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THE
TRIBES AND CASTES

OF THE
NORTH-WESTERN PROVINCES AND OUDH.

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THE
 TRIBES AND CASTES
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 VOLUME III.

I

'Irâqi, Irâki, Rânki, Ranki, Râki.¹—A sub-caste of Muhammadan Kalwârs. They profess to take their name from the country of 'Irâq, which is now divided into 'Irâq Ajami, or Persian Irâq, which is nearly coincident with ancient Media, and 'Irâq Arabi, or Arabian Irâq, on the lower course of the Tigris and Euphrates.² According to others the name is only a corruption of 'Araq, from, 'Araq "spirituous liquor." In Bihâr they are known as Kalâl, which is merely a variant of Kalwâr and the name by which the tribe are known in the Eastern Panjâb.³ The word Kalâl is derived from the Sanskrit *kalyapâla*, *kalyâpâla*, *kalyapâlakā* or *kalyâpâlakā*,⁴ meaning "a distiller." Some of the Rânkis profess to be the descendants of Persian immigrants, but there seems little doubt that they are little more than Kalwârs who have embraced Islâm. The professed Muhammadan members are said to call themselves Rânki, while others who call themselves Ranki occasionally for the sake of trade sink their Muhammadanism, and revert to the name of Kalwâr, which suits their Hindu customers better. The only difference between them is that Rankis fasten their coats in Hindu fashion to the left and Rânkis in Muhammadan fashion to the right. A Rânki wears a beard and uses a tinned water jar (*badhna*); the Ranki wears no beard and uses

¹ Based on local enquiries at Mirzapur, and a very complete note by Sayyid Khairuddin Husain Khân, Excise Superintendent, Azamgarh.

² Irâq (Mesopotamia) means "a level country beside the banks of a river."—Barton, *Arabic Nights*. Note 53rd Night.

³ Risley, *Tribes and Castes*, II., 196; Ibbetson, *Panjab Ethnography*, 335.

⁴ Mr. Nesfield's suggestion to connect the word with the *Khairudr* catechismaker, and Mr. Risley's derivation from *kalwâla*, "one who works a machine," *Kal* (*loc. cit.* I., 385) are equally untenable.

a brass *lola*. The Rānkis in Mirzapur fix their head-quarters at a place called Belkhara, in the Partābgarh District, whence they emigrated some forty years ago.

2. Once upon a time, they say, a Muhammadan army passed Belkhara, and the soldiers seized a Kalwār and made him a Muhammadan by force.

Traditions of origin. His descendants are the present Rānkis. There seems little doubt that their conversion occurred in comparatively recent times. Those who have advanced in the belief in Islām regard Hazrat Jilāni of Bāghdād as their patron saint.

3. Those in Mirzapur certainly have a tribal council (*panchāyat*) which is said not to be the case in Azamgarh,¹ but as they have scattered about in small numbers it is not influential. The president, who is a hereditary officer, is called Chaudhari. Formerly, it is said, the council used to meet to settle trade questions, but now since their dispersion it has become a simple council which meets to settle charges of adultery, breach of caste rules, and the like. Illicit intercourse with a woman of another caste is punished by expulsion, and the offender is re-admitted on feeding the clan on meat boiled with rice (*pulāo*) and liquor. A few years ago the tribal council of the town Rānkis prescribed abstinence from spirits, but the scattered members of the tribe do not carry out this order. If a man seduce a woman of the caste he is obliged to marry her by the Nikāh form. If a woman intrigues with an outsider she is permanently expelled. Their rules of exogamy appear to be a sort of compromise between Hindu and Muhammadan rules. At the last census the Muhammadan Irāqis were recorded in fourteen sections:—Anfi, Angi, Bandi, Bata, Kaldār, Panchambar, Quraishi, Rafki, Rāngi or Rānkī, Sāna, Shaikh, Sadiqi, and Zangi. But these do not appear to influence marriage. A man may not marry the daughter of his father's sister or of his own sister, but he can marry the daughter of his maternal uncle. They give daughters as brides into families with which they are already closely intermarried, but do not take wives from them. Polygamy is recognised. Women have considerable freedom before marriage, but after marriage are secluded until they have three or four children, when the restriction ceases. If a man seduce an unmarried girl, both are put out of caste until their respecti-

¹ Mr. J. R. Reid, *Settlement Report*, 36.

fathers give a tribal feast; and they are then married by the Nikâh form and admitted to caste. Girls are usually married at the age of ten and the boys at fifteen. The marriage is arranged by the brother-in-law of the boy's father. The consent of the parents is essential, and the parties have no freedom of choice. No bride-price is paid. After the consummation of the marriage, the bride's father is expected to give something to the bridegroom's father by way of dowry: this becomes the property of the bride. No physical defect arising after marriage is sufficient to annul it, but this is not the case if any defect in either party which existed before marriage has been fraudulently concealed by the relations on either side. When a woman is proved to be habitually unchaste, she is divorced by the council, and a regular letter of divorcement is drawn up. The marriage of widows and divorced women with leave of the council is permitted, and their children rank equally with those of a regular marriage.¹

4. Marriage of widows is performed by the Qâzi reading the *Nikâh* over both parties. The man gives the widow some jewels and a sheet, which she puts on. Her father is then expected to feast the clansmen, but if he cannot afford this, he gives them a drink of sharbat, and the ceremony is complete. Contrary to Muhammadan customs,² the levirate is permitted with the ordinary restriction that it is only the younger brother of her late husband who can take the widow to wife. If the right of the levirate be not claimed, she can marry outside the family of her late husband. In this case the children by her late husband remain in charge of his brother, and they will inherit their father's estate. The same rule applies in the case of the levirate, with this difference that the levir, in addition to being a trustee for his nephews, is, during their minority, entitled to the usufruct of their estate. There is no fiction of attributing the children of the levir to the mother's first husband.

5. A sonless man may adopt a son with the consent of his heirs. He may adopt his daughter's son.

Adoption.

While an adopted son is alive, a second

¹ There appears to be no fixed rule that a divorced woman cannot marry within the period of *iddah*.—Hughes' *Dictionary of Islam*, 317.

² The only Muhammadan races among whom it appears to exist are the Afghans.—Elphinstone, *Picture of the Kingdom of Cabul*, I., 168, quoted by Letourneau, *Evolution of Marriage*; 263; and the Biluchis, Westermarck, *History of Human Marriage*, 511, note.

not be adopted. A bachelor, a blind, impotent or lame man can adopt, but not an ascetic. A woman can adopt only by permission of her husband, and if a man adopt a son his widow cannot adopt again. But she can adopt if such adopted son dies, provided the property be the acquired property of her husband. A man can give his only or eldest son or brother to his brother for adoption. A girl may be adopted. The person, however, usually adopted is a nephew or son-in-law, but preference is given to a nephew. In default of a nephew on the male side or daughter's son or son-in-law, they adopt a sister's son. If the son adopted give shares to his brothers in the property of his adoptive father, he can also inherit from his natural father. But not unless the condition is fulfilled, or unless his natural father leave no other son. All this is, of course, contrary to Muhammadan law. "An adopted son or daughter of known descent has no right to inherit from his or her adoptive parents and their relatives—the filiation of this description being neither recommended nor recognized by Muhammadan law. Such son or daughter is, however, entitled to what may be given under a valid deed in gift or will. In this particular the Muhammadan agrees with the English and the Hindu with the Roman law."¹ If after adoption a natural son be born, he and the adopted son share equally. The custom of *beena* marriage prevails to some extent, and in this case the son-in-law living with his father-in-law acquires no rights of inheritance.

6. A man's heirs are his sons, but the property is divided according to the number of mothers. A father

Succession.

cannot during his lifetime nominate particular son to take a larger share than that of the others. When an estate has been held jointly by a father and his sons, and is distributed among the sons on the father's decease, the sons will take all the joint estate, moveable or immoveable, ancestral or acquired. But any part of such estate which a particular son has acquired by succession from his maternal grandfather or father-in-law does not come under division. When there are no sons, but grandsons or great-grandsons, the shares are allotted according to the number of sons of the deceased. If a man die leaving a widow or widows, a daughter and daughters and brothers with their descendants, but no male lineal descendants within their generations, the inheritance

¹ *Tapore Law Lectures*, 1873, p. 124.

will devolve on the brothers; but the widow is entitled to maintenance. The widow, however, will inherit if her late husband lived apart from his brothers, and she can alienate by sale. But if she become unchaste, her husband's brethren will exclude her and take the property. A daughter never inherits from the father unless during his lifetime he assign her a share by deed; and she has no right to maintenance out of her father's estate. But by caste rules the brothers are held bound, out of love and affection, to support their sisters who are childless widows. If a man used to live separate from his brothers with his mother, and dies without a male lineal descendant, a widow, a daughter or daughter's son, the inheritance will devolve upon the mother. She has a life interest, and at her death the nearest agnate will inherit. It seems also agreed that when the inheritance passes to the associated brethren the owner may by will select a particular brother as his heir. When a wife dies holding property in her own right, the husband succeeds. The son of a widow who re-marries inherits from his father. The step-father supports him till he is twelve years old, after which he returns to his father's family. A man who retires from the world and joins a religious order loses his right to inherit or to retain his property, which passes to his heirs.

7. There is no ceremony during pregnancy. When parturi-

tion is difficult, the woman is given some
 Birth ceremonies. water to drink on which a Maulavi has

blown and over which he has recited some passages of the Qurân. The woman is delivered on the ground. After birth a Chamâin midwife is called in, who cuts the cord and buries it in the ground where the child is born. Over it a fire is kept lighting till the twelfth day. On the sixth day the midwife bathes the mother and child. On the twelfth day the whole house is whitewashed and plastered, and the earthen vessels replaced. On that day the mother and child are bathed by the barber's wife. Her feet are not dyed with lac, as is usual with Hindus. While she is being bathed her women friends sing. On that day, if the father can afford it, he feeds the clansmen on bread, rice, and parched gram. Some families who are extra strict consider the mother impure for forty days.

8. A boy is circumcised (*Musalmâni kardna*) at the age of five or seven. The ceremony is done in the
 Circumcision. month of Ramzân or Barâ Pir. Sweet bread

and meat boiled with rice (*pulāo*) are first offered to God with prayers, and then the barber making the boy stand facing the east performs the operation. Before and after the boy prays in a mosque. During the operation the boy is given a dose of ma'jūm composed of *bhang* and sugar. The wound is washed with a decoction of makoya (? sarsaparilla), oil of jasmine (*chameli*) or cocoanut, and a decoction of the leaves of the *nīm* tree is applied daily. The barber receives four annas as his remuneration and a pice or two from each of the friends present. After this the clansmen are feasted.

9. The marriage arrangements are made by the brother-in-law,

Marriage.

or in default of him by some near relation of the boy's father. Then comes the betrothal (*mangani*). The marriage follows a year after. They have the *matmangar* ceremony as among low Hindus.¹ Some families set up a nuptial shed (*māvro*), and some do not. In the same way some anoint the bridegroom with turmeric and oil; others use only mustard oil. Before the procession starts the clansmen are entertained at a feast (*bhatwān*). Some offer on the wedding day sweet bread and other choice food to God and Muhammad, others do not. The bridegroom in a white or yellow dress is taken to his bride's house on horseback. When the procession reaches the bride's door, her relations advance a few paces to receive and then escort them to the place prepared for their reception. The Qāzi then reads the *Nikāh* first over the bridegroom and then over the bride, after which the friends are treated to *sharbat* and given a feast. Next morning the bride's father produces the dowry before the friends of the bridegroom, and after feasting them the bride is dismissed with her husband. Some follow the Hindu practice of plunging the marriage festoons (*bandaricār*) into running water on the fourth day after the wedding. This form of marriage is called *shādī* or *charhanwa*, in distinction with widow marriage, *sagāi*.

10. The dead are buried in the usual Muhammadan way in a

Burial.

burial ground known as Harāwal, "the place of bones" (*hār, haddī*). The body in the grave is covered with boards, over which leaves of the *palās* (*butea frondosa*) are laid. After the funeral *sharbat* is distributed to clansmen. On the fourth day rice and *pulāo* are distributed to

¹ For this see *Bhuiya*, para. 14.

friends and beggars. In the same way, on the tenth day food is distributed in the name of the dead, and the clansmen are fed on the twentieth day, and again on the fortieth, while money, cloth and the articles used by the deceased are given to a Maulavi in the hope that the spirit will enjoy them in the land of the dead.¹ On the Shab-i-barât every year bread, meat, and the *halwa* sweetmeat are offered in the name of the dead.

11. Rânkis are Muhammadans of the Sunni sect. Those resident in villages observe yearly the marriage of Ghâzi Miyân, and offer in his name sacrifices of goats, rams, and sweetmeats. They also worship the Hindu goddess Bhawâni. They make pilgrimages to the graves of martyrs (*sayyid*, a corruption of *shahîd*), and offer to them blood sacrifices and sweetmeats. Their festivals are the ʿîd, Baqrîd, marriage of Ghâzi Miyân, and Muharram. During the Muharram many of them get drunk. To protect children from evil spirits they put an amulet (*ta'awîz*), blessed by a Maulavi, round their necks. The ghosts of the dead are supposed to visit their friends in dreams naked and to bring disease. They observe the usual Hindu meeting and other omens.

12. Women wear a number of silver rings in the ears and an ornament known as *patta*, nose-rings (*nathiya*), necklaces, wrist ornaments, (*chûri*, *dharkana*), arm ornaments (*jaushan*, *bâzu*), anklets (*kara*, *pairi*). They swear by the form *Râmdohâi* and by the Vindhya-bâsini Devi of Bindhâchal; those more under the influence of Islâm on water and the Qurân. They employ Ojhas in cases of demoniacal possession. The effects of the Evil-eye are removed by the incantations of a Muhammadan Faqîr. They will not eat pork and will not touch a Dom or Mehtar, or the wife of a younger brother. The more circumspect are teetotallers. Those who live in cities eat beef, but villagers do not. They will eat the flesh of the horse and camel, fowls and fish, but not alligators, snakes, lizards, or rats. The men eat apart and before the women. Before eating they say a grace,

¹ The practice of leaving articles for the use of the dead is common. See Parkman, *Jesuits in North America*, Introduction, para. 81. He quotes the *Times* of October 28th, 1865, describing the funeral rites of Lord Palmerston: "And as the words 'Dust to Dust, Ashes to Ashes,' were pronounced, the chief mourner, as a last precious offering to the dead, throw into the grave several diamond and gold rings."

bismillâh. They use opium, gânja, and tobacco freely. When a guest arrives the women seize his feet and weep. This is known as *bhentna*. Then they wash his feet and give him drink and tobacco. They salute in the Muhammadan form, *assalâmu 'alaikum*, with the reply *Wâ 'alaikum assalâm*. No Hindu eats the leavings of their food except Doms and Mehtars. They will not eat food touched by a Dom, Chamâr, Dhobi or Mehtar.

13. They are generally petty shopkeepers, often selling pipes and tobacco and lending money. There is a colony of them in the town of Lâr in Gorakhpur, who are influential and thriving merchants, who deal largely in hides and ordinary country produce.

Distribution of the 'Irdqis according to the Census of 1891.

DISTRICT.	Numbers.	DISTRICT.	Numbers.
Sahâranpur	10	Gorakhpur	2,910
Muzaffarnagar	2	Basti	139
Meerut	28	Azamgarh	1,005
Agra	6	Tarâj	13
Farrukhâbâd	28	Unâo	42
Etah	3	Hardoi	36
Bareilly	1	Kheri	125
Allahâbâd	33	Faizâbâd	161
Jâlaun	55	Gonda	207
Benares	13	Bahrâich	332
Jaunpur	641	Sultânpur	1,141
Ghâzipur	2,079	Partâlgarh	7
Ballia	2,560	TOTAL	11,677

J

Jādon.—(Sanskrit *Yādava*). A sept of Rājputs who claim their descent and name from Yadu, son of Yayāti, the fifth monarch of the Lunar dynasty. Colonel Tod calls them "the most illustrious of all the tribes of Ind"; but in the Panjāb their name has been overshadowed by the Bhatti, the title of their dominant branch in modern times. "The only Hindu descendants of the Yaduvansi at the present day are the Jādons of the small state of Karauli to the west of the Chambal and at Sabalgarh or Jadonvati in the Gwālior territory east of that river; but the Musalmāns of acknowledged Jādon descent form a very large portion of the population of Eastern Rājputāna, from Solma and Alwar on the west to the Chambal on the east, and from the banks of the Jumna to Karauli and Sabalgarh on the south. These Jādon Musalmāns are known as Khānzādas and Meos. The Yaduvansi claim descent from Krishna. The first historical name is Dharma Pāla, 77th in descent from Krishna. His title Pāla has come down to the present Karauli Rājas. His date is about 800 A.D. His capital was Bayāna, from which his descendants were driven out by Muhammad Ghorī and Kutb-ud-dīn Aibak who took Tahangarh in 1196 A.D. After this the Jādon Rāja retired to Karauli and thence across the Jumna to Sabalgarh, but eventually returned to Karauli."¹

2. The tribe in these Provinces is now represented by the Rāja of Awa in Pargana Jalesar of the Etah District, whose pedigree is, however, somewhat doubtful. The family in Jewar of Bulandshahr are known as Chhokarzāda, or descendants of a slave girl, and the inferior members of the tribe are called Bāgri, as a title of reproach.² The Barēsir of Agra are said to have been given this title, which corresponds to Bahādur, by Akbar for their services at the siege of Chithor. They claim descent from Rāja Tindpāl of Bayāna. The Jasāwat are another branch of immigrants to Agra from Jaysalmer and Jaypur. There appears to be no trace in these Provinces of the regular houses (*Kothri*) of Karauli—Hādoti; Amargarh; Ināyati; Raontra; Bartūn; Hari Dās; Mukund.³ Some of the Jādons, such as those in Mathura, allow widow marriage, and have hence

¹ Cunningham, *Archæological Reports*, XX., 5, sqq.

² Raja Lachhman Singh, *Bulandshahr Memo.* 160, sq.

³ *Karauli Gazetteer*, 46.

fallen in estimation. The Nāra are said to be descended from a barber woman (*nāyan*) as also the Bāgri clan about Bharatpur and Banda. Several of the Jāt tribes are also said to be Jādons and the Sinsinwāl of Bharatpur are predominant among them. The Ahar also call themselves Jādons of inferior descent.

3. They hold the Ganges in particular veneration. They are now quiet and well-conducted, and it may be noted that their asserted forefathers, the Yādava, are called Ahinsaka, or "inoffensive," in the Veda.¹

4. There is by one account a difference between the Jādon and the Jādonbansi, the latter being more respectable than the former. The Jādons are said to be endogamous, while the Jādonbansi ally themselves with the respectable Rājput septs; but this is, of course, denied by the wealthier members of the sept.

Distribution of the Jādon and Jādubansi Rājputs according to the Census of 1891.

DISTRICT.	Jādon.	Jādubansi.	TOTAL.
Sahāranpur . . . . .	...	32	32
Muzaffarnagar . . . . .	...	23	23
Meerut . . . . .	...	264	264
Bulandshahr	11,316	250	11,566
Aligarh . . . . .	...	31,905	31,905
Mathura	14,546	984	14,530
Agra	8,530	54	8,584
Farrukhābād	156	4	160
Mainpuri	1,348	55	1,403
Etāwah	832	...	832
Etah	11,015	190	11,205
Bareilly . . . . .	...	446	446
Bijnor . . . . .	...	23	23
Budaun . . . . .	...	468	468

¹ Wilson, *Rig Veda*, I., 279.

Distribution of the Jādon and Jādubansi Rājputs according to the census of 1891.—contd.

DISTRICT.	Jādon.	Jādubansi.	TOTAL.
Morādābād . . . . .	...	21	21
Shāhjahānpur . . . . .	...	19	19
Pilibhīt . . . . .	...	50	50
Cawnpur	596	11	607
Fatehpur	37	2	39
Hamirpur	14	9	23
Allahābād . . . . .	...	69	69
Jhānsi	28	30	58
Jālaun	186	665	851
Lalitpur	4	...	4
Benares . . . . .	...	3	3
Ghāzipur	2	1	3
Ballia . . . . .	...	83	83
Azamgarh . . . . .	...	19	19
Tarāi . . . . .	...	2	2
Râê Bareli . . . . .	...	16	16
Sitapur . . . . .	...	15	15
Hardoi . . . . .	...	5	5
Kheri . . . . .	...	73	73
Faizābād . . . . .	...	3	3
Gonda . . . . .	...	1	1
Sultānpur . . . . .	...	13	13
Partābgarh . . . . .	...	32	32
TOTAL	48,610	35,840	84,450

Jais.—A Rājput sept found in the Central Duāb, who claim to derive their name from the old town of Jais in the Râê Bareli District. In Mathura they say that they moved from Jais to Bikāner,

and that their ancestor, Jas Râm, who first settled at Bhadauwâra after dispossessing the Kalârs, was a leper who had been cured of his disease by a pilgrimage to the sacred places at Braj ; in acknowledgment of the divine favour, he constructed the Râm Tâl at Sunrakh and made his home there. The titles in the family are Kunwar for the elder and Bâhûji for the younger branch.¹ Sir H. M. Elliot remarks that their rank may be judged by the fact that they receive in marriage the daughters of Kachhwâha, Jaiswâr and Bâchhal Râjputs.²

Jaiswâr.—A sub-caste of Banyas with both a Hindu and a Jaina branch. Like so many sub-divisions of other tribes, they take their name from the old town of Jais in the Râê Bareilly District. Sir H. M. Elliot notes³ that "Qasba Jais is mentioned with distinction in the early Muhammadan authors, particularly in the Lutâif-i-Ashrafi, or record of the acts and opinions of Ashraf Jahângîr. On one occasion when this sainted person visited Jais it is stated that nearly three thousand pupils came out to pay their respects. In the Imperial Register also it is mentioned as the chief town of a large Pargana; and it may be questioned if it was not even at one time the seat of a subordinate Government, for in a book published at Leyden in 1631, *De Imperio Magni Mogolis sine India Vera*, the author, Jean de Laet, divides the empire into thirty-seven provinces, of which one is Zesswal or Jesswal; and as there is no other in his list which at all corresponds with Oudh, or any other place in its neighbourhood, we may, in want of more certain information, surmise that Jais may have been intended." But the place there mentioned is said to lie east of Patna and has been identified by a recent writer with Rangpur.⁴ The ancient name of Jais was Udyânnagar, said to be derived from its founder the Saint Udalik Muni. It was a Bhar stronghold and was destroyed by Sayyid Sâlâr Masaud. It has been suggested that the original name of the place meant "garden" (Sans. *udyâna*), and that the modern name is only a Persian translation of this—*Jâê Aish*—meaning either "place of delight" or "place of an army."

2. The Jaiswâr Banyas are strongest in Aligarh and Agra.

¹ Groves, *Mathura*, 420.

² *Supplementary Glossary*, s. v.

³ *Supplemental Glossary*, s. v. *Jaiswâr*.

⁴ *Calcutta Review*, 1870, p. 346; and see *Oudh Gazetteer*, II., 95; *Sultânpur Settlement Report*, 34, sq.

Distribution of Jaiswâr Banyas according to Census of 1891.

DISTRICTS.	Hindus.	Jainas.	TOTAL.
Bulandshahr	2	1	3
Aligarh	1,894	301	2,195
Mathura	116	41	157
Agra	710	3,342	4,02
Farrukhâbâd	6	...	6
Etah	24	265	289
Budaun	8	62	70
Morâdâbâd . . . . .	...	3	3
Shâbjahânpur	3	...	3
Pilibhit	3	...	3
Cawnpur	10	...	10
Bânda . . . . .	...	1	1
Allahâbâd	66	...	66
Lalitpur . . . . .	...	30	30
Benares	33	...	33
Ghâziptur	68	...	68
Ballia	14	...	14
Gorakhpur	82	...	82
Azamgarh	130	...	130
Lucknow	17	...	17
Râe Bareli	7	...	7
Sitapur	4	...	4
Bahrâich	4	...	4
TOTAL	3,201	4,046	7,247

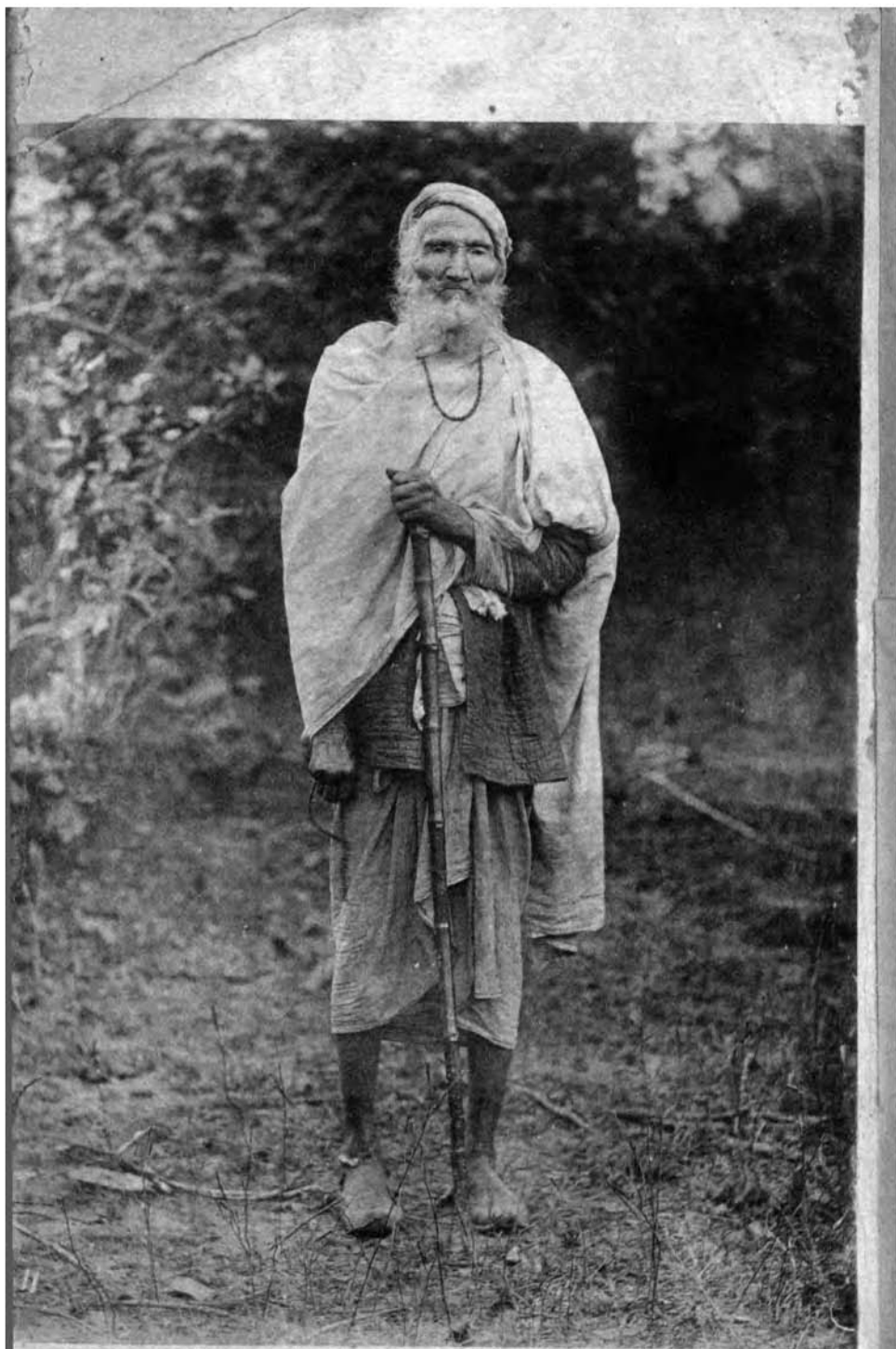
Jaiswâr.—(Residents of the old town of Jais in the Râe Bareli District).—A sept of Râjputs. The term is really only another

name for the Bhatti, or rather of one clan of the Bhatti tribe. The Bhatti are, however, considered of higher rank than the Jaiswār, the latter having intermarried with spurious Rājputs. Many of them are now known as Gūjars. There is another sept in the Central Duāb known as Jais who do not appear in the returns of the last Census. They are said to have moved from Jais to Bikāner. In Mathura¹ they say that their ancestor was Jasrām, who first settled at Bhadanwāra after dispossessing the Kalārs, and that he was a leper who had been cured by a pilgrimage to Braj. The titles of the family are Kunwar for the eldest, Bābūji for the younger branch. Sir H. M. Elliot remarks that their rank may be judged by their receiving in marriage the daughters of the Kachhwāha, Jaiswār and Bāchhal Rājputs. The rank of the sept is, however, not high, and they are said to give girls to the Bargala and Bāchhāl, and to take girls from the Bargala.

Distribution of Jaiswār Rājputs according to the Census of 1891.

DISTRICT.	Number.	DISTRICT.	Number.
Muzaffarnagar	5	Shāhjahānpur	13
Meerut	131	Pilibhīt	50
Bulandshahr	1,235	Hamirpur	221
Aligarh	6	Allahābād	29
Mathura	189	Jhānsi	963
Agra	15	Lalitpur	1
Farrukhābād	354	Gorakhpur	33
Mainpuri	157	Azamgarh	4
Etāwah	132	Lucknow	98
Etah	168	Kheri	9
Bareilly	98	Faizābād	10
Budaun	52	Parabanki	194
		TOTAL	4,112

¹ Growae, Mathura, 420.



JALÂLI.

Jalali.—A class of Muhammadan Faqirs who take their name from their founder Sayyid Jalāl-ud-dīn, who was a native of Bakhāra and a pupil of Bahāwal Haqq, the Sahrwardi saint of Multān, whose shrine is at Uchh in Bahāwalpur territory. "This teacher," says Mr. MacLagan,¹ "was himself a strict follower of the law, but his followers who call themselves Jalālīs are in many ways backsliders. They pay little attention to prayer. They use large quantities of *bhang*, and are given to eating snakes and scorpions. They shave their beards, moustaches and eye-brows, and wear only a small scalp-lock (*choli*) on the right side of the head. They are branded with a special mark on the right shoulder, wear glass armlets, have a woollen cord round their necks, a cloth on their heads, and are a vagabond set with no fixed dwelling-places. There is a section of the order known as the Chahl Tan, or 'Forty Bodies,' who are said to be derived from a luckless woman who, wishing to be a mother, swallowed forty philtres instead of one, and thus produced forty children in place of one only. The Jalālīs are said to be strong in Central Asia."

Distribution of the Jalālīs according to the Census of 1891.

DISTRICT.	Number.	DISTRICT.	Number.
Dehra Dūn	24	Filibht	17
Sahāranpur	421	Allahābād	36
Muzaffarnagar	596	Ghāzipur	10
Meerut	478	Gorakhpur	4
Bulandshahr	278	Basti	1
Farrukhābād	14	Azamgarh	536
Etāwah	6	Tarāi	34
Etab	43	Lucknow	33
Rareilly	319	Sitapur	87
Bijnor	424	Bahrāich	48
Morādābād	176	Barabanki	128
Shāhjahanpur	58		
		TOTAL	3,771

¹ *Panjab Census Report, 195 sq.*

Jangama.—(Sanskrit *jangama*, “moving.”)—A Saiva order, who are also called *Linga-dhâri*, because they wear a miniature lingam on the breast or arm. In the Panjâb they are regarded as a class of Jogis who wear brass flowers in their ears instead of the ordinary *mundra* earrings. It is said that when Siva at his marriage desired to give alms to the Brâhmanas, no Brâhman appeared; the god thereupon tore open his leg (*janga*, *jangha*) and produced therefrom a man called Jangama, to whom he gave his alms. “These Jangamas are looked on as Brâhmanas, and are said to correspond with the Lingâyats¹ of Central and Southern India. They dress and live like Jogis; they beg in the bazar, demanding a pice from every shop; they go about ringing bells, they carry peacock feathers in their hands and sing songs in praise of Siva.”²

2. Of the sect in the hills Mr. Atkinson writes—“They acknowledge the spiritual supremacy of Bâsava (Vrishabha), who was minister of Bijjala Deva, Kalachûri Râja of Kalyâna, and murdered his master in 1135 A. D. Bâsava wrote the Bâsava Purâna, and his nephew the Channa Bâsava Purâna, which are still the great authorities of the sect. They style themselves Puritan followers of Siva under the form of a *linga*, and all others idolators. They say that they reverence the Vedas and the writings of Sankara Achârya, but they reject the Mahâbhârata, Râmâyana and Bhâgavata as the invention of Brâhmanas. They consider both Sankara Achârya and Bâsava as emanations of Siva. Bâsava himself was a Siva Brâhman and devoted himself to the worship of Siva under the form of a *linga*, as the one god approachable by all. He denounced the Brâhmanas as worshippers of many gods, goddesses, deified mortals, and even of cows, monkeys, rats and snakes. He set aside the Veda as the supreme authority, and taught that all human beings are equal, and hence men of all castes, and even women, can become spiritual guides to the Jangamas. Marriage is imperative with Brâhmanas, but permissive only with the followers of Bâsava. Child marriage is unknown, and betrothal in childhood unnecessary. Polygamy is permissible with the leave of a childless wife. A widow is treated with respect and may marry again, though, while she is a widow, she may not retain the jacket, perfumes, paints, black glass armlets, nose and toe rings, which form the peculiar garb of the married

¹ Monier Williams, *Brahmanism and Hinduism*, 88.

² Macleagan, *Panjâb Census Report*, 116.

women. A Jangama always returns a woman's salutation, and only a breach of chastity can cause her to lose her position. They are also called *Vira Saiva*, to distinguish them from the *Arādhyā*, another division of the worshippers of *Bāsava*, who call themselves descendants of *Brāhman*s and could not be induced to lay aside the *Brāhmanical* thread, the rite of assuming which requires the recital of the *Gāyatri* or hymn to the Sun. Hence the *Jangamas* regard this section as idolators and reject their assistance. Those who totally reject the assistance of *Brāhman*s are called *Sāurānya* and *Visesha*. The *Sāmānya* or ordinary *Jangama* may take wine and betel and may eat in any one's house, but can marry only in his own caste. The *Visesha* is the *Guru* or spiritual preceptor of the rest. The lesser vows are addressed to the *linga*, the *Guru* and the *Jangama* brother in the faith. The *linga* represents the deity, and the *Guru* he who breathes the sacred spell into the ear and makes the neophyte one with the deity; hence he is revered above the natural parents. The *lingas* in temples are fixed there and are hence called *Sthāvira*; the *lingas* of *Bāsava* are called *Jangama*, or "able to move about," and the followers *Jangama* or living incarnations of the *linga*. The *Arādhyas* retain as much of the *Brāhmanical* ceremonial as possible; they look down on women and admit no proselytes. They call themselves *Vaidika* and say that the *Jangamas* are *Vedabahyas*. The latter declare that every one has a right to read the *Veda* for himself, and that the *Arādhyas* are poor blind leaders of the blind, who have wrested the Scriptures to the destruction of themselves and others. The *Jangama* worships *Śiva* as *Sadasiva*, the form found in *Kedār*, who is invisible, but pervades all nature. By him the *linga* is worshipped as a reliquary and brings no impure thought. He abhors *Māya* or *Kālī*, who is one with *Yona*, and is opposed to licentiousness in morals and manners. He aims at release from earthly lusts by restraining the passions; he attends to the rules regarding funerals, marriage, and the placing of infants in the creed, and is, as a rule, decent, sober and devout. Burial is substituted for cremation, and *Brāhman*s are set aside as priests.¹

3. The *Jangamas* in *Benares*, who call themselves *Vira Saiva* or *Līngadhāri*, profess to be the followers of *ViraBhadra*, the son of *Mahādeva*. In this sect are found *Brāhman*s, *Kshatriyas*, *Vaisyas*,

¹ *Himalayan Gazetteer*, II, 862, sqq.

and Sûdras, Sannyâsis, and Achâryas. Unlike other Hindu sects, it binds all its members in a bond of brotherhood. There are ascetic as well as house-keeping members. They will not eat or drink from the hands of other castes or sects, but they avoid Doms, Chamârs and similar menials, even if they belong to the sect. On the twelfth day after a child is born one of the house-keeping (*grīhastha*) Jangamas comes and worships a miniature *linga* with an offering of sandal-wood (*chandana*), washed rice (*achchhat*), flowers, and incense, and ties the *linga* round the neck of the infant. This *linga* remains with the child all its life and even accompanies him to the grave. When the child is five years old the initiation rite is done in the following way:—A holy square (*chauk*) is made on which is placed a sacred water jar (*kalas*). The Guru or Mahant sits in the square and his feet are worshipped with an offering of sandal-wood, holy rice, flowers, a lamp and sweetmeats. The neophyte bathes and puts on a sheet of silk (*pitāmbar*), or, in default of this, a wet loin cloth, and smears his forehead with ashes. The formula of initiation—*Om namah Sivay*—is whispered into his ear. After this, if the child is intended to live a worldly life, he is kept at home; if he is intended to be an ascetic, he is made over to the Mahant, who takes him to his monastery, and for a year or two teaches the rules of the Siva *linga* worship.

4. To make him a perfect Jangama he is initiated for a second time. A week or so before the day fixed for the ceremony the Guru sends an invitation to the other members of the sect, and a special invitation is sent to the Guru of another monastery asking him to attend with Siddheswara Deota. The Guru of every monastery has an image of this deity, which is made of ashes and is regarded as the family deity. When all are present, a square is made in which the Guru sits. The neophyte is shaved by a barber and after bathing and putting on a silken robe he sits before the Guru. The worship of Siddheswara is performed in the same way as the worship of the Guru at the first initiation, and the same *mantra* is whispered again into the ear of the lad, after which he prostrates himself three times before the Guru. A feast to the brethren follows, and the ceremony ends with the presentation of money and clothes to the Guru who has brought the image of Siddheswara. After this the lad is known as *kānaka ki murti*, or "the golden image," and a full disciple of his Guru.

5. The Guru may have as many disciples as he pleases, and from

among them he chooses his successor. When a disciple is appointed successor to the Guru he is called Pati, "Lord," or Chariti, "Minister." Sometimes one, sometimes two, persons hold these two posts. When he is appointed successor of the Guru, the worship of Siddheswara is performed as at his initiation. A burnt sacrifice (*homa*) is done and all the members present, following the Mahant who brings the image of Siddheswara, mark the forehead of the candidate and offer him costly presents, and all fall down on the ground before him.

6. Jangamas are generally wealthy people, and many of them own landed property. The worldly members of the sect marry in their own caste, but only with members of the sect. Their ceremonies are performed just like those of ordinary high-class Hindus. The mendicant members dress like Sannyâsis. Some wear long locks (*jata*); others shave their heads, beards, and moustaches. They wear clothes dyed in ochre and in the ears rings (*kundal*) of Rudraksha beads. They have a miniature *linga* round the neck. The Mahant wears usually a turban dyed in ochre, and he never wears shoes, but sandals (*kharau*). The worldly members may dress as they please; the only mark of their sect which they carry is a miniature *linga* in a small box of gold, silver, brass, or copper, which is tied in a piece of cloth on the neck or right wrist.

7. They bury their dead in the following way:—The corpse is washed and dressed in the clothes worn during life. Then the whole is smeared over with ashes and a necklace of Rudraksha beads tied on it. It is then seated on a stool in a sitting posture and worshipped as a form of Mahadeva with sandal, holy rice, flowers, etc.; songs are sung before it; texts of the Scriptures recited and musical instruments played. This goes on for a whole day or more, and large sums are spent in charity. The grave is dug from north to south and is two and a half yards in length and one and a half yards broad. On the north side steps are made, and on the southern side a small room is dug with a bricked arch for a doorway leading into the grave. The corpse, with loud cries of "*Mahadeva, Mahadeva*," is brought into the side-room, seated on a sort of chair (*chanki*) and placed facing the north. It is worshipped with sandal-wood, holy rice, flowers, leaves of the *bel* tree and ashes. In this room are placed all the articles which an ascetic Jangama needs in his lifetime. The whole corpse is then covered with ashes and *bel* leaves. The room is then closed with a wooden door leaving the corpse inside and the grave is

filled up with earth. The only succeeding ceremonies are on the second and thirteenth day; on the second day the members of the sect are fed; on the thirteenth there is a second feast for members of the sect as well as for outsiders. Sayyadâna or "bed gifts," which correspond to the gifts made to a Mahâbrâhman at a Hindu funeral and intended for the use of the spirit in the other world, are among the Jangamas made to a member of the sect. Over the chamber in which the corpse is placed a mound (*samâdhi*) is raised, and on it is placed a *linga* of Mahâdeva, which is daily worshipped.

8. One of the chief duties of the members of the sect is to revere the Mahant like a deity. All orders issued by him must at any cost be obeyed. Whenever they meet him, whether the place be clean or foul, they must prostrate themselves before him. They have nothing to do with Brâhmans in their religious or domestic ceremonies. Those who beg ask only for uncooked food. They begin in the name of Mahâdeva. All of them abstain from animal food and intoxicating liquor. They do not care to look on any one who does not wear a necklace of Rudrâksha beads; if they cannot wear these beads, they mark the forehead with ashes. Almost the whole day is spent in devotion, the result of which they believe will be ultimate absorption in Sankar or Mahâdeva. They are respectable people, and particularly object to any member of the sect doing immoral acts.

Distribution of the Jangamas according to the Census of 1891.

DISTRICT.	Number.	DISTRICT.	Number.
Dehra Dûn	2	Cawnpur	14
Muzaffarnagar	38	Lalitpur	31
Meerut	29	Gorakhpur	15
Bulandshahr	20	Basti	8
Aligarh	677	Râj Barelî	59
Agra	32		27
Mainpuri	17		
Rtâh		TOTAL	964

Janghâra.—A large and somewhat turbulent sept of Râjputs chiefly found in Rohilkhand. Their name is said to mean "worsted

in war" (*Jang-hāra*), which was derived from their defeat by Rāja Hīrand Pāl of Bayāna or Shahāb-ud-dīn Ghori. One tradition in Rohilkhand represents them as having dispossessed the Katheriyas. In Bareilly they say that when under Rāo Mahrūp Sinh they first entered Bilāspur, they expelled the Ahīrs in 1405 A. D., and in 1570 Basant Sāh drove out the Banjāras and the Bhīls.¹ The Budaun legend is that they came under the leadership of a worthy named Dhappu Dhām, whose pugnacity is recorded in the verse —

Nichē dharī, ūpar Rām ;

Bēch men larē Dhappu Dhām.

"Below is earth, above is Rām ;

Between is fighting Dhappu Dhām."

There are two divisions of them, the Bhūr or residents in the sandy tract, and the Tarāi, or men of the lowlands.

2. In Shāhjahānpur² they claim descent from the Tomar kings of Delhi, which they say they left in disgust at the accession of the Chauhāns. Five brothers led five different parties, and the youngest of the five crossed the Ganges and settled at Sambhal in the Morādābād District. He had two sons, and one of them went to Bulandshahr. The other, Hansrāj, had three sons and they moved east from Sambhal. One settled on the high land east of the Rāmghanga, and from him are descended the Bhūr Janghāras ; of the other two, who were by a second marriage, one was the ancestor of the Tarāi Janghāras, now found in Bareilly and Shāhjahānpur, and the other of the Budaun clan. Some of the Bhūr Janghāras say that the ancestors of the Tarāi Janghāras were sons of a woman of the sept, and hence their descendants hold a lower rank. This account is not admitted by the Tarāi Janghāras, but the difference in rank is not denied. Their settlement may be placed in the fifteenth century, or nearly three hundred years later than their alleged emigration from Delhi, and their genealogical tables do not support their alleged Tomar descent. One of the tribes of the Barhai claim to belong to them. In the Central Duāb they are closely connected with the Chauhāns. The Tarāi branch permit widow marriage, which probably accounts for their lower social rank.

3. In Bareilly they are reported to take brides from the Bāchhal, Gaur, Sombansi, Rāthaur, Tomar, Bhateli, Raikwār, Panwār, Bais,

¹ Settlement Report, 19.

² Settlement Report, 59.

Nikumbh, Dhākrē, Chandel, Janwār, and Gautam septs; and to give brides to the Gautam, Chauhān, Katheriya, and Rāthaur.

Distribution of the Janghāra Rājputs according to the Census of 1891.

DISTRICT.	Number.	DISTRICT.	Number.
Sahāranpur	1	Morādābād	124
Meerut	9	Shājahānpur	5,841
Bulandshahr	831	Pilibhīt	1,318
Mathura	870	Tarāi	1
Agra	176	Sitapur	53
Farrukhābād	137	Hardoi	513
Mainpuri	41	Kheri	235
Etāwah	5	Bahrāich	1
Etah	401		
Bareilly	5,163		
Budaun	9,289	TOTAL	24,812

Jangra.—A small caste of dyers and cloth printers found in Bundelkhand. They trace their origin to the famous fortress of Rintimbūr in the Jaypur State, Rājputāna. They are found in large numbers in the native state of Lodi Fatehpur in Central India. They follow the customs of the higher class Hindus and prohibit widow marriage. A wife may be put away for misconduct and cannot marry again. The lowest caste from which they will eat *pakki* is the Nāi. They will eat *kachhi* only if cooked by a casteman or a Brāhman.

Janwār.—A sept of Rajputs found principally in Oudh. Of them Sir C. Elliott¹ writes:—"After the taking of Kanauj and the expulsion of the Rāthours, the earliest colonists were the Janwārs, who settled in Pargana Bāngarmau. The Janwārs came from Ballabgach, near Delhi, and colonised twenty-four villages, which lie partly in the north-western corner of Pargana Bāngarmau and partly in the Hardoi District. Sūraj and Dāsu were their leaders, but Sūraj would not stop here and went on to the country beyond the Ghāgra, where he founded the Ikona Rāj, of which the Mahārāja of Balrāmpur, through the rebellion and extinction of the elder branch, is now the head. Dāsu, the younger

¹ *Chronicles of Undo*, 32, sqq.

brother, received the title of Râwat, and when his descendants divided their twenty-four villages into four portions (*taraf*), the eldest and principal branch was called the Rautâna *taraf*, or the Râwat branch. They received six villages and an equal share fell to each of the three younger branches, who are named after Lâl, Bhân, and Sîthu, their respective heads. These four branches have this peculiarity that the estate has always descended entire to the eldest son, and the cadets are provided for by receiving a few fields for cultivation at low rent rates. This is the only instance I know of the *gaddi* or entail principle existing in a small land-holding clan. One village has been given to the Chandels as the marriage portion of a Janwâr bride, and one or two have been alienated through debts and mortgages; but each of the four branches of the family still retains the majority of their original villages, and the eldest son holds the whole of the lands belonging to his branch.

2. "Whether it was this uncommon law of primogeniture that drove out the cadets, or whether a younger son entered the Delhi service and received the tract as a Jâgîr, is doubtful; but nine generations, or about two hundred and fifty years ago a large branch of these Janwârs settled in the Pargana of Fatehpur Chaurâsi, taking the lands from the aboriginal Thatheras or Lodhas. They are divided into three branches, two of which take their name from places—Thaktaya and Sarâi,—and the third, strangely enough, either from its original head, or, as the common story goes, from the murder by two of its chiefs of the eldest son of the oldest or Sarâi branch. It is called Markaha, or 'the murderous house.' But the elder branch kept up its superiority and completely subjugated the other two divisions of the family in the end."

3. "The Janwârs relate that their ancestor Bariyâr Sâh, a Sombansi chieftain of Pawagarh on the confines of Gujarât, had been worsted in a dispute with his father and brothers and was imprisoned by Sultân Ghiyâs-ud-dîn Balban of Delhi. He was released by Sultân Jalâl-ud-dîn Firoz Khiljî, and fearing to return to his own country, collected a band of followers and joined the Governor of Bahraich, by whom he was sent against the Bhars and Tâarus settled in forests between the Râpti and the hills. I have not been able to procure any exact date; but if the names of the Delhi Emperors are correctly given, that immigration occurred, like that of the Kalhans, at the commencement of the fourteenth century. The advance of the

Janwârs was hemmed in by dense forests, peopled only by small communities of the lower castes, and it was Mâdho Sinh, the seventh in descent from the original invader, who first penetrated close to the present town of Balrâmpur and expelled Kbannu Chaudhari, a carpenter by caste, the head of the former society."¹

4. In Sîtapur they fix their home in Gujarât and have a family tree extending to thirty-three generations and 1149 years. Another family are said to take their origin from the famous Janakpur in Mithila or Tirhât.² Mr. Carnegy believes that some of them are of Dikhit descent.³ In Kheri they claim to have been originally Chauhâns, and their ancestor, Jâmni Bbân, was granted in A. D. 1562 the post of Chaudhari with the right of collecting two pice per *bîgha* on all the cultivated land in the district.

5. In Sîtapur they are reported to give brides to the Gaur and Tomar septs, while they usually take Bâchhal girls to wife. In Unâo they generally marry their daughters to Panwârs living across the Ganges, Dikhits and Jâdonbansis, and they take brides from the Chandel, Gaur, Chauhân or Raikwâr septs.

Distribution of the Janwâr Râjputs according to the Census of 1891.

DISTRICT.	Number.	DISTRICT.	Number.
Agra	22	Basti	317
Mainpuri	1	Azamgarh	2
Etâwah	26	Lucknow	2,902
Bijnor	15	Unâo	3,691
Morâdâbâd	194	Râe Bareli	1,449
Shâh-jahânpur	245	Sîtapur	3,041
Pûlîbhî	15	Hardoi	2,440
Cawnpur	986	Kheri	973
Fatehpur	768	Gonda	827
Bânda	1,301	Bahrâich	1,477
Allahâbâd	3	Sultânpur	8
Jâlaun	127	Partâbgarh	17
Jaîltpur	302	Bârabanki	826
Benares	2	TOTAL	21,977

¹ Settlement Report, 9.

² Settlement Report, 93, 99.

³ Notes, 45.

Jât.¹—An important agricultural tribe found chiefly in the western part of the Province in the Meerut and Rohilkhand Divisions and in smaller numbers in the Central Duâb.

2. The traditions of the tribe do not throw much light on their origin. According to one story, at one time when Himâchal was performing a great sacrifice he invited all the gods to be present except his son-in-law Mahâdeva. His wife Pârvatî heard of this from her husband, and was obliged to go alone. When she arrived she found that no seat and no share of the offerings had been allotted to her spouse; so she was wroth, and threw herself into the sacrificial fire, where she was consumed to ashes. When Mahâdeva heard of this he was consumed with anger, and untying his long hair (*jata*) dashed it on the ground. Instantly a powerful being arose and stood with folded hands before the god to do his bidding. Mahâdeva ordered him to go at once and destroy the sacrifice of Himâchal. He carried out the order and was named Virabhadra, from whom are descended the race of the Jâts, and they take their name from the matted hair (*jata*) of the lord Mahâdeva.

3. All the Jâts of these provinces have more or less vague traditions that they originally came from the Panjâb or Rajputâna. Thus in Mathura they assert that they originally migrated from Bayâna to Hissâr and thence made their way down the Jumna. In Bijnor they fix their original home at Dhâranagar, whence they came under the leadership of Râja Jagat Deva. Others in Bijnor refer their origin to Udaypur. By another account, when Muhammad Ghorî conquered Chithor, two of the fugitives escaped, one in the direction of Nepâl, and the other wandering through Ajmer, Bikâner and Delhi arrived at Mîranpura, a village in the Muzaffarnagar District. Thence he came to Jhandapur, near Bijnor, and warred with the Kalâls, who then ruled the land. They overcame him and killed his whole family, except, as is the stock incident in many tribal legends, a pregnant woman who escaped to her father's house at Dhanaura in the Rohtak District, where she gave birth to a son named Dasanda Sinh. A musician took pity on the lad and brought him to the court of the Emperor at Delhi, who sent a force with him to Bijnor and restored him to his family estates.

¹ Based on information obtained at Sahâranpur and notes by Mr. P. J. Fagan, C. S.; M. Atma Râm, Head Master, High School, Mathura; Chandhari Dbyân Sinh, Morâdâbâd; the Deputy Inspectors of Schools, Bijnor, Bulandshahr, Meerut.

4. An attempt has been made to trace the ethnological connections of the Jāts much further than this. Thus General Cunningham¹ identifies them with the Xanthii of Strabo and the Jatti of Pliny and Ptolemy, and fixes their parent country on the banks of the Oxus between Bactria, Hyrkania and Khorasmia. In this very position there was a fertile district irrigated from the Margus river, which Pliny calls Zotale or Yothale, which he believes to have been the original seat of the Jattii or Jāts. "Their course from the Oxus to the Indus may, perhaps, be dimly traced in the Xuthi of Dionysius of Samos and the Zuthi of Ptolemy, who occupied the Karmanian desert on the frontier of Drangiana. They may have been best known in early times by the general name of their horde as Abars instead of by their tribal name as Jāts. According to this view, the main body of the Jattii would have occupied the district of Abiria and the towns of Pardabathra and Bardaxema in Sindh, while the Panjāb was principally colonised by their brethren the Meds." On this Dr. Pritchard writes—"The supposition that the Jats or Jāts of the Indus are descendants of the Yuetschi does not appear altogether preposterous, but it is supported by no proof except the very trifling one of a slight resemblance of names. The physical characters of the Jāts are very different from those attributed to the Yuetschi and the kindred tribes by the writers cited by Klaproth and Abel Remusat, who say they are of sanguine complexions with blue eyes." Others have attempted to identify them with the Kshatriya tribe of the Jātharas; but in opposition to this Mr. Growse² argues that their home is always placed in the south-east quarter, while it is certain that the Jāts came from the West. By another theory they are identified with the Jarttika, who with the Bahika and Takka are said to have been the original inhabitants of the Panjāb. They were in the time of Justin known as Aratta, *i.e.*, Arashtra, or "people without a king," and are represented by the Adraistae of Arrian, who places them on the banks of the river Ravi.³ According to Mr. Nesfield's theory,⁴ the word Jāt is nothing more than the modern Hindi pronunciation of Yada or Jādu, the tribe in which Krishna was born, which is now represented by the modern Jādon Rājputs.

¹ *Archaeological Reports*, II., 55.

² *Mathura*, 8.

³ *Cunningham, Beilia Topes*, 89.

⁴ *Brief View*, II., sq.

5. The opinion of the best Indian authorities seems to be gradually turning to the belief that the connection between Jâts and Râjputs is more intimate than was formerly supposed. Thus, writing of Hissâr, Mr. P. J. Fagan says:—"It would probably require a lifetime of careful study and comparison before we could reach any satisfactory decision in the question whether Jâts and Râjputs are identical, similar or distinct races. The popular native account of the matter is simple enough; the Jâts, in common with many of the other tribes, are, according to the common opinion of the country side, Râjputs who have fallen in the social scale by infringing the rules forbidding the marriage of widows, enforcing the seclusion of women, and the like. In regard to customs, religious and social, Jâts and Râjputs are very similar; whatever differences are apparent in the latter are the very grounds assigned for their lower social position. My opinion is that we cannot properly set aside the weight of common tradition on the point, and I think we must hold that within certain limitations Jâts and Râjputs were originally one race; but that, instead of the Râjput remaining stationary and the Jât falling in the social scale, it is the Râjput who has risen, while the Jât has remained stationary or risen only slightly." And he goes on to hazard the theory that of the two sub-divisions the Sivagotra represent the non-Aryan and the Kâsib or Kasyapa *gotra* the Aryan part of the tribe.

6. To much the same effect Mr. Ibbetson writes¹:—"It may be that the original Jât and the original Râjput entered India at different periods in its history, though to my mind the term Râjput is an occupational rather than an ethnological expression. But if they do originally represent two separate waves of immigration, it is at least exceedingly probable both from their almost identical physique and facial character, and from the close communion which has always existed between them, that they belong to one and the same ethnic stock; while, whether this be so or not, it is almost certain that they have been for many centuries, and still are, so intermingled and so blended into one people that it is practically impossible to distinguish them as separate wholes. It is, indeed, more than probable that the process of fusion has not ended here, and that the people who thus in the main resulted from the blending

¹ *Panjab Ethnography*, *passim*, 421, 422.

of the Jāt and the Rājputs, if these two were ever distinct, is by no means free from foreign elements. We have seen how the Pathān people have assimilated Sayyids, Turks and Mughals, and how it was sufficient for a Jāt tribe to retain its political independence and organisation in order to be admitted into the Biloch nation; we know how a character for sanctity and exclusiveness combined will in a few generations make a Quraish or a Sayyid; and it is almost certain that the joint Jāt-Rājput stock contains not a few tribes of aboriginal descent, though it is probably in the main Aryo-Skythian, if Skythians be not Aryans. The Mān, Hera and Bhūlar Jāts are known as '*asl*' or '*original*' Jāts, because they claim no Rājput ancestry, but are supposed to be descended from the hair (*jata*) of the aboriginal god Siva; the Jāts of the south-eastern divide themselves into two sections—Sivgotri, or of the family of Siva, and Kāsibgotri, who claim connection with the Rājputs; and the names of the ancestor Bar of the Sivgotris and of his son Barbara are the very words which the ancient Brāhmans give as the marks of the barbarian aborigines. Many of the Jāt tribes in the Panjāb have customs which apparently point to non-Aryan origin, and a rich and almost virgin field for investigation is here open to the ethnologist.

7. "But whether Jāts and Rājputs were or were not originally distinct, and whatever aboriginal elements may have been affiliated to their society, I think that the two now form a common stock, the distinction between Jāt and Rājput being social rather than ethnic. I believe that those families of that common stock whom the tide of fortune has raised to political importance have become Rājputs almost by mere virtue of their rise; and that their descendants have retained the title and its privileges on the condition, strictly enforced, of observing the rules by which the higher are distinguished from the lower castes in the Hindu scale of precedence, of preserving their purity of blood by refusing to marry with the families of lower social rank, of rigidly abstaining from widow marriage, and of refraining from degrading occupations. Those who transgressed these rules have fallen from their high position and ceased to be Rājputs; while such families as, attaining a dominant position in their territory, began to affect social exclusiveness and to observe the rules, have become not only Rājas, but Rājputs, or '*sous of Rājas*.'"

8. In addition to all this there is good reason to suspect that the modern Jāt race has become under the influence of infanticide

very much intermixed. From a recent Report¹ it would seem that Jâts are much addicted to purchasing girls of low caste and passing them off among their friends as genuine girls of the tribe and then marrying them. This, of course, much weakens the force of any available evidence from anthropometry in settling the ethnological affinities of the tribe.

9. Of the tribe in Râjputâna a competent observer, Dr. Brereton,

Physical appearance. writes²:—"In physique the Jâts are generally of fair height, but below the average of

Râjputs or other castes. Their chest measurement and weight are in fair proportion to their height; the extremities, especially the lower, are often disproportionate to their abnormal length. The women are of very strong physique, exceeding men in this respect, proportionately speaking. They are not remarkable for personal beauty, but some have very fine figures. They are most industrious and contented, work in the fields, etc., but are said to rule their husbands. The prevailing complexion is fair and the colour of the eyes dark; the hair is dark, fine, and straight; beard and moustaches scanty, and the former not usually worn. The crania are of tolerably fair size and shape, often elongated, altogether a lower type than the Brâhman skull. Their intellectual faculties are not brilliant, partaking more of shrewdness and cunning than ability. They are said to possess courage and fidelity, are industrious and persevering in their habits, and are of an agile and muscular frame."

9. In these Provinces the connection between Jâts and Râjputs is very generally asserted. Thus the Jâts of Agra consider themselves illegitimate descendants of the Yâdus of Bayâna, and have a tradition that their original home was Kandahar.³ The Godha section claim descent from a Pramâr Thâkur, who came from Dhâr in the Dakkhin, and the Dangri section assert that they are descended from a Sisodiya Râjput of Chithor. "It is an undisputed fact," says a writer, who is himself a Râjput,⁴ "that the Sinsivâl Jâts of Bharatpur are the descendants of a Jâdon and the Thakurelê Jâts of a Chauhân; similarly there are many Jât clans who have undeniably descended from Râjputs by women of inferior stocks. Râjput princes used to admit Jât and Gôjar women into

¹ *Infanticide Report*, N. W. P., 1888, p. 2.

² *Râjputâna Gazetteer*, I., 162.

³ *Tod, Annals*, II., 197, Note.

⁴ *Raja Lachhman Singh, Bulandshahr Memo.*, 171, seq.

their *zauṇas* on account of their strength and graceful appearance. Some, however, do not claim Rājput descent, as the Poniya, who say that they sprung from the *jāta* or matted hair of Mahādeva at Mount Kailāsa. Hence these may be supposed of Getae descent; others refer their origin to Garh Gajni in the west, probably the Ghazni of Afghānistān. Poniya is also the name for a species of snake, and this connects them with the Nāgvansi or Takshak race. Colonel Tod in the Jaisalmer Annals shows that many of the clans are of Jādon descent. The fact that Jāts practise widow marriage disproves the assertion that they used to intermarry with the Rājputs." This view of the case has been to some extent disproved by what has been already said.

10. It has been suggested that the Jāts were at least one of the elements out of which the Gypsy race was formed. The question is too large to be considered here;¹ but it may be noted that besides the evidence of language we have some indications of at least six westerly movements of the races of the North-Western Frontier, who are often collectively known as Jāts.² Thus we have a doubtful reference to a transplanting of Kerks, Sindhis, Kolis, Meds, and other West Indian tribes before the Christian era. Next we have the bringing of the Luris or Indian musicians to Persia by Bahrām Gor about A. D. 450 and their subsequent dispersion. A body of Kerks, Sangars, and Jāts were deported from the Persian Gulf to Asia Minor. A body of Jāts is said to have been deported westward after the invasion of India by Mahmūd of Ghazni in 1025 A. D. The same results followed the conquests of the Seljuks in the twelfth century and those of Osmanli Turks in the fourteenth. Finally there was a movement westward at the close of the fourteenth century as the results of the ravages of Timūr.

11. In these provinces the Jāts are divided into two great subdivisions, the Dê or Dhê and Helê in the Ganges-Jumna Duâb, which correspond to the Pachhâda and Deswâla of Delhi and Rohilkhand. General Cunningham,³ assuming that the last two names mean "late" and

¹ On this see *Edinburgh Review*, July 1878; Burton, *Sindh*, 248 sq.; Dowson's *Ellicot, History*, I., 397, sq.; Rawlinson, *Seventh Monarchy*, 298; MacRitchie, *Gypsies of India*, 339.

² See Authorities quoted, *Bombay Gazetteer*, XIII., 714.

³ *Archæological Survey*, II., 57.

"aboriginal," concludes that the Paehhāda or Dhē Jāts were a comparatively recent colony. "This is confirmed by the known facts in the history of Bhartpur, which owes its rise to Chāraman Jai, who after the death of Aurangzeb migrated with his followers from the banks of the Indus." The Helē or Dhē are considered the superior of the Deswāla or Paehhāda, and they almost everywhere practise female infanticide. The two sub-divisions are usually asserted by Jāts themselves to be endogamous; but this is in some places at least not the case. According to Sir H. M. Elliot,¹ the Dhē have frequently no Jāga or genealogist as the Helē have. He asserts that they never intermarried till comparatively recent times, when the Balamgarh Rāja married with the Kaothal family. Another good authority² states that "till very recently one division did not intermarry or mess with another; but now there is very little distinction between them in the Rohilkhand Districts, and in the Duāb too there have been instances, but comparatively few, of intermarriages. As a rule the Helē have no great objection to marry the daughters of the Dhē, but they hesitate to give them their own daughters. The Dhē observe certain domestic rites which are contrary to the rites of other Hindu castes, and this is quoted by the Helē as an indication of their low origin. One of these rites is that the Dhē bridegroom wears the veil (*sehra*), while the Helē, like the Rājputs and other high castes, wear the coronet (*maur*). The Dhē, however, eat from earthen vessels, which is more a Muhammadan than a Hindu custom. The Helē are old immigrants and the Dhē new-comers. In the Upper Duāb they speak of Hariyāna as their home."

12. In connection with this Mr. Ibbetson writes³ :—"There is an extraordinary division of the Jāts of Delhi, Rohtak, and Karnāl, and, indeed, of the other land-owning castes, who have for the most part taken the one side or the other, into two factions known as Dehiya and Haulāniya. The Dehiyas are called after a Jāt tribe of that name, with its head-quarters about Bhatgānw in Surpat, having originally come from Bawāna near Delhi. The Haulāniya faction is headed by the Ghatwāl or Malak Jāts, whose head-quarters are Dherka-Ahulana in Gohāna, and who were, owing to their successful opposition to the Rājputs, the accepted heads of the Jāts

¹ *Supplemental Glossary*, sv.

² Rāja Lachhman Singh, *Bulandshahr Memo.*, 171, sv.

³ *Punjab Ethnography*, loc. cit.

in those parts. Some one of the Emperors called them to assist him in coercing the Mandahâr Râjputs, and thus the old enmity was strengthened. The Dehiya Jâts, growing powerful, became jealous of the supremacy of the Ghatwâls, and joined the Mandahârs against them. Thus the country side was divided into two factions: the Gûjars and Tagas of the tract, the Jaglân Jâts of Thapa, Naultha, and the Latmâr Jâts of Rohtak joining the Dehiyas, and the Huda Jâts of Rohtak and most of the Jâts of the tract, except the Jaglâns, joining the Haulâniyas. In the Mutiny, disturbances occurred in the Rohtak District between these two factions, and the Mandahârs of the Nardak ravaged the Haulâniyas in the south of the tract. The Jâts and Râjputs seem, independently of these divisions, to consider each other, tribally speaking, as natural enemies, and I have often been assured by Jâts, though I do not believe it, that they would not dare to go into a Râjput village at night."

13. The name Dhê has by some been connected with the famous race of the Dahae, whom Virgil¹ calls *indomitæ*. They are said to have lived in juxtaposition and alliance with the Massagetæ or Yuchi. The combined tribe forced the Sakas to the south, and they overcame the Græco-Bactrian Empire. Prof. Rawlinson² explains the name of the Dahae as meaning *rustici*. They were at one time spread over the whole country from the Caspian to the Persian Gulf and the Tigris; they are even mentioned in Scripture³ among the Samaritan colonists, being classed with the men of Babylon and Elam. Strabo groups them with the Sakas and Massagetæ as the great Skythian tribes of Inner Asia, North of Bactriana. Justin speaks of *Dahae qui inter Oxum et Jaxartem non procul a limine maris Caspii habitant*.⁴

14. Besides these two great divisions of Dhê and Helê, the Jâts Exogamous groups of are split up into a vast number of exogamous sections (*gotra, pâl*). The last Census Jâts. in these Provinces records no less than 1,791 sections of the Hindu and 106 of the Muhammadan Jâts. Along the Western frontier the most powerful of these are the Ghatwâl, who are also called Malak, a title which they are said to have obtained as follows:—"In

¹ *Æneid*, VIII., 728.

² *Herodotus*, I., 413.

³ *Ezra*, IV., 9.

⁴ *XII.*, 6; *Beal, Fok Hian*, 35, note; Rawlinson, *Herodotus*, III., 209; Wilson, *Ariana Antiqua*, 141, sq.

the old days of Rājput ascendancy the Rājputs would not allow the Jāts to cover their head with a turban, nor to wear any red clothes, nor to put a crown (*maur*) on the head of their bridegroom, or a jewel (*nath*) in the woman's nose. They also used to levy seignorial rights from virgin brides. Even to this day Rājputs will not allow inferior castes to wear red clothes or ample loin-cloths in their villages. The Ghatwāl obtained some success over the Rājputs, especially over the Mandahāras, and removed the obnoxious prohibition. They thus obtained the title of Malak or 'master,' and a red turban as their distinguishing mark, and to this day a Jāt with a red turban is most probably a Ghatwāl." In Hissār, according to Mr. Fagan, they claim to be descended from Siroha Rājputs and to have come from Garh Gajni, wherever that may be. They say that they originally settled in Rohtak, where they were under the heel of the Rājputs to such an extent that their women had to wear nose-rings of straw. The Jāts attacked and overcame the Kallānūr Rājputs in a dispute arising out of a marriage procession; but peace was made and both sides settled down. Subsequently the Rājputs invited the Ghatwāls to an entertainment and treacherously blew them up with gunpowder. One Ghatwāl woman, according to the stock legend, who was not present, was the sole survivor and escaped to Depāl near Hānsi. She happened to be pregnant, and her two sons founded the present sept.

15. Other powerful septs are the Jakhar, who are sprung from a Rājput tribe variously stated to be Chauhān and Udha. They take their title from an ancestor of that name. It is related of him that a Rāja of Dwārika had a huge and heavy bow and arrow, and promised that whoever could lift it up should be raised in rank above a Rāja. Jakhar attempted the task, but failed, and for shame left for his native country and settled in Bikāner. This story, puerile though it may seem, probably implies that the Jakhar became Jāts by degradation from the military caste of Rājputs.

16. The Sahrāwat, who take their name from Sahra, a son or grandson of Rāja Anangpāl Tunwar, appear to have come originally from the neighbourhood of Delhi.

17. The Bhainiwāl, who claim to be Deswāli, appear to have been originally Chauhān Rājputs of Sāmbar in Rajputāna, whence they spread into Hissār through Bikāner.

18. The Deswāl must not be confounded with the Deswāli, which is a comprehensive name for all the Jāt tribes dwelling in the

Hariyāna or Des of Hissār and Rohtak. All these tribes were probably as closely connected with Rajputāna as are the present Bāgris, but the connection is more remote and less well remembered. The Deswāl, Dallāi, and Mān Jāts are all said to be related closely, being descended from one Dhanna Rāo of Silautti in Rohtak, by a Bargūjar Rājput woman, who had three sons, Dillē, Desal, and Mān, who gave their names to the three tribes of Dallā, Deswāl, and Mān Jāts.

19. Beginning with the most Westerly Districts we find in Sahāranpur that the most powerful septs in the North-West Provinces are the Deswālī, Pachhādē, and Simār; in Muzaffarnagar we have the Deswālī, Baliyān, Gauthiwāra, Rathē, Sarāwat, Bodlān, Jatarnī, Kankhandi, Pachhādē, Panwār, and Rikhbans. The Census returns give as the only septs of local importance the Daswān, Gotwāla, Malua, and Maula of Muzaffarnagar.

20. All through these lists sub-castes and sections are inextricably mixed up. Thus in Meerut we have the Deswālī and Hela combined with the Chauhān, Dabhna, Daiha, Pachhādē, and Tomar.

21. In Mathura, according to the last Census, the chief sections are the Barh, Khutel, Lathor, Chhokar, Churel, Gadar, Gauthiwāra, Godhī, Mainī, Panwār, Phokha, Rāwat, Sakarwār, Sangeriyān, Sarāmat, Sinsinwāra and Thenwār. The Nohwār and Narwār, who are so closely related as to be prohibited from intermarriage, are also a compact and powerful body. The former take their name from their original settlement in Noh of Jalesar Pargana, now included in the Etah District. Their position in the caste may be estimated from the fact that while they take their wives from the Pachahras and other clans of the South, they only give their daughters to the Sinsinwārs and other powerful clans of the West. They, of course, claim descent from Prithivī Rāja; but coming to later times they say that their ancestor lived in Jartauli of Aligarh. They may have been driven from thence when Ibrāhīm Lodi attacked Jartauli for rebellion.¹ He had two sons, one of whom, Rati Rāo, colonised Noh, and the other Narwār. The children of Rati Rāo gave up Noh to their family priests and founded the villages of Bhenrai and Bajna, whence they spread over the Pargana. A descendant of the brother, who founded Narwār, settled at Barauth, from whence have sprung the hamlets which now

¹ Dowson, Elliot, *History*, V., 104.

constitute separate villages. The Pachahras founded *ta'aluqa* Aira Khera of Mahāban and thence Dunetiya of Māt.¹

22. The Aligarh Jāts trace their descent from Makkhan, who, at the end of the sixteenth or beginning of the seventeenth century, led a tribe of Thenwān Jāts from Rajputāna into the neighbourhood of Mursān. He there married a woman of the Khoken Jāts, who with the Brāhmans were the earliest settlers.² The Jāts of Eastern Aligarh are principally members of three great clans—the Khandiya in Tappal, the Thakurel in Hasangarh Pargana, and the Thenwān in Gori, Mursān, and Hāthras, and are of much more standing in the country. They date their arrival about 1046 A.D., when their ancestor Bikram Thākur drove out the Janghāra Rājputs and Kalārs who inhabited the tract. The Khandiya Jāts of Tappal derive their name from the village of the same name in the Pargana and are of comparatively modern date.³ Other important Aligarh clans are the Ahlāwat, Badhauniya, Bangar, Bharangar, Chang, Chhokar, Chaudhrai, Dagor, Dikkhit, Gandhor, Gūjar, Katheriya, Mahur, Pachhāda, Panwār, Punriya, Rāthaur, Sangwān, Sarāwat, and Tomar. Many of these are the names of well-known Rājput septs.

23. It is unnecessary to repeat the lists of names in the Census returns or to attempt any more detailed account of migrations and local history of these multitudinous septs.

24. These septs are, as has been said, exogamous, but there are all sorts of grades among them, and the rules of intermarriage are most intricate. If an ordinary Jāt is asked about it, he merely says that he leaves all this to his family priest. As an illustration of this it may be noted that just across the border of these Provinces in the Rohtak District the Mundlāna and Ahulāna Jāts do not intermarry by reason of old feuds. The Goliya do not marry with the Dāgar or Solankhi, for while they were Brāhmans the latter were their clients (*jajmān*), and when they lost their caste, the former only of all Jāts would give them brides. The Deewāl do not intermarry with the Chaudharān, or Phogat, nor the Chīlar with the Chikāra, nor the Malak with the Dalāls of the Sampla Tahsil, though they will intermarry with other Dalāls.*

¹ *Malhara Settlement Report*, 33, sq.

² *Settlement Report*, 25.

³ *Ibid.*, 32, sq.

* *Settlement Report*, 65.

25. The Jāts have a tribal council known as *panchāyat* which is

Tribal council.

presided over by a headman, or Chaudhari, which deals with the usual cases of violation of caste rules and customs. The eldest son of a deceased Chaudhari takes his father's place, provided he is competent to discharge the duties of the post. The usual punishment is certain compulsory entertainments to the brethren. In Sahāranpur, at least, it seems to be the rule that if an unmarried girl intrigues with a low-caste man, she is permanently expelled; but if her lover be a man of higher caste than her own, the fault is forgiven on her relations providing a feast according to the award of the council.

26. Polygamy is allowed, and all Jāts agree that polyandry is

Marriage rules.

abominable. But there seems reason to believe that in some cases it prevails. In Roh-tak¹ it is reported that "considering the obligations laid on them by religion to marry, an extraordinarily large number of Jāts remain bachelors. It is common enough to find instances in every pedigree table where the elder of a number of brothers only is married, or perhaps one or two; and though the people would never admit it, it is most probable that in such cases a modified system of polyandry does prevail." There appears to be no well-defined rule as to the payment of a price for either bride or bridegroom. Wherever brides are scarce owing to infanticide, there seems no doubt that girls are purchased; and when the relations of the bride are poor, the bride price takes the form of a contribution given by the friends of the youth to the relations of his bride to assist in defraying the cost of the wedding feast. Among the more well-to-do members of the tribe the tendency is towards the payment of a dowry with the bride. Widow marriage and the levirate are allowed; but here too there seems to be a movement in favour of insisting that if a widow marries again, her husband should be an outsider. The general rule seems to be that when there are no brothers of the late husband, the woman takes with her to her new home her children with any movable property she can secure, and the children of the first marriage are practically adopted and supported by their step-father; on the contrary, if the brothers of the first husband be alive, they take charge of their nephews and rear them until they come of age, receiving as their remuneration for the duty of guardian-

¹ Settlement Report, 62.

ship the usufruct of the property during the minority of their nephew.

27. In widow marriage the rites are very simple. When the barber and the family priest have arranged the match, a day is fixed on which the bridegroom with a few friends goes to the house of the bride. He remains there for the night, and next morning the woman puts on bangles and the other ornaments which she was obliged to discontinue when her first husband died. Most of these ornaments are generally presented by the bridegroom. When he brings home his wife, he is expected to give a dinner to his brethren. When a man goes to marry a widow, he wears white clothes, not red and yellow as is the rule in a regular marriage.

28. Among the Jāts of these Provinces there is little in the domestic ritual to distinguish them from orthodox Hindus. When a woman is about to be delivered, they wave over her head a rupee and a quarter with a vow of worshipping Devi if the result is successful. If the woman recovers, this money is spent in buying cakes and sweetmeats which are offered at the shrine of the goddess. When delivery is tedious, the patient is given water over which a Faqîr has breathed, or in which has been steeped the quadrangular rupee known as Châryârî, because it bears the names of the four companions (*châr yâr*) of the Prophet—Abubakr, Usmân, Umar, and Ali. In Sahâranpur the place of the midwife appears to be generally taken by a Qashî woman. If a son is born, she gets a fee double of that for a girl, and Brâhman women are called in to sing songs of rejoicing. In delivery the mother is generally laid on a bed made of cakes of the dung of the sacred cow. The mother is bathed on the tenth day, and the whole house is plastered. On the twelfth day, the birth impurity is finally removed by a bath, and the menials are rewarded. Brâhmans and clansmen are fed, and the house is purified by a sprinkling of cow-dung and Ganges water. They do not perform the rite of *Annaprâsana*, or *Kanchhedan*, in the regular way; the noses and ears of children are bored whenever it may be convenient.

29. Adoption is allowed. There is no regular rite except the feasting of male friends and Brâhmans, while soaked gram is distributed among the women.

30. The marriage rites are performed among the Sahâranpur Jāts as follows:—The age for betrothal is between five and twelve. The girl's father

searches for a youth, and when he has found one, his Brāhman priest and barber are sent to make the arrangements. They compare the horoscopes and make certain that the family is of pure blood and not suffering under any social stigma. When this is settled, a rupee, known as *mangani*, is paid to the youth, and this settles the engagement. Two or three years after, when the boy has attained puberty, his father sends and enquires when he may come to fetch his bride. If the bride is nubile and her friends can afford the expense, the answer is *Byāh sajha lo*—"Set the wedding in train." If he is not ready, he makes no answer, and the phrase is *dhūl de dena*. The procession starts in the usual way; but it is characteristic of Jāts that the waving done for good luck over the pair is done with a copper coin of the Emperor Aurangzeb. On the day the bridegroom starts, a wedding pavilion is put up at his house, and nine Brāhmans are fed in the name of the Naugraha or nine planets. When the procession reaches the house of the bride, her mother comes out, and, after waving the part of her robe covering her breast over his head, touches it with her lips. This is known as the *sewal* rite. The binding part of the rite is the seven-fold circumambulation of the sacred fire by the pair with their garments knotted together.

31. The dead are cremated in the ordinary way. That night the chief mourner, who lit the pyre, places a cup of milk on a little platform of sticks in the road to the burning ground for the use of the ghost, and on the third day he hangs a pitcher of water to a *pīpal* tree, leaving a small hole in the vessel through which the water slowly drops for the refreshment of the spirit.

32. Jāts are Hindus, Sikhs, and Muhammadans. In Sahāranpur, they, when Hindus, chiefly worship Mahādeva and Devi, and a host of village godlings, ghosts and demons. Among local godlings the most important are Gūga, Lakhdāta, Pyārēji, and Randeo, of most of which some account has been given elsewhere.¹ In Mathura their favourite godlings are Dāūji and Girirāj; in Bijnor, Chāmunda Devi is a sort of tribal goddess, and they also have much respect for what they call Gāēyon ka Devata or the "lord of cows." They also worship various Muhammadan saints, such as Zāhir Dīwān,

¹ Introduction to Popular Religion, 128.

Zainuddin, and Shaikh Saddo.¹ In the direction of Rājputāna they have much respect for Māta or the small-pox goddess; but the chief object of veneration of all the Western Jāts is Tejaji,² a sort of legendary hero, half deified, who is said to have died from snake-bite. The Jāts believe that if they are bitten by a snake, and tie a thread round the right foot while repeating the name of Tejaji, the poison will prove innocuous. His main temple is at Sarsara in Kishngarh. He is always represented as a man on horseback with a drawn sword, while a snake is biting his tongue. Nearly all the Western Jāts wear an amulet of silver with this device round their necks. In the Upper Ganges-Jumna Duāb three of the best known local godlings are Dharm Sinh, Sāvant Sinh, and Hazāri Sinh. Their priests are drawn from the menial tribes, such as the Māli and Kahār. All three are the deified ghosts of persons who have died in an unusual way or whose funeral obsequies were not duly performed. Their feast day is Sunday, and on certain occasions the godling sends his influence on his attendant (*sir par ā jāta*). They then "play" (*khelna*), or move their heads about in a frantic way, answer questions, and give oracles. Sāvant Sinh appears only on the night of the Anant Chandas feast, the fourteenth of the light half of Bhādon; the other deities deliver oracles all through the year. They are propitiated by the feeding of Brāhmans and Jogis, with offerings of flowers and sweetmeats, and lamps lighted with ghi. Another deity is Bārha Bāba, "the old master." He was a Gadariya, or shepherd, by caste, and was noted for his proficiency in Sanskrit. When he is not duly propitiated he brings ringworm (*ganj*) on children. Some people he afflicts with boils, but he is not very malevolent, and a small offering regularly made prevents him from doing much harm. At the last Census no less than 54,849 persons in the Western Districts declared themselves votaries of Bārha Bāba. Jāts are also much addicted to ancestor worship and have many such shrines in their villages. In Karnāl, the Sandhu Jāts worship Kāla Mehar or Kāla Pīr, their ancestor, whose chief shrine is at Thāna Satra, in Siālkot, the head-quarters of the Sandhus; the Halāwat Jāts worship a common ancestor called Saddu Deo. They are much afraid of the ghosts of the dead. Besides the regular *arādha*, one mode of propitiating them is to pour some water at the root of a *pīpal* tree, and

¹ Introduction to Popular Religion, 129, 133.

² Ibid., 135.

distribute some cloth, cotton and sesame on a Saturday in alms. The Evil Eye is avoided by wearing a blue string round the neck, making a black mark on the forehead, waving red pepper, wheat chaff, salt, and mustard round the head of the patient, and then burning them on the family hearth.

33. Their oaths are on the Ganges, or a bottle of its water kept for this purpose, by some the godlings, such as Gūga, Tejaji or Dāûji, on their sons' heads or by touching an idol in a Hindu temple. They eat the same food as higher class Hindus, including wild pigs and fowls; they will not eat beef or pork. They name the deity Nārāyan, when they eat, and throw a little food on the ground. They salute each other in the form *Rām! Rām!* Sikhs use the phrase *Wāh Gura ki fateh*. They are not considered strict in the matter of eating, drinking, and smoking, and, though they profess not to drink spirits, the rule does not seem to be rigidly observed.

34. The Jāt takes a high rank among the cultivating races of the Province. He is simply a slave to his farm, and this absorption in rigorous out-of-door work at all seasons has had its effect on his character and physique. He never dreams of taking any service, except in the army; he is thrifty to the verge of meanness, and industrious beyond comparison; if his crops fail, it is sheer hard luck. When he is not busy in his field, he lets out his cart for hire, or busies himself in collecting manure, which he manages with great care and skill. His fault is quarrelsomeness; and, in litigation, he never knows when he is beaten. In the life of the village he is a general butt, and is noted for his rustic, boorish ways. This is reflected in the proverbial wisdom of the countryside:—

*Jungal Jāt na chheriyē, hattī bīch Kirār,
Bhūkha Turk na chheriyē, ho jāḍ jī ka jhār—*

“Meddle not with the Jāt in the wilds, or the Kirār at his mart, nor a hungry Turk; if you do, you will risk your life.”

*Kabit sohē Bhāt ko,
Khetī sohē Jāt ko—*

“Songs suit a Bhāt, and husbandry a Jāt.”

Jāt mara tab jāniyē jab terahwīn guzar jāc—

“Never be sure a Jāt is dead till the days of mourning for him are over.”

Distribution of Jâts according to the Census of 1891.

Districts.	Hindu.	Musalman.	Sikh.	TOTAL.
Dehra Dûn	285	7	71	363
Sahâranpur	12,316	364	361	13,041
Muzaffarnagar	71,845	8,792	326	80,963
Meerut	148,580	4,707	2,103	155,390
Bulandshahr	54,290	58	20	54,368
Aligarh	80,585	...	51	80,636
Mathura	123,101	95	732	123,928
Agra	54,943	3	319	55,265
Farrukhâbâd	240	4	6	250
Mainpuri	952	13	12	977
Etâwah	294	...	13	307
Etah	204	5	9	218
Bareilly	8,876	...	...	8,876
Bijnor	57,097	...	647	57,744
Budaun	4,649	27	...	4,676
Morâdâbâd	80,215	...	43	80,258
Shâhjahânpur	383	...	7	390
Pilibhit	831	...	...	831
Cawnpur	589	...	6	595
Fatehpur	115	6	...	121
Bânda	5	1	15	21
Hamirpur	45	...	1	46
Allahâbâd	564	41	...	605
Jhânsi	328	10	738	1,076
Jâloun	102	...	1	103
Lalitpur	85	...	46	131

Distribution of Jats according to the Census of 1891—conold.

Districts.	Hindu.	Musalmán.	Sikh.	Total.
Benares	55	6	24	85
Mirzapur	41	...	...	41
Jaunpur	85	...	...	85
Ghāsiipur	8	...	8	16
Ballia	2	...	...	2
Gorakhpur	18	3	...	21
Basti	476	...	...	476
Azamgarh	4	...	...	4
Kumaun	6	...	...	6
Garhwal	16	...	...	16
Tarāi	1,180	...	...	1,180
Lucknow	2,302	2	147	2,451
Unāo	92	...	...	92
Rāi Bareilly . . . . .	...	1	42	43
Sitapur	93	...	6	99
Hardoi	34	...	...	34
Kheri	793	4	18	815
Faizābād	45	3	138	186
Gonda	899	6	42	947
Bahrāich	79	18	88	185
Sultānpur	18	14	...	32
Partālgarh	7	...	11	18
Bārābanki	79	...	7	86
TOTAL	707,854	14,190	6,058	728,102

Distribution of the Chief Jât Sections.

	Sabaran- pur.	Muzaffar- nagar.	Meerut.	Baland- shahr.	Aligarh.	Mathura.	Agra.	Bareilly.	Bijnor.	Budaun.	Moradabad.	Tarai.	Gonda.
Ahlawat .	•	•	•	•	2,020	602	•	•	•	•	217	•	•
Aujiya .	•	•	•	•	•	•	•	•	•	261	•	•	•
Aujan .	•	•	388	•	•	•	•	•	•	•	•	•	•
Antal .	•	200	•	•	•	•	•	264	•	•	•	•	•
Baban .	•	•	•	•	•	•	•	•	•	•	•	•	•
Bachané .	•	•	•	•	•	6,705	•	•	•	•	•	•	•
Badhauniya	•	•	•	•	1,062	1,842	•	•	•	•	•	•	•
Baliyan .	•	9,933	•	•	1,724	•	•	•	•	•	•	•	•
Bangar .	•	•	•	•	1,029	923	•	•	•	•	•	•	•
Bhangiwāl	•	212	•	•	•	•	•	•	•	•	•	•	•
Bargujar	•	•	•	•	788	•	•	•	•	•	•	•	•
Barh .	•	•	•	•	•	22,627	8,503	•	•	•	•	•	•
Berhwal .	•	•	•	•	•	•	241	•	•	•	•	•	•

Distribution of the Chief Jât Sections—continued.

	Saharan- pur.	Munafar- nagar.	Meerut.	Buland- shahr.	Aligarh.	Mathura.	Agra.	Bareilly.	Bijnor.	Budaun.	Moradabad.	Tarai.	Gonda.
Bhagotar	1,580	...	...	...	...	...	...
Bharanagar	4,358	525	...	...	...	...	...	...
Bhatti	224	...	...	...	...	...	...	...	...	...	...	...
Bhatwāna	481	...	...	...	...	...	...	...	...
Bhitwār	234	...	...	...	...	...	...	...
Bodiyān	1,641	...	...	...	...	...	...	...	...	...	...	...
Bora	559	478	...	...	...	...	...	...	...	...
Chamer	287	1,368	9,508	...	...	...	...	...	...
Chandel	480	...	...	...	...	...	...	...	...
Chang	1,848	780	...	...	...	...	...	...	...
Chandhari	3,813	...	...	...	270	...	...	...	...
Chanān	1,107	...	...	...	...	...	...	...	...	...	...
Chokar	1,111	3,422	1,999	...	...	...	...	...	...

[illegible]

Jati—(Sanskrit *Yati*, "one who has restrained his passions and abandoned the world").—A class of mendicant devotees who are the priests of the Jainas or Sarāṅgis. According to Mr. Sherring the term is applied also to those Guṣāṅis, Bairāgis, and Udāsis who practise celibacy; and another variety are akin to the Jogis; but the application of the term to any but the Jaina sect appears very unusual. The total strength of the Jainas in these Provinces, according to the returns of the last Census, was 84,785 persons, or 18 in 10,000 for the whole population. According to Mr. Baillie¹ "the sectarian divisions of the faith are little known to the majority of Jainas in these Provinces, to whom the Svetāmbara, though they have temples at Ajudhya and probably elsewhere, are practically unknown. The entries in the sect column were, therefore, in general the names of the principal Jinas—Adi Nāth, Ajit Nāth, Pāras Nāth, Mahāvira, or Nīm Nāth, or the word Sarāṅgi, that by which a secular Jaina is distinguished from a Jati or member of an ascetic order. The total number of Svetāmbaras shown in the Province was 2,235. It may be assumed that the others are Digambaras. The Jaina lists show that the adherents of the religion are almost entirely Banyas: 83,976, out of the total 84,601, entered originally as Jaina in religion, being of that caste. The Agarwāla, Jaiswār, Khandelwāl, Purwār, Paliwāl and Oswāl sub-castes are the most important. Four hundred and fifty-one Rājputs appear, possibly converts, but more probably, as mostly shown, of the Jaiswār sub-caste, really belonging to the trading community. There are thirty-two Brāhmans, Gaur being more numerous than any other sub-caste. Gaur Brāhmans, even though Hindus, are employed by Jainas as temple attendants, and sometimes join the faith of their patrons."

2. On the Jaina faith the remarks of Dr. J. Burgess² may be quoted:—"As their name implies, the Jainas are the followers of the Jinas, or 'vanquishers' of sins, men whom they believe to have obtained Nirvāṇa, or emancipation, from the continual changes of transmigration. With them 'life,' which they do not distinguish from 'soul' and its vehicle 'matter,' are both uncreated and imperishable, obeying eternal physical laws with which asceticism and religious ceremonial alone can interfere. Their ceremonial has, therefore, no real reference to a supreme personal God, and their

¹ Census Report, North-Western Provinces, 184.

² Indian Antiquary II., 11, sqq.

doctrine excludes his Providence. This at once points to their connection with the Buddhists; indeed there can be little doubt that they are an early heretical sect of the Hinayana school of that persuasion, and owed a part of their popularity, on the decline of the purer Bauddha doctrines, to their readier admission of the worship of some of the favourite Hindu divinities into their system and their retention of the tyranny of caste customs. But much of their phraseology is of Buddha origin; thus their laity are called *Srāvakas*—‘hearers’—the same name as among the most ancient Buddhists is applied to those ‘who practise the four realities and suppress the errors of thought and sight, without being able to emancipate themselves entirely from the influence of passion and prejudice,’ but ‘who, occupied wholly with their own salvation, pay no regard to that of other men.’ Then the Buddha is constantly spoken of as the *Jina*, or ‘vanquisher,’ his exit from existence, like that of the *Jaina Tirthankaras*, is his *Nirvāna*; both employ the *Swastika* and *Sātya* as a sacred symbol; the sacred language of the Buddhists is *Māgadhi*, of the *Jainas Arddha Māgadhi*; the temples of both sects are *Chaityas*; those who have attained perfection are *Arhans*; and *Digambaras*, or naked ascetics, were a Bauddha as well as a *Jaina* sect.¹ Further, the *Jainas* indicate South Bihār as the scene of the life and labours of nearly all their *Tirthankaras*, as it was of *Sakya Sinha*. Buddha is often called *Mahāvīra*, the name of the last *Tirthankara*, whose father the *Jainas* call *Siddharta*, the ‘establisher of faith,’ the proper name of Buddha, and both are of the race of *Ikshvāku*; and *Mahāvīra*’s wife was *Yasoda*, as Buddha’s was *Yasodhara*. Moreover, *Mahāvīra* is said to have died at *Pawa*, in Bihār, about 527 B.C.; and *Gautama Buddha*, between *Pawa* and *Kasināra*, in 543 B.C. These coincidences with many analogies of doctrine and practice seem to indicate that the *Jainas* are of Bauddha origin.”

3. “The leading and distinguishing doctrines of the *Jainas* are—the denial of the divine origin and authority of the *Vedas*; reverence for the *Jinas* who by their austerities acquired a position superior to that even of those Hindu gods whom they reverence; and the most extreme tenderness of animal life. Life is defined to be without beginning or end—endowed with attributes of its own, agent and destroyer, conscious, subtle, proportionate to the body it

¹ Hodgson *Illustrations of Buddhism*, 43, 213.

animates—diminishing with the gnat and expanding with the elephant; through sin it passes into animals or goes into hell; through virtue and vice combined it passes into men; and through the annihilation of both vice and virtue it obtains emancipation. The duties of a Yati, or ascetic, are ten—Patience, gentleness, integrity, disinterestedness, abstraction, mortification, truth, purity, poverty, and continence; and the Srāvakas add to their moral and religious code the practical worship of the Tirthankaras and profound reverence for their more pious brethren. The moral obligations of the Jainas are summed up in their five *Mahāvratas*, which are almost identical with the *pancha sila* of the Bauddhas—Care not to injure life, truth, honesty, chastity, and the suppression of worldly desires. They enumerate four merits or *dharma*—Liberality, gentleness, piety, and penance; and three forms of restraint—Government of the tongue, of the mind, and of the person. Their minor instructions are, in many cases, trivial and ludicrous—such as, not to deal in soap, natron, indigo, and iron; not to eat in the open air after it begins to rain; nor in the dark, lest a fly should be swallowed; not to leave a liquid uncovered, lest an insect should be drowned; water to be thrice strained before it is drunk; and *vayukarma*, keeping out of the way of the wind, lest it should blow insects into the mouth.

4. “The Yatis, or priests, carry an *ugha*, or besom made of cotton thread, to sweep insects out of the way of harm as they enter the temples, or where they sit down, and a *mohomati*, or mouth cloth, to prevent insects entering the mouth while praying or washing the images. The proper objects of worship are the Jinas or Tirthankaras, but they allow the existence of the Hindu gods and have admitted to a share of their worship such of them as they have connected with the tales of their saints. As, among the Bauddhas, Indra and Sukra is of frequent occurrence, the Jainas distinguishing two principal Indras—Sukra, regent of the north heaven, and Isāna, regent of the south, besides many inferior ones; and images of Sarasvati and of Devi, or Bhavāni, are to be found in many of their temples. Nor are those of Hanumān, Bhairava, and Ganesa excluded from their sacred places. Besides, they have a pantheon of their own in which they reckon four classes of superhuman beings—*Bhuvanapatis*, *Vyantarās*, *Jyotishkas*, and *Vaimānikas*—comprising first the brood of the Asuras, Nāgas, Garuda, the Dikpālas, etc., supposed to reside in the hells below the earth; secondly,

the Rākshasas, the Pisāchas, Bhūtas, Kinnaras, Gandharvas, etc., inhabiting mountains, forests, and lower air; thirdly, five orders of celestial luminaries; and, fourthly, gods of present and past Kalpas, of the former of which are those born in the heavens—Saudharma, Īsāna, Sanatkumāra, Mahendra, Brahma, Lūtaka, Sukra, Sahasrārā, Ānata, Pranāta, Arana, and Āchyāta, etc. Each Jina, they say, has also a sort of familiar goddess of his own, called a Sāsana-devī, who executes his behests. These are perhaps analogous to the Sāktis, or Mātris, of the Brāhmins; indeed among them we find Ambika, a name of Kaumāri, the Sākti of Karttikeya and Chanda, and Mahākālī, names of Bhawāni”¹.

5. The Jatis are divided into the real Jati, who wear white clothes, and the Sewara, who dresses in ochre-coloured garments. According to Mr. Sherring, the Sewaras walk about with head and feet bare, holding a red stick in the hand, and they carry with them a kind of brush made of peacocks’ feathers, with which they sweep the ground before sitting down, lest they should injure a worm or an insect. Both these classes beg cooked food from the houses of Jainas or Sarāgis. By Hindus they are held in abomination and contempt, and are said to practise magic and witchcraft.

6. The last Census shows only 12 Jaina Faqirs,—4 at Saharanpur, 1 at Muzaffarnagar, 1 at Mathura, 2 at Agra, 4 at Jalaun.

Jhamaiya.—A small sub-caste of Banyas who seem to be identical with, or an off-shoot from, the Bishnoi (*q.v.*), and to take their name from the tribal Saint Jhāmbaji. Until quite recently it is said they followed the Bishnoi custom of burying their dead. They now place them on a mat and fling them into a river².

Distribution of the Jhamaiya Banyas according to the Census of 1891.

Districts.	Number.
Farrukhābād	42
Etāwah	794
Cawnpur	1,250
Hamirpur	2
Jhānsi	2
Allahābād	486
TOTAL	2,576

¹ The whole question of the origin of the Jainas is elaborately discussed in two papers by Professor Lassen: *Indian Antiquary* II., 193 sqq., 258 sqq. Also see a paper by Mr. Thomas, *Ibid* VIII., 30 sqq.

² *Census Report North-West Provinces, 1865, appendix 88.*

Jhijhotiya, Jajahutiya.—A branch of the Kanaujiya Brāhmans who take their name from the country of Jejākasukti, which is mentioned in the Madanpur inscription. Of this General Cunningham writes¹:—"The first point deserving of notice in these two short but precious records is the name of the country, Jejākasukti, which is clearly the Jajāhuti of Abu Rihān. The meaning of the word is doubtful, but it was certainly the name of the country, as it is coupled with *desa*. I may add, also, that there are considerable numbers of Jajahutiya Brāhmans and Jajahutiya Banyas in the old country of the Chandels or Bundelkhand. I would identify Jajahuti with the district of Sandrabatis of Ptolemy, which contained four towns, named Tamasis, Empalathra, Kuro-povina and Nandubandagar. Judging from the relative positions assigned to them by Ptolemy, I think that the first, which is to the North-East of Sandrabatis, may be Darsanda, the second Mahoba, the third Khajurāho, and the fourth, which is the most Westerly, Bhandar." The Jami-ut-tawārikh of Rashid-ud-dīn², quoting from Abu Rihān al Birūni, mentions the Kingdom of Jajhoti as containing the cities of Gwālior and Kalinjar, and that its capital was at Khajurāho. The popular and incorrect explanation is that they are really Yajurhota Brāhmans, because, in making burnt offerings, they followed the rules of the Yajur Veda.

2. According to a list procured at Mirzapur their *gotras* are—Awasthi; Bhareriya Tivāri; Arjariya Kot; Gautamiya of Ladh-pur; Patariya of Kannaura; Pāthak of Kalyānpur; Gangelé of Matayaya; Richhatiya of Kuba or Kunwa; Tivāri of Eji; Chaubé of Kachhaura; Nāyak of Pipari; Bājpei of Binwārē; Dikshit of Panna; Kariya Misra; Sondelē Misra. The above fifteen *gotras* intermarry on equal terms. Below these are five, which are lower and give daughters to the higher fifteen, but are not given brides by them in return. These are—Sirsa; Soti; Sonakiya; Ranaiya; Bhenreli Dūbē. This list has little resemblance to that given by Mr. Sherring³.

The Jhijhotiya Brāhmans have but an indifferent reputation.

¹ *Archæological Reports* X., 99; II., 413.

² *Downson's Elliot* I., 54.

³ *Hindu Castes* I., 56.

*Distribution of the Jhijhotiya Brāhmans according to the
Census of 1891.*

Districts.	Number.	Districts.	Number.
Sahāranpur	1	Jhānsi	20,519
Agra	1	Jālaun	11,140
Etah	1	Lalitpur	16,258
Bareilly	4	Ghāzipur	132
Cawnpur	77	Gorakhpur	3,184
Banda	734	Faizābād	74
Hamīrpur	19,497	TOTAL	71,622

Jhojha.—A tribe of cultivators found hardly beyond Sahāranpur, Muzaffarnagar, and Bijnor. Of them, Sir H. M. Elliot writes¹—“The word means literally ‘the stomach’ (Sanskrit *jarjara*, ‘hollow’), and is the designation of an inferior class of Muhammadans. The Jhojhas of Pargana Baran of Bulandshahr represent themselves as converted Rāthours, Chauhāns, and Tuars, but by others they are considered to be converted slaves of these tribes. In like manner those of Anupshahr are said to be the slaves of Mughals converted to Muhammadanism. They are despised by the Bargūjars and other converted Rājputs of the neighbourhood, with whom they are not suffered to intermarry; from which their servile origin may be fairly presumed. They are scattered over different parts of the Duāb and Rohilkhand, and are reported to be good cultivators.—Hence the proverb—

Jhojha hālī lekur, ghar baitho chaupar khel.

‘Employ a Jhojha as a ploughman,

and you may sit at home and play backgammon.’

The complete list of their sections, as shown in the Census returns, shows that the tribe is of mixed origin. Thus, with Hindu names, like Banjāra, Benbans, Chaudhari, Chauhān, Desi, Deswālī, Kolipanwār, Orh, Rājput, and Rori, we have later orthodox Muhammadan names, like Ghāzi, Ghorī, Pathān, Shaikh and Sadīqi.

"2. One of the chief causes of the value attached to their service is, that being Musalmāns, they are not restrained by Hindu observances of particular festivals. Thus, while Hindus are waiting for the Dithwan before they cut their sugarcane, the Jhojhas have already begun to press their cane and manufacture their sugar."

3. In Oudh, a branch of the tribe is said to have held Pargana Gopaman in Hardoi, and to have been conquered by the Gaur Rājputs. Mr. Butts thinks they were converted Bhars who yielded to the Muhammadans and embraced their faith. In Lucknow many forts are attributed to them, and they are considered to have been converted Bhars or Pāsis ¹.

Distribution of the Jhojhas according to the Census of 1891.

Districts.	Number.	Districts.	Number.
Dehra Dūn	21	Shāhjahānpur	8
Sahāranpur	12,867	Pilibhīt	4
Muzaffarnagar	7,477	Cawnpur	3
Meerut	3	Tarāi	133
Bulandshahr	21	Sitapur	26
Agra	3	Kheri	1
Farrukhābād	11	Faizābād	6
Etab	1	Bahrāich	3
Bijnor	5,765	Partābgarh	464
Morādābād	30	Total	26,847

Jogi—(Sanskrit *Yoga*, "union"). A "term properly applied to the followers of the Yoga, or Patanjala, school of philosophy, which, among other tenets, maintained the practicability, even in life, of acquiring entire command over elementary matter by means of certain ascetic practices. The practices consist chiefly of long continued suppressions of respiration; inhaling and exhaling the breath in a peculiar manner; of sitting in eighty-four different attitudes; of fixing the eyes on the top of the nose; and endeavouring, by force of mental abstraction, to effect a union between the

¹ *Hardoi Settlement Report, 155; Lucknow Settlement Report, 136.*

portion of vital spirit residing in the body and that which pervades all Nature, and is identical with Siva considered as the Supreme Being and source and essence of all Creation " 1.

2. The last Census divides the Jogis into the two main classes of Aughar and Gorakhpanthi. The real founder of the sect is said to have been that mysterious Saint Gorakhnāth about whom so many wonderful tales are told, but whose personality and history are for the most part shrouded in legend and mystery. He is said to have had twelve disciples whose names are very uncertain, and there are several lists of them. One list is—Sat Nāth, Dharm Nāth, Kāya Nāth, Adh Nāth, Mast Nāth, Abhapanthi, Kalepa, Dhajpanthi, Hamdīrang, Ramkê, Lachhmankê, Darya Nāth. According to another—Aipanthe, Ramkê, Bhartari, Sat Nāth, Kanibaki (disciples of Jālandhar Nāth; of this branch are the Sapelas), Kapāl Muni, Lachhman Natesar, Ratan Nāth, Santokh Nāth, Dhajpanthi (followers of Hanumān), Man Nāth (followers of Rāja Rasālu). A third list gives—Sant Nāth, Rām Nāth, Abbang Nāth, Bharang Nāth, Dhar Nāth, Gangāi Nāth, Dhaja Nāth, Jālandhar Nāth, Darpa Nāth, Kanak Nāth, Nim Nāth, and Nāg Nāth 2. The best known sub-divisions are the Aughar and the Kanphatas, of whom a separate account has been given. Mr. MacLagan suggests that "there are many things which point to a non-Hindu origin for the Jogis and Sannyāsīs. The Hindu wears a scalp-lock, carries the sacred thread, burns his dead, and, generally speaking, abstains from flesh and wine. The Jogis too are remarkably prevalent in the Peshāwar and Kābul direction, where Buddhism was once so strong. And the names of their twelve Nāths bear some resemblance with those of the Jaina Tirthankaras. There are legends too which connect Gorakh Nāth in a special way with Nepāl, and the Panth of Jālandhar Nāth is often termed Pānāth from the fact that its members in place of Nāth adopt after their names the termination *Pā*, which is the Tibetan epithet for our familiar *wāla*." 3

3. Besides the respectable members of the sect who are contemplative ascetics, there are others who do not bear such a reputable character. Among these the Bhartari and Nandiya Jogis are Hindus, and the Bhaddar

1 Wilson, *Essays I*, 206.

2 MacLagan, *Panjab Census Report*, 114.

very often Musalmâns. They wear a beard and a long sort of coat dyed with ochre which is called *gudri*. On the shoulders they carry an alms wallet (*jholi*) dyed in ochre, and a turban of the same colour. The Bhartari Jogis carry about with them a sort of fiddle (*sârangi*) and a stick called *bairâga*. They play on the fiddle and sing songs in honour of Bhartrihari, who is said to have been the brother of Râja Vikramaditya. His shrine is in the Chunâr Fort, and he passes part of the day there and the rest in Benares. They wear round their necks a necklace (*mâla*) of *rudrâksha* beads. The Bhaddari Jogis dress in very much the same way, but do not carry a fiddle. They tell fortunes by means of palmistry and exorcise ghosts and demons.

4. The Nandiya Jogis wear the same dress, but do not carry a fiddle. They lead about with them a deformed ox, an animal with five legs, or some other malformation. He is decorated with ochre coloured rags and cowry shells. They call him Nandi or the vehicle of Mahâdeva, and receive gifts of grain from pious Hindus, half of which they put into their wallet, and give the other half to the animal. They usually carry on a more profitable business than other kinds of beggars. The ox is trained to give a blessing to the benevolent by shaking its head and raising its leg when its master receives a gift. Some of the Jogis of this class carry about with them a brush which they wave over the heads of children afflicted with the Evil Eye. These people are hereditary beggars, and keep houses and families. The boys are initiated into the order at the time when the ceremonial shaving (*mândan*) is carried out. Then the Guru makes over a ragged garment (*gudri*) to the neophyte, with a wallet and fiddle, the implements of his trade. The Guru often receives considerable sums of money for initiating a disciple. The mendicants of the order assemble at the time of initiation, and unless the candidate is a hereditary member of the order, his friends have to give seven dinners to the brethren. They beg from both Hindus and Musalmâns, but naturally Hindus are their chief supporters. They do not take cooked food as alms, not because they are particular in matters of eating, because they can take *kuchchi* from a Chamâr or any caste not inferior to his. The alms they take are money or uncooked grain, and they will also take rags and old clothes. The Bhartari Jogis sing songs in honour of Bhartrihari, Râja Gopi Chand, and Mahâdeva. They also sing songs in honour of Daya Râm (*karkha*). The Bhaddari or Nandi Jogis hardly ever

sing; or, if they do sing, it is songs in honour of Mahādeva. To the west of the province they sing songs to Zāhir Pir, or the love ballads of Hīra and Rānjha, or the adventures of Amar Singh Rāthaur. They also work as tailors and silk-spinners, and have several *gotras* with Rājput names, such as Chauhān, Kachhwāha, Gahlot, etc. These all eat and intermarry with each other except in their own *gotra*.¹

5. Many of these Jogis have a very indifferent reputation. They wander about and make themselves acquainted with the history and antecedents of any rich family which may have lost a near or important relative, and, personating the absentee, readily obtain access to the family, which results in a general plunder of the premises and the disappearance of the swindlers. They also pretend to change copper into gold, a power which they trace to one of their order in the time of the Sultān Altitmiş. Some are professional poisoners; others pretend to deal in millstones and steal cattle.²

6. Marco Polo mentions the Jogis under the name of Chughi, and says "they are properly Abraiman (Brāhmins), but they form a religious order devoted to the idols. They are extremely long-lived, every one of them living to one hundred and fifty or two hundred years. They eat very little, but what they do eat is good, rice and milk chiefly. And these people make use of a very strange beverage; for they make a potion of sulphur and quicksilver mixed together, and this they drink twice every month. This they say gives them long life."

Bernier³ mentions the same custom.

Distribution of the Jogis according to the Census of 1891.

DISTRICTS.	Anghar.	Gorakhpantbi.	Others.	Muhammads.	TOTAL.
Dehra Dūn	86	90	927	...	1,103
Sahāranpur . . . .	...	...	13,713	21	13,734
Muzaffarnagar	1,235	1,744	6,250	2,769	11,098
Meerut	1,646	1,612	8,729	1,142	13,129

¹ Rāja Lachhman Singh, *Bulandshahr Memo.* 188, 299.

² *Report, Inspector-General Police, North-Western Provinces, 1887, p. 94; 1888, p. 5; 1869, pp. 121-125.*

³ *Travels* II. 130.

Distribution of the Jogs according to the Census of 1891—contd.

DISTRICTS.	Anghar.	Gorakhpauri.	Others.	Mahamadan.	TOTAL.
Bulandshahr	49	2	3,662	59	3,766
Aligarh . . . .	...	...	3,353	25	3,378
Mathura . . . .	...	...	...	128	128
Agra	32	48	2,165	758	3,003
Farrukhābād . . . .	...	...	219	68	287
Mainpuri . . . .	...	...	815	...	815
Etāwah . . . .	...	...	642	166	808
Etah	8	22	891	159	1,080
Bareilly . . . .	...	...	738	254	992
Bijnor	821	232	923	428	2,404
Budaun	15	...	850	14	879
Morādābād	52	91	2,339	84	2,566
Shāhjahānpur . . . .	...	...	41	730	771
Pilibhīt	16	...	227	3	246
Cawnpur . . . .	...	240	704	326	1,270
Fatehpur . . . .	...	129	1,016	56	1,201
Bānda . . . .	...	1	781	3	785
Hamirpur	14	6	309	349	678
Allahābād	1	...	603	512	1,116
Jhānsi	2	180	1,260	3	1,445
Jālaun . . . .	...	...	517	...	517
Lalitpur . . . .	...	...	308	...	308
Benares	186	226	7	...	419
Mirzapur . . . .	...	71	...	43	114
Jaunpur . . . .	...	...	116	940	1,056
Ghāzipur	9	30	133	5	177
Ballia . . . .	...	80	8	67	155

Distribution of the Jogis according to the Census of 1891—concl'd.

DISTRICTS.	Aughar.	Gorakh- panthi.	Others.	Muham- madans.	TOTAL.
Gorakhpur . . . .	...	372	521	680	1,573
Basti . . . .	...	4,106	...	1,355	5,461
Azamgarh	7	...	5,757	470	6,234
Kumaun	5	3,081	...	...	3,086
Garhwāl . . . .	...	407	827	...	1,234
Tarāi	54	399	38	...	491
Lucknow	6	...	1,051	276	1,333
Unāo	1	...	25	372	398
Rāe Bareli . . . .	...	...	26	296	322
Sitapur	12	14	11	471	508
Hardoi . . . .	...	...	...	368	368
Kheri . . . .	...	...	331	202	533
Faizabād . . . .	...	...	24	711	735
Gonda	45	...	75	1,180	1,300
Bahrāich	15	...	5	391	411
Sultānpur . . . .	...	...	...	864	864
Partābgarh . . . .	...	...	...	458	458
Bārabanki . . . .	...	...	...	393	393
TOTAL	4,317	13,133	60,937	17,593	95,980

Johiya.—A sect of Rājputs, who, according to Sir H. M. Elliot,¹ "are by some authorities included among the thirty-six Royal races of India; by others they are considered a mere ramification of the Yadu Bhatti. In the gathering of the Rājputs to defend the Mori Prince of Chithor they are styled "Lords of Jangaldes," which included Hariyāna, Bhatner, and Nāgaur. There are, I believe, no Rājputs of this clan, except a very few in Khairagarh of Allahābād, and those in the Duāb, who form a Chaurāsi in the

¹ *Supplementary Glossary S. V.*

neighbourhood of Allahābād and Chail, and who are all converted to Muhammadanism. Colonel Tod considers the Johiyas to be totally extinct.²

Joshi.¹—A term applied to at least two very different classes of people. The proper term for the astrologer or astronomer, whose function is the preparation of horoscopes and the ascertaining of the lucky and unlucky influences which attach to particular times, is *Jyotishi*, which comes from the Sanskrit *Jyautishika* or “one skilled in astronomy and astrology.” He is always a Brāhman, and though not holding a very high position, he is an indispensable personage in the village economy. From this Joshi is a corruption, and he, in the Plains at least, is a much less respectable practitioner. He is also known as Bhaddali from his eponymous ancestor, and Bhanreriya from his approximation to the Bhānd or actor-singer caste. Bhaddali, who was a famous astrologer and the author of a well-known book on the subject known as *Sagunāvali* or “the interpretation of omens,” is said to have been the son of the celebrated Varāha Mihira, who was one of the “nine gems” of the Court of Vikramāditya. He was the author of the *Brihat Samhita* and *Brihaj Jātaka*, and is said to have died in 587 A. D.

2. The birth of Bhaddali is told in this wise:—Varāha Mihira, after a life spent in the study of astrology, was on his return home. By his art he had discovered that, if he begot a son at a particular time, the child would be a profound adept in the science. On the road he was delayed and was obliged to halt at the house of a Dhobi, or, as some say, of an Ahir. The master of the house was absent, but his lady was at home. The sage lamented to her that he was unable to meet his wife at the auspicious moment. She thought the opportunity too good to be lost for the production of a child with such a future. From their embraces she conceived, and the famous Bhaddali was the result. Next day Varāha Mihira reached home, and his wife also conceived and bore a son. Before she was delivered he gave her a ball, and told her when the child was born to throw the ball within the sacred circle in which he was engaged in the study of the stars. The result of his calculations was unfavourable, and he declared that he was not the father of the child which she bore to him. In his rage and grief he left his wife and child, and went and settled in a foreign land.

¹ Largely based on a note contributed by Pandit Janardan Dat Joshi, Deputy Collector, Bareilly.

3. The two boys grew up and both became adepts in astrology. After a time, when they were taunted about the uncertainty of their descent, they consulted the stars, and ascertaining that Varāha Mihira was their father, started in search of him. When after a long and weary march they reached a certain city, they found a great crowd assembled. An astrologer, who was their father, Varāha Mihira, had foretold that at a certain time and place a fish would drop from the sky. The King of the land and all his subjects were assembled to see the promised miracle. When the boys made their calculations they found that the fish would certainly drop from heaven, but not at the exact time and place foretold by the astrologer, their father. Their announcement turned out correct, and they were greatly applauded, while their father was brought to shame. In his surprise he asked them to explain his mistake. They informed him that he had not made allowance for the slight movement of the earth while the fish was falling from heaven, and they added that he also failed to take account of the time which the ball had taken to fly through the air when thrown by his wife before it fell in the sacred circle. Varāha Mihira was confounded, and now confident of the virtue of his wife, returned home with his sons. The son of the low caste woman being illegitimate was not allowed to become a proficient in Sanskrit literature, but confined his studies to Hindi, in which language he wrote the famous treatise on omens, to which reference has already been made. He then, before Rāja Bhoj was born, foretold the glory to which he would attain; but Munja, the uncle of the young prince, in his jealousy had him exposed in the jungle, where he was rescued by a Brāhman, and lived to ascend the throne.

4. The Joshis of the Plains are followers of the Sāma Veda, while those of the hills follow the Yajur Veda. The best known *gotras* of the former are Bharadwāja, Pachrauliya; Sikrauriya; Urauriya; Kakara; Silāchar (Sila Achārya); or Silauta; Chhibari; and Parāsara. But the Census returns, which include no less than 451 sections, lead to the conclusion that the Joshis, at least in the Plains, are a very mixed body. We have few of the regular Brāhmanical *gotras*, and many which suggest a lower origin or connection, such as Bāgri, Bais, Bāri, Barwār, Chamargaur, Chaubān, Gautam, Raghubansi, Rājput, Sunāri, and Tuar; with local sections such as Aharwār, Bhojpuriya, Gujarāti, Indauriya, Haridwari, Kanaujiya, Magarwār, Muazzamnagarīya, Saksena, and Sri-

bāstam. They are entitled to receive only three kinds of offering (*dāna*)—those made to Sanīschara or Saturn, who is universally regarded as of evil omen, and those made to Rāhu and Ketu, the demons who are the cause of eclipses. Gifts to Sanīschara are made only on a Saturday from morning to noon, and consist of an iron dish (*bālī*), one *ser* and a quarter of *urad* pulse, five *chhātanks* of vegetable oil, and a small sum of money. The gift to Rāhu-Deota includes seven kinds of grain, a knife or other iron cutting instrument, a goat, and a small piece of sapphire (*nīlam*). These are given to the Joshi on a Wednesday after the recital of appropriate verses (*mantra*). The offering to Ketu includes a lamb or sheep, oil, an iron vessel, a piece of green cloth, some coral, and emerald (*summurud*), gold, and a small sum of money. This is given to the Joshi on a Friday night, just when one or two stars are visible; to use their own phrase, it should be done in the shade of stars. The little bits of gold and precious stones used in these offerings are sold by Sunārs at a half pice each, and of course only a very minute portion is given.

5. The *gotras* already named are exogamous; a son can be married in a *gotra* lower than that of his father; but with girls the rule of hypergamy prevails, and she must be married in a superior *gotra*, if possible to a Gangaputra boy. But on the other hand, a Gangaputra will never marry his daughter to a Joshi. When the bride is brought home (*gauna*), the members of the *gotra* assemble and drink milk boiled with rice and sugar. This is known as *dūdhabhātī*, and represents a sort of formal initiation of the bride in the family of her husband. From that time the members can eat *kachchi* cooked by her. It may be noted that among Brāhmins the bride cannot cook *kachchi* for her new family until she attains puberty, and until the rite following impregnation (*garbhadhāna*) is performed. The Khasiyas of Kumaun are still more particular, and will not eat from the hand of the bride until she bears children.

6. These Joshis of the plains are worshippers of goddesses rather than of gods. Next to these their most favourite deity is Mahābīr.

7. The Mārwarī Joshis are Panch Gaur, and are divided into

Adi Gaur; Jaypuri Gaur; Mālavi Gaur and
 The Mārwarī Joshis. Gūjar Gaur or those of Jaypur, Mālwa, and
 Gujarāt. Some of them are found in Benares, and they, as well as

the Kumaun Joshis, are quite distinct from the common Joshis of the plains. In the case of the Gūjar Gaur Joshis, the term Joshi is a title and does not represent an actual caste.

8. Of these, Mr. Atkinson¹ writes :—"The Joshis, though hardly ranked as Brāhmans in the plains, have attained in the hills, by long prescription, a claim to be considered Brāhmans, and intermarry with Pante, Pānrés, Tiwāris, and others. They are by occupation astrologers and horoscope-makers, but large numbers now affect government service or agriculture." They have several *gotras*, of which the following account is given by Pandit Janardan Joshi. The Gārgya *gotra* are said to be descended from Sushanidhi, a Chaubé Brāhman, of Jhūsi, near Allahābād, who is said to have accompanied Rāja Som Chand to Kumaun where he was appointed his Wazir. An absurd legend tells that these Joshis take their name from Jhūsi, their original home. They are divided into various local sections, such as those of Jhijar, Shilakhola, Digoli, Kotwālgānw, etc., none of which intermarry. The Angiras *gotra* claim descent from Nathrāj Pānré of Khor in Kanauj, who came to Kumaun on a pilgrimage to Badarināth, and obtained employment as an astrologer, and the village of Siren in Katayūr free of revenue. From thence they spread over Kumaun, and continued for a long time to perform simply priestly functions, but in the troubles which arose on the accession of Trimal Chand in 1626 A.D., they succeeded in obtaining a share of State offices, and have never failed to be represented in Government service. Service and agriculture are the occupations of the division to the present day, and they claim the title of Diwān. The Kausik *gotra* has a history of nineteen generations in Kumaun. They claim their origin from a place called Nadiya Santipur, whence they came and settled at Doti. Before their immigration they are alleged to have been Bājpei Brāhmans. Of the other *gotras* Mr. Atkinson writes :—"The Joshis of the Upamanya *gotra* claim descent from a Misra Brāhman of Diptiya. They say that some of his descendants became Pānrés, and that those who devoted themselves to astrology became Joshis. Bīrbhadra of this *gotra* was the first of them to obtain any notoriety, but they have a great predilection for Government service and call themselves Diwān. They are also known as Dāuya or Dhumya Joshis from their prin-

¹ *Himalayan Gazetteer*, III, 423 sq.