

lage maps, detail areas, and statistics of wells, houses, &c., of parganas Sirsá and Darba and of the remaining part of Malaut are in the Sirsá District Office. The following statement gives a comparative view of the extent of cultivation at the Revenue Survey of 1840-41, at the Regular Settlement of 1852-60, and at the Revenue Survey of 1876-79 in the villages for which statistics are available :—

PRESENT ASSESSMENT CIRCLE.	Total No. of villages.	No. of villages for which statistics are available.	AT REVENUE SURVEY, 1840-41.			AT REGULAR SETTLEMENT				AT REVENUE SURVEY, 1876-79.		
			Total area in acres.	Cultivated and fallow.		Year.	Total area in acres.	Cultivated and fallow.		Total area in acres.	Cultivated and fallow.	
				Area.	Percentage on total area.			Area.	Percentage on total area.		Area.	Percentage on total area.
I—Bagar ...	57	57	176,336	86,817	49	1853-4	180,258	142,610	79	174,351	135,391	77
II—Nali ...	109	59	121,755	34,151	28	1854-5	128,067	55,198	43	121,134	63,666	53
III—Rohi ...	364	137	477,529	33,602	7	1857-8	488,798	81,700	17	476,825	195,394	41

It appears that in the Bágár cultivation has during the last 40 years increased by more than half, in the eastern part of the Nali has nearly doubled, and in the western part of the Rohi is six times the area it then was.

Revenue Demand, 1841-42. 40. At that time, or at least in 1841-42, the revenue demand was as follows :—

Pargana.	No. of villages.	Demand. Rs.
Darba ...	43	12,508
Sirsá ...	42	22,049
Rániá ...	89	62,305
Guda ...	137	24,601
Malaut ...	73	12,952
Total of the district	384	1,34,415

In 1880-81 the demand for the same tract was Rs. 1,72,223, showing a very small increase as compared with the great increase in cultivation ; but the assessment of 1841-42 was undoubtedly very much too high, and for that year more than half the demand was remitted.

41. In 1844 pargana Wattuán on the Satlaj with 39 villages paying Rs. 17,079 was ceded by Bháwalpur and added to the district. It was summarily assessed by Mr. Vans Agnew at Rs. 24,329 for three years and afterwards by Mr. Oliver for five years at Rs. 26,134. By Act VI of 1846 it was declared that much inconvenience had resulted from maintaining as a part of the Delhi division the large and thinly-peopled tract of country called the Bhatti Territory, extending from the borders of the Hissár district to the Ghára or Satlaj, and it was accordingly exempted from the ordinary Regulations ;

Increase of the District
and its Revenue.

and the administration of civil and criminal justice, the superintendence of the police, and the collection and superintendence of the revenues of every description were vested in such agent as the Governor-General in Council should appoint, subject to such rules as the Governor-General in Council should think proper. In 1847 the pargana of Rori in the east of tahsíl Dabwálí was confiscated from Nábha and added to the district; it was summarily settled in 1848, and in the same year 52 new estates were formed in the waste, and some of them were separated off from pargana Malaut and made into a new pargana called Mahájani, seemingly from some connection it had had with the Thákur of Mahájani in Bíkáner. In 1851 a professional survey of parganas Wattuán and Rori was made, the maps of which are in the district office. No complete revision of the Summary Settlements of the older parganas was made up to 1852, but as by degrees new estates were formed out of the waste and settled with immigrants from Bíkáner and Pattiála, the number of villages and the revenue demand gradually increased, until in 1852-53, the last year before the commencement of the Regular Settlement, the revenue demand was as follows :—

DEMAND FOR 1852-53.

No.	Pargana.	FIXED ASSESSMENT.		FLUCTUATING ASSESSMENT.		TOTAL DEMAND.	
		Number of villages.	Demand.	Number of villages.	Demand.	Number of villages.	Demand.
			Rs.		Rs.		Rs.
1	Darba ...	44	13,184	...	...	44	13,184
2	Sirsá ...	55	27,732	5	729	60	28,461
3	Rániá ...	105	62,398	11	1,870	116	64,268
4	Rori ...	...	...	15	4,672	15	4,672
5	Guda ...	150	26,719	2	133	152	26,852
6	Malaut ...	68	11,209	13	848	81	12,057
7	Mahájani	33	1,875	...	...	33	1,875
8	Wattu ...	66	21,546	...	...	66	21,546
Total of the district.		521	1,64,663	46	8,252	567	1,72,915

But this by no means represents the sums actually collected. For the three years 1848-51 the demand and collections of the land-revenue of the Bhatti Territory, excluding pargana Wattu which was seemingly on the fluctuating revenue roll, are given as follows :—

Year.	Demand.	Collections.	Percentage.
	Rs.	Rs.	
1848-49	1,38,081	41,854	30
1849-50	1,38,081	54,515	39
1850-51	1,42,430	85,564	60

Indeed, as before 1837, so after it, every year saw arrears, suspensions, and remissions to an extent which shows how much the assessment was above the real resources of the tract.

42. The remissions granted in 1836 for the Hariána district (in which at that time Bhattiána was included) on account of the famine of 1833 (Sambat 1890) amounted to nearly $7\frac{1}{2}$ lakhs. The following statement shows the remissions sanctioned for the Bhatti Territory from 1837, when it first was made a separate district, up to the commencement of the Regular Settlement in 1853.

Year for which remission was granted.		Amount remitted.
		Rs.
Years up to	1836	88,343
	1836-37	11,265
	1837-38	49,974
	1838-39	9,036
	1840-41	48,770
	1841-42	71,359
	1842-43	93,622
	1843-44	56,907
	1844-45	39,163
	1845-46	10,388
	1846-47	6,916
	1847-48	6,424
	1848-49	92,090
	1849-50	24,470
	1849-50	66,662
	1849-51	56,907
Years antecedent to	1851-52	39,815
	1852-53	28,163
Total ...		8,00,274

This shows that in the Bhatti Territory remissions were granted to the extent of eight lakhs of rupees in less than 20 years, an average of over Rs. 40,000 a year. The demand varied greatly as new estates were settled and new Summary Settlements made; but the average demand must have been considerably less than Rs. 1,60,000, so that on an average one-quarter of the demand was remitted annually, and in some years more than half the demand was remitted. Practically then the demand was a maximum one realised only in good years, and can hardly be considered a fixed average demand, though theoretically it was supposed to be. At one time in 1847 Government observed that it appeared very questionable how far a system of village Settlement for a term of

years should be maintained where one party only was thus systematically held to be bound by the Settlement contract, and that it might be better in all cases where the revenue was not paid up to consider the settlement annulled, and in future to manage those estates in some other manner. The Board on this remarked that the ordinary revenue system appeared inapplicable to territory so peculiarly circumstanced, but no action seems to have been taken to introduce a new system.

43. In the cold weather of 1851-52 Mr. Thomason, the Lieutenant-Governor of the North-Western Provinces, passed through the District from Fázilká to Sirsá, and recorded his impressions in a memorandum on the Bhatti Territory, a copy of which is appended as it marks an era in the history of the district and shows what its condition was just before the commencement of the first Regular Settlement. He found the new pargana of Wattu on the Satlaj improving under Mr. Oliver's rule, and thought the settlement just made (and afterwards sanctioned for five years) fair and moderate, though some of the proprietors had refused the terms offered. He urged the development of irrigation in this pargana both from the natural channels of the river and from wells, and sanctioned a liberal advance of *takávi* for this purpose. The river-side portion of the pargana was fairly well-developed, as one-third of the area was cultivated (now about half is under cultivation); but the inland portion just below the Danda was wholly waste and unassessed (now half the area is cultivated). He pointed out that an outlay of four lakhs in constructing canals and cuts from the river for the irrigation of this tract might prove remunerative to the State. He noted the scantiness of the rains and absence of all artificial irrigation which made it so difficult to reclaim the great Dry Tract from a state of waste, and the precarious nature of the supply of water in the Ghaggar both as to quantity and time, which made the produce dependent on it so uncertain. He accepted the conclusion that in a country so situated little revenue could be expected and large balances must constantly arise, but pointed out that much might be done by good management to humanize the people and to train them to habits of order and industry. He declared the urgent necessity of defining more clearly than had yet been done, even in settled villages, the rights of the different occupants of the soil, and considered this of much greater importance than the revenue to be realised, which must necessarily be very light. The great object being the moral improvement of the people, the first step must be to assure every man of his right. He noted that in assessing the Sotar lands on the Ghaggar some villages had been nominally assessed at the maximum which could be realised in a good year, heavy balances being remitted in successive years, while others had been altogether excluded from assessment and held *khám*, and ordered that these irregularities should cease, and that here as elsewhere a fair average jama should be fixed, the balances of bad years being recovered in good years, and where there was no balance,

the produce of good years being left to the people without stint. He directed a 20-years' Settlement to be made on these principles, and called on the district authorities to set about the work earnestly, systematically and regularly. In order to induce the wandering herdsmen to settle down in fixed spots and cultivate the waste, he ordered that grants should be given them on condition of permanent residence, and that while liberal allowance should be made in seasons of extreme severity, the terms adapted to the ordinary course of events should be precise and binding. He directed the attention of the authorities to the opening out of the territory by means of roads with wells and sarais at convenient halting places, and commended Captain Robinson for his success in developing the new town of Sirsá.

In compliance with these instructions the Regular Settlement was commenced in 1852 under Captain Robertson, who then succeeded Captain Robinson as Superintendent and held charge of the district and of the settlement with intervals until the mutiny. The operations were conducted in accordance with the provisions of Regulation IX of 1833, the rule of assessment being that the Government demand should be about half the net assets. (In the earlier summary assessments about 1837 the rule had been to take five-sixths of the net assets). The work of Settlement was completed and sanctioned pargana by pargana. The Settlement of parganas Darba, Sirsá and Rori was made and reported by Captain Robertson, Superintendent of Bhattiána, and sanctioned by the North-West Provinces Government before the mutiny. Captain Robertson had also settled pargana Rániá, but it was not reported on until after the mutiny and after the transfer of the district to the Panjáb. The Settlement of that pargana was then reported by Mr. Oliver and sanctioned by the Panjáb Government. Mr. Oliver then settled and reported on the remaining four parganas forming the west end of the district, and the Panjáb Government gave formal sanction to the Settlement in 1864, or 12 years after the commencement of Settlement operations. Pargana Baliak had been settled by Mr. E. L. Braudreth in 1857-58 before it was transferred from the Ferozpur to the Sirsá district.

45. The following statement shows the results of the Regular Settlement, an incomplete and ill-arranged account of which is given in the "Correspondence relating to the Settlement of the Sirsá District," printed at Lahore in 1873. The statistics are given for the villages now forming the district, including those added since Settlement and excluding those transferred to Bikaner since Settlement. The column "Full Assessment of Settlement" gives the full *khálsa* and *jágír* demand, including that part of the assessment which was made progressive but excluding the assessment on *muáfi* plots. In villages in which a large increase was taken progressive assessments were very generally made so as to spread the increase over some years.

TAHSIL.	PARGANA.	First year of Regular Settlement.	By whom made.	Year of expiry of Settlement.	Number of Villages now.	Average demand of five years before Regular Settlement.	Full Assessment (khalsa and jagir) of Regular Settlement.	PERCENTAGE OF	
								Increase.	Decrease
Sirsa ...	(1) Darba ...	1853-54	Captain R. Robertson ...	1873-74	44	Rs. 12,763	Rs. 10,800	.....	15
	(2) Sirsa ...	1854-55	Ditto ...	1873-74	69	27,226	26,699	.....	2
	(3) Rania ...	1856-57	Ditto ...	1875-76	86	51,238	49,556	.....	3
Total of tahsil Sirsa ...	.....	.....	.....	.....	199	91,227	87,117	.....	5
Dabwali ... (Formerly Sohawal)	(4) Rori ...	1854-55	Ditto ...	1873-74	8	3,419	4,008	17	
	(5) Guda ...	1862-63	Mr. J. H. Oliver ...	1875-76	149	23,920	41,105	72	
Total of tahsil Dabwali ...	.....	.....	.....	.....	157	27,339	45,113	65	
Fazilka ...	(6) Malaut ...	1857-58	Ditto ...	1875-76	129	12,180	23,532	93	
	(7) Mahajani ...	1862-63	Ditto ...	1875-76	45	2,078	6,178	197	
	(8) Wattuan ...	1860-63	Ditto ...	1875-76	80	21,653	18,337	.....	15
	(9) Bahak ...	1857-58	Mr. E. L. Brandreth ...	1887-88	40	4,000	9,871	147	
Total of tahsil Fazilka ...	.....	.....	.....	.....	294	39,911	57,918	45	
Total of the District ...	.....	.....	.....	.....	650	1,58,477	1,90,148	20	

46. While the eastern parganas were being settled by Captain Robertson, Mr. Oliver, then Senior Assistant at Fázilká, was carrying out another part of Mr. Thomason's orders by dividing off the prairie waste round Abohar and settling new villages on the estates so formed. The conditions of grant finally sanctioned for such new settlements required the farmers gradually to establish tenants and cultivate the land, and promised them the gift of proprietary right if in 12 years they would have 50 families established and 50 houses built, half the area cultivated and a masonry well made,—meanwhile they were to pay, for grants not exceeding 4,000 acres, a rent rising gradually to Rs. 400 per annum. On these or similar conditions some two lakhs of acres in parganas Malaut and Mahájani were parcelled out into 48 farms and allotted to residents of the older settled villages or to immigrants from Bíkáner and Pattiála, who lost no time in digging ponds, building huts and breaking up land. Other estates in the waste elsewhere were gradually farmed on similar terms, and on the completion of Settlement operations in 1864 every acre in the district had been measured and appropriated.

47. The details of area and assessment of the Regular Settlement are given below according to the present tahsils and Assessment Circles for the villages now in the district. In this and all following statements, for the sake of completeness, the villages forming pargana Bahak are included, although their term of Settlement as originally announced would not expire until 1887-88. It must be remembered that these details do not represent the state of the district at any particular time, for the measurements on which they are founded were made at different times from 1852 to 1863, and the assessments came into force in different years from 1853-54 to 1862-63.

Area and Assessment of the Regular Settlement, 1852-63.

ASSESSMENT CIRCLE.	TAHSIL.	Number of Villages now.	Total Area.	CULTIVATED AREA.		Assessment of last year of Summary Settlement.	Full Assessment of Regular Settlement (khalsa and jagir.)	PERCENTAGE OF	
				Acres.	Percentage of Total Area.			Increase.	Decrease.
I. Bagar ...	Sirsa ...	57	1,80,258	1,40,617	78	Rs. 17,078	Rs. 15,221	...	11
II. Nali ...	Sirsa ...	104	3,42,163	1,43,032	42	68,646	58,993	...	14
	Dabwali ...	5	10,216	4,454	44	1,300	1,408	8	...
Total Nali Circle ...	.....	109	3,52,379	1,47,486	42	69,946	60,401	...	14
III. Rohi ...	Sirsa ...	38	1,35,763	45,875	34	7,798	12,903	66	...
	Dabwali ...	152	5,25,402	2,03,412	39	24,063	43,705	82	...
	Fazilka ...	174	6,13,248	98,658	13	24,614	29,710	21	...
Total Rohi Circle...	.....	364	12,74,413	3,47,945	27	56,475	86,318	52	...
IV. Utar ...	Fazilka ...	58	1,19,749	12,943	11	1,981	8,356	322	...
V. Hitar ...	Fazilka ...	62	66,109	22,299	34	23,528	19,852	...	16
Total of the district	.....	650	19,92,908	6,71,290	34	1,69,008	1,90,148	13	...
Total of tahsil ...	Sirsa ...	199	6,58,184	3,29,524	50	93,522	87,117	...	7
Total of tahsil ...	Dabwali ...	157	5,35,618	2,07,868	39	25,363	45,113	78	...
Total of tahsil ...	Fazilka ...	294	7,99,106	1,33,900	17	50,123	57,918	13	...

48. The following statement shows to what extent and for what reasons the demand for the year 1881-82, according to the Revenue Roll last sanctioned before the introduction of the present Settlement, differs from the full assessment of the Regular Settlement:—

Changes in the Demand of the Regular Settlement.

ASSESSMENT CIRCLE.	TAHSIL.	Full Assessment of Regular Settlement (khalsa and jagir.)	INCREASE.			DECREASE.					DEMAND OF 1881-82.				
			Action of Rivers	Resumption of Musaf.	Total Increase	Reduction of Assessment	Action of Rivers.	Land taken up by Government.	Grant of Musaf.	Total Decrease	Khalsa and jagir.	Khalsa.	Jagir.	Musaf.	Grand Total of Khalsa, Jagir and Musaf.
I. Bagar ...	Sirsa ...	Rs. 15,221	.....	.....	.....	.....	.....	.....	.....	.....	Rs. 15,221	15,221	.....	.....	15,221
II. Nali ...	Sirsa ...	58,993	754	2,213	2,967	.....	1,156	140	50	1,346	60,614	60,614	.....	4,290	64,904
	Dabwali ...	1,408	.....	.....	.....	.....	.....	.....	.....	.....	1,408	1,408	.....	.....	1,408
Total Nali Circle	.....	60,401	754	2,213	2,967	.....	1,156	140	50	1,346	62,022	62,022	.....	4,290	66,312
III. Rohi	Sirsa ...	12,903	.....	.....	.....	.....	.....	35	.....	35	12,868	12,868	.....	.....	12,868
	Dabwali ...	43,705	.....	22	22	.....	.....	14	92	106	43,621	40,955	2,666	85	43,705
	Fazilka ...	29,710	.....	.....	.....	500	.....	17	.....	517	29,193	29,193	.....	.....	29,193
Total Rohi Circle	.....	86,318	.....	22	22	500	.....	66	92	658	85,682	83,016	2,666	85	85,767
IV. Utar	Fazilka ...	8,356	.....	.....	.....	.....	.....	4	.....	4	8,352	2,771	5,581	.....	8,352
V. Hitar	Fazilka ...	19,852	2,028	.....	2,028	265	4,852	.....	.....	5,117	16,763	12,227	4,536	691	17,454
Total of the district	.....	1,90,148	2,762	2,235	5,017	765	6,008	210	142	7,125	1,88,040	1,75,257	12,783	5,066	1,93,106
Total of tahsil	Sirsa ...	67,117	754	2,213	2,967	.....	1,156	175	50	1,381	68,703	68,703	.....	4,290	72,993
Total of tahsil	Dabwali ...	45,113	.....	22	22	.....	.....	14	92	106	45,029	42,363	2,666	85	45,114
Total of tahsil	Fazilka ...	67,918	2,028	.....	2,028	765	4,852	21	.....	5,638	64,308	44,191	10,117	691	64,999

The increase of Rs. 2,782 from the action of the Ghaggar and Satlaj is due not only to alluvion, but to the larger area flooded in some villages which led to an increase of their assessment under the system hitherto in force; and similarly the decrease of Rs. 6,008 from the action of the rivers is due partly to diluvion proper but chiefly to failure of floods. Most of the resumed *muáfis* in the Sirsá Náli had been held by *Sukhlambars*, descendants of the Irregular Cavalry disbanded about 1820. They came under resumption on the death of the grantees or were confiscated for continued absence or for bad conduct in the mutiny. A reduction of assessment of Rs. 765 with effect from 1876 was sanctioned by the Financial Commissioner for three villages in tahsil Fázilká,—one of them Mambeka, a village on the river, which had lost a number of its wells since Settlement, and the other two villages farmed in 1854 on progressive jamas, the full assessment of Rs. 400 having proved too much for them. The land taken up by Government was taken up chiefly for alterations of the Customs Line and for the roads from Sirsá to Fázilká and Fathábád, and from Ellenábád to Dabwáli, and for a road round the town of Sirsá.

49. While the land-revenue demand of the last year of the Regular Settlement was somewhat less than was contemplated at the time of settlement, there was a considerable increase in the cesses levied on the land-revenue. The cesses imposed at last Settlement were generally as follows :—

Cess.	Percentage on the Land-Revenue.		
School ...	...	...	1
Road ...	...	...	1
Lambardári ...	...	...	5
Patwári ...	...	...	6½
Total ...	...	...	13½

It may be mentioned also that in most villages a cess of five per cent. on the land-revenue was imposed for the village *malba* fund. In 1871 the local rate was imposed at 6½ per cent., raised to 8½ per cent. in 1878, so that the cesses levied in the last year of the Settlement were—

Cess.	Percentage on the Land-Revenue.		
School ...	...	...	1
Road ...	...	...	1
Lambardári ...	...	...	5
Patwári ...	...	...	6½
Local Rate ...	...	...	8½
Total ...	...	...	21½ per cent.

But owing to the operation of a clause in the administration paper of the Dabwáli and Fázilká tahsils, empowering the patwári to levy for himself a rate of 6½ per cent. on the rent of all newly cultivated land, the sum actually drawn by the patwáris in the last year

of Settlement amounted to over Rs. 18,000, or $9\frac{1}{2}$ per cent. on the land-revenue demand. Although at last Settlement attention was called to the excessive cost of the village watchmen and some reductions were made, their cost is still unusually high and amounts to about Rs. 16,000 per annum for the whole district, while the village messengers (*daurá*) who were appointed in most villages at Settlement cost about Rs. 5,000 more, making altogether Rs. 21,000, or 11 per cent. on the demand at the end of Settlement. These charges were in some villages levied directly on the land, and as far as the agriculturists who form the mass of the village population are concerned, may be considered a charge on the land. The following statement shows the increase of the total demand of all sorts (with the exception of *takári*) including land-revenue cesses, cost of village watchmen and messengers, &c., between the first year in which the Regular Settlement was in force throughout the district and the last year before the revised Settlement:—

DEMAND OF 1862-63			DEMAND OF 1861-62.		
Head.	Demand.	Percentage on land-revenue.	Head.	Demand.	Percentage on land-revenue.
	Rs.			Rs.	
Land-revenue including jágir. ...	1,72,879	100	Land-revenue including jágir ...	1,88,040	100
Road cess ...	1,729	1	Road cess ...	1,880	1
School cess ...	1,729	1	School cess ...	1,880	1
Lambardári ...	8,644	5	Lambardári ...	9,402	5
Patwári ...	10,800	$6\frac{1}{2}$	Patwári ...	18,000	$9\frac{1}{2}$
Village watchmen and messengers ...	21,000	12	Village watchmen and messengers ...	21,000	11
			Local rate ...	15,670	$8\frac{1}{2}$
Total demand ...	2,16,781	125	Total ...	2,55,872	136

The increase of Rs. 15,161 in the land-revenue demand was due chiefly to progressive assessments, but the total demand increased by Rs. 39,091, or by 18 per cent., and the cesses and extra charges which at the beginning of Settlement were 25 per cent. on the land-revenue, rose to 36 per cent. at the end of the term.

50. In consequence of the drought of 1860-61, the kharif demand of 1860 was remitted to the extent of Rs. 58,416, or nearly one-third of the total demand for the year. The remissions were granted to the greater number of the villages throughout the Bágár, Náli and Rohi circles, and it was only in the Utár where the rainfall was better than elsewhere, and in the Hítár which enjoyed a fair flood from the Satlaj, that remissions were not granted. As a large part of the district had not then been regularly settled, it is not necessary to give further details of the remissions of that year.

Since 1862-63, that is, since the now-expired Settlement came into force throughout the district, the remissions have been as follows :—

Remissions of Land-Revenue granted from 1862-63 to 1880-81.

Year.	Amount remitted.	Percentage on annual demand.
	Rs.	
1862-63	1,004	1
1863-64	2,535	1
1864-65	1,037	1
1865-66	2,399	1
1866-67	457	...
1867-68	148	...
1868-69	12,600	7
1869-70	18,505	10
1870-71	36	...
1871-72	6,834	4
1872-73	2,170	1
1873-74	844	...
1874-75	3,573	2
1875-76	2,875	2
1876-77	1,200	1
1877-78	637	...
1878-79	113	...
1879-80	...	...
1880-81	18	...
Total of nineteen years ...	Rs. 56,985	...
Annual average ...	Rs. 2,999	1.6

A few of these remissions were given on account of land taken up by Government, diluvion, &c., but by far the greater part of them were granted on account of calamity of season, especially the large remissions in 1868-69 and 1869-70 granted on account of the famine of 1868-69. On the average of the 19 years the remissions have been 1.6 per cent. of the demand, and in one year, 1869-70, amounted to one-tenth of the demand for the year. This forms a great contrast to the account of remissions granted before the Regular Settlement began, when on the average one-quarter of the demand was remitted annually. During the 19 years of Regular Settlement after 1862-63 the remissions were made to villages in the south and south-west of the district, which are inhabited chiefly by Bāgrī Jāts and by Musalmāns, and no remissions were made to the Sikh villages along the north-east border of the district, though these are comparatively highly assessed. This is no doubt due partly to the greater thrift and indus-

try of the Sikhs, and partly to their having the rabí harvest to depend on as well as the kharíf, while the Bágrís as a rule cultivate little rabi. The parts of the district which received most relief by way of remission were the sandy villages in the extreme south in the Bágar, whose assessment is very light but their crops exceptionally precarious, and the villages of the eastern part of the Sotar valley, where the land is rich but requires a copious rainfall to be cultivated at all, while the assessment of the Regular Settlement took too little account of the scarcity of water and could not be paid except in good years. The following statement shows approximately how the remissions were distributed over the different assessment circles:—

Remissions of Land-Revenue granted from 1862-63 to 1880-81 (19 years.)

ASSESSMENT CIRCLE	VILLAGES.			REMISSIONS.	
	Total No. of villages in circle.	No. of villages to which remissions were granted.	Percentage on total.	Total amount of remissions.	Percentage on one year's demand.
				Rs.	
Bágar	57	28	49	12,215	80
Náli	109	45	41	17,996	29
Rohi	364	83	23	21,779	25
Utár	58	1	2	29	...
Hitár	62	5	8	4,966	25
TOTAL	.....	.....	.....	Rs. 56,985	30

Thus during the last 19 years half the villages in the Bágar have received remissions amounting to 80 per cent. of a year's revenue of the circle; in the Náli two-fifths of the villages have received remissions amounting to 29 per cent. of a year's revenue; in the Rohi one-fourth of a year's revenue has been remitted, and one village in every four has received relief; in the Utár there has been practically no remission; and in the Hitár, owing to alluvion and diluvion and the system of fluctuating assessment, the figures are exceptional and for the present purpose unreliable.

51. But besides the sums actually remitted, there have been large balances which were suspended or allowed to remain in arrear for some time and afterwards cleared off. The following statement shows the amount in arrears at the end of each financial year, including the sums actually remitted during the year. As the overdue instalments of takávi have also been large, and are realisable as arrears of land-revenue proper, they are also given in the statement. To the agriculturist it makes no difference whether the arrear against him is shown in the accounts as an arrear of land-revenue or an arrear of takávi,—the important point is, what is the total amount overdue:—

Balances since the Regular Settlement.

Arrears of Land-Revenue and Takávi at the end of each Financial Year.

YEAR.	LAND-REVENUE PROPER.		Overdue instalments of Takávi.	Total Arrear.	Percentage on land-revenue demand of the year.
	Arrear.	Percentage on demand of the year.			
	Rs.		Rs.	Rs.	
1862-63	1,004	1	..	1,004	1
1863-64	2,535	1	...	2,535	1
1864-65	1,037	1	7,918	8,955	5
1865-66	2,399	1	...	2,399	1
1866-67	457	...	667	1,124	1
1867-68	148	...	...	148	...
1868-69	53,186	28	...	53,186	28
1869-70	29,073	15	...	29,073	15
1870-71	14,360	8	2,145	16,505	9
1871-72	86,884	46	38,414	1,25,298	67
1872-73	22,848	12	58,610	81,458	44
1873-74	12,629	7	41,286	53,915	28
1874-75	8,468	5	23,462	31,930	17
1875-76	4,655	3	8,476	13,131	7
1876-77	2,474	1	1,621	4,095	2
1877-78	4,680	3	3,063	7,743	4
1878-79	3,977	2	343	4,320	2
1879-80	466	...	204	670	...
1880-81	5,690	3	348	6,038	3
Average of 19 years ...	13,519	8	9,819	23,338	13

The arrear of land-revenue proper averaged eight per cent. on the demand of the year, and only in two years was it more than 15 per cent., while before the Regular Settlement it was nothing unusual to have more than half the land-revenue in arrears. Including the overdue instalments of takávi the arrears averaged 13 per cent. of the annual land-revenue demand, and at the end of one year, 1871-72, there was an arrear equal to two-thirds of a year's land-revenue of the district. For seven years after the drought of 1868-69 the arrears were heavy, but for the last five years of the Settlement they never exceeded four per cent. of the demand.

52. The takávi advances in this district have been at times unusually large, and a survey of the state of accounts between Government and the agriculturists would be incomplete if it did not include the takávi. After the famines of 1860-61 and 1868-69, in which so many of the people migrated and so many of their cattle died, large advances were made to them for the purchase of seed and bullocks to enable them again to resume the operations of agriculture. To this wise measure is greatly due the elasticity shown by the villages in recovering from the state of depression caused by those scarcities, although these debts hung over them for years and were felt by many almost a severer burden than the land-revenue itself. After the drought of 1868-69 the agriculturists received in the two years, 1868-70, Rs. 1,37,861, a sum equivalent to two-thirds of a year's land-revenue.

The repayments have been in arrears ever since, and at the close of 1872-73 the overdue instalments amounted to nearly a third of a year's revenue. In 1875-76 over Rs. 16,000 was advanced chiefly for irrigation works on the Ghaggar and Satlaj; and after the scarcity and consequent loss of cattle in 1877-78, Rs. 10,000 was again advanced for the purchase of seed and cattle. The overdue instalments at the close of the year 1879-80 amounted to Rs. 348 only, and the outstanding advances still to be repaid were Rs. 15,472, or only about a twelfth of the year's land-revenue. Altogether the system of takávi advances has been worked in this district with eminent success and with great advantage to the people.

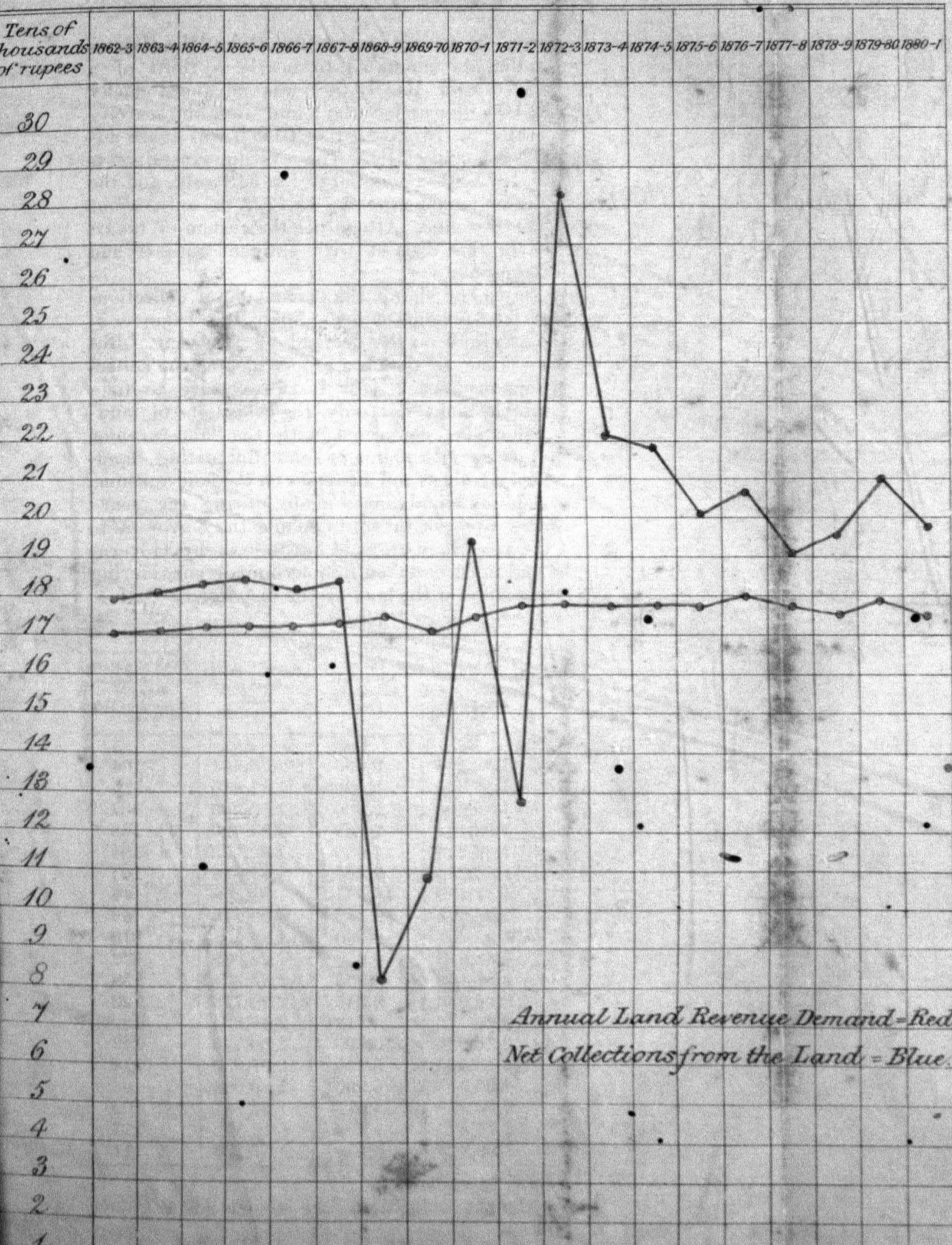
53. The following statement shows the percentage of collections of land-revenue proper (including balances of past years) on the demand of the year. But in order to obtain a proper idea of the collections made each year it is necessary to take into account not only the collections of land-revenue proper, but all collections connected with the land-revenue, such as service commutation, miscellaneous and fluctuating land-revenue, repayment of takávi advances and all cesses on the land-revenue, and to place on the other side takávi advances made during the year; for although such advances are not taken to enable the borrowers to pay the land-revenue of the year, they are paid out in cash by Government to the cultivators, and must be taken into account in considering the net income of Government from the land of the district.

Collections since 1862-63.

YEAR.	Percentage of Collections of Land-Revenue proper to the demand of the year	Total Collections of Land-Revenue Cesses, Takávi, &c.	Takávi advanced during the year.	Net Collections from the land.	Percentage of Net Collections on the Land-Revenue demand of the year.
		Rs.	Rs.	Rs.	
1862-63	99	1,82,114	3,050	1,79,064	104
1863-64	98	1,86,830	5,020	1,81,810	105
1864-65	99	1,85,600	2,300	1,83,300	107
1865-66	99	1,92,132	7,809	1,84,323	106
1866-67	100	1,83,223	1,050	1,82,173	104
1867-68	100	1,84,216	1,400	1,82,816	104
1868-69	70	1,31,189	48,681	82,508	47
1869-70	107	1,98,393	89,180	1,09,213	63
1870-71	98	1,96,001	2,500	1,93,501	110
1871-72	59	1,33,048	4,950	1,28,098	72
1872-73	132	2,87,169	3,835	2,83,334	158
1873-74	104	2,26,933	6,215	2,20,718	123
1874-75	102	2,23,476	4,612	2,18,864	122
1875-76	100	2,16,926	16,796	2,00,130	112
1876-77	100	2,12,163	5,110	2,07,053	114
1877-78	98	1,96,983	6,990	1,89,993	106
1878-79	100	2,05,498	11,617	1,93,881	109
1879-80	102	2,11,525	933	2,10,592	117
1880-81	97	1,99,323	2,150	1,97,173	111

And this is called a fixed assessment !

The fluctuations in the net collections are shown at a glance in the following diagram:—



54. The number of coercive processes issued is but a faint indication of the ease or difficulty with which the revenue has been realised. It probably depends a good deal upon the disposition (*mizáj*) of the Deputy Commissioner or tahsildár for the time being and his opinion, not so much of the ability or inability, as of the willingness or unwillingness to pay of the defaulter. The number varies more with the changes of District Officers than with the changes of the seasons. In 1874-75 the Deputy Commissioner reported that he found that the tahsildárs had become very lax and did not realise the revenue when the people had crops, and that thus some pressure had been rendered necessary, especially on the Fázilká side where the people had become very dilatory. During the last 19 years the number of warrants annually issued has varied from 35 in 1867-68 to 342 in 1877-78, and has averaged 155 per annum. In no case during that time has personal imprisonment been resorted to. Only in four years of the 19 was personal property attached, and in only two cases was it sold in default of payment. In one case a share in a village heavily mortgaged was temporarily transferred to the mortgagee on payment of the arrears of revenue, and in another village the share belonging to a bankrupt merchant was similarly dealt with. Only in one or two exceptional cases of this nature have sales or transfers been made by the revenue authorities in default of payment of revenue. Revenue administration was harsher in former days. In the four years, 1849-53, the average number of warrants issued annually was 654, and in the last of those years four and one-fourth estates were sold for a year's arrears of revenue, at a price of less than a year's assessment. An analysis of the Warrant Register gives little useful information. As might be expected, the number of warrants issued was highest in the villages on the Ghaggar and Satlaj, where the assessment was comparatively heavy and the proprietary body most numerous. Still not a few warrants were issued in the other more lightly assessed tracts owned by smaller bodies of proprietors, the reasons seemingly being that some of them require to be reminded by a warrant that the date for payment has come round, and that usually before a recommendation for suspension or remission of revenue is made a warrant is sent to the proprietors to see what can be got out of them.

55. The outbreak of the mutiny at Meerut and the massacre at Delhi on the 11th of May 1857 took the Sirsá district completely by surprise. Till then things had been going on just as usual, and crime was so well suppressed that even cases of cattle-lifting, formerly so prevalent, were rare. So soon as the capture of Delhi by the mutineers became known, the Banyas and other residents of the town of Sirsá began to leave it and flee for refuge to Bikaner territory, taking their property with them; yet for a time not a single case of robbery occurred. There was then stationed at Sirsá a detachment of cavalry and infantry of the Hariána Local Battalion, whose head-quarters

were at Hānsi in the Hissār district. The authorities had no great confidence in their loyalty, and partly to guard against them, partly to re-assure the people, the Customs peons were called in and the defence of the town was entrusted to the Bhatti Nawāb of Rāniā, the pensioned descendant of Zābta Khān from whom the country had been taken in 1818. On the 29th May the Hariāna Battalion at Hānsi and Hissār mutinied and massacred all the Europeans and Christians they could lay hands on. On the following day the detachment at Sirsā received intimation of the occurrence and immediately showed signs of disaffection. The European residents, who had been expecting this and had received notice of the outbreak at Hānsi a few hours before it reached the troops, at once took to flight without any opposition from the sepoys. Captain Robertson the Superintendent of Bhat-tiāna with his family went by Dabwālī and Bhatinda to Firozpur which they reached in safety, while the remaining Europeans, some 17 in number, many of them women and children, started for Sohuwāla under the leadership of Mr. Donald, Assistant Superintendent, and being joined there by Mr. Bowles, Customs Patrol, reached Rori after some trouble from the inhabitants of Thirāj and other villages who threatened them as they passed. At Rori the party took refuge in the small mud fort, and were compelled by the disaffected attitude of the townspeople to shut the gate and stand sentries. They could not procure food from the town and were prevented from getting water from the well outside. But in the darkness of the night Bābā Jānkidās, a *fakir* of the place, brought them supplies of water and flour and passed them through the aperture under the fort gates. The party was thus enabled to hold out until the arrival of some Pattiāla troops, who escorted them to a place of safety in Pattiāla territory. They were hospitably treated by the Pattiāla authorities until the restoration of order enabled them to return to Sirsā. The only Europeans left at Sirsā were Captain Hilliard, the Officer Commanding the Detachment, and his brother-in-law, Mr. Fell, Assistant Patrol. These gentlemen were not in Sirsā when the others left it. They had gone out with some troops towards Jodhika to suppress some local disturbance, and were brought back to Sirsā by their men. The mutineers refused to obey Captain Hilliard's orders, but supplied him with money and allowed him and Mr. Fell to depart unmolested. They were however treacherously murdered by the Muhammadan inhabitants of Chhatryān, a small village beyond Sohuwāla. The mutineers, when left to themselves, plundered the treasury of some Rs. 8,000, but without much other violence marched off to join their comrades at Hānsi. The Hindu inhabitants of the town of Sirsā fled in dismay chiefly to Bīkāner territory, and the Muhammadan population of the surrounding villages rose *en masse* and began to plunder the town and the neighbouring Hindū villages. The tahsildar of Sirsā, the Revenue Sarishtadār and the Kotwālī Muharrir were murdered, and the records of the District Office were torn and scattered about, but most of them were afterwards recovered and comparatively few of them were altogether destroyed. The destruction of property was most wanton. Whatever the insur-

gents were unable to carry away, they burned or broke to pieces, and for a time the most violent portion of the population had it all its own way.

56. At Fázilká, where Mr. Oliver Assistant Superintendent was in charge, there was a small detachment of the 57th N. I. and some Irregular Cavalry. The restoration of order. who, when a feeling of disaffection appeared among the troops at Firozpur, showed some inclination to break out. The Customs establishment collected at Fázilká from the outposts were biding their opportunity, willing at any moment to join the disaffected troops, and loudly called for arrears of their pay. Mr. Oliver, though uncertain as to the feelings of the population, called in the most influential headmen, chiefly Bodlas and Wattus of the Satlaj, and with their aid was able to disarm the guard of the 57th N. I. Through their influence the neighbouring population was prevented from rising, and the number of match-lock men they collected and entertained in the service of Government overawed the Customs peons and other disaffected parties; and with their assistance Mr. Oliver was enabled to protect the town of Fázilká and to punish and destroy large villages which were in open rebellion. A few days after the first outbreak General Van Cortlandt crossed the Satlaj with some Police and local levies from Gugaira and marched towards Sirsá with Captain Robertson, who joined him at Malaut on the 12th June. "The country was in a perfect state of anarchy, excepting in that portion of it under the immediate charge of Mr. Oliver,—Fázilká, Arniwáli and Abohar. The tahsils and Police posts had been vacated. From Arniwáli down to Jodhka not a single Customs post was occupied. The Muhammadan population had risen *en masse* and were plundering in bodies; the Sikh Jats were not behindhand; the Bágri Játs had fled to the Bíkáner territory, and their villages, which had formerly been in possession of the Musalmáns, were plundered, and in many instances reoccupied by them. Many people were killed in the attacks made on the villages, when resistance was offered. The Bágri Játs however generally immediately deserted their villages on the approach of a body of the insurgents." As the levies under General Van Cortlandt neared Sirsá, the Sikh Jats, although they had during the anarchy that prevailed joined in the plunder, did not offer any opposition to their advance, but welcomed the return of British Officers. The Musalmáns of the Ghaggar valley however gathered to oppose them, and an encounter took place near Odhán, and again at Khaireka on the banks of the Ghaggar. The insurgents were driven back with some loss and offered no further opposition to the re-establishment of order on the 19th June. The force occupied the town of Sirsá which it found completely deserted, and remained there until the 8th July when General Van Cortlandt marched for Hissár accompanied by Captain Robertson who left Mr. Oliver in charge of the district. Steps were at once taken to re-establish the *thánas* and *tahsils* and to reorganize the Customs Line, and in a short time things were again in working order. For some time little was done

towards punishing persons who had been concerned in the outbreak, or who had committed heinous offences. General Van Cortlandt was averse to the adoption of severe measures, and wished that the people should be allowed to settle down. Moreover it was at the time very difficult to get any one to come forward and give evidence or information in any case; even people who had suffered were generally loath to complain. All the country beyond being in a disturbed state, the people were fearful the Bhattis might again rise, and all were impressed with the idea that the British, so few in number, would be unable to contend with the masses opposed to them. The inhabitants soon began to return to the town of Sirsá, but it was some time before the Hindú villagers reoccupied their homes. Cattle and furniture (but no valuables) were gathered in from the surrounding villages, and all property recognized was restored to the claimants. Mr. Oliver, with tact and energy, kept down the excited feelings of the people and restrained them from rising again, although they were constantly incited to do so by emissaries from Hariána, and although the troops at his disposal were few in number and the loyalty of some at that time very doubtful. Most of the more conspicuous perpetrators of the crimes which characterised the three week's anarchy had fled on the approach of the British force, but some of them were captured and hanged, among them the uncle of the Nawáb of Rániá, who had been a leader in the rebellion. This had a most salutary effect in checking contemplated disturbances. The Nawáb himself who had taken part in the plunder of the town of Sirsá had disappeared, but was afterwards captured at Firozpur and executed, and his estates confiscated. The inhabitants of Chhatryán, who had murdered the two European Officers, deserted the village on the approach of General Van Cortlandt. It was burned by his force and the lands were confiscated and bestowed on a Bágrí who had come forward with assistance and information. Musalmán zamindárs of Darbi, Nezádalla Khurd, and Nágokí were executed for the murder of the three native officials at Sirsá, and their lands confiscated. Several villages in the Fázilka dry tract, whose Musalmán owners had distinguished themselves in raids on their Hindú neighbours, were also confiscated, as were a large number of revenue-free grants on the Ghaggar whose Hindúsháni holders had proved disloyal in the troubles. Leaders of raiding parties were also punished with imprisonment and fine, and heavy compensation was levied from plundering villages and awarded to the plundered. While punishment was thus meted out to the turbulent, those who had rallied on the side of order were not forgotten. Some of the confiscated villages were conferred in proprietary right on the more prominent of the Bodlas and Wattus whose zealous and effective aid had enabled Mr. Oliver to maintain the peace at Fázilka, while revenue-free grants were made to a number of them and to the *jakir* Bába Jánkidás, who had given the party of fugitives such timely aid at Rori. Mr. Oliver himself received high commendation and exceptional promotion for the manner in which he had maintained order at Fázilka when all around was anarchy and confusion.

57. The attitude of the different classes of the population at

The attitude of the people.

this trying period is worthy of notice. The inhabitants of the towns and the Bāgrī villagers were, with rare exceptions, incapable of combining for mutual defence, and their only resource was flight. They made no attempt to interfere with their neighbours, but on the slightest threat of danger they fled with their valuables, leaving their heavier goods a prey to the first body of plunderers, however insignificant. The Musalmāns of the Ghaggar valley and of the district generally, finding the forces of order non-existent, rose to plunder their weaker and less spirited neighbours, and no doubt their fellows on the Satlaj were deterred from joining them only by the personal influence and strength of character of Mr. Oliver who had lived among them for many years and knew them well. The first object of the raiders was plunder, and they showed little blood-thirstiness. To them it was but a return of the good old days when the rule of the strongest prevailed, and they reverted to "the good old rule, the simple plan, that they should take who have the power, and they should keep who can." Yet the slightest show of force was sufficient to overawe them. General Van Cortlandt's irregular levies had little difficulty in overcoming the opposition of superior numbers, and so soon as the Musalmān insurgents found that force was to be used for the maintenance of order, they ceased their plunderings almost as suddenly as they commenced them. After the re-occupation of the district in June, not a single murder or highway robbery occurred for some months. The Sikh Jats as a rule maintained a strictly defensive attitude. They presented a bold front to would-be plunderers, and defended themselves and their property, while they refrained from attacking their neighbours or adding to the confusion. No doubt a little influence and tact would have been sufficient to turn them into active partisans of order, and to organise them into a body far more than sufficient to check the turbulent, who were only formidable when unopposed. The troops were disaffected, but showed no hatred to the Europeans and maintained their discipline among themselves. The inferior Police and Customs peons either deserted their officers or actively combined for plunder, but the native officials seem to have stuck to their posts as long as they could be expected to do in the circumstances. The majority of the population, while either helpless or apathetic or afraid to compromise themselves by actively assisting what they thought to be a losing party, showed no active hostility to the British and welcomed their return. The neighbouring native States of Pattiala and Bīkāner afforded a ready refuge to the fugitives, and treated them with hospitality.

58. The rains of the year 1857 were very favourable, but owing to the unsettled state of the country, agricultural operations were much neglected, and the outturn of the harvest was poor. Many of the villages on the Ghaggar suffered either from being plundered, or from the heavy fine inflicted on them for plundering. The floods of the Satlaj were not favourable, and as many of the peasants of that part of the district were with Mr. Oliver at Fāzilkā the area cultivated was much

History from 1857 to 1863. Drought of 1860-61.

less than usual; some of the Satlaj villages obtained a small remission on that account. The stock of grain in the district was thus much less than it might have been had full advantage been taken of the favourable rains. The harvests of 1858-59 were poor, and in 1859-60 the kharif almost entirely failed, and the rabi was far below the average. In 1860-61 the rainfall was only about half the average, and fell unevenly and unseasonably, the showers being too rare and heavy to do much good. The crops of both the kharif and rabi harvests failed entirely, and as, owing to the three previous bad years, the district was ill prepared to meet such a scarcity, much distress was felt here as well as in the whole country between the Jamna and the Satlaj. Barley, the cheapest grain, trebled its price in six months, and sold at 13 seers the rupee. Of the kharif demand of 1860 Rs. 58,416, or nearly one-third of the total annual demand, was suspended on account of the drought, and many of the people left the district temporarily to seek elsewhere a means of livelihood. Large numbers of cattle died. Rs. 16,000 were spent on famine relief and Rs. 23,000 were distributed to 283 villages in advances for the purchase of seed and cattle. Only 53 per cent. of the revenue demand was realised during the year, and almost the whole of the balance was remitted. The more abundant and more seasonable rains of the following year, 1861-62, brought back the emigrants, and with the aid of the takávi granted for the purchase of seed and bullocks—"an inestimable boon"—the people obtained a better crop than they had had for some years, though some parts of the district did not get sufficient rainfall to enable them to plough the ordinary area. Rs. 5,905 were remitted on account of failure of crops. In 1862-63 a still more abundant and general rainfall gave a fair kharif and rabi harvest. The rice and wheat crops in the bed of the Ghaggar were particularly good; and although a remission of Rs. 789 was granted for calamity of season, the district generally seems to have recovered from the effects of the scarcity of 1860-61.

59. In 1863-64 the rainfall was much above the average, and was well distributed over the year, so that both kharif and rabi harvests were good, though much loss was caused on the Ghaggar by unusual floods in October which drowned the rice crop. The only balance was one of Rs. 2,535 remitted for injury done by inundation and diluvion. In 1864-65 the rainfall was below the average, and "in more than two-thirds of the estates the ploughs were not even taken out," and both the kharif and rabi harvests completely failed. A large number of the cattle, too, died from murrain and starvation. Yet, probably owing to the good harvests of the previous year, the only relief thought necessary was the suspension of takávi instalments amounting to Rs. 7,918. In 1865-66 the rainfall was again above the average, and though late was very welcome after the drought of the previous year. The kharif was on the whole fair, and the rabi seems to have been good. The revenue was collected with ease. In

1866-67 there was less rain, and the harvest was less than half an average, and only a few villages received a good rainfall. The Ghaggar almost entirely failed. The cattle suffered much from want of pasture. Yet there was no scarcity of grain, and the revenue was realised without the slightest difficulty. Only a balance of takávi of Rs. 667 was suspended on account of the drought. In 1867-68 the rainfall was above the average and, occurring at the proper season, gave a pretty good harvest. The kharif crop along the north-east of the district was a fair average, but to the south-west was an entire failure for want of seasonable rain, while the grass was completely burnt up. The rabi following would have been a bumper, had not the late frosts in March blighted about one-third of the produce. The revenue and takávi balances were all realised without any difficulty. Mr. Oliver the Deputy Commissioner however lamented the deterioration of the live stock of the district once so famous. He said a good cow or bullock was hardly to be seen, and he was pained to see the tottering and emaciated condition of the village cattle which could hardly be driven out to graze. He was told that half the cattle of the district had perished during the preceding two years for want of fodder (but this must have been a great exaggeration), and the severe frosts of March had killed all the weak and aged animals.

60. To a district in this condition the failure of the rains of 1868-69 could not but be disastrous. The rainfall was far below the average and what did come was unseasonable, causing a regular famine both of grass and grain. There was but a handful of kharif and not sufficient rain for sowing the rabi to any extent. Both harvests may be said to have failed. The price of barley rose to 12 seers the rupee. Many people left the district, though takávi advances were largely made for wells and ponds to keep them near their villages, and Rs. 33,000 were spent in the relief of about a lakh of destitute persons, many of whom however were immigrants from the Rájputána States. According to an estimate made at the time, of the 202,327 horned cattle in the district before the famine, only 53,737, or little more than a quarter, were left (but the mortality can hardly have been so great). The greatest losses were in the villages of the Bágrí Játs and Muhammadan Bhattis. The Sikh Jats managed to preserve more of their cattle, as they spared no trouble or expense to procure fodder for them. The losses of the different classes were estimated as follows:—

Tribe.	Number of villages	Cattle before the famine.	Deaths during the famine.	Surviving	Percentage surviving
Sikh Jat ...	128	55,079	33,999	21,080	38
Bágrí Ját ...	230	70,353	56,842	13,511	19
Muhammadan Bhattis	268	76,895	57,749	19,146	25
Total ...	626	202,327	148,590	53,737	26

The Bāgrís, as soon as the famine was on them, let loose their cattle and sold the little fodder they had for their own subsistence. The Muhammadans slaughtered and ate not only their own cattle, but also such of the stray ones as came into their hands. Such was the scarcity of bullocks, that women were to be seen drawing the plough after the little rain that fell in March. Owing to the drought there was a balance of revenue of Rs. 53,186, or 30 per cent. of the demand of the year, of which Rs. 12,283 were remitted during the year to villages on the Bīkāner frontier and elsewhere, which had suffered most from the scarcity.

61. In 1869-70 the rainfall was still below average, but was more seasonable, and the harvest was fair. History from 1869 to 1872. Very large takāvi advances for the purchase of seed and bullocks were made, and remissions to the extent of Rs. 15,913 (of which Rs. 5,047 were for arrears of 1868-69) were made to villages which had for four years in succession been depressed by calamity of season, and were more or less abandoned by their inhabitants, as the ponds were empty and scarcely anything left for the support of human beings and cattle. The rest of the revenue was realised without unusual difficulty. In 1870-71 the rainfall was still below the average, and was less seasonable than in the preceding year. The harvests were poor, and as a succession of bad seasons had exhausted the means of most of the villages, and they had nothing to fall back upon, but were dependent for the power to pay the revenue on the outturn of each harvest, suspensions were granted to a considerable amount. In 1871-72 the rainfall was again considerably below average (being even less than in 1868-69). The fall of rain in May and June enabled the peasants to sow a vast amount of land. The subsequent scanty supply caused their labour to result in a dead loss, the crops having been scorched up. Both harvests were very poor. The revenue fell into arrears to the extent of Rs. 74,791, or 42 per cent. of the demand, and the Deputy Commissioner strongly recommended the suspension of the whole, as it was impossible to exaggerate the miserable condition of the district. There was not a blade of grass to be found anywhere, and in a great many villages not a drop of water. Part of the balances could be realised, but only by sale and mortgage of land. The superior authorities thought that Mr. Melvill took an exaggerated view of the needs of the district, and ordered that Rs. 21,899 of the balance should be recovered without further delay. The district was at this time (about June 1872) probably worse off than at any other time since the commencement of the Settlement. It had had four successive years of deficient rainfall, and the arrears of land-revenue and overdue instalments of takāvi amounted altogether to two-thirds of a year's revenue.

62. In 1872-73 the rainfall was generally good, but came too late

Good harvests and large collections of 1872-73.

in the Fázilká and Dabwálí tahsils to produce a good kharíf harvest; it was, however, very favourable for the rabí sowings. Locusts committed great havoc throughout the district, and on the whole the season was not a very favourable one, and the harvest was rather below the average. The following rabí promised well, and matters were looking better than they had for several years past; and if the people had not been completely weighed down by balances of revenue and takávi, they might have made a fresh start with fair hopes for the future. But, according to Mr. Melvill the Deputy Commissioner, the heavy demands had swallowed up everything, and in many cases had to be met by the sale of the rabí crops before they were ripe. Thus the advantages of the season were nearly all lost to the people; they had food for the present, but nothing in store for the future, except the difficulties in which the premature sale of their rabí crops must involve them. Mr. Young, who relieved Mr. Melvill in the beginning of 1873, took a more sanguine view of things. He reported that, owing to the favourable rainfall, there was, for the first time since 1869, a kharíf crop which but for the depredations of locusts from Bíkáner would have been an exceptionally good one. The rain in December fell just when it was wanted for the rabí sowings, and the result was a good crop. The prospects of the agriculturists had revived, balances of land-revenue and takávi had been to a large extent paid off, and one more year of plenty would completely restore prosperity. The collections in this year 1872-73 were indeed large. Besides 98 per cent. of the demand of the year, Rs. 61,380 of the balances of land-revenue of previous years and Rs. 32,118 of the balances of takávi were collected, making the collections in all Rs. 2,68,459, or one and a half times the net revenue demand of the year. These results, Mr. Melvill reported, had not been obtained without much difficulty, and latterly coercive measures had to be freely resorted to, inability and not unwillingness to pay being the cause. The balances of land-revenue were for that year Rs. 4,178 (of which Rs. 155 were remitted), for previous years Rs. 16,755, total Rs. 20,678, and the balances of takávi for seed and bullocks, which pressed on the villages concerned more than even the arrears of land-revenue proper, were Rs. 50,109 under suspension and Rs. 8,501 in process of collection;—thus making the total balance of land-revenue and takávi Rs. 79,288, or 44 per cent. on the annual revenue demand, notwithstanding the very large collections of the year. Mr. Melvill had expressed a very strong opinion as to the distress likely to ensue from a rigid enforcement of the Government demand, and had recommended further suspensions to the amount of Rs. 10,804, but this had been refused.

63. In 1873-74 the rainfall was about the average, but fell out of proportion early in the season and failed entirely towards the end, so that in many villages the crops dried up before ripening, and the kharíf was considerably below average.

History from 1873 to 1876. Recovery of the district from its depression.

the area under *rabí* was larger than in the previous year, but owing to the failure of rain towards the end of the season, the produce was not greater. The balance of former years was reduced to Rs. 3,849, but there was a balance for the year of Rs. 8,610, of which Rs. 6,465 of the *kharíf* demand was suspended, almost wholly in *tahsíl Fázilká*. The balance of *takávi* for seed and bullocks was reduced from Rs. 58,610 to Rs. 41,286. The suspension of this balance was a great boon, as it could not be realised until a good and overflowing season. Mr. Wakefield on assuming charge had found the *tahsildárs* and others, instead of showing the anxiety usual elsewhere to realise the revenue, seemingly ready to encourage default and shirking, and took more stringent measures to compel defaulters to pay up arrears. In 1874-75 the rainfall was much below the average, and the failure of the winter rains nearly produced a drought. The harvest was poor, and an epidemic of cattle-disease, which attacked 13,000 and carried off 7,000, was ascribed to the scanty rainfall. Remissions were recommended to the amount of Rs. 1,271, owing to an accumulation of suspended items or successive failures of harvest. In 1875-76 the excessive rain of September answered for both seasons, and although no rain fell for four months, November to February, the subsoil remained moist, and both crops gave a good outturn. Numbers of villages that never cultivated *rabí* crops before, sowed wheat and barley this spring. Severe frost injured the *sarson*, and in *Sirsá* and *Dabwáli* *tahsils* hail did damage, for which remissions were proposed in five villages. The *kharíf* crop was rather late, and in some few places did not come to perfection, but the extent of cultivation of both crops made it a bumper year. The revenue was realised with ease, except in the villages on the *Satlaj* where it fell into arrears. The balances of former years too, were to a large extent realised. Thus of the Rs. 20,066 balance of *takávi* advances for seed and bullocks made in 1869-70, Rs. 13,187 were realised, and of the Rs. 10,295 arrears of ordinary *takávi*, Rs. 8,807 were realized. The total balances were reduced to seven per cent. of a year's land-revenue. The district had taken all this time to recover from the effects of the deficient rainfall in 1868 and the three following years.

64. In 1876-77 the rainfall was about average and so, it seems, were the crops. There was no calamity of History from 1876 to 1879. Drought of 1877-78. season, but the autumn crops suffered from a hot scorching wind in September, which reduced the outturn considerably, and owing to failure of the river floods the *rabí* in the *Satlaj* villages was poor. In 1877-78 the deficient rainfall caused an almost complete failure of fodder and a great loss of cattle. By reason of the drought the outturn of the autumn crop was, according to the Deputy Commissioner's estimate, only about two per cent. of the average. There was a decrease in the total area cultivated of about $3\frac{1}{2}$ lakhs of acres. The floods of the *Ghaggar* and *Satlaj* failed, and the area irrigated from wells in the *rabí* consequently increased, while land ordinarily sown for the *kharíf* was sown

with rabí crops. The estimated outturn of the rabí was 75 per cent. of an average. 55,532 head of cattle were reported to have died during the year. Still 92 per cent. of the revenue was collected without much difficulty, and of the remainder Rs. 3,799 were remitted. Rs. 10,000 were advanced for the purchase of seed and cattle in this and the following year. In 1878-79 the rainfall was exceptionally heavy, especially during the early part of the rainy season, and the remainder of the year was in consequence unusually unhealthy, but the kharíf crop was good, and the following rabí was a bumper everywhere. Locusts appeared in June from the south-west, and remained in the district for two and a half months, laying numbers of eggs; but the young locusts were destroyed, and little damage was done: 98 per cent. of the revenue was realised, together with all balances of former years, except Rs. 6,328 suspended on account of the failure of the preceding rabí harvest.

65. In 1879-80 the rainfall was below the average and was not well distributed. Owing to the failure of rain towards the end of the season the kharíf crop was poor almost everywhere, only a few villages in the south of Fázilká tahsíl and some fortunate villages here and there getting enough seasonable showers to enable them to reap a fair kharíf. Owing to this general failure, an unusually large area of unirrigated land was sown for the rabí, and seasonable showers in December and again in February brought on the crops well, and gave promise of a bumper harvest. But a hot scorching wind in the early days of April dried up the grain just as it was ripening, and made the outturn much lighter than it had promised to be; indeed the loss of weight was estimated at one-fourth. Still, taking the district as a whole, the rabí crop was estimated at about $1\frac{1}{3}$ times an average rabí; but so deficient had the kharíf been, that taking the two harvests together the outturn of the year was somewhat less than that of an average year. Some villages, which got none of the wandering showers at the right time, had no harvest at all. The gram crop on the Ghaggar was exceptionally good, but much of it was destroyed by a sudden flood in February. Owing to the failure of the river floods, the area of flooded land cultivated in the Satlaj Hitár was much below the average and the outturn poor. The revenue demand of the year was, with hardly any exception, fully realised, and at the end of the year the only balances of land-revenue were Rs. 395 suspended for calamity of season, and Rs. 253 suspended until the decision of an appeal, and the balances of takávi amounted to Rs. 204 only; so that the district was freer from arrears than it had been since the drought of 1868-69.

66. In 1880-81 the rainfall was very much below the average. The heavy general rain in the end of June was very favourable for the kharíf sowings, and a very large area was sown for the kharíf, but with the exception of a few wandering showers no rain fell from August to December, and the crops everywhere dried up. Only half the area sown produced a grain crop, and a large proportion of the area cultivated did not

even produce any straw. The Ghaggar floods were so heavy as to overtop the rice-embankments and drown the rice-fields, yet towards the end of the season the supply of water failed, and much of the rice that had escaped drowning dried up. The outturn for the whole district was estimated at less than a third of an average kharif. The dry seed-time prevented the people from sowing a large area for the rabi, and a two months' drought in January and February made the outturn poor, so that the total produce of the rabi was only half an average harvest. Prices rose considerably, the stocks of grain began to be exhausted, and the people migrated in numbers from the Dry Tract towards the rivers. The grass dried up and fodder sold at famine prices. The cattle became enfeebled by starvation and a good many died. Yet the revenue was realised without difficulty, and at the end of the year the balance was only Rs. 5,690, or less than 3 per cent. of the demand.

67. In June 1881 the district was in a very critical condition.

Bumper harvests of 1881-82 and 1882-83 and prosperous condition of the district.

Three of the four previous harvests had been very much below the average, and stocks both of grain and fodder were becoming exhausted; while the cattle were at starvation point. The rains held off during June, but in July and August an exceptionally heavy fall brought abundance of grass for the cattle and enabled the people to sow an unusually large area for the kharif. A failure of rain towards the end of the season prevented the outturn of grain from being as large as it had promised to be, but the amount of fodder produced was exceptionally large, and the total outturn of grain was estimated at nearly twice an average harvest. The rainfall for the year was very much greater than usual, probably greater than it had been for twenty years before, and the moisture retained by the soil was very favourable for the rabi sowings, while an opportune and unusually heavy fall of rain in January brought on the crop which, notwithstanding a severe frost in February, was estimated at nearly double the outturn of an average rabi. Prices fell rapidly, and the stocks of grain and fodder were replenished. The new assessment was introduced during the year in the greater part of the district, and the demand, though greatly enhanced, was everywhere realised with ease. Probably the district, taken as a whole, was in a more prosperous condition in July 1882 than it had ever enjoyed before, and the contrast with the state of things a year previous was marvellous.

The total rainfall of 1882-83 was not far from the average, but the rains were late in commencing, and the area sown for the kharif was considerably less than in the previous year. After the sowings, for more than a month no rain fell in the greater part of the district, and in many places the crops dried up irretrievably; but in the second week of September abundant rain fell most opportunely over the whole of the tract and saved much of the kharif crop, which gave an outturn about three-fourths of the average. The rice-crop on the Ghaggar was unusually good. The revenue was realised with ease, and on 31st March 1883 the arrears amounted only to Rs. 150. A much larger

area was sown for the rabí than had ever been before, and a fall of rain in January came in good time; and the result was a bumper rabí crop throughout the whole of the Dry Tract. The crops dependent on the floods of the Ghaggar and Satlaj were somewhat below the average, but the crops on wells and unirrigated lands were good. Prices kept very low and barley sold at 60 sers per rupee. In July 1883 the district was in a still more prosperous condition than it had been a year before. The rabí instalment was realised with ease, and at the end of September 1883 the arrears of land-revenue, including suspensions, were only Rs. 243. The peasants had considerable savings in hand and well-replenished stocks of grain, and probably the amount of capital accumulated in the district was larger than at any previous period in its history.

The rains of 1883 have not been very favourable for the kharíf harvest, and the long drought in August made the outturn poor, but the district as a whole obtained a fair supply of fodder and some little grain. The kharíf instalment of the revenue has been almost all realised without the issue of a single warrant. The rainfall of September was most opportune for the rabí sowings, and throughout the district the prospects of the rabí crop are at present excellent (January 1884). The area sown and the produce promise to turn out larger than the district ever saw, and there is every hope of a bumper rabí crop, exceeding even the excellent crops of the last two years. The tide of prosperity is still in full flow, and shows no signs of turning.

CHAPTER III.—The People.

68. When the tract of country comprising the Širsá district first came under British influence at the beginning of the present century, there were in the whole of the district only 35 inhabited villages, of which eleven were in the valley of the Ghaggar, twelve on the Satlaj, and twelve elsewhere, chiefly scattered in the great Dry Tract. The largest of them was Ráníá, the head-quarters of Nawáb Zábíta Khán, a place of little size and importance. A few of the villages along the north of the district were held by Sikh Jats, but most of the settlements were insignificant hamlets occupied by Bhattis, Joiyas, Wattus, Bodlas and other Musalmán tribes who lived chiefly by the large herds of cattle they drove hither and thither over the prairie for pasture, and by the plunder they obtained in their frequent raids on settlements further advanced in civilisation. So soon as British influence began to be felt and life and property became more secure, the Sikh Jats pushed forward their colonies from the north, the Bágri Jats and Kumhárs from the south and the Musalmán Rájputs and Jats from the neighbourhood of the Satlaj, and founded new settlements and devel-

oped agriculture in the waste. The stream of immigration which then commenced has rolled ceaselessly on till now, and the desert has gradually become peopled with flourishing villages, and been brought under the plough. In 1820, soon after the Sotar valley came directly under British rule, there were within the present boundaries of the district altogether 94 inhabited villages, still most numerous on the Ghaggar, where they had increased to 33, and on the Satlaj, where there were 21; in the Dry Tract there were only 36 villages scattered along the present Pattiála border. In 1840, soon after the Dry Tract was brought under British rule, and the district was separately placed under a British officer, there were altogether 331 inhabited villages, of which 81 were on the Ghaggar, 47 in the sandy tract to the south of it, 34 on the Satlaj and 164 in the Dry Tract between the two rivers, chiefly along the present north-east border. A large area of country round Abohar was still uninhabited. In 1850 the number of inhabited villages had increased to 431, the chief increase being in the Dry Tract, where the number had risen from 164 to 239; the whole district, except a tract round Abohar and towards the Satlaj, had been fairly colonised. In 1868 the number of inhabited villages was 628 (only 30 of the 658 townships being then uninhabited). In the Census of 1881 the number was returned at 635, so that very few new villages had been founded in the interval. The whole of the district is now fairly covered with villages, and there is no considerable area without permanent inhabitants. Probably no part of it is more than four miles from the nearest village. The gradual increase in the number of villages in each tract appears clearly from the following statement:—

Assessment Circle,	Number of villages inhabited at some time previous to 1800 A. D.	NUMBER OF VILLAGES INHABITED IN A. D.				
		1800.	1820.	1840.	1850	1881.
Bágar	78	1	3	47	51	52
Náli	179	11	33	81	88	106
Rohi	325	10	36	164	239	363
Utár	9	1	1	5	10	56
Hitár	1	12	21	34	43	58
Total of district	592	35	94	331	431	635

While the villages have steadily increased in numbers, they have also increased in size. From the returns of the Revenue Survey in 1841, so far as they are available, it appears that in 123 villages in different parts of the district, the average number of families per village was then 35. In the same area in 1868 there were 242 villages with an average of 72 families per village, and the average for the whole district was 68 families per village. According to the Census of 1881 the average was 81 families per inhabited village.

The general increase in the size of the villages also appears from the following comparison :—

Number of villages and towns containing					In 1868.	In 1881.
Above 10,000 inhabitants	...	...	...	...	1	1
" 5,000	"	...	...	...	1	2
" 2,000	"	...	...	...	5	6
" 1,000	"	...	...	...	21	31
" 500	"	...	...	...	101	132
" 200	"	...	...	...	361	423
Under 200	"	...	...	...	267	212
Total inhabited towns and villages					628	635

69. For a comparison of the population at different times we have no reliable returns previous to the Census of 1868. In 1849 when the district was about the same size as it is at present, (though since then a small pargana has been transferred to Bikaner and another added from Ferozpur), the population was given, probably after a rough enumeration, as 112,974. At the first Regular Settlement, which was in progress from 1852 to 1862, a Census was made of each village as its lands were measured, and according to that Census the total population of the present district was 151,182; but the census was not taken simultaneously over the whole district, and therefore does not give the total population on any one date. In 1868 the population was 210,795, and in 1881 it was 253,275. If we take the Census of the Regular Settlement as representing the population of 1858, we have the following rates of increase :—

Year of Census.	Total population.	Increase since previous Census.	Percentage of increase.	Interval since previous census in years.	Approximate average annual increase per cent.
1849	1,12,974	.....	.....	.....	.....
1858	1,52,182	39,208	35	9	4
1868	2,10,795	58,613	38	10	4
1881	2,53,275	42,480	20	13	1½

The comparison with the figures of 1868 is exact, for since then there has been no change in the boundaries of the district or of the tahsils, except the insignificant changes caused by alluvion and diluvion on the Satlaj. It appears then that while, for the nineteen years previous to 1868, the population increased at the rate of something like 4 per cent. per annum, it has in the thirteen years since increased by 20 per cent., which gives an average increase of about 1½ per cent. per annum, while the rate of increase for the whole Panjáb for the same period is only 7 per cent., and Simla and Kohát are the only two districts which show so large a rate of increase. Probably the normal population of 1881 was even larger than that returned by the Census, for at the time of the enumeration some parts of the district were

suffering from drought, and part of the population, as their custom is, had migrated for the time in search of food and work; so that some of the villages, especially those south and east of Sirsá and south of Abohar, had then less than their normal population. I should estimate that the ordinary population of the whole district in 1881 was close on 260,000.

70. Some part of this increase is no doubt due to the healthy climate and the general prosperity of the people and to the consequent normal excess of births over deaths. The district has passed through several seasons of scarcity since 1868, but has suffered from no famine so severe as to seriously increase the number of deaths or check the fecundity of the population. Nor has there been any widespread epidemic of cholera or fever such as to carry off many of the inhabitants. The dry climate of the greater part of the district is very healthy, and comparatively few of the population are of weak constitution, or liable to succumb to the diseases which are so fatal in moister climates. But a considerable part of the increase in population since 1868 must be due to immigration, which caused so much of the rapid increase of population before that date. As the district became more fully settled, and the land occupied and cultivated, the stream of immigration naturally slackened, but still immigrants continue to find their way into the district. As might be expected, the new-comers take some time to settle down, and a season of scarcity drives some of them from one part of the district to another, or back to their former home, or onwards to some more promising country; but emigration out of the district is small in extent as compared with the number who still enter the district from other tracts and settle in it. There is no means of estimating the number of immigrants since 1868, but the present census returns show that of the present population of 253,275 only 158,381 were born in the district; so that 94,894 or 37 per cent.—more than a third—of the present population are immigrants from other districts or States (a larger proportion than for any other district of the Panjáb except Simla). Of these the largest number have come from the following districts:—

State or district.	No. of immigrants.	Percentage of total population.
Bikáner State	38,741	15
Other Rájput States (chiefly Jaipur and Jodhpur)	7,080	3
Pattiála State	12,948	5
Other Cis-Satlaj States	5,187	2
Hissár district	12,719	5
Other British districts to the east	2,934	1
Ferozpur district	7,790	3
Other British districts to the north	2,406	1
Bháwalpur State	2,197	1
Montgomery district	3,876	2
Other British districts to the west	415	.....

Thus no fewer than 18 per cent. of the present population are immigrants from the Rájputána States to the south, and 7 per cent. from the Sikh States to the north; while 6 per cent. have come from British districts to the east, 4 per cent. from the north, and 2 per cent. from the west. 24,617 persons born in the Sirsá district were returned as living in other districts or States of the Panjáb, chiefly in Pattiála, Bháwalpur, Firozpur, Hissár and Montgomery. Many of these were no doubt women who had been given in marriage by their parents in Sirsá to relatives or connections near their former homes, but a number of them must simply have wandered in search of greater comfort, especially in times of scarcity. The population, though gradually becoming more attached to the land, is still given to wandering. Allowing for the considerable number of persons born in Sirsá who now reside in Bikáner, we have still a clear gain by immigration over emigration of at least 60,000 persons, or about one-fourth of the population, in the present generation.

This extraordinary immigration and colonisation of the prairie desert are undoubtedly due to the *pax Britannica* which followed on the troubles of last century, and gave to every colonist security of life and property in a region where previously neither had been worth a day's purchase. Land was plentiful and was offered to immigrants at a very low rate of assessment, and all who suffered from oppression or want in the neighbouring Native States or British districts hastened to the country thus newly opened up to them, where they found an easy means of subsistence by cultivating the virgin prairie, and an assurance of being allowed to enjoy in peace and security the produce of their labour. The history of this district affords a striking illustration of the blessings of British rule, of the political advantage of having a well-governed tract of country in close proximity to Native States, and of the readiness of some classes of the Indian population to migrate from one part of the country to another when the advantages of migration are evident and within their reach.

71. With the increase of population, cultivation has spread and the waste has rapidly been brought under the plough. In 1841, in about one-third of the district for which the statistics of the Revenue Survey are available, only 20 per cent. of the total area had been brought under cultivation. At last Settlement, in 1853-57, the percentage of area cultivated in the same tracts was 35. At the Revenue Survey of 1876-79 the percentage of cultivated area was 51. Taking the whole district, the percentage of total area cultivated at last Settlement (1853-61), was only 34; now 55 per cent. of the area is cultivated. Since 1868 the cultivated area has been increasing at the rate of a little over 1 per cent. per annum, and has thus not quite kept pace with the increase of population. In 1868, the cultivated area was given at 921,696 acres; it is now 1,066,816 acres, an increase of 16 per cent. as compared with the increase of 20 per cent. in the population.

The extent to which population and cultivation have kept increasing together, and the way in which the increase is spread over the district, may be better seen by taking separately the different tracts into which, with reference both to physical features and to social history, the district has been divided for assessment purposes. The Bāgar, or sandy tract south of the Ghaggar, was colonised from Bīkāner soon after 1818, and in 1853 the area cultivated was 78 per cent. of the whole; it has since then actually decreased by about 6 per cent.; and similarly the population of the tract, though in 1868 it had increased by 23 per cent. from 1853, has since fallen off by 9 per cent. In the Nālī, or Ghaggar valley, and the high land immediately adjoining it, cultivation has increased by 24 per cent. since last settlement in 1855, and the population has increased by 6 per cent. since 1868. In the Rohi, or dry tract stretching from the Ghaggar valley for nearly 70 miles to the Danda or old bank of the Satlaj, cultivation has increased by 76 per cent. since 1861, and the population by 33 per cent. since 1868. In the Utār, or narrow tract between the Danda and the present valley of the Satlaj, which was last colonised, cultivation is nearly four times what it was in 1861, and the population has increased by 42 per cent. since 1868. And in the Hitār, or present Satlaj valley, which was colonised at an early date, cultivation has increased by only 10 per cent. since 1861, and population by only 8 per cent. since 1868. As already stated, at the time of the Census in February 1881 some parts of the district were suffering from drought, and part of the population had migrated for the time. This partly accounts for the number of houses returned as unoccupied on the night of the Census. The number so returned is 2,645 or 1 in 11. The migrations were chiefly from the dry tracts south of the Ghaggar (Bāgar) and south of Fāzilka (Rohi) either to the Satlaj valley or out of the district altogether, and though they cannot have been so extensive as to affect greatly the population of the district as a whole, yet no doubt the population of the tracts mentioned was affected, and part, though not all, of the decrease in the population of the Bāgar was due to this migration, which was to some extent only temporary. The population of each assessment circle is as follows:—

Assessment Circle.	POPULATION.			Increase or decrease per cent. since 1868.
	In 1852-53.	In 1868.	In 1881.	
Bāgar ..	17,836	21,889	19,993	- 9
Nālī ...	40,548	55,263	58,707	+ 6
Rohi ...	76,021	1,05,414	1,40,370	+33
Utār ...	3,405	10,882	15,478	+42
Hitār ...	14,372	17,347	18,727	+ 8
Total ...	1,52,182	2,10,795	2,53,275	+20
Tahsīl Sirsā ...	...	86,305	94,245	+ 9
Tahsīl Dabwāl ...	...	57,520	71,136	+23
Tahsīl Fāzilka ...	...	66,970	87,894	+31

72. The Revenue Survey measurements of 1876-79 give the total area of the district as 3,004 square miles and the Settlement measurements of 1880-81 give it as 3,006 square miles, which may be accepted

Density of population in different parts of the district.

as approximately correct. This gives an average population for the district of 84 per square mile as compared with the 70 per square mile of 1868. In 1868 Sirsá stood, as regards density of population per square mile of total area, 27th among the 31 districts of the Panjáb (Simla being excepted). It now stands 25th, those below it being Kangra, Dera Gházi Khán, Montgomery, Jhang, Kohát and Dera Ismáíl Khán. The cultivated area of the district is given by the present Settlement measurements as 1,667 square miles, while in 1868 it was 1,441 square miles; and the density of population per square mile of cultivated area, which in 1868 was 146, is now 152, so that, as above noted, population has in the interval increased somewhat faster than cultivation. The population is densest in the Satlaj valley (Hitár), where it averages 195 to the square mile of total area; then in the Ghaggar valley (Nálí), where it averages 110 per square mile. In the Utár or dry tract below the Danda it averages 86; in the sandy tract south of the Ghaggar valley (Bágar) 74; and in the Rohi, or great Dry Tract between the valleys of the Ghaggar and Satlaj, it averages only 73 to the square mile. (In parganas Malaut and Mahájani in that tract it was in 1862 only 22 and 17 to the square mile respectively). It thus varies with facility of irrigation and fertility of soil; and in the dry tract it is denser along the north-east border than along the south-west, where the rainfall is less and the colonisation more recent. The figures for the different assessment circles are as follows:—

Assessment Circle.	Total area in square miles.	TOTAL POPULATION.		POPULATION PER SQUARE MILE OF TOTAL AREA.	
		In 1868.	In 1881.	In 1868.	In 1881.
Bágar ...	271	21,889	19,993	81	74
Nálí ...	534	55,263	58,707	103	110
Rohi ...	1,925	1,05,414	1,40,370	55	73
Utár ...	180	10,802	15,478	60	86
Hitár ...	96	17,347	18,727	181	195
• Total of the district ...	3,006	2,10,795	2,53,275	• 70	84
Tahsil Sirsá ...	993	86,305	94,245	87	95
„ Dabwálí ...	817	57,520	71,136	• 70	87
„ Fázilká ...	1,196	66,970	87,894	56	74

The tribes arranged in order of numbers. 73. The most important tribes in order of numbers, according to the Census of 1881, are as follows:—

No.	Tribe.	Number of the tribe.	Percentage of total popu- lation.
1	Ját ...	64,040	25
2	Rájput ...	46,827	19
3	Coamár ...	18,022	7
4	Kumhár ...	16,114	6
5	Chúhra ...	16,057	6
6	Banya ...	10,496	4
7	Kháti ...	7,222	3
8	Bráhmañ ...	5,559	2

No.	Tribe.			Number of the tribe.	Percentage of total population.
9	Rora	...	...	5,554	2
10	Ráin	...	...	4,742	2
11	Nái	...	...	4,150	2
12	Teli	...	...	3,914	2
13	Thori or Heri	...	...	3,368	1
14	Báwariya	...	...	3,335	1
15	Mochí	...	...	3,073	1
16	Dúm or Mirási	...	...	3,015	1
17	Chhipí	...	...	2,825	1
18	Juláhá	...	...	2,817	1
19	Máchhi	...	...	2,804	1
20	Shaikh	...	...	2,733	1
21	Sunár	...	...	2,479	1

74. The social importance of the different tribes, however, in an agricultural district like Sirsá depends more upon the proportion of land owned by each than upon its mere numbers. The following statement shows the number of villages and parts of villages owned by each tribe in the different assessment circles :—

Villages how owned.

Tribe.	BAGAR.		NALI.		ROHL.		UTAR.		HIFAR.		TOTAL OF THE DISTRICT.	
	Whole villages.	Parts of villages.	Whole villages.	Parts of villages.	Whole villages.	Parts of villages.	Whole villages.	Parts of villages.	Whole villages.	Parts of villages.	Whole villages.	Parts of villages.
Musalman												
Bodla	...	...	1	...	8	4	12	1	11	4	32	9
Chishti	...	...	...	...	...	1	2	...	8	1	10	2
Shaikh, Saiyyad, Mughal, Peshan, Biloch	...	1	12	8	7	4	2	1	2	2	23	16
Wattu	...	...	2	4	6	15	1	1	15	8	24	28
Bhatfi	...	...	...	3	6	14	1	1	1	1	8	19
Other Rajputs	1	3	11	11	31	41	...	3	3	9	46	77
H. ins	...	...	8	13	...	...	...	...	...	1	8	14
Miscellaneous	...	...	2	25	13	33	...	...	1	...	16	58
Total Musalman	1	...	36	...	71	...	18	...	41	...	167	...
Sikh Jat	...	...	1	1	110	48	7	8	1	1	119	58
Hindús and Others.												
Jat Bagri	36	12	12	8	33	26	10	11	...	3	91	60
Bishnoi	...	1	...	1	16	3	...	...	...	...	16	5
Rajput	2	3	2	2	2	3	1	...	...	...	7	8
Bauya, Arora, Khatri, Sunar	...	9	5	23	15	24	3	8	...	9	23	73
Prushman, Gossyan, Bai-ragi Jati	...	1	1	3	4	9	...	1	...	...	5	14
Inferior tribes	1	3	...	3	15	13	2	1	2	1	20	21
Total Hindús and Others	39	...	20	...	85	...	16	...	2	...	162	...
Christian	1	...	9	4	3	...	...	...	...	...	13	4
Mixed	16	...	43	...	95	...	17	...	18	...	189	...
TOTAL	57	...	109	...	364	...	58	...	62	...	650	...

Thus of the 650 villages in the district, 119 are wholly owned by Sikh Jats, 167 by Musalmáns, 162 by Hindús and inferior tribes, and 13 by Christians, (chiefly the Skinner family) ; while the remaining 189 are not owned by any one single tribe, but by two or more tribes in shares. Sikh Jats own shares in 58 of these, Musalmán Rájputs in 96, Bágri Játs in 60, and Banyas, Aroras, Khatris and Sunárs own shares in 73.

75. In order to ascertain the position in the social scale assigned to each tribe by the people themselves, I had enquires made from representatives of various tribes, both high and low, all over the district as to the relative grades they would give to themselves and the other tribes they know. There was, as might be expected, a good deal of difference in the answers given, but the general result gives the following grading. As evidently the position assigned in the social scale depends chiefly on the respectability and cleanliness of the trade generally followed by the members of the tribe, I give a short description opposite each of its usual occupation.

HINDU TRIBES.

Grade.	Tribe.	Usual occupation.
1	Bráhmaṇ	Religious rites and ceremonies.
2	Rájput	Agriculture, and service as soldiers and guards.
3	Banya	Trade in grain, &c., and money-lending.
4	Khatrí	Ditto ditto ditto.
5	Rora or Arora	Ditto ditto ditto.
6	Káyath	Clerks—men of the pen.
7	Ját or Jat	Agriculture.
8	Ahír	Ditto.
9	Gújar	Ditto.
10	Máli	Market gardening.
11	Kahár Jhínwar or Maira.	Water-carriers and burden-carriers.
12	Kháti or Tarkhán	Carpenters.
13	Lohár	Blacksmiths.
14	Sunár	Gold and silversmiths.
15	Kumhár	Potters and brick-makers.
16	Nái	Barbers, and assistants in ceremonies at births and marriages.
17	Chhípi or Chhímbá	Dyers of cloth.
18	Darzi	Tailors.
19	Mochí	Workers in tanned leather.
20	Bázigar or Nat	Tumblers, acrobats and buffoons.
21	Báwariya and Mahtam	Hunters and cultivators.
22	Chamár	Skinners of dead animals, workers in leather and weavers of cloth.
23	Raigar or Khatík	Tanners of leather.
24	Dhobi	Washermen.
25	Thori	Wandering agricultural labourers.
26	Bhand and Kath	Wandering singers and dancers.
27	Dhának	Sweepers.
28	Sánsi	Gipsies.
29	Bhangi or Chúhrá	Sweepers.

The higher-class Hindús have the distinction into four castes (*baran*) Bráhmaṇ, Chhatrí, Baish, Shúdr. The Rájputs (they say) are Chhatrís, the Játs were also Chhatrí or Rájput, but have adopted the custom of re-marriage of widows and thus become Shúdr, but hold the first rank in that class. The Banyas are the Baish caste. All the lower miscellaneous tribes are considered Shúdr.

Among the Musalmáns the social grading of the tribes depends partly on the relative respectability of the usual occupation of the tribe, and partly on the position held by the Hindú tribes from which they were converted. The grading is approximately as follows :—

MUSALMAN TRIBES.

Grade.	Tribes.	Usual occupation.
1	Saiyad ...	Service in mosques and agriculture.
2	Shaikh (including Chishtí and Bodla) ...	Ditto ditto.
3	Pathán ...	Service in the army and agriculture.
4	Mughal ...	Ditto ditto.
5	Rájput ..	Agriculture and grazing cattle.
6	Biloch ...	Agriculture and keeping camels for carriage.
7	Dogar ...	Agriculture.
8	Labána ...	Carrying on pack-bullocks and agriculture.
9	Jat ...	Agriculture and grazing cattle.
10	Ráin ...	Market gardening and agriculture.
11	Kháti or Tarkhán ...	Carpenters.
12	Lohár ...	Blacksmiths.
13	Sakka, Machhi and Jhinwar.	Water-carriers and fishermen.
14	Malláh ...	Boatmen and fishermen.
15	Téli and Dhuniya ...	Oil-pressers and cotton-scutchers.
16	Maniár ...	Makers and sellers of bangles.
17	Ráj or Mimár ...	Masons and brick-layers.
18	Qasái or Qassáb ...	Butchers.
19	Juláhá ...	Weavers.
20	Bisáti ...	Pedlars.
21	Nái ...	Barbers and assistants in ceremonies at birth, marriage, &c.
22	Mochí ...	Workers in tanned leather.
23	Kumhár ...	Potters and brickmakers.
24	Kunjra ...	Sellers of vegetables.
25	Bhatiyára ...	Bakers, cooks and keepers of sarais.
26	Nílgar or Rangrez ...	Dyers of cloth.
27	Khatík ...	Tanners of leather.
28	Dhobí ...	Washermen.
29	Mirági ...	Musicians.
30	Kanjar ...	Gipsies and prostitutes.
31	Dindár or Bhangí ...	Sweepers.

I shall now give some account of each tribe separately.

76. The most numerous and most important tribe in the district are the Jats or Játs, who number 64,040, or almost exactly one-fourth of the whole population. The Jats and Rájputs. With them may be taken the allied tribe of Rájputs, who come next in point of numbers with 46,827, or nearly a fifth of the total population, so that the Jats and Rájputs together number 44 per cent. of the whole population of the district, and own between them about three-fourths of its area. The two tribes taken together constitute nearly 28 per cent. of the population of the Panjáb, and include the great mass of the dominant land-owning tribes in the Cis-Indus portion of the Province. They are especially numerous in the neighbourhood of Sirsá, and together form 38 per cent. of the population of Hissár and Rohtak to the east, 35 per cent in Pattiála and Ferozpur to the north, 23 and 37 per cent. respectively in Montgomery and Bháwalpur to the west, and a large proportion of the population of Bíkáner and other Rájput States to the south. In the case of the Hindús the distinction between the Játs and the Rájputs is in this part of the country clearly defined, the most marked difference between them being that the Játs allow the re-marriage of widows while the Rájputs do not; but among the Musalmáns there is no such clear distinction; many Musalmán tribes are called Jats in one part of the Province and Rájputs in another, and in this district there are several such tribes which claim to be Rájputs, a claim allowed by some of their neighbours and denied by others who call them Jats. There seems reason to believe that the great mass of the Játs and Rájputs belong to one great Aryan race, and that instead of the Játs being, as they commonly say, Rájputs who fell from their high estate by permitting the re-marriage of widows, the Rájputs themselves are simply the aristocracy or nobility of the Játs, descendants of families who attained power and gradually separated themselves off from their fellows, literally "sons of the kings" of the Játs, of the same race and blood as the Játs themselves. And if physique, language, custom, religion and tradition are any evidence of origin, the great mass of the Rájputs and Játs are of as purely Aryan and Hindú origin as the Bráhmans themselves.

77. There are, however, broad distinctions between the different sections of this race which divide them into a number of practically distinct peoples. It is not that the Rájputs are clearly marked off from the Játs, for the Hindú Rájputs resemble the Bágri Játs much more closely than they do the Musalmán Rájputs from the west; and, as already said, the latter are hardly to be distinguished from the Musalmán Jats with whom they immigrated. Whatever doubt there may be as to the identity of origin of the Rájputs and Játs, it seems certain that, as the people themselves admit, all Jats and Játs from whatever quarter belong, with perhaps a few exceptions, to one great race. In this district the chief grounds of distinction between the different sections of the race are religion,

language and place of origin. In the Census of 1881, of the 64,040 Jats or Játs 38,320 or more than half were returned as Hindús, 21,855 or about one-third as Sikhs, and 2,798 as Musalmán. The Sikhs and Musalmáns call themselves Jat, speak Panjábí, have all come in recent times from the north and west, and live chiefly along the north-east border of the district; while the Hindús call themselves Ját, speak Hindi, have all come in recent times from the south and east, and live chiefly along the south-west border of the district. The Játs of this neighbourhood may be divided into four classes: (1) the Deswál Játs of Hariána, known also as the Bángar or the Des, *i.e.* "the country" which includes a great part of the Hissár and Rohtak districts, and extends west as far as Agroha, a deserted city of some fame between Hissár and Fathábád; (2) the Bágri Játs from the Bággar or Bikáner country to the south; (3) the Singhs or Sikh Jats from the Málwa to the north; and (4) the Musalmán Jats from the country of the Five Rivers to the west. All these four sections of the race may be said to meet in the Sirsá district. The line of demarcation between them is not very sharply marked:—for instance, the Bahniwál Játs about Darba claim to be Deswál and not Bágri Játs, but their neighbours to the east call them Bágri, and their dialect and characteristics, while having some affinity to those of the Hariána Deswáls, seem to resemble more closely those of the Bággar. Again the Jhorar Jats of Nathauhar, Bani and Bachnihar are considered Sikhs by their neighbours to the south and Bágri by their neighbours to the north. They seem to be among the oldest Hindu settlers in this tract, their language is neither pure Panjábi nor pure Bágri; they do not wear the long hair prescribed for all true Sikhs, and yet follow to some extent the precepts of the *gurus*. Other Jats of the same Jhorar clan, *e.g.*, those of Jhorar in the Dabwáli tahsíl are pure Panjábi Sikhs closely connected with the Gill clan, while others, such as those of Jhorar on the Ghaggar near Sirsá, are Musalmáns speaking Panjábi. Besides these four classes already mentioned, there are in the district some Játs who have immigrated from Márwár, *i. e.*, from Jodhpur and Jaysalmer, and others again from the Dikhnád or Jaipur country; but although these are distinguished from the Bágri among whom they live by their dialect, dress and other peculiarities, they resemble the Bágri much more closely than they do the other sections of Játs, and being few in numbers may be classed with them. Indeed, speaking broadly the Jats and Játs of Sirsá may be divided into the two great sections already noticed: (1) the Hindu Hindí-speaking Játs from the south and east, *viz.*, the Deswál, Bágri, Márwári and Dikhnádi Játs, and (2) the Panjábi-speaking Sikh and Musalmán Jats from the north and west. The Musalmán Jats and Rájputs, except in religion and points connected with religion, resemble the Sikh Jats much more closely than they do the Bágri Játs. Both Sikhs and Musalmáns talk Panjábi, they are taller and finer men than the others, and more independent and self-asserting; their clans are in many cases the same, and both sides admit that they are in many instances descended from the same ancestors, and have adopted different religions from choice or by compulsion. The Bágri and Deswál Játs

speak very much the same dialect of Hindí, and are somewhat similar in physique and in character, though the Deswáls are much superior in those respects to the Bágrís, and may be said to lie between them and the Sikh Jats.

78. The 38,320 Játs returned as of the Hindú religion are almost all Bágrís from the south. Some of them have traditions of ancestors who formerly lived in this neighbourhood, but they have all immigrated from Bíkáner, Jodhpur, Jaipur, and Hissár within the last 60 years. Like the Boeotians and other peoples distinguished for the broadness of their dialect, the Bágrí Játs are also famous for the slowness of their intellect. This may be partly due to their long residence in the Rájputána desert country, cut off from intercourse with tracts more advanced in civilisation; there they have, under the oppressive rule of the Rájput Thákurs, been a down-trodden race, and they are greatly wanting in spirit and the power of self-defence. In the mutiny many of them fled into Bíkáner, and left their villages to be plundered by their Musalmán neighbours. In physique they are generally short and dark and badly put together, with coarse unintelligent faces, especially noticeable perhaps among the women. They are not very cleanly in their persons; and their clothing, though sometimes including a good woollen blanket, is generally coarse and often ragged and dirty. They often live in wretched hovels or carelessly-built mud houses, and their standard of comfort is low, as might be expected of a people who for generations have inhabited a dry and sandy country which may almost be called a desert. They are much given to hoarding up wealth, and very reluctant to spend their gains except on the occasion of a funeral feast (*káj*) when the expenditure in *ghí*, sugar, &c., is sometimes enormous. They perform almost all their agricultural operations with the aid of camels, which form their chief wealth; and coming from a region of little rainfall, they are accustomed to cultivate only the poorest kharíf crops by the roughest processes in light sandy soil, and are only now learning from their Sikh neighbours how to cultivate a rabí crop. They are little given to pasturage, and have few cattle, though some of them have large flocks of sheep famous for the fineness of their wool. They call themselves *par excellence* agriculturists (the word *zamindár* being here almost equivalent to *Ját*) and are, and have evidently for generations been, essentially an agricultural race; and yet until lately they attached little value to their land, and were ready to migrate in numbers on the slightest pressure of famine, but in truth, until recently, such rights as they had in such soil as was available were of very little value. They now own 107 of the 650 villages in the district, and shares in 65 others.

79. The Sikh Jats are returned as numbering 21,855, or about 9 per cent. of the total population of the district. They own 119 villages and shares in 58 others. They are found chiefly along the north-east boundary of the district,

and have immigrated from Pattiála, Fírozpur and other districts to the north, i.e., from the Málwa, within the last 70 years. They admit that they are of the same great race as the Bágri Játs and Musalmán Jats, and like the Bágris apply the word *zamindár* or "agriculturist" to all Jats and Játs as distinguished from other races; but unlike the Bágri, the Sikh Jat clings to his land to the last. The Sikhs sometimes marry the daughters of the Bágri Játs, but they rarely give their daughters in marriage to the Bágris, partly because they with reason consider them their inferiors and partly because the Bágris make their women do hard work in the field. There are some instances of Bágri Játs having recently become Sikhs, and adopted the dialect, dress and manners of Sikhs, while on the other hand there are instances of Sikh Jats having given up the long hair and the other marks of the Sikh religion, adopted the Bágri dialect and become to all intents Bágris. The Sikh Jats are the best peasantry we have. They are fine, tall, strong men, well-made, orderly, industrious, thrifty, intelligent and self-respecting. They are fond of manly games, and are famous as good soldiers. They wear their hair long, as it is against their religion to cut it, and the long white beards and intelligent faces of the older men give them a venerable and prepossessing appearance. They are fairly clean and tidy in their persons, and build for themselves comfortable houses which, as well as their villages, they keep neat and clean. They are good industrious cultivators, and while ready to spend their gains on reasonable comforts, generally manage to keep clear of the money-lender. Their women are good-looking, dress well and make capital housewives, but do not often work in the fields.

80. Of the 46,827 persons returned as 'Rájputs, 3,838, or about one-twelfth, are returned as Hindú, and the rest as Musalmán. The Hindú Rájputs are immigrants from Bíkáner, Jodhpur and Jaipur, very similar to the Bágri Játs in dialect and habits, but with more of the instincts and appearance of a ruling caste. They are mostly scattered along the south-west of the district in small families who have established themselves as owners of villages, and surrounded themselves with Bágri cultivators. Some of them, such as Súrát Singh of Jandián, Anji of Otu and Berisál of Buddhimári, are among the most prominent men of the district, but on the whole their numbers are small, and they are of no great importance in the district as a class. The chief clan here is the Ráthor, who are returned as numbering 374. This is the clan of the present rulers of Jodhpur and Bíkáner. Súrát Singh and his two brothers are Ráthors, sons of Náhar Singh, who was a risáldár in Skinner's horse and afterwards Kotwál of Sirsá. The family are followers of the Jodhpur Pretender Rájá Sabal Singh, who was pensioned by the British Government near Jhajjar, and fled with him from Jodhpur when their faction was defeated. Thákur Anji is also a Ráthor, son of a man who did some service in the mutiny with the Bíkáner Contingent. Berisál is a Kechhí Chauhán of Jodhpur, where his family held several villages; on their being deprived of them by the Rája, Berisál came here and

was presented with two villages in this district and three in Firozpur by an old friend Birjlal who had made money in the Commissariat. Ranjít Singh of Dhingtána is a Ráthor of the Bíká nak from Bíkáner.

81. With the exception of those Musalmán tribes which claim a distinctly foreign origin, such as the Shaikh, Saiyad, Pathán, Mughal and Biloch, or the Bodlas who claim to be Sadíkí Shaikhs, the Chishtis who call themselves Fárúkí Shaikhs and the Háns who say they are Kureshis, all the Musalmáns of the Sirsá district admit that they were at one time Hindús, and state that they have lived for many generations in this tract of country, or in the regions in the immediate neighbourhood. They may thus be reckoned among the indigenous inhabitants of the country. They are all of them known collectively as "Pacháda" or "Ráth"—the name "Pacháda" being apparently derived from "Pachham" the west, because they mostly lived to the westward of the Hindús who gave them the title, and because many of them have within the last few centuries, and indeed within the present century, migrated eastwards from the Panjáb rivers—and the term "Ráth" seemingly meaning "hard," "cruel," "violent," epithets supposed to describe the general character of these Musalmán tribes. These names are similar to that of "Rághar," which is applied to the similar tribes in Hissár and Rohták—the word Rághar is known in this district, but is used with reference to the Musalmáns of Hariána; the boundary between the Rághars and the Pachhadas or Pachádas may be taken as Agroha, which is about the western boundary of the tract of country known as Hariána. These miscellaneous Musalmán tribes number 45,717, or about 18 per cent. of the total population of the district. Of these 42,913 are returned as Rájputs and 2,798 as Játs, but really there is no clear distinction between these classes. All of them trace their descent from some well-known Hindú Rájput stock; but while some of them admit that they have fallen into a lower social grade, marked by the adoption of the custom of re-marriage of widows and of intermarriage with inferior Jat tribes, and call themselves Jats, others maintain that notwithstanding the change of religion they have lost none of their former high position, and endeavour to keep up their rank by an assumption of exclusiveness, intermarrying only with a few other tribes of like pretensions to themselves, and in a few cases forbidding the marriage of widows. Some of the latter tribes, such as the Bhattis, Wattus and Joiyas are admitted by their neighbours to occupy a high position; while others, such as the Mahár and Sanglá, are considered by their neighbours to be Jats. All of them have traditions connecting them with their Hindu neighbours. For instance, the Jhorar and Bháneke Musalmáns admit that they have become Musalmán within the last ten or fifteen generations, and that they are descended from the same ancestors as the Jhorar and Dandiwal Sikh Jats respectively. Again, the Bhatti and Wattu Musalmáns claim connection with the Hindu Bhátí Rájputs of Jaysalmer and with the Siddhu Barár Sikh Jats. It seems very probable that all these Rájputs and Játs, Hindu, Sikh and Musalmán,

belong to one great Ját race, forming by far the most important part of the inhabitants of the whole of this region. In Hindu times the families of Játs which attained power became exclusive, especially in the matter of marriage. They were really "the sons of the kings" and called themselves Rájputs, i.e., princes, nobles, aristocracy. The Játs who lived on the river banks were the first to come under the influence of the Muhammadan invaders; they were more exposed to the attacks of the Musalmán armies, more reluctant to leave their valuable lands, and perhaps of feebler stamina owing to the malarious nature of the climate in which they lived. On the other hand, the Játs who lived in the dry tracts were more difficult to reach, had little reluctance to leave their lands which were of comparatively little value, and could easily take refuge in the jungles or the desert until the invading armies, which found little to tempt them to stay, had passed by; while the dryness of their climate had developed a more robust physique and independent character. Accordingly we find that the inhabitants of the dry tracts away from the valleys of the Satlaj and the Ghaggar are still Hindu or Sikh, while along the banks of both rivers Muhammadans greatly predominate, and almost all the Musalmáns who are found in a band of country stretching from one river to the other between the Sikhs on the north-east and the Bágrís on the south-west have come within the last three or four generations north-westwards from the Ghaggar, or more commonly south-eastwards from the Satlaj or Rávi.

The Musalmáns are sharply distinguished from their Hindu and Sikh neighbours by their religion and the manifold differences it creates. Their characteristic dress is the *lungi*, a striped or checked cloth worn kilt-fashion, while their women wear a petticoat (*gagra*), a vest, often of bright scarlet, and a wrap thrown over the head. Their dialect is distinctly Panjábí, even the Ghaggar Muhammadans pronouncing their vowels short and using the Panjábí inflexions and vocabulary. They are many of them tall, strong, well-made men, generally darker in complexion, less intelligent, and altogether of a lower type than the Sikhs, but as a rule greatly superior to the Bágrís in physique, intelligence and spirit. They all used until two generations ago to live a pastoral life, roaming about the prairie with great herds of cattle on the produce of which they supported themselves, and cultivating only a few patches of grain here and there, especially near the Ghaggar and Satlaj. Whenever they saw a chance they would combine and make a raid on some distant Hindú village. But, soon after the beginning of this century, the approach of British power and the colonies of Sikh and Bágrí Játs from the north and south circumscribed the limits of their wanderings, and by degrees they settled down to agriculture within fixed boundaries, which were finally determined when in 1853-57 the whole prairie was divided off into townships, many of which were settled with Sikhs and Bágrís. As generally happens when the undefined rights enjoyed by a pastoral tribe over a large tract of country are exchanged for well-defined rights over a smaller area, the Musalmáns still show a disposition to claim rights in the land made over to the colonists, and it was partly for this reason, partly owing to the survival of their former predatory habits, that in the mutiny many of them seized the opportunity to plunder

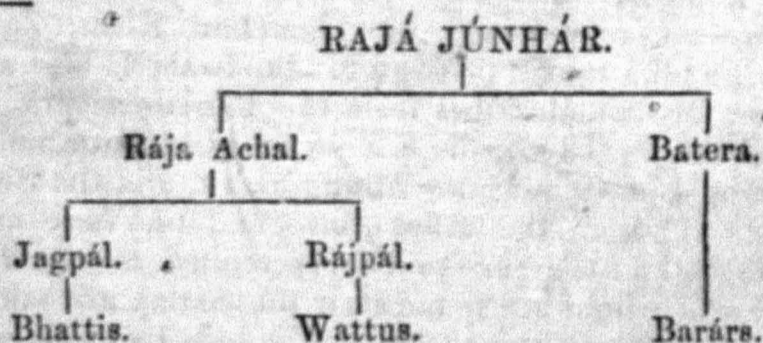
their defenceless Hindu neighbours. Since they were given proprietary rights in defined tracts of land, much of it has passed by sale out of their hands into those of Hindus. As compared with the Sikhs and Bággrís they are unthrifty and extravagant, and more in the clutches of the money-lender, yet on the whole, as compared with similar tribes in other districts, they are well off, and some of them have still large herds of cattle, while others derive a considerable income from their cultivated land.

82. The most famous tribe of Musalmáns in the Sirsá district are the Bhattis, who number 7,358, almost all returned as Rájputs. According to their tradition, they are a branch of the Bháti Rájput clan, another branch of which still rules Jaysalmer. There are a very few Hindu Bháti Rájputs in the district, but almost all of this tribe are Muhammadans and call themselves Bhattí. They migrated northwards and settled about Bhatner, an old town and fort on the Ghaggar some distance west of Sirsá, which they held for many generations; but were within the present century turned out of it by the Ráthor Mahárāja of Bíkáner who now calls it Hanumágarh. Their Nawábs held Rániá, Sirsá and Fathábád for a time, until in 1818, the Bhatti Nawáb of Rániá (Zábita Khán) was dispossessed by the British and became their pensioner. The last titular Nawáb was hanged for rebellious conduct in the mutiny, and his family are now hardly distinguishable from their neighbours, though some of the surviving females living at Rániá are in receipt of small pensions. That their former dignity is still remembered however, was shown by the voting of the Bhatti headmen for a relative of the late Nawáb to be their Zaildár, though he is now but an octroi-clerk at Rániá the seat of his ancestors' power. The Sirsá Bhattis admit their connection with the Bhattis who are so numerous in almost all parts of the Panjáb and with the Wattus and the Siddhu Barár Sikh Jats. The census of 1881 returned 3,38,689 Bhattis in the Province, and showed they were most numerous in Siálkot, Gujrát, and the Salt Range country, all along the lower Satlaj and Indus, and on the Chenáb, the upper Satlaj and the Biás, as well as on the Ghaggar; and these various sections of the tribe in all parts of the Province almost universally trace their origin to Bhatner or its neighbourhood. Owing to the leading part taken by the Bhattis in the country about Sirsá in the beginning of this century the word Bhatti became applied to all the Musalmán residents of the tract, which from them was long known as Bhattiána or the Bhatti Territory. The word "Bhatti" thus became almost synonymous with "Ráth," or "Pacháda," but the true Bhattis number only a small proportion of the population. In this district they are found chiefly along the Ghaggar or Sotar valley from Sirsá to Bhatner, though numbers of the tribe may be found scattered about the Musalmán villages all over the district. They own eight villages and shares in nineteen others.

West of the Bhattis along the Sotar valley in Bíkáner territory from Bhatner towards Súratgarh came the Joiyas, another ancient and powerful Muhammadan tribe who used to contest the possession of

Bhatner with the Bhattis and the Bíkánér Rájputs. They seem to cover a large tract of country to the west of Sirsá, and occupy both banks of the Satlaj south-west of the Wattu country, in Montgomery, Multán and Bháwalpur. In the census of 1881, 5,494 Joiyas were returned in the Sirsá district, but they own little land here, and are found scattered about the Musalmán villages. The leading man of the tribe is Jalla Zaildár of Ránia, of whom his neighbours say "*úpar Alláh, niche Jalla*" ("above there is God and below there is Jalla"). The Sirsá Joiyas have almost all returned themselves as Rájputs, and declare they are of ancient and princely descent and closely related to no other tribe, an idea they express by saying they have no ancestor but Adam common to them and other tribes. Their neighbours however say the Joiyas are related to the Mahárs. They speak of Mahínúd Khán and Faríd Khán, two brothers, as famous Joiya Nawábs in Akbar's time at Shah Faríd now in Bháwalpur territory.

The chief tribe of Musalmáns in the Satlaj valley in this district are the Wattus, who number altogether 3,810. They own 24 villages and shares in 28 others. The Bards (Mírásís) trace the descent of the Wattus from Noah through Shám his son, and then through a long list of famous Rájas, one of whom settled Sirsá, while another reigned over Arabia. However this may be, they consider themselves Raghbansi Rájputs, and some importance may be attached to their tradition already mentioned, that they are closely connected with the Bháti Rájputs of Jaysalmer, with the Bhattis of Ránia, and with the great clan of Siddhu Barár Sikh Jats. This relationship they give as follows:—



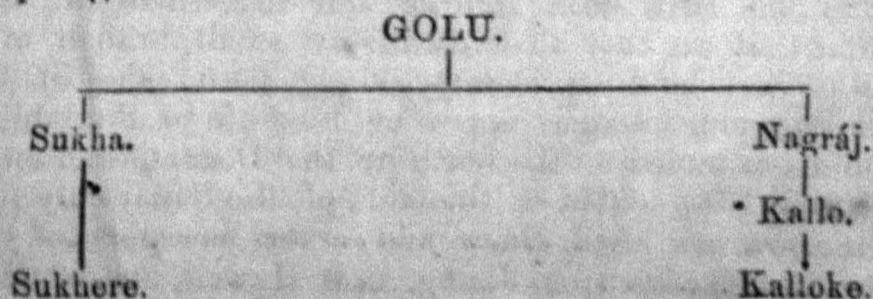
Their ancestor Wattu was a great Rája who ruled at Watála in Gurdáspur district. A descendant of his came and settled in this neighbourhood, and his descendants became Musalmáns some 16 generations ago, about the time of Khíwa, who ruled near Hawelí in the Montgomery district, and was succeeded by Lakhá Khán a famous Wattu chief (See Montgomery Settlement Report). The Wattus are found chiefly in the Montgomery, Sirsá and Bháwalpur districts, and as only 24,395 have been returned for the whole province, it is probable that they are only a comparatively small branch of the great Bhattí clan. They hold the country along both sides of the Satlaj from about Baggekí, 16 miles north of Fázilká to Phulábí, 70 miles south; and are bounded on the north by the Dogars, and on the south by the Joiyas. They settled on this side of the Satlaj only four or five generations ago when Fázil, Rána and other ancestors of the present leading men came across from Jhang, near Hawelí, and settled near the

river in the country which was then unoccupied. They were for a time under the Sikh Bháis of Kaithal, but threw off their yoke after the grandfather of Pír Khán (now one of their leading men) had killed at his village of Muhammad Píra the brother-in-law of the ruling Bhái for demanding grazing fees from a holy man of the Wattus; they then placed themselves under the rule of the Nawáb of Bháwalpur until in 1844 the Wattu pargana was ceded by him to the British. In the mutiny, the Wattus rallied round Mr. Oliver at Fázilka, and some of them were rewarded with revenue-free grants and the gift of confiscated villages. Several of their leading men, Ahmad Khán of Ládhoke, Mokím of Muazzam, Jaga of Rána, and Rahím of Salemsháh, have been recently appointed Zaildárs.

North of the Wattus, along the Satlaj, come the Dogars, whose country extends along both banks of the river to about Firozpur, where it meets the country of the Naipál Bhattís. The Mamdot country is the chief seat of the Dogars. In the Sirsá district they own only three villages and the number returned at the census was only 236.

There are a good many Punwárs in the district (5,693) almost all returning themselves as Rájputs, and almost all Musalmáns; they are mostly scattered about the Dry Tract. A number of them form the influential Bhúr family of Búbshahr in the Dabwálí tahsíl, the present head of which is Kábil Khán Zaildár. This family came within the century to their present seat from Pathrála in Pattiála, but originally they came from Púghal, west of Bíkáner, where the Bhúrs are said still to hold about a hundred villages. Another important family of Punwárs is at present represented by Chandan Khán, Zaildár of Balluwána, in the Fázilká tahsíl. Wágú of Jandwála is also a leading Punwár. Of other Musalmán tribes from the Panjáb rivers may be mentioned the Khokhars (1376), the Khichi (only 163 in number), the Dhudhi (994) from Bháwalpur and Montgomery, and the Siál (259). Some Kharals (2,061) from the Rávi are to be found here and there, especially near the Satlaj; they are said to be related to the Punwárs. The Chínna, a few of whom are found near the Satlaj, are said to be a branch of the Kharals. The Chhínas again, who own two villages on the Bíkáner border, came from the Satlaj and claim to be Bhattís. The Háns from the Satlaj or Rávi say they are of Arab origin, and call themselves Koreshi Shaikhs, but may be of Indian origin.

A considerable number of villages are owned by Musalmáns calling themselves Tunwar Rájputs (4,095). There are two great branches of them in this district, the Kalloke and the Sukhere, whose relationship is given as follows:—



A less important branch of the Tunwars are the Kuháras. The Kalloke are chiefly found about Fathábád and between that town and Sirsá along the Sotar valley; among their leading men are Chandan of Kukarthána and Sába of Sháhpur Begu near Sirsá; another, Jinda of Darbi, recently died at a great age. The chief colony of the Sukhere is at Abohar, where they say ancestors of theirs lived 200 years ago. They were driven back to Bigar near Fathábád, but came and settled again at Abohar some 60 years ago under the leadership of Amra, a famous hero renowned in the early modern history of this district. Amra was one of 20 brothers, another of whom was noted for having killed an Englishman at Fathábád in the early years of this century. Amra himself was carried off as a hostage for his father's good faith by the adventurer George Thomas about the end of last century. He lived to be several years over a hundred and died at Abohar in 1880 leaving ten stalwart sons, the eldest of whom is Waryám Zaildár of Abohar. Amra retained his intellect to the last and was very proud of a third growth of good teeth with which nature favoured him after the age of ninety. Wonderful tales are told of his prowess. His was a commanding nature; the wildest horse bent its head before him, and the most furious bull allowed him to stroke its brow; even rulers of men paid great attention to his advice and wishes. He often travelled on foot more than 50 miles in a night. On one occasion a tiger had killed a cow and 16 of them were sitting round; Amra put them all to flight. On another occasion, when Mr. Oliver and he were driving deer, pig, &c., in the Satlaj jungle, five tigers attacked Mr. Oliver and Amra fearlessly advanced to meet them armed only with a sword. One night Amra went out alone on a raiding expedition and drove off 120 oxen laden with salt, his activity and the noise he made frightening their Banjára owners into believing that they were attacked by a large body of men, but seeing by the light of a prairie-fire that he was alone, they plucked up courage and got back their oxen. Amra was severely fined in the mutiny at the instance of Mr. Oliver, because he did not restrain his people from attacking their Bishnoi neighbours, and had in order to pay it to sell a number of villages which had been granted to him; but he left a share of Abohar and several other villages to his sons, among whom he divided them before he died; and although the division was unequal, they have not attempted to gainsay his wishes.

In the Sirsá district, 4,361 persons have returned themselves as Chauhán Rájputs. These are chiefly the Bháneke Musalmáns who hold several villages along the present course of the Ghaggar, north-east of Sirsá. They admit that they were Dandiwal Jats like their Sikh neighbours of Rori, and that they became Musalmán only a few generations ago. They are exceptionally quarrelsome in disposition and gave trouble in the mutiny, when some of them were hanged and others had their land confiscated for being implicated in the murder of the Sarrishtadár and the plunder of Sirsá. Their leading man was Sagar of Budha Bhána, who died recently and was succeeded by his son Rukna, now made Zaildár.

The Musalmán Jhorars, like the Bháneke, became Musalmán only a few generations ago, and are closely related to the Sikh Jhorars close by. Their chief village is Jhorar, a little to the north-west of Sirsá, the proprietary right of which has passed out of their hands. They are a turbulent lot and gave trouble in the mutiny. The Musalmán Khods about Chánmal say that they came originally from Bíkáner, and that there are some villages of theirs on the Ráví. There are a few Musalmán Jatánas related to the Sikh Jatánas of Pattiála. The Mahárs and Sanglás near the Satlaj claim to be Rájput, but are generally considered Jats by their neighbours. The leading Mahár is Májhí of Shikárpur near Fázilká, who has nearly ruined himself by his extravagance, especially with regard to women. The Mahárs claim a common descent with the Joiyas, but this is denied by the latter. A few Ránghars, from Hariána beyond Hissár, chiefly of the Sisodiya and Chauhán clans, have settled in the district.

83. Perhaps the only Hindu tribe who have lived continuously in the district for many generations are the Clans of Bágri Játs. Jhorar Jats of Nathauhar, Bani and Bachíhar in the Sirsá tahsíl, who have been already mentioned as neither pure Sikh nor pure Bágri. They are related to the Musalmán Jhorars of the Sotar described above, and to the Sikh Jhorars of the Dabwálí tahsíl. According to tradition, they first came from near Bhatinda in Pattiála, and settled at Rámpura in Pargana Mahájani of Bíkáner, where there are still some 15 villages of Jhorars. From there they settled on or near the Sotar valley some 360 years ago, and notwithstanding famines and forays have lived there ever since. They say they were originally Bará Rájputs.

The Bahniwál clan which now holds Darba and Jamál and some 15 other villages in that pargana, claims to be classed with the Deswál Játs of Hariána, but is generally classed by its neighbours with the Bágri. The census number of 1,846 must be below the truth. The Bahniwáls have been settled in the neighbourhood for many years, and gave its name to the Mahál in which Akbar placed the tract south of Sirsá. The chief seat of the clan is Bahádra in Bíkáner, 18 miles south of Darba, where they have lived for some 28 generations. They came originally from Sámbar, where their ancestors lived as Chauhán Rájputs. In Akbar's time they held the Darba pargana, but they were driven back southwards to Bahádra by the famine of 1840 Sambat and the raids of the Bhattís about a hundred years ago, and only returned some 70 years ago and repopled their deserted villages under the protection of the Rájput Rája of Bíkáner. Their leading man at present is Dhonkal Zaildár of Darba.

The only important clan of Hindu Játs in this neighbourhood which does not claim a Rájput origin is the Púniya (1,583) a clan numerous in Hissár and Bíkáner. They call themselves Sheogotra, and say they were first created as Játs by Sheo (Siva). All the other clans of Játs say they were originally Rájputs, and that they separated off from the original stock by taking to agriculture and the

remarriage of widows (*karāwa*)—the eldest son remained a ruler and a Rājput, and the rest became cultivators and were called Ját. As already noted, the reverse is probably the truth. Probably the Rājputs were originally Játs, but acquired the ruling power and kept it in their families, making themselves into an exclusive caste.

The Godáras, another important Bágri clan, say they were originally Gahlot Rājputs from Chittor. They own 360 villages in Bikaner territory, and have recently founded a few villages here. The Sahu derive their traditional origin from the Chauhan Rājputs, the Saharan from Bhátí Rājputs, the Kaswán from Panihár Rājputs, the Siyág from Tunwar Rājputs, and the Kásaniya from Punwár Rājputs.

There are a few Márwári Játs at Ludesar, Naráyan Khera, &c., in the Darba pargana and in the neighbouring part of the Hissár district. They came from Jodhpúr in the famine of 1869 Sambat (1812 A. D.), and still retain their peculiar dress and dialect.

Among the leading Bágri Játs, besides Dhonkal of Darba above-mentioned, are Kishna of Katera, Nathu Godára of Kheowáli, Gangáram Bishnoi of Sitogano and Asa Godára of Chautála.

84. Of the 21,855 Sikh Jats from the north by far the most important clan are the Siddhu Barárs, who number 8,333. This is the most numerous and most important Sikh clan in the Panjáb as a whole, and to it belong the Rájas of Pattiála, Nábha, Jind and Farídkot. According to the Siddhus of this district they were originally Bhátí Rājputs, and came from Siálkot to the neighbourhood of Sirsá (so called from one of their Rájas Sirkap), where they were settled when the first Musalmán invaders came from Ghazni. Some of the Bhattís became Musalmán and are now called Wattu, while the others, to avoid a compulsory change of religion, left this part of the country and went to Kachhbhuja and afterwards to Jaisalmer, where there are still Hindu Bhátí Rājputs their relatives. Some 30 generations ago, an emigration of Bhátís from Jaisalmer northwards took place. Some became Musalmán and are the Bhattís of the Sotar valley about Sirsa and Ráníá. The others took to agriculture and the remarriage of widows (*Karāwa*) and so became Jats. Lálbai, Kakkhánwáli and Bidowáli, between Dabwáli and Malaut, are said to be in the neighbourhood where they first settled as Jats. Siddhu from whom the clan is named lived 25 generations ago, and Barár, who gave his name to that section to which all the Siddhus in this neighbourhood belong, lived 18 generations ago. As all parties acknowledge the connection it may be taken as a fact, and one of some political importance, that there is a close relationship between the Hindu Bhátís of Jaisalmer, the Musalmán Bhattís and Wattus of the Ghaggar and Satlaj, and the Siddhu Sikh Jats of the Málwa. The Siddhu Barárs own a considerable number of villages along the north-east border of the district, especially about Gúda, Jagmálwáli, Dabwáli and Abulkharána. Among their leading men are Hira Singh and Basáwá Singh, Zaildárs of Dabwáli, Fata Singh of Fatakhera, Bhána Singh of Abulkharána, and Malla of Bhítiwála.

The Dandíwál Sikh Jats, who own a compact circle of some 12 villages about Rori and Súratiya, say they were Chauhán Rájputs, who went from Delhi to Garhdadera, somewhere beyond Jaysalmer, and from there migrated to Rori and its neighbourhood, took to remarriage of widows and became Jats, with the name of Dandíwál, because this part of the country was called Dandí. Their neighbours on the Ghaggar, the Bháneke Musalmáns, were formerly Dandíwál Jats who became Musalmáns under the Delhi emperors only nine or thirteen generations ago. The leading men of the Dandíwál Sikhs are Naráyan Singh and Dhyán Singh of Rori, and Budh Singh of Súratiya.

The Jhorar Jats have already been mentioned as among the oldest Hindu settlers in this neighbourhood. Some of them have become regular Sikhs, and own some five villages about Sukhchain west of Rori. They are closely connected in origin with the Gill Sikh Jats (728), who own one or two villages close by and are an important tribe in Amritsar and Fírozpur districts. One of their leading men here is Gurdatta Singh of Kurangánwáli.

The Sará Sikh Jats (1,131) own some eight villages, chiefly about Kálánwáli and Desu Jodha. Their leading men are Atar Singh of Kálánwáli and Sáhíib Singh of Jogiwála. The Dhillon (833) an important tribe in Amritsar and Gujránwála, own some four villages south-east of Malaut; their chief man is Fath Singh, Zaildár of Bádál. The leading man of the Dháíwál Sikhs (731) is Dídar Singh of Lambi; of the Mán Sikhs (2,277) is perhaps Ghaní Singh of Abulkharána; of the Bhangu Sikhs is Anokh Singh of Sohuwála. There are also a few Virk, Sandhu, Bhúlar, and Aulak Sikhs here and there along the north-east of the district.

85. The Bodlas claim descent from Aba Bakr Sadík Khalífa and call

The Bodlas and Chishtis.

themselves Shaikh Sadíkí. According to their tradition, their ancestor Shaikh Shahábuddín,

- known as Shahábulmulk, came from Arabia to India three or four centuries ago, and became a disciple of Khwája Muhammad Irák Ajami at Multán. One day that saint told Shahábulmulk that he was to him Bo-edil (Heart's Fragrance) which is explained to mean that he knew intuitively his preceptor's every thought; hence the descendants of Shahábulmulk are known as "Bodlas." Shahábulmulk afterwards settled at Khái near the Satlaj in what is now Bháwalpur territory, some 70 miles south-west of Fázilká. All Bodlas are said to derive their descent from Shahábulmulk and their origin from Khái. Two small families of Bodlas seem to have come directly from Khái to this district within the last 60 years,—one of these holds Ranga on the Ghaggar in the Dabwáli tahsíl, and the other owns Saráwán and four other villages in the Fázilká Rohi. But the chief immigration of Bodlas took place some four generations ago, when Mukkamdín came from Khái and settled at Ahál not far from Bahak, where the remains of his town are still to be seen. The country was then uninhabited, and the Bodlas kept large herds of cattle and drove them hither and thither for pasture over the tract of country afterwards known as pargana

Bahak, from Bahak which became their chief village after the destruction of Ahal. The Bodlas had many contests with the Nawáb of Mamdot, who claimed jurisdiction over their country, and it was not till about 1855 A. D. that they were removed from his control and the pargana was attached to the Fírozpur District. It was regularly settled soon after and transferred to the Sirsa District in 1858. The greater part of pargana Bahak was declared to belong to the Bodlas in proprietary right, and one-sixteenth of the revenue of the whole pargana was confirmed to them in jágir in recognition of their saintly character. Those Bodlas who belong to this pargana still enjoy the allowance, which is divided into complicated shares founded chiefly on ancestral descent. When the country to the south and east was being colonised 35 years ago, some of the Bahak Bodlas acquired villages or shares in villages outside the pargana, and a few of them obtained further grants for good service in the mutiny. Their claim to a saintly character and to some sort of precedence has always been allowed by their neighbours. They are supposed to be able to curse with efficacy, and instances are given in which the evils called down by them on their enemies were fulfilled; but their special gift is the cure of the bite of mad dogs or jackals which is performed by a species of incantation, and large numbers of all classes, Hindu as well as Musalmán, apply to them in cases of bite, and are said to be cured by their miraculous power. They were until 25 years ago essentially a pastoral tribe, and even now a large part of their wealth consists in horses and cattle. They do not cultivate much themselves and are bad managers, unthrifty and extravagant, leaving much to their agents; and the proprietary rights conferred on them at settlement are fast passing out of their hands into those of Sikh Jats. Their tenants are mostly Musalmáns paying rent in kind, and to an unusual extent under the power of their landlords. The Bodlas are generally large stout men with broad flabby faces, large broad prominent noses and thick, but not projecting, lips, which give their wide mouths a weak appearance; and altogether they look like men accustomed to a lazy life of self-indulgence. Their language and customs are those of the Wattus and other Panjábí Musalmáns, among whom they live, and with whom they are closely connected by inter-marriage. They have no connection with other Shaikhs, and notwithstanding their proud traditions are probably, as surmised by Mr. Oliver who knew them well, really of Wattu descent, or at all events of indigenous origin, and distinguished from their neighbours only by the assumption of superior sanctity and the spirit of exclusiveness it has bred. They are returned as numbering only 749 in this district, in which they own 32 villages and shares in nine others, most of them being in or near pargana Bahak and not far from the Satlaj. They are a small but comparatively important clan found also in Fírozpur, Montgomery, and Bháwalpur, only in the neighbourhood of the Satlaj. Their leading men in this district are Shaikh Subhán of Bahak, Burhánuddín of Hasta, and Iláhi Bakhsh of Saráwán.

The Lakheke Bhattis are probably the beginning of a special family or clan like the Bodlas, with whom they are closely connected. They are known as Bhattis, but say they have now no connection with the Rájput Bhattis. They trace their descent from Lakha, a faqír who came from Abohar to the Satlaj a few generations ago, and like the Bodlas claim a sacred character. They own two villages in pargana Bahak, and are allowed by the Bodlas to share in their jágir. Another family which may develop into an exclusive saintly clan are the Kharal family of Abdul Khálik near Fázilká, who were ordinary Kharals of the Rávi but have recently acquired fame as holy men and are greatly venerated by the Musalmáns of the neighbourhood and of Bháwalpur.

The Chishtis, who are also a holy tribe, claim descent from Umar the companion of Muhammad, through Sultáns of Balkh, Shám and Kábul, and call themselves Shaikh Fárúki. Their more recent ancestor was Khwája Faríduddín, known as Bába Faríd Shakarganj, who starting from Multán, after a 40 days fast at Sirsá, became the pupil of Kutbuddín at Dehli, and finally settled as a Chishti faqír at Chavad-dhan, now known as Pákpattan in the Montgomery District, where his shrine and family are still famous. The ancestors of the Sirsá Chishtis crossed the Satlaj from Pákpattan only four generations ago, and settled near the river on lands then uninhabited. They now hold some nine villages in the Sirsá district, all near the Satlaj southwest of Fázilka. A number of them are found in Montgomery and Bháwalpur. Like the Bodlas they are considered a holy tribe and are in consequence very exclusive, and do not give their daughters in marriage out of the tribe, while they take in marriage only the daughters of high-class tribes in the neighbourhood. They have sharper features and a less sensual appearance than the Bodlas, but like them they are bad managers and do not themselves cultivate their land; and their sacred character has enabled them to contract large debts on low interest, so that they are as a rule somewhat involved. Their leading man is Khair Muhammad of Pakka Ganj Bakhsh.

86. According to their own tradition, the Aráins or Ráins of the Ghaggar were originally Rájputs living near Uch on the Panjnad, near Multán; but some four centuries ago, when Saiyyad Jaláluddin was ruler at Uch, their ancestors were overthrown by some powerful enemy from whom they escaped only by disguising themselves as members of inferior tribes. The ancestors of these Ráins disguised themselves as market-gardeners, the trade followed by the Aráins or Musalmán Kambols of the neighbourhood. The name Ráin has stuck to them ever since, and they have taken to agriculture but have not forgotten their Rájput descent. Their ancestors from Uch came and settled on the Ghaggar about Sirsá, and until the famine of 1816 Sambat (1759 A. D.), they held the whole of the Sotar or Ghaggar valley from Bhatner upwards to near Tohána (in the Hissár district) being at that time in possession of 117 or, according to some, of 360 villages. The famine of 1759 A. D. ruined many of them, and as the Moghal empire decayed, they became more and more exposed to the predatory attacks of their

neighbours the Bhattis, and at last the famine of 1840 Sambat (1783 A. D.), broke them altogether, and drove most of them from the country to settle across the Jamna, near Bareli and Rámpur. The few who remained took refuge in Sirsá, Rániá and Sikandarpur, and it was only when the country came under British rule that they ventured again to settle villages of their own. They deny connection with the Ráins of the Satlaj and the Panjáb proper, and endeavour to maintain their exclusiveness by intermarrying only with Ráins of the Ghaggar and of Bareli. There is only one village on the Satlaj partly owned by Aráins, but a good many of the tribe are to be found scattered about as tenants among the villages near the Satlaj. Those Satlaj Aráins are of the same class as the Aráins of Montgomery District and the Panjáb proper, and admit their connection with the Hindu Kambohs who like themselves are good cultivators devoting their attention especially to market-gardening. It seems probable that these Ghaggar Aráins are an off-shoot from the Satlaj Aráins, who again may be Musalmán Kambohs, and that they came to this neighbourhood in comparatively recent times from about Multán, and settled in considerable numbers in the Sotar valley about Sirsá and Rániá but were driven out by the famines of last century and the raids of the Bhattis, and that the Bareli Aráins with whom they intermarry are really emigrants from near Sirsá. On the introduction of British rule, the remnants of the tribe, who had not lost their instincts of industry, took up land in the Sotar valley, where the tribe now owns, in whole or in part, some 20 villages. They speak of themselves however as "the 12 villages." Until very lately they were strictly endogamous, allowing intermarriage only with Aráins of the 12 villages and their near relations of Bareli. The Aráins in this district number 4,742. They are, as a rule, middle-sized men with intelligent, pleasant features. Their dress and language are similar to those of the Satlaj Musalmáns. They are very thrifty and industrious and have been for generations devoted to agriculture, especially on irrigated land. On the Ghaggar the rice cultivation is either in their hands or has been learnt from them. Their villages have hitherto paid a comparatively high assessment, but they are on the whole a prosperous community. Numbers of them take land as tenants in other villages, and they often carry goods long distances for hire in their large carts drawn by good bullocks. Their houses and villages are kept clean and tidy, many of them being tastefully built of *pakka* brick. They are unusually intelligent, and upon the whole further advanced in civilisation than any other tribe in the neighbourhood, but unfortunately rather given to quarrelling and litigation, though this may be due to the greater value and more complicated nature of their rights in their favourably-situated and well-cultivated lands. Their leading men are Chúriya of Rániá, Muhammad of Mangála and Sohna of Sikandarpur.

87. The 2,733 Shaikhs returned at the census seem to include the Bodlas and Chishtis. The rest of the Shaikhs, Other Musalmáns. with the 694 Mughals, the 634 Saiyyads, and the 1,554 Patháns, may be some of them Government servants, and

in the case of the Patháns, perhaps traders from the frontier who were passing through the district at the time of the census ; but most of them are descendants of the *Sukhlambars*, the troopers of the Rohilla Cavalry and other native soldiers who on being disbanded about 1820 after the Pindári campaigns, were given revenue-free grants of land in the Ghaggar Valley, seemingly with the idea of founding on the then frontier a sort of military colony after the Roman plan. Most of these men belonged to districts beyond the Jamna, and their descendants are still in dress, language, customs and appearance, regular Hindustánis quite different from the indigenous population of this neighbourhood. Some of them are said to be really Ráughars who have adopted the name of Pathán as more honourable than their real tribal name. Among their leading men may be mentioned Kamaruddín Khán and Ruknuddín Khán, Patháns of Talwára and other villages, sons of a Risáldár who was killed on our side in the Mutiny.

The 1,380 Biloch returned at the census are perhaps partly true Biloch traders from the Deraját passing through the district, through which great strings of camels pass every winter from the frontier to Dehli and back, and perhaps partly camel-drivers called Biloch from their trade. There are a few resident in the district, the chief man among them being Bahádur of Lálánwálí near Fázilká, who owns a large number of camels and employs them in carrying goods.

88. The Bráhmans are the eighth tribe in the district in order of numbers, being returned at 5,559, an increase of 60 per cent. on 3,466, the number returned in 1868, against an increase of 20 per cent. in total population. One-third of the total number is found in the towns where they are largely supported by the mercantile classes, and the remainder chiefly in the Hindu villages. The caste is sub-divided into tribes, of whom the most numerous in this neighbourhood is the Gaṛ (2,119), and next to them the Sársut (1,310). Some of the Gaur Bráhmans are called Gújar-Gaur, a name said to be derived from *gujja* (secrecy), because at one time for some reason their ancestor had to conceal his religion ; but more probably it marks some connection with the Gújar tribe. The Sársut Bráhmans derive their name from the Sarsuti (Saraswati) the present Ghaggar, which is held especially sacred by them ; they are oftener engaged in agriculture and less in religious services than the Gaur Bráhmans. The Gaurs are more numerous to the east, and the Sársut to the north ; towards Bíkáner again there is a tribe called Párik Bráhmans. The Khandílwál say they are a branch of the Gaur Bráhmans, and derive their name from *khandan* (to break or divide), because at Parasráam's great sacrifice their ancestors arrived too late, and the only thing left to give them was a golden stool which they broke up and divided among them. These are all high-caste Bráhmans who perform religious ceremonies for the Banyas, Játs, Ahírs and other ordinary agricultural tribes. There is an inferior and quite distinct class of Bráhmans called Gurra, or Chamarwa, who minister to the Chamárs, Aheris, and other impure low-caste

tribes. These may be Bráhmans who have sunk in the social scale by associating with low-castes, or they may be members of those castes whose families have been set apart for religious functions. Some Bráhmans, especially members of the Sársut tribe, are employed wholly in agriculture, but most of them are employed in conducting religious ceremonies, attending to temples, &c., and are supported by fees and offerings, especially by the Hindus to whom they are necessary as ministers of religion. They are honoured to a less extent by the Sikhs, but even the Musalmáns sometimes show them especial respect owing to their semi-sacred character. Those of them who are engaged in agriculture are almost as ignorant as their fellow-cultivators, and even the most learned of those devoted to religious duties know very little of the Sanskrit and Hindu literature which it is the prerogative of their caste to know. A *Pandit* is a *rara avis* in Sirsá. The Bráhmans have a peculiar form of property known as *birt*, the right of performing religious ceremonies for certain clients (*jajmán*) among other tribes, which is inherited like other property and is subject to much the same restrictions as immovable property, the *clientèle* being on the death of the father divided equally among the sons.

At the census, 2,740 persons were returned as faqírs; this includes 1,000 Bairágís, all Hindus; 587 Gosáyans, all Hindus; and 682 faqírs, of whom 443 are Musalmáns. Some of these are regular religious ascetics, such as the Udási Sádhs among the Sikhs, or the Charndási Sádhs, among whom may be mentioned Jánkídás of Rori, who was given a revenue-free grant for aiding the fugitive Europeans in the mutiny. Such ascetics are often found established on the bank of the village pond, where they plant and water trees as a good work for which they daily beg the alms of the village; others wander about as religious mendicants, or settle down as attendants on temples and shrines, and are supported by the alms and offerings of ordinary work-a-day people. But others are engaged in the affairs of ordinary life, and have probably been given the name of faqír from some ancestor who by his asceticism gained a name for sanctity. Such are Rámpatgir Gosáyan of Jodhka, and Jánkídás Bairági of Jhúmbánwáli; indeed, the Bodlas and Chishtis may be classed with this description of faqír.

82. In the Sirsá district, as among the agricultural classes the Sikh Jat of the north, the Bágri Ját of the south, and the Musalmán of the west, all meet each other, so among the commercial classes the Banya of the east meets the Arora of the west and, it may be said, the Khatri of the north. The Khatri however number only 295, and so can hardly be said to have established themselves here. The Banyas number 10,496, and stand sixth of the tribes in order of numbers; of these only 22 are returned as Sikh and 799 as Jain or Saráogi; the remainder are Hindus. At last settlement the Banyas were returned as numbering 7,819, so they would appear to have increased by 34 per cent., while the total population has increased by only 20 per cent. The Banyas almost all came into this district from the

east and south, from Hariána and Rájputána, and their dialect is generally the broad Hindí spoken by the Bágri Játs. They are still found chiefly in the east and south of the district among the Bágri with whom they immigrated ; their place to the north-west being taken by the Aroras. A line drawn across the narrowest part of the district about Dabwáli would roughly mark the boundary between the two great trading classes. The word "Banya" pronounced by the Bágri "Bánya" is from the Sanskrit *banij*, which simply means "a trader," and is more the name of a class or occupation than of a tribe. The word *kirár* is used by the Panjábi-speaking tribes in the same sense, and is applied by them to Banyas as well as to Aroras. Both *kirár* and *banya* are used in a somewhat opprobrious sense, and the more respectable members of the caste do not like to have these names applied to them ; they prefer to be called *Mahdian* as a caste, and the chief merchants and bankers among them are known as *Seth*, from *Sreshtha* (eldest, best), a title however which is in ordinary usage confined to only a few wealthy families forming important firms. There are in Sirsá one or two branches of large commercial houses whose head-quarters are in Bíkáner and other parts of Rájputána, and whose ramifications extend over the whole of North India. The Banyas generally derive their origin from Rájputána and the country immediately adjoining it, and are most numerous in the south and east of the Panjáb. Of the tribes to which this name is commonly applied, the most important in this neighbourhood, and indeed in the whole Panjáb, are the Aggarwáls, who originally came from Agroka between Sirsá and Hissár, where their ancestor Raja Aggar a member of the Vaish caste once held sway. The Aggarwáls are very numerous in the country between the Ghaggar and the Jamna. In this neighbourhood by far the greater number of them are Bishni or Vaishnava, that is, orthodox Hindus or followers of Vishnu ; but a considerable number comprising many of the most wealthy of the tribe belong to the Jainí or Saráogi sect, who worship Párasnáth and have a great tenderness for animal life. There is some difficulty about the intermarriage of Bishni and Saráogi Aggarwáls, but these are simply religious sects, not separate castes or tribes, and the difficulty is caused only by religious animosity, not by caste rule or tribal custom. Instances are to be found of late years in which Bishnis and Saráogis have intermarried. Next to the Aggarwál Banyas in numbers come the Oswál (1,378), known also among the Sikhs as Bhábra, who say they came from a town called Osanagari in Jodhpur. They are numerous in south-western Rájputána. In this neighbourhood they are nearly all Saráogis. The only other Banya tribe of importance here is the Mahesri (920), whose tradition is that they were originally Rájputs, and were turned into stone by the curse of some faqír, but were restored to human shape by Mahesh or Mahádeo, whence their name of Mahesri. They have clans with names similar to those of the Rájputs, and are mostly Bishni or orthodox Hindus. These three tribes of Banyas are quite distinct, and have no close connection with one another, each marrying within itself only. The Banyas of this district are of

course chiefly engaged in trade, and more than half of them are in the towns. In the villages some of them cultivate land as tenants, the trade of the country not being sufficient to employ them all in their traditional calling. They have not here such a hold on the peasantry as in most parts of the Province, as many of the proprietors and cultivators are sufficiently prosperous and provident to be quite independent of the money-lender. The import and export trade however and the shop-keeping trade for the supply of salt, sugar and other commodities which are not actually produced in the district, are altogether in the hands of Banyas and Aroras. The Banya is very similar to the Bāgrī Jāt in language, manners and appearance, but as he spends most of his time in his shop and takes as little exercise as possible, his frame is less vigorous than that of the peasant accustomed to live in the open air, and he has even less spirit than the Bāgrī Jāt. The village Banya is generally a miserly money-grubber, hoarding up the smallest possible gains and seldom making any ostensible use of them; but the better class often show great energy and a power of organisation which enables them to originate and carry out far-reaching mercantile transactions of some magnitude. Even the best of them in Sirsā however are somewhat rude, ignorant and narrow-minded. The chief men of the Banya class are perhaps Rāmsukhdās the treasurer, an Aggarwāl, who owns besides other lands five villages formerly held by the Nawāb of Rāniā, which were confiscated after the mutiny and granted to his father, Fathchand, in payment of debts due by the Nawāb; Hukmchand Aggarwāl, the agent of the Seth firm of Lachhmangarh who own some villages near Sirsā; Debidatt Aggarwāl, one of the first settlers in Sirsā town; Sheojirām Oswāl of Sirsā; and Gobindram Aggarwāl of Sirsa.

The trading class of the north-west end of the Sirsā district are the Aroras or Roras, who number 5,554, an increase of nearly 25 per cent. on the number (4,461) returned at the previous census. They are born traders like the Banyas, whose place they take in the south-west of the Panjāb. A considerable portion of the trade of the Fāzilkā town is in their hands; more than two-thirds of the Roras however live in the villages. They are like the Banyas called *Kirār* by the Panjābi-speaking tribes; but they call themselves Rora, or more rarely, Arora. They say they were originally Rājputs, and give an account of their separation from that class similar to that given by many tribes, *viz.*, when Parasram was slaying the Rājputs, their ancestors, when asked whether they were not Rājputs, said they were not, they were another tribe "*aur gaum*," hence the name *Ar ora*. The tribe is divided into two sections, the northern Roras (*Uttarāthi*), whose women wear red ivory bracelets, and the southern Roras (*Dakhana*), whose women use bracelets of white ivory. The northern section are most numerous in Gújranwāla, Shāhpur, Jhang and Lahore; in Sirsa they number 1,522. They are sub-divided into the Bārī or twelve-clan and the Bunjāhī or fifty-two-clan sections, of whom the twelve-clans do not give their daughters in marriage to the fifty-two clans, but take daughters in marriage from them. The southern Roras are most numerous in Multān, Dera Ghāzi

Khán, Bháwalpur and Montgomery, and comprise the majority (3,875) of the Aroras of Sirsá; they also are sub-divided into the Dakhnádhain and Dáhra sections, of whom the former will not give their daughters in marriage to the latter. The Aroras are similar in character to the Banyas, but their dress and dialect are more like those of the Panjábí tribes among whom they live, and the custom some of them have of wearing the beard gives them quite a different appearance from the shaven Banya. They are not such bigoted Hindus as the Banyas, and many of them follow the precepts of the Sikh Guru Nának. Some Aroras have taken to agriculture, and one or two families own villages in the Fázilká tahsíl, which they took on speculation when the prairie was divided into lots. The Banyas and Aroras together own 23 whole villages and shares in 73 others. Many of these villages were obtained by them by grant or purchase years ago, when land was of very little value and the development of the country only beginning, and they have by settling tenants and sometimes by expenditure of capital improved their estates and established villages. Some of the shares in villages have been purchased by them from less thrifty or less successful land-speculators, or from improvident Musalmáns who could not keep the rights in land conferred upon them; but such transfers are less numerous and less to be regretted in this district than in many other districts of the Panjáb. The Banyas and Aroras appear to be increasing in numbers at a faster rate than the total population.

The Sunárs (2,479) may be mentioned here because, although their proper occupation is that of gold and silver-smith and jeweller and they rank with the artisans, yet many of them are money-lenders like the Banyas and Aroras, and almost all the banking of the district is done by members of these three castes. The Sunárs also find a good deal of employment in making up the savings of the peasants into gold and silver ornaments, in which shape they prefer to hoard them.

90. The Kumhárs come fourth of the tribes of the district in order of numbers, being returned as 16,114, or 6 per cent. of the total population. Of these 12,289 or three-fourths are Hindus, 880 Sikhs, and 2,947 Musalmáns. There are two large sections of Kumhárs: (1) the Jodhpuriya, so called because they are supposed to have immigrated from the direction of Jodhpur; and (2) the Bikáni or Desi who belong originally to this part of the country. The Jodhpuriya Kumhárs are partly engaged in agriculture, but chiefly in potters' work, making bricks and earthen dishes and vessels of all sorts; they also keep donkeys and employ them in carrying about their vessels and bricks for sale, and generally in carrying grain and goods for hire. A number of them are to be found as far north as Bhatinda. The Bikáni or Desi Kumhárs rarely engage in making earthen vessels; although this seems to be the original trade of the tribe, they look down upon it and take to it only in extremity. They are in this district chiefly employed

in agriculture as tenants or proprietors, and many of them who have no land of their own engage in agricultural labour rather than in potters' work. It is said that the Desi Kumhars when they do make earthen vessels, burn them in a kiln (*pajawa*) which takes three days to bake properly, while the Jodhpuriyas bake their vessels in a furnace (*bhatti*) and have them ready in 24 hours. Many of the Kumhars in this district are as much devoted to agriculture as are the Jats, some villages being owned by Kumhars who have surrounded themselves with tenants of their own tribe, so that in some cases the whole of the proprietary and cultivating part of the community are Kumhars. They are excellent and thrifty cultivators, not inferior to the Bagri Jats from whom they are hardly distinguishable in physique, dress, habits and language. They are most numerous about Abohar, but are found all over the district. The Sikh Kumhars are found chiefly in Sikh villages, and the Musalman Kumhars in Musalman villages. They seem to be all closely connected and to form one great tribe which according to the Sirsa Kumhars came originally from about Jodhpur and Bikaner. The Sikh Kumhars who now speak Panjabi, say they came from Bahadra in Bikaner some hundred years ago. The Musalman Kumhars have forgotten their connection with the Hindus, and say they are a class by themselves, and have been Musalman for generations. In some parts of the district the Kumhar occupies the position of a village menial, and supplies the drinking-vessels and the pots for the Persian wheel in return for a share of the produce at harvest, but often he is rather in the position of an independent artisan and sells the vessels he makes for cash. The leading Kumhar is Kesra of Kera.

91. The Khatis, returned as 7,222 in number, come seventh of the tribes of the district in order of numbers; two-thirds of them are Hindu and the rest are Sikh and Musalman. The Sikh and Musalman Khatis are called *Tarkhan*, which is simply the Panjabi word for Khati or carpenter. The traditional occupation of the tribe is that of working in wood, but many are in this district wholly engaged in agriculture, and make excellent cultivators hardly to be distinguished from the Jats. A few villages and shares in villages are owned by them. The Khatis are divided into two great sections—the Khatti with 1,444 clans and the Dhaman with 120 clans; these two sections rarely intermarry. The Suthars, a sub-division of the Dhaman section, endeavour to keep themselves aloof from the ordinary Khatis and seldom intermarry with them. They admit however their connection with the Khatis, although in this district they are almost exclusively devoted to agriculture, and look down upon the trade of carpenter, which they follow only when in poor circumstances. They say they came originally from Jodhpur, and that Suthars hold some villages and a jagir there and in Bikaner, where they also serve in the army. They have a tradition that in Akbar's reign 12,000 Suthars went from Jodhpur to Delhi as artificers, and were there compelled to become Musalman, after which they took to working in iron and became Lohars; and

many of the clans of the Lohárs have the same names as those of the Suthárs; indeed the Suthárs say they are more closely connected with some of the Lohárs than with the Khátis. This is admitted by a section of the Lohárs, and has probably some foundation of truth. It is said that the Suthárs who became Musalmán Lohárs got land in Sind, and thence came and settled in villages about here under the name of Multáni Lohárs. The Sikh Tarkhás, who speak Panjábí and are found chiefly among the Sikh Jats near the Pattiala border, say they came from Bíkáner (the Thali) three or four generations ago, and then became Sikh. Some of the Musalmán Tarkhás say they came from Jaysalmer with the Dandíwál Jats of Rori; some claim a connection with the Bhattí Rájputs. Tarkhás who do ordinary carpentry work for the peasants generally take payment in kind at the rate of a maund of grain per plough each harvest, but some of them work for hire as independent artisans. Some Sikh Tarkhás also work in iron; they are then called *Lohárs*, and are hardly to be distinguished from the Lohárs proper, with whom in such a case they sometimes intermarry. Indeed there is evidently a close connection between the Tarkhán and Lohár tribes. Some Khátis are, like the Kumhár, ashamed of their ancestral trade, and devote themselves almost exclusively to agriculture. The Tarkhás or Khátis occupy one of the highest places among the artisan tribes; some Jats say they will eat food cooked in a Tarkhán's house, and are almost prepared to allow a Jat to marry the daughter of a Tarkhán. They would not eat food cooked, for instance, by a Nái or Kumhár. Among the most prominent men of the tribe are Motí Suthár of Rishálya, whose father, Jálu, brought supplies to Captain Robertson at Pípli in the Mutiny, and was rewarded with the grant of the confiscated village of Chhatryán; and Rámsukh Zaildár of Khúíkhera.

92. The Lohárs, or workers in iron, are returned as 1,652 in number, chiefly Musalmán, but some of them Hindu and Sikh. They may be divided into

three classes: (1) the Suthárs and Tarkhás who have taken to working in iron and so formed an endogamous caste of Lohárs, sometimes called Multáni, as they are supposed to come from Multán; (2) ordinary Jats and Rájputs who have taken to the trade of blacksmith; the Lohárs of the Satlaj say this is their origin; they have the same clans as the Jats and Rájputs, such as Panwár, Dhúdhí, Joiya, and probably the tradition has some foundation; these Lohárs also marry only Lohárs and seem to admit some connection with the first section; they say, however, that they sometimes intermarry with Jats; (3) the wandering, or Gádiya Lohárs, so called because they have no fixed dwelling but go about from village to village in carts (*gádi*) carrying their families and implements with them. They are Hindus of Bágri origin and wander about this district, Hissár, Rohtak and the adjoining parts of Rájputána. They are looked down upon by the stationary village Lohárs, who have a natural jealousy of them and deny all connection with them. They have no home but their cart, which is generally a sort of rectangular box on small strong wheels, containing all their

household goods. They carry about no iron; that is furnished by the peasant, and they work it up with their few simple tools, the chief of which are the anvil (*airne*), the small hammer (*hathorá*), the sledge-hammer (*ghan*), the pincers (*sandasi*), and the bellows (*dháwan*), made of two goatskins with a double iron nozzle and worked alternately with the hands. Ordinarily the women work the bellows seated on the ground, and sometimes they take a turn at the sledge-hammer. In return for their labour (*ghardí*) they often take payment in grain or fodder instead of in cash. The most valued charcoal for blacksmiths' work is that of the *phog*, but the charcoal most commonly used is that of the *kair* or *kíkar*. The stationary Lohárs are often village menials, taking payment for their labour in kind, generally at the rate of a maund of grain per plough per harvest.

93. The Chamárs are the third tribe in order of numbers in the Sirsá district, and comprise 18,022 persons, or 7 per cent. of the total population; of these, only 314 are returned as Sikh and the rest as Hindu. They are very numerous also to the south and east, and form about 10 per cent. of the population of the whole south-east of the Panjáb. If the number of Chamárs in the district was rightly given at last census (11,701), they have increased in numbers 54 per cent. In the Musalmán villages their place as leather-workers is taken by the Mochis who number 3,073, all Musalmán except 132 who are returned as Hindu. All the leather-work is done by Chamárs or Mochis, and they also work as labourers in the fields for wages in money or in kind. But in this district land is so plentiful that many of the Chamárs are ordinary tenants, and have given up leather-work for agriculture, making very good prosperous cultivators, little inferior to the Játs. The Chamárs also do the weaving of blankets and coarse cotton cloth in the Hindu villages, their place as weavers being taken in the Musalmán villages by the Juláhás (2,817), or, as they are called by the Panjábís, Páolis. The Panjábí Chamárs are known only by the name of Chamár, or Chimiýár. Those from the Bággar like to be called Meghwál and say they are descended from Meghrikh, who was created by Naráyan. Any one wishing to be abusive calls a Chamár "Dhed" which seems to be the name of a large tribe holding a similar position in Kachh and Sind. Chamárs are also sometimes called "Bhámbi." Possibly all the tribes, Chamár, Bhámbi, Meghwál, Dhed, Juláhá, Páoli and Mochi, engaged in weaving coarse cloth and working in tanned leather are originally the same race, or at all events closely connected, and perhaps of aboriginal descent. The Chamárs are divided into several distinct sections which will not intermarry with each other. Almost all the Chamárs of this neighbourhood are of the Chándor section, and will not have any intercourse with the Jatiya Chamárs of the neighbourhood of Delhi, who (they say) work in leather made from camels' and horses' skins, which is an abomination to the Chándors probably because those animals do not chew the cud. On the other hand, some Márwári Chamárs settled in Delhi, who make trips in this direction in the cold weather selling leather ropes in the villages, refuse to have any connection with the Chamárs here, who (they say) tan

leather and eat the flesh of animals that have died, while these Márwári Chamárs work only in leather already tanned, and eat only the flesh of animals that have been killed in the Musalmán fashion (*halál*). All the Chandor Chamárs of this neighbourhood intermarry with each other. They do not themselves tan leather—that is done by the Raigar and Khatík, and (they say) by the Jatiya Chamárs of Delhi, and the Chamárs of the Pawád about Ludhiána. I found a Musalmán Mochi in a Satlaj village tanning leather with kíkár bark, lime (*chúna*) and saji (*barilla*) which he called *khár*. The Sirsá Chamárs eat the flesh of cows, buffaloes, goats and sheep, all cud-chewing animals, and work in their leather; but they will not eat the flesh of the camel or horse or work in leather made from their hides which are left to the Chúhras; nor will they eat fish, lizard or pig. The Chamárs are practically Hindu, and have a caste of Bráhmans of their own called Chamarwa or Gurra Bráhmans, who do not eat with Chamárs and who wear the sacred thread, but are quite distinct from the ordinary high-caste Bráhmans. They accept offerings from Chamárs and preside at their religious ceremonies. They may either be Bráhmans who have fallen from their high estate by deigning to accept offerings from such a low caste, or perhaps a class of Chamárs who have been separated off for religious work after the model of the Bráhmans. The Chamárs have also a separate caste of Mirásis (Musalmán) and another of Bháts (Hindu) endogamous and distinct from the Chamárs on the one side, and from the ordinary Mirásis and Bháts on the other. The Juláhá or Chamár weaver may often be seen in the village lane arranging the warp (*tání*) which the women of the family make by setting up sticks (*kána*) as supports, and winding the threads between them as they walk rapidly along the line and back again. The weaver puts on size (*pán*) made of wheat-flour and a little sweet oil, with a large brush (*kuchch*) made of the roots of the *sain* grass, bound together with leather. The operation of sizing is called *pidwan* or *tání pidání*. In weaving he has his loom almost on a level with the ground and sits with his feet below it. His web is usually very narrow only about a *hatth* (20 inches) wide, and on the Satlaj he sells the cloth at the customary rate of 5 *solis*, that is 80 *hatth*, or over 40 yards for the rupee. The leather ropes (*nárl*) made of tanned cow and buffalo-hide by the wandering Márwári Chamárs are ordinarily 18 *hátth* or about 30 feet long and sell for about 8 annas each. Closely connected with the Chamárs are the Raigars and Khatíks (1,100 in number), who are perhaps the same caste, their proper occupation being to tan leather. There is a community of Hindu Raigars and Musalmán Khatíks in the town of Sirsá engaged in tanning; they inhabit a separate quarter outside the town-wall.

94. The Chúhras, though the lowest of the low in the social scale, are important from their numbers, which are given as 16,051 or 6 per cent of the total population of the district, thus making them 5th in order of numbers of the tribes of the district. Of these 10,215, or two-thirds, are returned as Hindus and have come chiefly from Bíkáner and the country to the south and east; the remainder, 2,078 Sikh and 3,758 Musalmán, are chiefly from the north and west. Many of the latter living in Musalmán

The Chúhras.

villages near the Satlaj have adopted Islám within the last few years, and the wave of conversion is still advancing. The converted Chúhras are known as Díndár (faith-possessing) or Khoja, which is by some said to mean one who has tracked out (*khøj*) salvation, and by others to be applied in derision in the sense of eunuch, and are admitted in a wonderful degree to social intercourse by the Musalmán Rájputs, who say they will even smoke with them. Chúhra is the proper name for the tribe, and the name by which they describe themselves. The Sikhs, when they want to flatter a Chúhra, call him Rangreta. “(*Rangretá guru ka beta*). They do not like to be called Bhangi, a term which is applied to them in contempt. A Sikh Chúhra is called Mazhabi. Chúhras are also called Halálkhor (eater of lawful food), Khákrob (sweeper of dust) and Mihtar (Prince). There are some seven or eight clans of Chúhras which are numerous in this neighbourhood ; they all intermarry with each other. The Chúhras are the scavengers of the country and do all the dirty work, sweep streets and houses, carry manure and night-soil, and the like. They also carry burdens, run messages and work in house and field for wages or for scrapings ; but in this district many of them live and prosper as independent tenants. They are almost certainly of aboriginal origin and are generally of a dark complexion and inferior physique. The Dhánaks (1,491) occupy a similar low position, but consider themselves superior to the Chúhras because, although they sweep up and carry away everything else, they do not like the Chúhras clean up night-soil. The Chúhras however say that the Dhánaks are their equals, for neither tribe will eat the leavings of the other, and that the Sánsis are beneath them, for a Sánsi will eat a Chúhra’s leavings, while a Chúhra will not eat a Sánsi’s. By common consent of almost all other tribes however the Chúhra or Bhangi is ranked below even the Dhának and the Sánsi. Chúhras eat almost anything (hence the name *halálkhor*) ; they eat the flesh of the camel and horse and get as perquisites their hides, which are rejected by the Chamárs ; they eat also fish, lizard and pig, except that Chúhras who live in Musalmán villages will not eat pig. They also eat the leavings (*jhút*) even of such low castes as the Báwariya, Chamár and Khatík, and often get the clothes of the dead as their perquisite. They say they have separate castes of Bráhmans and Dúms of their own. Sometimes a body of them may be met with wandering about the Dry Tract with shelters of *kána* (stalk of the *sarr* grass) carried on donkeys, selling winnowing baskets (*chháji*) and other articles made of *sarr* grass (*tíli*) which they carry with them in bundles.

95. The Máchhis (2,839) are an important tribe in the Musalmán villages near the Satlaj, where they act as bakers, grain-parchers, cooks and water-carriers, while the Máchhin is often a midwife.

The Máchhi and allied castes.

The Máchhi is a Musalmán and keeps the village oven (*tanúr*) where the Musalmán peasants have their bread baked in the hot weather. It is probable that this is the same tribe as the Hindú Jhíuwar or Kahár, or as he is called by the Sikhs Maira, the water-carrier of the Hindús (returned as 883 in number). The Bhatiyára or baker of the

caravanserais is generally a Máchhí. The Malláh or boatman (58) is usually a Jhínwar Musalmán, but the boatmen on the Satlaj belong to the Jhabel caste. The Bihishti or water-carrier of the Muhammadaus, known also as Sakka, is usually a Jhínwar by caste. I saw two brothers Sikh Mairas carrying water for Sikh households; one of them carrying it in a goat-skin like the Musalmán Bihishtis and the other in earthen vessels carried on a yoke (*bángi*) like that used by Hindú Kahárs. Indeed, it seems that almost all these classes engaged in carrying water for others, in baking, cooking and parching grain, in carrying burdens slung from a yoke (*bángi*) or palanquins, and to some extent in fishing and boating, viz., the Kahár, Maira, Jhínwar, Máchhí, Bihishti, Sakka, Bhatiyára, Bharbhunja and Malláh, are of the same caste originally and have been separated off from each other by difference of religion or of occupation.

96. The Chhímba or Chhípi (2,825 in number) are properly calico-printers, and in this district a number of them follow this trade, but they are closely connected with the Dhobis (347) or washermen, the Darzis (142) or tailors, and the Lílári (410) or dyers in indigo; and all may possibly be of the same tribe originally and distinguished only by diversity of occupation. The three latter classes are generally found in towns, as in the villages the wives of the peasants generally do the washing and sewing for the family. It is curious to note how low the Dhobi ranks in the social scale, evidently because his occupation brings him in contact with the dirty clothes of all sorts of people. He is classed below even the workers in leather, whose clothes he is said to be ready to wash. Many of the Chhímbas seem to have taken to agriculture in this district. About half of them are Hindú and half Musalmán.

- The Telís (3,914) are the oil-pressers and cotton-scutchers of the district,—when following the latter occupation they are called Dhuniya. They are all Musalmáns, and many of the Qassábs (842) or butchers seem to be originally of this tribe. Thus the cultivators of Chak Doyam near Sirsá are called Qassáb or Qasái by their neighbours, but call themselves Telís. The Kaláls (401) are properly distillers and sellers of spirituous liquors, but some of them have taken to agriculture, and a large body of them are so engaged in Sainpál in the Sirsá Rohi.

The Náí (4,150) or Hajjám is the barber of the country and may often be seen shaving his customers in the open air. He is also greatly in request at all domestic ceremonies, such as circumcision, betrothal and marriage. He often, along with or in place of the family Bráhmaṇ, goes on formal deputation to arrange the nuptials of his clients, and is known as the *negí* or *lágí* as being entitled to perform these duties and to receive from both parties the customary fees (*neg* or *lág*). More than half the Náís are Hindús, a few Sikh and the rest Musalmán. The Náí is ranked below the Kumhár because he will shave a Kumhár, and is considered a menial.