of Ramzán, Moharram, Shabán. The Naie of the girl is sent with some clothes to the boy's house and announces the date. The boy and his friends go on the appointed day to the girl's house in a marriage party, and the ceremony is performed by the Mallah; and the dower is fixed at the time of the ceremony. The "Jahéz" or marriage portion given with the girl by her parents varies according to their means, and consists of clothes, jewelry &c., sometimes cattle. As with the Hindus the girl spends a day or two in her husband's house, and then returns to her parents till she is finally made over ("mukláwa") to her husband.

80. It is not necessary that I should give in detail the ceremonies and rites attending the death of a Hindu. Funeral rites and ceremonies; Hindus. These are observed by the Jats more or less fully; the body is burned and the "phul" or "ast," i.e. the partially consumed bones of the hands &c., collected and sent to the Ganges in charge of a Brahmin, who receives a small fee in addition to his expenses, and also takes 8 annas or Re. 1 to the "tíraph parohit," or Brahmin on the spot, who in return for this throws the bones into the Ganges, and notifies this fact to the relative by letter. The other relatives of the deceased go about their work after three days mourning; but the son or other relation whose duty it is to perform the obsequies is shaved and maintains the "patak" or period of purification for eleven days (Hindu Jats). After seventeen days the mourning is over, and the chief mourner celebrates this by a feast to the relations and to the Brahmins, the event being called a "hangámah." Large sums are sometimes spent on this occasion. Like other Hindus the Jats keep the "kinághat" or "sarád;" and on the day that corresponds with that of the decease of the relation whose obsequies he has to perform, the chief mourner gives food to the Brahmins before he or his family eat it.

Amongst the Mahomedans the ceremonies are simpler. The body is buried with the service enjoined in the Mahomedans. Qorán. On the third day and again on the 40th the chief mourner distributes alms ("khairait"); and on the first of these occasions prayers are offered for the deceased.

81. I have in the earlier parts of this chapter considered the character and disposition of the various tribes which compose the rural population of the district; and I hope I have made it plain that the mass of the people are quiet, contented and law-abiding. The exceptions are the Gujars, perhaps the Rájputs, the criminal tribes of Hárnis &c.; and to these I may add the rabble of the towns. The Gujars are from of old turbulent, and a large proportion of them either actually engaged in crime or on the side of the criminals; but there are at present many respectable men of the tribe. The Rájputs



do not go beyond grumbling. The Hárnis, Baorias and other professional criminal classes are not showing many signs of regeneration under our rule ; and to their account a great deal of the crime of the district must be set down. Even with them the amount of crime is not more than normal ; and the district will compare favourably with most in the province.

There is a daily increasing love for litigation, which is most strongly developed amongst the Jats. The Litigiousness. most petty cases are fought out to the bitter end, and both parties freely use suborned witnesses to support their claims. The ordinarily honest peasant appears quite to change his character when he comes into our courts ; but this is perhaps not to be mentioned as a feature peculiar to this district. The use of spirits and drugs is very uncommon amongst the agriculturists, who are a most frugal people. The Garéwál Jats used to have a reputation for using opium and "post" ; but the custom is disappearing with the last generation. The other Jats and the Bét people appear to be free from vices of this sort, except that the latter indulge to excess in smoking tobacco. In the towns the Suds and some of the lower classes from down country consume a great deal of spirits ; but the ordinary Hindu and Mahomedan still considers it a sin to do so.

82. If we are to judge by the standard of other parts of the Province I should say that the state of the agricultural population was one of very considerable comfort. They are a simple people, and have few wants. Their food is good, and they have enough of it ; and they are according to Indian ideas well clothed and well housed ; while their fine physique plainly shows that they do not suffer much from deficiency of nourishment, or from exposure to the elements. Amongst the lower menials in the villages (chamárs), and the classes in the towns which subsist by labour (notably the colony of weavers in the city of Ludhiána) there is at times a good deal of privation. The chamárs have fixed allowances of grain which are assured to them ; but the other classes mentioned receive a cash wage, which is very low, and are sufficiently fed only when grain is cheap. Amongst agriculturists the Mahomedans as a rule are improvident, and live a hand-to-mouth existence ; but their possession of the moist lowlands is an insurance against complete failure of the food-supply. The Gujars and Rájputs generally have dealings with the money-lender, and pay him in kind ; and this makes it impossible for them to keep stores of grain. Their credit is good, and they can unfortunately raise money whenever they require it on the security of the land ; so that they never want for anything. An ordinary house in the Bét is comfortable, but will not be found to contain much of value in the way of jewelry or dishes. The cattle used for agriculture are very inferior ;

but the milch kine are good, as there is plenty of grazing ground ; and the principal wealth, at all events of the Gujars, consists of their buffalo cows. The Araiens and Awáns mostly get on without incurring debt ; and I believe that the number of Gujars and Rájputs who do so is daily increasing. There is also a fair proportion of men of all these classes who are able to advance money on the security of land. I have already referred to the Awáns as keeping carts that work for hire, and some Rájputs have followed their example. The villages of the Ludhiána Bét derive great profit from the proximity of the city, in which there is a ready market for the sale of all sorts of miscellaneous produce. Although the money-lenders may seize on the grain, the straw is left ; and in a year of drought this fetches a very high price, the people being able to sell it, and depend on the grass along the river and Budha Nála for the food of their cattle. At the present time (September 1883) straw is very dear ; and there is a constant demand for it on the part of the Jangal people. Many villages have sold Rs. 400 or 500 worth within the last few days.

The Hindu Jat is by nature provident. His house will generally be found to contain valuable property in the way of dishes, jewelry and clothes, besides a sum in hard cash. In the eastern parts the most valuable crops are the cane and maize ; and these must be turned into cash soon after the harvest. But even here there is generally enough grain in store to last for a year. In the western villages (Jagrón and Pakhowál) the condition of the Jats is more than one of mere comfort. The houses are superior, there is a great display of jewelry and brass dishes, and the cattle are of a very high class. Almost every house contains a supply of hard cash ; and the rabi grain of two years (the kharíf does not keep well, and is not stored) is generally kept till the third harvest is secure. A common sign of wealth in a Jat is some masonry work about his house ; either an archway, or the whole porch, or even the whole house is built of burnt bricks. Masonry work is more common in the west than in the eastern parts ; but most villages have some houses of it. "Havelis" or mansions belonging to Jats who have made money in service or by trade are springing up in many villages. I have elsewhere given an account of the manner in which the Jats have monopolized the carrying trade. They are able to take up the greater part of the land that is mortgaged ; and would have it all, but that there appears sometimes to be a foolish prejudice against a man mortgaging to his "sharík" or co-sharer, the idea of which appears to be that a man's indebtedness is not likely to be known, and he cannot be twitted with it, if his creditor is of the banking class. I need not do more than allude to the large fortunes made in trade by the mercantile classes in Ludhiána and the other towns.

This state of comfort and prosperity is entirely the growth of recent years. Under the Sikhs the cultivator had little room for saving left ; and there was no opening for trade or for remunerative



investment of any sort. The prices of agricultural produce were low ; and it was not till twenty or twenty-five years ago that the improvement of communications raised them, and brought a great deal of wealth into the district. This subject of prices is dealt with in Part II of this report, and it will be seen from what is written there that the great rise took place about twenty years ago and that the average has remained very high ever since. The increase of wealth of the agriculturist has been accompanied by a good deal of extravagance, shown in expenditure on marriage and other celebrations ; and the sums commonly spent in this way are double or treble what they were thirty years ago. I have already alluded to the large sums paid for girls. The Jats of the eastern parts do not waste much money on such occasions beyond the actual price, but those of the west spend very large amounts on the celebration, and so do the Rájputs. To an ordinary cultivator in the Jangal or Jagráon villages a marriage in his family often means the expenditure of Rs. 500 to 1,000, even up to Rs. 1,500, and smaller sums go in "hangámahs" or funeral feasts.

83. The language of the district is Panjábi in, I should say, a very pure form. There are no peculiarities of grammar ; but the names of many things are as usual peculiar to the part of the country. The glossary appended to this report, and the illustrative songs, sayings &c., which I have collected may give some idea of the every-day language of the people. As to the characters in use the shop-keeper's books are made out in the usual "Lande," illegible save to the writer. A few of the very well-to-do Hindu Jats keep accounts in Gurmukhi. The Nágri character is used by the Brahmins for religious purposes. In the towns the improved "Lande," known as Ashráfe, is used by the trading classes. The Persian character is nowhere used by the people for purposes of business.

84. The returns of the Census show that of the total population (618,835) 21,920, or 33 in 1,000 either can read and write or are under instruction, only 552 of this number being females, while one-third belong to the towns. Of the rural population 14,530, or 26 in 1,000, can read and write or are under instruction, and most of these may be taken as belonging to the shop-keeping class, although there are no details to show the proportions in which the various characters are used. Some of the rising generation of agriculturists have received instruction in our schools, and some of the older men who have business transactions keep, as I have said, account books in Gurmukhi ; but it may be affirmed that learning is still confined to the official and trading classes. At the same time the district is not backward in comparison with the average of the province. The agricultural population has not as yet come to regard a course of instruction as more than a preparation for Government service, and it is only entered on with this object.

The number of those at present under instruction is by the census tables 4,962 in the whole district; but the educational returns show 4,235 attending Government or aided schools; and to this might be added 4,345 in the private village schools (of which I will give an account hereafter), making a total of 8,580. The following statement will show the details of the first of these items, and of the institutions where they attend:—

HIGH SCHOOL (GOVERNMENT)		MISSION SCHOOL AT LUDHIANA (AIDED).		DISTRICT GOVERNMENT SCHOOLS.						HINDU SCHOOL AT LUDHIANA (AIDED).	
				MIDDLE.		PRIMARY.		FEMALE.			
No.	Attendance.	No.	Attendance.	No.	Attendance.	No.	Attendance.	No.	Attendance.	No.	Attendance.
1	400	1	527	10	294	49	2,513	17	388	1	123

A return prepared recently shows 396 indigenous schools with an attendance of 4,345. These institutions are in Mahomedan villages under the charge of a "Mullah" or priest, who gives instruction in the Qoran to a class of eight or ten pupils seated in the village mosque or takia. The school is called a "maqtab." The boys merely learn by rote from the master two or three chapters; but to this is sometimes added a little writing on a slate, and portions of some easy Urdu book ("Karíma," "Kháliqbári" &c.), and it is only in this case perhaps that the institution can rightly be called a school. The Mullah, who is also the village priest, has generally a small piece of land given him, or receives an allowance of grain, and also presents at odd times. "Lande" is taught to boys of the shop-keeping class in the villages by a "páda" or master. The boys learn to write on a slate, there being of course no books, as the character is purely commercial. Fees are paid by the parents, Re. 1 when the boy enters; another rupee when he can write the letters, and so on. Gurmukhi is taught in the Dharmshálas by the Sádhs (*see* para. 65), who is probably in possession of an endowment, and also receives presents from the parents. The instruction here too is by slates, the boy first learning to form the letters and then to write from dictation. An advanced boy will sometimes begin to read the "granth," but the use of books has not yet been introduced. These schools are, it will be seen, of the most elementary character. The following statement will show the number of each sort in the district:—



MAHOMEDAN INSTITUTIONS.				HINDU AND SIKH.									
IN WHICH ONLY QORAN IS TAUGHT.		IN WHICH OTHER INSTRUCTION IS GIVEN.		LANDE.		GURMU-KHI.		SHASTRI (NAGRI).		SANSKRIT.		PERSIAN.	
Schools.	Boys.	Schools.	Boys.	Schools.	Boys.	Schools.	Boys.	Schools.	Boys.	Schools.	Boys.	Schools.	Boys.
131	1,401	62	807	20	567	141	1,410	36	351	5	173	1	2

The Mahomedan attendance includes 259 girls. It is likely that many of the pupils in this return would not appear in the census tables as "under instruction." For example, those learning portions of the Qoran could scarcely be so designated.

#### D.—Village Communities.

85. As an Appendix (No. 7) to this report will be found a statement of the forms of village tenures in the district according to the accepted definition of the terms zemindári, bhaiachára and pattidári. But little information as to the real constitution of the villages is to be derived from this classification, if indeed it is not distinctly misleading. In the form of statement (see also paras. 103 and 104 of the "Directions to Settlement Officers," Barkley's Edition) I read that a bhaiachára village is one "in which possession is the measure of right in all lands," but I believe that for *right* we ought to read liability; and that the distinction comes to be a mere question of the manner in which the assessment is distributed for the time being amongst the sharers. This makes a very material difference, for in numbers of villages, although the shares have become obsolete to this extent that they are not used for distributing the assessment, the village common land and the receipts from it are still divided according to them (as noticed in para. 112 of the Directions). Again, almost every village has got some area, however small, of common land, in the receipts of which the community participate; and this fact makes the tenure "imperfect."

The purest form of the village community is, that in which the proprietors are or keep up the fiction of being descended from a common ancestor; and of this type there are only a few villages in the district, belonging mostly to Rájputs. I have explained in para. 50 the manner in which most of the Jat villages were founded by several families, which generally belonged to different "Gots" or

subdivisions. The land was in the first instance divided according to shares (called "hal" or plough), a number of these being assigned to each family according to its strength. The "hal" differed according to locality, but was as much as it was estimated that a pair of oxen could plough. Under native rule revenue was realized in kind or by cash on the area of certain crops; but the people retained these customary shares and used them in the distribution of common receipts and in payment of fines, cesses, &c. The subject will be more fully discussed in the second part of this report; but I may state the result generally to be that under our rule, owing to improvements in the land, transfers, &c., the shares have been generally abandoned as a measure of liability for Government revenue, but retained as a measure of right in the village common property and of liability for casual demands (*e.g.*, "malbah.") The native states around (Patiála, Jhínd, Nábha and Maler Kotla) have followed our example and substituted a cash demand for revenue taken in kind; but it is everywhere distributed on the shares (halsári.) It is only in the Bét and in a very few Dháíá villages of this district that the people have of their own free will adhered to the shares under our rule. There is no village that I know of in which the land was originally occupied piecemeal without a formal division according to shares. The original distribution is generally most elaborate, the whole area having been divided into blocks according to quality, and each sharer getting his portion in each block. Sometimes the land of each subdivision is separate, and there is then this same arrangement amongst the sharers inside of it. I should say, then, that the villages were all pattidári (or zemindári) in their origin; but that in most the shares had fallen out of use for purposes of defining the liabilities of the sharers.

The subdivisions of villages are *tarafs* in some of the larger villages, *pattis* in most; and inside of these *thulas*. The proprietors of a thula are generally of the same Got, and often the descendants of a common ancestor. Each thula will be found divided into ploughs (hal), which may be either "packa" or "katcha," the former representing the original distribution of land, and the latter subsequent partitions; but the size of the plough now merely depends on the number of sharers in the subdivision, and it may or may not be the same for the whole village. Thus the land of a village may be divided equally between two pattis, and subdivided inside one into 20 and inside the other into 25 ploughs.

In most villages there are lands held by persons who are not members of the village community (*málíkan kabza*). These lands have generally been assigned from the village common as endowments to some holy man (*see para. 65*).

86. The Government village officers are the usual ones, the lambardár or headman and the patwári or accountant, paid by a cess at the rates of Rs. 5 and Rs. 3-2 per cent. on the Government

Village officers and servants.



revenue, and the chowkidár paid Rs. 3 per mensem which is raised by a collection on houses. The appointment of zaildárs, to be paid by a deduction of 1 per cent. from the Government revenue, has been sanctioned; and also some annual allowances of Rs. 20 to 30 (here called "posháki") to selected lambardárs.

The total number of lambardárs is 2,747, and the average remuneration per annum Rs. 20. Previously to the regular settlement the lambardárs were a strong body, well paid and selected as really leading members of the agricultural class; but in the inquiry which was then made their number was more than doubled. Even yet the pay is generally very fair in the Dháia, but in many Bét villages lambardárs receive as little as Rs. 2 to 3 a year; and the law does not permit of the number being reduced in any village without the consent of the proprietors to be represented. There is very little to distinguish most lambardárs from the rest of the proprietary body. Not one in a hundred keeps a horse or pony; and their sole idea of duty to Government is that they must realize the revenue and their own allowance. In fact till recently the first of these was relegated to the patwári, who regularly accompanied the lambardárs when taking the money to the tahsíl in case that it might be misappropriated. It is, perhaps, a sign of progress that the authority of the lambardárs, such as it was, is daily diminishing; but a further weakening is likely to lead to much administrative inconvenience. In many villages the sharers, though perfectly able to pay their revenue, neglect to do so, well knowing that the lambardár will get into trouble; and the latter has at best a very clumsy remedy against defaulters.

The "Kharpanch" deserves mention as a growth of our system. He is a sharer who has acquired a reputation for cleverness and for knowing law; and has probably sharpened his wits by hanging about our courts. He is invariably in opposition to the lambardárs and to Government; but his advice is taken on all matters by individuals or by the whole community. Any one wishing to institute a case consults him; and he is always ready to suggest to a sharer some cause of quarrel with his neighbour. The "Kharpanch" is in fact the village mischief-maker, and everybody's business is his.

The "tolah" or "modi" corresponds to the "dharwáie" of the Mán-jha country. Under Sikh rule and until very recently he was the patwári in addition to his other numerous vocations. Besides his private business of shopkeeper he managed the "malbah" or village fund, and made out what were accepted as patwáris' annual papers for Government. Some account of the present patwáris and their attainments, will be found in the second part of this report.

The village menials will find a more suitable place in the chapter on Agriculture, as their tasks are a part of it.

87. In every village there is a common fund ("malbah") managed by the lambardárs. There were formerly various sources from which money came into this :—

(1.) Receipts for sale of produce of the common land, and rents paid for cultivation of it.

(2.) "*Atráfi*," or a cess levied on the houses of the artizans, and sometimes of the shopkeepers, at the rate generally of Re. 1 per annum on each shop or house.

(3.) "*Dharat*" or "*tulai*." Whenever grain was sold in the village it was weighed by the "*tolah*," who charged at a certain rate on each transaction, and credited a portion of these receipts to the village fund.

(4.) There has always been a good deal of expenditure from the common fund, principally on feeding faqírs and other holy men; and, as this generally exceeds the receipts, a collection has to be made from the sharers. The second and third sources of income have survived in only a few villages; and with the spread of cultivation the first does not remain in many. In the eastern villages the funds are invariably raised in the following way: the lambardárs have the power of incurring expenditure as necessary, getting the money from some appointed shop, and the account is made up once or twice a year, the sharers being entitled to have it explained to them. The amount spent is then collected by a "*bách*" or contribution from the sharers. In some villages the proprietors have allowed the lambardárs to realize a small percentage on the land revenue for this purpose, and the latter are then responsible for the whole expenditure. In a few villages to the west (*Jagrón* and *Pakhowál*) *atráfi* is still realized; but the proprietors generally prefer to divide the receipts, keeping the public account separate in the manner described above. When considerable sums are now and again realized by the sale of wood on the common land this same course is followed. In the *Jangal* villages, the whole village expenses are paid by *Dharat*, or fees on sales of grain, the transactions in those parts being much more considerable than in the eastern villages. Disputes about the village fund are constant, and the endeavour is everywhere to deprive the lambardárs of the power to spend money for any purpose. The sharers are usually put up by some knowing one to question this right, and the management of the common fund becomes a standing cause of quarrel.

#### E.—Leading Families of the District.

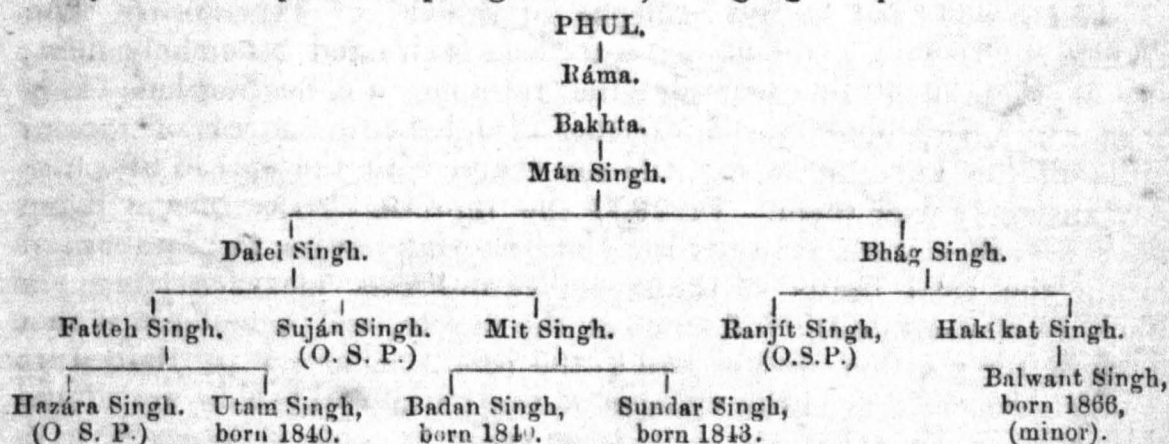
88. At pages 253 to 272 of Griffin's *Panjáb Rájas* will be found an account of the *Bhadour* Chiefship, and of the manner in which the *Patiála* claims over it were rejected on their merits in 1855. The

Phulkian Families: *Bhadour* chief.

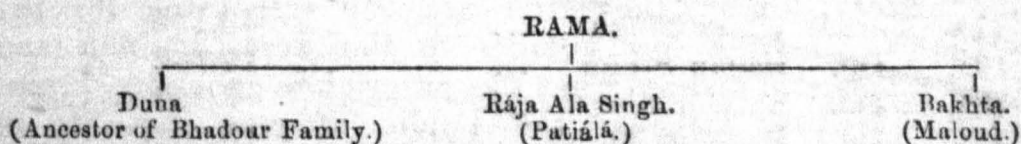


estate was a portion of this and of the Ferozepur districts, the villages of this being in the Pakhowál tahsíl till the year 1858, when the whole was transferred to Patiála, the supremacy being allowed by favour of the British Government and not by right. It is not necessary under these circumstances that I should do more than mention this family. Sardár Atar Singh resides principally at Ludhiána, where he has built a magnificent house, and has opened a public library. His services in the cause of learning are too well known to require to be noticed here; and he has acquired a great amount of local influence.

The leading family of the district is that of Maloud, a branch of the Phulkian stock, of whom mention will also be found at pages 273—276 of the "Rájas." I may as well repeat the pedigree here, bringing it up to date.



The sons of Ráma who founded families were in order of seniority:



Ala Singh and Bakhta left Bhadour (which had been founded by Ráma) to Duna as the eldest brother, and went to seek their fortunes elsewhere about the year A.D. 1720. Bakhta settled a few miles east of Bhadour in the village of Dhapáli, where he had connections, till he was called by a Jat of the name of Sahna, who had attempted to found the village which still bears his name, but was pressed by the neighbouring villagers. Bakhta built a rude fort which was called Kot Bakhta, and made this his head-quarters; but the name of Sahna has stuck to the village, which still has a large fort belonging to the family. Mán Singh, the son of Bakhta, conquered the Maloud ilaqa from the Maler Kotla Afgháns about the year 1750 A.D. This was the period of activity of the Cis-Satléj Sikhs against the Mahomedans which culminated in the fall of Sirhind in 1863. Mán Singh died leaving an extensive estate to his two sons, Dalei Singh and Bhág Singh, who quarrelled about the division of this, and the dispute was referred to Sardár Chuhar Singh of Bhadour.

The decision then given has established the rule of succession in the family. The elder son got two-thirds, and the younger one-third; and it is according to these proportions that all subsequent distributions of the *jágir* have been made within the various branches. There have never as yet been more than two sons to succeed in any branch. The Maloud family maintained a position of independence, the relationship to the Patiala Rájás giving it immunity from the attacks of its neighbours. It came under our protection with the other Cis-Satlaj Chiefs at the beginning of the century. When the Ludhiána district was formed out of the territories annexed in 1846 the Maloud estates were included in it; but the *jágir* was maintained in its entirety, as the family had not been compromised in the struggle of 1845. The *jágirdars* were allowed to continue collections from the cultivators till 1850, when a cash assessment was fixed for the villages of the *jágir*. The family, like all other Cis-Satlaj chiefs, except the six treated as independent, was deprived of all powers (*see* para. 34); and its local influence may be said to have almost ceased, for the Jats, who make up the population of the villages, have little respect for any one who cannot display authority over them. In 1860 the representatives of the three main branches were invested with magisterial powers, to be exercised within the local limits of their *jágirs*; and this measure has done much to resuscitate the influence of the family, and has placed it in a much better position with regard to the people, who up to 1846 were as much its subjects as the villages of the Patiala state now are of the Máharája. The value of the *jágir*, as recently assessed, is Rs. 85,077, and it is thus distributed between the four members of the family :—

(1).	Sardár Utam Singh	...	...	43,136
(2).	Do. Badan Singh	...	...	15,782
(3).	Do. Sundar Singh	...	...	7,792
(4).	Do. Balwant Singh	...	...	18,367

The family, besides enjoying these revenues, also owns a good deal of "Bir," or land reserved by the chief for grazing, fire-wood, hunting &c., as well as all holdings of such proprietors as absconded on the introduction of a cash assessment or subsequently. Some of the Birs are of considerable extent, and are still covered with a growth of wood. The villages of the *jágir* were distributed between the other sardárs before annexation; and in 1878 between Sardár Badan Singh and Sardár Sundar Singh.

(1). Sardár Utam Singh, the head of the family, lives in Rámgarh (near Maloud), where there is a large fort built by his father, Sardár Fattah Singh. He has also the fine old fort at Sahna, built by Chaudri Bakhta; but this he seldom visits. Sardár Utam Singh has the powers of a magistrate of the second class, and civil powers in cases up to Rs. 300 value.

(2 & 3). Sardar Mit Singh had two forts, a very large one at Maloud, and a smaller one at Pakhoke. The former was assigned

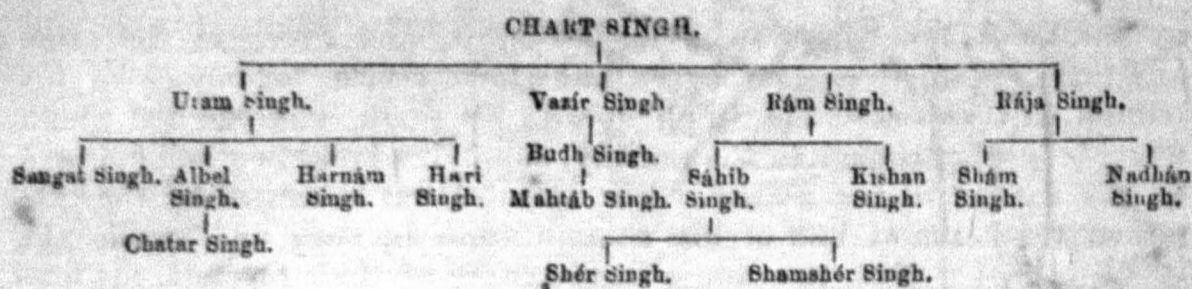


to Sardár Badan Singh, who resides in it, and exercises the same criminal and civil powers over the whole estate belonging to his branch as Sardár Badan Singh does in his share. Sardár Mit Singh lent his best assistance in the mutiny, supplying horsemen and footmen to the extent of his ability. For this he was rewarded by the perpetual remission of half of his commutation money; and, while the other branches pay two annas in the rupee of their revenue, his descendants have to pay only one anna. Sardár Sundar Singh resides at Pakhoke.

(4). Sardár Hakíkat Singh died in 1875, and the estate has since been under the management of the Court of Wards, his son, Sardár Balwant Singh, being at the Wards' School, Amballa, a young gentleman of 16 or 17 years.

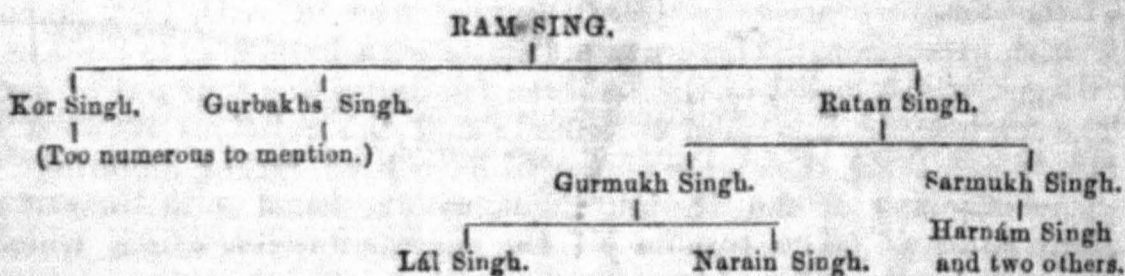
89. The next jágir in importance to Maloud is that of Ladhran.

The ancestor of this family, Jai Singh, was a Gurm Jat of Karanke Dhirke near Atári in the Amritsar district. He was a member of the Nishánawálá confederacy; and in the scramble for territory which followed the capture of Sirhind in 1763 A.D. secured a piece of country lying between Ludhiána and Samrála with 27 villages, and seven others in the Kharar tahsíl of Amballa. Jai Singh gave his brother, Nahr Singh, one of the former villages, Palmazra, which the descendants of the latter still hold. Jai Singh had two sons, Chart Singh and Kharak Singh, the latter of whom was a noted robber, and was allowed by his brother one village, Ránwan, which still belongs to his descendants. The rest of the territory went to Chart Singh, who in A.D. 1809 accepted British protection. There was a dispute with Patiála as to the Kharar villages, which ended in the Ladhran family getting four out of seven. The territory in Ludhiána was small; and the relations between the family and the Nábha state appear to have been rather doubtful. At pages 392-394 of the Panjáb Rájas will be found an account of the claim to supremacy set up by Nábha, and the decision of the Government of India on it. Although the Ladhran Sardárs, like others of the Nishánawálá group, were at times in actual opposition to Nábha, there can be no doubt that they gradually became to some extent dependant on that state. After the campaign of 1845-46 the Ladhran territory passed into our hands, and was included in the Ludhiána district, the jágir having maintained to the family. The descendants of Chart Singh are very numerous; and the jágir, which is worth Rs. 24,000 in all, is becoming more and more subdivided. One or two of the family have taken to service, Sardárs Hari Singh and Albél Singh being Rissáldárs in the 12th and 13th Bengal Cavalry respectively; but most of them prefer to eat the bread of idleness. It is likely that in another generation or two the shares held by many members of the family will be insufficient for their maintenance. The pedigree of Chart Singh's descendants now alive is as follows:—



The rule of succession is "Chundavand," i.e., the estate is partitioned according to the number of wives of the deceased, the children of each wife dividing a share between them equally. Mahtáb Singh, Shám Singh and Nadhán Singh have still very fair incomes. The family also own landed property, one whole village and shares in several more, and some very fine houses at Ladhran where they all reside.

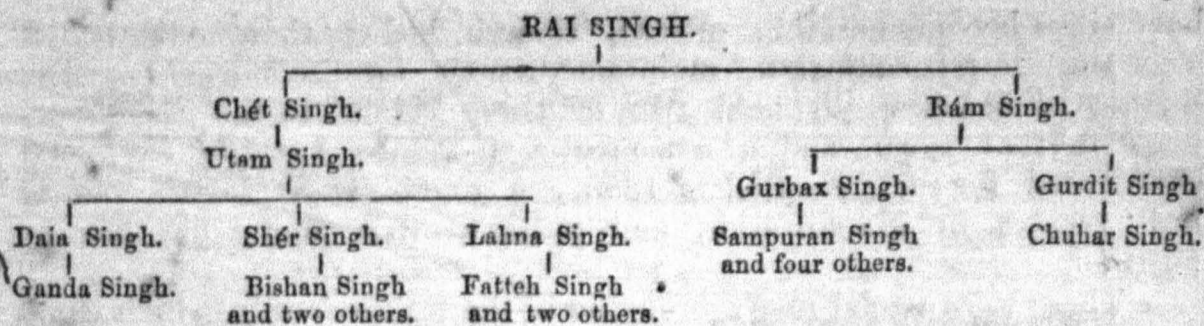
90. Other existing jágirs in the Samrála tahsíl are: (1) *Kotla Badla*. The founder of this family was Rai Singh, who came from the Amritsar district in Sambat 1916; and on the fall of Sirhind secured four villages, Badla, Kotla Badla, Bhari and Saidpur. The family, like others of this tahsíl, maintained its independence in the midst of its more powerful neighbours; but it is probable that all of them would eventually have been absorbed by the Phulkian Chiefs or by Lahore but for our interference. The villages came to us when the rest of the country was annexed in 1846. The pedigree of the family is as follows:—



The descendants of Kor Singh and Gurbakhs Singh hold Badla and Kotla Badla; but they are too numerous to mention. The other branch is much better off; and Lál Singh is a man of some means, and has a good deal of influence. The whole jágir is only worth Rs. 7,611 per annum.

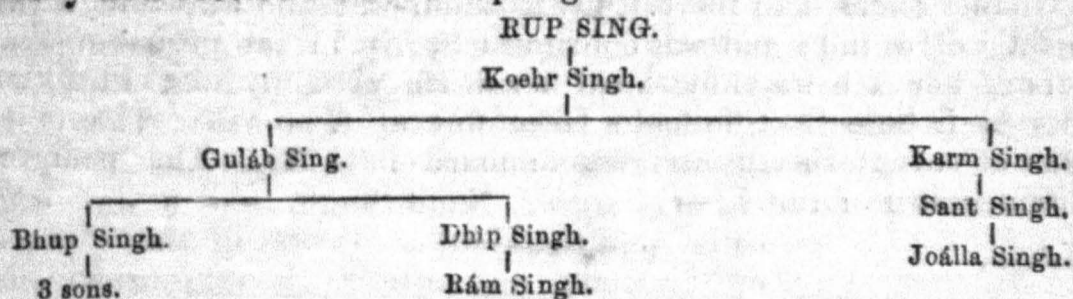
(2.) *Jabu Mazra*.—The founders of this family were Rái Singh and Rám Singh, Jats (Kang), from Amritsar. About A.D. 1763 they secured 16 villages to the south-west of Khannah; but were exposed to constant attacks from Patiála and the Kapurthala chiefs, who finally annexed and divided the whole estate. The sardárs complained to the Resident at Amballa, and eight villages were restored to the family. These they now hold with a revenue of Rs. 10,722. The pedigree is—





There are two branches—one (Rám Singh's) residing at Jabu Mazra; and the other (Chét Singh's) at Dhíru Mazra. There is little to distinguish these men from the Jats around them except their extravagance, and not one of them is in service. Ganda Singh and Chuhar Singh are the heads of the families at present.

(3.) *Kotla Ajner*.—This is a *jágír* of four villages acquired by the ancestor of the present holders, a Mánjha Jat, subject to the Ahluwália Chief. The lands came to us by annexation with the other Kapurthala territory in 1846; and the *jágír* was confirmed to the family, half to be held in perpetuity. The revenue is Rs. 4,132, of which the members of the family now receive half. The pedigree is—



This family is of no importance at all; and none of the members are in service. Other *jágírs* of less note are :—

*Nishánwáldá*; holding four villages in shares with Government (Rápálon, &c.) The revenue of the *jágírdárs* is Rs. 2,343, which is divided amongst six or seven families.

*Sontiwáldá*; holding three villages in shares with Government, and having an income of Rs. 5,231.

*Shamspur*; two villages with income to the *jágírdárs* of Rs. 2,587.

*Saloudi*; one village (shared) with an income to *jágírdárs* of Rs. 1,703.

These are four communities of *jágírdárs*, descendants of old Sikh confederacies. The Bhaie of Bágrian (*see* para. 62) and the Dhín Mulánáh (Amballa) sardár have each a village in *jágír*.

Mention has been made in Chapter II of the various minor chiefs who held the *tahsíl* at the time of annexation. Such of these as were driven across the Satlej, and have no further interest for us here, I need not notice: but there are one or two whose families

Extinct or decayed families : Sodhis of Muchiwárah.

have since become extinct; or who, though losing their possessions after the Satlej campaign, maintained their local connection. The Sodhis of Máchiwaráh held two or three villages in the neighbourhood of that town, and a masonry fort in it; but the jágir was confiscated for their conduct in 1845. A representative of the family still resides in Máchiwaráh, and owns a little land; but has no position.

There were a good many branches of the Kákar family, which came from the Jalandhar Doáb. One of these took possession of several villages about Bahlolpur; but was spoiled by Máharája Ranjít Singh who, however, restored some of their possessions, giving them in jágir. For the conduct of the family in the war of 1845 the greater part of the jágir was confiscated, and the rest lapsed by escheat shortly after. The only legitimate survivor at present is a female, who holds the family fort at Kakrálá.

There was a large jágir held at the time of annexation by Sardárni Daian Kour of Khannah, the daughter of Dasoundha Singh, a Mánjha Jat, who had established himself at the same time as the other jágirdárs from across the Satlej—see paragraph 26. He was the servant of Tárah Singh Ghaiba referred to there. Daian Kour was the widow of a son of the Rája of Jhínd; and was continued by us in the possession of the jágir of her father's villages till her death without issue in 1850, when the jágir lapsed. She had a large fort at Khannah. The jágir consisted of seventeen villages with a jamma of Rs. 30,217.

The aucestor of the Kheri Sardárs, Nand Singh, was a Jat who came from the Mánjha to assist in the capture of Sirhind; and afterwards established his power over a very fertile piece of country in the south-east corner of the tahsíl. This was then only partly settled by Mahomedans and others, many of whom deserted their lands; and to Nand Singh is due the founding of most of the villages of the Kheri iláqa, which is now the richest and most highly assessed portion of the district. The family maintained an independent position till they were absorbed by us in 1846. The jágir was continued to S. Basant Singh, who was succeeded by his son Hari Singh, who died without issue in 1866. The jágir then lapsed. Sardárni Nihál Kour, widow of Hari Singh, and two other female relatives, Ratan Kour and Sáhíb Kour, enjoy considerable cash pensions, and Nihál Kour has a life interest in the estate of Hari Singh which is very large, consisting of shares in a great many villages, and considerable areas of Bir land. The Sardárni is a sister of Sardár Badan Singh of Maloud.

91. Besides the Maloud family, there are one or two others which hold smaller jágirs in the Ludhiána tahsíl. The Khosa family of Jats belong really to Bankandi in Ferozepur district. They hold three or four villages in shares with the Maloud family. Their revenue is Rs. 3,353.

Kákar family.

Khannah Jágir.

Kheri Jágir.

Minor Jágirs of Ludhiána tahsíl.

Khosa Jágir.



There are two families of Kalál Jágirdárs at Butáhri and Háns, who hold the villages given them by the Ahluwália Chief. Their income is Rs. 2,506.

Háns.

The Bháie of Bágrian has been already mentioned in the preceding paragraph. He has a jágír of four villages in this district with a revenue of Rs. 6,061, as an endowment of his Langar or Alms House (see paragraph 65).

Bágrian.

Bhaie of Arnouli.

The Bháie of Arnouli, who has a jágír in Amballa, holds one village (revenue Rs. 1,800)

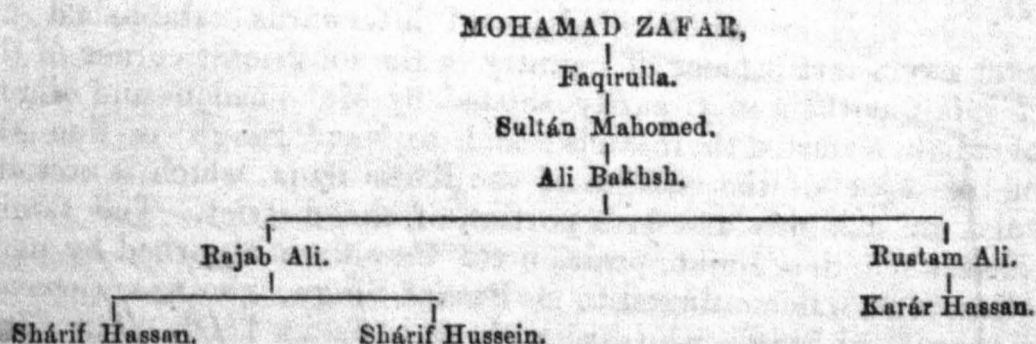
in this tahsíl.

Of the Kákars who held the Ludhiána Bét at the end of the last century there is one representative, who resides in Báranhára and is in receipt of a pension; while an adoptive grandson of Sudha Singh, Gil, also gets an allowance and lives at Mángat.

92. The children of Maulvi Rajab Ali, the well-known Mir Munshi of the Lahore Board of Administration, reside in Jagráon, where they have very fine houses; and they hold two villages of this tahsíl with a revenue of Rs. 3,092 in jágír. The founder of the family was Muhammed Zafar, a Saiad, who settled in the neighbourhood of Jagráon under the Emperor Mahomed Sháh, and got a grant of some villages round Talwandi Kalán. His descendants lost their possessions when the Sikhs took the country from the Ráis. Rajab Ali subsequently recovered the jágír of two villages.

Jagráon tahsíl: The family of Rajab Ali.

The pedigree is—



None of the present generation have taken service. The tomb of Faqirulla still stands in Talwandi.

There are Sodhi families in Mallah, Bhamipur and elsewhere, holding petty jágírs which are gradually lapsing; and Jat families in Rájuanah and Tughal; but these do not deserve mention.

93. The Ráis of Raikot played such an important part in the history of this district that I may give some of the details connected with the family. They belong to the "Manj" Got or subdivision of the Rájput tribe; and the ancestor of the Ráis, Rána Mokal, is said to have come from Bhatanír (or Jesalmír), and to have settled in what is now Farídkot territory. Fourth in descent from him was Tulsi Dás, who became a Mahomedan in the

The Rais of Raikot.

reign of the Emperor Ghiásuddín Ghori, the family chronicle says, that is about the middle of the 12th century (the same period as that to which the Ghorewáh Rájputs of the east ascribe their arrival in the part of the country now held by them) and was called Shekh Cháchu. His sons, Bharu and Lapál, came to Haṭur, a large village in the Jagráon tahsíl, where they appear to have lived by plunder under the shade of an unfortunate Panwár Rájput, called Udho, the circumstance being recorded in the popular tradition 'Kháun píun Bharu Rái: Pakara jáua Udho Panwár,' which means that Bharu got the plunder, and Udho the blows. Finally Bharu made himself master of Haṭur, while Lapál settled in the adjoining Sháhjehánpur, which his descendants still own. Seventh in descent from Bharu was Kalha I, who took service with a Delhi Emperor called Aláuddín, perhaps the last of the Saiad dynasty, at all events in the beginning of the 15th century. Kalha founded Talwandi, to which place the family moved; and obtained an assignment of the málguzári of villages in the neighbourhood, for which he had to pay Rs. 1,25,000 of revenue, and also the title of Rái. The family maintained its position as a feudatory of the empire ("zemindár" or "mustájir") under the Lodis and Mughals for several generations, and one of the Ráis is said by the family chronicle to have been put to death for refusing a daughter in marriage to the Emperor Akbar. On the decline of the Mughal empire from the beginning of the 18th century the Ráis became involved in disputes with the Governor of Sirhind; and Rái Kalha III, who appears to have been a ruler of very great ability, extended his power up to Ludhiána, which passed into his hands a few years before the capture of Sirhind in the manner described in paras. 25 and 26. After that event he established independent power over the whole of the Jagráon and the greater part of Ludhiána tahsíls, and also a large portion of the Ferozepur district. The family was on at least equal terms with the Pathán Rulers of Maler Kotla and of the Phulkian Chiefs, with the latter of whom their relations were very friendly on the whole. It was in the time of Rai Ahmed, successor of Kalha II, that Raikot was built\*; and many other towns and villages, amongst them Jagráon, owe their origin to the family, whose rule appears to have been very mild. Rai Kalha III was much the ablest of the Ráis; and under him the family reached the height of its power. He was followed by his son Ahmed, who ruled only a short time. In 1779 A. D., Rái Aliás, a minor, succeeded, and the affairs of the State were managed by two Gujars, called Roshan and Ahmed, the latter whom asserted his independence at Jagráon, but was expelled. It was at this time that the Sikhs from across the Satlej commenced their attacks under the Bedis, and Roshan was killed in an engagement with them. The Bedis got temporary possession of Ludhiána, and some of the country about; but Patiála and other Cis-

\* The names Kalha and Ahmed occur several times in this family, and this has caused some confusion. It was a Rai Ahmed who founded Raikot, but this was long before the time of the great Rai Kalha, whom I have called Kalha II in para 24.



Satlej powers took up the cause of the Ráis ; and the Bedis were expelled. In 1802, Rái Aliás was accidentally killed while hunting near Jagráon, and there were left of the family only two women—Nur-ul-nisa, his mother, and Bhágbhari, his widow. In 1806 Ranjit Singh made his first expedition into this country ; and without a struggle dispossessed the Ráis of all their possessions save two or three villages, which he allowed for their maintenance. On annexation of the country by us, this jágir was continued to Bhágbhari till her death in 1854, when it lapsed. The representatives of the family now left are Imám Bux, son of Bhágbhari's brother ; and Ahmed Khán, another distant relation of the last Rái. The former of these Bhágbhari adopted, and he receives a pension of Rs. 200 per mensem for his life. Both have considerable possessions, Ahmed Khán and his brother owning two whole villages, besides their share in the ancestral lands in Talwandi and Ráikot. The houses belonging to the family in Ráikot and Talwandi are in the hands of these gentlemen, but with Haṭur they have now no connection.

94. Some mention should be made of the political refugees and pensioners, who followed us from Afghánistán in 1842, and had Ludhiána assigned to them as a place of residence.

The family and dependants of Sháh Shuja have resided here since our withdrawal from Cabul in 1842. Shahzáda Sháhpur is the son of Sháh Shuja, and was proclaimed Amir on his father's death, but he enjoyed the dignity for only a few days. Another of the family, Sháhzáda Nádir, is an Honorary Magistrate, and several of the rising generation are in our service as tahsildárs, extra assistants, or in the army and police. The family altogether receive Rs. 1,815 per mensem in political pensions.

The family of Abdul Rahmán Khán, the Nawáb of Jhajar, executed in 1857, was sent here after the mutiny, and has since resided, drawing pensions which aggregate Rs. 2,300. There are three sons of Abdul Rahmán and an uncle, Ali Mahomed, who appears to be the leading man of the family.

Saleh Mahomed Khán, who came with us from Cabul in 1842, was in receipt of a pension of Rs. 1,000 per mensem, and his son has succeeded to half of it. Another Cabul pensioner of note was Mahomed Hassan Khán, who also distinguished himself in the mutiny. He had a pension of Rs. 800, and his family have now about Rs. 300 per mensem. The well-known Mohan Lál (Agha Sáhib), Hindu, Christian, and Mahomedan lived for many years here, and has left some descendants of various religions.

## CHAPTER IV.—PRODUCTION AND DISTRIBUTION.

## A.—Agriculture.

Area under the various crops and their distribution.

95. The following is an abstract of the area in acres and percentages under the various crops grown in the district.

KHARIF OR AUTUMN HARVEST PERCENT 44				RABI OR SPRING HARVEST PER CENT. 56			
Crop.	Irrigated.	Unirrigated.	Total.	Crop.	Irrigated.	Unirrigated.	Total.
Sugarcane ...	9,322 1	3,942 1	13,264 2	Wheat ...	55,429 7	69,313 9	124,742 16
Maize ...	36,523 5	14,446 2	50,969 7	Barley ...	9,818 1	14,542 2	24,360 3
Cotton ...	13,829 2	4,691 1	18,520 3	Gram ...	1,098	29,896 4	30,994 4
Pulses ("Moth," &c.)	1,422	90,984 12	92,406 12	Wheat with gram	4,712 1	166,782 22	171,494 23
Fodder ("Charri," &c.)	5,140 1	102,210 13	107,350 14	Barley with gram	1,456	52,236 7	53,692 7
"Charri" with "Moth," &c. ...	702	30,025 4	30,727 4	Others ...	9,779 1	13,797 2	23,576 3
Rice ...	41	2,492	2,533	TOTAL ...	82,292 10	346,566 46	428,858 56
Others ...	3,649 1	11,792 1	15,441 2				
TOTAL ...	70,628 10	260,582 34	331,210 44				



Sugarcane, maize, cotton and wheat are in the uplands only raised in land artificially irrigated, the unirrigated entries for these crops being for the Bét. The distribution of the various crops over the district is as follows : Sugarcane is grown in the first twelve or fifteen miles of the Bét, and in the uplands of Samrála tahsíl, and of Ludhiána except in the Jangal villages and in the country about Pakhowál ; but the proportion is higher in Samrála, and gradually decreases as we go westwards. There is also very little of it in the sandy tract along the high bank : and none is grown in Jagráon. Cotton is generally grown where cane is, and also further west ; but very little in the Jagráon tahsíl. The other crops are grown everywhere, except that in the uplands maize and wheat require irrigation, and there is none in the Jangal villages. The autumn unirrigated crops, pulses and fodder are the same throughout the district ; but in the Jangal villages "bájrâ" sometimes takes the place of "joâr," because, I suppose, it is more hardy. So too wheat mixed with gram is the unirrigated rabi crop in the eastern parts where the rainfall is heavier ; while in the more arid tracts of Jagráon, and the outlying villages barley takes the place of wheat. Thus in the east of the district, where the percentage of irrigation from wells is highest, we have a larger proportion of the superior crops, cane, maize, cotton and wheat ; while in the western part (Jagrâon tahsíl) there is not much irrigation, and the greater part of the area is under kharif and rabi rain crops.

96. An account has already been given (para. 16) of the annual and monthly rainfall. The agricultural year begins with the "Nimânia," which is the first of the half monthly fasts of the Hindus, and falls about the 15th June. Lands are rented and accounts cleared up by this date, and generally a new start made for the year. Most of the land has been enjoying a rest of two or three months, the exceptions being where sugarcane, some of the cotton, and patches of tobacco and vegetables round the wells occupy portions of it. The monsoon breaks from ten to twenty days after the Nimânia, towards the end of the month of Hár ; and agricultural operations commence at once with the sowing of the various autumn crops, except the cane and cotton which are already in the ground. Falls of rain at intervals during the months of July-September bring the autumn harvest to maturity ; and in September the final ploughings for sowing the rabi crops (the land has been carefully prepared before) commence. From the middle of September to the end of October the rabi sowings go on, and from the end of October to the middle of November the kharif grain crops are reaped, and the cotton pickings begun. This period of two months (15th September to 15th November) is much the busiest time for the cultivator. If the rainfall has been good, the rabi sowings are completed early in November ; but, if the rains have ceased too early, and there is not a sufficient amount of moisture for the sowings, they go on into December, and a late shower in

October or November is then of the greatest use. The benefits of a fall at this time are celebrated in the popular couplet :

Je m'inh pia Diwáli,  
Jia phus, jia háli.

"With rain at the Diwáli (end of October) a worthless fellow and a good cultivator are on equal terms." The rabi crops are brought on by showers at two periods of the cold weather, about Christmas and towards the end of February ; and reaping begins from the Baisákh day (1st Baisákh, about April 15th), and the threshing is completed early in May. The sugarcane crop will not fit into the regular round of the farmer's year, and requires a special course of its own. It is sown in March, is cut and pressed after the middle of November, when the other kharif harvesting and the rabi sowing have been finished. Cotton is sown before the regular kharif seed time, but it fits into the harvesting season, being picked at intervals during November-December.

97. There are a number of soils recognized by the people, and with appropriate names. Our Regular Settlement introduced an elaborate classification, but the names used were known in the country before this. The land round a village site is referred to as "niái" because of its situation even in the Jangal villages, where there is no irrigation, and no soil so designated in the Government papers. "Dákhar" applied to hard soils is a term that has been in use from time immemorial in the district. In the uplands the Jat will divide his land into "senju" (irrigated) and "máru" (unirrigated). The latter he will, in speaking to a revenue officer, describe as "tibba" or "ret," and sometimes as "budhi" if there is any appearance of sand to justify him ; or, if the soil is a good even loam, he will tell you it is "pilak," which is a very coarse cakey soil, almost barren, and worse even than sand. If it is a good dark stiff soil he will tell you it is "rarra," "chilan" or "kallar." In a village with light soils the people will speak with apparent envy of the "dákhar" or clay loam of some other village, where the crops are so good, while the owners of this latter sort of soil sigh for the light lands (called "resli") of their neighbours, which require little ploughing, and where the crops spring in the driest of years. In the Bét the people speak of "mand" or flooded land ; "rakar" or "kallar," hard land yielding little ; "passi," or soil in which the sand is very near the surface.

In the Regular Settlement the terms used were "niái" or land adjoining the site and heavily manured ; "dákhar," or hard clay soil ; "rousli" or ordinary loam ; and "bhur," or sand. These when distributed over the irrigated and unirrigated lands gave much too elaborate a classification. Thus in the Dháia there were these classes of irrigated lands : "Níai cháhi," "dákhar cháhi," "rousli cháhi," "bhur cháhi,"

Soils: natural and artificial.

Classification adopted in former and present Settlements.



and finally "mohíta cháli," or unirrigated land capable of being watered by a well. We have simplified the classification as far as we could, and have divided all lands for assessment purposes into—*For the Dháia*: (1) "niai cháli" or first class irrigated land adjoining the site; (2) other well lands; (3) unirrigated "dákhar" or "rousli," i.e. loam; and (4) "bhur" or sand. The first of these is an artificial class, but the division of unirrigated lands is a broad distinction, which the people themselves recognize. *In the Bét* no natural classification was attempted; but the lands were recorded as (1) manured and ordinarily bearing two crops ("dofasli"); and (2) unmanured, bearing one crop ("ekfasli"). These divisions are quite enough for practical purposes, and I do not think that anything would have been gained by attempting a more elaborate classification. In the uplands I began by having three classes of unirrigated lands: clay loam (dákhar), sandy loam (rousli) and sand (bhur); but further experience induced me to combine the first two. In the Bét there is great uniformity of soil. The only variations are when the land is newly formed ("mand,") where it lies low and is moist, or where the sand is near the surface ("passi.")

In the uplands I have already pointed out that the lighter soils prevail along the high bank and to the south-west of the district, while those of the eastern portions are much stiffer. Putting irrigation aside, the best soil is that which best suits the rainfall. A hard "dákhar" soil requires a great deal of rain, which it generally gets for the kharif harvest; but even this crop suffers from breaks in the rains. But the most critical period of the whole year is the time of the rabi sowing. It is well known that a clay soil is capable of absorbing a much greater amount of moisture than a sandy one; but the former requires a very heavy rainfall to saturate it thoroughly, and dries much more easily, which is a very important point in this climate. Dákhar land requires to be thoroughly moist before ploughing is possible at all; and even if it has been reduced to a good tilth, but the rains have stopped too early, it will often be found to have lost all its moisture; and the cultivator knows he may spare his seed, for it will not germinate. If the moisture for sowings is good, and if the usual winter rains do not hold off and are also sufficient, the produce of dákhar will be much heavier than that of any other soil; but it is seldom that all these contingencies turn out as the cultivator would wish them to. On the other hand rousli or sandy loam is very safe for the rain crops. It requires little ploughing; and, though not capable of holding so much as dákhar, retains moisture in the subsoil much better. For weeks after rousli land has been ploughed and rolled preparatory to sowing, it will be found that there is good moisture at a few inches from the surface. I think then that the best soil of the district for rain cultivation is the rousli, for it is never without a crop; while, even in the Samrála villages with a higher rainfall than elsewhere, we find that every fourth or fifth year a great part of the

Comparison of the various soils.

unirrigated land has no crop, because sowing was impossible for want of moisture. Many villages have both light and stiff soils in their area; and this is the most desirable combination. "Bhur" I have called sand, but it is really a shifting and sandy soil on a good subsoil. "Bhur" lands are poor, and the crops on them are in the most favourable years rather weak, but they have the advantages of needing almost no tillage and retaining what moisture they get most tenaciously in the subsoil. They suffer, however, in a year of heavy rainfall, and in the villages along the high bank the crop is generally best when that of the lands further inland is drying, or when no sowings have been possible.

In the Bét "réh" or the saline efflorescence, due to impeded underground drainage, is, as I have explained in paragraph 7, common along the Budha Nala, but not elsewhere, except to the west of Ludhiána.

Bad soils.

In the neighbourhood of Nurpur barren patches will be found in the wheat fields; while further west, in the villages surrounding the plain of Aliwál, the surface is encrusted with it, the land being apparently water-logged, as is proved by the large area under water which has oozed out of the ground just below the high bank under Bharowál. Elsewhere, in the Bét and in the harder soils of the Dháia, the land may show a tendency to saltiness, especially in drainage lines, this being evident from the failure of the crop to germinate; such soils are called "chilan" or "kallar." "Pílak" is a soil of a deep yellow colour, more or less unfruitful, and distinguishable by its tendency to cake. It appears to be composed of a large grained coarse sand, like gravel; and is the worst of all Dháia soils.

98. Of the total cultivation of the district 15 per cent. is returned as irrigated. The irrigation is at the present time entirely from wells. In the Bét the depth of the water below the surface is only eight to ten feet, and the lift very easy.

Artificial irrigation.

The lowlands or Bét.

The wells here are of two sorts, first "kacha" or temporary wells with a lining made of "pilchi" (see para. 12), the water being raised in an earthen pot suspended from the end of a lever or pole, the other end of which is heavily weighted. The pot is pulled down into the well by a string attached to that end of the pole; and the weight at the other end raises it when full to the surface, where it is emptied into the irrigating channel. This apparatus is called a "dhinkali," and has the advantage of only requiring one man to work it. There are also packa\* wells of small diameter, worked like the other wells of the district with a bucket raised by bullocks. At the Regular Settlement there appear to have been very few packa wells, and people were content with the simpler "dhinkali;" but within the last 25 years nearly one thousand packa wells have been sunk, mostly in the villages just below Ludhiána city and to the west, for irrigation is not required in Bét lands further east. The "dhinkali" is capable

\* i.e., lined with masonry.



of watering only about an acre of land; and, although the Araien cultivator can grow a great deal in this small area, he can do much more with cattle and a permanent well capable of watering six to seven acres; and the change is a decided advance. The Persian wheel is used in one or two villages in the Jagráon Bét, adjoining Ferozepur.

In the Dháia the wells are all of masonry. The water is raised by means of a rope and leather bucket (láo, charsa), worked by two pairs of bullocks alternately going down an inclined plane or run. The rope works over a wheel or pulley, raised a little above the well on a forked stick. To one end of the rope is attached the bucket, and the other is fixed to the yoke of the bullocks, which are driven down the run. When the bucket rises to the top, it is rested on the edge of a reservoir and emptied into it by a man standing there for the purpose, when the rope is unfastened from the yoke and the bucket allowed to descend into the well. Three or four men and two pair of bullocks are required for one bucket, and can work for three or four hours at a stretch. For the continuous working of a single bucket well four pairs of bullocks and six or eight men are necessary. With this complement it will go on for the whole day. Nearly half of the wells in the district have two buckets and two sets of gear completely separate, so that both are worked at the same time. These are much wider than the single bucket wells, being 11 or 12 feet in diameter, (while the latter are generally 7 or 8), and cost more to construct. The usual cost is from Rs. 250 to Rs. 300 for a single, and from Rs. 400 to 500 for a double well. The compensation paid for wells destroyed by the Sirhind canal in 1869 averaged between 400 and 500. Irrigation is also given in places (Bét and Dháia) from village tanks, the water being raised three or four feet to the level of the fields by means of a basket worked by two men with ropes; but this is only possible at certain times of the year when the tanks are full. The water is first run into a small well or reservoir (called "chuhi"), and thence raised by a basket (called "dal") into the irrigation channel. The basket is lined with leather, and has two ropes attached to it, one passing under each side and coming out at the corners. Two men stand on opposite sides of the well holding the two ends of each rope, and raise the water in the basket.

99. The distance of the water from the surface and the depth of the water in the wells has been recorded by us for every village in the district. The result of this record is to show that beyond the influence of the river, which affects the water level to some distance from the high bank, the depth below the surface of the water in the wells diminishes as one goes from north-east to south-west in Samrála and the continuous part of the Ludhiána tahsíl. This variation is most marked in Samrála, where it is from 42 or 43 feet in the villages to the south of Bahlolpur, to 30 feet at Isru, and 27 feet in the detached villages to the south-west of this, and also about Maloud (Ludhiána

Spring level; variations in depth of the wells.

tahsíl.) In Ludhiána the variation is not so great, the recorded depth being not less than 35 feet in any of the villages about Pakhowál; while beyond our boundary the depth increases, till we reach 75 feet at Sahna, and upwards of 100 beyond it. In Jagráon there is no such fall of spring level; but the depth to the water is much the same in all the eastern villages of that tahsíl, while it increases towards the south-west, being upwards of 50 feet at "Haṭur" in the south-west corner. Thus we have a spring level which approaches the surface in the eastern portion of the district to a distance of some 40 or 50 miles in the same direction as the slope of the country, and then gets deeper, till in some of the Jangal villages water for drinking purposes is raised with very great labour; while in the western portion of the district with the same slope there is a steady fall from the first.

The depth of water in the wells varies a good deal according to locality and season. It is generally twelve or fifteen feet, but in a dry year will fall much lower. It is said that during the last few years the level has been high. The amount of water which can be drawn out of a well depends on the source from which it is fed. The supply from beneath the lower clay is inexhaustible; but most wells are filled from the sand, and are liable to be worked dry, especially where the rainfall has been deficient.

100. I will next give an account of the method of sinking a well. An excavation of the size designed for the well is first made through the upper stratum of clay soil till the sand is reached, generally at a depth of fifteen to twenty feet; and at the bottom of this is laid down the "chak" or cylindrical framework of wood on which the masonry lining of the well is to be rested. This lining is built up to the surface, and above it to a height of eight or ten feet, and weighted down while the sand at the bottom is scooped out. The structure gradually sinks through the sand, the "chak" keeping it firm. Three sorts of sand are met with in the excavation; first, fine dry sand (called "reti"), and then moist, coarser sand ("reta"), and finally sand which comes out in lumps mixed with pieces of clay and kankar (called "ghatī"; and it is from this last that the water is generally drawn. The sinker says that a good foundation has been reached ("paṭhan lag gaya"). The top of the well is then finished, and the reservoirs and other appliances built. In some villages the lower stratum of clay is reached (called "pāndu"), and this gives a sure foundation for the well. A hole about a foot in diameter is driven through the clay into the sand below it by means of a pointed iron instrument; and the water rises ("ubal") as in a spring. It is a great piece of luck to have a well founded on the "pāndu," for it can never fall in, and the supply of water is unlimited. Such a well is generally worked with three or four buckets. The "pāndu" is said to be reached in most wells sunk in villages about Maloud, and occasionally elsewhere. A well not found-



ed on the "pánda," besides having a supply of water that is liable to be exhausted, may suddenly disappear altogether, or gradually subside, the foundation being undermined by the action of the bucket.

101. Wells are worked with one, two, three and even four buckets ;  
 Irrigating power of a well. and we cannot judge of the irrigating power by merely striking an average of the area for each well. It is usually calculated that a two-bucket well can irrigate half as much again as a single well ; and at this rate we have the average area watered by one of the latter sort 12 acres, and by one of the former 18 (in the Dháia). I extract the following from my Assessment Report of Samrála tahsíl :—" But to form an idea of the irrigating power of a well, we must examine the area under the various crops and the seasons during which they are irrigated. Roughly speaking, the rabi crop is irrigated for six months (October to March), and the sugarcane crop for ten months (May to February). The other kharif crops, cotton and maize, require irrigation for nearly four months (July to October). The number of waterings given varies with the character of the season ; but generally the rabi crop requires one every twenty days, and the cane once a week. Taking the rabi crop then, we have 28,000 acres watered once in three weeks, or 9,300 once a week, and 6,200 of sugarcane. This gives about five acres watered every week by a one-bucket well. In the kharif the area is naturally a good deal less. The estimate given me by zemíndárs is one bigah (packa) or five-eighths acre a day for each bucket." The average area watered by a masonry well in the Bét is nearly seven acres, which bears about 12 acres of crop in the year.

102. It is expected that irrigation from the Sirhind canal will be  
 Sirhind Canal. commenced from the rabi of 1883-84 in the villages to the south-west of the dsitric ; and in a few years it is likely to be extended to all villages in the uplands lying west of the Maler Kotla road. The distributaries are at present under construction.

103. I will next give some account of the ordinary agricultural  
 Agricultural implements and appliances. implements of the district. The plough "hal" universally used is the "mona," (see "Panjab Manufactures," page 314), which is, I think, decidedly the best of the two patterns in use in the province, being much stronger than the other. It is of course a primitive implement with no mould board and no turning action ; but it opens the soil to a depth of eight or ten inches, and produces a fine tilth. The various parts of it are called "mona" (the block), "thaili" or "arli" (the handle), "phála" and "cháo" (share and coulter), "halas" (beam). The bullocks are yoked by a "panjáli," or frame work passing over their heads into which the "halas" is fixed. To the plough is attached when necessary, a "por" or tube made of bamboo hollowed with a leather mouth, through which the seed is drilled. Ploughing is followed by rolling with a "Sahága," a beam of wood to which the

cattle are yoked, the man standing on it and driving. The *sahágs* is also used in stiff soils for clod crushing. "Paraien" is the goad for driving the bullocks. "Jindra" is a rake without teeth, worked by two men, from one side with a handle, from the other with a rope. It is with this that the irrigated lands are ridged off into "*kiáris*" or plots for irrigation. The "*kahi*" or mattock is mostly used in making the irrigation channels (*ádh*). The hoeing is done with a "*ramba*" or "*kurpa*," a trowel with a crooked handle. The crop is reaped with a "*dátri*" or sickle, and threshed with a contrivance called *phalla*, and winnowed by being thrown into the air with a pitchfork ("*salang*") or from a basket called "*tangali*." The other chief implements are the "*salang*," a wooden fork with two prongs used as above, and also for making up hedges, &c.; the "*kará*," an iron rake or cutter, used in place of the *jindra*, and worked with bullocks in very stiff soils for levelling, &c.; the "*kohári*" or common axe for cutting wood; "*gandása*," an axe or chopper with a long handle, the blade being a thin piece of iron about an inch wide and six inches long fastened to the end by two spikes of iron; a "*gandási*" the same with a short handle for chopping fodder; a "*gandálá*" or stick tipped with iron for making holes into which the branches set up in the hedges are set. The principal parts of the well gear are the "*charsa*" or bucket; the "*láo*" or rope with which it is raised; the "*páoni*" and "*kohir*," wheel on which the rope works and fork in which it fits. Water is raised from tanks, &c., by a basket lined with leather worked by two men with ropes (called "*dal*"). The sugarcane press is called a "*belna*" or "*kulhári*," and a description of it will be found under "sugarcane."\* A detailed list of all implements and appliances is given as an appendix to this report. Small carts are used by most cultivators for bringing the harvest from the field, carrying manure, &c. They are of the ordinary pattern of country cart; but do not go beyond the village.

104. The implements at the command of the agriculturists are, it will be seen from this, few in number and of the simplest character; but by their means the Jats, and a few of the better cultivating Mahomedans too, are able to show an agriculture that will bear comparison with that of most countries. The operations of agriculture differ in the various portions of the district according to the crops grown, and the presence or absence of irrigation.

In the uplands the wells generally lie round the village site in a ring, the unirrigated lands being outside of this. In some of the small villages of the Kheri *iláqa* (Samrála) the whole area is practically irrigated, and in most villages of this *tahsíl* upwards of 40 per cent. is regularly watered. As we go westwards the proportion gradually decreases to about 10 per cent. in *Jagráon tahsíl*, while the outlying villages to the south have none at all. The irrigated cultivation is best studied in Samrála where it is in greatest proportion, and here it

General sketch of the  
agriculture of the district.

Cultivation at the wells in  
the *Dhāia*.



varies in quality from that in the rich "niái" land adjoining the site on which is deposited all the natural filth of the village besides what it receives from the manure heaps, to the land attached to distant wells, to which manure is with difficulty conveyed and grudgingly given. The niái circle comes so close to the site as just to leave room for a road. It may be said to be always under crop, and regularly bears two harvests in the year. In January or February, while the rabi crops are growing, the fields selected for sugarcane are manured, watered and then ploughed till the soil is reduced to a fine tilth to the depth of eight or ten inches. The cane is then planted (March-April) and watered at intervals. Then the fields for cotton are treated in the same way, and most of the crop sown before the rains in April-June. When the rains begin it is time to sow the maize, and this is done from the middle to end of July, in land prepared in the same way as for the other two crops. The maize fields are those nearest to the village and the richest, what the people specially denote as "niái," or land adjoining the site. The tilth produced by the preparation for these crops is very fine, being the result of successive ploughings and rollings. When the seed has been put down the field is banked off into small divisions (kiáris) with a rake (jindra) for the purposes of irrigation, each of these being flushed with water in succession. This closes the kharif sowings in irrigated land. After the first one or two waterings the fields are in the case of all three crops carefully hoed, the cultivators working through them steadily in a line, removing grass and weeds and loosening the earth, which is apt to cake from the watering and stop the growth of the plant. The amount of irrigation which these crops receive depends on the character of the rains. The cane has to be kept alive through the hottest part of the year, but luckily it is the only crop to be attended to then. After the rains have commenced the well has to be turned on whenever there is a break, and the necessity is more constant towards the end of the hot weather. It is when these crops have grown to their full height that the Samrála and eastern Ludhiána villages look their best, and the site is surrounded to the distance of 200 or 300 yards by a magnificent growth of maize and cane, eight or ten feet high. The maize is ripe by the end of October, and is reaped in the beginning of November. The sugarcane is generally ready for cutting about the beginning of December, and the cutting and pressing go on into March. The rabi sowings of wheat and barley in irrigated lands are made in the beginning of November either in fields near the site, which have just borne a crop of maize, or on more distant ones which have been lying fallow ("sáuwe") during the kharif. If there is not sufficient natural moisture, a watering is given from the well, and this is generally necessary. Several ploughings in succession produce, as in the kharif, a fine tilth, and the seed is sown broadcast, ploughed in, and the land rolled and banked for irrigation. The crop gets one watering a few days after sowing, and others at intervals till within a short time of its ripening, the number of waterings depending on the amount of rain. The rabi is off, the

ground by the end of April, and is followed by small patches of tobacco, onions, &c., which grow in April-June; but most of the land not under sugarcane is left alone for two months till the rain falls. When land bears two crops in the year, (or the equivalent one of cane) we have called it "dofasli harsálá," i.e., bearing two crops every year. Where a fallow is usually given, the system is "ekfasli harsálá," i.e. only one crop in the year is grown. This description of irrigated cultivation will apply to villages in the Jagráon tahsíl if we cut out the sugarcane and cotton. The maize gets all the attention and the supply of manure distributed in Samrála between the three crops, being the only kharif at the wells. It occupies ten out of a total of sixteen thousand acres of irrigation in this tahsíl.

105. In the Dháia unirrigated lands there is a very well established system of cultivation. To explain it, we must begin with land from which a kharif crop has just been taken. When the rain falls in Mágh (January-February) the field is ploughed and left open to the action of the elements. If the cultivator has time he may plough it again whenever there is a fall of rain, but it is not often that he can do this. When the autumn rains fall ploughings again commence in July, and the land gets a number of them in succession, and is prepared for the rabi sowings, having had a year's fallow, and being reduced to a very fine tilth by the final ploughings in September. Sowings ordinarily commence from the middle of September, the gram being the earliest crop in the ground, and being followed by wheat and gram (mixed), wheat, barley, in this order; and they go on in ordinary years till the beginning of November, and till much later if the rainfall is bad. The fields are weeded at intervals, "piáji," thistles, &c., being carefully removed. The crop ripens in April, and harvesting begins about the Baisákhí day (10th-15th April), a little being done before that. When the monsoon rains begin the land out of which this rabi crop has been taken is ploughed once, and the kharif pulses and millets sown in it without further preparation, as none is really necessary. The kharif ripens at the end of October. The course of cultivation sketched above extends over two years, in the first of which the land bears no crop, although really the rabi of one year is followed by the kharif of the next; but of course the whole of a cultivator's land does not go through the various stages at the same time. Part of it will be under crop at the time that the rest is enjoying a fallow. I have noticed in para. 85 the manner in which the lands of a village are generally distributed amongst the community, each sharer having a portion in each of the blocks into which the lands are divided, and his fields being scattered all over the area of the village or subdivision. It is obviously convenient for the people of adjoining fields to have their land under crop or fallow at the same time, and in fact the members of the community always pull together in this matter, with the result that the village area will be found mapped out into blocks of fields