

NOTES  
ON  
HINDUS AND SIKHS

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[NB These notes have been compiled chiefly from existing memoranda  
and the Punjab Census Reports &c]

2nd Edition.

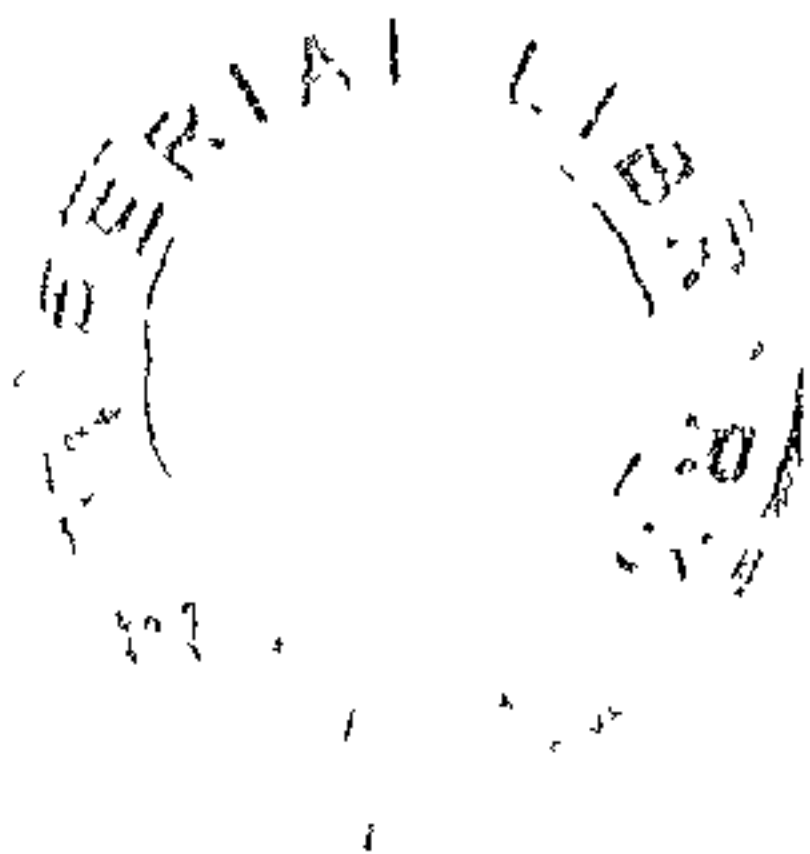
*SEVERAL COMMANDING OFFICERS HAVE KINDLY ADDED MUCH  
INFORMATION AND CORRECTED MANY MISTAKES*



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## PREFACE TO 2ND EDITION

If the reader will only note down his own experiences as he goes along in life, then these notes will eventually ~~be~~ of importance; at present they are but the foundation upon which an officer may build and perfect his knowledge of the Sikhs of his Regiment.





# NOTES ON HINDUISM.

## HINDUS AND SIKHS.

The most ancient accounts of Hinduism are contained  
General Observations in the Vedas, written about 1400 B.C.

About 800 B.C. a code of rules was compiled by Manu,  
History of the Religion the great Hindu law-giver, and he instituted the four castes, *viz* —

- 1 Brahmin or priestly class
- 2 Kshatriya (Kshatri) or fighting class.
- 3 Vaisya or industrial class
- 4 Sudra or servile class

Before 600 B.C. a tendency had been developing itself amongst the Hindus to create new gods, &c. and, encouraged by the Brahmins, Hindu Theology soon lost all resemblance to the pure and simple religion taught by the Vedas. Discontent became rife; finally a reformer declared himself in the person of Gautama, a Kshatriya, afterwards known as Budha, or "The Enlightened." Thus Buddhism sprang up about 560 B.C. and soon took a firm hold. Two hundred years later we find Buddhism the prevailing religion of the East, numbering 450 millions votaries. In 200 B.C., owing to the exertions of the Brahmins, a reaction in favour of Hinduism set in. During the next eight centuries the

Brahmins regained their ascendancy in Upper India, and eventually formed a new code of 18 volumes called the "Puranas." According to the traditional mythology of the Hindu religion Brahm, the Supreme Being, created the world. He next created Bhawan or Nature who brought forth three sons, the persons of the famous Hindu Triad, *viz.*

1. Brahma, the creator
2. Vishnu, the preserver.
3. Siva, the destroyer.

To these three gods the general management and government of the world were entrusted.

The ancient principle of Hindu religion was the worship of one Supreme and only God, but at the present time the objects of Hindu worship are almost exhaustless—the goddess of wisdom, the god of the air, the ocean god, the god of fire, &c. &c.

The Hindu doctrine in regard to a future state is a belief in the transmigration of souls, but they believe also that between their reappearance in different shapes on earth they may enjoy thousands of years of happiness in one of the numerous available heavens. Hence the aim and end of the Hindu's prayer is to obtain from the god of his choice the privilege of spending these intervals with him in heaven.

The Hindu year is as follows

1	Chait	...	10th March	10th April
2	Baisakh	...	10th April	10th May
3	Jeth	...	10th May	10th June
4	Asadh	} and so on down to		
5	Sawan			
6	Bhadon			
7	Aswar			
8	Kartik			
9	Aghan			
10	Poo			
11	Magh			
12	Phagon	...	10th February to 10th March	

## HINDU FESTIVALS

## THE THREE PRINCIPAL

The *Holi* is the *Hindu Carnival*, and occurs about  
 Holi the end of February or beginning of  
 March. The festival is said to be in commemoration of the  
 sports of Krishna with his mistress Radha, who threw red  
 powder at each other. It is characterised by indecent songs  
 and indiscriminate throwing about of the red Holi powder.

A feast in commemoration of the victory gained by  
 Dasyarath Rama over the Rakshas Ravana, King  
 of Ceylon. A pageant called the *Ramlila* is gone through,  
 consisting of an outdoor theatrical representation of the  
 storming of Ravana's castle made of bamboo framework  
 covered with paper; conspicuous in the midst is the giant  
 himself, a huge figure with many arms, each grasping a wea-  
 pon, and bursting with fireworks.

Beside him sits Sita, the wife of Rama, whom the giant  
 has abducted.

Without stands the enraged Rama demanding the res-  
 titution of his wife which being indignantly refused, the  
 siegers advance to the attack.

Among the assailants is Hanuman with his army of  
 monkeys.

Sita is rescued and Ravana on the point of being cap-  
 tured when he blows up, thus finishing a *lamasha* much  
 appreciated by all creeds of natives.

This feast occurs in October, and is in honour of the  
 Dewali, birth of Lakshmi the goddess of wealth  
 and fortune.

Every household in the evening lights at least 14 lamps, while many Hindus illuminate the whole of their houses with long rows of lamps.

The Dewali is the end of the Hindu commercial year.

Thieves are then particularly energetic, considering that if they succeed in thieving on an occasion when all the world is wide awake good luck must attend them during the coming year.

### RELIGIOUS RILES AND CEREMONIES

On the birth of a male child the family Pandit (Prohit) is invited to draw out the child's horoscope, by consulting the stars. If born during a propitious period, the barber calls all the family relations and friends together, when various ceremonies take place. For the first five days after confinement the mother eats only uncooked food. On the 6th day the wife and house, till then unclean, are counted clean again. A dinner then takes place. Up to the 12th day the mother is allowed to touch no one, and then she is bathed by the barber's wife, and all restrictions upon her cease. The naming of the child is then done by the Prohit or Brahmin after consulting his horoscope.

A female child is not the cause of any rejoicing.

Between one and three years old the child's head is shaved by a barber, only one lock being left on the top of the head.

The Prohit having fixed a propitious day, the barber then bores the ears of the child in two places, lobe and cartilage. This ceremony must be done in the 3rd, 5th, 7th, &c, year, not during even years of age.







Every precaution is taken to secure the first negotiations being opened, and subsequent steps being taken, during propitious conjunctions of the stars.

Marriages now a-days are always contracted within the same castes. The Hindu marriage is purely a matter of business and void of all sentiment.

The first move is always made by the father of the girl, who, when his daughter is about eight, enquires after an eligible lad. Having found one, the father and barber go to the lad's village, and he, arrayed in best attire, comes out with his father for the inspection of the girl's father. If the Prohit, after consulting the horoscopes, declares all to be propitious, a *tika* is affixed to the lad's forehead and negotiations continue, the Prohit making much money by continually consulting the stars.

All Hindu marriages must take place in the following months

January	..	Margh
February	...	Pargon
April	...	Basakh.
May	..	Jeth,
June	...	Asadh.

The girl's father gives the lad a rupee, and so completes the ceremony of betrothal. The dowry is next settled. On an appointed day the girl's father sends the barber with presents to the boy's father, and the marriage day is fixed.

On the marriage day the bridegroom is dressed in yellow, feet dyed red by the barber. He tips all functionaries, and with his younger brother or cousin as best-man mounts his palki and starts. He is next deposited at the

village well, where his mother sits down at the edge and with one leg hanging down the well, she threatens to throw herself in unless her son restores to her the milk with which she nourished him; the son then upon seeing her leg, swears eternal devotion to his mother and begs of her to prolong her life, which she naturally does. Then the marriage procession proceeds to the brides village where it arrives about the evening. A procession from the village meets the bridegroom and he goes to the bride's house, where a *puya* takes place and money is thrown and scrambled for by the crowd outside. The bridegroom then goes back to his camp close by where more *puya* takes place. The bridegroom next sends his presents to the bride and all retire to rest to await the appearance of the propitious star. As soon as the *Prohit* sees the star, the bridegroom goes to the bride's house in procession, and he and the bride being dressed in bridal array assemble for the 'Joining of hands'. The bride's father puts some flowers or fruit into the bridegroom's right hand, and then places his daughter's right hand on the top of all, then again takes a ball of *atta* in which is some gold or silver or copper coin and places it on the top of his daughter's right hand, meaning that he bestows his daughter and all his belongings on the bridegroom, who takes the ball of *atta* from her.

Then all collect round a fire and bride and bridegroom are tied together, and with other maidens circumambulate the fire seven times, this finishes the ceremony.

The bride goes to her new house, where she remains a few days, and then returns to her father till called for by her husband—perhaps four or five years after.

When death has occurred the body is covered with a white cloth, and as soon as possible carried on a *charpoy* (on a wooden frame for a Sikh, for whom a *charpoy* is unlawful) to the burning place, which if possible is always near the banks of a river. With Saisia a way to the fire the body is put down, and the nearest relative takes a vessel full of barley and smashes it at the head of the corpse. The body is then washed and laid on the funeral pyre by five males with its head to the north, if a man with his face down wards, if a woman the reverse.

Just before death the Sikh is pulled off his bed on to the floor. Every Sikh should die actually lying on the ground.

The pile is then lit first under the head, if a man, or if a woman, then first under the feet. All present must remain until the head has been burnt open by the nearest relative with a thick stick. If there is a river, the ashes of the body are thrown in, but if not, a few are collected usually the knuckles and teeth and sent by the hand of friends to be thrown into the sacred river Ganges.

For ten days the chief mourner is unclean and not allowed to touch any one or sleep on the earth. Then follow several ceremonies performed by the *Pothas*, &c., who receive fees and presents.

Tradition has it that the grandson of Brahma created the animal world, and procured the cow to be at the head of all beasts, assigning different parts of her body to be the residence of various deities, hence the veneration in which the cow is held by all Hindus. A Sikh will be happy if allowed to hold

a cow's tail when near death. You may also swear a Sikh when holding on to a cow's tail, such being considered a very severe oath.

Varies much with the locality where they happen to occupy. General characteristics are indolence, want of self-chance, contempt of death, want of veracity, litigiousness, frugality; while their cleanliness is proverbial.

The marvellous intelligence of children is worthy of special comment. Debauchery is not common, but even between different sexes the tongue is allowed to run loose, and the grossest terms are most commonly used.

### CASTES.

There were originally four great divisions, as noted before.

The Brahmin occupies, on account of his assumed sanctity, the highest position among Hindus; but his prestige is on the decline.

There are two great divisions, the Gaur or Northern Division, *viz.*, all to the north of the river Narbuddah, and the Dravida or Southern Division, the first or Northern Division is again subdivided into five tribes, who are entirely distinct one from another. The greater number of Brahmins serving in the army belong to the Kanauya tribe hailing from the North-West Provinces.

The most conservative of all natives, of India, the Character of the Brahmin is the quickest and most intelligent, a gallant soldier, capable of the highest discipline, naturally clean and smart, trustworthy above all others in money matters, equal to any endurance, he seldom or







never deserts, and has perhaps a finer sense of duty and honour than any other class of native, his intellectual superiority points him out to be the man best fitted for independent command. Against all this, however, his extreme exclusiveness militates to a peculiar extent against his general usefulness.

The influence they have over other classes is not desirable. For this reason the soldier is seldom a Brahmin. Some Commanding Officers positively refuse to take a Brahmin, who will then try and pass himself off as a Jat, ceasing his real caste later on. A Brahmin is a most fugitive. He never takes menial service however hard up he may become.

With Brahmins as with every class of Hindi, the women do not join in the society of the men; even when walking together the woman always follows the man. The wife of a Brahmin though she may cook and dine cannot sit down to eat with him.

Hindus eat in a well defined space called a *chauka*, which is *hoped* with mud or cowdung, (Gentry & Co. say they wish their feet to be once eating and once in the P. J. J.) and, as a rule, one cooks, they bathe and change their loin cloth.

Ordinarily only one meal is eaten at noon, called the *bhojan* but sometimes a other at sunset.

In the case of Rajputs a food must be consecrated by a member of their own *got* or caste. This does not apply to the sweets of the *halwai* or confectioner.

Beetroot, turnips and onions are forbidden for the Brahmin, also all wines and stimulants, he may eat opium, take snuff or chew tobacco but may not smoke it.

## RAJPUTS

The Rajputs are the present representatives of the second or military division of caste as laid down by Manu. No house in India can boast of a longer pedigree or finer history. The Rajput is a fine upstanding man, muscular, with a love for athletic sports, he takes great pride in his race and glories in his title of Singh. A vast number of Rajput castes are addicted to agriculture; they are very expert wrestlers and exhibit great strength in wielding very heavy clubs; they excel also in single-stick running, etc.

There are a great many tribes of Rajputs, 36 of which are considered Royal, of all of these the Jats are the most important from a military point of view.

## JATS

The Jats are essentially an agricultural race and their *locale* is very extended. They may be traced from Karachi up the Indus Valley as far as Peshawar; along this tract and as far east as the river Ravi they are nearly all Mahomedans.

Throughout the Punjab, where they are styled Jats, with the short "a" they number nearly half the entire population. The only practical difference between the Jat (with the long "a") of the Doab and the Sikh Jat is that the latter wears a turban and allows his hair to grow to full length, which is fastened up in a knot on the top of the head.

The Jats of the Punjab are physically a particularly fine race of men. They make excellent soldiers, being brave, hardy and obedient, of independent position peculiarly sensitive to abuse, and apt under pressure of wrongs, real or supposed, to relinquish a service undertaken much more for





the love of soldiering than as a means of livelihood. He is very reserved until well known, but never morose.

The rites of betrothal and marriage can only be performed between November and June; the former takes place when the male is about 16 and the female between 5 and 9.

The Sikh Jats, though Hindus and venerating the Ganges and some of the principal Hindu deities are singularly free from caste prejudices. They cook and mess together without religious ceremonies; they will eat flesh of all kinds except beef and nilgai; they also will only eat *dumba* sheep, not the sheep with a small tail, they are not forbidden to take drugs or stimulants. In cold weather, when hard-worked, a tot of rum has a very invigorating effect on them.

Before praying they consider it necessary to bathe, and during devotions they like the Brahmins, turn their face to the east. They believe in the transmigration of souls; ablution in the Ganges is the great rite practised by them. Their religion admits even of a plurality of wives. There is a disposition among the Jats to acknowledge the unity of the Godhead rejecting most of the tales of the Puranic mythology. Hence, probably, one of the chief causes of their becoming ready disciples of the Sikh religion. For the relation of a deceased man three days' leave is enough for all funeral custom rites. The Jats are destitute almost of all education; the possession of land is their great ambition; and they live chiefly on grains. They hate the Mahomedans.

Gouras claim descent from Rajput stock. Those  
Gouras the Punjab are nearly all Mahomedans  
(see notes on P. Ms) They should not be enlisted

They are nearly all engaged in mercantile or com-  
Vasys mercial pursuits and consist of bankers,  
Khattis etc., brokers, traders, &c. The most  
important tribe amongst them is the Khattu. They are ex-  
cellent traders, yet some of them are capable of wielding  
the sword and we find them enlisted in the army. In a  
regiment where a whole troop or company can be composed  
of them, they may be taken, but in a native battery,  
where such a subdivision is not possible they should not  
be enlisted. A Jat Sirdar looks down upon a Khattu and  
hence their presence is often the source of rows. In educa-  
tion the Khattis are more advanced than any other caste

In the term Sudras are included all castes lower in  
Sirdars rank than the Vasys, and hence  
none should be enlisted. Amongst them are—

1. Aloas or petty shopkeepers
2. Kasis or washermen
3. Sans, Kanno Mats or gardeners
4. Tachis, Lohis, Soodhis or carpenters etc
5. Manas or Khatris or servants of the Sirdars
6. Nasobars
7. Chinnis or washermen
8. Kumars or potters
9. Chinnis and Mazbhis etc, other workers, sweepers

Labanas are carriers by profession. Physically little to  
Labanas compare between them and the Jat  
They are well up in the care of animals, and make excellent







divers and numerous in number, and they should not be enlisted into other ranks.

### SIKHS.

In the 15th century there were many sects, and the *Rise and Progress of the Sikh Nation* was a long and tedious work. It was the first Sikh religion, spoke. His own success was small, and he could not believe himself capable of transmitting his own religion to the Gurus who succeeded him.

They were nine in number.

Baba Nanak was a Khatris, born at Lahore, 1469.

The first of his successors was called Lehna the 3rd Anand, who was the first to go to Amritsar, who wrote the first Sikh scriptures, and the first Gobind, the first Sikh Guru, who was the 8th Har Kishan, his son, who was the 9th Gobind, both the first and the last, 1708 A.D. He died childless, and on his death that day the Guru should dwell in the Sikh Commonwealth.

The modern Sikh religion is really the work of Guru Govind. He is called the Khatris, the first of the Palanis, by which he is called, and he is equal.

The followers of Nanak are called the Sudhan Sikhs but not Singhs. They do not wear long hair or use any of the outward signs of the Singhs, nor do they abstain from alcohol. They do, however, reverence the Granth. A common term for them is Monks or shaven.

After the institution of the Khalsa came a time of great persecution at the hands of the Mahomedans, but the Khalsa gradually grew, till in the 18th century the Sikhs were almost a nation. Ranjit Singh combined all the different confederacies of Mss into one and under him the Khalsa grew into a consolidated nation extending from the Sutlej to Peshawar and from Multan to Kashmir.

## RELIGION.

The leading creed of the religion is briefly this: the one God is a spirit and must be worshipped in spirit and in truth; it upholds faith, good works and grace as essential to salvation. The Granth is written in verse throughout in Gurmukhi. The first part was compiled by Arjan, the fifth Guru, and the second by Guru Govind. The spiritual teaching is love, reverence and obedience to one eternal God. Its moral teaching is purity of life, equality of mankind, charity, cleanliness, and fidelity to the Khalsa. It includes the following:

1. The Sikh is not to wear a turban or hair.
2. Not to wear a head veil or neck.
3. Not to wear ornaments, dyed clothes or flowers.
4. Not to worship graves or dead men.
5. Not to expose the person in any form.
6. Not to wear chains, nor eat food cooked by Mahomedans, nor to use snuff.

There are three prayers appointed for daily use.





In the present day every Sikh father does not insist on his son becoming a Sikh *i. e.*, a follower of Guru Govind and many families some of the sons are Sikhs, while the others are Monas or shaven. A child if not already a Sikh should be made to take the Pahul.

## RACES

The distinctions are many other than only of occupation, but as each occupies a social position of its own, they are worthy of study for though mere ordinary status may not have much influence in the ranks directly we come to elevate a man into a higher position, that status does call for attention.

The example of a man of good class will act as a much greater stimulant than that of a man of lower birth.

The five chief social classes are in order (1) Brahmans, (2) Jats, (3) Khatri (4) Aroras, (5) Labanas and follow several, down to the Mazah who should never be enlisted.

## BRAHMIN SIKHS

On feast days a Brahmin gets presents from the other classes, *i. e.*, a Brahmin sepoy from a Jat Native Officer and so on. Similarly, in matters of discipline the caste influence cannot be quite eliminated. When Brahmans do serve they make good soldiers though not equal to the Jats and Labanas physically and they have the reputation of being less brave. They are not a class to be encouraged in a native battery.

## JAT SIKHS

The Jat or cultivator makes an Ar. soldier. In the native army the Jat Sikh is very hard to beat. Inured to

the work exposure and often are free from his earliest days always being engaged by one or more, he is better capable to withstand the hardships and strains of field service. Disposition generally is quite dependent. In a collective unit he is rather prone to peevishness through neglect of wearing proper clothing and shoes should be careful to issue orders about wearing warm clothing in the very early morning when the men go out for purposes of nature.

The Jat Sikh should be enlisted young, or else it is hard to cure him of the touchy, gait of the husbandman.

Jats are divided into a large number of families or clans called *gôts*.

The principal ones are enumerated in the recruiting table attached.

Any Jat Sikh may be enlisted as far as caste is considered; the Bhular Man and Her are on all sides accorded the chief place, though there is little or no difference in the status of any of the *gôts*.

A Jat is not allowed to seek a wife from among the members of his own *gôt*.

In the present day when there is so much difficulty in obtaining recruits for the Sikh forces, it is surprising to find that no suggestion has yet been brought forward for the formation of Sikh Rifles. There are many thousands of fine sturdy young Sikhs of about 5 ft 5 in with good chest measurements, who at present cannot enter the army owing to not being tall enough. The recruits of Mountain Batteries furnish a good example of this type of man.







## SHORT NOTES ON SOME OF THE GOTHS

DHILLON 86 500.

The figures show approximate number of each tribe.

The Dhillon is one of the largest and most widely distributed Jat tribes in the Punjab. Their head quarters are in the Gujranwala and Amritsar districts, but they are found in large numbers along the whole course of the Sutlej from Ferozepur upwards. They are divided into three great sections, Her Baj, Saj and Sanda.

VIRK—36,400.

Head quarters in Gujranwala and Lahore districts, specially the former, in which they own 132 villages. Nearly one-third of the tribe call themselves Rajputs, but they intermarry with the Jats. There are three main sections—the Topur, Vachra and Jan

SINDHU 135 700

This is the second largest Jat tribe. Head-quarters in Amritsar and Lahore districts, they also extend all along the upper course of the Sutlej and under the hills from Ambala to Sialkot and Gujranwala.

BHULAR—29 000.

The Bhular, Her and Man tribes call themselves *asl* or original Jats. The Bhular say that the Malwa was their original home, and their present head-quarters appear to be Lahore and Ferozepur and the confines of the Manjha and Malwa.

MAN 54,000.

Several of the leading Sikh families belong to this tribe. There is a Punjab tradition that all the Man

tribe are brave and true The home of the Man is the Northern Malwa to the east of that of the Bhular They are a widely distributed tribe

ILIR 23 800

Their home lies to the north of the Sutlej, also found under the hills from Ambala in the east to Gujrat in the west, and throughout the whole upper valley of the Sutlej Sometimes ILIR is spelt Aher: this is not to be confounded with the Ahir caste

BUTLAR 10 800

A small tribe found on the banks of the upper Sutlej.

ODI 10,400

Confined to Ferozepur district They appear to be a clan of the Dhaliwal tribe

BAL 9 700

A tribe of the Beas and Upper Sutlej, said to be a clan of the Sekhu tribe, with whom they do not intermarry.

PANNU 9,900

Found in Amritsar and Gurdaspur

MAHAL 7,600.

Jalandhar and Amritsar are their head-quarters

AULAK 23,600.

Head quarters in Amritsar district, also found in Northern Malwa and in the Manjha and west of the Ravi. Related to and will not intermarry with the Sekhu and Deo tribes.





CU.—124,000

One of the largest and most important of Jat tribes. Head quarters in Lalot and Ferozepur districts also found along the Beas and Upper Sutlej and under the hills as far west as Salkot.

SIDHU 155,000 and BARAR 53,000

The Sidhu with its branch the Barar, is the largest and most important of the Jat tribes; from it have sprung the great Phulkian families of Patiala, Nabha and Jhind, and the Barar family of Fardkot. The Sidhu trace their origin to Jaisal, a Bhatti Rajput, the founder of Jaisalmer, who was driven from his kingdom by a rebellion, and took refuge with Prithi Raj Chauhān, the last Hindu King of Delhi. His descendants overran Hissar and Sirsa—among them was one Kluwa, who married a Jat woman, and had issue Sidhu, the ancestor of the tribe. From one of Sidhu's four sons sprung the Barar tribe. The Bhatti Rajputs still admit *their relationship with the Sidhu and Barar.* (See also notes on P. Ms.—Bhatti Caste.)

The original home of the tribe was the Malwa, and they are still found there in large numbers, but have also spread into Lahore, Amritsar, Jalandhar and other districts.

DHARIWAL 77,600

Also spelt Dhaniwal and Dhalwal, claim Bhatti Rajput descent. They are found chiefly on the Upper Sutlej and Ludhiana, Ferozepur and adjacent parts of Patiala. Described as the most peaceful and contented portion of the population of that tract.

SARA 21 800

Chiefly found in the Upper Malwa, in Ludhiana, Faridkot and the intervening country.

MANGAI—11,600. GANDHI—12 400.

Small tribes almost confined to Ludhiana and the adjoining portion of Patiala.

DIUSSA 14 800

A tribe found in Ambala, Ludhiana and the adjoining portion of Patiala

CHAHIL—63,100

One of the largest Jat tribes of the Province; they are found in greatest numbers in Patiala, but are also very numerous in Ambala, Ludhiana, Amritsar, and Gurdaspur, and extend all along under the hills as far west as Sialkot and Gujranwala.

Some other *gôts* are —

Bandeche, Nahal, Mali, Bafwe, Tiharee, Injar  
Chine Ghuman, Sangher, Bat, Dotar, Chal Jhinjar,  
Chime, Battuke, Sekhoir, Padde, Bindhar, Sauge,  
Badhal, Tattole, Khak, Aojole, Poter, Kaller, etc., etc.

### GEOGRAPHICAL DIVISION.

The two great geographical divisions of the Sikh tract are the Malwa and Manjha, the inhabitants of which are known as the Malwai and the Manjha Sikhs. The Sutlej river is the boundary. Among the Malwais are the Sikh States of Patiala, Jhind, Nabha, etc. From the Manjhas there is a large class called the Doaba, the inhabitants of the Doab, lying between the Sutlej and Beas, commonly called the Jalandhar Doab.







Malwais and Manjhas dislike each other cordially, *Malwais and Manjhas.* and are always ready to side with their own people. Many little rows are the outcome of this bad feeling; the British Officer when enquiring into a case should be careful to ascertain about this. A Native Officer or a Drill Naik in a battery, if Malwai, will endeavour to get other Malwais as his assistants, and the British Officer must look out sharp to prevent this sort of thing.

It is doubtful if in soldierly qualities there is any thing to choose between the two, the Manjha is as a rule brighter, smarter, quicker, and more refined and keen than a Malwai, who again is perhaps more stubborn, working quite as conscientiously but less cheerfully: this very solidity renders the Malwai perhaps the less liable to panic.

#### SIKHS AND SINGHS AND THE PAHAL.

A man is not born a true or Govind Sikh and therefore not a Singh, nor can he take the title of Singh till he takes the Pahal at the age of seven or over. The Pahal is the Sikh oath to take which there is no fixed ceremony, but five of the initiated must be present; sugar and water are stirred up in a bowl with a two edged dagger; the novice repeats the articles of the Sikh faith, some of the water is then thrown on him five times with the dagger, he then drinks some of it from the palm of his hand five times. Five times is some poured on to his *khes*, once some is drunk from the vessel itself, five times is his face splashed with the

water, and during this the eyes must be kept open and he must pronounce "Hail Guru" and promise adherence to his new religion. From this time on he adds "Singh" to his name and must wear the five following: (1) the *lals* or uncut beard and hair (2) the *bacchi* or short drawers reaching to just above the knee, (3) the *lana* or iron bangle (4) the *bandi* or steel knife, (5) the *langa* or comb. When a woman is initiated a one edged dagger is used. No 2 of the above five is much neglected. A Sikh can only eat of animals killed by "Jatka," or decapitation, he must abstain from tobacco eat with his head uncovered, never blow out a flame or extinguish it with drinking water (the hand is usually waved in order to put out a candle or flame), pray and recite the Granth, neglect Brahmans and their teachings reverence the cow, and never enter a mosque. Guru Govind preached undying hatred against all Mussalmans, his propaganda on the institution of the Khalsa was a military one, for though his religious creed was the same in most respects as that of Nanak, Govind demanded brave deeds and zealous devotion to the cause as the proof of good faith.

The admission of all castes to equality by Guru Govind disgusted many of the higher classes, who refused to accept his tenets, though they remained faithful to those of Baba Nanak, thus we find two classes of Sikhs in the present day, *vis.* the followers of Guru Govind, who have the title *Singh* and the disciples of Baba Nanak, known as *Moni* or shaven or *Sujhdari* Sikhs. These latter have no peculiar customs, are distinguished by no outward sign, and have but little





to distinguish them from the other Hindoos except a slight laxity in the matter of caste observances.

Guru Govind positively condemned all caste distinctions hence all Jat Sikhs are equal. The Parsads, he also instituted the Parsad or communion, in which cakes of bitter flour and sugar are made and consecrated with certain ceremonies while the communicants sit round in prayer, and then distributed equally to *all* present.

Celebrated at least once a month usually after muster parades. During its distribution some is given to a *gubhisti*, who goes to some running water drops a little into it; the remainder a gunner also takes some puts a little into the muzzle of the gun and eats the rest.

A Jat Sikh prefers his own title to that of the proudest Rajput.

The Sikh is still more fanatic than the Hindu in his reverence for the cow.

When Sikhs and Mahomedans are together, British Officers must see that the Mahomedan when killing a calf does so away from, and out of sight of the Sikhs, similarly, if a Sikh is going to slaughter a pig he must do it away from Mahomedans and not bring it near them.

When two Sikhs meet, the inferior one salutes the other with *Wah! Guru ji la fathh vah! Guru ji la khalsa.* The other then replies similarly.

The sons of Sikhs all inherit an equal share in the property of their father.

The Jat Sikhs are proverbially the finest peasant y in  
 Character of Sikhs India They are rather steady earnest and stubborn than impetuous, better fitted for holding a position than attacking it, undoubtedly brave straightforward and manly genial and not quarrelsome.

They possess self esteem and for Orientals a high standard of honour. They are faithful and true to their masters; their great failing is want of open handedness, amounting in many cases to meanness and sometimes taking the misely form of starving themselves for the sake of saving money. A Sikh will go anywhere for money, and will not enlist in the finest Sikh regiment in India if he can to join the police or some other service for a few extra rupees.

For good Native Officers and N. C. O s one  
 General Observations on Sikhs. should go to the good classes, *invariably*.

It is on outpost duty that Sikhs are generally found wanting. For the attack of a position they require to be deliberately led; they are less liable to panic than other Orientals: they require a longer time to catch the meaning or idea of a C. O., and so are slow in exciting their individual intelligence for its accomplishment. The more an Officer in his intercourse with his Sikhs in time of peace gains their confidence and affection by showing sympathy in their affairs and a knowledge of their habits, the greater will be the work they do for him both in peace and specially on service. This applies more to Sikhs than it does to other races. Up to a certain period the more an Officer mixes with Sikhs the less he will find he knows







about then , new sides of their character will constantly become evident to him.

Sikhs do not require much punishment as a rule Punish severely when the necessity arises but kindness, and, above all, even-handedness and impartiality will pay far better than constant minor punishments and fault finding

Briefly, the most marked characteristic of the Hindu is thrift , of the Sikh, bravery , of the Mahomedan, pride

Hindus and Sikhs pray facing the east, never the south, Mahomedans look towards Mecca , the two former worship in temples, the last in mosques

Hindus have their heads shaven with the exception of a scalp lock some Mahomedans shave the lower edges of their moustaches. The Sikh neither shaves nor cuts his hair.

The Hindus special colours are red and saffron, abominating indigo blue , the Sikh wears blue or white, and the Mussalman's colour is indigo blue or green, and he will not wear red

Mussalmans and Buddhists alone wear caps, and the skull cap was, till lately, the only head dress permitted to a Hindu and an old custom of the Sikh is to wear nothing sewn on his head this is falling into disuse among soldiers, but in some regiments the fringe is woven into the cloth of the puggi instead of being sewn on, in ' mufti ' the Sikh wears nothing sewn on his head

Hindus and Sikhs observe daily ablutions, the Mahomedans do not bathe of necessity

The Mahomedan practises circumcision, while the Sikh has a baptism of initiation and a ceremony of communion.

The Hindus and Sikhs button their coats to the right, the Mahomedan to the left. The male Hindu wears a loin cloth tied up, the Sikh short drawers down to the knees only (this custom is getting into disuse now), and the Mahomedan long drawers or lion cloth worn like a kilt.

A Hindu may cook in but not eat out of an earthen vessel which has already been used for that purpose; his earthen vessels may be ornamented with stripes and his metal ones must be of brass or bell-metal. A Mahomedan may use an earthen vessel over and over again to eat from, but it must not be striped, and his metal vessels must be of copper.

The Sikh follows the Hindu in the main, but is less particular.

A Mahomedan will eat and drink from the hands of a Hindu, but no Hindu will do so from a Mahomedan.

A Hindu's chief ambition is to build a brick house and waste more money than his neighbour at his daughter's wedding.

The Sikh Jats are less conceited than the Mahomedans, and not devoured by that carking discontent which so often seems to oppress the latter.

It is not etiquette for a native to show the soles of his feet when sitting on the floor in the presence of a superior neither should he keep his face tied up in a cloth but uncover it at once on seeing a superior.





## RECRUITING.

It will be found preferable to recruit from the headquarters of each clan, as somehow where a clan is most thickly represented there the best specimens are to be found.

Above all, if you have a good established connection, keep it up even if a district be a bad one generally speaking, for in every district named there are good men, and the difficulty in the last-mentioned districts is to find the good men.

A good Native Officer, proud of his corps, can always bring a few fine recruits every year, even now in 1895.

Entrust good men to bring recruits on their return from leave, and reward them at once on return by promotion, acting rank, if necessary, till a step comes.

It is hoped the following notes may be of use :—

(a) The recruiting party must be composed of men who belong to the Tehsils from which the recruits are required, and also of the same caste.

(b) Give each man of the party one month's pay in advance and Rs. 6 for the expenses of each recruit.

(c) Write first to the District Recruiting Officer to find out: (1) what districts he advises as most likely to yield the recruits; (2) of whom the recruiting party should be composed.

(d) Name to the Recruiting Officer the distinctive class required.

(e) Blame the recruiting party for bad recruits, as it is their duty to take to the D. R. O. only the best men.

(f) The Manjha recruit, owing to his prosperity is more difficult to get than the Malwai.

(g) When possible send a British Officer to look up the Recruiting party because these parties often look upon the duty as a means of getting leave and enjoying themselves. They are very apt to leave the getting of recruits to the last when they will take those that first come to hand.

(h) A table is attached showing the different castes and *got*s and their *local* as given in the Census Report.







# RECRUITING TABLE

*Showing Principal Districts and the Tribes found in them  
The numbers give approximately the total of the tribe  
for the district.*

DISTRICT.	TEHSILS	TRIBES			
AMRITSAR	Amritsar.	1	Gil	4	Atak
			30,000		8,000
	Farn Tarn	2	Dillon	5	Bal
FEROZEPUR	Ajnala	3	Sindhu	6	Pamun
			24,000		5,000
	Moga	1	Sindhu	4	Dhawa
LUDHIANA	Muktsar	2	Barar	5	Sindhu
			32,000		9,000
	Ferozepur	3	Gil	6	Od
LAHORE	Jaggaon	1	Sidhu	4	Dhilon
			13,000		6,000
	Ludhiana	2	Dillon	5	Chhl
JALANDHAR		3	Gil	6	Sidhu
			11,000		4,000
		7	Man		4,000
LAHORE	Kasur	1	Sindhu	4	Gil
			4,000		7,000
	Chinan	2	Sidhu	5	Vik.
JALANDHAR	Lahore	3	Bhulai	6	Dhilon
			9,000		3,500
	Nakodar	1	Sindhu	5	Dhawal
JALANDHAR	Jalandhar	2	Gil	6	Hai.
			5,000		2,000
	Phallour	3	Man	7.	Dhilon
JALANDHAR	Phugwari	4	Sidhu		2,000
			3,000		

PAITHALA

1	S ch u	5	G l
	42,000		11 000
2	D h u w a l	6	S a a
	20 000		10 000
3	C a h l	7	D h o n
	21,000		10 000
4	M a i	8	D i l l a
	16,000		7,000

MALER KOTLA

1	Chahil	3	An i c
	2 000		1 000
2	S i d h u	4	D i u w a l
	1 000		1 000

NABHA

1	S d h u	4	Dhillon
	12,000		3,700
2	D h u w a l	5	Man
	6 500		3,000
3	G i	6	B l i u
	4 000		1 600

KAPURTHALA

1	S n d h u	4	Chah l
	1,500		1 500
2	S d h u	5	G i
	1,200		670
3	D h a i w a l		
	1 900		

JHIND

1	Man	4	B r a i
	1 700		2, 00
2	B u a i	5	C a h l
	1,200		2 00
3	S i c h u		
	1,100		

FARIDKOT

1	B a i a i	4	G l
	14 000		2,300
2	S n d h u	5	D h u w a l
	2,500		1 300
3	D h i l o n	6	S a a
	2,100		1,200





UMBALLA DISTRICT ..	1	Sndhu	4	Cl
	2	Mai	5	Sidhu
	3	Hei	6	Dillon
		6,000		3,400
		3,000		3,000
		2,700		2,800

HUSHIARPUR DISTRICT ..	1	Sndhu	4	Dillon
	2	Mai	5	Cl
	3	Hei	6	Chahal
		5,300		2,300
		4,500		2,100
		4,000		1,600

GUJRANWALA DISTRICT ..	1	Dillon	4	Cl
	2	Vrk	5	Sndhu
	3	Sndhu	6	Anak
		13,000		2,100
		16,000		2,000
		2,100		1,300

SIALKOT DISTRICT ..	1	Sndhu	4	Vrk
	2	Cl	5	Bhulu
	3	Dhillon	6	Hei
		7,000		3,000
		4,000		1,000
		3,700		1,600

GURDASPUR DISTRICT ..	1	Sndhu	4	Dhillon
	2	Cl	5	Vrk
	3	Chahal	6	Pannu
		4,900		1,500
		3,500		1,500
		3,600		1,500