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FOR REFERENCE ONLY

HANDBOOKS FOR THE INDIAN ARMY.

RAJPUTANA CLASSES

COMPILED

under the orders of the Government of India,

BY

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A Handbook of Rajputana classes.

CHAPTER I.

Geographically the term Rajputana which is not an old one, is applied to the tract of country lying between 23 3' and 30 12' North and 69 30' and 78 17' East having according to the Imperial Survey of India, a total area of about 131, 698 square miles. It is surrounded by the Punjab, the United Provinces, the Central India Agency, and the Bombay Presidency. About three-fifths of the country is in the north-west dry area. The remainder is included in the Central India plateau, with the exception of the States of Alwar, Bharatpur and Dholpur which form part of the Indo-Gangetic Plain.

Physically, Rajputana is interesting as containing the watershed of the continent of India, the Aravalli Mountains, which commencing roughly at the famous ridge of Delhi, run, though not in an unbroken chain, through the heart of the country from north-east to south-west, culminating in the group of hills among which Mount Abu, the summer political capital, is situated. In this group and a few miles from Abu is Guru Sikar (5,650 feet) the highest mountain between the Nilgiris and the Himalayas.

Rajputana also embraces a large portion of the famous 'great desert' of India on its northern and north-western sides.

Its rivers are few, the only ones of any importance being the Chambal and its tributaries, the Kali Sind, the Parbati, the Mashi and the Banas. Other rivers which are dry for most of the year are the Luni and Banganga. It contains the well known salt lake of Sambhar which is on the borders of Jodhpur and Jaipur.

In the summer the heat, except in the high hills is great everywhere and in the west and north-west some of the highest maximum temperatures recorded in India are experienced. Hot winds and dust storms are prevalent more or less throughout the country. In the winter the climate of the north, especially on the Bikaner border, is very much colder than in the Southern States.



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FIGHTING CLASSES OF RAJPUTANA.

The rainfall is very unequally distributed throughout Rajputana. The Western portion comes very near the limits of that part of Asia which belongs to the rainless districts of the world, though even on this side the south-west winds bring annually a little rain from the Indian Ocean. In Jaisalmer and parts of Jodhpur and Bikaner the annual fall averages scarcely more than 6 or 7 inches ; in the south-west the fall is much more copious and at Mount Abu has, on more than one occasion, exceeded 100 inches.

But, except in these South-West Highlands of the Aravallis, the rain is most abundant in the south-east of Rajputana. Along the Southern States from Banswara to Jhalawar and Kotah, the land gets not only the rains from the Indian Ocean, but also the remains of the moisture which comes up from the Bay of Bengal in the south-east, and this supply occasionally reaches all Mowar. In this part of the country, if the south-west rains fail early those from the south-east usually come to the rescue later in the season. On the other hand the northern part of Rajputana gets a scanty share of the winter rains of Northern India while the southern part usually gets none at all beyond a few gentle showers about Christmas. In the central tract about Ajmer and towards Jaipur, the periodical supply of rain is very variable. If the eastern winds are strong, they bring good rains from the Bay of Bengal ; whereas, if the South-West Monsoon prevails, the rain is comparatively late and light. It may be said shortly that from Bikaner and Jaisalmer in the north-west, to Banswara in the South, and Kotah and Jhalawar in the south-east, there is a very gradually increasing rainfall from about 6 to 37 inches, the quantity increasing very rapidly after the Aravallis have been crossed. This peculiar character of the rainfall should be remembered when considering such questions as the distribution of population, density and material condition, in the various States.

Except in Jaipur, Bikaner, Kotah, Jodhpur and Bharatpur, canals are practically non-existent. The total estimated area irrigated by canals is only about 130 miles. A project is on foot, however, for the irrigation of Northern Bikaner by canals from the Sutlej. Wells and tanks are the chief means of irrigation in most parts of the country.

Rajputana is chiefly an agricultural and pastoral country, nearly two-thirds of the population being supported primarily thereby. The most important crops are bajra (spiked millet), jowar (great millet), Indian corn, wheat, barley and



A BRIEF DESCRIPTION OF THE COUNTRY.

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gram. Beans, cotton, sugar-cane, poppy, tobacco, mustard, castor, rapeseed and til are also grown. Large herds of camels, cattle and sheep form the main wealth of the western and northern parts.

The total population is about 11,000,000 and the total area is about 131,000 square miles. This gives an average

Population.

density of about 83 persons per square mile

which is lower than any province in India except Burma and Baluchistan. The variation in the different States is enormous, rising as high as 282 in Bharatpur and sinking to 5 in Jaisalmer. This latter figure is equalled by New South Wales, South Australia and Brazil, while the density of Bharatpur can be compared with that of its neighbours, Gurgaon 333, Muttra 453 and Agra 551.

Rajputana is, on the whole, very badly provided with metalled roads.

Communications.

The total length of these is under 2,000 miles.

The state of repair in which they are kept up is very variable. The principal roads fit for motor traffic are Ajmer to Kotah 130 miles; Ajmer to Todgarh (Merwara) 77 miles; Ajmer to Jodhpur 150 miles; Ajmer to the Bharatpur boundary, through Jaipur, 167 miles; Bharatpur to Agra 35 miles; Bharatpur to Muttra 21 miles; Bharatpur to Muttra *via* Dig, 42 miles; and Maonda to Khetri 17 miles. Any planned motor tour is therefore quite impossible.

Railway communication has, however, tremendously improved in the last 15 years and a reference to the map will show the present alignments. Projects are on foot to extend the Jaipur Railway from Palsana to Bhiwani and to link up Delhi with Karachi through Bikaner. About the most inaccessible place in Rajputana is Jaisalmer which is roughly 100 miles from Barmer Station on the Jodhpur Bikaner Railway. For a great many years to come the camel will remain supreme as a means of locomotion over the greater part of the country.

Rajputana has often been called one of the back waters of India and to

General characteristics.

some extent this description still holds good.

Consisting as it does, entirely of Indian States,

except for the small island of Ajmer-Merwara, it retains that innate conservatism of ideas, administration and customs which are inherent in so many of the States all over India. The Rajputs still exhibit many interesting characteristics of the feudal ages, the inheritance from centuries of constant warfare and in many parts still show by their disdain of manual labour and of commercial undertakings.



CHAPTER II.

Rajputana consists of 18 States, 3 Chiefships and the British Districts of Ajmer-Merwara. For political purposes the Administration, States are grouped into eight political charges—three Residencies and four Agencies while the States of Alwar, Bikaner and Sirohi deal direct with the Agent to the Governor-General. The following shows the political grouping of the States—the whole being under the superintendence of the Agent to the Governor-General.

Residency or Agency.	Head Quarters.	States.
Mewar Residency	Udaipur	Udaipur.
Jaipur Residency	Jaipur	Jaipur. Kishengarh. Lawa (Chiefship).
Western Rajputana States Residency	Jodhpur	Jodhpur. Jaisalmer.
Eastern Rajputana States Agency	Bharatpur	Bharatpur. Karauli. Dholpur.
Kotah and Jhalawar Agency	Kotah	Kotah. Jhalawar.
Haraoti and Tonk Agency	Deoli	Bundi. Tonk. Shahpura (Chiefship).
Southern Rajputana States Agency	Neemuch	Dungarpur. Banswara. Partabgarh. Khushalgarh (Chiefship).

The following table shows further details regarding the States :—

State.	Area in square miles.	Ruling Family and Title of Ruler.	No. of guns to which entitled as permanent dynastic salute.
Alwar	3,221	Rajput (Naruka), Maharaja	15
Banswara	1,606	Rajput (Sesodia), Maharawal	15
Bharatpur	1,982	Jat, Maharaja	17

State.	Area in square miles.	Ruling Family and Title of Ruler.	No. of guns to which entitled as permanant dynastic salute.
Bikaner	23,315	Rajput (Rathor), Maharaja	17
Bundi	2,220	Rajput (Hara), Maharao Raja	17
Dholpur	1,200	Jat, Maharaj Rana	15
Dungarpur	1,447	Rajput (Sesodia), Maharawal	15
Jaipur	15,579	Rajput (Kachwaha), Maharaja	17
Jaisalmer	16,062	Rajput (Bhatti), Maharawal	15
Jhalawar	810	Rajput (Jhala), Maharaj Rana	13
Kauli	1,242	Rajput (Jadon), Maharaja	17
Kishangarh	858	Rajput (Rathor), Maharaja	15
Kotah	5,684	Rajput (Hara), Maharao	17
Kushalgarh Chiefship	340	Rajput (Rathor), Rao	<i>Nil.</i>
Lawa Chiefship	19	Rajput (Naruka), Thakur	<i>Nil</i>
Jodhpur	34,963	Rajput (Rathor), Maharaja	17
Udaipur	12,691	Rajput (Sesodia), Maharana	19
Partabgarh	886	Rajput (Sesodia), Maharawat	15
Shahpura Chiefship	405	Rajput (Sesodia), Raja Dhiraj	<i>Nil.</i>
Sirohi	1,964	Rajput (Deora), Maharao	15
Tonk	2,553	Mussalman Nawab	17

Rajputana has been aptly described by Rudyard Kipling as having been the cockpit of India and after centuries of warfare between the inhabitants and the Mahomedan rulers, the Mahrattas and lastly the Pindaris, treaties were entered into with the British Government guaranteeing the independence and protection of the various States. The first treaty was with Alwar in 1803 and the last with Jhalawar in 1838. The year 1862 was notable for the grant to every Ruling Prince of a *Sanad* guaranteeing to him and his successors the right of adoption in the event of failure of natural heirs and this was followed by a series of agreements relating to the mutual extradition of persons charged with heinous offences. Ajmer-Merwara has, in turn, been in the



SOME NOTES ON THE ADMINISTRATION.

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possession of the Rajputs, Mahomedans and Mahrattas and at the close of the Pindari War the districts were ceded to the British Government by Daulat Rao Sindhia ' the Mahratta chief ' on June 25th, 1818.

In 1871 the two districts were formed into a Chief Commissionership under the Political Department of the Government of India. The Agent to the Governor-General in Rajputana is Chief Commissioner and under him is a Commissioner with ' generally ' one or two Assistant Commissioners.

The land may be divided into two main groups namely, that under the direct management of the Darbar, called *Khalsa* and that held by grantees, whether individuals or religious institutions, and known as *Jagir*, *inam*, *bhum*, *muafi*, *sasan*, *dharmada*, *udak*, etc. The proportion of territory under the direct fiscal and administrative control of the chief varies widely in different States. In Jodhpur it is about one-seventh, in Udaipur one-fourth and in Jaipur two-fifths ; whereas in Kotah it forms three-fourths and in Alwar and Bharatpur seven-eighths. Where the clan organisation is strongest and most coherent the chief's personal dominion is smallest, while it is largest where he is, or has lately been an active and acquisitive ruler.

In the *Khalsa* territory the Darbar is the universal landlord ; the superior and final right of ownership is vested in it, but many of the cultivators also hold a subordinate proprietary right as long as they pay the State demand. This latter is especially the case in Alwar where the system is known as *biswadari*.

In former times the word *Jagir* was applied only to estates held by Rajputs on condition of military service. The *Jagirdar* was the Thakur or lord who held by grant (*patta*) of his chief, and performed service with specified quotas at home and abroad. The grant was for the life of the holder, with inheritance for his offspring in lineal descent, or adoption with the sanction of the chief and resumable for crime or incapacity ; this reversion and power of resumption were marked by the usual ceremonies on each lapse of the grantee, of sequestration of relief, and of homage and investiture of the heir. Some centuries ago it was the practice in Udaipur for a Thakur to shift with family, chattels, and retainers from one estate to another and it is said that such changes were triennial. The system was a perfect check to the imbibing of local attachment and the prohibition against erecting forts for refuge or defiance, prevented its



growth if acquired. It produced the object intended, obedience to the chief and unity against the restless Moghul.

At the present time, lands granted in recognition of service or as a mark of the chief's personal favour are all classed as *jagir*, though the grantees may be Mahajans, Kayasths, etc. The Jagirdars may therefore be classed as Rajput and non-Rajput; and as regards the latter it will suffice to say that they usually pay no tribute or rent but have to attend on the chief when called on. The duties and obligations of the Rajput nobles and Thakurs and the conditions on which they hold vary considerably. Some pay a fixed sum yearly as quit-rent or tribute and have also to supply a certain number of horsemen or foot-soldiers for the public service. Others either pay tribute or provide armed men or in lieu of the latter obligation make a cash payment. This latter is now the case in Jodhpur. At every succession to an estate the heir is bound to do homage to his chief and pay a considerable fee. *Jagir* estates cannot be sold, but mortgages are not uncommon, though they cannot be foreclosed; adoptions are allowed with the sanction of the Darbar.

The tenure known as *bhum* next demands attention. It is peculiar to Rajputs. The word itself means "land" and *Bhum.* *bhumia* signifies the allodial proprietor. The tenure consists essentially in a hereditary, non-resumable and inalienable property in the soil. The title of *bhumia* is so cherished that the greatest chiefs are solicitous to obtain it, even in villages entirely dependant on their authority, as well as in those outside their territorial jurisdiction. The Maharaja of Kishengarh is one of the *bhumias* of Ajmer district. The duties of *bhumias* were originally threefold: to protect from marauders villages and village cattle within the confines of the *bhum*; to protect the property of travellers within the village; and to compensate sufferers from a crime which should have been prevented. This rude device for the protection of property is now, practically speaking, obsolete. Provided the *bhumias* do not neglect their duties, they hold for ever.

The other tenures mentioned above, namely *inam*, *muafi*, *sasam*, *dharmada*, etc., may be grouped together. Lands are granted thereunder to Rajputs for maintenance, to officials in lieu of salary, and to Brahmans, Charans, etc., in charity: they are usually rent free and are sometimes given for a single life only. Grants to temples, however, are given in perpetuity, but the lands cannot be sold.



CHAPTER III.

The People.

Of the total population of Rajputana, Hindus easily predominate with a population of a little over eight out of every ten, while Musalmans come next with nearly one out of ten, the remainder being Jains, Animists, etc., who do not come within the scope of this handbook.

The peoples of India have been divided into seven physical types and the people of Rajputana are classified as belonging to the Indo-Aryan type to which Punjabis and Kashmiris belong. This type approaches most closely to that ascribed to the traditional Aryan colonists of India.

The signification of the word "caste" has long been and will continue to be hotly debated, but for the purpose of this book the word is best defined as "the biggest group of persons outside which a man cannot marry;" thus Rajputs, Jats, Gujars, Mers, etc., are all names of separate castes as a Rajput must marry a Rajput, a Jat a Jat, and so on.

The laws governing marriage which the terms endogamy and exogamy denote are as follows :—

Endogamy is the law which "allows marriage only between persons who are recognised as being of the same blood connection or kindred, and if, where it occurs, it confines marriage to the tribe or community, it is because the tribe regards itself as comprising a kindred." Therefore among Hindus, Rajputs, Jats, Gujars, etc., are endogamous divisions.

Exogamy is defined to be "prohibition of marriage between all persons recognised as being of the same blood, whether they form one community or part only of a community or parts of several communities, and accordingly it may prevent marriages between persons who (though of the same blood) are of different local tribes, while it frequently happens that it leaves persons of the same local tribe (but who are not of the same blood) free to marry one another." Briefly it is the practice of marrying outside one's own group. Thus a Rajput of the Rathor clan cannot marry a Rathor girl. In the chapters on each caste the names of the principal clans will be given.

In no case may a man marry into his own section but the name of the section goes by the male side, and consequently, so far as the rule of exogamy is concerned, there is nothing to prevent him marrying his sister's daughter, his maternal aunt or even his maternal grand-mother. To bar alliances of this kind, a separate set of rules is required, which usually overlap the exogamous rule to some extent. Marriage with any person descended in a direct line from the same persons is universally prohibited. There is a simple formula generally in use to the effect that marriage must not be performed within the line of paternal uncle, maternal uncle, paternal aunt, maternal aunt. The number of generations to which the prohibition extends varies with different castes.

Hypergamy or "Marrying up" is the custom which forbids a woman of a particular group to marry a man of a group lower than her own in social standing and compels her to marry in a group equal or superior in rank. The custom is observed by Rajputs but not by castes which permit widow remarriage. The consequence of this restriction is a surplus of marriageable girls in the superior groups and a tendency to female infanticide among such groups. This was so prevalent at one time that a law was passed making things unpleasant for any village that could not show a respectable proportion of girls.

Among the agricultural classes at the present day infant marriage is not very common. The average age is roughly 12 to 15 for girls and 16 to 20 for boys.

The most essential difference between marriage in India and in Europe is that in the latter, the ceremony is always immediately followed by cohabitation, while among many classes of the population of India consummation does not take place until some years after marriage. Marriages are usually celebrated in the months of *Baisakh*, *Jeth*, *Asadh*, *Magsar*, *Mugh* and *Phagun*, corresponding to April, May and June, December, January, February and part of March. They are not celebrated in the rainy season (*chaumasa*) because the god Vishnu is supposed to be asleep and cannot be invoked to bestow blessings on the happy couple, and also doubtless because in this season the marriage parties could not travel about the country except at great inconvenience and discomfort. The actual dates are determined by astrological considerations but there are certain auspicious days on which marriages can be celebrated without the necessity of consulting astrologers. These days which are mostly used by Rajputs, Jats, Gujars, Minas and Ahirs are *Akka Tij* (the 3rd day of the bright half of *Baisakh*), *Janam Astmi* (Krishna's



birthday in September), *Deo Uthni Gyaras* (in November), *Dhulandi* (in March) and *Basant* (in April). Mahomedans marry at any time of the year except during the Muharram, but many of the converted Mahomedan castes also favour days preferred by Hindus.

The various ceremonies connected with Hindu marriages will now be described in detail but slight modifications occur among different castes.

Although Hindus and Musalmans are, by law, permitted to have more than one wife, polygamy is rare as the last census taken in 1911 showed that there were only 1,037 wives for every 1,000 husbands.

Betrothal (*sagai*) is at first informally arranged by the parents and if matters are satisfactory they then proceed to the formal betrothal. In this the bride's fathers sends his family barber (*nai*) and the family priest with Re. 1 and a cocoa-nut (*naryal*) to the house of the bridegroom. The latter, in the presence of his relatives is seated on a low stool (*patra*) and receives the rupee and cocoa-nut from the *Nai* who makes a mark (*tika*) on his forehead and gives him some sweatmeats. In cases where money is paid for the bride the price is fixed and part of it is paid. This completes the betrothal. The *nai* is feasted, and departs after being given a tip and a wrap (*khes*).

An auspicious date for the wedding is fixed by the Brahman or *prohit* of the bride's family some five or six weeks before the marriage. For several days before the marriage procession (*barat*) starts from the boy's village, he is feasted in his relations' house in turn and on these occasions he receives the *bun* i.e., his body is rubbed over by the *Nai* with a mixture (*ubatna*) of flour, turmeric and oil. The boy receives five, seven or nine *bans* and the girl receives two less in her own house. The guests who are to accompany the *barat* are invited by receiving small quantities of rice coloured yellow with turmeric. These guests assemble at the boy's village before the *barat* starts, and each pay their *neota* or contribution to the marriage expenses.

The system of *neota* is a curious one and will be best understood by an example. A invites B to the marriage of his son. B presents a *neota* of Rs. 5. If subsequently B has a marriage he will invite A who must pay at least Rs. 5 but will probably pay Rs. 7. This excess of Rs. 2 is called *badhao* and B will have to pay at least this amount of *neota* to A on the next occasion of a marriage in A's family. The account can be closed by either party on an

occasion paying no more than the exact amount of the excess due from him.

There is no mistaking a *barat* ; during the marriage season many can be seen going by road and rail. The bridegroom gaily dressed in red and tinsel looks very modest and self conscious with a large sword in his hand while his friends keep his courage up with songs and music. He is very often mounted on a horse, a mode of conveyance which often adds to the look of anxiety on his countenance. On arrival at the bride's village there are various formalities to be gone through among which may be mentioned that of striking the *toran*. This is small wooden oddity shaped like a wicket gate and is hung over the door of the bride's house. It is struck by the bridegroom before he is admitted to the house. The act is said to be a relic of olden days when would be bridegrooms had to break down the doorways to capture and make off with the objects of their affection. The actual marriage ceremony (*phera*) always takes place after night fall at the bride's house, in the courtyard of which a canopy is erected. The family priests of both parties are present. The bride and bridegroom sit down, she on a *pira* or high stool on his right and he on a *patra* or low stool. The priests light the *hom* or sacred fire. *Mantras* or sacred texts are read and the boy's right hand is put into that of the girl on which some *Mendi* (henna) has been rubbed. The girl's priest then calls upon the girl's father to perform the *Kanyadhan*. The latter then puts some money into the boy's hand and the girl's priest pours water on it. The father then says that he gives his daughter as a virgin (*kanya*) to the bridegroom who accepts. The girl's priest then knots her *orhna* (head wrap) to the boy's *dopatta* (scarf) and the *phera* or circumambulatory ceremony then takes place. The girl and boy both circle slowly seven times round the sacred fire keeping their right sides towards it the boy leading in the first four *phas* and the girl in the last three. While this is going on the priests recite the genealogies of the couple. Various presents are then distributed after which the boy departs to the *janvasa* (guest house) leaving his *dopatta* knotted to the *orhna* at the girl's house. The day succeeding the *phera* ceremony is called *bandhar* and the bridegroom and the *barat* are fed at the expense of the bride's father as is also the case on the next day as well and when the formal departure takes place. On that day the bridegroom's father proceeds to the bride's house and presents the *bari* or present of clothes, jewels, etc. In the evening the *barat* assembles at the bride's house, and the bride's father brings the *dan* (gift) which consist of a bedstead under which are placed all the household utensils which the bride is to take with her. The boy's father gives the village menials some fees and the *neota* is collected from the bride's guests



The actual departure of the *barat* takes place next morning and on this occasion a female barber (*nain*) and the bride's father accompany her to the bridegroom's village where they are received by the women singing. Inside the bridegroom's house seven *thalis* or dishes are placed on the ground in a row and the bridegroom proceeds to scatter them with his sword. The bride has to pick them up and place them one inside another without making a noise of knocking together. The game of *langan ihelna* then takes place; the bride unties the bridegroom's *kangan* or bracelet and he does the same for her. These are put into a *parat*, a flat dish containing water into which also a ring (*challa*) has been put. The bride and bridegroom then make snatches, she with two hands, and he with one, and whichever first gets the ring wins the game. Next day *gokundala* takes place. In this the bride is received into her husband's *got* or clan by eating out of the same dish as his sisters and his brothers' wives.

If the bride has not attained puberty she subsequently returns to her father's house. The *mukharwa* or *gaona* ceremony takes place an odd number of years after marriage when the bride goes to live permanently with her husband and takes up the more material duties of wedded life.

Most of the enlisted Mahomedans of Rajputana having been converted in the past from Hinduism, they still retain much of the ritual described above in their marriages but many of them have the *Nikah* or marriage service, read by a *Kazi* or *Moulvie*.

Most Indians spend a reckless amount of money over their marriages and ceremonies connected therewith and to regulate this and suppress the custom of infant marriages and check female infanticide has been the endeavour of social reformers from the time of Raja Jai Singh of Amber to the present day.

In 1888 an association was formed with representatives from every State in Rajputana by Colonel Walter, then the Agent to the Governor-General. It is still in existence and is known as the *Walterkrit Hukarini Sabha* with objects as above. It has formulated rules to fix minimum ages for marriage and to control expenses in proportion to incomes. Though primarily intended to apply to Rajputana only, the rules have also been adopted by other classes, notably by the Jats of Bharatpur.

Widow re-marriage is permitted by all fighting classes of Rajputana, except Rajputs. There is practically no ceremony, it being considered sufficient for the man to give a feast and announce that a new wife has arrived and taken up her abode in his house. Among most Hindu castes that permit widow



remarriage (*nata* or *karewa*) it is usual for a widow to marry her deceased husband's younger brother but this is not permitted among certain of the Bharatpur Jats. Among some Gujars a widow may even marry her deceased husband's elder brother but this is a most unusual custom. If a widow does not marry into her late husband's family the latter takes charge of the offspring of the first marriage and sometimes compensation is paid by the new husband.

The birth of a son is always acclaimed as a matter for rejoicing while condolences are offered when a daughter is born.

Birth ceremonies, Hindu. After birth there are various ceremonies connected with the impurity of the mother but these need not be described. The child is generally named on the tenth day. The father makes enquiries of the Brahman who, after consulting his *patra* or almanac, gives the father generally four names beginning with the same letter to choose from. No such precautions are taken in regard to a girl's name which the parents fix themselves.

Among Musalmans the name is given on the fortieth day by the women of the family but sometimes the first name found on opening the *Koran* haphazard is taken.

Musalman, People who are well off perform the *akika* when the child is one year old; it consists in sacrificing two goats in the case of a boy and one in the case of a girl. Circumcision (*lhatna*) is performed by the *nai* when the boy is between the age of 5 and 12. The *nai* receives at least Rs. 1-4-0 and a *pagri* for the operation.

Among Hindus generally, there are no special ceremonies observed in the case of the death of a child under five years of age; it is simply buried.

Death customs

On the approach of death in the case of the older persons, some grass is spread on the ground round the sick bed and the dying person placed on it. This rite is called *bhon*. After the death, gold, *munga*, Ganges water and *tulsi* leaves are placed in the deceased's mouth. The corpse is washed and clothed in new unwashed clothes. The clothes in which the deceased died are given to the *dhanak*. A bier (*arhi*) is made of wood and is strewn with grass and cotton tufts and the body is then placed on it. A lamp is lighted which is kept burning in the house till the tenth day after death. The bier is carried feet foremost by four men to the burning ground (*challa*) and one of the bearers should be a son. As the procession leaves the house a *pind* or ball of flour is placed at the door; another is placed where the bearers change places. At the



challa the pyre is prepared and the body placed in it. The son or chief mourner who performs the ceremonies (*kiria karm*) sets fire to the pyre with a torch of grass. When the pyre is alight, the chief mourner with a long stick makes a hole in the skull of the deceased calling out his name in a loud voice. The mourners bathe and return home. On the third day after the funeral the ashes are collected and when opportunity offers, are taken to the Ganges by some male member of the family and thrown into the river. On return, the bearer of the ashes goes straight to the *challa* where he sprinkles Ganges water.

Among Musalmans on the approach of death, the *kazi* is called and repeats the *Yasin* in the ear of the dying person while the bystanders repeat the *Kalma*. After death the body is placed with its face towards Mecca and the body is washed by the *kazi* and cotton is put in the ears and nostrils. The body is then dressed and laid out on the bier (*janaza*) wrapped in a *chadar* with another *chadar* over all. The *janaza* is then carried off by four men with the head foremost. At a distance of forty yards from the grave the *janaza* is put down and prayers are read and a *Koran* (previously purchased from him) is given to the *Kazi* for the benefit of the deceased's soul. The body is then taken to the grave and placed in a recess at the bottom of the excavation on its side with the face towards Mecca, the grave itself being dug north and south. The aperture of the recess is then so closed that when the grave is filled with earth none shall fall on the body. Gram and money are distributed to the *fakirs* and *kalmas* are read. The *chadars* which have been put on the body by friends are given to the *kazi*. The procession then returns and seventy paces from the grave it stops and the *darud* is said for the benefit of the soul of the deceased. During the three days after death the relatives and friends of the deceased engage in saying the *kalma* and for each *kalma* put on a heap a grain of gram. Twenty five seers of gram are thus collected and on the morning of the third day (*tija*) these are parched and taken to the *Masjid* and then distributed to the beggars while the *kalmas* which have been read are formally offered for the good of the deceased's soul. During these three days the deceased's family do not eat at their own house but at those of their friends. On the tenth day (*daswan*) food is given to *fakirs* and prayers said and this is repeated on the twentieth day (*biswan*) and on the Thursday nearest to the fortieth day after death. On this last day relatives and guests from all parts assemble at the deceased's house and give an account of the number of prayers which they have said for the benefit of the deceased; these are formally offered by all for that purpose and a feast takes place.



Except where building stone is available the houses of the people are generally of mud or unburnt bricks; some
Houses. have flat mud roofs supported on wooden beams while others have sloping roofs of illbaked tiles. The majority are low and badly ventilated and usually of the same pattern, namely a quadrangular enclosure with rooms ranged round the sides. In the desert tracts the poorer classes have to be content with bee hive-shaped huts, made from roots and grass, and usually surrounded by a thorn fence, which serves as a protection against the sand-drifts and hot winds as well as a cattle pen.

With the average family however, the home consists of a covered gateway with side rooms *paoli* or (*deorhi*); within this entrance is an open square or yard called the *chawk* or *angan*; at the rear of this or on either side is a verandah called *sal* and behind this again are the minor rooms for sleeping or living called *kotha*. The household cattle are generally penned at night either in the *angan* or *proli*. It is the ambition of every Indian officer (where he does not already possess one) to save enough money to build a substantial building known as a *haveli* or at any rate a commodious *pakka* gateway. This seems to set a hall mark on the owner's social standing.

The furniture of the average householder consists of some *charpais* or bedsteads (*khat*) stools (*pidhas*) to sit on, a charkha or spinning wheel for the woman, a *kothi* or mud receptacle in the shape of a bin for his grain and a *chakki* or hand mill for grinding the grain used daily.

An important part of the household furniture is the greater or less array of domestic vessels of various kinds. The principal, perhaps are the *thali* or large flat dish or brass used for eating from; the *katora* or drinking vessel, the *lotah* of brass used for carrying water; the *tokni* or large brass vessel with narrow funnel liked mouth in which water or milk is kept; the *matka* a large earthen vessel in which water is carried from the well; the *handia* an earthen vessel of much the same shape in which the *dalia* or porridge is cooked and the milk warmed. The *tawa* is a flat iron plate upon which the *roti* or bread is baked.

In houses where the men have attained to any rank or position in the army there will be found such things as pictures, glasses, plates of china or enamelled ware and camp chairs, etc. In fact in villages which have been long associated with the army, a British officer, who had even lost all his own kit, could be very comfortably put up and get all his needs attended to as the hospitality of the people is proverbial.

The majority of the people have three meals a day : namely, the first in the early morning before going to work, the second at midday, and the third any time after sunset. The morning's meal consists either of the remains of the previous evening's *chapatis*, or of a kind of porridge (*rabri*) of the flour of maize, *bajra* or *jowar*, coarsely pounded and boiled overnight in diluted buttermilk. The midday and evening meals usually consist of *chapatis*, pulse and vegetables, washed down with milk or water. The *chapatis* or unleavened cakes are made of wheat, barley, maize, *bajra*, or *jowar*, according to the means of the consumer. In the northern and western States *bajra* flour is especially popular. It is sometimes mixed with *moth* in the proportion of four to one, boiled in water, and improved by the addition of a little *ghi*. Animal food is not in general use though most Rajputs and some of the other Hindu castes eat it when they can afford it. The flesh of goats and wild hog is highly esteemed by Rajputs who will also eat all forms of game, such as hare, duck, partridge, etc. The meat is cooked in a highly palatable form though, sometimes, too highly peppered for European palates. On the whole however a meal of *deshi khana*, consisting as it does of well cooked meat, rice, vegetables, and delicate *chapatis*, forms a pleasant change.

Among the Hindus, Rajputs, Jats, Gujaris, Ahirs, Ujla Minas, will all eat food cooked by each other and most Hindus of Rajputana are extraordinarily free from prejudices which are so prevalent among Hindus of other parts of India. Rajputs are less priest ridden than other Hindus, and the supremacy of the Brahman is only nominal with them.

Rajasthan is the principal language and is spoken by over 72 per cent of the population. There are more than sixteen dialects of it which fall into four main groups, namely, *Marwari*, *Jaipuri*, *Mewati*, and *Malwi*. Of these the most important is Marwari which has its home in Western Rajputana and is spoken by over 40 per cent. of the total population. It has many varieties such as *Thali* of the desert, *Bagri* of north-east Bikaner, and *Shekhawati* of north-west Jaipur. In Alwar the dialect is *Mewati* (or *Bighola*) while further east in Bharatpur and Dholpur the language becomes Western Hindi. All the dialects of Rajasthan are difficult to understand and still more difficult to speak. The reason for this is a peculiar intonation and rapidity of speech combined with a certain amount of slurring over of words. There are few books in existence the study of which would enable one to acquire the language, but much information can be gleaned from Volume 9 of the "Linguistic Survey of India" and from "The

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dialects of Jaipur State" by the Reverend Macalister. The former is a Government publication while the latter can be obtained from the Allahabad Mission Press. The language of the people is written in Hindi or Devanagiri characters and their variations range from the print like letters of the cities to the illegible scrawl of the villages.

The extreme difficulty of differentiating between the many shades and diversities of the forms of faith which are included in the conventional term "Hinduism"

and of educing an exact definition of what constitutes Hinduism is recognised by all enquirers on the subject.

The working belief of the ordinary Hindu peasant of Rajputana may be summarized in the following terms :—" He firmly believes in the transmigration of souls and frequently consults a Jotshi both as to his former and future incarnations being especially anxious to learn whether his actions are likely to ensure him a happy and prosperous existence in his next life or whether his evil deeds will outweigh his good actions and it will be his fate to be born again as a donkey or other despised and hardly used animal. His fee to the Jotshi is not uncommonly regulated by the favourableness or otherwise of the answer he receives as to his probable future state. His devotional offerings to demons, saints and godlings are meant rather to avert temporal evils or secure temporal blessings than to improve his prospects in the life to come. He has an idea that sin (*pap*) will bring evil on him and his fellows in this life as well as after death. His instincts as to good and evil are much the same as the ordinary European moral distinctions, only they do not take so wide a range ; instead of extending to the whole human race, or to the whole nation or sect, they extend only to his own tribe, or village or family. When they extend at all, they transgress humanity and embrace all the sentient beings, even trees. Feeding of ants with flour and sugar, and carefully avoiding treading over them, feeding lame and worthless cattle better than incapacitated human beings and avoiding cutting of leaves unnecessarily will be found ingrained in them. Even the Rajput will sometimes hesitate to kill a snake. He thinks it wrong to tell a lie unless perhaps to benefit a relative or friend, he thinks it wicked to injure a man unless he has been injured by him, or to cheat another unless he thinks that that other would cheat him if he got the chance ; or to take a bribe without giving the promised consideration for it. He believes, vaguely, that it is good for him to meditate on the deity, and to show that he is not forgetting him, he mutters " Ram, Ram, Ram " or repeats the name of some other Hindu god, when he gets up in the morning, and if he is piously inclined, at other times also



in season and out of season. Notwithstanding all the numerous saints and deities whom he endeavours to propitiate, he has a vague belief that above all there is one Supreme God whom he calls Narayan or Parmeshwar, who knows all things and by whom all things were made, and who will reward the good and punish the bad both in this life and in the life to come.

The Mahomedan religion was introduced into Rajputana by the early Mahomedan invaders beginning with Mahmud Musalmans. of Ghazni and obtained most converts in the reigns of the Emperors Ala-ud-din, Firoz Shah Tughlak, and Aurangzeb who in their fierce bigotry, forcibly compelled large numbers to adopt the faith of Islam on pain of persecution and confiscation of property. The general tenets of the faith are too well known to require exposition here, but the following is a brief account of the sects of Sunnis and Shiah.

The separation of Mahomedanism into the sects of Sunni and Shiah dates from about a century and a half after the death of Mahomet. The Sunnis follow the *Sunnat* or customs and traditions of the faith and are divided into four schools the Hanifi, the Shafai, the Maliki, and the Hembali. The Shiah reject the *Sunnat* and maintain that the *Imamat* or temporal and spiritual leadership over the faithful was vested by divine right, after the death of the Prophet, in Ali and after him in his two sons, Hasan and Husain, and add to the Mahomedan formula of belief the words "Ali is the Caliph of God." They regard as usurpers the first three Imams, Abu Bakr, Umar and Usman, and hate the memory of the Ummeyid Caliphs who wrested the Caliphate from Ali. The Mahomedans of Turkey, India and Afghanistan are mostly Sunnis. The chief seat of the Shiah is Persia.

To the uninitiated, Sunnis are distinguishable from Shiah by their attitude when praying. Sunnis pray with one hand placed over the other on the front of the body; Shiah keep both hands depressed by the sides. The Sunnis observe only the tenth day of the Muharram; the Shiah observe the first ten days of the Muharram and carry about *taziahs* meant to represent the tombs of Hasan and Husain, with lamentation and mourning. Many Sunnis, however, in Rajputana, take part nowadays in the procession of the *taziahs*. Shiah cannot carry out *jihad* or sacred war in the hope of gaining paradise unless the true Imam is present. Sunnis can perform *jihad* without any such restriction.

Many of the descendants of the old converted Hindus still retain their ancient Hindu customs and ideas. The local saints and deities are regularly worshipped, the Brahman officiates at all family ceremonies side by side with

the Musalman priest, and if in matters of creed they are Mahomedans, in matters of form they are Hindus. It is said that religious teachers have become more numerous among them and that there are signs, such as their beginning to observe the Ramzan fast and to say their prayers, that they are gradually becoming more strict in their religious observances.

There is nothing very striking in the dress of the ordinary peasant of Rajputana be he Hindu or Musalman. A *dhoti* or loin cloth of coarsely woven cloth is common everywhere though many who can afford to wear cotton *dhotis* made in the mills do so. Among the Rajputs this is worn very long, almost reaching to the ankles and when symmetrically tied is not displeasing in appearance. For a body covering the real rustic wears a short garment reaching to the waist and fastened at the breast by a tape. This is called a *mirzai* or *angarakhi*. Other garments for the body are *kurta* or ordinary shirt or *kot* (coat) similar to the European coat and when the owner is something of dandy, cut wondrously to the waist with many pleats to the back. For a head dress the turban which is known as *safa* is universal. The rustic sometimes wraps a short white *potia* or scarf above the coloured turban. The turban or *pugri* which the *safa* is now generally replacing, is a complex affair and has many variations of form which help to distinguish residents of different States. The small white skull cap so common in the United Provinces is seen not at all in Rajputana except perhaps in the eastern portion of Bharatpur and Dholpur States. Before prices started to go up in 1916 it was customary for this *safa* to be coloured either by dyeing or stamping, white *safas* only being worn by old men or as a sign of mourning. Among the Jats of Jaipur, Jodhpur and Bikaner stamped coloured *safas* are popular. The modern Rajput way of tying a *safa* in coils over one ear, leaving the other side flat and upright, is peculiar. The fall down the back comes from the top and not from the bottom. Among better class Rajputs, Jodhpur breeches are universal. The converted Musalmans approximate the Rajputs in their dress though pajamas are often worn. Male Hindus are very fond of wearing small gold earrings shaped like a ring, often representing some of a man's savings.

The dress of the women, especially among Hindus, is picturesque. A voluminous skirt, an *angya* or corset fastening at the back, to cover the breasts and an *orhna* or scarf for the head and shoulders form the costume of Hindu and Meo women. Musalman women are more sombrely attired and usually wear pajamas and a shirt instead of the skirt and corset. Among them the corset and skirt are sometimes combined in what is called a *tilak*. Hindu and Meo women are very fond of bright colours. The home woven



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skirts of the Jat women of the desert being sometimes beautiful in the blending of their colours.

On gala days the scarves or *orhnas* are brilliant in their colouring and vary from the silken rainbow of fairy like texture to the thick home woven and brilliantly embroidered scarves so favoured by the Jats and Meos. Jewellery of gold and silver is much in evidence and often represents the family wealth. Among Gujar and Jat women large plaques of silver and sometimes of gold are worn suspended from the neck.



CHAPTER IV.

Rajputs.

The various authorities on the ancient History of India hold divided opinions as to the origin of the Rajputs. That they came from beyond the Northern confines of India most are agreed. Colonel Tod, a Political Officer in Rajputana more than a hundred years ago, and author of that classic work "The annals and antiquities of Rajasthan," ascribes to them a Scythic origin. Another authority maintains that the origin of many clans dates from the Saka or the Kushan invasion which began about the middle of the second century B. C. Yet another historian claims for them descent from the White Huns who destroyed the Gupta Empire in A. D. 480. The bards (Charans) give various clans mythical descent from Sun, Moon and Fire. The tribes of the Solar line being the Sesodiyas of Udaipur, the Kachwahas of Jaipur and the Rathors of Jodhpur and Bikaner. Of the Lunar line there are the Jadus of Karauli, the Bhattis of Jaisalmer and the Tonwars who now rule in no State in Rajputana. The clans which claim descent from Agni, the element of fire, are the Ponwars, Chauhans, Parihars and Solankis.

There are supposed to be thirty-six Royal Races of Rajputs many of whom are not found in Rajputana at the present day, while some lists of them include the Jats who are no longer reckoned as Rajputs. Among the thirty-six Royal Races is the Huna or Hun. Inscriptions record the fact of an ancestor of the Sesodias and of other Rajput kings having Hun wives.

Although there were doubtless Rajputs in Rajputana before the seventh century, many of the dynasties now ruling were established between the seventh and the beginning of the eleventh century A. D. The Gahlots (or Sesodiyas as they are now called) migrated from Gujrat and occupied the south-western portion of what is now Udaipur State, their earliest inscription in Rajputana being dated 646 A. D. Next came the Parihars who began to rule at Mandor the ancient capital of Jodhpur a few years later, and they were followed in the eighth century by the Chauhans and Bhattis who settled down respectively at Sambhar and in Jaisalmer. Lastly, in the tenth century the Ponwars and the Solankis began to be powerful in the south-west. It is interesting to note that, of these Rajput clans, only three are now represented by Ruling Princes of Rajputana, namely the Sesodias, Bhattis and Chauhans; and of these three, only two are still to be found in their original settlements,

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the Chauhans having moved gradually south-west and south-east to Sirohi, Bundi and Kotah. Of the other Rajput clans now represented among the Princes of Rajputana, the Jadus obtained a footing in Karauli about the middle of the eleventh century, though they lived in the vicinity for a very long time; the Kachwahas came to Jaipur from Gwalior about 1128; the Rathors settled in Jodhpur in the beginning of the thirteenth century; and the Jhala State of Jhalawar did not come into existence till 1838.

The following are the chief clans of Rajputs which are enlisted in the Army :—

Clans and Subdivisions.

- | | |
|--------------|---------------|
| 1. Rathor. | 7. Tonwar. |
| 2. Kachwaha. | 8. Solanki. |
| 3. Jadu. | 9. Gaur. |
| 4. Chauhan. | 10. Bargujar. |
| 5. Ponwar. | 11. Parihar. |
| 6. Gahlot. | |

The word for clan is 'got' while that for sub-division or sept is 'nakh'. Some sub-divisions are so large that on a man being asked his 'got' will often give the name of his sept. This is invariably the case with the Shekhawats who are really a branch of the Kachwahas and are not a separate 'got'. Again, among large sub-divisions there are further divisions such as—'Bhatti' a sept of 'Jadu', 'Khianh' a sub-division of 'Bhatti'. It will therefore be simple to define the various degrees of classification as follows :—

Caste=Rajput. Clan=Jadu. Sept=Bhatti. Sub-division=Khianh.

This is the most numerous and the most illustrious of all the Rajput clans.

The Ruling Chiefs of this clan are those of Rathor.

Jodhpur, Bikaner, and Kishengarh. Although some historians maintain that there were Rathors in the country previous to the advent of the clan into Rajputana, their occupation may be said to date from the time of Rao Sinhji who is said to have migrated into the Great Indian Desert (Marwar, the land of death) after the decline of the capital of his forefathers at Kanauj (United Provinces) in A. D. 1212.

For many generations his descendants peopled the western portion of what is now Jodhpur State, notably the Mallani Pergana. One of these descendants was Rao Rinmall whose numerous progeny include the forebears of the present Rulers of Jodhpur (Jodha) and Bikaner (Bika) and the numerous septs of Champawat, Kumpawat, Udawat, Bidawat, Mertia, etc.

The Rathors as a clan are singularly free from any prejudices regarding food and drink. It might almost be said that they are soldiers first and Hindus

second. Up till about 1903 they nearly always preferred service in the cavalry and in fact, at one time it became a tradition that they would not serve in the infantry at all. By dint of patience and perseverance this has now been broken down and Rathors are now found in all three branches of the Army. The only Victoria Cross gained by a Rajput during the Great War was won by a Rathor—Jemadar Govind Singh of the 28th Light Cavalry.

There is no doubt that the present high estimation in which men of this clan are held as soldiers is very largely due to His Highness Maharaja Sir Pertab Singh of Jodhpur and the late Sir Stuart Beatson. When the Imperial Service movement was in its infancy about 1887, these two, then in their prime, did all that was possible to revive the ancient warlike traditions of the Rathors. The clan was fast falling into the lethargy that our protecting rule in the East brings in its wake and had it not been for the example and efforts of these two distinguished soldiers, the Rathors would have doubtless by now, equalled in apathy their neighbours the Sesodias of Udaipur.

This is a very numerous clan mainly found in Jaipur State. There are three main septs namely Rajawat (Ruling family of Jaipur), Neruka (Ruling family of Alwar) and Shekhawat a very large sept which gives its name to Shekhawati, the whole of the northern part of Jaipur State. The chief sub-divisions are as follows :—

<i>Rajawat.</i>	<i>Neruka.</i>	<i>Shekhawat.</i>
Nathawat.	Dasawat.	Ratnawat.
Khangarot.	Singajika.	Gopaljika.
Balbhadrrot.	Biharideoji.	Bhaironjika.
Jhunjharsingot.	I-risingot.	Bhojrajika.
Chattarbhujo.	Shamsinghika.	Ladkhani.
Kilanot.	Amarsingotka.	Raojika.
Pichaenot.		Milkhपुरiya.
Surtanot.		Girdharjika.
Mansingot.		Parasramjika.
Kurawat.		Ugrsenjika.

Of the above three septs, the Shekhawats are the most numerous in the Indian Army.

The Shekhawats owe their name to one Shekhji whose father, Mokul, believed in the miracle working powers of an itinerant Mahomedan saint named Sheikh Burhan. On one occasion Sheikh Burhan drew a copious stream of milk from the exhausted udder of a female buffalo. This so astonished old Mokul that he asked the saint to grant that a son might be born to him. This

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the saint said he would on the condition that he should be named Sheikhji, that his descendants should only eat meat that had been 'hallaed' and that they should abstain from eating pig's flesh. The observance of these ordinances is becoming very lax as the Shekhawats now regard the keeping of Mahomedan customs as a slur on themselves.

History shows that the Jadus or Yadavas descendants of the moon, were in India at a very early period, that they founded a kingdom in what is now Afghanistan and were in course of time again driven across the Indus and settled in their present country Jaisalmer, while others went further east to Karauli. The two portions of this once illustrious clan are the Jadus proper who rule in Karauli and the Bhattis who rule in Jaisalmer. There do not appear to be any sub-divisions of the Jadus of Karauli but the Bhattis, who are to be found in Jaisalmer, western Bikaner and north-western Jodhpur are sub divided into Kelan, Khianh, Jessa, Pugalliya, Rawalot (Ruling family in Jaisalmer), Arjanot and other smaller ones.

Many stories are told in chaff about the Bhattis mostly on account of their simplicity. One Ruler of Jaisalmer was such a simpleton that when the jackals howled at night, being told that it was from being cold, he ordered quilted dresses (*dagla*) to be prepared for them. As the howling still continued, although he was assured that his orders had been carried out, he commanded houses to be built for them in the royal preserves, many of which yet remain !

This is the most illustrious of the fire born tribes. Tod describes the first Chauhan on his birth at the fire pit on the sacred hill of Abu as follows :—

"A figure arose, lofty in stature, of elevated front, hair like jet, eyes rolling, breast expanded, fierce, terrific, clad in armour, quiver filled, a bow in one hand and a brand in the other, quadriform, whence his name Chauhan." He was named Anhal and of all the four created from the fire pit, alone was successful in vanquishing the demons. So much for mythology. Sambhar was the stronghold of the Chauhans before the seat of power was transferred to Ajmer. Perhaps the most illustrious prince of this line was Prithiraj the last of the Hindu Emperors who was born in A. D. 1159. The Rajas of Nimrana (a feudatory estate in Alwar) claim direct descent from Prithiraj and in that part of Alwar which is called *Raht*, there are many Chauhan villages which send the best of their youths to the Army.

Branches of the Chauhans are the Haras of Kotah and Bundi, the Minas of Sirohi, the Kichis of Marwar and some say, the Nirbhans, an



extensive settlement of whom is to be found among the hills of Khetri in Jaipur State. There are remains of what must have been a prosperous town at Papruna six miles from Khetri and it is said that it was a capital of the Nirbhans who were afterwards ousted by the Shekhawats. A curious fact is that the Nirbhans detached themselves so long ago from the Chauhans that they are now looked on as a separate tribe and intermarry with the Chauhans—a practice opposed to all laws of exogamy. Many Chauhan chiefs abandoned the faith of their fathers in order to preserve their land and their descendants at this day are the Kaimkhanis of Western Rajputana and some Musalman Rajputs of Alwar.

The Ponwar, or Pramara, though not, as his name implies, the 'Chief Warrior' was them ost potent of the fire-born tribes.

Ponwar.

There were thirty-five branches, several of whom enjoyed extensive sovereignties. "The world is the Ponwar's," is an ancient saying, denoting their extensive sway. The first authentic dynasty of the Ponwars was founded in Malwa about 820 A. D. by a chief named Upendra who came from Abu where his clan has been settled for a long time. The names of their two strongholds in Malwa are Dhar and Mandu—the extensive ruins of the latter place being well worth a visit. Dhar was the capital of the famous King Bhoj the Pramara. The past glory of the Ponwars has certainly faded and except for a branch known as Sankla in Marwar, not many Ponwars are to be found in Rajputana at the present day.

Tradition says that in very ancient times a city named Valabhipura was sacked by foreign invaders and of the prince's

Gahlot.

family only the queen escaped. She took refuge in a cave and then gave birth to a son whom she named Goha or "cave born," and Gahlot is the name given to his descendants. From these are decended four branches, Aharya, Mangalia, Sesodia, and Pipara. At the present day the Sesodias rule in Udaipur and form a very powerful clan—the chief subdivisions of which are the Ranawats, Chondawats, Sangawats, Meghawats, Jagawats, and Saktawats. Considering the deeds of bravery and martial skill to be found in the annals of this state, it is a matter for regret that service in the Army is not popular with this clan. Many endeavours have been made to enlist them but they seem to prefer to live on their ancient history.

About the middle of the 11th century the Tonwars ruled first at Delhi and then in Malwa but were ousted from both by the Chauhans. It is not a numerous clan

Tonwar.

and is now chiefly found in Tonrawati, a name given to the north-eastern portion of Jaipur State. Their chief is the Rao of Patan, a feudatory of the Jaipur State. Service in the army is popular with this clan. A branch of this clan is the Jatu, a few members of which are to be found in Northern Shekhawati. Their villages are mostly just over the borders of Rajputana, in Patiala and Hissar. Some Jatus are not of a high social standing and should only be enlisted on the guarantee of a known (*asl*) Rajput.

Of the remaining clans the Gaur and Bargujar are not sufficiently numerous to deserve special notice. The Remaining clans. Gaurs formerly ruled over a large part of Western and Central Rajputana and have given their name to Godwar, a district of Marwar. They are now represented in Rajputana by the Raja of Rajgarh, an instimrardar of the Ajmer district. They are to be found in small numbers scattered about the country and have no important chiefs and no history. Gaurs and Bargujars should be enlisted only on the guarantee of a true born Rajput. The Parihars formerly ruled at Mandor in Jodhpur State before they were ousted by the Rathors. Their chief sept is Indha. They make good soldiers but are not now numerous. In common with the Shekhawats and Bhattis they will not eat pig's flesh.

The Rajput is an indifferent cultivator and if he can afford it, will always pay for his labour instead of working himself. Characteristics. His womenfolk being in purdah they cannot help him as do the wives of Jats, Gujars, Ahirs, Minas and Mers. On the whole agriculture is rather scorned and Rajputs look on themselves, par excellence, as fighting men. Widow remarriage is prohibited but occasionally communities of Rajputs are found scattered here and there, who permit it and these are styled Natrayat Rajputs and their women are not in purdah. Such Rajputs should not be enlisted as they are looked down on by *asl* or true Rajputs.

A Rajput may have more than one legitimate wife and as many concubines and slaves as he wishes. This leads to four distinct classes, socially speaking.

The offspring of a legally married true born Rajput are termed '*asl*' or true Rajputs. As far as possible only these should be enlisted.

The offspring of the highest form of concubines are, in Jaipur and Alwar termed *Suratwals* while in Jodhpur and Bikaner they are known as *Khawaswals*.



These women are generally Jatnis or Gujaris but observe the purdah system.

The children are treated as Rajputs but may not eat from the same dish as true Rajputs. The progeny of the 3rd class are called Darogas and their mothers are usually bought women. The children of the 4th class 'Gola' or slaves, the mothers being generally of low caste who are not in purdah. Many *Golas* try to pass themselves off as *asl* Rajputs by using the 'got' of their fathers. When they emigrate away from their homes they sometimes succeed in doing so and in getting married into 'asl' Rajput families.

A true Rajput can always be tested by enquiring what *got* his mother belongs to. If he gives the same clan as himself he can safely be turned away as an impostor.

A true Rajput can also be tested by getting another true Rajput to eat with him from the same dish.

As soldiers they are brave, obedient and undemonstrative and have great pride of race. They are singularly free from caste prejudices and would never subordinate military efficiency to religious prejudice.

They give no trouble in barracks and are singularly free from intrigue. When led by officers they know and trust they will go anywhere and do anything.

CHAPTER V.

Jats.

The Jats of Rajputana are divided for military purposes into two divisions :—

1. Western Jats, *i.e.*, those from Bikaner, Jaipur, Jodhpur, Ajmer, Udaipur and Alwar.
2. Eastern Jats, *i.e.*, those from Bharatpur, Dholpur and Karauli.

They are best kept apart in separate platoons and companies as they differ in customs and characteristics and do not usually intermarry.

During the period from about 242 B. C. to 500 A. D. India was the scene of continual foreign invasions. Many Scythian races were working their way from the banks of the Oxus into Southern Afghanistan whence they forced their way through the Sulaiman Mountains into India, settling in the Punjab about the beginning of the first century. It is from these Scythian immigrants that the majority of the Jat tribes are believed to be, at any rate, partly descended.

Shortly after their arrival in India they became converts to Buddhism ; in course of time, however, their religion was assimilated to that of their Aryan neighbours and by the 10th century, they had not only accepted the spiritual supremacy of the Brahmans, but also, in a modified degree, the restrictions and distinctions of caste.

The distinction between Jats, Gujars and Rajputs is probably social rather than ethnic. The families of the Aryo-Scythian stock whom the tide of fortune raised to political importance became Rajputs, almost by mere virtue of their rise, and their descendants have retained the title with its privileges by observing the rules by which the higher are distinguished from the lower castes in the Hindu scale of precedence ; by refusing to intermarry with families of inferior rank ; by rigidly abstaining from widow remarriage ; and by refraining from menial and degrading occupations. Those who transgressed these rules fell from their high estate and were soon reduced some to the grade of a Jat or cultivator, others to that of a Gujar or herdsman.

FIGHTING CLASSES OF RAJPUTANA.

One of the earliest of the Jat traditions gives a striking example of the vicissitudes of Rajput families and the origin of their connection with the Jats. About 550 A. D. the Scythian ruler of Ghazni invaded the Punjab, and attacked Mansur Rao a Jadu Rajput who was Raja of Salbahana near Lahore. The latter fled to the jungles with his heir, leaving his five other sons concealed in the house of a Mahajan. Through the treachery of a servant, the Ghazni leader was informed of the children's hiding place which he surrounded by a cordon of troops. The Mahajan, terrified by threats of immediate execution, gave up the young princes, who were then made to assume the garb of peasants, feed with Jats and marry their daughters. Thus it was that the Jadu princes fell from the rank of Rajput and assumed the designation of Jat, which has been retained ever since by their descendants. The theory of a partially Rajput origin is further supported by the fact that at one time the Jats were regarded as belonging to the thirty-six royal tribes of India; and although the Rajput and Jat races are now entirely distinct, and intermarriage between them is now impossible, there is evidence to show that Rajputs took Jatni wives as late as the fifth century. It is strange that nearly all Jats who claim a Rajput descent, concur in the same story that their ancestor was a beautiful Jatni who, while going along with a waterpot on her head, stopped a run away buffalo by pressing her foot on the rope tied to its neck, and did so without spilling the water. This feat of strength so pleased a Rajput Chieftain, who was looking on, that he immediately placed her in his zenana and thus a new got or family sprang from the connection. Some families claim a mythical descent from the matted hair (Jata) of Siva. We know little or nothing of the ancient history of the Jats. As early as the 7th century the Jats of Sind were ruled over by a Brahman dynasty and by the 11th century they had spread into the Punjab proper. We first hear of them in the annals of the Mahomedan historians who tell us that in 1024 A. D. the Jats of Sind cut up several detachments of Mahmud's army as he was returning across the desert to Ghazni after the sack of Somnath in Gujerat. To punish these outrages Mahmud commenced operations against them in 1026. The principal Jat settlements were then in the tract lying between the Indus and the Sutlej.

Finding that the Jat country was intersected by large rivers, Mahmud, on reaching Multan, built a number of boats each armed with six iron spikes projecting from their prows to prevent their being boarded by the Jats who were experts in this kind of warfare. In each boat he placed a party of archers and men armed with naphtha fireballs to burn the Jat fleet. The Jats sent their wives, children and effects to Sind Sagar and launched a

flotilla of well-armed boats to meet the enemy. A terrible conflict ensued but the projecting spikes sank the Jat boats, while others were set on fire. Few escaped from this scene of terror, and those who did met with the more severe fate of captivity. Many doubtless did escape and it is possible that the large communities of Jats to be found in Northern and Western Rajputana at the present day were mostly established by survivors of this disastrous campaign.

When Bika the son of the Jodhpur prince first came into the country which is now called Bikaner in the end of the fifteenth century, the Jats had long been established in these arid regions. They formed a series of pastoral commonwealths and there are said to have been six cantons bearing names which are still borne by some of the clans such as Punia, Saran and Godara. This race in those days far surpassed in numbers any other tribe or race in India and they now constitute a vast majority of the peasantry of Western Rajputana. At the time of Bika's invasion there was jealousy between two of the largest Jat cantons and it was this and other factors which determined the elders of the Godaras to conciliate the invader. The elders of Shaikhsar and Ronia, two large Jat villages, were deputed to enter into terms with the Rajput prince and to invest him with supremacy over their community on the following conditions:—

First.—To make common cause with them against people with whom they were then at variance.

Second.—To guard the Western frontier against the irruption of the Bhatti Rajputs of Jaisalmer.

Third.—To hold the rights and privileges of the community inviolable.

On fulfilment of these conditions they relinquished to Bika and his descendants supreme power over the Godaras. The Rajput chief on his side solemnly bound himself and his successors to receive the tika of inauguration from the hands of the descendants of the elders of Shaikhsar and Ronia, a custom which holds good at the present day. We thus have in Rajputana three instances wherein the 'lords of the soil' have transferred the sovereign power to their Rajput conquerors, retaining the right of applying the 'tika' at the installation of a new ruler. The three instances are those of the Bhils in Udaipur, the Minas in Jaipur, and the Jats in Bikaner.

Although the Eastern Jats of Bharatpur and Dholpur originally sprang from the same stock as the other Jats of Rajputana, they are distinguished for the fact that they claim descent from Bal Chand whose ancestor Sindpal

FIGHTING CLASSES OF RAJPUTANA.

was the founder of the Jadu Rajput ruling family of Karauli. The story is that Bal Chand, on one of his marauding expeditions, seized a Jat and his wife and carried them off to his fort at Sinsini. Bal Chand had no children by his own wife but had two sons Bijai and Sijai by the Jat woman and from these sons the chief clan of the Bharatpur Jats, known as Sinsinwal Jats, is sprung. Be that as it may, these were the Jats headed by Churaman and afterwards by his nephew Surajmal, who abandoned their ploughs to carve out kingdoms of their own and Bharatpur and Dholpur are the only two States with Jat rulers in Rajputana.

‘Jat jahan that’ is a common saying which signifies that a village inhabited by Jats is always likely to be in a prosperous condition; “The Jat’s son when as big as the catch of a Persian well wheel has a plough handle for a plaything.” These and other similar sayings go to show that they are good agriculturists. They possess fine physique, a sturdy independence of character, and are patient laborious workers. Socially, they stand at the head of the widow-marrying castes. In Bharatpur and Dholpur, where they are politically important and in the former also numerically so, owing to the Ruling Princes being of this caste, some of the clans are regarded socially as of the same position as the Rajput clans which are found in those States. Military service is popular but hitherto they have not been enlisted in the cavalry, though Jats from the Alwar border sometimes manage to get enlisted in Cavalry Regiments which take men from Rohtak and Gurgaon. Their livelihood depending as it does on the produce of their fields, Jats will not as a rule seek enlistment unless they have brothers or near relatives left at home to whom they can entrust their lands.

As a soldier the Jat is stolid and unimaginative but once he has had his work properly instilled into him, he never forgets. He is brave, obedient, and amenable to discipline but requires careful handling by officers who understand him. By some officers with long experience of this class, under varied conditions, the Rajputana Jat is said to be one of the best soldiers enlisted in the Indian Army.

Rajputana Jats are on the whole a very fine lot physically, especially those of Bikaner. They do not run to anything unusual in the way of height but have splendid chests and thighs. The Eastern Jats are sturdy but are of smaller build, on account of the unhealthy climate in which they live; many recruits are rejected for anæmia and spleen but their general physique improves very markedly when serving in healthy surroundings.



JATS.

There are said to be nine lakhs of 'gots' among Jats and a very large number are certainly to be found in Rajputana. Clans and Sub-divisions.

Owing to their being such a large number they do not seem to look on their 'gots' with the same importance as do the Rajputs. The principal exogamous clans in Western Rajputana are Punia, Godara Saran (these were large communities in Bikaner at the time of Bika's conquest), Jajeriya, Daterwal, Rao, Jakhar, Rajeriya, Kichar, Kalirana, Simrola, Kasanwal, Mahla, Bainiwal. There are, however, hosts of others and one is frequently coming across new names. Among the Eastern Jats, we have the Sinsinwar (the Ruling family in Bharatpur; the clan is also locally called Faujdar) Khuntel, Suharot, Bhikarwar, Bamraolia (the Ruling family of Dholpur), Dagar and others.



CHAPTER VI.

Gujars.

The Gujars of the present day are probably descended from the Gurjaras who were foreign immigrants closely associated with and possibly allied in blood to the White Huns. They had a considerable kingdom in what is now Gujerat and Rajputana with a capital at Bhinmal 50 miles north-west of Mount Abu. This kingdom was united with that of Kanauj in the 9th Century A. D. As has been already pointed out, the difference between the early Rajputs, Jats, and Gujars was probably social rather than ethnic and the Gujars fell from the high social level now occupied by the Rajputs on account of their pastoral occupation.

They are chiefly cattle dealers and breeders but many, especially in Jaipur, Alwar, and Bharatpur, are agriculturists. They are a fine, stalwart race somewhat similar to the Jats although they occupy a slightly inferior social position. In Bharatpur State there is a very influential family of them who fill the rôle of foster parents (*dhabhai*) to the Ruling family. Gujars are not well spoken of in the country proverbs probably because of the reputation for cattle lifting which they bear in some parts of Rajputana. "The dog and the cat two; the Ranghar and Gujar two: when these four are not present one can sleep in security." They are also considered to be fickle and unstable. "A dog, a monkey, and a Gujar change their minds at every step." They worship Deoji, Devi, Sitala, and Bhairon. Widow remarriage is allowed but if the widow does not marry her deceased husband's brother the latter is entitled to compensation from the new husband. It is reported that among some Gujars the widow can marry her deceased husband's elder brother which is very unusual among widow-marrying castes. They are somewhat quarrelsome by nature and are very thick-headed and it is difficult to find any of sufficient education and influence fit for direct commissions. They are very phlegmatic and can undergo long marches without loss of stamina. On service, they possess in a marked degree the courage and determination to hold out.

There are two main endogamous divisions, Laur and Khari, and of these the Laur is considered socially the superior. Each of these is divided into a large number of Clans and Sub-divisions.

exogamous 'gots.' Khari Gujars should not be enlisted and they are looked down on by the Laur. The following are the chief enlistable 'gots':—

Kasana.	Chechi.	Dhakar.
Chaur.	Chandela.	Kumbar.
Sisanda.	Bagdawal.	Budana.
Madi.	Chadri	Mutan.
Koli.	Tonwar.	Kat na.
Dhangas.	Seradra.	Pilawar.
Awana.	Adhana.	Rawat.
Bonsela.	Nikari.	Chauri.
Adhela.	Rajana.	Poswal.
Mawayi.	Bedoria.	

Gujars are generally men of fine physique and before the War the average measurements were nearly 5'-8" in height and mean chests of 34" of a large number of recruits enlisted in this area.

CHAPTER VII.

Ahirs.

Ahirs are divided into three main endogamous divisions, Jadubansi, Nandbansi, Gwalbansi. Of these, the first named stand higher in the social scale than the others and make better soldiers. The Jadubansi Ahirs of Rajputana are to be found in villages in Alwar State and the adjoining Kot Kasim pergana of Jaipur State, close to the Gurgaon district border. Ahirs of the Eastern Punjab have been enlisted for years in certain Infantry Regiments and their neighbours in Rajputana in no way differ from them in characteristics. The Ahirs are properly a pastoral tribe but most of them now-a-days are agriculturists and are noted as excellent husbandmen. It is said that their name is derived from the Sanskrit *Abhira*, a milkman. Accounts vary as to their origin. According to Manu they are the descendants of a Brahman by a girl of the *Baid* or physician class; another authority says they are the offspring of a Kshatriya by a Vaishya woman. References are made to them in ancient Sanskrit works and their earliest settlements appear to have been in the neighbourhood of Muttra and on the west coast of India. They hold a good social position among the agricultural classes owing to the tradition that Sri Krishna was brought up at Nandgaon in the house of an Ahir named Nand Baba and his wife Jasoda. He was placed with them to hide from the mythical tyrant of those days—Raja Kans—who was bent on destroying him. When Sri Krishna grew up he killed Raja Kans. The Ahirs were apparently a more powerful and dominant community in former days than they are now. In the Mahabharat it is mentioned that the Narayani army which Sri Krishna organised was composed of Ahirs. Sir John Malcolm states that according to popular tradition the strong fortress of Asirgarh in the Khandesh district of the Central Provinces derives its name from Assa Ahir. There was at one time an Ahir dynasty in Nepal; and the Jadubansi section held a dominant position in the country round about Rewari until as late as 1838 A. D. and their capital was at Gokalgarh, which is now in ruins.

The three main endogamous divisions are—Jadubansi, Nandbansi, and Gwalbansi, and the following are the exogamous

Sub-divisions.

'gots' of the Jadubansi :—

Aphriya.	Ghasal.	Khola	Sanp.
Bhagvaria.	Gothwal.	Lamba.	Sanwar.
Bhangar.	Hela.	Lotan.	Tbakaria.



Chitoisa.	Harira.	Naria.	Telwal.
Dagra.	Jadam.	Nirbhan.	
Dhundla.	Jahot.	Paniar.	
Gharwar.	Khatodio.	Sisodia.	

They consider Sri Krishna to be their special divinity and a month after the calving of a cow or buffalo, a pot of curd milk is taken to a temple and offered to Sri Krishna. Widow remarriage is recognised and is usually performed with the deceased husband's younger brother. Polygamy is permitted and succession to property goes per capita of wives. For instance, if the first wife has only one son he would get half the property and if the second wife has four sons, they would divide the remaining half in equal shares. This is contrary to the usual Hindu custom.

Although excellent husbandmen they are not well spoken of in country proverbs : " All castes are God's creatures, but three castes are without mercy. When opportunity occurs they have no shame—the prostitute, the Bania, and the Ahir." Another is " Do not trust a jackal, spear grass or an Ahir. Rather be kicked by a Rajput or stumble up-hill." These ill sayings appear to be undeserved and their thrift and industry is to some extent recognised in the following saying :—" Gujars, Malis and Ahirs work with their wives in the fields and so reap the fruits of their industry, while Rajputs are dying of hunger." The outstanding fact of their reputation is that in this part of India they take the palm as thrifty, peaceable industrious and prosperous cultivators.

As soldiers, they are perhaps a little wanting in initiative ; on the other hand they are conscientious and painstaking, physically capable of great endurance, of bold and stubborn disposition and, owing to their soldierly instincts, eminently adapted to the profession of arms.



CHAPTER VIII.

Minas.

A reference to the available authorities on the subject shows that the Minas were originally aborigines of what is now Jaipur State. The pure and unmixed race were styled 'Pachwara' and sub-divided into five grand tribes. Their home was in the range of mountains called Kalikho, extending from Ajmer nearly to the Jumna, where they erected Amber, the ancient capital of Jaipur, consecrated to Amba, the universal mother, or, as the Minas style her, Ghata Rani, 'Queen of the Pass.' In this range of hills were several large cities belonging to the Mina communities who had retained great power much to the mortification of Rajput invaders. They were finally dispossessed by the Kachwaha Rajputs in the twelfth century but they still retain many ancient rights and privileges, among which may be mentioned that of making the 'tika' of sovereignty at the installation of every Ruling Prince of Jaipur. They also hold charge of the citadel of the town and guard its treasure and fill many confidential posts in the household of the Prince. The original pure stock of whom there are few left is that of Usara — the name of one of its progenitors. The Minas of mixed stock claim Rajput descent.

There are six main divisions among the
Clans and Sub-divisions. Minas :—

1. Ujla of Jaipur, Alwar, and Karauli.
2. Parihar of the Kerar (the country round Deoli where the boundaries of Bundi, Jaipur, and Udaipur meet).
3. The Minas of the Chappan in Mewar.
4. The Minas of Sirohi.
5. The Minas of Kotah and Bundi.
6. The Bhil and Mer Minas.

Nearly all the above claim Rajput descent and are divided into twelve *pals*, the names of which are the same as those of the Meos, which goes to prove the Mina ancestry of the Meos. Colonel Tod says that these again are sub-divided into no less than five thousand two hundred clans. The Ujla (lit. pure) Minas are excellent men of high caste from whom Rajputs will take food and water.



They are further sub-divided into Zemindari and Chowkidari Minas. The Minas who live near Jaipur are the *élite* of Mina society. They will give their daughters to the Parihar Minas but will not take their wives from them nor will they feed or drink with them. They are more civilized and intelligent than other Minas.

Bhinai, the name of a Rajput Thakur's estate in Ajmer, was once the residence of a branch of the Parihar Rajputs of Mandor and from it originated a mixed class of Rajput and Mina blood called Parihar Minas. They were for ages the terror of the country. They will eat with the Kotah and Bundi Minas and are closely allied to them.

The Chappan is a stretch of hill country and jungle in the South-East corner of Udaipur. Its highlands are studded with Mina villages whose inhabitants live in inaccessible parts among the hills. Their villages are scattered huts of grass and wood. The Minas of these parts have the reputation of being very troublesome.

The Sirohi Minas inhabit the wild country in the North of Sirohi State and the districts of Godwar and Jalor in the Jodhpur State. They are known as Dhedia Minas and being low in the social scale do not eat with or intermarry with other Minas.

Minas make good soldiers and were very well spoken of by the 42nd Deoli Regiment. In their own country they have a reputation for dacoity and robbery, though the Minas of Jaipur and Alwar have the worst reputation in this respect. In Broughton's "Letters from a Mahratta Camp, 1808," the author says "without their protection even the Raja of Bundi himself would not have ventured to travel through his own country." In Jaipur all Minas are registered and roll calls taken at regular intervals. This, to some extent, acts as a deterrent to successful recruiting as the fact of a recruit absenting himself from his village, without notifying the fact, often brings retribution on to the head of his security. For enlistment, the Parihars and Ujlas are the best but should be kept in separate platoons or companies. The Kotah and Bundi Minas are very similar in all respects to the Parihars and can be mixed in platoons and companies with them. They are on the whole quite up to the average in intelligence and are, under military discipline, clean, quiet, and well behaved. It is doubtful whether the Minas of the Chappan are fit for enlistment.

Characteristics.



MINAS.

They worship Sakti, Jiwan Mata, Devi, and Bhairon. Marriage is usually adult, their rule being that of exogamy and widow remarriage is permitted with the deceased husband's younger brother or with any other man as long as he does not belong to the same clan.

Minas are on the whole a hardy race with excellent physique. They are good marchers and can stand fatigue and privation very well.

Physical standard.



CHAPTER IX.

Mers and Merats.

The present inhabitants of Merwara are all promiscuously designated Mers. The origin of the name is obscure, and all accounts hitherto put forward are purely conjectural. The usually accepted theory is that the name is derived from 'Meru,' a hill, and that the Mers are simply the 'hillmen' or highlanders of Rajputana. Colonel Tod asserts that they are descended from a Mina ancestry and this is supported to some extent by the traditions of the tribal bards. It is also possible that they are the remnant of a horde of Meds (Medes) who invaded Sind and Rajputana in the sixth century. The two main tribes of Merwara are known by the appellations of "Chita" and "Barar." These claim a common descent from Prithi Raj, the last Chauhan king of Ajmer, and the story is that Lakha, the son of a nephew of Prithi Raj, had a Mina concubine who bore him two sons—Anhul and Anup.

The descendants of Anhul waxed strong and multiplied and gradually occupied many strong places in Merwara, where they founded the villages of Jhak, Shamgarh, Hathun, Kukra and others.

The name of the clan is 'Chita' taken from a son of Anhul.

Of the sub-divisions of this clan by far the most important and numerous is that of the Merats, a term which is generally used as synonymous with a Mahomedan Mer, but which is a patronymic derived from Mera, an ancestor of the present Katats and Gorats. Harraj, grandson of Mera, a Chita, took service in Delhi under the Emperor Aurangzeb, who, for his bravery on a certain occasion, gave him the name of Kata (a brave man in the Marwar tongue). He soon after became a convert to Islam and is the progenitor of all the Katat Merats.

Gora was a brother of Harraj and his descendants are Hindus known as Gorats. It is therefore a mistake to assume that all Merats are Mahomedans. Other important sub-divisions are the Laget and Nanset.

To return to the two brothers, Anup the brother of Anhul also married a Mina and had a son Barar, the descendants of whom call themselves "Barariya." They are chiefly found in the Todgarh tehsil of Ajmer-Merwara and in villages over the border in Jodhpur and Udaipur States.

There are also Mers who claim descent from Ponwar and Gahlot Rajputs and their clans will be enumerated hereafter.

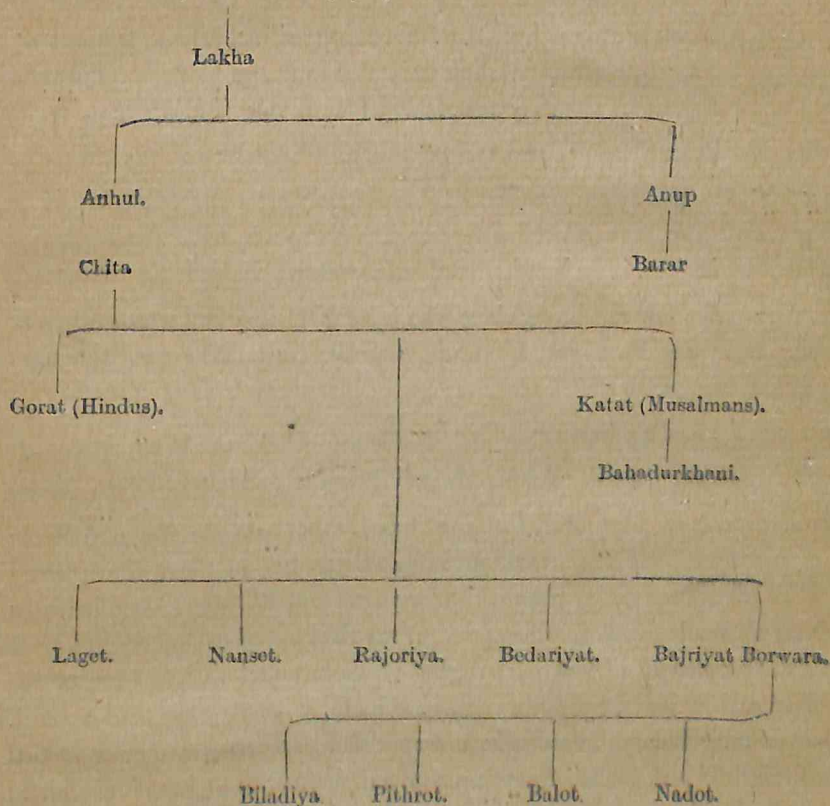
Mers and Merats are lax in their religion and up to a few years ago used to eat together freely and even intermarried. But as service in the Army has brought them more into touch with the world outside their own wild country, this is no longer the case. The Hindu Mers when asked their caste invariably say they are Rawats. They maintain that this appellation (which is after all only a polite honorific) was conferred by the Rana of Mewar as a mark of his regard for their services. They further maintain that a descendant of Barar named Dewal was made a Rajput by Rana Pratap Singh of Mewar at the end of the fifteenth century as a reward for his bravery and devotion when the Rana was an exile from his own capital. His descendants are now Dewal Rajputs and are found in the Desuri pergana of Jodhpur which formerly belonged to Mewar. Most regiments enlisting these classes allow the men to call themselves Dunga Rawat, Wazira Katat, etc. The 44th Merwara Infantry, on the other hand, did not and this regiment was their military cradle. A movement is on foot among pensioned Indian officers and others to be allowed to call themselves Rajputs but their neighbours the pure Rajputs of Mewar and Marwar are unlikely to agree to this.

As a class, military service is extremely popular among them. Indeed their proportion of enlistment to population during the Great War was higher than that for any other class in India. They make good soldiers and are strongly attached to the British 'Raj' and are proud of the fact that, as a tribe, they never submitted to any other conqueror. This is in accordance with the tradition of an ancient prophecy, to the effect that the tribe would never be ruled except by white men. They are inclined to hold themselves aloof from the inhabitants of the surrounding States and to look on themselves as the especial soldiers and retainers of the British Government. They are not overclean in their person and are somewhat addicted to drink. Their former occupation having been that of highway robbers and plunderers, they still retain somewhat loose notions of meum and tuum, especially as concerns other men's wives. During the War many an absent husband lost his wife not through the usual scourges of plague, small pox, or influenza but through the machinations of some attractive young man, a better devotee of Venus than he was of Mars.

Purdah is not observed among women and widow remarriage is permitted.

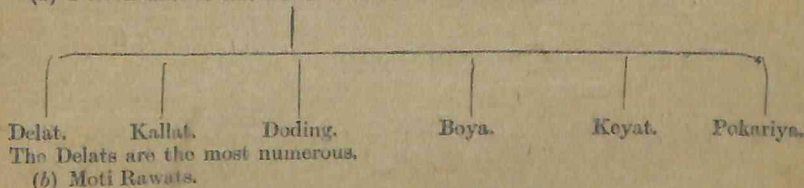
The following table shows the chief clans and sub-divisions among the Mers and Merats:—

1. Irithi Raj, *Chauhan King of Ajmer.*



2. Clans which claim descent from Ponwar Rajputs—

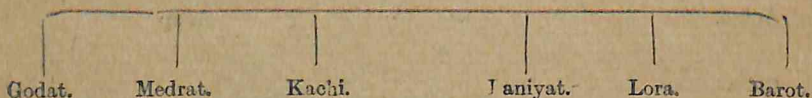
(a) Descendants of Rao Bohar who settled at Rudhana.



(b) Moti Rawats.
A descendant of the Ponwar Rajputs, Rohitas by name, came and lived at Bagmal as an ascetic in a cave in the hill now called Makutji. A Banjara was passing through the hills with his wife and deserted her at this spot; she lived some time with the ascetic and then descending the hill sought the protection of Khemchand Brahman in Bamunhera and in his house was delivered of twin sons. In the fifth generation one Makut was born. The hill which was the



3. After the sack of Chitor by Ala-ud-din Khilji, two brothers, Rajputs of Clans which claim Gahlot descent. the Gahlot Clan, fled to Borwa in Merwara, where they intermarried with the Minas. This tribe is divided into 16 clans, of which the most important are :—



Speaking generally of the Mers and Merats as a whole, the Hindu clans call themselves Rawats while the Musulmans call themselves Merat Katats.

Poverty and an inhospitable country has not endowed the Mer and Merat with anything exceptional in the way of physique. During 1917 and 1918 the physique of the remaining available population was poor, to say the least of it, but then no class can stand recruitment of forty per cent of its male population of between the ages of 18 and 30 and at the same time maintain a good physical standard. With an average demand for recruits, however, there is no reason why a standard of 5'-6" in height and a mean chest measurement of 33 or 34 inches should not be readily obtainable.

CHAPTER X.

Kaimkhanis.

About the end of the 14th century when Feroze Shah was Emperor of Delhi, there dwelt in Rajputana six Hindu Rajputs of the Chauhan clan. Their lands were under threat of confiscation at the hands of the Emperor, and to save them, three of the brothers seceded from Hinduism and became Muhammadans. The eldest of the brothers was named Kaim Singh and he became Kaim Khan and together with his other two brothers were the forefathers of all the Kaimkhanis of the present day. The clan was so much in favour with the Delhi Court that a son of Kaim Khan named Fateh Khan was made Governor of the province of Hissar. Spreading southwards the clan formed the cities of Fatehpur and Jhunjhunu in Shekhawati. These were their principal strongholds and the ruin of palaces and forts, in both these places which are still to be seen, testifies to their former glory. The clan ruled in Northern Shekhawati till A. D. 1731, when Raja Sheo Singh of Sikar took Fatehpur and Raja Sadul Singh of Khetri took Jhunjhunu.

The Kaimkhanis of the present day seem to be more proud of their Rajput descent than they are of their religion. They are not very numerous, only 13,750 males having been returned at the census of 1911 in the three States of Jaipur, Jodhpur, and Bikaner. They are now to be found in villages in the vicinity of Jhunjhunu, Sikar, Fatehpur and Bissau (in Jaipur State), Didwana and Kuchaman (in Jodhpur State) and Sujangarh and Churu (in Bikaner State). Their patron saint is Kamar-ud-din Shah whose mausoleum is contained in a fine building in a commanding situation at Jhunjhunu.

There are said to be 12 sub-divisions of the clan. These are exogamous ones and are :—

Sub-divisions.

Daimkhani.	Goran.
Daulatkhani.	Malwan.
Hathikhani.	Ladwan.
Fatehkhani.	Niswan.
Dulekhani.	Rajukhani.
Tajkhani.	Isukhani.

There are also further sub-divisions such as Ahlman, Khanzada, Mundfarkhani, Narkhani, Khokar, Dilawarkhani, Chahil, Mohil, Jaindan, Juban, Malkhani,

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Jamalkhani, Ahmdan, Bohan, but these are probably descendants of the twelve given above.

In appearance and class they are very similar to Rajputs but their women, who are kept in purdah, wear pyjamas instead of skirts. Being much more closely in touch with that portion of Rajputana which so strictly preserves the purity of its Hindu Rajput families, the Kaimkhanis have maintained their Rajput traits more closely than other Musalman Rajputs. It is by no means uncommon to meet with Kaimkhani youths who have not been circumcised. They are very strict about marriage and their rules are exogamous and hypergamous. Like the Hindu Rajputs they are bad agriculturists. Service in the cavalry is especially popular with them but a fair number are now to be found in Infantry Regiments. They make excellent soldiers, being smart, willing, quick-witted and have plenty of endurance.



CHAPTER XI.

Meos.

The Meos form the bulk of the population of Mewat or the hill country of Alwar, Bharatpur, and the British district of Gurgaon. Their early history and origin are

Origin.

obscure: they themselves claim a Rajput origin, alleging descent from an ancestor converted in the time of Kutb-ud-din. It seems probable, however, that the Minas and Meos are connected and they are probably both representatives of the earlier non-Aryan inhabitants of the country. In Tod's "Rajasthan" it is stated that 'Mewasa' is a name given to fastnesses in the Aravalli hills in which Minas, Mers, etc., make their retreat. 'Pal' is, on the same authority, the term for a community of any of the aboriginal mountain races; its import is a defile or valley, fitted for cultivation and defence; and 'pal' is the term given to the main sub-divisions of the Meos. Meos are often mentioned as Mina Meos and by the older Muhammadan historians expeditions against their country are spoken of as being against the Mewasa, the country of the Meos. These facts incline one to the belief that they are such of the aboriginal Mina population of the Aravalli hills as were converted to Muhammadanism. A story told of Daria Meo and his lady love Sisbadan ~~Mina~~ seems to show that they formerly intermarried. In former times the Meos were noted for their turbulence and during the first centuries of Muhammadan rule at Delhi they were hunted down like wild beasts and massacred without mercy. The Emperor Balban when he invaded Mewat is said to have put 100,000 of them to the sword. They gave much trouble to Lord Lake's forces in the Maratha War of 1803, while in the Mutiny they and the Gujars were conspicuous for their readiness to take advantage of disorder. Since their strongholds have been broken up and since they have come under settled rule they have improved considerably.

The Meos are divided into 12 large and 1 small clans called 'pals' and

39 smaller divisions called 'gets'—total 52. It

Clans and Sub-divisions.

is possible that apostate Rajputs and bastard sons of Rajputs founded many of the clans, as the legends tell. The names of the 'pals' and the Rajput stock from which descent is claimed are given below:—

From the Jadu clan of Rajputs:—

Dulot.

Demrot

Nal.

Pundlot.

Chirklot.



From the Tonwar clan :—

Landawat.

Ratawat.

Darwal.

Balot.

Kalesa.

From the Kachwaha clan :—

Dengal.

From the Bargujar clan :—

Singal.

From the Chauhan clan :—

Pahat (Palakra).

The above are all exogamous divisions but Meos often marry or form connections with women of other castes and the offspring are admitted into the caste.

The Meos are now all Musalmans in name ; but their village deities are the same as those of Hindu zemindars. They keep, too, several Hindu festivals. Thus the *Holi* is with them a season of rough play and is considered as important a festival as the *Muharram* and *Id*, etc. They likewise observe the *Janam Ashtami*, *Dasehra*, and *Diwali*. They often call themselves by Hindu names, with the exception of 'Ram'; and 'Singh' is a frequent affix though not so common as 'Khan.'

On the monthly conjunction of the sun and moon (amawas) they, in common with Hindu Ahirs, Gujars, etc., cease from labour; and when they make a well, the first proceeding is to erect a chabutra to *Bhaironji* or *Hanuman*. However when plunder was to be obtained they have often shown little respect for Hindu shrines and temples and when the sanctity of a threatened place has been urged the retort has been "Tum to Deo, Ham Meo;" you may be a Deo (god) but I am a Meo.

As agriculturists Meos are inferior to their Hindu neighbours. The point in which they chiefly fail is in working their wells for which they lack patience. Their women, who do not observe purdah, will, it is said, do more field work than the men; indeed one often finds women at work in the crops when the men are lying down. Like the women of low Hindu castes they tattoo their bodies, a practice disapproved of by Musalmans generally. Meos are usually poor and live badly; they have no scruples about getting drunk when opportunity offers. The men wear the *dhoti* and *kamri* and not *pajamas*. Their dress is, in fact, Hindu. The men often wear gold ornaments, but the women are seldom or never allowed to have them. As a race they are impulsive, short-sighted, easily led especially in the wrong direction, litigious, not hospitable for Musalmans, but ruinously extravagant on certain occasions such as weddings and



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funerals. Prosperity turns a Meo's head, adversity makes him lose it, and as they themselves freely admit they are only good while kept well under. Their faculties are, however, sharper than those of any other tribe, except perhaps the Ahirs, and this makes them keen defenders of their own interests and quick to observe and resent any injustice.

As soldiers they are cheery and willing workers but it is sometimes difficult to find men fit for commissions. Their physique is excellent as they have strong thighs and broad chests.

CHAPTER XII.

Khanzadas.

The mass of the population of Mewat are Meos but they must not be confounded with the Mewatti chiefs of the Persian historians who were probably the representatives of the ancient Lords of Mewat. These Mewatis were called Khanzadas, a race which, though Musalman like the Meos, was, and is, socially far superior to the Meos, who have no love for them but who in times past have united with them in the raids and insurrections for which Mewat was so famous, and which made it a thorn in the side of the Delhi emperors.

Mewat is repeatedly mentioned by the bard Chand in the *Pirithi Raj Rasa*. Mahesh, Lord of Mewat (Mewatpati), is described as doing homage to Bisaldeo the Chauhan Rajput King of Ajmer in A. D. 764 and his descendant Mangal was conquered by the famous Pirithi Raj of Ajmer. Mangal and Pirithi Raj married sisters, who were daughters of the Chief of Bayana (Bharatpur State), whose fort was afterwards so celebrated in Mogul history. That these lords of Mewat were of the Jadu Rajput Clan, would appear from the fact that local tradition declares it, and from converted Jadus being called by the old Musalman historians 'Mewattis'; a term Chand applies to a Mewat Chief of the Lunar race of which the Jadu Maharaja of Karauli calls himself the head. In speaking of Hasan Khan, the Mewatti or Khanzada Chief who was the Emperor Babar's great opponent, one Musalman historian states that his family had enjoyed regal power up to the time of Firoz Shah, when Bahadur Nahar flourished. Tradition tells of old Jadu Chiefs of Tijara in the neighbourhood of which we first hear of the Khanzada family. Babar, however, says that Hasan Khan's ancestors had governed Mewat in uninterrupted succession for nearly 200 years, evidently dating the importance of the family from the time of Bahadur Nahar. It is therefore most probable that Bahadur Nahar was a member of a royal but fallen Jadu family, as the Khanzadas themselves relate and that he or his father became a Musalman to gratify the Emperor Firoz Shah and obtain power. What has been said above is based on the Persian histories, the most reliable sources of information. But the Khanzadas produce family histories and genealogies of their own on which, however, much dependence cannot be placed, for they do not bear the test of comparison with the Persian histories. According to these family traditions one Adhan Pal, fourth in descent from Taman Pal,

Jadu Chief of Bayana, established himself on the hills separating Tijara and Ferozepur (Gurgaon district), at a spot called Durala, of which the ruins are still to be seen. Thence he was driven to Sarehta, a few miles to the North in the same hills, where there are considerable remains, and his grandson Lakhan Pal became in the time of Firoz Shah a Musalman and established himself at Kotala. He held all Mewat and even districts beyond its limits. His sons and grandsons settled in the principal places, and it is said that 1,484 towns and villages were under their sway, in some of which tombs and ruins exist which are said to have belonged to them.

The term Khanzada is probably derived from Khanazad, for it appears that Bahadur Nahar, the first of the race mentioned in the Persian histories, associated himself with the turbulent slaves of Firoz Shah after the death of the latter, and being a pervert, would contemptuously receive the name of Khanazad (slave) from his brethren. The Khanzadas themselves indignantly repudiate this derivation and say the word is Khan Jadu (or Lord Jadu) and was intended to render still nobler the name of the princely Rajput race from which they came.

They are better Musalmans than the Meos and observe Hindu festivals, and will not acknowledge that they pay any respect to Hindu shrines. Brahmins take part in their marriage contracts, and they observe some Hindu marriage ceremonies. Though generally as poor and ignorant as the Meos, they say their prayers and do not let their women work in the fields. They are not first rate agriculturists, the seclusion of their women giving them a disadvantage beside most other castes. They seem to combine the apathy of the Rajput with the Meo's litigiousness and disregard of truth. In appearance and physique they are somewhat similar to Meos. They are keen on military service and enlist freely but not in very large numbers as they are not numerous.



CHAPTER XIII.

Other Musalmans.

The only remaining enlistable Musalmans are Musalman Rajputs and such Original Musalmans *i.e.*, Pathans and Sheikhs, as reside in villages. The population table, Appendix I, shows a fairly large Musalman Rajput population in Bikaner State. Although they are of fine physique and suitable for enlistment, practically none are to be found in the Army as military service is not popular with them. The same remark applies to the Musalman Rajputs of Jaisalmer. Such of this class as are enlisted, practically all come from Alwar State. Their principal villages are Manka, Maindpur, Silgaon and Rasgan and as they are not numerous, few recruits are obtainable. They prefer service in the cavalry. Their characteristics are much the same as those of Hindu Rajputs and their principal 'gots' are Chauhan and Jatu.

Nearly all the Original Musalmans of Rajputana reside in towns and are not enlistable but in Jaipur State there are a few villages notably Bagar, Islampur and Gotra in Shekhawati, which are owned by Nagar Pathans. These men make very good soldiers and the majority of them prefer to enlist in the 30th Lancers.



CHAPTER XIV.

New Classes tried during the Great War.

No new classes were enlisted from Rajputana during the Great War but in the adjacent districts of the Punjab, Bishnois and Aheris were enlisted and both these classes are numerous in Bikaner and Jodhpur. The latter in Rajputana are known as Naiks or Thoris.

The Bishnois were originally a religious sect but they are said now not to admit converts and to have become a distinct caste. They were formerly Jats and their name is derived from the twenty-nine (Bis-nau) articles of faith prescribed by their founder Jhambhaji a Ponwar Rajput who was born in the village of Pipasar in Marwar about the year 1451 A. D. He died at the age of 64 and was buried at the village of Makam in Bikaner not far from the sandhill named Samrathal on which he resided for many years. Jhambhaji led the life of an ascetic and many miracles are attributed to him. The story regarding the origin of the sect of Bishnois is that during a year of severe famine a number of Jats arrived at the sandhill on which Jhambhaji had his abode. Jhambhaji said he would provide them with food and keep them if they would bind themselves to follow his twenty-nine precepts. They consented and took the name of Bishnoi. The twenty-nine precepts are:—For thirty days after child birth and five days after menses a woman must not cook food. Bathe in the morning. Commit no adultery. Be content. Be abstemious and pure. Strain your drinking water. Be careful of your speech. Examine your fuel in case any living creature be burnt with it. Show pity to living creatures. Keep duty present to your mind as the teacher bade. Do not steal. Do not speak evil of others. Do not tell lies. Do not quarrel. Avoid opium, bhang and blue clothing. Abstain from spirits and flesh. See that your goats are kept alive (not sold to Musalmans who will kill them for food). Do not castrate your bullocks. Keep a fast on the day before the new moon. Do not cut green trees. Sacrifice with fire. Say prayers. Meditate. Perform worship and attain heaven. Baptise your children if you would be called a true Bishnoi.

They only marry among themselves, that is a Bishnoi will only marry a Bishnoi, and have the same class or exogamous groups as the Jats. Some of the clans are :—

Kaswan.	Godara.	Khileri.	Dabukiya.	Bola.
Dahra.	Gora.	Punea.	Jani.	Kapasia.
Banjar.	Ponwar.	Bhadu.	Lola.	Khandal.
Bidar.	Khor.	Sahu.	Thori.	Janod.

Both infant and adult marriage is practised. Widows are allowed to remarry and may marry their deceased husband's younger brother but are not obliged to do so. The husband gives the widow a new suit of clothes and white lac bracelets and takes her home on a Saturday night after dining at her parent's house.

Sir Denzil Ibbetson writes of them :—

“ They abstain entirely from animal food, and have a particularly strong regard for animal life, refusing as a rule, to accompany a shooting party ; they look upon tobacco as unclean in all its forms ; they bury their dead at full length, usually at the threshold of the house itself or in the adjoining cattle shed or in a sitting posture like the Hindu Sanyasis ; they shave off the *choti* or scalp lock ; and they usually clothe themselves in wool as being at all times pure. They are more particular about ceremonial purity than even the strictest Hindu ; and there is a saying that if a Bishnoi's food is first on a string of twenty camels and a man of another caste touch the last camel, the former will throw away his meal. In their marriage ceremonies they mingle Mahomedan with Hindu forms, verses of the Koran being read as well as passages of the Shastras, and the *phera* or circumambulation of the fire being apparently omitted. This intermixture is said to be due to the injunctions of one of the kings of Delhi to the founder of the sect.”

With respect to their regard for animal life, they not only will not themselves kill any living creature but they do their utmost to prevent others from doing so. Their villages are generally swarming with antelope, peacocks, pigeons and many birds which they will not let any one shoot. They have a special class of priests of their own community called Thapans.

Twice a year in *Asoj* and *Phagan* a festival which the Bishnois attend is held at the village of Makam in Bikaner where Jhambhaji was buried. They make burnt offerings of barley, til, sugar and ghi on the sandhill on which he lived for many years and give presents to the attendants of the temple. Should any one have killed an animal or have allowed an animal to be killed

when he might have prevented it, or sold a cow or goat to a Musalman, he is fined and the fine is handed over for the purposes of the temple.

Aheris.—The Aheris, a vagrant tribe, present some points of interest. They are also called Naiks or Thoris, the former of which is an honorific term and the latter somewhat contemptuous. Aheris are divided into numerous *gots* with Rajput names, some of which are given below with the tracts whence the *gots* are said to have come; Bhattis from Jaisalmer, Rathors from Jodhpur and Bikaner; Kachwahas from Jaipur, etc. The Aheris claim Rajput origin and say that they have sunk socially, hence their Rajput names. The traditional account of the Aheris is as follows:—Damba and Jhanda, Rathor Rajputs, were servants of Pabu, another Rathor, who was a worker of miracles. One day Damba was sent by Pabu to graze a camel. Damba who was blessed with a large appetite slew and ate the camel but subsequently brought him to life again. Pabu then out-casted Damba and Jhanda, and made them Aheris (huntsmen) with Naik as an honorific title. The Aheris worship Pabu, Damba and Jhanda as *deotas*. Their cenotaphs are at Kioli Kabra in Jodhpur, whither Aheris make pilgrimages. Aheris marry only in their own tribe and marriage within the usual four *gots* is avoided, they permit widow re-marriage. They cultivate land as tenants and are often village chowkidars. They make baskets and the *chaji* for winnowing, and they often scutch wool (rui pina). Their Brahmans are of the Chamarwa sect. Their claim to be Rajputs is doubtful. They were probably menials attached to various Rajput tribes whose names they have assumed.



CHAPTER 15.

Recruiting.

When a unit is in need of recruits a selected recruiting party should be sent to Ajmer to report to the Recruiting Officer for orders. Before leaving the unit the party should be thoroughly conversant with the orders laid down in "Recruiting Regulations." The men of the party should be inhabitants of the locality whence it is wished to obtain recruits. A good proportion of recruits to recruiters required is, exclusive of the party commander, one to two and no one party should be stronger than 10 men. It is most important that the party commander should be an energetic man of good standing and if an Indian officer can be sent, so much the better. There has in the past been a tendency, on account of the rise in prices, for recruiters to remain in their own villages and seldom move far from them. The reason for this was that when with their units they drew free rations in kind, whereas while on recruiting duty they only drew an allowance of four annas a day which meant that they were out of pocket as regards their food—unless they lived at their own homes. The allowance is now (1921) 6 annas a day and men should be able to afford to move about freely from village to village.

On reporting at the Recruiting Office, the party will be given their orders and a date and place for their first inspection. At this inspection each recruiter will be present with his recruits. Recruiters should be warned that if they bring in recruits who are not up to standard for their own units, they will receive nothing for subsistence, etc.

When only a few recruits are required these can sometimes be obtained by men on leave and furlough who should take their recruits to the Recruiting Officer just before the expiry of their leave or furlough and show him the necessary authority from their Commanding Officer. In a similar way, recruits can be obtained through the agency of pensioners and discharged men. The great majority of pensioners in Rajputana are paid half yearly by Political Officers and if the dates, on which pensioners are to be paid, are ascertained, touch can be kept up with pensioners by occasional visits to these places by British officers of their regiments.

Whichever of these methods is adopted for obtaining recruits, it should always be impressed on all concerned that it is better to obtain a few recruits of a really good stamp than a larger number who barely reach the minimum physical standard.

The following table shows in a concise form the best localities in which Suitable Localities. recruits of various castes are to be found.—

Caste.	State or District.	Locality, i.e., Tehsil or important town or village, etc.
Rajputs	Jodhpur	Nagaur, Didwana, Merta, Parbatsar, Sambhar, Shergarh, Phalodi.
	Jaipur	Jhunjhunu, Khetri, Sikar, Nimka, Thana, Kotputli, Biarar, Patan, Losal, Nawalgarh.
	Bikaner	Bikaner, Sujangarh, Surpura, Ratangarh, Bidasar.
	Alwar	Bahrar, Nimrana, Mandhan, Bansur.
	Dholpur	Bari, Rajakhara.
	Karauli	Machilpur.
Western Jats	Jodhpur	Didwana, Nagaur.
	Jaipur	Jhunjhunu, Chirawa, Surajgarh, Nawalgarh, Sikar.
	Bikaner	Rajgarh, Bahadera, Nohar.
	Alwar	Bahrar, Nimrana, Kishengarh.
Eastern Jats	Bharatpur	Bharatpur, Dig, Nadbai, Rupbas, Uchain, Helak.
Gujars	Jaipur	Nimka-thana, Kotputli, Khetri, Hindaun, Baswa, Toda-Bhim.
	Alwar	Bansur, Bahrar, Kishengarh, Mandawar.
	Bharatpur	Bayana, Wair, Nadbai.
	Karauli	Karauli, Machilpur.
	Dholpur	Basari, Dholpur, Bari.
	Bundi	Del, Hindoli, Deoli.

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Caste.	State or District.	Locality, i.e., Tehsil or important town or village, etc
Ahirs	Alwar	Tapukra, Bahrar, Nimrana,
	Jaipur	Kot-kasim.
Minas, Padiyar ..	Bundi	Dei, Hindoli, Deoli.
	Kotah .. ..	.....
	Mewar	Jahazpur.
	Jaipur	Rajmahal.
	Tonk .. ..	.....
Minas, Ujla ..	Alwar	Bansur.
	Jaipur	Kotputli, Amber, Patan, Nim-ka-thana,
Mers and Merats ..	Ajmer-Merwara ..	Beawar, Jewaja, Todgarh, Bhim, Diwair.
	Jodhpur	Jaitaran, Sojat, Raipur.
	Mewar	Bednor.
Musalman Rajputs ..	Alwar	Mandawar, Katunbar, Ajeraka.
Kaimkhanis ..	Jaipur	Chirawa, Jhunjhunu, Sikar, Fatehpur, Singhana, Bissau.
	Jodhpur	Didwana, Kuchaman.
	Bikaner	Churu, Depalsar, Sujangarh.
Khanzadas ..	Alwar	Tijara, Bahadurpur, Shahabad.
Meos	Alwar	Tijara, Shahabad, Tapukra Khairthal, Ramgarh.
	Bharatpur ..	Sikri, Nagar, Pahari, Kama.

As explained in Chapter I the rainfall in Rajputana is very vicarious and for this reason a good month for recruiting in one year may not be so another year.

Best Seasons.

As a general rule, however, the best months are January, February, March, June, July and August. In Bharatpur, however, where the rainfall to be expected is not so variable as elsewhere, it is as well to avoid sending out parties in July and August as the country is liable to be flooded and men are apt to get malaria.



General Remarks.

The following points may be of interest and assistance to Commanding Officers :—

1. Recruiting for the Indian Army in the States of Rajputana is only permitted by the good will of the Ruling Princes and therefore all recruiters should be carefully warned about the necessity of preserving amicable relations with local minor State officials, lumberdars of villages, thanadars, etc.
 2. Although it is not desirable to send British officers out on recruiting duty, it is of incalculable benefit to officers themselves to spend portions of their leave making short tours in the country. If previous application is made to the Political Officer concerned, giving details as to dates and places, as a rule no difficulty is experienced in getting the necessary permission.
 3. When Minas are recruited in Jaipur State, recruiters should be instructed to take Mina recruits to the nearest thanadar. The reason for this is that Minas in Jaipur are all registered and have to attend periodical roll calls. If a Mina is absent without permission, his security is held responsible and gets punished.
 4. The possession of good maps by regimental offices facilitates the selection for recruiting duty of men with homes in the same locality. Maps should always be referred to as regards the spelling of villages, etc. Most units have probably experienced a difficulty in corresponding with discharged men or the heirs of deceased men. This can be obviated by reference to maps.
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APPENDIX I.

Distribution of the Fighting Classes of Rajputana showing the principal States or districts where they predominate. Figures are for male population.

State or District.	Rajputs.	Jats.	Gujars.	Ahirs.	Minas.	Mers.	Muselman Rajputs.	Kainkhanis.	Khazadas.	Mers.	Merats.
Alwar ..	13,711	18,699	24,982	36,022	26,780	...	2,561	..	3,975	59,704	..
Banswara ..	..	..	..	..	..	..	..	..	..	..	..
Bharatpur ..	..	46,165	23,897	..	..	..	..	..	..	25,578	..
Bikaner ..	31,035	83,761	..	..	..	..	18,366	3,429	..	..	..
Bundi ..	..	..	18,169	..	16,054	..	..	..	..	..	..
Dholpur ..	15,192	..	11,722	..	..	..	..	..	..	..	..
Dungarpur ..	..	..	..	..	..	..	..	..	..	..	..
Jaipur ..	67,754	153,402	101,915	37,428	133,410	..	..	7,022	..	..	..
Jaisulmer ..	12,577	..	..	..	..	..	6,926	..	..	..	..
Jhalawar ..	..	..	..	..	..	..	..	..	..	..	..
Karauli ..	3,482	..	8,588	..	16,803	..	..	..	..	..	..
Kishengarh ..	2,490	8,248	..	..	..	..	..	..	..	..	..
Kotah ..	7,910	..	20,744	..	30,055	..	..	..	..	..	..
Kushalgarh ..	..	..	..	..	..	..	..	..	..	..	..
Lawa ..	..	..	..	..	..	..	..	..	..	..	..
Jodhpur ..	109,461	138,227	11,778	..	9,529	7,687	..	3,299	..	..	..
Udaipur ..	57,895	36,294	36,958	..	14,011	2,302	..	..	..	..	..
Partabgarh ..	..	..	..	..	..	..	..	..	..	..	..
Shahpura ..	..	..	..	..	..	..	..	..	..	..	..
Strohi ..	7,942	3,164
Tonk ..	5,280	5,051	7,936	..	8,615
Ajmer-Merwara	8,006	15,850	18,600	37,876	9,651

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