

HAP. I, C.

History.

				From	To
NAME.					
Captain P. S. M. Barton	...	...	...	28th July, 1897...	25th April, 1899.
" A. E. Barton	...	...	...	26th April, 1898...	30th July, 1899.
" P. S. M. Barton	...	...	...	31st July, 1899...	15th September, 1900.
Mr. B. H. Bird	...	...	...	16th September, 1900...	24th October, 1900.
Captain P. S. M. Barton	...	...	...	25th October, 1900...	13th March, 1901.
Mr. G. W. Loxton	...	...	...	14th March, 1901...	22nd October, 1901.
" J. P. Thompson	...	...	...	23rd October, 1901...	1st September, 1902.
Malik Talib Mehdi Khan	...	...	...	2nd September, 1902..	12th October, 1903.
Mr. J. P. Thompson	...	...	...	13th October, 1902...	22nd April, 1903.
" H. Calvert	...	...	...	23rd April, 1903...	14th November, 1903.
" F. H. Burton	...	...	...	14th November, 1903...	1st July, 1905.
M. Badri Prasad	...	...	...	2nd July, 1905...	30th July, 1905.
Mr. F. H. Burton	...	...	...	31st July, 1905...	27th September, 1906.
" F. Waterfield	...	...	...	28th September, 1906...	4th November, 1906.
" F. H. Burton	...	...	...	5th November, 1906...	14th April, 1907.
Captain J. G. Coldstream	...	...	...	15th April, 1907...	12th November, 1907.
Major A. E. Barton	...	...	...	13th November, 1907.	7th April, 1909.
" J. C. C. Angelo	...	...	...	8th April, 1909..	8th April, 1910.
Mr. E. Joseph	...	...	...	9th April, 1910...	

Section D.—Population.

Variations
in population.

34. By the census of 1901, the district stands 20th in population among the 27 districts of the Panjab Province as then constituted: it comprises 3 per cent. of the population and 1·8 of the area in British territory.

The population at the last four

	Population.	INCREASE.	
		Actual.	Per cent.
1901	630,672	40,197	6·7
1891	590,475	36,868	6·7
1881	553,609	22,401	4·2
1868	531,118	...	...

enumerations, with the variations in each case since the one preceding, is shown in the margin. In the years 1891-1900, the mortality returns show an excess of births over deaths amounting to 54,206, the comparatively small discrepancy being doubtless due to migration.

The greatest increase occurred in what was then the Sampla **CHAP. I, D.**
tahsil (8·4 per cent.) and the least in Jhajjar (3·2 per cent.), where **Population.**
 the population is the weakest in the district. A few villages show
 decreases owing to epidemics, unhealthy surroundings or other
 special causes, but it will probably be found when the next
 census is taken that the ravages of plague, especially in the north
 of the district, have caused serious decreases in a number of
 villages.

35. In density of population the district stands 11th in order, **Density**
 that of the total and **of population.**
 rural population per

Area.	Population.	Density.
Total	{ Total ...	350·9
	{ Rural ...	299·5
Cultivated	{ Total ...	417·4
	{ Rural ...	356·2

square mile of territory,
 and per square mile of
 cultivation, being shown
 in the margin, but the
 proportions differ widely
 in each *tahsil* and indeed
 within each *tahsil* and
 vary from 628 in the

Nahr: I circle of Rohtak *tahsil* to 274 in the Bhur circle of Jhajjar.

The density of different tracts varies, as would be expected, in
 direct ratio to their prosperity and their relative protection by
 irrigation and immunity from famine.

36. In one respect, the size of its villages, the district is excep- **Grouping**
 tional, the average population of each being 1,000, a figure which **of population**
 is not approached anywhere except in the Kangra district where the **into villages.**
 meaning and composition of a village is something quite distinct
 from the compact habitations of Rohtak. Built usually on sites which
 stand high above the surrounding level (which is due first to
 deliberate selection, and then to the accumulated rubbish of
 generations, on which phoenix-like new houses are ever rising),
 and surrounded by the trees of the jungles, over which the tops of
 the houses rise, in all the northern part of the district villages of
 such a size form naturally a prominent feature of the landscape;
 but below the Jhajjar line of sandhills instead of the big flat mud-
 roofed villages of the north there succeed small thatched hamlets.
 The lighter material of which the houses are made here renders it
 impossible for the walls to bear the weight of beams and for flat roofs
 to keep out the rain. Exposed walls receive a coping of thatch
 (*parhi*) and, as Mr. Purser pointed out, the prevalence of this in
 a village is often a fair test of the quality of the soil. In Kosli (a
 village of the old Ahir Raj) and in the Pathan village of Guriani
 in the south-east of Jhajjar, may be seen a large number of fine
 stone houses, some of which possess considerable architectural merit,
 and a few of similar material exist in some of the adjoining villages
 within reach of the limestone hills.

CHAP. I, D. The following is a list of the more important towns and villages of the district :—

TABUL.	Town.	Population.	Hindu.	Sikhs.	Jains and others.	Muhammadans.	Christians.
ROHTAK.	Rohtak T. Th. M. ...	20,320	10,404	23	717	9,116	62
	Kalanaur Th. N. ...	7,640	4,101	1	59	3,479	...
	Kalanaur ...	5,024	1,895	...	...	3,320	...
	Sanghi N. ...	5,125	4,615	...	41	470	...
	Sampla Th. N. ...	1,909	1,706	...	others 12	191	...
	Kharkhandah N. ...	3,755	3,457	1	...	1,307	...
JHAJJAR.	Jhajjar T. Th. M. ...	12,227	6,943	11	80	5,193	...
	Beri Th. M. ...	9,723	8,885	2	6	820	...
	Badli N. ...	3,007	...	...	...	...	...
	Guriani N. ...	3,826	...	...	...	...	...
	Salahwas Th. ...	1,044	...	...	...	...	...
	Bahadurgarh Th. M. ...	5,974	3,397	1	41	2,532	3
	Mandaulhi N. ...	4,865	...	...	...	...	...
GOHANA.	Gohana T. Th. M. ...	6,567	1,919	4	783	3,831	...
	Butana N. ...	7,509	6,028	...	170	411	...
	Baraunda Th. ...	5,530	5,541	...	6	287	...
	Mundlana N. ...	5,657	5,259	...	50	318	...
	Mahim Th. N. ...	7,824	4,021	1	81	3,721	...

Note:—T.—tahsil ... M.—Municipality.
Th.—thana ... N.—Notified Area.

Of these Kalanaur, Beri, Butana, and Baraunda have since the census, in the recent settlement, been divided into two each for administrative convenience and several other villages have been divided, while Kakanah and Bahadani were amalgamated. In all there are now 532 estates in the district of which two are in part Government preserves and 31 more are uninhabited. In a few villages separate suburbs exist, while sometimes the block inhabited by the impure castes is altogether distinct.

The census of 1901 showed 85 per cent. of the total population CHAP. I, D. as rural, but most of the so-called towns are nothing more than Population. large villages.

37. As a rule the people of Rohtak do not move much or far from their homes, but in time of famine enormous numbers cross the Jamna, of whom nearly all return home when rain has fallen. Had the census of 1901 been taken before the end of the famine, the figures would doubtless have been very different. Others leave their homes only for a canal village within the district in which they have relations. According to the census of 1901, 84 per cent. of the population enumerated were district-born while the actual numbers of immigrants counted in Rohtak and of Rohtak-born people counted in other districts or states are shown in the margin, the total loss to the district being only 5,851. In both cases nine-tenths or more of the movement is to or from other districts within the province, and indeed almost the whole of it within the Delhi division or the adjoining state of Jind.

Movement
of population.
Migrations.

The immigration into the district consists mainly of the castes noted below.

From.	Jats.	Rajputs.	Brahmins.	Baniyas.	Ahirs.	Chamars and Churabis.	Other village menials.
Delhi	8,339	446	2,102	1,236	202	2,872	3,185
Karnal	2,458	679	614	651	26	848	1,504
Gurgaon	2,174	1,444	1,425	869	1,825	1,744	2,062
Hissar	2,431	2,015	1,005	1,187	145	1,500	2,053
Jind	8,805	418	2,063	2,130	408	2,138	2,972

And it can be shown by combining the statistics given in tables 8 and 9 of part B that 64 per cent. of the emigrants and 71 per cent. of the immigrants are women; in other words, a large part of the movement is simply due to marriage of women beyond the immediate neighbourhood of their birthplace. The custom noticed in parts of the south-east of the province of taking a wife from the east and giving a daughter in the west does not appear to prevail here to any great extent. The railway has naturally caused some influx into the town of Rohtak whose population shows an increase of 22 per cent. since 1891, drawn partly from Beri and perhaps too from Gohana which shows a decrease not easily explained, of over 14 per cent.

MAP. I, D. 38. Of the 680,672 persons of the district 385,194 (including dependents) or more than half subsist by pasturage and agriculture, and 5,373 are returned as partially agriculturist. Personal service accounts for 40,127 of whom 11,225 are barbers (mostly *nais*), 2,145 washermen (*dhobis*), 5,224 water-carriers (*ihinwars* and *sakkas*), and 19,553 scavengers (*chuhras* and *dhanaks*). Cotton industry employs 31,370 persons, chiefly *julahas* and *dhanaks*, who weave, and others who clean, spin and dye the thread. Iron and steel return 5,531 persons, mostly *lohars* and blacksmiths, and "wood and bamboos" 7,608, who are chiefly *khatiks* and *barhis* (carpenters). "Leather" employs 38,354, mostly *chamars* and partly *khatiks*. These last three classes are largely subservient to agriculture. Commerce employs 29,618, chiefly money-lenders and shopkeepers, who are mostly *baniyas* and in less degree *bohras*, while in the towns there are of course a number of Muhammadan traders. There are 9,382 persons dependent on wood and stoneware. "Professions" number 9,086 persons, of whom no less than 6,647 are ministers of religion in one form or another,

Section E.—Public Health.

The system of vital statistics and their value.

39. The system of vital statistics maintained by the chankidar agency is admittedly imperfect but the greater supervision that has been exercised of late years by the District Officers and the Sanitary Commissioner's agency has resulted in an evident improvement. Mr. Fanshawe in his settlement report noted that the average recorded deaths from all causes of the ten years following 1869 amounted to only 11,044, the equivalent of 21 *per mille* although the rate in six municipal towns was 33. The general rate was incredibly low. It is of course impossible to make an exact comparison of the vital statistics with successive census returns; adding births and subtracting deaths, there is still a difference of 54,296 persons to be accounted for. We know that the district loses 5,251 souls by migration though it cannot be assumed that all these migrations occurred between the dates of the two last censuses. On the other hand, many may have emigrated after 1891 who did not live to be enumerated in 1901 and of them there is no record. That the difference is not greater shows at least that our statistics are of far more value than they were 30 years ago.

Mean birth and death rates. General health.

40. Rohtak is a healthy district and its population well known for its good physique. In the five years preceding the last census the mean birth and death rates despite the inclusion of two

famine years approximate closely to the provincial average :—

CHAP. I. E.

Calculated on figures of	BIRTH.		DEATH.	
	1891.	1901.	1891.	1901.
	Rohtak	43.8	41	39.1	36.6
Province	44.6	41.1	34.7	32.4

Public
Health.

There are parts of the district however where the figures are not so favourable, and the people themselves recognise clearly that a canal with a high water level in the sub-soil is a source of sickness :—

*“Jahan jawe pani nahr,
Wahan jawe bimari bahar.”*

“Where flows the canal water there go sickness and strife.”

Table 13 of part B. shows that Gohana town has a much higher death rate than any of the other four which are all in dry tracts, and though the evil effects of swampage were never so disastrous here as in Karnal, and have been largely removed by the remodelling of the canal system, it still remains true that the old Gohana tahsil and the better watered parts of Rohtak are more malarial, more productive of lung, spleen and bowel disorders, and more the haunt of plague than the rest of the district. In the census of 1901 before plague had appeared 6 villages of the Rohtak canal circle*, 14 villages of the Gohana central canal circle †, and 7 villages of the Sampla canal circle ‡, a total of 27 out of 98, showed a decrease of population since 1891, while of the remaining 226 villages in the three tahsils of Rohtak, Gohana and Sampla as they then stood, only an equal number, 27, showed a decrease. These 226 villages were far less irrigated than the first-named 98. Until the scourge of plague appeared, malaria was the most destructive disease in the district. In 1878 and 1879 over 46,000 deaths occurred from that cause alone, and in the autumn of the latter year the sickness was so severe that the crops could not be cut and the usual harvesting wage to the reaper was one-half of the yield. In 1900 the death rate from fever alone reached the appalling figure of 51.33 *per mille*. The people maintain that severe sickness follows soon on a year of drought which is believed to generate noxious influences in the soil. Certain it is that this sickness was the accompaniment of a full monsoon and following on a famine found ready victims

* Now part of Rohtak Canal II Circle.

† Now part of Gohana Eastern Canal Circle.

‡ Now Rohtak Canal I Circle.

CHAP. I, E. and though it abated after January the fever death-rate in the three following years—which were all of them years of scant rainfall—was abnormally high. Another bad outbreak of fever occurred with the sudden cessation of the monsoon in August 1908, and paralysed harvest operations. In October alone 8,333 deaths were recorded from this cause, and the mortality for the six months, August to January, was close on 34 *per mille* or at the rate of 68 *per mille* per annum.

Public
Health.

The first four months of the year are usually the healthiest, and the last four the most unhealthy.

Small-pox is no longer prevalent, though seldom entirely absent, and from cholera the district has been fortunately free. Of the latter disease there were epidemics in 1867 and 1879, both years of the Hardwar fair, and again in 1892 and 1900, the outbreaks in the last instance occurring in the famine camps.

Plague and
its effects.

41. Plague first appeared in the old Jhajjar tahsil in March 1903 and it was not until 1904 that it spread to the adjoining tahsils. The mortality which had been slight in the first year then rose to 4,282 and in 1905 reached the alarming figure of 31,964, the northern part of the district being most severely attacked. The drop to 3,507 in 1906 gave hopes which were shared by the Panjab that the disease was abating, but the experience of the subsequent year belied them, and suggested that it was only the extreme cold of 1904-5 that had given a temporary check to the cause of the disease. In 1907 for week after week the district was one of the three worst infected in the whole of the province and the mortality of the year from this cause rose to 34,906. Rohtak town was like a city of the dead; in many of the *mohallas* every house and shop was shut, and the streets were left to the dogs. The canal villages again suffered the most.

Butanah in six outbreaks has recorded 1,739 deaths from the disease, a percentage of 23 on its population of 7,509 in the census of 1901. Mundlanah in as many outbreaks has lost 1,481 lives or 26 per cent. of its population. In Chirana the same number of outbreaks has taken toll of 701 souls out of 2,470 or 28 per cent. In Sanghi five epidemics have carried off 1,136 out of 5,126 persons or 22 per cent. These are all irrigated villages. Even the comparatively dry village of Kharak Kalan has lost 25 per cent. of its population in four visitations of the scourge. Inoculation is viewed with suspicion, a suspicion not unnatural, for the story of Malkawal is well known to the people, but it has its champions among the more enlightened zamindars. The total number of inoculations performed from 1904 to 1909 is however only 13,800 and the measure seems generally to be losing rather than gaining popularity. Evacuation is believed in

theoretically but with a democratic people amongst whom the authority of the headmen is weak, whole-hearted and complete measures are seldom adopted, while the Musalmans for social—as they allege religious—reasons are utterly averse from it. The difficulty of protecting the village site and property is an obstacle to evacuation, and cases of theft and house-breaking in such circumstances merit exemplary punishment. The value of ratting is not fully appreciated and the measure is disliked by Hindus: 5,38,100 rats have been destroyed in five years and yet the people see the scourge of plague in their midst. The more educated classes have a great belief in phenyle and in the bazaars little amulets containing a lump of naphthaline are sold as a prophylactic.

CHAP. I, E.
Public Health.

Guinea worm which a century ago in George Thomas' time was noted as "extremely troublesome in this province" still prevails in dry years.

42. The dirty condition of the villages, and the impurity of the water supply are sufficient to account for much of the sickness. The water of the district is naturally brackish and in Gohana tahsil it is often covered with an oily scum, and is considered so indigestible that successive tahsildars have imported all their water from outside, sometimes from as great a distance as Rohtak. To keep the water sweet wells are sunk on the edges of the village tanks. Into those tanks the village often drains and in them men and beasts alike bathe. Not only is the tank water used by preference for cooking purposes, but the well water is infected as the masonry cylinders are not percolation-proof. Dr. Forrester who examined the water of a fairly large number of wells found not only animalculæ, but traces of sewage and products of animal and vegetable decomposition in it. The canal water which is far purer is never used, even when it runs close to a village, so long as any other sweet water is available, and certainly with its thick admixture of sand it looks no tempting beverage.

Sanitation.

43. Though with the existing measures of famine relief the direct mortality by starvation is negligible, there can be no doubt that the privations endured at such times result in reduced power of resistance to infection. Thus the famine of 1877-78 was followed by 2,930 deaths from cholera in 1879, and the fever scourge of 1878 and 1879 already mentioned. There was famine in 1896-97 and the mortality of those two years was 35.21 and 32.64 *per mille*, fever claiming two-thirds of the victims. The famine of 1899-1900 saw a mortality of 30.58 and 68.04 and the three following years showed but a gradual improvement. The comparatively high rate for dysentery in 1900, 1.62, was no doubt the result of unaccustomed and innutritious forms of food to which recourse was had. The death rate in the famine

Mortality from famine.

CHAP. I. E. years of 1905-06 was 78.46 and 36.32, but on this occasion had it not been for plague the seasons were healthy enough, and present information hardly warrants the supposition that with better crops their pestilence would have been less severe. The increase of population in the old Jhajjar tahsil which has suffered most privation in the last 10 years was only 3 per cent. at the census of 1901, and excepting the rausli chahi circle which is the most secure, 68 villages showed an actual decrease in numbers.

Infant mortality.

44. In the following table figures are given for the five years following the last census to illustrate the infant mortality, and its relation to the whole mortality and to the birth rate. The figures are calculated on the total population of the district at census :—

YEAR.	BIRTH RATE.			DEATH RATE OF CHILDREN UNDER 1.			DEATH RATE OF CHILDREN 1-5.			Total death rate of district all ages.
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	
1902	21.1	18.4	40.5	5.2	4.4	9.6	2.7	2.3	5	29.4
1903	20.4	18.9	39.3	5.2	4.4	9	1.8	1.4	3.18	37
1904	25.1	21.4	44.5	4.8	4.1	8.9	1.5	1.4	2.9	36.9
1905	22.2	20.2	42.4	5.4	4.6	9.9	3.9	4.3	8.1	78.5
1906	18.2	16.5	34.7	5.1	4.1	9.5	3.1	3.2	6.3	36.3
Average ..	21	19.2	40.2	4.1	4.3	9.5	2.6	3.5	5	45.6

The figures are not unsatisfactory on the whole, though here again the effect of famine (1905-06) is clearly marked.

Idiocy,
Leprosy,
Eye complaints.

45. Table 14 of part B shows the ratio of insane persons, deaf-mutes, blind, and lepers per 10,000 of the population for the last three censuses. The figures are small except in the case of the blind, and while there is a progressive decrease in each case of the number afflicted, it is the most marked and most gratifying in their case. Here at least western science is not at fault and in twenty years the tale of the blind has fallen from 3,260 to 1,649. Glaucoma and granular lids are common owing to the intense glare, and drifting sand. Cataract is less prevalent than in the Panjab proper and seems to be connected to some extent with diet, attacking most those who eat the cheapest grain. Leprosy is now almost extinct.

46. Rohtak is one of the most backward districts in the province and quacks and their remedies are in great vogue. Fakirs in especial are resorted to for their healing powers, but the range of remedies is usually confined to astringents such as the juice of the ak plant, (*calotropis procera*) to mercury and sulphur, and above all to charms. Eye complaints are treated with poppy fomentation which doubtless gives relief, and sometimes with actual cantery on the temple which may act as a counter irritant in cases of inflammation. For abscesses ulcers, fractures, and dislocations the village barber is always ready while the lohar will sometimes extract a tooth. For cobra bite the remedy in which the people believe is a draught of nicotine from a hookah stem, with a liberal application of the same to the eyes, the swallowing of a peacock's feather being an alternative remedy which is somewhat discredited, but I have known a man in my camp bitten by a snake (which was apparently not venomous as he recovered) have recourse to my tin of Day and Martin's blacking, while my mali, who wounded his foot with the garden shears refused to go to hospital for fear of losing his leg, applied the juice of the ak plant in his own house and lost, instead, his life.

CHAP. I. E.

Public
Health.Quack reme-
dies and
superstitions.

The fort of Chakabu is said to be an ancient building near Pipli in Ambala. Recipe ; take of its bricks and make a solution in water and give it to a woman in difficult labour. A plan of the fort in the form of a maze is to be found on the walls of many a *paras*. If you cannot get the bricks but know the plan draw it in ink on a vessel and show it to the woman or pour water over the drawing and make a mixture, to be taken as before. As some Jats at Badli explained the case, the plan of the fort is an intricate thing, and labour is a natural intricacy, and so the one facilitates the other.

Much is done by charms in the case of human sickness too, and there are many persons endowed with miraculous power in curing disease by their use. Many of these are low caste people but others are Mahajans and several are schoolmasters who should know better. A malan of Rohtak who married three husbands in succession and has consequently the gift of curing intermittent fever cured the well-known Bad Rudra Prasad when his own remedies failed to give him relief.

Several tanks have miraculous properties. To bathe in that of Goelah Kalan, sanctified by a holy Jat Hari Das whose samadh is on its banks, is a sure cure for snake-bite and if the sufferer cannot arrive in time it is sufficient to set his mind upon the object of his faith. The tanks of Anwal and Chhara cure jaundice and any one bitten by a dog or a jackal has but to rub the mud of the tank of Khandrali on his body and distribute sweets to the children.

Section F.—Religions.

CHAP. I, F.

Religions.

Distribution
of the popula-
tion by reli-
gions.

47. The distribution of every 10,000 of the population by religions was practically constant between the years 1881 and 1901 and was found to be as follows in the census of the latter year.

	Rural.	Urban.	Total.
Hindus	8,370	6,095	8,462
Muhammedans	1,071	3,683	1,454
Jains	58	210	81
Sikhs	1	5	2
Christians... ..		7	1

The Muhammadans of the district are almost entirely Sunnis.

The tradition-
al Hinduism
of Rohtak.

48. An excellent account of the traditional Hinduism of this tract of country is to be found in paragraphs 351 *et seq.* of Ibbetson's famous Karnal settlement report, and that account is true in most of its details of the Rohtak district. The religion is a curious mixture of superstition and polytheism with an acknowledgment of the unity of God. Every village has a number of shrines to Bhairon, Sitla, Kandi Mata and others, all facing the East and catching the first beams of the rising sun: many too have their tapering Shivalas or temples to Shiva, often spires of delicate proportions, built not by the Jats but by the Mahajans or occasionally, as in Kutani, by Rajputs. Observances at these shrines are paid mostly by the women, to whom to a large degree the Jat leaves the charge of his spiritual affairs. The Jat acknowledges that there is but one God, whether he is called Khuda, as by his Muhammadan neighbours, or Parmeshwar, Ishar, Ram or Malik, the names the Jat himself uses. It is always Ram or Malik who sends the rain. Asked why if this be so he worships a hundred other gods, he will either with a tolerant shrug of his shoulders tell you that that is for the women or he will explain the difference between a deva and a deota, with illustrations from the relationship of the munsif to the chief court, the tahsil cooprassi to the tahsildar, or the deputy commissioner to the lieutenant-governor. The religious Jat recognises one God but sees him in air and hears him in the wind. On first rising in the morning he will touch the earth with both hands, or at least the right (chuchakarna), and then with his forehead, and pray to the earth

Eh dharti mata bhala karayo rizak dijiyo.

(Oh Mother earth, be good--give us our daily bread).

or, *Dharti mata tera asra.*

(Oh Mother earth, thy help).

Often he will do it three times, just as he lets the first two or five streams of a cow's or buffalo's first milk after calving fall upon the earth.

Then he will turn to God and joining his hands cry

Eh mere Parmeshwar, khairsalah rakhiyo bhala kariyo.

(Oh God keep me safe, and do well by me).

and at evening he will again pray to God for some minutes (or if a worshipper of Mahadeo will go to the arti or evening service)—after washing his hands and feet.

Coming out of his house in the morning he will do obeisance to the sun or spreading out his hands and folding them in prayer (dhok marna), will say :

Suraj Maharaj, tera asra.

(Sun Lord, thy help)

or *Suraj Maharaj kaliaan kariyo.*

(Sun Lord, be propitious).

While at the morning bathing he will pour a little water to the sun and turn to him and worship.

Suraj Narain khairsalah rakhiyo. Sab ka bhala kariyo.

(Sun, God, keep us safe. Do good unto all)

Many in the morning after saluting, the earth will say *Eh Jamna, Eh Ganga, Eh Sarsuti*, according to their particular preference. When bathing too they do the same and a common formula is

Eh Jamna, Eh Ganga, Eh Sarsuti, Eh Parag, Koliin hi karnewali dukh te harnewali mere sahara kariye.

“ Giver of blessings, saviour from misfortune, be my support.”

And on the bathing ghat at Baroda is a shrine called Sarsuti where the boys who learn Shastri in the adjoining dharmshala light a lamp on Sunday evenings as is done for the Bhaiyon (see *postea*).

49. But it must not be supposed that every Jat is as devotional as this. Most of them are exceedingly indifferent observers of their religion. They have their women folk to pray for them; and they have each their family Brahman or *parohit* to whom they are *jajman*. On them they can rely for instruction in the countless ceremonies that should be observed not only in the more important affairs of life, but even in the matter of building a house, the correct day for making a journey or starting to plough.

There are many too to whom all that is involved in these ceremonies has no meaning, and who have broken with the tradi-

CHAP. I, F. tions of their fathers. There are the Satnami Sadhs* found in Chiri,
 Religions. Ghilor Kalan and other villages, a sect of freethinking Jats; whose founder was one Ude Das of Farrukhabad. They observe no ceremonies even in the disposal of the dead.

The religion of the Arya Samaj again is making great headway in the district. Although at present the number of Jats who have read the Satyarath Prakash is small, there are many who are attracted by the social side of the teaching and the solvent is working. It is noticeable how in village after village the Jat is abjuring water from a bhishti's skin, which till lately he was always content to drink; the bhishtis in Badli for lack of occupation are actually taking to agriculture. That the Samaj is especially active in spreading its propaganda in the district is a matter of common admission, and it is said that one reason why they are so hopeful of success is that some of the loose sexual relations of the Jats correspond closely to certain aspects of the doctrine of *niyog*.

Minor deities.
 Bhaiyon.

50. Among the minor deities of the village the Bhaiyon is far the most important. The shrine of the god of the homestead is built at the first foundation of a village, two or three bricks often being taken from the Bhaiyon of the parent estate to secure a continuity of the god's blessing. It is placed at the outside of the village though often a village as it expands gradually encircles it. A man who builds a fine new house, especially a two-storied one, will sometimes add a second story to the Bhaiyon, as at Badli, or whitewash it or build a new subsidiary shrine to the god. Every Sunday evening the housewives of the village, Muhammadans included, set a lamp in the shrine. A little milk from the first flow of a buffalo will be offered here, and the women will take a few reeds of the *gandar* grass and sweep the shrine and then praying to be kept clean and straight as they have swept the shrine, will fix them to its face with a lump of mud or cow-dung. Women who hope for a child will make a vow at the shrine and if blessed with an answer to the prayer, fulfil the vow. At Loharheri vows for success in law suits are also made here. The Bhaiyon is the same as the Bhumi-an or Bhonpal of adjacent districts. Bhonpal is said to have been a Jat whom Ishar could not make into a Brahman but whom he promised should be worshipped of all men.

Saiyide.

51. The "*Saiyid ka than*," or Saiyid's shrine, is to the Muhammadan's village what the Bhaiyon is to the Hindus, and Hindus resident in the village reverence it just as the Muhammadans do the

Note—*It is said that this sect used here and still use in Jaipur, to dispose of their dead by setting the corpse against some tree in the jungle and leaving it to be devoured by wild animals. Now they burn the body without ceremony, and with no 13th day or anniversary commemoration. Sometimes the body is thrown into the Jamna or Ganges, but the ashes are not taken to Haridwar. At weddings they sing a song of their own and walk the contracting parties round the chair seven times, but a Brahman is present only if the wedding is with a non-Sadh. Jats will eat from their hands but they eat only from a Sadh's hand, but among themselves without distinction of caste. They do not smoke tobacco. The Sadhs of Rohitak are chiefly Jats and Baniyas. There is a big fair on the last day but two of Phagan in Mirzapur Kheri and once each new moon they eat together. They keep the *choti* but do not wear *jama*. There is no ceremony when the head is first shaved.

Bhaiyon. Though built in the form of a tomb, it is constructed whenever a village is founded. The term Saiyid is a corruption of Shahid or martyr, and the story of these martyrs will be found in para. 376 of Ibbetson's report. Locally however little is known of the Rajah Tharu though story relates that Mirau Sbah's horse jumped into Hansi Fort and destroyed it. The nine Saiyids' graves in the enclosure at Badli are said to be genuine tombs of martyrs and not merely commemorative. Thursday evening is the time for worship at these shrines.

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Religions.

52. Each village has its Panchpir in addition to its Bhaiyon. Often this is no more than a mud pillar with a flag on the top or similarly marked spot, and generally it seems to be near a tank or under a *jal* tree and away from the village, but at Asaudah it is much more like a Bhaiyon in appearance. In Naiabas it is said that the first man to die in a village after its foundation becomes Panchpir, the second Bhaiyon. Little seems to be known of the worship of this deity. Of the Gugapir an account will be found in para. 378 of Ibbetson's report. His shrine is distinguished by its square shape with minarets and domed roof and is always known as a *mari* and not as a *than*. Monday is his day, the 9th is his date, and Bhadon 9th the special festival. It is generally the lower castes who worship the Gugapir. Rice cooked in milk and flour and gur cakes will be prepared and given to a few invited friends or to a *jogi*. The most typical of the shrines in the district is that at Gubhanah, erected by a lohar whose family takes the offerings. Inside the *mari* is a tomb and on the wall a fine bas-relief of the Pir on horseback, lance in hand. Inside the courtyard is a little *than* for the worship of Narsingh, one of the Pir's followers and outside the wall a socket for the reception of a bamboo with peacock's feathers on the top. At Babrah one Sheo Lal, Rajput, has lately fulfilled a vow and, in thanksgiving for a son bestowed on his old age, has built a shrine to Guga Pir, facing of course the east, with a shrine to Gorak Nath facing east, and one to Narsingh Das westwards towards the Bagar.

Panchpir and
Gugapir.

53. The deities concerned primarily with sickness are represented by Sitla, Mata or Devi, also called Ganwali, by Kandi Mata and by Masani. The great days of worship of Mata are Tuesdays in Chet, though in some villages Mondays seem to be preferred; at Rabrah again Wednesdays in Har are auspicious and in Anwhi there is a great day in Asoj. A great concourse gathers at the shrine in Rohtak in Chet. Food is distributed to Brahmans, but the offerings are taken by sweepers. Women and children are of course the principal worshippers. Sick or well the worship is carried on; the rupee round a boy's neck is often put on when he is supposed to be attacked by Sitla. It is particularly favourable to have a shrine at a cross-road (as at Asadpar) when the goddess is known as Chauganwa or Chaurasta Mata. In Ukhalchana and Kosli the sister goddess Lakaria is also represented at the temple. Her shrine faces west.

Deities
of sickness
Sitla, Kandi-
mata, and
Masani.

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Kandi Mata is quite distinct from Sitla or Mata. She is so called from the ring of spots that forms round the neck when the particular pustular eruption due to her takes place. The shrine is usually smaller than that of Mata and there are commonly many, not one. At Beri there is an avenue of them leading up to Devi's temple. The reason is that the shrines are usually built on recovery in fulfilment of a vow made by a sick person. Worship takes place especially on the second Sunday after recovery, the usual expenditure on distribution of sweetmeats being about Re. 1-4-0. Customs differ in different villages regarding worship during health. In some villages worship takes place on every Sunday of the year, in others on Sundays in the light half of the month, in others only on these dates during an attack of sickness. In Bahadurgath Sawan 5 is a great day of worship for the Baniya women who do it at *hair* bushes on the road to the station, sticking gram on the thorns and giving *chupatis*, etc., to Brahmans. It is becoming usual, especially with Baniyas, for the bride and bridegroom and bridal party to do *puja* to the shrine of the goddess.

The shrines in Chirana are peculiar and deserve mention. The Dhanaks and Jats have separate rows of shrines and the latter have one regular temple to Kandi Mata containing an image of the goddess which has unfortunately lost its head. Nowhere else have I seen any image in these shrines. Here on a Saturday morning I saw a Dhanak woman sprinkling grain before the Dhanaks' shrines. There was plague in the village. Did the woman think it was a pustular disease or did she think Kandi Mata could help her in plague? In Jasanr the people began to build a shrine to one Phulan Devi at the instance of a Bairagi to protect them from plague, but they abandoned it when they found that the disease increased instead of abating. The half built square shrine is there and the sand-stone slabs lie idle on the ground. The Kandi Mata shrine is often to the north of the village, the disease being supposed to have come from the hills.

In Jauli there is a similar shrine called Jagta : it is worshipped at weddings with a prayer for children, and also on the occasion of a disease that appears to be eczema or itch.

The shrine of Masani is hardly distinguishable from that of Sitla. Most villages have the shrine. Masan is the name of the disease that produces emaciation or atrophy in children, and this godling is propitiated to avoid the curse.

Local tutelary
gods.

54. There are several local tutelary gods. The Golia Jats have their Sarang Deo, whose shrine at Badli is indistinguishable in appearance from a Bhaiyon, though it is located in the jungle west of the town. Another small *than* of this god is to be found near a well on the Badli-Farrukhnagar road. It would be interesting to know if there is any trace of this god at Ujjain whence the Goliyas

claim to have come. Worship at his shrine seems to be efficacious for boils. On fulfilment of a vow the devotee takes his children to the shrine and there makes offerings to them. CHAP. I. F.
Religions.

At Jaizabad there is a tank and temple sacred to a local deity named Baldeva, and at Bahianah is a very old temple to one Bisade, said to have been a disciple of Puran Bhagat. Jogis (*gharhari* and not *kanphara*) take the offerings. Milk is offered on the 14th *Sudi* of any month and a fair is held on 14th *Sudi* Magh.

On the top of the Bahranpur hill is a square shrine in the form of a tomb but with no cenotaph, and open to all four winds, which was recently repaired by a Muhammadan jamadar of Mundhrab whose prayer for promotion was fulfilled. This is known as the shrine of the Ghaibi Pir, or hidden saint. The tale associated with it recalls Puran Bhagat. A *fakir* was seated when a wayfarer passed with a load of sugar and asked what he had got, said salt. "Salt be it," said the *fakir*, and salt he later found it to be. On his apology and entreaty the saint restored his load to its original form, and in gratitude the wayfarer built the shrine. But none knows the name of the saint or where he is laid. A curious trait of rationalisation occurs in the explanation of the wayfarer's lie which is now commonly added that he mistook the *fakir* for a customs line officer. Considerable crowds visit the shrine every Sunday and the offerings are taken by a *fakir* of Bas (Rathantlal).

55. No account of the religion of the district would be complete without mention of its Sadhas (ascetics) and their monasteries. Almost every village has its Bairagi *asthal* or its Jogi *math* or both, and often some lands are assigned "in *dohi*" for the support of the institution. In many villages Giribidasi or other foundations will be found, but the principal institution of all is the *math* of the Kanphara Jogis at Bohar. These Kanphara Jogis are followers of one Mast Nath who founded the present monastery about the Sambat year 1788. There are, however, traces of much older foundations on the site which tradition connects with the times of Guru Gorakh Nath himself and of Puran Bhagat. These are the Kala Mahal and the Duni Chaurangi Nath. The Kala Mahal is a small arched room with walls $4\frac{1}{2}$ feet thick. It is said to have belonged to the Pagal Panth of the Jogis, so called after a bird which like a bat hangs itself by the feet downwards, (*quæere* swift) in allusion to the habit of members of this sect of worshipping God while standing on their heads. Three mahants of this panth are buried in the Kala Mahal.

The ascetics of the district. The kanphara Jogis and the monastery of Bohar.

Chaurangi Nath, who is Puran Bhagat, in his wanderings visited this foundation but was refused food until he should bring fodder for the cattle. He obeyed but cursed the monastery which fell into ruins, only the Kala Mahal remaining whole. No religious ceremonies are performed here.

CHAP. I, F. Chaurangi Nath visited the place again in the course of his wanderings and establishing his fire or *dhuni* here worshipped God for twelve years. On one occasion a Banjara passed with some sacks of sugar which he falsely represented to be salt. The story has already been told above in connection with the Ghaibi Pir. Here it is said that in gratitude for the restoration of his sugar and the profits he made on its sale the Banjara erected a monument over the saint's *dhuni*. This temple, in which is buried Mast Nath, first guru of the later foundation, contains no wood in its structure. The walls are $7\frac{1}{2}$ feet thick and the shape of the temple suggests layers of sugar sacks, which is the probable origin of the story attached to it. Here a lamp is kept burning day and night.

Guru Mast Nath was the child of a *vahbari* or camel-driver and when six months old was abandoned in the jungle and picked up and adopted by other camel owners. At 10 years of age he became a Sadhu and was accepted as disciple by the mahant of an older monastery in Kasrainti. This mahant named Narnai Jai belonged to the *ai panth** whose founder was Bhagai one of Gurakh Nath's disciples, and whose members all had names ending in *ai*. Guru Mast Nath, however, substituted *nath* for this suffix and the monks of the present foundation though belonging to the *ai panth* do not use names of this form.

The mahants of the present foundation have been as follows:—

1. Mast Nath	...	...	...	obit. 1864	Sambat.
2. Tota Nath	...	...	...	" 1894	"
3. Megh Nath	...	...	...	" 1922	"
4. Mohr Nath	...	...	...	" 1935	"
5. Chet Nath	...	...	...	" 1964	"
6. Pura Nath					

Though the monastery draws contributions from all the district, and from a still wider area extending to Bikanir, it has naturally a peculiarly close connexion with the village of Bohar. It is said that shortly after Mast Nath established himself here, the villagers of Bohar came to him begging for rain and promising 50 *seers* of grain per plough and a rupee at every marriage if God would grant rain. They had hardly reached the village on their return when the rain fell. The monastery now owns 261 *pakka bighas* of land in proprietary right from the village, and excluded from contribution to the land revenue levied on the village. Besides this the institution owns the village of Gangani Theri in Bikanir, granted revenue free by Maharaja Sara Singh to Guru Tota Nath, and 300 *bighas* of land revenue free in the Muzaffarnagar district. It has

* The 12 panths of *Joyis* are—

Ai.
Pagal.
Rawal.
Sat Nath.
Balrag.
Gadg Nath.

Han Nath.
Natesri.
Dharm Nath.
Kaplani.
Ranke.
Pan Panth.

also acquired 40 *bighas* of land in proprietary right in Bohar, and holds 94 *bighas* in mortgage in the same village; holds 19 *bighas* in *dohli* in Kheri Sadh where a large branch institution has lately been built; 9 *bighas* in *dohli* in Kanahli; owns 11 *bighas* in Rohtak, 810 *bighas* in Gugaheri, and is tenant of 18 in Sundana. It owns three houses in Rohtak civil station, an elephant, 300 cows, 100 camels, 10 horses, 20 bullocks and 10 buffaloes. Most of the cows are kept in the Bikanir State. So rich is the monastery that when the last mahant died in Bikanir a special train was chartered to bring his body to Rohtak.

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After the death of Gurn Mast Nath the order split into several sub-sects. There are first the *Brahmacharis*, called by the other sub-sects *Rijala* (*rizala*=degraded) to which sect the mahant belongs, and which has appropriated all the endowments of the monastery. They abstain from liquor and meat, wear long ochre coloured robes, do not marry, and admit into their fraternity only members of the better castes.

The Nangas or Sarbhangis owe their origin to Ranpat and Dhata Rajputs, two of the disciples of Mast Nath. They wear no clothes beyond a loin cloth and waist rope, and two *Sadhus* in turn still stand on one leg by the fire originally lighted by their founders and never since extinguished. The Nangas, who live in a different building from the *Rijalas* indulge in meat and liquor, and admit everybody into their fold but do not split the ears of *Dhanaks* and *Chamars*. They eat from anybody's hand, but like the *Rijalas* do not marry. This sect which claims a share of the temporalities of the institution is constantly at litigation with the Mahant's sect.

The third sect is that of the *Chamarwas* formed by a *chamar* groom of Baba Mast Nath's. They are all low-caste and differ in their habits from the Nangas in not splitting their ears. They are *Jogis* but not *Kanpharas*.

The modern buildings form a handsome block, and are very conspicuous for many miles. As the head-quarters of the *At panth* and a very rich foundation the monastery occupies a unique position. A fair is held on *Phagan Sudi* 9th each year, and an especially big gathering occurs after the succession of a new mahant. It is said to cost Rs. 50,000 and yield an income in offerings of Rs. 20,000, but it is probable that the income is relatively much nearer the expenditure. The monks had the reputation of evil livelihood, but there seems now no special justification for this. They are hospitable, and the *Brahmacharis* are often men of some refinement. But with their departure from their primitive simplicity, and with the gradual decay of the old beliefs among the people they are losing their spiritual hold over the countryside. There are many branches of this institution in the district; that at Bahalbah has a bad reputation for exorbitant money-lending.

CHAP. I. F. 56. Another interesting sect is that of the *Gharibdasi Sadhus*.

Religions. **The Gharibdasi Sadhus.** Gharib Das was a member of a well-known family of Dhankar Jats, now resident in Chbudani of tahsil Jhajjar, which had migrated shortly before his birth from Karanatha in tahsil Rohtak. He was born in *Sambat* 1774 and was noted for his piety and poetry. Himself illiterate, he dictated, when about 23 years old, a book now known as *Baba Gharib Das ji ki postak* or *Gharib Das ka Granth Sahib*, which consists of some 7,000 verses of the celebrated Kabir, followed by 17,000 of his own. He died in *Sambat* 1835, and over his remains a handsome *samadh* was erected. Four *mahants* have died since him and the fifth is now on the *gaddi*. The office of *mahant* is hereditary in the family, of which Khushi Ram, *zaildar*, is now the head. Hitherto the *mahants* have all been *garhasti* or married men, but it has been decided that the present occupant of the office who is an adopted son of his predecessor, who had only daughters, shall remain celibate. He is a mere lad and possibly the decision will yet be revised! The professed *Sadhus* of the sect are celibate and wear red ochre (*geru*) coloured clothes. They differ from *Kabirpanthis* chiefly in abjuring the use of tobacco and all narcotics. It is a tenet of the sect that Kabir and Ram are identical. "*Ram men Kabir men kuchh antar nahin.*"* *Gharibdas* are found in the Punjab as well as in Rohtak; there are branch institutions in a number of villages of the district. They practise cremation and not burial.

The Ghisapanthi Sadhus. 57. A somewhat similar sect found in Rohtak is that of the *Ghisapanthis*. *Ghisa* belonged to the Meerut district and was canonised on his death about 1860 A. D. His followers abstain from meat, drugs, and intoxicants, and wear ochre-coloured clothes. They worship *Ishwar* (God) and not idols, but sing songs in praise of Kabir. They discredit the *Vedas*, *Brahmans*, and the cow. They do not perform the *phera* ceremony at weddings. Their *Gurus* are buried though the laymen are burned. The sect is now making no progress.

Christianity and missions. 58. Christianity has made no headway in the district. Work has been done since 1872 by the Society for the Propagation of the Gospel and the Cambridge brotherhood of Delhi which is now linked to it, and since 1894 there have always been one or two resident members of the brotherhood acting as chaplain to the European church in addition to their own work as missionaries. *Zanana* work was undertaken in 1900 and there are now two resident lady workers. Although the mission has its church and good quarters, very few of the *Hindustani* congregation of 90 or thereabouts actually belong to the district. Not more than three or four of the villagers have become Christians and to the lay mind rapid advance upon the existing lines of evangelisation seems highly improbable.

* "There is no difference between Ram and Kabir."

59. Besides the Mata and Bohar fairs already mentioned there is a largely attended fair in honour of Devi held twice a year at *Beri* on 7th and 8th *Badi* *Ohel* and *Sudi* *Asoj*. It is worth mention that the image of this goddess is carried from the town daily to her temple outside the walls, and back again in the evening. Guga Pir fairs are held in Rohtak, Jhajjar, Silanah and elsewhere on *Bhadon* *Badi* 9th. A fair to the Budha Babu of whom little or nothing is known is held at Asaudah on *Bhadon* *Sudi* 2nd and attended by four or five hundred people. There are of course the usual Muhammadan celebrations in the towns and the Ram Lila is commemorated by the Hindus with considerable ceremony in Rohtak and Jhajjar. In Gobana a fair is held from 9th to 13th Rajab in honour of Sultan Shah Farrukh Husain who is said to have fallen in battle in the reign of Rai Pithora on the spot where his tomb now stands. The *khankoh* has a small *muati* attached to it. There are similar commemorations of Shah Wilayat at Mehm in the month of Sharwal and of Shah Ghazi Kamal at Jhajjar on 17th Rajab.

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Religions.
Fairs.

60. The superstitions of the district are innumerable. There are lucky days and unlucky for starting on a journey and for ploughing; Wednesday is unlucky for these purposes and for selling cattle, and buffaloes must not change hands on a Saturday. The proverbs of the countryside incorporate many of these ideas. If when you come out of your house or are bound on business you meet a person carrying cow-dung cakes, or wood, a one-eyed Brahman or a dark-skinned Brahman or a snake, it is a bad omen. Leave it on your left. An owlet (*kotri*, *Athene Brama*) or a crow constantly alighting on the house are bad omens and scarecrows are kept on the roof to avert them. A crow calling by night or jackal by day is a sure sign of ill. Cattle must not be worked at all events till midday on the *Marwas*, and then only under grave necessity. Ploughing and sowing should not be started on the 1st or 4th of either half of the month. Among good omens especially when you are bent on a special object, are a buck or doe crossing your path from left to right, or the *dholi chiri* (gray shrike) on the left. If the animal crosses in the opposite direction your business is less likely to be successful. A woman carrying two pots of water on her head is a good omen except in Sisar Khas where a local tradition—probably based on some disaster—forbids a woman to enter the village with two pots at once. If both are filled she must make two journeys or carry one in her hand. If someone coming from another village to yours with grain or sweets meet you, it is lucky.

Superstitions.

Section G.—Tribes, Castes and Leading Families.

61. The following account of the tribes and castes of the district is taken from Mr. Fanshawe's Settlement Report of 1879, the only corrections made being in cases where the proprietorship of a

Tribal Settlement.

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Tribes,
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village has subsequently changed hands, and the alterations of the figures involved by the disappearance of the Sampla *tahsil* and the redistribution of the estates of the village into three *tahsils*.

“The first fact that meets the annalist in such a district as Rohtak, is the distribution of the races inhabiting the country. The 530 estates owned by the people are classified thus in the *tahsils*, according to the tribe of the majority of the proprietors :—

Name of tribe.	NUMBER OF VILLAGES HELD IN			Total.
	Cohana.	Rohtak.	Jhajjar.	
Jat	97	99	189	385
Rajputs, Hindu	1	6	20	27
Brahman	7	8	12	27
Ahir ... ..	...	...	25	25
Rajputs, Muhammadan	12	13	...	25
Afghan	3	...	12	15
Gujar ... ..	...	1	6	7
Biloch ... ..	...	...	4	4
Kyasth ... ..	...	2	2	4
Mahajan	2	1	...	3
Sheikh ... ..	...	1	2	3
Sayad ... ..	...	2	1	3
Fakir ... ..	...	...	1	1
Ror	1	...	...	1
Total	123	133	274	530

“The Jats consist of 12 chief clans, called *gots* and 137 minor ones. They and the Rajputs form the important part of the population historically. The Brahman and Gujar villages do not represent any separate immigration; they were usually settled from some adjoining estate. The villages held by the other owners, except some of the Ahir and Afghan estates, are generally of modern origin. The traditions of three-fifths of the existing villages state that they were founded in waste jungle, or on former sites, whose previous lords have been forgotten. Of the remaining two-fifths, by far the largest number were settled on old Rajput sites; old Jat sites follow next; and then, after a long interval, Brahmans, Afghans, Ranghars, Gujars, and Biloches. A few tribes, which are now no longer represented

in the district, held estates once, *viz.*, Taga Brahmans and Meos; Rors also formerly held a number of villages. Going back, therefore, beyond the foundation of the present estates, we find the country still held by much the same tribes as at present, with a greater preponderance of Rajputs then, as would naturally be expected. Of the 511 estates* 223 have received owners from villages outside the limits of the district, and 288 from villages previously founded inside the district. In point of age the pedigree tables, with approximate accuracy probably, show that twelve villages have existed for 30—35 generations, forty-eight for 25—30, seventy for 20—25, one hundred and twenty-eight for 15—20, one hundred and forty for 10—15, while sixty only were founded between five and ten generations ago, and fifty-five within the last five generations; of these last, thirty-three are in the Jhajjar *tahsil* alone. The pedigree tables are carefully recorded and preserved by the Bhats in their books (*pothis*), many of which are of great age: in few parts of the Panjab perhaps is good written evidence in matters of descent forthcoming to such an extent as in Rohtak. The above facts go to show that one-fifth of the villages were probably founded when Shahab-ud-din took Delhi, and one-fifth only are of as recent a date as the rule of the British in India. Not a few of the estates now flourishing have at some time or another been deserted on the occasion of an invasion or famine; but as soon as the storm was blown over, the people returned to their old homes, as water (to quote the local proverb), always finds its way to low-lying lands.

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—
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Castes, and
Leading
Families.

62. “The most noticeable point in the history of the district is the grouping of the villages of each tribe, or sub-division of a tribe, in one spot. This is due, in most cases, to the surrounding villages having been separated off and founded from a central mother-village, a point which will be dwelt on more fully a little farther on. A glance at the tribal map appended to this report† will show at once the prominence of this most important administrative fact of the district.

Local dis-
tribution of
groups of
tribes.

“The Hindu Rajputs are collected chiefly in the south-east of the Jhajjar and the west of the Rohtak *tahsil*; the Muhammadan Rajputs are grouped in a mass south-west of the town of Rohtak, and in the centre of Gohana: while the Afghans round Guriani and the Ahirs round Kosli, form well defined clusters of settlements. But this collocation is far the most marked in the case of the clans of Jats. The Malik clan in Gohana round Ahulana, Khanpur Kalan, and Bhainswal Kalan and in Rohtak round Gandhra; the Hudah from Asan to Sanghi and Khirwali in Rohtak; the Dahiya round Rohna; the Dalal round Mandauthi; the Ahlawat round Dighal; the Rathi round Bahadurgarh; the Kadian round Beri; the Golia round Badli; and the Jakhar above Sahawas—all these are grouped in separate colonies over the district. Even in the case of some of the smaller clans, this special configuration may also be seen—as with the Chilar and Chikara above Bahadurgarh, the Nirwal in the west centre of Gohana, and the Dhankar in the centre of Jhajjar. So marked is this that (as will be seen from the table of clans in the following paragraph) the Jakhar, Golia and Kadian clans are confined to a single spot in a single *tahsil* each; the Dalal, Dahiya and Ahlawat have only four detached villages among them. The Hudah and Malik are found in two *tahsils* only. The Sahrawat and Deswal, it should be remarked, have no groups of villages; except for two pairs of small contiguous estates of the Sahrawat and two of the Deswal similarly, the lesser in each case founded from the larger, the villages of these two clans are scattered singly over the district

* The number of estates was raised in settlement of 1909 to 532 by sub-division of unwieldy villages.

† Filed separately.

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

Tribes,
Castes, and
Leading
Families.

Name of clan.	NUMBER OF VILLAGES HELD IN			Total.
	Gohana.	Rohtak.	Jhajjar.	
Malik	21	4	1	26
Golia ... ..	...	...	20	20
Bathi	5	2	9	16
Jakhar ... ..	...	...	18	18
Dahiya ... ..	...	16	1	17
Hudah	1	15	...	16
Dalal	2	...	13	15
Dhankar ... ..	...	4	9	13
Ahlawat	1	...	8	9
Kadian ... ..	...	...	11	11
Deswal	1	4	3	8
Sahrawat	1	1	5	7
Miscellaneous	65	53	91	209
Total	97	99	189	385

Clans of Jats.

63. “To judge from their history, which is borne out by certain minor facts, the Bathis settled in Rohtak earliest of all, and more than 35 generations ago. The next group in point of length of residence is composed of the Ahlawat and Golia. In the intermediate group of clans whose ancestors came here 25 generations ago are the Malik, Dahiya, Dalal, Deswal, Hudah, Dhankar, and Sahrawat. The most recent settlers are the Jakhar and Kadian, who came about 20 generations ago. Few villages belonging to the minor and miscellaneous clans have been settled as long as this; most of them dated their origin from about 15 generations back.

Origin of Jats.

64. “On the question of the nationality of the Jats I have no intention of entering at length, as I have nothing new to offer for consideration in the controversy. The distinction of Pachhade and Deswal Jats is quite unknown in Rohtak, though said to be acknowledged in Hissar: the term *pal* for clan is also unknown. The Jats may be Aryans, as they themselves would maintain, or Turanians as General Cunningham believes; but if they are the Zaths, they had, in many cases at least, settled in Rohtak before the destruction of Somnath by Mahmud the Iconoclast. They themselves claim to be of Rajput origin, and the offspring of irregular Rajput marriages (*karewa*), except in one case, and

maintain that their Rajput ancestors came from Malwa, Bikanir, and Dharnagar, which lay to the east, near the ancient Hastinapur. None of the clans have, or at any rate will admit having, any traditions of their having come from the north-west. The Malik Jats, indeed, do profess to have come from Garh Ghazni, but they maintain stoutly that this was in the Deccan—that delightful geographical generality,—and Sir Henry Elliot would seem to have laid too much stress perhaps on this isolated name in his treatment of the Jats in his Glossary. In spite, however, of their uniform and persistent statements on the subject, it seems impossible, in the light of modern information, to accept their traditions as true. Sir George Campbell has pointed out that it is *primâ facie* contrary to our experience over the whole world that a great race should have sprung from such an origin as that claimed by the Jats. There is not the least doubt that the Jats of the South Punjab and Rajputana are the same people as the Jats of the higher districts of the former province. And when we find that this people stretches in a fan-like shape from the country lying in front of the Bolan Pass to the Salt Range and the river Jhelum on the north, to the mountains and river Jumna to the east, and as far down as the Aravalli hills to the south (for North Rajputana is 'ethnologically much more a Jat than a Rajput country'), it seems impossible to believe otherwise than that the Jats entered India as a people from the west, and were brought up against the settlement of the earlier Rajput colonies, if at least we are to give any weight at all to the fact of the local distribution of the people. For my part I would venture to believe with Sir G. Campbell that the Rajputs and Jats were once congeners of a common stock, that they both entered India by the same route, that the Rajputs formed an early immigration, advancing further and becoming therefore more completely Hinduised and that the Jats followed long afterwards behind them.*

65. "It is nevertheless desirable to record the legends of the origin and development of the chief clans as told by themselves. In some respects they are borne out by facts such as the non-intermarriage of two clans, and though it is impossible to say with certainty how much that is not real has gathered round actual facts, yet it seems to me that the histories of their development at least, as told by the people, are worthy of general credence.

Origin and
development
of clans.

"To commence from the north:—

"The Malik Jats claim to be descended from Siroha Rajputs, and to have come from Garh Ghazni in the Deccan.

Maliks.

"Their real name is Gatwal,† but they received the nickname of Malik from one Rai Sal, a Malik or ruler of his time. The Maliks of Khanpur Kalan and the Panipat *tahsil*, still call themselves Siroha Jats. Where Garh Ghazni was exactly, they are unable to say. Ahelana, the metropolis, was founded 22 generations ago, and from it, and some other villages settled at the same time, the central Maliks have spread. Those on the east border of the *tahsil* [*sic*. Gohana] have, as a rule, sprung from estates in Panipat,

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

† Note by Mr. H. A. Ross, C.B.—Gatwara or rather Ganthwara, also in Sonapat Bangar and across the Jumna (for legend see Ell. I. 126).

CHAP. I, G. where this clan is well represented also; Gaudhra in Rohtak and Dabodah in Jhajjar were founded from Abulana, and from Gaudhra, Atail; Karor was founded from Ganwari and from Karor, Kahrawar. It is curious to note how emigrations of the same clan, though coming from two separate estates, settled close together in a new *tahsil*.

Tribes,
Castes and
Leading
Families.

Dahiya.

"The Dahiya Jats, lying along the north-eastern border of the Rohtak *tahsil*, claim to be descendants of one Malik Rai, a Chauhan Rajput, who married a Dhankar Jat woman. He had one son, Dabla, from whom the name of the clan was derived. This son settled 37 generations ago in Baronah, and from Baronah all the surrounding villages were founded. There are a number of Dahiya Jats across the district border in the Sonapat *tahsil*.

Dalals.

"Below the Dahiya are their old hereditary enemies, the Dalals, who claim to be Rathor Rajputs. Their own account of their origin is that 28 generations ago one Dhanna Rao settled at Silanthi, and married a Badgujar Jat (there are also Badgujar Rajputs) woman of Sankhaul near Bahadurgarh, by whom he had four sons—Dille, Desal, Man and Sahiya. From these sprang the four clans of Dalal, Deswal, Man * and Sewag Jats who do not intermarry one with another. Dille also had four sons. Mone, who founded Mandauthi; Asal, the settler of Asaudah; and Dhora and Jonpal, the ancestors of Matan and Chhara; nearly all the other Dalal estates were founded from Mandauthi. The Man † Jats live close by in Lowah and the two adjoining villages: the Sewag in Chhudain and Matanail; and the Deswal in Ladhaud, Baliana and Dalehra.

Ahlawat.

"The Ahlawat Jats, in the north of the Jhajjar *tahsil*, claim, like the Dahiya, to have sprung from a Chauhan Rajput; the Hudah, Kadian, Jakhar, and Dalal clans also assert their descent from the same tribe. The ancestor of the Ahlawats is said to have come to Sehria from the Sambhar country 30 generations ago and had by a strange wife four sons—Ahlawat, Olah, Birmah, and Duhla. There were also two step-sons—Marah † and Jun. From these are sprung the Ahlawat clan of Dighal, the Oulian of Sampla, the Birmah of Gubhanah, the Mare † of Madanah, and the Jan of Chhochi, who do not intermarry. ‡ Ahlawat had five sons, who founded five villages: the other Ahlawat estates were settled from Dighal itself.

Rathi.

"The Rathi Jats were, it is said, Tunwar Rajputs, the oldest clan lying so far north in India; at any rate they took up their abode before any others on this side of the country. Thirty-five generations ago a Tunwar Rajput had born to him, by a *karewa* marriage, two sons, Bhaga and Jogi Das. From the first sprang the Rathi clan who settled in Parnala and Bahadurgarh, and spread to Bhaprandah and to Bahalba later. The second brother had two sons—Rohal and Dhanna,—from whom the Rohal and Dhankar Jats come: these three clans, by reason of their common origin, did not marry with one another.

Sahrawat.

"The Sahrawats also claim a Tunwar origin, and to be descended from Sahra, a son or grandson of one of the Rajas of the time of Anangpal. They settled in the district 18—25 generations ago. Three of their villages in Rohtak were founded from Mahrauli in Delhi, and three others had their origin from Sahrawat estates, already existing in the district.

* Note by Mr. H. A. Ross, C. S.—The Man Jats hold a *barah* or group of 13 villages near Delhi, 465 P. N. Q., 1884.

† For Marah and Mare read Nara and Nare.

‡ This is doubtful. Some Juns disclaim the relationship and claim to intermarry with Ahlawat and Nara.

CHAP. I, G.

Tribes,
Castes and
Leading
Families.

Dahiya.

where this clan is well represented also; Gandhra in Rohtak and Dabodah in Jhajjar were founded from Ahulana, and from Gandhra, Atail; Karor was founded from Ganwari and from Karor, Kahrawar. It is curious to note how emigrations of the same clan, though coming from two separate estates, settled close together in a new *tahsil*.

"The Dahiya Jats, lying along the north-eastern border of the Rohtak *tahsil*, claim to be descendants of one Malik Rai, a Chauhan Rajput, who married a Dhankar Jat woman. He had one son, Dabla, from whom the name of the clan was derived. This son settled 37 generations ago in Baronah, and from Baronah all the surrounding villages were founded. There are a number of Dahiya Jats across the district border in the Sonapat *tahsil*.

Dalals.

"Below the Dahiya are their old hereditary enemies, the Dalals, who claim to be Rathor Rajputs. Their own account of their origin is that 28 generations ago one Dhanna Rao settled at Silauthi, and married a Badgnjar Jat (there are also Badgnjar Rajputs) woman of Sankhaul near Bahadurgarh, by whom he had four sons—Dille, Desal, Man * and Sewag Jats who do not intermarry one with another. Dille also had four sons. Mone, who founded Mandauthi; Asal, the settler of Asaudah; and Dhora and Jopal, the ancestors of Mataa and Chhara; nearly all the other Dalal estates were founded from Mandauthi. The Man † Jats live close by in Lowah and the two adjoining villages: the Sewag in Chhudain and Matanhail; and the Deswal in Ladhaud, Baliana and Dulehra.

Ahlawat.

"The Ahlawat Jats, in the north of the Jhajjar *tahsil*, claim, like the Dahiya, to have sprung from a Chauhan Rajput; the Hudab, Kadian, Jakhar, and Dalal clans also assert their descent from the same tribe. The ancestor of the Ahlawats is said to have come to Sehria from the Sambhar country 30 generations ago and had by a strange wife four sons—Ahlawat, Olah, Birmah, and Duhla. There were also two step-sons—Marah † and Jon. From these are sprung the Ahlawat clan of Digbal, the Oulian of Sampla, the Birmah of Gubhanah, the Maro ‡ of Madanah, and the Jon of Chhochi, who do not intermarry. † Ahlawat had five sons, who founded five villages: the other Ahlawat estates were settled from Digbal itself.

Rathi.

"The Rathi Jats were, it is said, Tunwar Rajputs, the oldest clan lying so far north in India; at any rate they took up their abode before any others on this side of the country. Thirty-five generations ago a Tunwar Rajput had born to him, by a *karewa* marriage, two sons, Bhaga and Jogi Das. From the first sprang the Rathi clan who settled in Parnala and Bahadurgarh, and spread to Bhapraudah and to Bahalba later. The second brother had two sons—Rohal and Dhanna,—from whom the Rohal and Dhankar Jats come: these three clans, by reason of their common origin, did not marry with one another.

Sahrawat.

"The Sahrawats also claim a Tunwar origin, and to be descended from Sahra, a son or grandson of one of the Rajas of the time of Anangpal. They settled in the district 18—25 generations ago. Three of their villages in Rohtak were founded from Mahrauli in Delhi, and three others had their origin from Sahrawat estates, already existing in the district.

* Note by Mr. H. A. Rose, C. S.—The Man Jats hold a *barah* or group of 12 villages near Delhi, 465 P. N. Q., 1884.

† For Marah and Maro read Nara and Nare.

‡ This is doubtful. Some Juns disclaim the relationship and claim to intermarry with Ahlawat and Nara.

"The Hndah clan of the Rohtak *tahsil* asserts for itself a Chauhan origin, and professes to be descended from one Sudah who lived 35 generations ago. Their ancestor settled first in Rowari where the people interchange the letters "S" and "H" in their pronunciation, and hence the name became converted from Sudah to Hndah. The villages first founded were Sanghi, Khirwali and Kilo; the rest have been settled from these,—many recently.

CHAP. I, G.
Tribes,
Castes, and
Leading
Families.
Hndah.

"The Kadian profess to be of the same stock as the Jakhar in Jhajjar, and to have their origin only 20 generations ago from a Chauhan Rajput who came from Bikanir. Four brothers were born of an extraneous marriage—Lada, Kadi, Piru, and Sangu, whence the Jakhar Kadian, Piru and Sangwan Jats; the last are found in Butaah, but there are no Piru Jats in the Rohtak district, though there are said to be some in the Dadri country. Kada settled in Chiuni, and his five sons founded Beri,* Dubaldhan and the surrounding estates; the more recently settled ones issued from the first two. Ladah founded Ladain, the original village of the Jakhar Jats, whose development was as follows:—From Ladain were founded Humayunpur, Jamalpur, and Akheri Madanpur. From the last Dhania and Madal Shahpur were settled, and from Jamalpur, Bhurawas and Dhanirwas. Bhurawas fathered Amboli in part and Dhanirwas fathered Dhana and Salhawas. The last village gave rise to Naugauwa, Sundrahti, Mohanbari and Jhanswa. From Jhanswa sprang Jharli and Babulia in part, and from Jharli Bazidpur—16 whole villages in all. Moodsah only of the Jakhar villages claims a separate origin from the rest. This development of the Jakhar villages is a specially interesting one, and has therefore been given at length.

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

Golia.

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

"These Jats sprang, as was noted above, from the same stock as the Dalal. They settled first at Ladhaud and Bhaiyapur in Rohtak; thence was founded Baliana, and from Balianah, Kheri Jassar, Dulchra, Kherka Gujar, and Surrahti. Thus each new settlement of the clan proceeded steadily south in its course.

* By one story Beri was founded by one Birdeo kanungo. Kada, his private servant, succeeded him on his death and his descendants peopled the village.

† There is a ruined fort of Indor on the Mewat hills, west of the Gurgaon town of Nuh from which the Indori stream takes its name. The tradition may refer to this site.

‡ According to one story the Goliae are the descendants of three brothers, a fourth brother named Dansar did not touch the wine and his descendants are still Brahmans in Dadri (Jind). Goliae are found in Karnal and Delhi also. They do not intermarry with Salanki or Dagar Jats who were their *jajmans* before they lost caste.