

12283

REPORT

ON THE REVISED

LAND REVENUE SETTLEMENT

OF THE

ROHTAK DISTRICT

OF THE

HISSAR DIVISION

IN THE PUNJAB

EFFECTED BY

MESSRS. W. E. PURSER & H. C. FANSHAWE, B.C.S.

1873-1879.

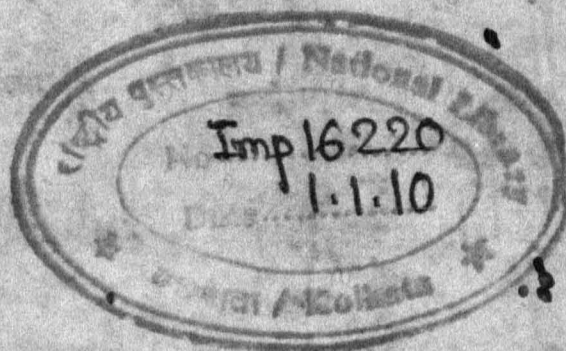


LAHORE: W. BALL, PRINTER.

1880.

1728.158

1 JAN 2010



G. P.

336. 222

(5442).

P969 ro

24cm

LIST OF ERRATA

Page.	Line	
3	8 from bottom	For "1,760 A. D." read "1760 A. D."
3	6 do.	For "nahari" read "nahar-i"
4	12	For "affected" read "effected."
4	33	For "Panalha" read "Parnalah."
7	25	For "Bamboo" read "babul."
8	24	Erase the comma after "circle."
10	9 from bottom	For "Mr. Tomason" read "Mr. Thomason."
11	9 do.	For the semicolon substitute a comma.
	28	For "chikora" read "chikara."
	4 from bottom	For "Dhornago" read "Dhoronagor."
20	6 do.	For "Paniput district" read "Pānipat tahsil."
21	18	For "settlor" read "settler."
24	5	For "of a clan" read "of a people."
24	17	For "Great" read "great."
27	10	For "among which all" read "among which nearly all."
33	4 from bottom	For "Fyr" read "Feir."
33	7	For "estate" read "estates"; for "Pyladgarh" read "Pyladpur."
36	8	For "his author" read "its author."
48	24	Remove the colon after "another."
49	12	For "11 per cent." read "13 per cent."
49	Last line	Insert a comma after "new wells."
52	17	For "law" read "religion."
53	7 from bottom	For "their" read "the."
57	27	For "anumn" read "annum"
58	10	For "churas" read "chuhras."
59	17	For "81" read "83."
59	31	For "Pnjab" read "Punjal."
59	45	Erase the "and."
61	10	For "ch" read "chamar."
62	2 from bottom	Erase "trades" read "traders."
66	12	For "gurb" read "garh."
67	12 from bottom	For "Roohar" read "Rohtak."
68	4 do.	For "usnally" read "usually."
71	13	For "December" read "September."
73	4	For "agriculturalists" read "agriculturists."
74	24	For "uobody" read "nobody."
77	6 from bottom	For "general" read "funeral."
80	4	For "axle (dhurrah)" read "axle, dhurah."
82	2	Place the semicolon which is before "only" after it.
85	7 from bottom	For "wheel" read "bucket."
89	21	For "1874-75" read "1870-71"
90	13 do.	After "then" insert a comma.
91	25	Transfer the words "and fourth" in line 25 to line 26 after the words "the first."
91	5	Erase the brackets.
93	13	For "cleared" read "cleaned."

Page. Line.

- 96 4 from For "iucude" read "include."
bottom.
- 100 Line 2 For "294" read "295."
below
the state-
ment.
- 101 25 For "as" read "which."
107 3 For "Tomason" read "Thomason."
108 22 For "from 1858-61" read "from 1858 to 1861."
109 11 For "may" read "many."
112 11 For "past settlement" read "the past settlement."
117 6 of text, For "canal land" read "canal lands."
119 In headings of the first Statement, under "cultivated", read "canal
lands" for "canal", "well lands" for "wells", "naturally flooded
lands" for "naturally flooded", and "rainlands" for "rainland".
- 120 II For "89" read "90."
120 8 For "44" read "45."
126 In Column 8 of the return, the entry opposite Rohtak and Sa
should be "ditto ditto."
- 128 23 Erase the "were" after "also."
136 5 For "Ahirs Re. 1-1-6" read "Bhirs Re. 1-1-6."
137 6 lines For "wel" read "well."
from the
bottom.
- 139 10 For "Mr. Tomason" read "Mr. Thomason."
151 16 and 17 For "re-leased" read "released."
154 18 For "last is the proportion" read "last is double the proportion."
154 34 After "fixed places" insert "in the village and", &c.
156 4 from For "and" after "Settlement Officers" read "by", and insert "and"
the
bottom.

Index.

VI,

Under "Rustam Ali," for page "37, 32" read "37, 39."

H. C. FANSHAWE

RECEIVED
OFFICE OF THE
HOME DEPT.
GOVERNMENT OF INDIA

CONTENTS OF THE REPORT.

	PARAS.	PAGE.
PART I.—Descriptive	1—14	1—15
PART II.—Historical	15—43	16—49
PART III.—Social and Administrative	44—65	50—72
PART IV.—Means of Production and Method of Agriculture	66—84	73—98
PART V.—Former Fiscal History	85—95	99—114
PART VI.—The present Settlement and Assessment... ..	96—108	115—140
PART VII.—The present Record of Rights	109—126	141—160

INDEX OF SUBJECTS.

PART I.

Para.	DESCRIPTIVE.	Page.
1.	Geographical position, &c.	1
2.	Physical aspect	2
3.	Canals	3
4.	Canal drainage lines	4
5.	Natural streams : Sahibi ; Indori ; Kashaoti	5, 6
6.	Sand-hills	7
7.	Soils ; Saline efflorescence ; Minerals	7, 8
8.	Trees and vegetation	8
9.	Villages ; Old sites ; Large size of villages	9, 10
10.	Communications	11
11.	Rest-houses and Serais... ..	12
12.	Trade and towns	ib.
13.	Climate	13
14.	Fauna	14

PART II.

HISTORICAL.

15.	Nature of signals in Rohtak	15
16.	Tribal Settlement	16
17.	Groups of Tribes	18
18.	Clans of Jats ; Origin of Jats	19
19.	Origin and development of clans ; Maliks ; Dahiya ; Daláls ; Ahláwat ; Ráthi ; Sahráwat... ..	20, 21
20.	Hudah ; Kádian ; Jákhar ; Golia	22
21.	Jats,—continued. Deswal ; Mula... ..	22, 23
22.	Rajputs—(1) Hindu, (2) Mussalman	23
23.	Ahirs ; Rors	23, 24
24.	Balamins ; Gujars ; Afghans ; Biluch's ; Miscellaneous owners	24
25.	History of origin of some towns ; Gohána ; Kalanaur ; Rohtak ; Kharkhaudah ; Bahádurgarh ; Hassangarh ; Shajjar ; Bádli ; Guriani	24—26
26.	Village communities ; Their development	26, 27
27.	—Continued ; Village councils	28, 29
28.	Actual history ; Tappas... ..	29
29.	Events since 1712 A. D. ; Bahádurgarh Biluch's	30, 31
30.	George Thomas ; His defeat and retirement	31, 32
31.	Rohtak in 1803—1809 A. D.	32, 33
32.	Formation of the District ; 1810-1856	33

Para.	Page.
33. History of ruling houses 1805-1857 ; The Dujana house ; The Jhajjar house ; Nawab Nijabat Ali Khan ; Nawab Feiz Muhammad Khan ; Nawab Feiz Ali Khan ; Nawab Abd-ur-Rahman Khan ; Bahadurgarh, Nawab Muhammad Ismail Khan ; Nawab Bahadur Jang Khan ...	34-38
34. The Mutiny ; Head-quarters attacked ; 60th Regiment at Rohtak ; Its mutiny ...	36-38
35. Lawlessness of the district ; Quarrels of clans ; Captain Hodson's incursion ...	39
36. The end of the disturbances ; Services and rewards ...	40
37. Conduct of the Jhajjar Nawab ; His trial ; The sentence ...	41-43
38. Conduct of the Bahadurgarh Nawab ; his punishment ...	43, 44
39. Constitution of the present district ; 1858-1880 ...	44
40. Famines ; Early famines ; Famine 1860-61 ...	45, 46
41. Famine 1868-69 ...	47
42. Drought of 1877-78 ...	47, 48
43. Effects of the famines ...	48

PART III.

SOCIAL AND ADMINISTRATIVE.

44. Population ...	50-52
45. Increase of population ...	52
46. Character of the people ; Jats ; Ahirs ; Rors ...	50-55
47. Brahmins ; Hindu Rajputs ; Mussalman Rajputs ; Afghans ; Biluch's ; Dogars ; Kaiyaths ; Mahajans ; Syads ; Shekhs ; Gujars ...	55-57
48. Non-agriculturalists ; Hearth fees ; Traders ; Butchers ; Village menials ...	57, 58
49. Distribution of cultivators ...	58, 59
50. Houses ...	59
51. Appearance of villages ; Description ...	59, 60
52. Household furniture ; Dress ; Jewellery ...	61
53. Food ...	62
54. The daily task ...	62
55. Indebtedness ...	63
56. Marriage and other customs ; Widow marriage ; Rules for clan marriages ; Funeral feasts ...	64, 65
57. Religions ; Fairs ...	65, 66
58. Superstitions ...	66
59. Divisions of times, &c. ...	67
60. Antiquities ; Leading men ...	67, 68
61. Administrative divisions ; Administrative statistics ; Municipalities ...	68, 69
62. Police and crime ...	69
63. Health and sanitation ; Sickness of 1879 ; Dispensaries ; Canal villages ...	70, 71
64. Education ...	71
65. General character of the people ...	72

PART IV.

MEANS OF PRODUCTION AND METHOD OF AGRICULTURE.

66. Cattle ; Loss of, in 1877-78 ...	73, 74
67. Breed ; Oxen ; Cows ; Bulls ; Buffalo bulls (and) Cows ...	74, 75

Para.	Page.
68. Other Cattle; Horses; Asses; Camels; Goats and Sheep; Skins ...	...75, 76
69. Diseases of cattle; Grazing; Jehazgarh fair ...	...76, 77
70. Grasses ...	... 77
71. Trees: their uses ...	... 78
72. Agricultural implements; Plough; Sugar Mill; Carts; Wells; Miscellaneous ...	...79, 80
73. Cultivated area: Soils; Detail of total area; Revenue Survey areas; Irrigation &c. ...	...80—82
74. Canal lands; Saline efflorescence ...	...82, 83
75. Well lands; Unlined wells; Water of wells; Drinking wells ...	...84—86
76. Cultivation in the flood depressions ...	... 86
77. Rain-lands; Ploughing; Manure; Fallows; Rotation ...	... 87
78. Rain-fall ...	...88, 89
79. Crops ...	... 90
80. Cultivation of crops; Seeds; Fodder crops ...	...91, 92
81. Well-known crops; Yield ...	... 92
82. Round of agricultural works ...	... 93
83. Owners and tenants; Examination of figures; Rents in kind ...	...93—95
84. Menials and their dues... ..	... 96

PART V.

FORMER FISCAL HISTORY.

85. History up to 1803	99
86. History since dual	ib

I.—The Estates of the old Rohtak District.

86. Constitution of the old district... ..	100
87. Early Settlement Regulations and Settlements; Regulation IX of 1805; Summary Settlements; Regulation VII of 1822; First Revenue Survey; Regulation IX of 1833 ... ..	...101, 102
88. Nature of Summary Settlements ... ..	... 103
89. The Regular Settlement; The Revised Assessment ... ..	...104—105
90. Results of the revision; Present revenue ... ..	...106, 107
91. Revised Settlement Record ... ..	... 107

II.—The Jhajjar and Bahadurgarh Estates.

92. Jhajjar and Bahadurgarh villages; Settlements of the Nawabs ... ..	...108, 109
93. British Summary and Regular Settlements... ..	... 109

III.—The whole District.

94. Results of former Settlement of the whole district; Remissions,—Suspensions; Coercive processes; Area sold; Area mortgaged ... ..	...111—115
95. Results of former settlements ... ..	... 114

PART VI.

Para.	THE PRESENT SETTLEMENT AND ASSESSMENT.	Page.
96.	Constitution of the present District; Forms of Teuure...	...115, 116
97.	Assessment Circles ...	... 117
98.	Assessment Reports; Comparison of statistics; Cultivation, &c.; Population; Cattle; Miscellaneous income; Value of land; Rise in prices; Extension of more valuable crops ...	...118—121
99.	Character of the seasons; small culturable area left; Increase of cesses and Water rates ...	...121, 122
100.	Method of framing rates; Instructions to Settlement Officer; Tests of Rates; No Plough rates; Rates accepted ...	...122, 123.
101.	Detail of rates; Canal lands; Well lands; Flooded lands; Rain-lands: Lightly assessed circles; Rates in adjoining districts ...	...123, 124
102.	Results of rates; Anticipated increase; Reasons for present estimates ...	...125, 126
103.	Village assessments; Progressive demand abolished; Announcement of new revenue ...	...127, 128
104.	Assessment of non-canal circles; Facts for future consideration ...	...128, 129
105.	Assessment of canal villages; Owners' rates; Loss on owners' rates; Enhancement of the dry revenue; Final assessment of Canal Villages; Owners' rates system; Short Settlement for swamped estates &c. ...	...130—133
106.	The Assessment of the whole district; Increase; Amount allowed for zaildars and chief headmen; Incidence of new Revenue; Cesses; Increase of cesses and revenue... ...	...133—136
107.	Internal rating of the new Revenue; Instalments ...	...136—138
108.	Prospects of the new Settlement; Suspensions of Revenue ...	...139—140

PART VII.

THE RECORD OF THE PRESENT SETTLEMENT.—CONCLUSION.

109.	Papers in the Record of Rights ...	... 141
110.	Measurements; The Record papers; Copies of holdings given to the people; The old Record ...	...141—143
111.	Record of Tribal customs; Irrigation records ...	...143, 144
112.	The Village Note-books; Maps ...	...144, 145
113.	Rough Records preserved ...	... 145
114.	Government rights; Government Title in canal lands; First orders; action taken; Final orders ...	...146—148
115.	Occupancy Tenants; Non-resident occupancy tenants; Agris ...	...149, 151
116.	Revenue free grants ...	... 151
117.	Zaildars ...	... ib.
118.	Chief headmen ...	... 152
119.	Village Headmen; Succession to the post ...	...152, 153
120.	Village Watchmen ...	... 154
121.	Patwaries; Kanungos ...	...154, 155
122.	The work done; Reasons for the slow work ...	... 156
123.	Case work... ...	... 157
124.	Cost of the Settlement ...	... ib.
125.	Charge of the Settlement; Notice of Officers ...	...158, 159
126.	Conclusion ...	... 159

FROM

H. C. FANSHAWE, ESQUIRE,

Late Offg. Settlement Officer,

ROHTAK,

TO

COLONEL C. C. MINCHIN,

Commissioner and Superintendent,

HISSAR DIVISION.

SIR,

I have now the honor to submit a printed volume, comprising the Final Report of the Revised Settlement of the Rohtak district.

2. As orders on the questions of the revenue of certain canal villages and the arrangements of Patwaries' circles were received only in June last I trust that the submission will be considered sufficiently prompt. You are aware that in his No. 4173 of 14th June, the Financial Commissioner gave his consent to the Report being printed before it was sent to you. It was accordingly forwarded to his office for that purpose on 1st September 1880; the proofs were corrected by myself as they passed through the Press, and the work was completed a few days ago.

3. In writing the Report I have generally followed the order of that by Mr. Purser on the Montgomery district, as far as local circumstances would allow, and it will at once be perceived how much I owe to his work. As no Gazetteer of the Rohtak district has been published, it was necessary to incorporate in this Report much which would more appropriately have found a place there.

4. The reasons which lead me to dwell at length on certain portions of the subject are as follows:—The tribes and tribal locations of the district needed full treatment as the most important factors in its administration. The events of the Mutiny demanded here a record which they have not found elsewhere, as no special report of the occurrences of 1857 has been published for any district of the old Dehli territory. The famines and their

effects again required to be put in strong lights before the District Officers, and I have done my best to represent them clearly. In referring to the previous fiscal history, I thought it would be convenient to recite the old Revenue regulations of the North Western Provinces, which are, as a rule, now unknown to the officers of the Punjab. No other portions of the Report seem to call for any special notice here. As far as possible I have tried to confine myself to salient and important points throughout; but the pressure of other duties has been too great to allow me to bestow on the Report as much revising care as I could have desired.

5. Of the quality of the new records you yourself will be able to speak from some considerable experience when forwarding this Report, as well as of the working of the new assessments and of the owners' rates for two or three harvests. I trust that the work of the Extra Assistant Commissioner, Pandit Maharaj Kishen, with which you are well acquainted, will receive due notice at your hands.

6. The usual papers accompanying a final Report are forwarded herewith—viz., the Village Note-books or Statements in 14 volumes, and the Statements of Tenures and Annual demands; a Volume of Maps illustrating the Report, and copies in English and Vernacular, are also sent of the Memos. referred to in it. I would suggest that the Village Note-books should be returned by you to the Deputy Commissioner for his use; and that when the Financial Commissioner is able to take up the Report, he should call for them from his office, otherwise they will be lost to the district for a considerable period, and at a time when reference to them is most desirable and necessary.

I have &c.,

H. C. FANSHAWE,

Late Offg. Settlement Officer, Rohtak.

THE LIEUT. GOV'R'S. CAMP:

23rd December, 1880.

THE SETTLEMENT REPORT, OF THE ROHTAK DISTRICT IN THE HISSAR DIVISION.

PART I.

DESCRIPTIVE.

THE ROHTAK DISTRICT lies on the confines of Rajputana, far beyond the southern boundary of the Punjab proper. Forming the eastern portion of the Hissar division, it is bounded on the north by Jhind territory and the Panipat tahsíl of Karnal : on the east by the Sunipat and Delhi tahsils of Delhi, and the Gurgaon tahsíl of the Gurgaon district ; on the south by the little State of Pátaudi, the Rewari tahsíl of Gurgaon, and the Náhar villages of the Dujána Nawáb ; and on the west by the Jhind Dádri country, the Bhiwání and Hansi tahsils of Hissar, and the Jhind territory itself. It is situated between Lat. 28°21'29"17 north, and Long. 76°17'76"57 east. The length of the district is 62 miles, and the breadth in the centre 40 miles. The head-quarters are centrally situated ; only the southern half of the Jhajjar tahsíl lies more than 25 miles from the civil station, and the furthest points are barely 40 miles distant. In shape Rohtak is extraordinarily like Ireland, with the south-eastern portion of Jhajjar superadded ; in size it is equal to the counties of Cambridge and Northampton. It is composed of 4 tahsils with the following areas—

BY REVENUE SURVEY.

BY SETTLEMENT MEASUREMENT.

	<i>Square miles.</i>		<i>Square miles.</i>
Gohana	335	...	336
Rohtak	586	...	591½
Sampla	410	...	409
Jhajjar	466½	...	466
Total	1,797½	...	1,802½

At the point of junction of the three southern tahsils, comprising an area of 7,439 acres ($11\frac{1}{2}$ square miles) and completely surrounded by Rohtak estates, are situated the two villages of Dájána and Mehána, owned by the Dájána Nawáb. The centre of the district is about 730 feet above the level of the sea, the fall of the country (as far as the Jhajjar tahsil) being from north to south at an average rate of about one foot per mile. As the streams which cross the east corner of the southern sub-division still flow to the north, and as the stream which once passed through its centre also flowed in that direction, it cannot be supposed that there is any fall of the country there towards the south. In the three northern tahsils there is also a very considerable downward slope, from the west to the east. In point of size the district is the smallest in the Punjab except five, and contains but little more than half the average area of a Punjab district; while (including owners' rates) the land revenue paid by it is only exceeded in five other districts of the province. In point of the general high character of its cultivators, there is not a district in the Punjab that can compare with it. In extent of cultivation it ranks eighth, but in number of population sixteenth only.

2. Though Rohtak possesses no grand scenery, yet the canals with

Physical aspect.

their belts of trees, the lines of sand-hills, the natural streams and lakes, and a few small rocky hills in the

south-west, give the district more diversified features than are met with in many of the plain tracts of the Punjab. The eastern border lies low, at the same level as the Delhi branch of the western Jumna canal, and the Najafgarh jhíl, to which the streams of the Sahibi and Indori pass across the eastern corner of Jhajjar. A few miles from the east border, taken at the centre of the district, the surface rises gradually to a level plateau, which, speaking roughly, stretches as far as the town of Rohtak, and is in a manner demarcated east and west by two rows of sand-hills. Beyond the western line the surface slopes up again, till it ends on the Hissar border in a third high range. The depth of the water below the surface in the wells of those villages which are removed from the influence of the canals and streams, testifies clearly to the general exterior configuration of the country. Along the whole east border the depth to the water is 28 feet; at a distance of 10 miles from the Delhi boundary, and along a line drawn from below the canal village of Gánwri in Gohána to Khungai in Jhajjar, the average depth is 67 feet; down the centre of the district from the town of Rohtak to Gwárasan the depth is 67 feet also; at a distance of 7-9 miles from the western border, the water is 80 feet below the surface, and along the western boundary of the Rohtak tahsil 115 feet. Through the centre of the northern pargannah and extending down to the Delhi and Hissar high road, runs a well-marked broad depression called locally the Nái Naddi, and which was once, no doubt, an arm of the river Jumna. Along the bed or edges of this line of drainage, the Rohtak canal is brought, with a length of 32 miles in this district. The west of the Gohána tahsil is irrigated by the Butána canal; while the villages on the eastern border, and in the north-east of Sampla, receive water by means of long courses dug from the Delhi branch. The line of sand-hills which, with

breaks here and there, runs down the eastern side of the Rohtak tahsil, rises to a considerable elevation in the Jhajjar sub-division which it crosses obliquely in a south-east direction. Below this range the nature of the country changes, and the surface becomes more undulating, and the soil lighter ; the depth of the water from the surface is also less by ten feet than in the wells along the northern edge of the tahsil, and, except in a few westerly villages, does not lie more than 45 feet from the ground. This is the tract of the wells which elsewhere in the district are found in numbers only in the flood-affected tract of Sampla and in a few villages above and below Bahadurgarh on the low-lying eastern border. Along the east of the Jhajjar tahsil and in the south-east corner of Sampla, lie the villages which receive floods on their way to or from the Najafgarh jhif, and which are locally called *dahri* or *dábar* ; in the southern tahsil the course of the streams is dotted with lakes enclosed by sand-hills. In the extreme south-east of the district three small rocky hills are found, rising about 300 feet above the surface of the country, and of the same nature as many others situated in Rewari and Dadri, and visible from them. The disposition of the assessment circles on the map shows at a glance the physical configuration of the district.

3. The Rohtak canal derives its origin from the first attempt of Nawáb Mardan Ali Khan to divert water from the old channel constructed for the irrigation of the hunting ground of Hissar Firoza to the city of Dehli, which occurred in or about 1643 A. D.

Seeking to avail himself of the former line as far as possible, the great engineer took his canal out of that dug more than 250 years before him at Joshi, and followed the natural depression of the Nái Naddi to Gohána, from which point he turned off in a south-east direction to Jatola below Kharkhau-dah. This line may still be plainly traced from Gohána, to the north-east corner of Sampla, through Rabarha, Katwal, Bhainswal Kalan, Farmanah Bidhlan, and Khandah. The alignment, however, did not turn out a success, and on one occasion the works below Gohána, by which the water was diverted from the depression, gave way, and a terrible flood poured down the hollow on to the old town of Lalpura, lying two miles west of Rohtak, which it is said to have destroyed. This is hardly possible, though the malaria engendered by the flood may have been the cause of the depopulation of the place ; but at any rate on account of this accident a new line, which is still in use, was dug for the Dehli canal, from Rair, above Joshi, to Jatola. After fertilising the country for 120 years, the Rohtak canal, which, under the Moguls, extended only as far as Gohána, ceased to flow about 1,760 A. D. In 1795 it was described by George Thomas as "out of repair, dried up, and in many places almost destroyed." The people spoke of it regretfully then, as the *Nahari Bihisht*, the canal of Paradise. Water was first restored in 1821, and four years later the canal was properly repaired ; in 1831 it was extended to the town of Rohtak, and has continued to run without interruption ever since. During all the mad follies of the summer months of 1857, no one attempted to destroy the canal. Shortly after it was re-opened, the famine of 1833-34

gave an immense impulse to irrigation, and a second drought in 1837-38 led the people to turn their attention to the permanent use of the water of the canal. It leaves the Hissar branch at Joshi, 14 miles above the northern boundary of Gohāna, and enters the district with a nominal maximum discharge of 300 cubic feet per second; the bed, however, is at present badly silted, and the actual discharge is about 220 cubic feet only. The Butanah canal was dug in 1836-37, in order to water the higher-lying villages to the west of the main central depression; it also leaves the Hissar canal near Jeshi, and has a maximum discharge of 180 cubic feet per second where it enters the Rohtak district. Near Gangana it divides into two branches, one fork passing east of Butāna, and the other west. Irrigation from these canals is, as a rule, affected by short water-courses; the only large distributaries are those to Ahmadpur Majra, Gānwri, Kāhini and Puthi, and Makrauli Khurd. The north-east corner of Gohāna is watered by the tail of the Waisarwalla Rajbeha, (discharge 30 cubic feet per second), which leaves the Rohtak canal 11 miles above the border. Below this corner a number of cuts taken out of the Dehli canal, which is about 5-7 miles distant, and known as the Jadid, Rajbehas No. IX and XII (which are named locally after the villages which they irrigate), and the Bhainswal Rajbeha, water the border villages of the tahsíl. Rajbeha, No. XII, enters the district at Saragthal, and is tailed into the Rohtak canal, below the Rabarha bridge, after crossing the lands of Kakānah, Jauli, Kheri Damkān and Barota. The discharge of this channel is at present 90 cubic feet per second, and it is intended to supply irrigation to all villages below the point where it joins the Rohtak canal, and thus allow the obstructions caused by the old canal banks, across the lines of natural drainage around and above Mahmudpur and Gohāna to be removed. The villages along the eastern border began to irrigate in 1833-36, with the exception of those on the Bhainswal Rajbeha, which was constructed in 1867; but all the distributaries from the Dehli canal have lately been remodelled. The Sampla villages are irrigated by six principal water-courses, known as the Silanah, Sissanah, Rohnah, Baronah, Gopalpur, and Tikri Rajbehas; the last irrigates the three detached canal villages of Bahadurgarh, Panālah and Hasanpur. The channels, except the last, were constructed between A. D. 1833 and 1839; the Rohnah and Gopalpur cuts have a discharge of about 25 cubic feet per second each, the others are smaller; the Dehli canal is 3-4 miles distant from the edge of the district where these water-courses are taken out of it. The Gopalpur Rajbeha has lately been much improved and extended, and it now reaches down to Asaudah.

4. Closely connected with the canals are the canal drainage lines of the Sampla tahsíl. These unite east of Hasangarh, from which place a shallow course is scratched on the surface of the country through Jesaur, Asaudah and Sānkhaul to the depression which runs up from the far north end of the jhíl to Bahadurgarh. A second channel, which runs down the Dehli border from Thannah Kalan

by Kutabgarh, Ládpur and Nizámpur, is also tailed into the Bahadurgarh depression. The west arm of the Rohtak drain comes from Juán 8 miles above the northern border of the tahsíl, and passes through the villages of Ridháo, Gorar, Bakheta and Humáyunpur ; into it the waters of the Juán swamp pour when the rains are heavy and the Dehli canal is full. Two eastern branches, the westerly from the Bhatgaon jhíl and the easterly from Badánah (which places lie five and four miles from the Sampla border), unite in Khandah and pass through Kharkhaudah and Rohuah to Hasangarh, the floods being diverted by a moderate cutting and bank from breaking across the north of Kharkhaudah and joining the drainage line at Thannah Kalan above mentioned. The lines are known locally as the Gandá Nálá, putrid channel, or *badaro*, and during the last few years they have wrought terrible havoc in the villages which they traverse. The channel is badly chosen, and is quite unprotected ; the floods escape into the village ponds, over the village lands, and up to the interior of the very villages themselves. Effective measures must at once be taken to prevent the floods coming, or else to control their course, and pass them on to the Najafgarh jhíl ; otherwise it is to be feared that some of the villages which have suffered most, will shortly be injured beyond recovery. A map showing the exact course of the drainage lines has been filed in the district office, and a lithographed copy will be found in the vernacular copy of the Settlement memorandum accompanying this Report.

5. Turning from the canals, we come next to the natural streams of the Jhajjar tahsíl. The Sahibi rises in the Mewat hills running up from Jeypur to Alwar near Manoharpur and Jitgarh, which are situated about 30 miles north of the capital of the former State. Gathering volume from a hundred petty tributaries, it forms a broad stream along the boundary of Alwar and Patan, and crossing the north-west corner of the former below Nimranah and Shahjehanpur, enters Rewari above Kote Kásim. From this point it flows due north through Rewari and Pataudi (passing seven miles east of the former town, and three miles west of the latter), to Lohari in the south-east corner of the Jhajjar tahsíl, which it reaches after a course of over 100 miles. Flowing through Lohari and throwing off branches into Pataudah and Kheri-Sultán, it again passes through the Gurgaon district, till it finally enters Rohtak at the village of Kutáni. The Indori rises near the old ruined city and fort of Indor, perched on the Mewat hills, west of the Gurgaon town of Nuh. One main branch goes off north-west and joins the Sahibi bed on the southern border of the Rewari tahsíl ; while the collected waters of a number of feeders of the north branch pass three miles west of Táoru, spread over the low lands round Bahorah, and ultimately also fall into the Sahibi near the south of Pátaudi. The two streams have no separate bed now above this point ; the east branch in Kutáni, which is called the Indori, really takes off three miles below the Jhajjar border from the same bed as the west branch or Sahibi. The reason why the Indori preserves its separate name, and is almost the better known of

the two streams, is that owing to the proximity of its sources its floods appear after a moderate rainfall, while the Sahibi, which flows along distance through a dry and sandy country, comes down in volume only in years of heavy rain. Under native rule, moreover, the Sahibi used to be dammed across at Kote Kásim and Jharthal on the south border of Rewari, and its waters were diverted to the west, so that only the Indori floods flowed down the Sahibi channel. Still in spite of the two names, it is an undoubted fact, that there is only one channel by which the united waters of both these streams enter the Rohtak district.

On reaching Kutáni, the stream divides into two branches. One passes due north and joins the depression between Yakúbpur and Futtehpur; the other turns west, and in Naglah again divides, the one branch passing up to the low lands above Dádri, and the other continuing west to Záhídpur. After throwing an arm into the Batherah jhíl, the latter turns north to Aurangpur, and flows through a lake there along the foot of the sand-hills to Silárah and the two Silánis. At this point it changes its course abruptly to the east, and passes through a gap in the sand-hills to the lake between Kote Kalál and Súrah, and thence working south to the lakes of Kailoi and Dádri, (where it is joined by the branch going north from Naglah) falls into the expanse between Sondhi, Yakúbpur and Fattehpur, to which the branch from Kutáni flows direct. From here the re-united stream turns sharply to the north again, and passing through a second sand ridge, between Fattehpur and Niwānah, enters Bádli through the masonry sluices of the often threatened but still existing band of Nawab Feiz Muhammad Khan. Thence it passes into the Dehli district by two arms, the best defined going through Dewarkhana and Lohat to Dhindhása, and the other by a huge shallow sweep up the west side of Bádli and under the town. When the floods come down in full volume, all the depressions along their course fill from side to side: the water generally rises in a few days and passes off in two or three weeks. The lakes above Aurangpur and below Kote Kalál and Surah never dry, and even the others usually retain some water in the lowest parts of their beds all the year round. The Najafgarh jhíl lies five miles distant from the Jhajjar border, and throws out from the centre and northern end two shallow depressions, fourteen miles and eight miles long, back to Bupaniah and Bahadurgarh; while the low-lying lands of Jhajjar are thus irrigated by the streams as they come down to the jhíl, those of Sampla are affected by floods passing up from the overfilled jhíl itself. The view of the lakes with their waters rendered intensely blue by the surrounding sand-hills, fringed with luxuriant crops of wheat and sugarcane, and covered with flock of ducks, geese, and snow-white pelicans, is very beautiful in the spring.

Besides the Sahibi and Indori, the Kashaoti or Harsaoti used to irrigate the Jhajjar tahsil. This rises below Patan, west of the northern sources of the Sahibi, and takes a uniformly north-eastern course along the border of Nimranah, to the western boundary of Rewari, from which it passes into the corner of the Jhajjar below

Kashaoti.

Kosli, after a course of some 60 miles. It was once united to the Sahibi by a channel across the south of the Jhajjar tahsil, but this has long ceased to carry water, and is hardly traceable now. The main depression is well marked in many places, and in the spring may be easily traced by the more luxuriant crops grown along its bed. Five and a half miles below the Rohtak boundary, the stream is dammed at Dahina, and, in consequence, flood waters seldom come down it now, except in years of very heavy rain. Inside the Jhajjar tahsil, its course runs between Kosli and Guriāni, past Tumbaheri, Chapar, and across the north of Khudan to Surahiti, where it divides into two arms. The eastern branch passes due north through the sand-hills, and ends in the south corner of the lands of Jhajjar: the western turns to Kanwah (near which it is most markedly defined,) and following the north-western slope of the sand-hills along their southern base, extends to Chuchakwas, and thence, by a broad flat depression, to the south of the Rohtak tahsil itself below Beri.

6. The map of the district shows that the sand-hills run down its centre in two pretty regular and parallel lines from north to south, the westernmost, by the town of Rohtak, being the far more important: parallel again to these is the short line on the Hissar border. The worst stretches of sand are found in the range which slopes downwards across the north of the Jhajjar tahsil. The sand-hills which lie south of this chain are of a different character to any others, being broad-backed and without sharp crests. In para 3 of his Jhajjar Assessment Report, Mr. Purser has described the four kinds of sand-hills: those on which inferior autumn crops are grown; those on which good grass is found, with bamboo bushes, and *kip* and *pala* jungle; those on which *sar* and *āk* alone will grow; and those on which nothing will grow, being merely beds of shifting sand, constantly moving on from west to east, and occasionally threatening villages, as in the case of Būriawās. The sand-hills of the northern tahsil are generally of the first class, with a little drift sand on their crests. The second class is well represented by the ridges in Dubaldhan and Durinah; the third class may be seen in the lines round Karaudah; while the fourth consists generally of patches scattered throughout ranges of one of the other classes. The worst stretch of this type lies west of Dāolah and Baktiarpur in Jhajjar.

7. The surface of the country, although flat, undulates more or less everywhere, and a perfectly level stretch of any extent is rare. The soil consists as a rule of a good, light-colored, alluvial loam, called *rausli*, which yields splendid crops in return for very little labor; the lighter and sandier soil found in the ridges and at lower elevations is called *bhur*, while the clay soils are termed *dakar* and *matigur*, according to their tenacity: the former splits into fissures after being irrigated. The clay soils are found only in depressions, to which the greater amount of their argillaceous matter has been conveyed by the rain from the surrounding higher lands: they are commonest along the central canal drainage line and in the naturally flooded (*dahri*) depressions, where they

form an exceedingly rich black soil in Jhajjar, and a curious grey soil (perhaps in the process of becoming black) round Bupaniah. The names of the soils were introduced by the North-Western Amins at the first Regular Settlement, but they are now universally and solely recognised. The whole of the soil contains salts, and is termed *khari biswah* by the people. The water in the drinking wells throughout the district is kept sweet only by the canals,

Saline efflorescence.

or the natural streams, or the tanks, on which they are everywhere sunk. *Reh* efflorescence, called *shor*, is, unfortunately, not unknown, although it has not developed along the canals in Rohtak so badly as in Delhi and Karnal; it occurs chiefly in Mahmudpur and a few other villages above Mahmudpur in the north-east of the Gohāna tahsil, round Kharkhaudah, and above the town of Rohtak. The evil in nearly all of these cases is caused by obstructions to the natural drainage lines. The main depression down which the Rohtak canal is taken, commences above Safidon, and is joined at intervals by a number of others from the east, starting below Karnal and Panipat. One of these side lines joins the main branch at Mahmudpur, another at Gohāna, and here it is that the chief development of *reh* is caused by the drainage water being held up by the canal bank. Round Chichrana and above Rohtak, the harm is done by the canal crossing the main depression of the Nāi Naddi; in the north-east of Sampla the water-courses check the natural flow of the surface drainage water in many places, and recently the floods from the *badaro* have in most villages seriously aggravated the evils of older origin. The Rajput estates in the south east of Jhajjar, and those in the east of the circle, of unlined wells (*chāhāt khām*) suffer a good deal from salt efflorescence; elsewhere the surface of the soil throughout the district is generally free from this pest. Brine wells exist in Zahidpur and Silanah, and salt is manufactured from them. Saltpetre is extracted from the earth of old sites in all parts of the district.

Minerals.

The mineral wealth of Rohtak consists almost solely of kankar, which is found in most parts at a moderate depth below the surface. Bands of kankar beds cropping out of the ground are noticeable in Mokrah, and the villages west of it, in the Rohtak tahsil: the people call lands with kankar in them *kakreli*. Particularly pure kankar for making lime is found in Birohar and Singpurah. The little hills round Guriani are formed of a dark brown blue limestone, which has supplied building material for all the houses and wells from Rattanthali to Kosli. Gold and coal have not yet been discovered in Rohtak.

8. Except along the canals and chief water-courses, and immediately

Trees and Vegetation.

round the villages, trees are painfully wanting in the Rohtak scenery. In the fields they are met with only at intervals; though clumps of poor wood are scattered round the outlying ponds and tanks, except in Jhajjar, where there are but few of these. Almost any trees of the plains will grow along the canal banks; the commonest are the *shisham*, *kikar*, *tūn*, *mulberry*, *siris* and *mango*. Round the civil station and the tahsils, *shisham* and *siris* are grown. On the village tanks *pipal*, *kendu*, and *kikar* trees abound: in the village reserved jungles

(dignified with the name of *banī's*) *jhānd*, *jāl* and *dhāk*, and beneath them low bushes. These reserved village jungles form the only considerable tracts which have not come under the plough in most estates, and their almost invariable presence round the village site is one of the distinctive peculiarities of the district, and forms a striking feature of the revenue survey maps. In the fields the commonest trees are *kikar* and *raunj* or *nimbar*, in about equal numbers, the former being more common in Jhajjar, where the *farāsh* is the only tree which grows well in the sandy tracts. Groves are rare; a few are to be found in the canal villages, and those in Kailoi (Rohak) and Sihoti deserve mention: the village reserved jungles of the canal villages often consist of fine *kikars* as well as of the trees above mentioned. Two of the Government reserves of the Jhajjar tahsil contain some timber, but it is generally poor and stunted. The small rain-fall, the sandy soil, and the presence of *kankar*, are all unfavorable to the growth of trees, and it has been calculated that every one planted by the district authorities, and which consented to grow to maturity, must have cost between forty and fifty rupees. In nearly all cases the foliage is sadly kept down by the loppings and shearings which the trees undergo to provide an apology for fodder in years of famine. Those, however, which are situated round the tanks and in the village jungles, are never felled except for a common village purpose, or when there is no other possible way of paying the Government revenue. In the few rain-land gardens which exist, the *jāman* and *ber* trees are found in profusion; in the canal gardens pomegranates, limes, apricots, mulberries and mangoes are cultivated, and the sale of their produce yields a considerable income: a few date trees (*khajūr*, *phoenix dactylifera*) are scattered in small numbers around some villages; their fruit is almost worthless. Except the Jhajjar reserves (*birs*) above-mentioned, there are no grass preserves in the district, and no large stretches of jungle; the only moderate sized tracts are at Mátanhel, Chāndi, and between Púthi and Bhainswal Khurd. Jungle bushes grow freely everywhere, the most common being the *híns* and *bánsa* and *jhār pálá*; and thorns spring up all around with an amazing facility; round a few villages a cactus hedge (*nagphan*—*Opuntia Dillenii*) may be found. Grass is abundant in seasons of moderate rain on the uncultivated lands and among the crops; but in years of drought it withers from off the face of the country, except in the canal villages.

9. The villages and towns form a striking feature of the country side. Built usually on sites which stand high above the surface of the ground, (which is due to their being situated on the stations of older locations and heaps of accumulated rubbish), and surrounded by the trees of the village jungles, over which the tops of the houses rise, they look at once substantial and picturesque. Many of the canal villages consist almost entirely of brick built houses, some of which are generally fine, and the towns are composed of substantially made and handsome dwellings. Fine village rest-houses (called *paras*) built of masonry, and many picturesque temples and *gháts* down to the tanks, are to be found

among the well-to-do villages, especially in the canal tracts. The tanks (called *johars*) form a special feature of the district ; round the larger villages as many as seven or eight will be found, and some are exceedingly fine, especially that east of the Sampla tahsil, and those at Kanhaur, Seman, Bainsi and Dighal ; many were enlarged and shaped regularly as famine works in 1860-61 and 1868-69. Throughout the northern three-quarters of the district, the roofs of the houses in the villages are of mud, and flat ; below the Jhajjar line of sand-hills, they are usually thatched and sloping. The lighter material of which they are made here renders it impossible for the walls to bear the weight of beams, and for flat roofs to keep out the rain. Even exposed walls receive a coping of thatch, (*parchi*), and, as Mr. Purser has remarked, the prevalence of this in a village is often a fair test of the quality of its soil. In Kosli and Guriani, in the south-east of Jhajjar, may be seen a large number of fine stone houses, some of which possess considerable architectural merit ; and a few of similar material exist in some of the adjoining villages. The houses of petty traders differ but little from those of the cultivators, except that they have no large yards for stabling cattle attached to them ; but wherever fine houses are found in large villages, some of the best are certain to belong to the trading class. Local tradition tells of three or four old sites within the area of almost every estate,

Old sites.

but many of these have disappeared under the plough. Nearly every conqueror who invaded India from the north or attacked the Mogul royal city from the south, extended his ravages in all probability to Rohtak, and it is not surprising, therefore, if the vestiges of many destroyed villages are to be found. The old sites of Lalpura, Birahma and Rohtasgah, round the town of Rohtak ; of Kokra Kote below the Bohar monastery ; and of Mohan Bari in the Jhajjar tahsil, cover very large areas, and must once have been the locations of large and flourishing cities, although no history of some of them is now satisfactorily forthcoming. The small number of estates in the Rohtak district is very striking. The Cis-Sutlej plain districts of the Punjab

Large size of villages.

have an average village area of 1,382 acres, and an average village population of 542 souls. But the 514 estates of Rohtak contain on an average 1,076 persons, and an area of 2,244 acres each ; and if the southern tahsil, which contains two-fifths of the estates, is omitted, the figures are 1,376 souls and 2,640 acres. Of the whole number of estates, three are government grass preserves, 30 are uninhabited, and 481 inhabited. Looking at the large areas of the villages, Mr. Tomason hazarded a guess in 1845 A. D. that the settlement which has just expired would be marked by the foundation of many outlying hamlets. This has not been the case, and is not likely now to be so. In 10 estates only do there exist any settlements at a distance from the main village, and hardly any of these are of modern date ; the people seem quite content to plod long distances daily to and from their work,—a habit born no doubt of the days when they might be compelled at any moment to take refuge from the fields within the fortified village.

10. Excepting Hissar, Rohtak is the only district of the Punjab untouched by a river. The Jumna runs parallel to the eastern border of the district at a distance of 22-25 miles.

Communications.

Opposite the Jhajjar tahsil it takes a bend to the east, and is 35 miles distant, while a line from the south-east corner of the tahsil (which comes in 10 miles westwards from the north point) measures 54 miles. There is no telegraph line, and no railroad, within the limits of the district, but the terminus of the branch line to Farakhnagar is only one mile from the border of Yakubpur, and the diversion to the Mubarikpur salt pans almost touches the boundary of Fattehpur. The district is well provided with roads, which cross it in every direction. Some 35 miles of road are metalled along the line from Hissar to Delhi, and around the head-quarters of the district and tahsils, and 480 miles of unmetalled road are cared for by the district officers. The chief lines of communication, besides the main highway above mentioned, are from (I) Rohtak to (1) Gohána, (2) Beri, (3) Jhajjar, (4) Farmanah, and (5) Kharkhaudah for Sunipat, and (6) towards Jhind and (7) Bhiwani: (II) from Gohána to (1) Mehim, and (2) Kharkhaudah, and (3) towards Hansi, (4) Safidon, and (5) Sunipat: (III) from Beri (1) towards Bhiwani and (2) to Sampla: (IV) from Jhajjar (1) towards Dadri, (2) Kanaund, and (3) Patandi, and (4) to Farakhnagar, (5) Bahadargarh and (6) Sampla: (V) from Kharkhaudah to (1) Sampla and to (2) Mandauthi and Badli. The road of the customs preventive line, which was removed in 1879, runs athwart the district, from Mehim to Badli, through Kulanaur, Kanhaur, Beri and Jhajjar, and this will be kept up, although the line has been abolished. The Raja of Jhind's road from Jhind to Dadri crosses the west of the Rohtak tahsil by Bainsi and Basanah; and, lastly, a fair road for driving and riding runs up the whole length of the western spoil bank of the Western Jumna Canal. All the roads are usually in very fair condition, and easy for the traffic of country carts, except after heavy rain. The village roads, however, (called *gondahs*) are not good. As a rule, they are about as straight as a corkscrew; they lie below the level of the country, and are consequently badly flooded by rain or canal cuts bursting, they are perpetually being encroached on, and occasionally a water-course or trench is dug right across them. Their condition deserves the special attention of the district officers. In the sandy parts of the district the village roads often end half way up the slopes of the ridge; and have to be picked up again on the other side. There are bridges on the main canal and over the chief distributaries, but a great many are needed on the minor water-courses, crossing the roads in canal villages, and on the canal drainage lines in Sampla. A fine bridge crosses the Sahibi depression of Jhajjar where it passes through the sand-hills above Durinah, and two more, on the Farakhnagar road, span the eastern arms of the stream. A bridge is needed across the depression below Badli, on the village road which runs from the north to Farakhnagar, and which is much used by carts carrying fuel to the salt works.

11. The district is not well supplied throughout with rest-houses. At Gohān, Sampla and Mehim there is a rest-room inside the tahsíl building, which, in the latter place, is now occupied by the police. At Bahadurgarh, part of the old Biluch palace gives shelter to travellers, and in the Jhajjar tahsíl the two residences of the late Nawáb in the Jahán-ará (commonly called Jowahra) garden at the head-quarters and at Chuchakwas have been converted into splendid bungalows; the Nawáb's shooting box at Zahídpur, however, is being allowed to fall into utter disrepair. Small police rest-rooms have been built at Siwanah Mal, Kharkhaudah, Bainsi, and Badli; but there is no room or rest-house at Salhawās, or any further south than four miles below the north border of Jhajjar tahsíl; the glass palace at Furakhnagar, however, is only two miles beyond the edge of the district. The customs bungalow at Beri has now been taken over as a district rest-house, and there is a good residence at Madinah on the Hissar road. Canal bungalows have been built at Sanghi, Gohāna, Butanah, and, recently, at Saragthal; another is situated two miles above the northern boundary of the district, at Kórana: these, by courtesy of the canal department, are available for district officers in camp. Small sarais, farmed by Government, exist at Sampla (two), Kahrawar, Farmanah, Rohtak, Medina and Kalanaur. There are no large sarais used by traders and merchants; carts and camels usually journey on all night long with their loads.

12. No large centres of trade are to be found in the Rohtak district. Beri, on the road from Bhiwani to Dehli, has large dealings in grain, and the export of salt from Zahídpur and Silanah is considerable. The system of the manufacture of salt by the A'gris is fully and exactly described at p. 76 of Vol. II of Mr. Baden Powell's *Punjab Products*, and may be sought for there; a certain amount of saltpetre, also, is produced, according to the method described at p. 80 of the same volume. But, otherwise, the trade is confined to sending grains, cotton and raw sugar to the local marts of Dehli, Sunipat and Bágpat (for Meerut) by small traders and agriculturalists, and to a considerable dealing in hides by the butchers of the chief towns and villages. The only manufactures which have any celebrity outside the district, are the pottery work of Jhajjar (which was described as the best unglazed collection of the Punjab in the Exhibition of 1864); the saddlery and leather work of Kalanaur, which is dying out; the muslin turbans, and a sweetmeat called *réori*, of Rohtak; the hand putkabs and hackeries of Bahadurgarh; and the woollen blankets of the district generally. The exports are carried almost entirely in large carts, for which the Dehli territory is famous. The imports are, chiefly, cloth pieces, country and European, tobacco, sugar, salt, and hardware. Powindah traders pass through the district in large numbers, during October and November, on their way to Dehli, and return in March. The only towns of the district are Rohtak, Beri, Bahadurgarh and Jhajjar. Three towns have a population of over 10,000 souls, 4 more of over 7,000, 11 villages of above

5,000, 10 others of above 4,000, and 13 of above 3,000. The more important ones are as follows, but the total number of souls contained in them shows that the urban population of the whole district is only 13 per cent. as compared with 87 per cent. rural :—

TAHSIL.	TOWN.	NUMBER OF		
		Inhabitants.	Houses.	Shops.
Rohtak	Rohtak	16,055	4,196	610
Do.	Beri	1,019	2,664	631
Do.	Mehim	7,734	1,789	221
Do.	Kalanaur... ..	7,596	1,647	167
Gohana	Gohana	7,356	3,771	425
Sampla	Bahadurgarh	7,292	1,591	281
Jhajjar	Jhajjar	13,839	2,815	290
Total ...		70,063	18,473	2,625

Some of these will be referred to again in the following chapter on the history of the district and its people. The appearance of many of the towns seen from a distance is far from unpicturesque. If we look at the town of Rohtak from the sand-hills lying south of it, with its white mosque in the centre and the fort standing out boldly to the east ; or at Gohana from the Khandrai highlands, with the large tank above it, and the Hindu temple on its highest spot, and backed with the dark foliage of fruit gardens ; or at Mehim from the deep depression below it to the west, with its high city walls and brick-houses ; or at Jhajjar from the Sampla road beyond the old tombs lying outside the town ; or at Guriani, across the gardens of *ber* trees, embowered in them, with its mosques and fine stone-built dwellings ;—they all present to the eye a spectacle which is decidedly striking if seen under favorable circumstances.

13. The hot months of the year begin from the end of April, though the nights often remain cool until June. During June and July the heat is intense, until the rain falls ; at the same time it is certainly not so fierce a heat as in the centre and west of the Punjab. Hot winds blow steadily from the west all day, enabling cooling appliances to be worked indeed, but bringing up constant dust-storms (*dandhi*) from the Rajputana desert, often of such density as to produce almost utter darkness. The first rains fall between 25th June and 15th July, as a rule, but the heat remains moderated for only a few days after each down-pour. The final rains take place from 20th September to 15th October ; after this the nights become deliciously cool, but the days are still hot till the middle of November. Frost generally occurs about the close of the year, and sometimes

again in February. During February and March, strong winds often blow, to the great discomfort of sojourners in tents, and in the latter end of March and in April thunder-storms are not unusual. The average rain-fall of the district for the last 19 years has been 19½ inches : 12·4 from June to August, 4·2 in September and October, 1 inch at Christmas, 1·9 inch at other old times. In the adjoining districts, the average rain-fall for the same period is as follows :—Karnal 30·2, Dehli 31·8, Gurgaon 30·3, Hissar 18·1 ; in the North-Western Provinces the rain belt, of from 25 to 36 inches, faces the Punjab districts which lie along the Jumna. The climate, though severe in point of heat, is healthy, and may be not inaptly described in the quaint language of the memoirs of George Thomas, as “in general salubrious, though when the sandy and desert country lying to the westward becomes heated, it is inimical to an European constitution.”

14. The domestic animals of the district are much the same as those elsewhere in the south of the Punjab. Camels are fewer, horses are not common, and horse-breeding is rare. Among the wild beasts, wolves are not unoccasionally met with, and leopards are sometimes seen; foxes, jackals and wild cats abound in the jungles. Snakes are common—of the deadly kinds the chief are the cobra and karait, the former of great size; scorpions are rare. The return of rewards paid for the destruction of wild animals shows that since 1866 some 550 wolves and 2 leopards have been killed ; the deaths of 72 persons have been caused by snakebite, during the last four years, and one child was killed by a wolf. The tank at Mahmudpur was formerly famous for the number of alligators which it contained, but since it was silted up by turning the canal into it, they have disappeared. Wild pig are to be found in the jungle, under the canal banks, but they are not common. Of game, black buck in the north and west, *chikora* (raving deer) throughout the centre and south, and *nil gāi* (called by the people *roj*), in the Chuckhakwas and Matanhel reserves, are the largest.* Geese, ducks and teal of all kinds, and flocks of wading birds are found on the Jhajjar lakes, and on some of the swamps along the canal ; a few duck may be seen on the tank of nearly every village, in the winter ; snipe are met with in a few spots in Gohana ; black partridge and *kulang* in the canal villages ; common partridge, sand grouse and quail everywhere ; hares in all dry patches of jungle, and often in the fields. Bustard are occasionally seen. Peacocks run wild in many villages, but the people are averse to their being shot. The common field birds include no peculiar ones, I believe ; green pigeons are plentiful round Jhajjar. The banks of the canal and the canal villages, and even some rain-land villages are over-run by monkey's, which are great pests. They rifle the sugar-cane fields whenever they get a chance, they prevent any young trees from growing, and they often threaten women and children carrying food to the fields ; the people, however, are unwilling on

* NOTE.—In 1828 the author of “ Pen and Pencil sketches in India ” met with herds of *nil gāi* in the (then) dense jungle between Mehim and Madinah, and shot a *hena* near Rohtak itself.

religious grounds to kill them, though they are very willing to see them killed, and will often ask an Englishman to shoot a few as a warning to the rest. The mosquitoes of the naturally flooded villages are famous, and their fame is recorded in the following lines :—

“ Machhar ka ghar Dádri, Naurangpur thana ;

“ Sáth gaon jagir ke, Sondha, Sondhi, Fattehpur, Yákúbpur, Nimána ;

“ Thorithori Bádli, aur sarhe Okalchana.”

The mosquitoes of Gohana are said not to bite ; this may be true, as regards natives of the country ; they certainly bite Europeans. In the summer evenings, before the whole shade of the trees on the canal banks is dancing with the light of the fire flies, the amount of animal life of all kinds which may be seen from the road, is perfectly astonishing.

PART II.

HISTORICAL.

15. History in the East is nearly everywhere two-fold. There are the rural annals which tell of the people themselves, their settlements and changes, often almost legendary and to be gathered only in fragments, but still representing the facts of the past to the people, and to those who have leisure to weigh and criticise the traditions ; and there is the narration, which is more usually dignified as history, *viz.*, the record of the lives of conquerors and rulers, their exploits and administrations, and the immediate connection of these events with the local area under consideration. The Rohtak district is rich in

Nature of annals in memories of the former type ; but in recollections of the Rohtak. latter, very poor. The village communities, which

are of as perfect a type as any in India, have existed for two score ages, each with its own little series of events, which the annalist generally considers beneath his notice, for (to quote the words of Mr. Wheeler) " history deals more with the transitory than the present, with the episodes in the life of humanity, the revolutions which overthrow kingdoms, and create or overturn empires, rather than with the monotonous existence of little States which run in the same groove for centuries." History in this more exalted sense has left scanty record of Rohtak, till the middle of the last century is reached. A few towns destroyed by the kingly invaders from Ghazni and Gor ; a few villages built by royal mandate on royal high-roads ; an old royal canal and old royal revenue subdivisions, still observed by some classes of the people ; many Rajputs and a few Jats made Muhammadans by a royal persecutor ; a town sacked by Rajputs in their wars with the Delhi ruler ; some grants of land by royal charter, and a few buildings constructed by servants of the Court ;—these are the only visible signs now left of the course of events before the time of the Mahratta and Sikh. We know that the hosts of many a conqueror must have carried fire and sword through the land before the southern plunderers and northern fanatics contended for the possession of it ; that many a royal state progress must have taken place through the district to the hunting grounds round Hansi and Hissar ; that ever since Delhi became the capital of India, a tract lying so close to it must have been profoundly affected by the events of the dynastic annals ; but not a trace of all this remains. Only the villages themselves, unbroken and unchanged exist as they existed 800 years ago. " Village communities seem to last where nothing else lasts. Dynasty after dynasty changes ; revolution succeeds revolution ; Hindu, Pathan, Moghal, Mahratta, Sikh, English, are all masters in turn, but the village community remains the same."—(*Sir C. M. Macaulay*).

16. The first fact that meets the annalist in such a district as Rohtak, is the distribution of the races inhabiting the country. The 511 estates owned by the people are classified thus in the tahsils, according to the tribe of the majority of the proprietors :—

NAME OF TRIBE.	NUMBER OF VILLAGES HELD IN				
	Gohána.	Rohtak.	Sampla.	Jhajjar.	Total.
Jat	64	79	115	108	366
Ahír	...	...	1	25	26
Rajput	Hindu	7	...	19	26
	Mussalman	16	...	1	24
Brahmin	7	6	6	9	28
Afghan	3	...	...	13	16
Mahajan	1	1	1	...	3
Gujar	...	1	...	5	6
Shekh	...	1	1	1	3
Syad	...	...	3	...	3
Biluch	...	...	...	4	4
Kaiyath	...	2	...	2	4
Rór	1	...	...	...	1
Dogar	...	1	...	...	1
Total	83	114	127	187	511

The Jats consist of 12 chief clans, called *gots*, and 137 minor ones. They and the Rajputs form the important part of the population historically. The Brahmin and Gujar villages do not represent any separate immigration; they were usually settled from some adjoining estate. The villages held by the other owners, except some of the Ahír and Afghan estates, are generally of modern origin. The traditions of three-fifths of the existing villages state that they were founded in waste jungle, or on former sites whose previous lords have been forgotten. Of the remaining two-fifths, by far the largest number were settled on old Rajput sites; old Jat sites follow next; and then, after a long interval, Brahmins, Afghans, Ránghars, Gujars and Biluch's. A few tribes, which are now no longer represented in the district, held estates once, viz., Tagá, Brahmins, and Meos; the Rórs also formerly held a number of villages. Going back, therefore, beyond the foundation of the present estates, we find the country still held by much the same tribes as at present, with a greater preponderance of Rajputs then, as would naturally be expected. Of the 511 estates, 223 have received owners from villages outside the limits of the district, and 288 from villages previously founded inside the district. In a point of age, the pedigree tables, with approximate accuracy probably, show that twelve villages have existed for 30-35 generations, forty-eight for

25-30, seventy for 20-25, one hundred and twenty-eight for 15-20, one hundred and forty for 10-15, while sixty only were founded between 5 and 10 generations ago, and fifty-five within the last 5 generations; of these last, thirty-three are in the Jhajjar tahsíl alone. The pedigree tables are carefully recorded and preserved by the Bháts in their books (*pothis*), many of which are of great age: in few parts of the Punjab perhaps is good written evidence in matters of descent forthcoming to such an extent as in Rohtak. The above facts go to show that one-fifth of the villages were probably founded when Shahab-ud-din took Delhi, and one-fifth only are of as recent a date as the rule of the British in India. Not a few of the estates now flourishing have at some time or another, been deserted on the occasion of an invasion or famine; but as soon as the storm was blown over, the people returned to their old homes as water (to quote the local proverb) always finds its way to low-lying lands.

17. The most noticeable point in the history of the district is the grouping of the villages of each tribe, or sub-division of a tribe, in one spot. This is due in most cases to the surrounding villages having been separated off and founded from a central mother village, a point which will be dwelt on more fully a little further on. A glance at the tribal map appended to this Report, will show at once the prominence of this most important administrative fact of the district. The Hindu Rajputs are collected chiefly in the south-east of the Jhajjar and the centre of the Rohtak tahsíl; the Muhammánadan Rajputs are grouped in a mass south-west of the town of Rohtak, and in the centre of Gohána; while the Afghans round Guriani, and the Ahirs round Kosli, form well-defined clusters of settlements. But this collocation is far the most marked in the case of the clans of Jats. The Malik clan in Gohána round Ahulána, Khánpur Kalan, and Bhainswal Kalan, and in Sampla, round Gándhrá; the Húdah from Asan in Sampla to Sánghi and Khirwáli in Rohtak; the Dahiya round Rokna; the Dalál round Mándauhi; the Ahláwat round Dighal; and the Ráthi round Bahadurgarh in Sampla; the Kadián round Beri in Rohtak; the Golía round Bádlí, and the Jákharcabové Sálhawas in Jhajjar—all these are grouped in separate colonies over the district. Even in the case of some of the smaller clans, this special configuration may also be seen,—as with the Chílár and Chikára above Bahadurgarh, the Nirwál in the south-west corner of Gohána, and the Dhankar in the centre of Jhajjar. So marked is this, that (as will be seen from the table of clans in the following paragraph) the Jákharcabové, Golía and Kadián clans are confined to a single spot in a single tahsíl each; the Dalál, Dahiya and Ahláwat have only four detached villages among them. The Malik are found in two tahsíls only, while the Húdah are situated in three tahsíls only by a mere administrative accident, their villages in Rohtak and Sampla being conterminous. The Ráthi, Dhankar and Sahráwat are the only large clans scattered in three tahsíls, and of the twelve chief clans one only, the Deswál, owns estates in all four sub-divisions. The Sahráwat and Deswál, it should be remarked, have no groups of villages except for two small contiguous estates of the Sahráwats in Sampla, and two in Jhajjar, and of the Deswál similarly in Rohtak and Sampla, the lesser in each case

founded from the larger, the villages of these two clans are scattered singly over the district.

18. The clans of the Jats are distributed as follows by villages :—

NAME OF CLAN.	NUMBER OF VILLAGES HELD IN				Total.
	Gohána.	Rohtak.	Sampla.	Jhajjar.	
Malik	17	...	5	...	22
Golia ... ..	...	...	...	19	19
Ráthi	2	5	10	...	17
Jákhár ... ..	...	...	...	17	17
Dahiya ... ..	...	...	15	1	16
Húda	2	10	4	...	16
Dalál ... ..	...	2	12	...	14
Dhankar ... ..	...	2	3	9	14
Ahláwat ... ..	...	1	10	...	11
Kádián ... ..	...	9	...	...	9
Deswál	1	2	4	1	8
Sahráwat	2	...	3	3	8
Miscellaneous	40	48	49	58	195
Total	64	79	115	108	366

To judge from their history, which is borne out by certain minor facts, the Rathí clan settled in Rohtak earliest of all, and more than 35 generations ago. The next group in point of length of residence is composed of the Ahláwat and Golia. In the intermediate group of clans, whose ancestor came here 25 generations ago, are the Malik, Dahiya, Dalál, Deswal, Húda, Dhankar, and Sahráwat. The most recent settlers are the Jákhár and Kádián, who came about 20 generations ago. Few villages belonging to the minor and miscellaneous clans have been settled as long as this; most of these date their origin from about 15 generations back.

On the question of the nationality of the Jats, I have no intention of entering at length, as I have nothing new to offer for consideration in the controversy. The distinction of Pachháde and Deswal Jats is quite unknown in

Rohtak, though said to be acknowledged in Hissar : the term *pál* for clan is also unknown. The Jats may be Aryans, as they themselves would maintain, or Turanians as General Cunningham believes; but if they are the Zaths, they had, in many cases at least, settled in Rohtak before the destruction of Somnáth by Mahmud the Iconoclast. They themselves claim to be of Rajput origin, and the offspring of irregular Rajput marriages (*karewa*), except in one case, and maintain that their Rajput ancestors came from Málwá, Bikanir, and Dhárnagar, which lay to the east, near the ancient Hastinapura. None of the clans have, or at any rate will admit having, any traditions of their having come from the north-west. The Malik Jats indeed do profess to have come from Ghar Ghazni, but they

maintain stoutly that this was in the Deccan—that delightful geographical generality,—and Sir Henry Elliott would seem to have laid too much stress perhaps on this isolated name in his treatment of the Jats in his Glossary. In spite, however, of their uniform and persistent statements on the subject, it seems impossible, in the light of modern information, to accept their traditions as true. Sir George Campbell has pointed out that it is *prima facie* contrary to our experience over the whole world that a great race should have sprung from such an origin as that claimed by the Jats. There is not the least doubt that the Jats of the south Punjab and Rajputana are the same people as the Jats of the higher districts of the former Province. And when we find that this people stretches in a fan-like shape from the country lying in front of the Bolan pass to the Salt range and the river Jhelum on the north, to the mountains and river Jumna in the east, and as far down as the Aravalli hills to the south, (for north Rajputana is “ethnologically much more a Jat than a Rajput country”) it seems impossible to believe otherwise than that the Jats entered India as a people from the west, and were brought up against the settlements of the earlier Rajput colonies, if at least we are to give any weight at all to the fact of the local distribution of the people. For my part, I would venture to believe, with Sir G. Campbell, that the Rajputs and Jats were once congeners of a common stock, that they both entered India by the same route, that the Rajputs formed an early immigration, advancing further, and becoming, therefore, more completely Hinduised,—and that the Jats followed long afterwards behind them.*

19. It is nevertheless desirable to record the legends of the origin and development of the chief clans as told by themselves.

Origin and development of clans. In some respects they are borne out by facts such as the non-intermarriage of two clans; and though it is impossible to say with certainty how much that is not real has gathered round actual facts, yet it seems to me that the histories of their development at least, as told by the people, are worthy of general credence. To commence from the north. The Malik Jats claim to be descended from Siroha Rajputs, and to have come from Ghar Ghazni in the Deccan. Their real name is Gatwál, but they received the nickname of Malik from one Rai Sál, a Malik or ruler of his time. The Maliks of Khanpur Kalan and the Paniput district still call themselves Siroha Jats. Where Ghar Ghazni was, exactly, they are unable to say, and I am unable to tell for them. Ahulana, the metropolis, was founded 22 generations ago, and from it, and some other villages settled at the same time, the central Maliks have spread. Those on the east border of the tahsíl have, as a rule, sprung from estates in Paniput, where this clan is well represented also; Gándhrá and Dábodah in Sampla, were founded

* NOTE.—The best authorities to consult on the question of the origin of the Jats, are Sir H. Elliot in his Glossary, General Cunningham, Vol. II. (Reports in 1862-65) of the Archaeological Survey of India, and Sir George Campbell in his “Modern India,” and a most valuable paper on “the Ethnology of India” in the Asiatic Society’s Journal, Part II of 1866. Mr. Sherring’s “Hindu Tribes” contains but little information as to the Jats which may not be found in the above authorities.

Imp 16220 Dated 11.10

from Ahulana, and from Gándhrá, Atáil ; Karor was founded from Ganwri and from Karor, Kahrawar. It is curious to note how emigrations of the same clan, though coming from two separate estates, settled close together in a new

Dahiya. tahsíl. The Dahiya Játs, lying along the north-eastern border of the Sampla tahsíl, claim to be descendants of one Manik Rái, a Chauhan Rajput, who married a Dhankar Jat woman. He had one son Dahla, from whom the name of the clan was derived. This son settled 27 generations ago in Baronah, and from Baronah all the surrounding villages were founded. There are a number of Dahiya Jats across the district border in the Sunipat tahsíl. Below the Dahiya are their old hereditary enemies, the Daláls, who claim to be Rathor Rajputs. Their

Daláls. own account of their origin is that, 28 generations ago, one Dhanna Rao settled at Silauthi, and married a Badgujar Ját—(there are also Badgujar Rajputs), woman of Sankhaul near Bahadurgarh, by whom he had four sons—Dille, Desal, Mán and Sahiya. From these sprang the four clans of Dalál, Deswal, Mán and Sewág Jats, who do not intermarry one with another. Dille also had four sons—Mom, who founded Mandauthi, Asal, the settlor of Asaudah, and Dhora and Jonpal, the ancestors of Mátan and Chhára ; nearly all the other Dalál estates were founded from Mandauthi. The Mán Jats live close by in Lowah and the two adjoining villages : the Sewág in Chhudani and Mátanhel ; and the Deswal in Ladhaud, Balianah and Dulahrah. The Ahláwat Jats, in the south-western corner of the tahsíl, claim, like the Dahiya, to have sprung from a Chauhan Rajput ; the Hudah, Kádian, Jákhari, and Dalál clans also assert their descent from the same tribe. The ancestor of the Ahláwats is said to have come to Sehriah from the Sámbar country thirty generations ago, and had by a

Ahláwat. strange wife four sons,—Ahláwat, Olah, Birmah and Dúhla. There were also two step-sons—Márah and Jún. From these are sprung the Ahláwat clan of Dighal, the Oulian of Sampla, the Birmah of Gubhanah, the Máre of Madanah, and the Jún of Chhóchi, who do not intermarry. Ahláwat had five sons, who founded five villages : the other Ahláwat estates were settled from Dighal itself. The Ráthi Jats were, it is said, Tunwar Rajputs, the oldest clan lying so far north in India ; at any rate they took up their

Ráthi. abode before any others on this side of the country. Thirty-five generations ago a Tunwar Rajput had born to him, by a *karewa* marriage, two sons, Bhaga and Jogi Das. From the first sprang the Ráthi clan who settled at Parnalah and Bahadurgarh, and spread to Bhapraudah, and to Bahlbah in Rohtak later. The second brother had two sons,—Rohal and Dhanna, from whom the Rohal and Dhanker Jats come : these three clans, by reason of their common origin, did not marry with one another. The Sahrá-

Sahráwat. wats also claim a Tunwar origin, and to be descended from Sahrá, a son or grandson of one of the Rajas of the name of Anangpal. They settled in the district 18-25 generations ago. Three of their villages in Rohtak were founded from Mahrauli in Delhi,

and three others had their origin from Sahráwat estates, already existing in the district.

20. The Hudah clan of the Rohtak and Sampla tahsils asserts for itself a Chauhan origin, and professes to be descended from one Sudah, who lived 35 generations ago. Their ancestor settled first in Rewári, where the people interchange the letters "S" and "H" in their pronunciation, and hence the name became converted from Sudah to Hudah. The villages first founded were Sámghi, Khirwáli, and Kailoi; the rest have been settled from these,—many recently. The Kádian Jats profess to be of

Kádian. the same stock as the Jákhar in Jhajjar, and to have their origin only 20 generations ago from a Chauhan Rajput who came from Bikanir. Four brothers were born of an extraneous marriage—Láda, Kádi, Piru and Sangu, whence the Jákhar, Kádian, Piru and Sanguan Jats; the last are found in Butánah, but there are no Piru Jats in the Rohtak district, though there are said to be some in the Dádri country. Káda settled in Chimni, and his five sons founded Beri, Dubaldhan and the surrounding estates; the more recently settled ones issued from the first

Jákhar. two. Láda founded Ladain, the original village of the Jákhar Jats, whose development was as follows: From Ladain were founded Humayunpur, Jamálpur, and Akheri Badanpur: From the last, Dhaniah and Mádai Shahpur were settled, and from Jamálpur, Bhurawas and Dhanirwas. Bhurawas fathered Amboli in part, and Dhanirwas fathered Dhánah and Sálhawas. The last village gave rise to Nauganwah Sundrahti Mohan Bari and Jhanswah. From Jhanswah sprang Jhárli and Babúlia in part, and from Jharli Bázidpur—16 whole villages in all. Mundsah only of the Jákhar villages claims a separate origin from the rest. This development of the Jákhar villages is a specially interesting one, and has therefore been given at length. The remaining large clan, the Golia, lay claim to an

Golia. unusual origin. These Jats declare that they were Brahmins, who lost their caste by inadvertently drinking liquor placed outside a distiller's house in large vessels (*gol*). Their ancestors settled in Bádli from Indor 30 generations ago, and from Bádli 12 other Golia estates were founded; the remaining six were settled from some of the first offshoots.

21. Such is the history of the origin and development of the chief Jat clans, as told by themselves; and the importance of the facts from an administrative point of view cannot be too clearly borne in mind. Seven-tenths and more of the estates of the district are held by this tribe, and of these nearly half are owned by the twelve chief clans above mentioned. As has been already said, the number of small miscellaneous clans amounts to 137: of these the Chilar and Chikára in Sampla, and the Nirwál in Gohána are the only clans of any size. But before leaving this subject the history of the Deswál Jats may be given, as an

Jat continued.

interesting example of development. These Jats sprang, as was noted above, from the same stock as the Dalál. They settled first at Ladhaud and Bhaiyapur in Rohtak, thence was founded Baliana in Sampla, and from Baliana Kheri Jessore, Dulahra, and Kherkah Gujar in Sampla, and Surahiti in Jhajjar. Thus each new settlement of the clan proceeded steadily south in its course. Finally, it should be noted that there are a few Muhammadan Jats who were made converts forcibly, and are called "Múla" Jats; their number is small, and they are scattered in three tahsils; they are exceedingly inferior to Hindu Jats. It may be noted that the Jats who profess to be descended from Rajputs, of whom we have both Hindus and Muhammadans in Rohtak, themselves show a few believers of the creed of Islam, as well as professors of the older religion. As regards the distribution of clans over a wider area than the Rohtak district alone, it may be noted that the Sahráwat and Ráthi clans are common in all the three districts of the Delhi division; the Deswál are met with in numbers in Gurgaon and Karnal, and the Malik in Gurgaon and Delhi: the Kadian, Hudah, Dalál and Golia Jats are found in Delhi and Karnal, and the Mundtor, Jún, Mán and Dhankar in Delhi. The Mundtor, who live in and round Farmanah, are really Gallat Jats, who received this nickname from breaking the heads of some Brahmins. From such an incident a new clan may become formed, as has nearly been the case also of the Siroha Jats in Gohána, who are Maliks, and the Gothia in Jhajjar, who, like the Mundtor, are Gallat Jats.

22. The Hindu Rajputs of the Rohtak tahsil claim to be Powars; in Jhajjar they are chiefly of the Bachas clan, with a few Chauháns, Tunwars, Gurs and Badgujars. These are generally of modern date of settlement, and came from the east and south; in Rohtak the villages were settled 25 generations ago. The Powars of Rohtak were great rivals of the Tunwars of Hissar, and the sand-hill west of Mehim was fixed as the boundary between the territories held by them. The Mussalman Rajpoots are invariably called Ránghars,—a term whose derivation is uncertain, and which is also applied sometimes to Hindu Rajputs. These men too were once Powar Rajputs of the same Hindu stock as is still in the Rohtak tahsil, and were converted to Islamism. The Hindu ancestors of the race settled first in Madinah, and afterwards moved to Kalanaur, from which place and Kanhaur most of the other Ránghar estates were founded, including those in the south of Gohána. The Muhammadan Rajput estates further north in Gohána are held by another family of Powar Rajputs, to which the Gohána Chaudhris belong.

23. The history of the origin of the Ahirs is even more doubtful than that of the Jats, nor is any aid on the point to be found in their home, Rewári. There they profess to have come up from Mattra, but the Rohtak Ahirs claim to be descended from a great grandson of the Prithi Raj, who adopted the practice of *karewa*. At any rate they settled in the Jhajjar tahsil much more recently than the early Jat clans, and their settlement is, therefore, of much less interest; some came

from Delhi, but most from Rewári, Narnol and Kanaundh. Nearly all the Ahir villages have separate origins, except some four or five only, which were founded from Kosli. The Ahir clans do not correspond exactly to those of the Jats, which are real sub-divisions of a tribe, whereas among the Ahirs the clans represent families rather than sub-divisions of a clan. Their language is different from that of the Jats, but whether there is any great ethnological difference, I am not in a position to say:—their customs are almost exactly the same. The Rórs have the very same customs as the Jats. The only Rór village, Jowára, was settled from Bádli,—see para 25. The Rórs claim to be Rajputs, but they can give no very definite account even of their traditional origin.

24. The Brahmin villages, as has been said, were generally separated from some adjoining Jat or other estates: only 4 have had an existence longer than 13 generations. But it was an invariable habit for Jat settlers to bring Brahmins with them, and in many cases, therefore, their residence is as ancient as that of the former. The Brahmins of the whole country side are said to belong to the Great Gaur sub-division of the race. Sir George Campbell has conjectured that they are perhaps not a branch of the Gaur tribe of Bengal, but that their name may have been derived from their residence on the Ghaggar. The commonest clans are the Báshisht and Gur in Jhajjar; the Mihrwál, Dábra and Bhárad-dawáj in Gohána, and the Koshish in Sampla. The Gujar villages also are all of recent origin, none dating back further than 8 generations. The Karána and Kathána clans are the two commonest, and these are also found in Gurgaon: the latter is the chief clan in Gujrat itself. The Afghans of Gohána are Kákarzai, and of Guriani Nághar-gharghast—2 sub-divisions of the great Kákar tribe which lies east of Peshin; the people are probably quite unaware of their relation to each other. The Jhajjar Pathans are Eusafzai from the well known valley in Pesháwar: none of the Afghans have been settled in the district more than 14 generations. The Biluch's are of unknown sub-divisions; the oldest estate was founded only 10 generations back. The Shekhs are Koreshis, and the Syads Hoseinis; the Kaiyaths are of the Kanungo and other families in Government service, and the Mahájans are all proprietors with new titles. The other owners call for no notice here.

25. A few specimens of the accounts given of the origin and fortunes of some of the larger villages and towns will complete the sketch of such events as are contained in the rural annals of Rohtak. The history of the foundation and rise of these is often very interesting, but space forbids any enlargement on its features here. The town of Gohána was once the site of a fort of the Pirthi Raja, and was called, from a chief of his, Daryapur. This fort was destroyed by the Gori invader Shahab-ud-din, and the place was afterwards occupied by Tagá Brahmins. The tank of Rohtás, with its natural spring, made the spot

a desirable one, and two Chauhan Rajputs, Tej Singh and Fetteh Singh, who had settled at Rāna Kheri, cast eyes of longing upon it. They, therefore,

Gohāna. conspired with two traders of Butānah, and with their aid exterminated the Brahmins at a feast, all except one woman who was absent at the time. She laid her complaint against them before the Delhi King, who sent a body of Pathāns to arrest the murderers. These, however, were corrupted by a gift of land from the Rajputs, and settling there, formed the Afghan estates which lie east of the canal. But a second force despatched from Delhi captured the perpetrators of the deed, and carried them before the King. One of the Rajputs consented to turn Muhammadan, and became the ancestor of the Gohāna Chaudhris; the other refused, and was killed. One of the traders managed to substitute for himself his family priest, and survived to become the forbear of the Gohāna bāniyas: the second turned fakir after his conversion, and died a recluse.

About 100 years ago the miscellaneous owners of the estate, who are Mālis, Khātis, Shekhs, Telis, and Kassābs, were taken in to help to pay the revenue; but the three main divisions of the estate are the *pattis* of the Rajputs, Mahajans and Afghans, named after the three original tribes of settlers. Kalanaur was founded by two brothers—Powar Rajputs,—Kalian Singh and Bhawān Singh, who came from Ujain to the Court

Kalanaur. of Raja Anangpāl of Delhi, and married two of his daughters. In consequence of this, they received grants of villages in the Rohtak territory, and settled first at Madinah, but after some time moved to Kalanaur, so called from Kalian Singh. Either to win favor of some Mogal Emperor, or in expiation of some crime, their descendants became Muhammadans. At one time they were dispossessed of their estate by the Farakhnagar Biluchis, but as a large number of them were in service in the Royal army, they found favor again in the eyes of the King, and were restored. There are two *pānahs* or divisions in the estate, the great and little, so called after the two wives of the original founder.

Rohtak itself was held by Powar Rajputs, one of whom, Raja Rohtas, founded the town of Rohtasgarh, of which the extensive ruins, known also as

Rohtak. Kokra Kot, still lie north of the present city, which bears the old name under a corrupted form. This town was probably destroyed by Shahab-ud-din, as in his time the Shekhs came from Yaman and built the Fort, and the Afghans from Kandahar settled where the old site of Birahma, so called from the founder Ibrahim Khan, now is, and which they afterwards abandoned for their present quarter of the city. Under the later Mogal rule, the Kaiyaths settled from Bhatnir. There is a third old site called Lalpura, of which the alleged fate has been narrated above. The Shekhs occupy the Fort east of the city, below which is situated the Serai Sarāogian, where most of the chief Mahajāns live: at the south-west corner is a small separate quarter of the Pathāns. The estate is divided into four *hers*, and inside them into *mohallas*. Kharkhaudah stands on the spot where a cattle enclosure (*kharak*) of a Dahiya Jat once was. Some Royal Governor, passing that way, bade the Jat found a village there

and for that purpose left him six troopers. These men were a Súfi, a Rumi, a Sálár, a Koreshi, a Gori, and a Khilchi ;
 Kharkhaudah. they turned to agriculture and settled themselves, and

from them are descended the present proprietors. The Brahmins, Kalás, Mális, and Mahájans settled later, and the Jats, as is often the case in mixed estates, presently left the village. There are two *pánahs* in it : one of Hindus, and one of Muhammadans. Bahádurgarh was originally called

Bahádurgarh.

Sharfabád, and was settled 30 generations ago, by Ráthi Jats. In 1755, under Alamgir II, the estate,

with others adjoining it, was granted to Bahadur Khan and Taj Mahammad Khan, Biluchis of Farakhnagar, and the name was changed to that which

Hassangarh.

it now bears. Hassangarh, which was held by a band of freebooting Kanthab Jats, was seized by

the younger brother at the king's command, and re-settled by him with the present owners, who are of many miscellaneous tribes. Jhajjar was held by Bákulán Jats, who fought on the side of the Pirthi Raja, and received

Jhajjar.

the usual punishment from the conqueror. It was re-founded by some Gothia (Gallat) Jats, after whom

the Rajputs, Kázis and Bhattis settled, and later the Kaiyaths. When the Rajputs began to oppress the others, the latter called in the Eusafzai Pathans, who lived on the old site, which lies above the town, east of the Rohtak road, and who destroyed the Rajputs in the old approved fashion by blowing them up with gunpowder at a feast. The Pathans then changed their habitation to the town, and occupied the quarter called "Khañ," the other portion being named Quasbah. The name of the town was taken from the founder Chaju, and Chajunagar became corrupted into Jhajjar. Bádli was founded by a

Bádli.

Rajput, Badar Sen, who was attacked and slain, and his town destroyed by some Syads from Irán, who also

fell in the fight. Some time afterwards the estate was re-occupied by Rórs, and during their time the Golia Brahmins arrived from Indor and became Jats, and the Rórs presently moved off northwards to the Karnal district. Guriani was once held

Guriani.

by Badgujar Rajputs. Certain Nághargharghast Patháns, who accompanied the Emperor Babar to Hindostan,

wandering in search of a good spot to pasture their horses in, settled first at Lohári, and afterwards moved to Guriani, from which place the neighbouring Pathán estates were founded. Many other interesting notices of the foundation and brief histories of villages could be added ; but the above are sufficient to show what may be generally found in their annals, and attention must now be directed to the village communities and their constitution.

26. Nothing more true or apt can be written of these than was penned

Village communities.

by the late Lord Lawrence, when Collector of Dehli, in 1844, on the estates of that district : "In no part

"of the North Western Provinces are the tenures so complete and well recognized as here ; no districts in which the ancient village communities are in such excellent preservation, or where the practice of our civil courts has

“ done so little harm. They are admirably adapted to resist the evil effects of bad seasons, epidemics and other evils incidental to this country. Bound together by the ties of blood connection, and, above all, common interest, like the bundle of sticks.....they are difficult to break. Drought may wither their crops, famine and disease may depopulate their houses, their fields may be deserted for a time, but when the storm blows over, if any survive, they are certain to return.” The tie is of course less strong in some cases than others. The most perfect types are found in the oldest and largest Jat and Rajput villages. A certain number of the recently founded estates (among which all those of the zemindary and pattidari type fall) are not village communities at all in the proper sense though even these in certain ways, such as the relations of the owners with menials, imitate the institutions of the older settlements. Sir George Campbell, who was well acquainted with the old Dehli territory, speaks thus of the Jat communities in his Essay on the “ Land Tenures of India,” in the Cobden series. “ They are,” he writes, “ tributary republics rather than subjects or tenants of their conquerors. Those in possession of the village area were left in possession, and were allowed to manage their own affairs, subject only to the State right to receive its dues.” Such is the case now, and how this came about can be easily traced. “ In the greater part of the world,” writes the same Essayist, “ the right of cultivating particular portions of the earth is rather a privilege than a property; a privilege first of a whole tribe or a particular village community, and finally of particular individuals of the community. In this last stage the land is partitioned off to these individuals as a matter of mutual convenience, but not in unconditional property; it long remains subject to certain conditions and to reversionary interests of the community, which prevent its uncontrolled alienation, and attach to it certain common rights and common burdens.” The correctness of this summary is well exemplified in the history of the Rohtak villages. First of all, the tribe or clan

settled on one or more spots, holding a large tract in common. Presently, as cultivation extended from each centre, boundaries were defined and separate estates formed inside which the land was still held in common. This was the case up to the regular settlement, till when no man held an indefeasible right of possession in the land which he cultivated, but was owner only of so many biswahs, ploughs, annas, or whatever the shares were called in the estate or some sub-division of it. In many cases the share was not purely ancestral, but had become modified according as the members of one division of the estate or a family grew stronger than the rest in numbers, or desertions occurred, or new settlers were taken in. But still the shares did exist, and were the admitted standard of proprietary right in a large number of villages. The local annals tell of half a dozen changes made at intervals in the shares on which each estate was held; and though there is no evidence of any practise of periodical redistribution of lands, these changes may possibly point to the existence of such a custom at an earlier date. But the existence of shares was not understood or recognised at the time of the formation of the record of rights, and

each man was recorded as owner of the lands which he cultivated. The people themselves acquiesced in this, and the immense breaking up of jungle land, which took place shortly afterwards, consummated the change. But the old shares are still known, and in some few cases the common lands are still held according to them. But now, to use the words of Sir G. Campbell again, "practically the settlement made with the community is very nearly ryotwar, with the difference that government deals with the united body and not directly with each individual separately."

27. And in order to describe the actual constitution of these communities, nothing can be better than to have recourse once more to the same writer. "The Jat community is of clansmen managed by a council of elders. There is no feature of communism in them; the bond is municipal rather than a community of property; the common interest in common property is hardly greater than that of commoners of an English manor. The waste land and grazing ground is held in common: certain common receipts are brought to a common fund, certain common charges are charged against the same fund and distributed in a cess on individuals according to their common holdings. There is a system of municipal management, and the community claims to exercise a certain limited control over its members, and to have a reversionary right to the land of members who cease to cultivate or fail to pay, but beyond this there is complete individual freedom." Such are the Rohtak communities. They are communities of clansmen linked sometimes by descent from a common ancestor, sometimes by marriage ties, sometimes by the fact of a joint foundation of the village. It must be noticed, however, that not every proprietor has a share in the common interests of the village. Gifts and sales are generally made without transferring this right, and the donee or buyer is owner merely of so much land, and perhaps of a house inside the village site, and of nothing more. The villages are broken up into main sub-divisions called usually *pánahs*, and minor sub-divisions called *thulas*. These internal arrangements spring from a hundred causes,—the number of sons or wives of a founder or some notable descendant of his, the number of tribes settling, the quarrels of families, or the mistakes of revenue officers. The sub-divisions may be such in name only, and merely for convenience of revenue arrangements, or the separation may extend to a demarcation of the village lands into blocks, and the village sites into quarters, possession being still of course the measure of right inside each block and quarter. The former is rarer: 79 instances of it exist in the district, many being those of villages held on shares; the latter may be seen in no less than 169 villages. Over each *pánah* and *thula* are headmen—a single *pánah*, if large, may have several headmen, or several *thulas*, if small, may be under a single headmen. But at least as important as the headmen, and forming with them the village council or *panchayat*, are the *thuladárs*. These are a body of men unrecognized by Government, but exercising real power over the village. There is generally one representative for each

family, or group of families, among this body, the shrewdest man being

Village councils.

usually chosen for the post. There is no formal election, but the marked men of a village are but few and well known, and a sort of tacit assent of his fellow clansmen seems to constitute a man's right to join the village council. In this there is always sure to be some leader of the opposition, who perpetually demands that the account of the stewardship of the more powerful faction be submitted to the voice of the whole village, and so keeps up a wholesome check on their proceedings. The council or *pancháyat* settles everything of common interest for the village,—the cultivation of any common lands,—the rents to be paid for these,—the realization of grazing and hearth fees,—the exemption of certain persons from payment,—the building and repair of village rest-houses,—the supervising of the system of special watchmen (*thikar*),—the cleaning of the village tanks, and such like. The accounts of the village funds should be submitted yearly for the sanction of the whole body of proprietors, but this is not done regularly. Certain other matters by general custom also need their special assent, such as the breaking up of jungle land, the cutting and selling of the trees of the common land, the grant of a revenue free holding by the village, and the like. All the members of the whole body of proprietors are equal; all consider themselves immeasurably superior to the other inhabitants of the village. These are the trader, Brahmins, village servants, and village menials; the distinctive sign of their inferiority is that they are all liable to pay hearth fees (*kudhi kamini*: *kudhi*=a home), to the proprietary body, unless exempted by consent or under special circumstances. The first are often well-to-do, and are more or less independent of the proprietary body. The latter are still almost at the mercy of the owners, though the old relations even here are gradually changing, especially as regards the village servants. Such are the village communities, a body often of heterogenous composition, but united by close ties, self-supporting, self-supplying, united, vigorous and strong.

28. From the origin of the tribes and their settlement, and from the

Actual history.

foundation of estates and the constitution of communities, we pass to the facts of history in its more dignified sense. These, as has been said, are few till we reach the middle of the last century. Under the Emperor Akbar, when his great minister, Todar Mal, divided all North India into administrative circles, the present district of Rohtak fell within the Subah of Dehli and the Sircars of Dehli and Hissar Firoza. The former included among others the *dustúrs* of Rohtak and Jhajjar,

Tappas.

with the pargunnahs of Rohtak, Dubaldhan, Khar-khandah, Mandauthi and Jhajjar, and the latter the *dustúrs* and pargunnahs of Gohána and Mahim or Miyún, as the old name was called. Within the pargunnahs again were *tappas*, distributed as follows in the present tahsils :—

<u>Gohāna.</u>	<u>Rohtak.</u>	<u>Sampla.</u>	<u>Jhajjar.</u>
Sinkh—part.	Chāndi.	Gūnah Farmanah—part.	Haweli Jhajjar.
Butānah.	Kailoi.	Kailoi—part.	Bāli.
Mundlānah.	Bohar—part.	Bohar.	Khuān.
Khanpur Kalan.	Nidānah.	Baronah.	Subānah.
Jauli.	Bhaini Chandarpāl.	Dighal.	Koḷi.
Chāndi—part.	Sawwār—part.	Māndauthi.	Sālhawas.
Kailoi—part.	Mokhra.	Kānaudah.	Akheji Badarpar.
	Bahlba.	Haweli Pālam—part.	Birohar.
	Beri.		Mātanhel.
	Dighal—part.		

The villages included in the *tappas* lie within a ring fence, except in the case of Mokhra and Bahlba, to which, for some reason now unknown, several outlying estates were joined. A map has been prepared which shows these old divisions. In some cases, such as the Dahiya, Dalāl, Ahlāwat and Kādian Jats, the boundaries of the *tappa* followed closely the distribution of tribes, but in others, such as the Jākhar and Malik, they did not. The Brahmins, Barbers, and Chamārs still observe these divisions to some extent; and at some ceremonies, such as marriages or funeral feasts, the *tappa* people are still collected together.

29. Lying close to the royal city the tract now comprised by the Rohtak district was often granted in service tenure to the nobles of the Court, and Rajput, Brahmin, Afghan and Biluch have at different times enjoyed its revenue. From the time of the internecine quarrels which began in 1712, on the death of Bahadur Shah, the successor of Aurangzeb, the Mogul empire fell rapidly to its ruin; and before a century had passed, an unknown western nation had taken the place of the old emperors. The governors of provinces set themselves up as rulers, and waged their own wars; the Jats rose to power in Bharatpur under Churaman and Suraj Mull; the Mahrattas began to creep up from the south; the terrible invasions of Nadir Shah, and, twenty years later, of Ahmad Shah took place from the north, and following on their steps in the confusion that succeeded the Sikhs, pushed down to the Dehli territory. When faction quarrels ensued, the Mahrattas were called in by the Dehli court, and twenty years after their advent, the English came on the scene. During all this time of turmoil and bloodshed, the Rohtak district must have been profoundly affected. It formed the eastern portion of Harriana, a tract which gained its unenviable reputation for murder and robbery at this time, and which is popularly defined as being bounded on the east by the Khādir of the Jumna, on the west by the Bāgar country, on the south by the low-lying Dābar tract of the Najafgarh *jhil* and its feeders, and on the north by the Nardak in Karnal and Kythal. Encouraged by the weakness of their rulers, the people began to refuse to pay revenue, and developed a warlike and independent spirit, which set those who sought to coerce them at defiance. In 1754 Nawab Bahadur Khan, Biluch, received the grant of Bahādurgarh and the adjoining estates, and he and the Biluch's of Farakhnagar exercised

nominal control over the rest of the country also. Bahadur Khan was succeeded in 1761 by his brother Taj Muhammad Bahadurgarh Biluch's. Khan, who ruled for 14 years, and was followed by Nawab Amir Ali Khan, the last of the line. Refusing to accede to demands made on him by the Mahrattas, he was deposed by them in 1793, but was allowed to retain the village of Gheora in Delhi, which is still held by his descendants revenue free. In 1765 Gajpat Singh, the first Raja of the house of Jhind, and grandson of Chaudhri Phul, settled at Jhind and Safidon, hardly 20 miles distant from the north-western corner of the Gohana tahsil. From these places he constantly invaded the Hissar and Rohtak territory, and for some twenty years before 1803 he and his son, Raja Bhag Singh, the uncle of Maharaja Ranjit Singh, held the north of the district on a sort of passive tenure from the Mahrattas. The west was held at various times by all three competitors, but latterly by the Mahrattas, together with the south. Rohtak is thus interesting as forming on the right bank of the Jumna the border land of the Sikh and Mahratta powers. The tenure of the latter was no easy or profitable one. The strong Jat villages perpetually defied them; Dighal and Sanghi beat off regular attacks made on them, and Ismailah and others had to be levelled with the ground. Even after this George Thomas could collect his revenue only by means of a moveable column constantly marching about the country. Before his time the Begum Samru, jagirdar of Sirdhana, and known in Rohtak by her honorary title of Zebunnissa, held Jhajjar for some years, and she was succeeded there by him in 1794.

30. George Thomas had been in the Begum's service for some time, but left it in disgust in 1792, and joined Appa Kandi Rao, Governor of Meerut. From this Chief he received in service jagir the pargunnahs of Beri and Jhajjar, with the appointment of Warden of the Sikh marches. For this purpose he was obliged to keep up a strong army, and he took advantage of this to gradually make himself master of the situation. The Begum on one occasion sought to recover her old possessions, but her troops mutinied, and Thomas returned good for evil by assisting to reinstate her in her fief east of the Jumna. To overawe the towns of Jhajjar and Beri, (the latter of which he stormed on one occasion,) he built the fort of Jehazgarh (Georgegarh) at Hosseinganj, on the border of the Jhajjar tahsil, and established a second camp at Hansi as a bulwark against the Sikhs. The remains of his magazine and residence at the former place still exist, and bear evidence in their solid construction that they were not constructed in the latter half of the nineteenth century. On the death of Appa Kandi Rao, an attempt was made to dispossess Thomas of his army and command, but after he had defeated his rivals, and even carried war into their country, across the Jumna in 1798, he was left in peace for a time, and proceeded to consolidate his territory. Too great ambition, or too great a love for war, however, proved his ruin. Not content with what he had, he attacked the Sikhs in the north, and the States of Bikanir, Jeypur and Udeypur in the south; and though his expeditions were not always uniformly

successful, he became the most powerful and feared man on the right bank of the Jumna. The Maharaja Scindia and his general, M. Perron, Governor of the Doab, at last became jealous of his progress, and the latter was ordered to attack him (1801). An attempt was made to arrange an amicable compromise at Bahadurgarh, but this failed; and Lewis Bourquien (commonly called Lewis Sahib) and a Captain Smith proceeded against Jehazgarh, the latter to besiege the place, and the former to cover his operations. Thomas, however, showed his usual activity and skill in meeting his foes. He fell on Captain Smith suddenly, compelled him to raise the siege, and inflicted a severe defeat on Bourquien at Beri, where the Mahrattas lost 3,000 men. But this success only served the more thoroughly to alarm all the neighbouring rulers. Re-enforcements were poured in from the Doab; the Sikhs gathered from the north, and the Jats and Rajputs moved from the south, to make common cause against their too formidable adversary; and a force of 30,000 men, with 110 pieces of artillery, commenced the siege of Jehazgarh. Thomas' camp was skilfully placed behind the sand-ridge lying south of the fort, and the guns of the enemy were able to do him little harm. The position which Lewis Bourquien occupied to the north, and the spot where M. Perron had his camp on the sand-hills above Palia, are still shown by the people. Thomas could not have hoped to have held out long against such a force in any case; but

His defeat and retirement. treachery was at work within his camp, and he was deserted by several of his chief officers, and compelled to fly away by night to Hansi. His enemies speedily followed him there; much the same scene of baseness was re-enacted; and in February 1802, Thomas abandoned claims to power, and agreed to pass over into British territory, where he died shortly afterwards on his way to Calcutta. He is still spoken of admiringly by the people, whose affections he gained by his gallantry and kindness; and he seems never to have tarnished the name of his country by the gross actions that most military adventurers in India have been guilty of.

31. Within two years of this event, the power of the Mahrattas in North India was completely broken, and the Rohtak district, with the other possessions of Scindia west of the Jumna, passed to the Honourable East India Company by the treaty of Sirji Anjengaon, which was signed on 30th December 1803. It was no policy of Lord Lake's at that time to hold large territories beyond the Jumna, and he accordingly sought, by settling in them a number of chiefs and leaders who had done us good military service, to form a series of independent outposts between the British border and the Sikhs. The Jhajjar territory was therefore given to Nawáb Nijábat Ali Khan, and the old Biluch possessions at Bahadurgarh to his brother, Nawáb Ismail Khan. Raja Bhág Sing of Jhind had kept aloof from the combination against the English, at the advice of Bhai Lal Singh of Kythal, the ablest and most intriguing man of his day among the Sikhs. Soon after the fall of Dehli, he tendered his allegiance to Lord Lake, and having rendered service in the ensuing campaign against Jeswant Rao Holker, he and the Bhai received the Gofana and Kharikhaudah-Mandauthi (Sampla) tahsils in life jagir. For brilliant exploits in the same campaign, on the retreat of Colonel Monson,

further grants of territory were made to the Jhajjar family. The Nawáb of Bahadurgarh received the Dádri country (including the tract called Bháunáhar), and the part of Budhwana lying below it, the rest of which went to Fyz Muhammad Khan, son of Nawáb Nijabat Ali Khan. Fyz Muhammad Khan received also, as a separate jagir, the villages of Lohári, Pataudah and Kheri, in the south-east corner of the present Jhajjar tahsíl, and a life grant of the estate of Hassangarh, Kirauli, Pyládgargh and

Rohtak in 1803-1809.

Khurampur in Sampla, formerly held by Taj Muhammad Khan, while his brother was Nawáb of Bahadurgarh. The Pataudi state was given to Fyz Talab Khan, brother-in-law of Nijabat Ali Khan, and the Jhajjar territory was extended to include Nárnol, Kanaundh, Báwal and Kánti, as well as the area of the present tahsíl. The Rohtak-Beri and Mehim tahsíls, forming the west of the present district, were given to Abd-us-Samud Khan, the first Nawáb of the house of Dujána, together with all the country forming the territories of George Thomas in Hissar. This gift, however, was beyond the power of the Nawáb to manage; the people, encouraged by long immunity, set him at defiance; a son-in-law of his was killed in an attack on Bohar, and his eldest son at Bhiwáni; and finally, in 1809, he resigned the grant back to the donors, who had made it one condition of the gift that it should be managed without aid from the British Government. The tract held by the Dujána family was once larger than the whole Jhajjar territory; now they have only the two estates of Dujána and Mehrána in the Rohtak district, a few detached villages in Rewári, and the small tract of Náhar, and part of Bháú lying below the Jhajjar tahsíl,—29 villages in all, with a revenue of about Rs. 80,000.

32. From the time of the abandonment of this gift by the Dujána Chief, the formation of the Rohtak district dates. At first it was part of the "Shimáli zillah," which stretched from Panipat to Sirsa, and it remained so until the lapse of the Gohána and Kharkhaudah-Mandauthi estates, on the death of Lal Singh and Bhag Singh in 1818 and 1820 A. D. When the Hissar district was created in the latter year, the Beri and Mehim-Bhiwáni tahsíls were included in it, and the other portions of the present northern tahsíls in Panipat; but in 1824 a separate Rohtak district was made, consisting of the Gohána, Kharkhaudah-Mandauthi, Rohtak-Beri, and Mehim-Bhiwáni tahsíls. The Bahadurgarh territory formed the western boundary of this, and on the south lay the Jhajjar country. There was a good deal of changing of estates from one tahsíl to another, which is unimportant; a map has

Formation of the district,
1810-56.

been prepared which shows the disposition of the present villages of the district as they were at the Regular Settlement of 1838-40 A.D. In looking at this it must be remembered that (1) 6 estates lying north of Kharkhaudah, (2) the Bhiwáni tract, and (3) some Mehim villages, then in the district, but which have since been transferred from it, are not shown. The old district was of the shape of a triangle, Gohána forming the apex, and the base extending from Bhiwáni to Mandauthi. Until 1832 A. D., the whole Delhi territory, including Rohtak,

was under the Resident at Dehli, but in that year it was brought under the same regulations as the rest of North India, and the Resident became Commissioner. The fiscal history will be treated in detail in Part V of this Report ; it will be sufficient to remark here that there were four Summary Settlements (in parts, five) from 1815 to 1838 A. D., followed by the Regular Settlement in 1838-40 ; the district was abolished in 1841 A. D., Gohana going to Panipat, and the rest of the tahsils to Delhi, but in the following year it was created anew. There is little to note in the way of history regarding the events of these 30 years. The people gradually settled down to orderliness and peace, although the material progress of the country was sadly checked by a series of famines, and a revenue demand which was much too severe. Indeed there is nothing historical to note in the even tenor of events of the next 20 summers, till the unhappy year of 1857-58 is reached, and the Rohtak district was transferred from N.-W. Provinces to the Punjab. During this period some 35 Collectors held charge of the district, of whom the best known and remembered are Messrs. W. and A. Fraser ; Sir T. Metcalfe ; Messrs. J. P., C., and M. R. Gubbins ; Mr. J. Grant ; Mr. Mill ; Mr. Cocks ; Mr. Ross ; and Mr. Guthrie. The Sampla tahsil, it may be noted, was located in its present position in 1852, the old name of the Kharkhaudah-Mandauthi tahsil being then done away with.

33. It will here be convenient to sketch briefly the history of the History of ruling houses, 1805-1857. houses of the three Chiefs once connected with the Rohtak district, before entering on the narration of the events of the Mutiny, which caused two of them to disappear from the roll of native rulers in India. The Dujana family is happy in having no annals, except the mere record of the succession of son to father. Nawab Abd-us-Samud Khan died in 1825.

The Dujana house. It was by him that the fortunes of the house were made. He was originally a Risaldar in the service of the Peshwa Baji Rao, and in the campaign against Scindia he served with the Mahratta troops on the side of the English, where, meeting with favor from British officers, he transferred his allegiance, and joined Lord Lake. Under that General he did good service at Bhartpur, and in pursuit of Jaswant Rao Holkar, and in consequence he received the grants which have been detailed above. He was succeeded to the exclusion of his eldest son's heir by his younger son Dunde Khan, who lived till 1850, and was followed by his son Hasan Ali Khan, who was Nawab when the revolt of 1857 took place. He appears to have kept himself free from the intrigues of the time, and at any rate he came out of the storm unscathed, whether thanks to his insignificance or his loyalty. His chief care seems to have been to conceal in his palace such sums of ready money as were by him. The Dujana family belongs to the Eusafzai tribe, and is closely connected with the Jhajjar Pathans. The Nawab himself is a landowner, and also an occupancy tenant in some of the Pathan estates on the north border of the Jhajjar tahsil. The Jhajjar Nawab's family called themselves Bharaintch ; and their origin was from Afghanistan, but the exact locality is unknown. Mustafa Khan, the grand-

The Jhajjar house.

father of the first Nawáb of the house, came to India in Muhammad Shah's reign, and took service with Alivardi Khan, Governor of Bengal. By various exploits there he gained the title of Nawáb, but on being refused the Governorship of Benar, he left his old Chief, and, returning to North India, was presently killed fighting at Azimabad. His son, Murtaza Khan, succeeded to the command of the troop, and entered the employ of Safdar Jang, Subadar of Oude, and his son Shujáat-ud-Daula; he afterwards left Asuf-ud-Daula for the service of Najaf Khan, the Commander-in-Chief of the Royal Army, and was slain fighting against Jeypur. Nijabat Ali Khan was the next leader of these free lances, in place of his father, and performed various brilliant services, in return for which the title of Nawáb was confirmed to him by the Emperor Shah Alam. He is described as having been a fine soldier, and a

Nawáb Nijabat Ali Khan. cool-headed far-seeing man. When war between the British and Mahrattas had become inevitable, he chose the former side, and the rewards he received have been already told. The old Chief continued to live in Dehli, where he had resided for some 30 years, and left the management of his new estate to his son Feiz Muhammad Khan. He died in 1824, and was buried at Mahrauli in the shade of the tomb of the holy saint Kutub-ud-din Sahib Oulia, where the graves of all the family are. His son was an enlightened and kindly ruler, who is still remembered grate-

Nawáb Feiz Muhammad Khan. fully by the people. It was he who constructed most of the old buildings at Jhajjar, (including the palace which now forms the tahsíl) who introduced and encouraged the manufacture of salt, who re-settled many of the deserted villages in his territories, and who constructed the Bádli band. Poets and learned men gathered at his Court, and during his rule of 22 years, he showed himself an able Chief, worthy of his ancestors. When he died in 1835, the following inscription on his tomb bore witness to the regret which followed him;—

Nawáb má guzasht az in azama serai;
Az josh-i-dard-i-gham hama álam baham zadam.
Tárikh-i-rahlatash sir-i-luh-i-mizár-i-o;
'Arámgháh Feiz Muhammad rakam zadam.

—"The Nawáb has passed away from the porch of life; because of the intensity of my grief I would abandon the world. The date of his departure at the head of the tablet of his tomb, I would thus inscribe: 'The resting place of Feiz Muhammad.'" The date is found thus—

'A r á m g á h F e i z M u h a m m a d
1, 200, 1, 40, 20, 1, 5 80, 10, 500, 40, 8, 40, 4, =1250 Hijri.

With this Chief the palmier days of the Jhajjar rule passed away. His son and successor, Nawáb Feiz Ali Khan, was a somewhat narrow-minded ruler, and a harsh revenue collector, who is not well spoken of by the people. His rule was the shortest of all, extending to 10 years only; and in 1845 the last Nawáb, Abd-ur-Rahman Khan, succeeded. There was some trouble with his kinsmen who disputed his legitimacy at the time of his accession, and when this was over, the Nawáb gave himself up for a time to gross debauchery, from the effects of which

he never recovered. He was naturally possessed of both taste and ability, and it was he who built the palace in the Jehánára garden, and the residence

Nawáb Abd-ur-Rahman Khan. and tank at Chuchakwas. But in revenue collections his little finger was thicker than his father's loins, and many villagers fled from under his oppressions. In 1855 A. D., he set about making a regular settlement of his territory, but it had extended to the two tahsils of Jhajjar and Bádli only, when the mutiny broke out, and it passed away with his author in that year. During all this time there had been only two Chiefs of the Bahadurgarh house, who were usually called from their western possessions the Nawábs of Dádri.

Bahadurgarh. Nawab Muhammad Ismail Khan. Muhammad Ismail Khan enjoyed his grant for five years only, and died in 1808 A. D., leaving a son, Nawáb Bahadur Jang Khan, only $2\frac{1}{2}$ years old. During his minority the estate was managed for him by the Jhajjar Chief, and when he came of age, the latter refused to restore the Dádri country, on the plea that money was due to him on account of expenses incurred in his management over and above the income of the estate, and that he had not received his fair share of the Budhwána villages, when that tract was divided after 1806. The question was finally settled by 16 estates being made over to the Jhajjar Nawáb

Nawáb Bahadur Jang Khan. on the intervention of the Dehli Resident. Bahadur Jang at once proceeded to lead a most dissolute life, and was soon hopelessly involved in debt; at one time his estate was very nearly being assigned to his creditors, but finally the Dádri country was mortgaged to Jhajjar until 1848. Bahadur Jang had by this time become utterly feeble in mind and in body, and it was more than once proposed to relieve him of the management of his estate. Such were the annals of these families down to the year 1857 A. D.

34. The mutiny of the troops at Meerut on the 10th of May, and the seizure of Dehli by them on the 11th, took the Rohtak district like the rest of North India by complete surprise. Large numbers of Jats and Rajputs belonging to the district were serving in the Army, but it does not appear that there was any feeling of excitement among the people noticeable before that month, or that *chuppatties* were circulated among the villages, though possibly they were. The Collector, Mr. John Adam Loch, of the Bengal Civil Service, who had been in charge of the district for some ten months, at once took steps to preserve order by calling in to head-quarters all the soldiers who were on leave in the district, and by sending to the Nawáb of Jhajjar to despatch some troops to Rohtak. Of his first order to the Nawáb no notice was taken; but on a second demand, sent on the 18th May, for cavalry and two guns, a few horsemen were despatched. These, however, proved very unruly and worse than useless, for they inflamed the villagers as they came along. Then as day succeeded day, and it appeared that nothing was being done to re-assert British authority, the troublesome portions of the populace began to raise their heads, and the whole of the once war-like people became profoundly stirred. On the 23rd of May an emissary

of the Dehli King, by name Tafazzal Hasein, entered the district by Bahadurgarh with a small force. The Tahsildar of Rohtak, Bakhtawar Singh, who had been sent there to meet him, was unequal to the task of encountering the rebels, and fled to Rohtak. Mr. Loch at first wished to stay at his post and fight the enemy, who were not strong in numbers; but presently, despairing of success, he left Rohtak by night, accompanied only by the Thanadar, Bhure Khan, and made his way by early on the morning of the 24th to Gohāna. Deserted by their magistrate, the soldiers collected at head-quarters naturally dispersed to their homes, or, perhaps, joined the rebels, who arrived at Rohtak on the 24th, and proceeded to set free the prisoners in the Jail, and burn the Court buildings and record office. The

Head-quarters attacked. Deputy Collector, Misar Mannu Lal, and the Sadr Amin, Muhammed Abdulla Khan, remained at their posts; but they were unable to do anything to control the course of events, and the former was shortly afterwards compelled to fly. An attempt was made by the Dehli force to plunder the Hindus of the town, but this was frustrated; and after two days stay they returned to the capital, carrying off nearly two lakhs of treasure, and burning the Sampla tahsíl on their road; the money there had a few days before their advent been brought into Rohtak. Meanwhile Mr. Loch had passed on to Karnal without stopping at Gohāna, and the Tahsildar of the latter place deserted his charge and fled. But Chandri Rustum Ali Khan of Gohāna took charge of the tahsíl buildings, and preserved them with the records, and money, and kept together some prisoners who were engaged on the new works there, until order was again restored in the autumn. The district being abandoned by all its officers, the old feuds and quarrels of the people, which till now had been long buried, at once broke out anew, and all outward signs of order and rule disappeared for a time. The customs bungalows at Mehim, Madinah and Mandauthi were all burnt, and the officers with their wives and children became wanderers on the face of the country. But nowhere, I believe, in the Rohtak district were hands stained with English blood. The Rānghars clamoured for it at Mehim and elsewhere, but the Jats and Baniyas defeated their purpose; and it is noticeable that in all cases nearly, the fugitives were conducted to a place of safety with unexpected kindness and consideration, that too, no doubt, often by the very men who engaged freely in the faction fights of the time. The Muhammadans, in the zeal of their new born piety, desired to slay all the Hindus, and the latter had a large number of old clan disputes to settle among themselves, and lost no time in setting about their decision. The confusion was added to by the rebel troops of the Hurriana Light Infantry and 4th Irregular Cavalry, who had mutinied at Hissar and Hansi, and murdered their officers, the Collector, and other Europeans, passing through on their way to Dehli. The Tahsildar of Mehim, Lachman Singh, made over to the neighbouring villagers such treasure as was in the tahsíl, and disappeared, and the buildings and records were destroyed. The arrival of the 60th Regiment, of Native Infantry under Colonel Seaton, who was accompanied by Mr. Loch, checked active disorder for a time, but only for

a brief one. This regiment, which had been quartered at Banda and Umballa since 1851, had been marched from the latter place on 22nd May, in spite of grave misconduct there. On reaching Karnal, it was diverted to Rohtak, ostensibly to intercept the rebels from Hissar and Hansi, but really because it was now known to be mutinous to the core, and it was unsafe to take it to Delhi. The proper course would have been to disarm

60th Regiment at Rohtak. it; but, instead of this, it was determined to send it to Rohtak merely, a proceeding which Captain Hodson stigmatised as discreditable to the authorities and

unfair to the officers. On the march down the men were guilty of repeated instances of insubordinate conduct, and when Rohtak was reached on 31st May, it was discovered that the mutineers had passed through the day before, and that "the public buildings, the Judge's Court and offices, and the Collector's treasury had been burnt down and were still burning. The rebels had torn up all the public records, papers and documents, vast rolls and piles of them, and after breaking up the chests and racks in which they had been kept, and piling all up in the centre of each building, they had made huge bonfires of the whole, and then gone off to Delhi."* The regiment was encamped in the compound of the District Courts, and continued to show evident signs of an intention to mutiny. On the 4th of June they were prevented from carrying their design into execution only by the Colonel boldly taxing them with it, which so confounded them that they were unable to act then as they had proposed. But the end was inevitable, and could not be long deferred; it is said that the want of money to pay the troops was partly the cause of the outbreak taking place when it did. On the afternoon of the

Its mutiny. 10th the Grenadier company, which had all along been the leader in insubordination, broke out into open mutiny and seized their arms. Not a single native officer remained true to his colors, not a soldier came forward to assist to quell the *emeute*, and there was nothing left for the Europeans but to ride off. They were fired upon by the men, but fortunately they all escaped unwounded, except the Sergeant-Major. The mutineers did not follow them; and they collected together half a mile from the camp, and after waiting some time for a few British officers (who had gone off to shoot early in the afternoon, and who, unknown to them, had received news of the outbreak and made their way to Delhi in advance), they turned their backs on Rohtak, and reached the ridge at 9 o'clock on the morning of the 11th June. Mr. Loch fled on foot to Sampla, and thence on horseback to Bahadurgarh, from which place he was escorted to Delhi by (Risaldar) Sandal Khan of Kalanaur and his father. But from the exposure of the day he never recovered; and I have seen a pathetic letter of his, stating that he is now quite blind, and ascribing the origin of his affliction to his flight from Rohtak under exposure to the midsummer sun.

35. All vestiges of the British Government now disappeared again like snow in thaw. The mutineers killed Bhure Khan, the Thanadar, and after trying unsuccessfully to plunder

* General Sir T. Seaton's "From Cadet to Colonel," Vol. II, Cap. 4.

the town, went off to Delhi, where they distinguished themselves in the attack of June 14th on the ridge, and received fitting punishment at the hands of their old officers. The Rānghars and butchers set up the Muhammadan green flag, and found it all the bad characters of the country collected, and lawlessness ruled supreme in the district till the middle of September. Mr. Greathed, by a proclamation of 26th July, put the country under the control of the Jhind Chief, but the Raja was unable to do much at that time to restore order. Chaudri Rustam Ali alone maintained himself at the Gohāna tahsil; nowhere else was there any sign left of the authority of the late rulers of the country. The King of Delhi, three days before Mr. Greathed's order, had issued a proclamation to the people of Rohtak town, forbid-

Quarrels of clans.

ding acts of violence, and enjoining obedience to the principal and loyal land-holders, and promising a sufficient military force and civil establishment,—a promise never fulfilled. But the people minded no threatenings of persons unable to enforce them with power, and gave themselves up to the enjoyments of fierce feuds. The Dahiya and Dalāl Jāts in Sampla engaged in perpetual quarrels, which centred round Hassangarh; the Ahlāwat Jāts attacked Sampla, but were beaten off, with the help of Ismailah. In Gohāna, Ahulāna attacked Samri and Barodah; Madinah attacked Kathura; Butanah destroyed Nuran Khera; and all the headmen of Samri were hanged for attacking a military convoy. In Rohtak the villagers of Kharkhara were long in possession of a gun which they seized from the Hissar rebels, and which some other rebel finally took from them; Sānghi and Khīrwāli were engaged in one continuous skirmish; the Mehim villages, now in Hissar, made a general attack on those on the present west border of Rohtak; and the Rānghars plundered every one indifferently,—a course of action which led to most of the Rānghar villages having to receive a number of new headmen, after order was restored, in place of others hanged. For three whole months the district presented one long scene of mad rioting; yet, withal, the people did not fail to take advantage of a good rain-fall to secure a capital crop. The fighting was generally conducted in a most amicable way; due notice of the attack about to be made was given, and the question was fairly and deliberately fought out between the two parties. These little

Captain Hodson's incursion.

pastimes were somewhat disagreeably interrupted by Captain Hodson, who left Delhi on 14th August, and having executed justice on rebels and deserters whom he found at Kharkhau-dah, (where also he shot Risaldar Bisharat Ali under a misapprehension), reached Bohar on the 16th, and moved on to Rohtak on the evening of the 17th. A few of the city rabble, who were bold enough to attack him then, were easily dispersed and some slain, and for the night the little force of 400 horsemen rested by the old Court-house, and was furnished with supplies by the well-disposed portion of the townsmen. By the morning, however, the city Shekhs and butchers had taken heart again, and as a large number of Rānghars had gathered from the neighbourhood during the night, the united forces advanced to attack Captain Hodson after sunrise.